



The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., February 22, 1912

No. 8



How Much?

WORTHIE HARRIS HOLDEN

How much is it worth to be ready
And watching for Israel's King?
How much should you seek for your trophies
As his loyal soldiers to bring?
How much do you value a mansion
Awaiting your coming on high?
How much would you give to escort Him
In triumph ascending the sky?

If just for a moment in vision
You stood by the river of life
When sin and its author were banished,
With all of earth's treasures and strife,
How then would you value the honor,
The pleasures, and wealth of to-day,
When crumbled and burned into ashes,
Or rusted and gone to decay?

O Lord, in Thy glorious heaven
Excelling in majesty,
Look down on Thy children in mercy,
So wearily groping for Thee,
And open their eyes till, beholding
Thy beauty, they haste with delight
To measure the claims of Thy kingdom
And treasure their wealth in Thy light.



THE INSTRUCTOR

TEMPERANCE ANNUAL

for 1912

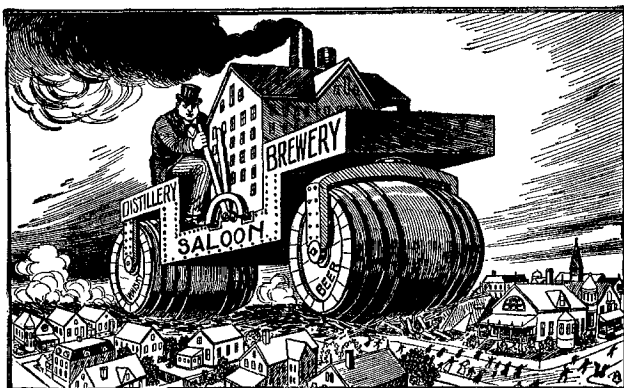
Now Ready to Mail

Edition 500,000 Copies

for the defense of thousands of suffering
children, heart-broken mothers, and enslaved
boys and men. :: :: :: :: ::

The Cover

Has an appropriate, striking cover design, with a three-color effect.
"The Old Oaken Bucket."



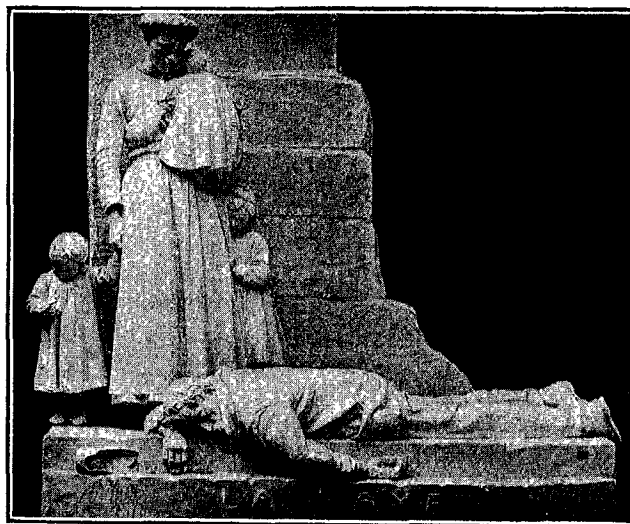
Circulation

1907 was	50,000
1909 was	110,000
1910 was	210,000
1911 was	340,000
1912 to be	500,000

THE HOME CRUSHER

"The Home Crusher" will find a Gibraltar in the 1912 Temperance Annual. It is the climax of all previous Temperance issues in contents as well as in appearance. It comes forth equipped for a strong battle against two of the most deadly enemies of mankind—liquor and tobacco. It will fight a good battle, and gain many victories for individuals, homes, the country at large, for our workers, and the special cause they represent. It will be a good seller and a great power for good.

FORMER PRICES CONTINUED



Pay-Day

Five to forty copies, 5 cents a copy; fifty or more copies, 4 cents a copy

ORDER THROUGH YOUR CONFERENCE TRACT SOCIETY

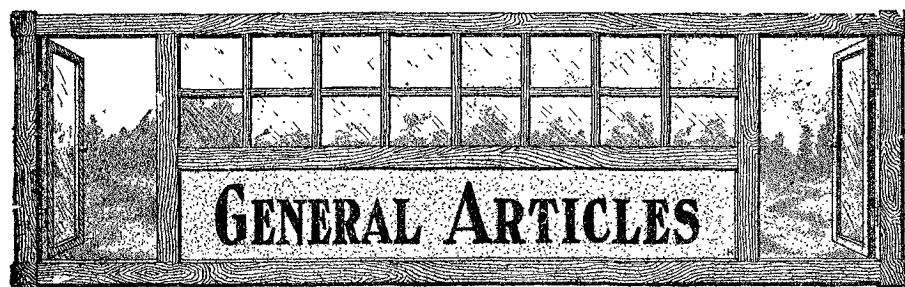
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 22, 1912

No. 8



The Angel's Record—No. 6

"Things Which Were Written in the Books"

MRS. S. M. SPICER

Nor glad the angel scribe must write
The harrowing list of folly, crime,
The shade of sin's dark, starless night
Still hanging o'er the home of time;

Oppression

Of tyrant rule whose iron hand
Has forged oppression's cruel chain,
Wide scattering sorrow o'er the land,
And fear and want and cruel pain;
Of power that crushed the trembling,
weak,
Extorting unrewarded toil
Where torn affections hopeless weep
Such bitter tears as curse the soil;

Of gilded traitor who to raise
The mighty self one little notch,
A nation's life and honor pays—
O heaven!—the fearful price.

Envy

But on that sin-bedarkened page
None darker seemed than envy's deed;
Abhorred on earth,—engine most vile
To crush man's joys, on which to
feed,—
Base, "conscious poverty of soul"
That worth in others can not bear,
But with polluting, withering touch
Would wrest the crown it can not
wear.
Thirsting for praise, he strives to rob
True worth of praise, and honor just;
Then, climbing glorious fame's fair
heights,
Would fain drag down to his vile dust.

Unhappy he whose humble name
Attracts the poisonous arrow's touch,
Or feels the scorching, withering flame
Of slander's breath, envy's first kin.
Should fallen nature ever fail,
Or weakly slip,—a sad misstep,—
What sin-steeped legions, born of hell,
All ready stand to help him fall.

Record of shame to fallen man!
Delight to see a brother fall!
"Away with him!" "away with him!"
Never-forgiving malice cries;

"The law is right, the trespass wrong,
The guilty sinner ought to die."
The holy angel blushed to write,
That guilty man can not forgive;
While Jesus said, from his pure heart,
"Go, sin no more, and thou mayst live;
Forgive as thou wouldst be forgiven."

Prejudice

And prejudice—dire foe of truth—
Of rumor born, yet ever strong
To blind the eye and seal the heart
To all except his treasured wrong.

Thank God in heaven that galling yoke
Ne'er binds the struggling spirit down;
Though failing once, there yet is hope
To win and wear the highest crown.
How many lives of usefulness,
Disheartened, crushed to earth, are lost!
How many bleeding hearts attest
The wrong injustice costs! And all
The pity of that world of love
Does wronged and suffering virtue need.

Be Brave, Be True

Be patient still; Jesus above
The judge will be, not man, nor creed.
Take cheer, ye sorrowing ones below!
Through trials now, the waters deep
Shall wash your robes as white as snow,
And God's own books the record keep
When earth's account with time shall
fail,
The angel's record all shall see;
And truth, eternal truth, shall tell
Thy just rewards—eternity.

"And the books were opened, . . .
and the dead were judged out of those
things which were written in the books,
according to their works." Rev. 20:12.

Takoma Park, D. C.

The Relation of Seventh-Day Adventists to the Jewish People

GEORGE I. BUTLER

SEVENTH-DAY ADVENTISTS claim to be giving to the world the threefold message of Rev. 14:6-12. Indeed, they claim this fact is the characteristic which distinguishes them from all other religious bodies. No other people on earth claim to be doing this, and most

of them hardly dream there is such a message to be given. But there it is in the scripture referred to, and its language is most emphatic. It is evident from verses immediately following those cited that this threefold message is to be given for the special purpose of preparing a people for the coming of Christ.

This good platform of religious truth fits the last days, and can be applicable to no other period. It has three divisions, which are successive, the first, second, and third. The last states in so many words, "The third angel followed them," i. e., followed the two which preceded it.

The first in point of time is to be proclaimed to "every nation, and kindred, and tongue, and people." The Jews are a nation and people known all over the world. They are a remarkably conspicuous people, a peculiar people, among the very oldest nationalities on the earth, with the most remarkable history of any people, having had the most distinguished honor conferred upon them by being designated for many centuries as God's peculiar people. But, because of many backslidings, and the rejection of great light, and their treatment of the Son of God when he came as the long-expected Messiah, the special blessing of being God's own peculiar people was withdrawn, and they no longer had the opportunity of being the special missionary people to carry the gospel to the world. But they were not rejected as individuals. They were not cast off in any such sense that there was no hope for them.

Paul makes this point especially plain. "I say then, Hath God cast away his people? God forbid." Then the apostle refers to the fact that he himself was an Israelite of the tribe of Benjamin, and he was among the greatest of the apostles, positive proof that the way of salvation was open to Jews as well as to Gentiles. The apostle presents some arguments that show God does have special thought of mercy toward that people to whom he had given so many blessings and privileges in the past. They even had some advantages over the Gentiles. There were great facts in their history to which they could look back with encouragement. The oracles of God, the ten commandments, had been committed to them for ages. They were more familiar with God's dealings with mankind than any people could be who had not those advantages.

In Paul's wonderful illustration of the

tame and wild olive-trees these points are beautifully brought out (Romans 11). The tame olive-tree represents the Abrahamic stock and root. The wild olive represents the Gentiles. In order to have salvation it was necessary that the richness of the tame olive should be communicated to that wild, worthless olive-tree. This had to be done in the figure by grafting contrary to nature. That is to say, a scion of the wild olive must be inserted into a limb of the tame olive-tree broken off for this purpose. Usually, yes always, in grafting, the scion put into the limb is of better quality. That is why we say it is contrary to nature. In the spiritual application the limbs of the tame olive-tree were broken off because of "unbelief." The Gentile twig grafted into Christ becomes a partaker of the promises and covenants given to Abraham's seed. This process seems to have been a natural one in the illustration. The converted Gentile, while he retains faith in Jesus Christ, is secure. He becomes a child of Abraham.

It was true faith that made Abraham himself the favored of God, and so it is with every other man. True faith is the one thing essential in making any person acceptable as a child of God.

Where, then, does the poor Jew stand now?—In dark unbelief. But is there no hope for him?—Thank God, yes; if we can only bring Christ before him in the proper way. Then he can be grafted into the tame olive-tree even easier than the Gentile, as Paul teaches. Let us read Paul's conclusion of his argument (Rom. 11: 25, 26): "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The succeeding verses should also be read in this connection. They teach that there is a work to be done for the Jews in the last days.

The writer has for many years been looking for an important movement in this message,—a strong movement for the giving of this message among the Jewish people. The obstacles are exceeding great. The persecutions of the Jews by the Roman and Greek Catholics through the past ages have been terrible beyond description. These great bodies have harassed the very lives of that people. They are being abused, robbed, murdered, and persecuted to-day, especially by the Greek Catholic Church. These bodies call themselves Christians. The poor Jew because of these diabolical persecutions has come to hate the name of Christ. And it is no wonder, as for many ages they have been subjected to this treatment at the hands of those who called themselves the followers of Christ. These professed Christian bodies hate the Sabbath of the Lord, which is very sacred to all religious Jews. They eat swine's flesh, a dreadful abomination to

the Jew. The sacred writings of the Old Testament, sacred in the Jewish mind, these churches regard as of little importance. We would advise every reader of this article to procure the book "From Judaism to Christianity," written by Elder F. C. Gilbert, of South Lancaster, Mass. The writer has recently procured this book, and read it with the deepest interest. Elder Gilbert is a converted Jew, and is working for his people most earnestly. One can learn much concerning the belief, feelings, and actual life of the Jew from that work.

From the new work, "The Acts of the Apostles," by Mrs. E. G. White, I quote the following in regard to our duty toward the Jews:—

"When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it can not save. As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed.

"Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in Spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. 29: 22-24.

These are most encouraging and instructive words. We are surely warranted in believing that the precious message of warning will be preached to

the Jews. We should take great pains to treat them kindly. Let them know we keep the Sabbath of the Lord, love the Old Testament, and have a deep sympathy for them in all their sad history of persecutions, and wisely call their attention to this closing message to the world. We fall short of doing all we should for the Jews. O, the mercy of God, how great to us all, and even to his people of old who have so long walked in darkness!

Bowling Green, Fla.

The City Problem --- No. 2

JOHN D. GILLATT

"AND that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

It is interesting to observe that twice when Jesus was delivering his commission to the disciples, he urged them to begin their work in the largest city of the nation. It is also worthy of notice that the same missionary sketch-book of Acts, which begins by picturing the close of special endeavor for the metropolis of Judaism, concludes with a picture of special endeavor for the metropolis of gentilism. Between these two lies a wondrous story of city work conducted in various parts of the world field; so we can correctly say that the book of Acts is a divine record of city missionary work.

The most marvelous events recorded in the book of Acts are those of a pentecostal order, and be it noted that every one of the four recorded took place in a city. The cities were Jerusalem, the Jewish metropolis; Samaria, the Samaritan metropolis; Caesarea, the Roman metropolis of Palestine; and Ephesus, one of the most important Greek cities, and metropolis of the province of Asia. Thus the former rain was, as the latter rain is to be, poured out upon all flesh, in that cities that were renowned among the Jews, Samaritans, Romans, and Greeks, respectively, had their distinct pentecostal revivals. In this way the Lord emphasized the universal need of the universal application of the Holy Spirit.

Do not the facts here dwelt upon suggest to us that cities are the regions in special need of gospel work? Now the Lord's followers were to be witnesses; and true witnesses, according to established and well-known legal usage, have two qualifications, to know and to speak. Hence the Saviour said, "We speak that we do know." John 3: 11. The first requisite of a successful witness is unwavering confidence, irrefutable knowledge. Something, however, must precede even this,—there must be something for him to know, that he may have something to say. What we require, therefore, is a message, and immovable con-

fidence in that message. Then, with power from our Commissioner, we are prepared to enter even these centers of sin, and offer that which will satisfy the spiritual needs of the people. The message wherewith to evangelize the cities is plainly set on record. Let us read:—

"The Lord's voice crieth unto the city, and the men of wisdom shall see thy name: hear ye the rod, and who hath appointed it." Micah 6:9. This verse merits close analysis. First of all, the Lord's voice is to the whole earth, but particularly to the cities. Consider, for an instant, the word "voice." By comparison of this scripture with John 1:23, we learn that the Lord uses human agencies as his voice. The one there thus describing himself was John the Baptist, who had come "in the spirit and power of Elias." Luke 1:17.

We understand and tell the world that John was a type of the people to whom is committed the message of Christ's second coming; hence we should allow the Lord and humanity to recognize in us the voice of God. Too often, though, the divine melody is missing from the mortal's voice, and the tone is not pitched to the harmony of heaven's sacred choir.

My fellow worker, are your lips mobile to the melody of angelic praise? Are your heart-strings softened and susceptible, that they may be stirred by the Spirit of God as the harp-strings by an expert? Have you that tender, sweet disposition that melts the hardened heart, and binds the sinner a willing captive to your Leader's triumph car? If so, you may read yourself in this expression, "the Lord's voice." The church, then, professing as a whole to be that voice to-day must cry to every nation, kindred, tongue, and people, especially the cities.

The voice demands a message. This message has been committed to us, and is calculated to effect such a transformation in our lives that the Lord by the sanctifying influence of his Spirit, particularly through the Sabbath blessing, can write his name on our foreheads. The Lord gives us his appointed rest day that thereby we can cause "the man of wisdom" to see God's name, not only as the seal of Sinai's precepts, but in us the seal of the Spirit's presence. In our grasp has been placed "a reed like unto a rod" with which we are commanded to measure creed and character. Revelation 11. Such a symbol we readily understand to signify the law. This rod is a speaking rod (a figure strange in itself, but how easy to explain when we apply it to the commandments of the decalogue), a rod that communicates the will of God; and it is for us to invite the citizens to hear, for the Lord has "appointed," or "determined," it inviolable. As we carry a message established by God's own appointing, hallowed by his holy name, and blessed with his Sabbath blessing, let us press on in our heaven-appointed work, taking courage, and whole-heartedly believing God's promise, "Blessed shalt thou be in the city." Deut. 28:3.

London, England.

Coworkers With the Lord

A. SMITH

THE Lord claims the tithe as his own, and he expects each one of his people to render a strict account of his stewardship in this matter. He designs that in the payment of tithes and offerings his people shall be coworkers with those who use these funds to carry the third angel's message.

"The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of his people. While he has called men to preach the word, he has made it the privilege of the whole church to share in the work by contributing of their means to its support. A tithe of all our income the Lord claims as his own, to be devoted solely to the support of those who give themselves to the preaching of the gospel."—*Mrs. E. G. White, in Review of May 9, 1893.*

"Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor not against him, but in unison with him, that his treasury may be supplied."—*Ibid., Feb. 4, 1902.*

"Carpenter or farmer, merchant or preacher, the one business is hastening the warning message onward. Just as truly as the Lord calls the missionary to toil unceasingly, with every power of his being and with all the means at his disposal, to carry the light into new fields, even so the call comes to the man toiling in business to dedicate that business to the cause of truth. Whether it be the calling and gift of public ministry, or whether it be the calling and gift of earning means in business, it is one call to this last service, and those who go and those who send will share equally in the reward."—*W. A. S., in Review.*

Truly such assuring statements ought to be an encouragement to all our people to be faithful in paying tithes and offerings. We are all one people, working to one common end,—to finish the work God has given us to do in this generation.

Grandville, Mich.

Fire-Proof Buildings

T. E. BOWEN

IN large cities we often read of the fire-proof vaults and fire-proof buildings where human life or money are thought to be secure against loss by fire or otherwise. But in very fact, there are no such buildings, no such vaults. There is absolutely nothing fire-proof in this world so far as life and property are concerned—only the righteous character of Christ developed in his children, the gold tried in the fire.

The loss by fire in New York just recently of the magnificent fire-proof (!)

Equitable Life Assurance Society building affords an object-lesson worthy of careful study. This becomes especially so to us as a people in view of what God has been pleased to reveal to us regarding these buildings in which men place so much confidence. In "Testimonies for the Church," Volume IX, under the heading "The Last Crisis," we find the following concerning "fire-proof buildings:—

"On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fire-proof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves, 'How can we best glorify God?' The Lord was not in their thoughts. . . .

"The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said, 'They are perfectly safe.' But these buildings were consumed as if made of pitch. The fire-engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

"I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men on account of their disregard of his law and for their selfish ambition."

The above is quoted to emphasize how unavailing is man's effort to protect his valuables and life itself in the erection of fire-proof buildings; nothing is safe without the protection of the Lord.

In its issue of January 20 the *Outlook*, published in New York City, in an editorial draws some lessons from the recent destruction of the Equitable building, which point out the truthfulness of the above concerning the destructibility, and that by fire, of buildings supposedly fire-proof:—

"There were features about the destruction through fire of the Equitable building in New York City last week which made it unique. Not, unfortunately, that loss of life through forces set at work by apparently trivial carelessness is unknown; not, happily, that heroism and devotion are uncommon; not that a building thought to be fire-proof proves to be a storehouse of countless tons of inflammable matter which once well aflame makes stone and iron crumble like paper [a tacit admission in passing, however, of the surety of the words quoted above]. But this is the first fire which indirectly all but stopped business on the stock exchange, and closed temporarily several banks; the only one in

which securities and cash to the amount of about a billion dollars remained secure in vaults while a roaring furnace raged around; the first which caused forty-five millions of cash to be carted down Broadway under police escort; the first of magnitude to be met and fought right in the center of the financial district of the metropolis. The strange and picturesque aspects of this great fire sheathed in ice have held people's imagination, while the tragedy and pathos have moved their hearts. . . . After it is all over, as usual, it is easy to draw lessons: First, the need of individual carefulness in handling matches, cigarettes, and everything inflammable; . . . second, the folly of delay in calling out the firemen until a fire has gained headway; third, the moral criminality of putting stoves and flues near an elevator shaft; fourth, *the mistake of concluding that exterior stone walls make a building fire-proof*; fifth, the prime necessity of abundant water and strong pressure in a district of high buildings. When one reads the story, however, praise rather than blame comes uppermost. New York owes it to her fearless and efficient firemen that the Equitable fire was not the start of a conflagration which, in the consumption of property value at least, might easily have made the Chicago and Boston fires insignificant.

The principal lesson in this, as well as in other destructive fires in our large cities, is that nothing considered as secure, is, in this world, secure. Securities in bank-stock, in real estate, in insurance company policies, in fire-proof buildings, while made as secure as man can make them, may still in a moment become a total loss in a bank failure, a money panic, an insurance company's loss of property, or in the total wreckage of some supposedly fire-proof building that becomes in a few hours a mass of twisted steel and crumbled cement and melted stone. In this particular instance valuable securities in the vaults were not lost. To us whose eyes are upon another city, one that "hath foundations," the lesson should come with force to invest in heavenly securities, which *are* secure. We do this when we invest both our talents of intellect and our money in imperishable riches—the winning of souls to shine in Jesus' crown. Such investments are actually fire-proof.

Washington, D. C.

White-Slave Traffic; a Warning

It is reported that within thirty days seventeen hundred girls have been lost between New York and Chicago, all of whom are still missing. Indeed, it is seldom that those who are entrapped to supply houses of shame escape; most of them are lost forever. Let the following story, taken from one of our exchanges, be a warning to girls and their parents, particularly those in large cities, to be very watchful that strangers do not deceive them.

The story of two girls who recently escaped the loathsome life of shame

shows the *modus operandi* in securing the white slave. There are hundreds who do not escape, as did these girls.

These two girls lived near Chicago. Seeing an advertisement for waitresses, in a Chicago daily, they answered it, and went to the city. They were met at the station by a decent-appearing man, who took charge of them and conducted them to a house. As it did not appear to be a restaurant, the older of the girls was puzzled. She thought they were going to work at once.

At this house the girls were each given a separate room. They protested. They were strangers in a strange place, and had agreed to stay together. The man explained that there were plenty of rooms in the house, and against their will, they were put for the night in different parts of the house. At a late hour one of the girls determined to find the other. She was lucky in finding the room, undiscovered. Joining her companion, she locked the door for the night.

Shortly after this, some one knocked. The older girl inquired who it was. The only reply she could get was a demand for entrance. This was refused. The man outside persisted in his request. The younger girl grew frightened, and began to cry. As the demand outside grew to an insolent order, the older, who was broad-shouldered and brave, looked about for some weapon for protection.

In reply to her firm refusal to open the door, a threat was made that it would be broken. Arming herself and the frightened younger girl with a heavy wash-bowl and pitcher, the young woman waited as the effort was being made to force the door. It was soon broken at the lock; but no sooner did the head of the man show itself, than, with a fury born of desperation, the girl broke the bowl over his head. The blow stunned him. The girls ran into the street, and were taken in charge by a policeman.

They were advised to prosecute the procurer; but were so fearful of notoriety that rather than suffer the mortification of newspaper publicity in their home town, they made no demand other than that their expenses be paid back to their homes. This happened in Chicago but a short time ago.

In Indianapolis a recent case, which has been given some publicity because of the escape of the young girl, shows again the method employed in getting slaves for the human when his manhood has sunk below the level of the beast.

The procurer in this case was an attractive and beautifully dressed woman. She stopped at the counter in a certain leading retail store where the saleswoman was a pretty young girl. After asking the price of certain articles, she told the girl she was interested in the publishing business, and was getting out a volume of portraits of beautiful American girls. She declared that she had seen no face more attractive than that of the girl, and asked permission to put her picture in the book, stating that she would not only pay for the photo-

graph, but would pay the girl for the time used in having it made.

The girl was delighted. The woman advised going out at once. To this the girl agreed, as it was near the noon hour. Before leaving, she explained to an older girl that she was going to spend her noon hour getting her picture made, and asked that, if she were not back at one, and inquiry should be made for her, the manager be told she would be back very soon after.

She was not back at one o'clock. When, upon inquiry, the manager heard the story, his suspicions were aroused. He had knowledge of the procuring industry in and about Indianapolis. He hastened to the interurban station, but found nothing to arouse his suspicion. From there he went to the union station. A Chicago train stood on the track. A carriage drove up to the side entrance. A young girl was helped out. She seemed to be ill or drugged. It was the girl he sought. She was not with the attractive woman. Since she had left the store, she had been drugged and turned over to the man who was taking her to Chicago. This girl was rescued.

The constantly increasing demand for young girls for immoral purposes is a feature of the business that makes it vastly profitable, and makes necessary the securing of girls under false pretense.—*The Gospel Trumpet*.

What Shall We Neglect?

A. W. SPAULDING

Not only the world, but our lives and work are crowded with duties and cares. The busiest of us never accomplish all we have to do; we fail to accomplish, perhaps, all that is expected of us. And, then, either without system we leave undone the things we would last reach, or with system we plan to leave out those things we deem least important. What shall we neglect?

In the home comes the round of cooking and house-cleaning and mending; on the farm is the care of the crops and the stock, the marketing of produce, and other business; in the institution is the following of the prescribed routine of work and study or the management; in the ministry is the proclaiming of gospel truths, and the service rendered to bodies and souls of men. Always something suffers, something is neglected; what shall it be?

Too frequently the thing neglected is study and prayer. And thereby is time wasted; for without study and prayer no worker can accomplish anything of value. It is as if the typewriter, earnest to do a great day's work, should not have time to clean and oil his machine; as if the engineer, needing a high pressure of steam, should not have time to draw out the ashes and cinders; as if the farmer, with a long day's plowing before him, should not have time to feed his horses. A fellow worker said to me recently, when urged to study some helpful portions of "Ministry of Healing:"

"I can not keep up with everything I am expected to do. Unless I keep abreast of the times, of the religious liberty work, the temperance work, the Sabbath-school work, the foreign mission work, etc., I shall not meet the favor of the conference."

How much of all these many lines of thought the worker can compass, or how much he must neglect, is a matter for each one to determine with God for himself; but certain it is that before the one great essential is omitted, all these might better be neglected, "lest that by any means, when I have preached to others, I myself should be a castaway." The worker who spends time with God will not be behind the times; his spirituality will be worth more to the church than all the feverish researches and the funds of information of him who neglects God.

"Remember that prayer is the source of your strength. A worker can not gain success while he hurries through his prayers, and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ. 'Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.' 'It is good that a man should both hope and quietly wait for the salvation of the Lord.' Ps. 27:14; Lam. 3:26. There are those who work all day and far into the night to do what seems to them must be done. The Lord looks pityingly upon these weary, heavy-laden burden-bearers, and says to them, 'Come unto me, . . . and I will give you rest.'"—*"Testimonies for the Church," Vol. VII, pages 243, 244.*

One of the greatest sources of weakness in our people is the neglect of the writings of the spirit of prophecy. In these times of lukewarmness and apostasy, how perilous to remain unacquainted with the Testimonies God has sent to guard us against our dangers! It is not sufficient to talk in favor of the Testimonies, to say Amen when we hear them, or to accuse others of disbelieving them; we must know their personal messages to us, and by diligently studying and practising them, *know* them in the sense of receiving power from their study, that they may bring forth fruit from us to God.

There are hundreds of Seventh-day Adventist homes that have not one volume of the Testimonies; there are many workers who rarely ever study them; and all of us are ignorant in practise, if not in mind, of much of the message they bear to us. The books "Education" and "Ministry of Healing," with the clearest directions for action and the most searching and comforting messages for the lagging and the weary, have been *studied* by few of those who

have them. Yet not only do we know that they, with the rest of the Word of God, will try us in the day of judgment, but we see to-day what mistakes we make, what false positions we take, what prolongation of the agony of Christ we cause, because of our ignorance of them.

If something must be neglected,—either, on the one hand, better food, more clothing, or a cherished visit, or, on the other hand, the procuring of the Testimonies of God's Spirit,—let it be those things of material life, and let us have the word of God in our homes. If something must be neglected,—either, on the one hand, the hour of gossip or the frills on a new dress or some of the back-breaking work that means the earning or the saving of a few more dollars, or, on the other hand, the earnest, prayerful study of the Bible and the Testimonies,—then let it be our thronging cares and foolishnesses, and let us have the word of God in our lives.

The days of strife are upon us, they are not away in the future. We see arising, with their scourges in their hands, the vengeful Hazael's foretold in the spirit of prophecy. Perils are on every hand: perils from the elements and perils from the passions of men; perils from without and from within, from unrelenting enemies and from false brethren. Alone, unsheltered, we are but as autumn leaves before the whirlwind. Who is heeding the invitation: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast"? Years ago were these words of warning written, which we begin to see fulfilled:—

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so-called,' will not then be the leaders. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file." "The time is not far distant when the test will come to every soul. . . . In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat." "It may be that the destroyers are already training under the hand of Satan, and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, Peace, peace, when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an

end, and the voice which has stirred the people may no longer disturb their carnal slumbers. When God shall work his strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. O, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! O, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away his fierce anger from them!"—*"Testimonies for the Church," Vol. V, pages 80, 81, 77, 78.*

What shall be neglected, prayer and the study of God's messages, or the pleasures of life and the manifold cares of our daily work? Which shall engross our thoughts, the husks of form and profession, or the kernels of God's truth and life?

"Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: . . . for Mary hath chosen the good part, which shall not be taken away from her."

Alpharetta, Ga.

Delivered

J. A. SWENEY

God has always delivered those who put their trust in him and call upon him in prayer. We think at once of Noah, whom God told to build an ark for the saving of his family from the destruction that was coming upon the world. Queen Esther and the Jews, who fasted and prayed day and night, calling upon God to deliver them from threatened destruction, were delivered; while those who would have destroyed the Jews were themselves destroyed.

The children of Israel were delivered at the Red Sea because they believed God and went forward at his word, while their pursuers were destroyed.

Daniel, when he knew the decree was signed forbidding him to call upon God, went into his house and prayed three times a day. He had no fear of the lions' den, and God honored his faith. But those who plotted his death were slain by the very beasts they had expected would slay Daniel.

When Christ was placed in the tomb, and the stone rolled to its mouth and sealed with the seal of Rome, God sent his angel to break that seal and roll away the stone. Christ was delivered out of the power of the grave, and those who brought about his death will suffer death.

Peter, bound with chains between two soldiers, was delivered by an angel sent in answer to the prayer of the church. There is wonderful power in the united prayer of God's chosen people. We know that they will be delivered out of the hand of those who are plotting their persecution and their destruction.

Times of danger are before us. Let us follow the example of Enoch, of Queen Esther, of Daniel, of our Saviour, and deliverance from all the plottings of the enemy will be certain. God has promised to hear and answer our prayers.

Albuquerque, N. Mex.



WASHINGTON, D. C., FEBRUARY 22, 1912

FRANCIS M. WILCOX - - - - - EDITOR
W. A. SPICER
C. M. SNOW - - - - - ASSOCIATE EDITORS
W. W. PRESCOTT

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

Editorial

Editorial Correspondence

COLLEGE VIEW, NEBR., Feb. 1, 1912.

FOLLOWING the excellent ministerial institute held at College View, Nebr., the Northern and Central Union Conferences held their regular biennial session. As the proceedings of these meetings will be reported later through the REVIEW, we will not make detailed mention of these meetings at this time.

The proceedings were most harmonious, and a spirit of earnest, aggressive labor was indicated in the plans laid and the resolutions adopted. The failure of crops for the last two years in a large part of the Northern Union has greatly hampered the work in that field; but the brethren are hopeful for the future, and are laying plans for the extension of the work.

Elder R. A. Underwood, who has faithfully served this conference for the last eight years, felt that he should be relieved from the presidency. His request was reluctantly granted, and Elder Chas. Thompson, the president of the Southeastern Union Conference, was asked to take the presidency of the Northern Union. Brother Thompson arrived before the meetings closed, to come in touch with his new field, and to assume charge of the work.

Elder E. T. Russell was reelected president of the Central Union Conference. Very important denominational interests are centered in this strong union. Union College, the Clinton (Mo.) German Seminary, the International Publishing Association, and the sanitariums at Wichita, College View, and Boulder are all important institutions, and to do active, aggressive work, must have fostering care.

Union College draws its support not only from the Central Union territory, but also from the Northern Union. A commendable spirit was manifested by the delegates of these two unions in considering the interests of this institu-

tion. The operation of the college last year showed a financial deficit, notwithstanding the earnest efforts put forth by those in immediate charge of the institution. The brethren heartily responded to the demands of the situation. By action of the delegates, each of the various State conferences in the two unions was asked to assume responsibility for a proportion of the indebtedness, as well as the support of one or more teachers for the ensuing year. This plan will furnish very substantial assistance to this worthy institution. It is to be hoped that the enthusiasm and earnestness shown by the delegates may extend throughout the field, and that the workers in the Central West will heartily unite in inducing many young men and women who are now attending public schools to enroll as students of Union College.

One feature of the gathering at College View was particularly pleasing, and that was the old-time spirit of hospitality shown by our church brethren and sisters and by the college and sanitarium. The representatives from Washington felt particularly indebted for the kindly care given them during their stay by the Nebraska Sanitarium, and for the many courtesies which they received from the managers and nurses. The college did the same for others, and the homes of our brethren and sisters in the village were opened wide to afford a hearty welcome to the visiting delegates. This spirit we believe needs to be cherished on the part of our people. There is danger that we shall get away from the spirit of simplicity which once pervaded our work. We need to come together as brethren and sisters, realizing that we belong to the great family of the Lord, that our purposes are one, and that in a measure our interests in this world are likewise mutual.

We are indebted to Elder Underwood for a hearty and earnest appeal in behalf of the REVIEW before the delegates and visitors at the institute. He emphasized the importance and the necessity of having our church paper in every Seventh-day Adventist home, and urged those present to see that the Seventh-day Adventist homes they visited were supplied. The brethren pledged their hearty support in the accomplishment of this purpose.

At the last Sabbath meeting of the ministers, Elder A. G. Daniells stated that as far as his purpose was concerned, the institute, instead of being nearly to a close, was just beginning; that he purposed to make the coming year a year of institute work and earnest study. He recommended that as a basis for all study for the year to come, our workers give special attention to the Scriptures of truth, advising that they read the Bible

through by course, as well as study those subjects which might be necessary in the carrying forward of their work. He also urged that in addition to other books, "Desire of Ages" receive a careful reading, and also some work on the improvement of the ministry, suggesting as an excellent book "Personal Evangelism," by Dr. Goodell. This recommendation is worthy of the consideration of all, and we pass it on in the hope that it may lead to more earnest, systematic study on the part of all our readers.

F. M. W.

Tradition, Philosophy, and the Word

TRADITION within the church and philosophy without have been working for ages, and are still working, to destroy faith in the Word of God, or to nullify its teachings in their application to human lives.

Tradition has put a hazy nimbus around the Word and its teachings, that has made the actual truth seem unreal; and it has done more. It has exalted itself above the very truth of God—above his literal commandments. Thus has been going on a disintegrating work from within, fostered by the enemy of truth, as all such works are fostered, undermining faith, and building up superstition in those within the fold.

Philosophy has sought to accomplish the same end by turning men's minds into the channels of speculation, so they would lose all desire for the pure food of divine truth. It has accomplished its object in the millions who have allowed themselves to be taken in its snare.

But now a change has come. Philosophy has boldly stalked into the great fashionable church body; and though tradition may have lost some of its prestige before the onrush of liberalism, the cause in which tradition and philosophy joined forces has lost none of its dangerous power. It is merely a change in method, not in result; and that result is bound to be more manifest from now on because of the fact that both these agencies of opposition to the divine Word are now within the church. The apostle's admonition to "take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit," is strikingly applicable at the present time, when, from so many of the pulpits of the land, philosophy, politics, and atheism are expounded, while the great Book of truth is permitted to lie silent within clasped covers. The world to-day is as mad after philosophy as was the ancient world after its "great Diana," and it seems as difficult for the Word to find attentive audience now as Paul found it among Diana's worshipers. In this pulpit usurpation by philosophy lies

the great cause for the spreading infidelity in the church world of to-day as well as in the world outside the church. By occupying its position there, it reaps its results in both places, and in both cases the ruin of souls is the price that must be paid.

In this time of storm and stress the only safety is in clinging to the Word, making that the "man of our counsel," our guide, and our refuge. To those who do this, it will prove a shield from the fiery darts of the wicked one. In it is God's saving truth. Outside of it and him there is nothing that can save,—nothing but confusion, darkness, and disappointed hopes. C. M. S.

The Seventh Year of Artaxerxes

Two very important periods of prophecy are the 70 weeks (490 years) of Dan. 9:24, and the 2300 days (years) of Dan. 8:14. A careful study of the eighth and ninth chapters of Daniel, in connection with the history covered by these prophecies, makes it clear that both of these prophetic periods begin at the same time, and it is plainly stated that the 70 weeks are to be reckoned "from the going forth of the commandment to restore and to build Jerusalem." Dan. 9:25. The decree which was issued "in the seventh year of Artaxerxes the king" (Ezra 7:7), and recorded at length in the book of Ezra (Ezra 7:11-26), granted full authority to do the work prescribed in the prophecy, and is the commandment from which to reckon the commencement of the 70 weeks. It is therefore of great importance to establish clearly the time when Artaxerxes Longimanus began his reign, so that the time of the seventh year may be satisfactorily determined. In order to furnish reliable information for the settlement of this question, we submit herewith some extracts in which various authorities are quoted, and the subject is quite fully discussed. These extracts are worthy of careful study by those who desire to deal with this matter understandingly. Due credit is given for each of these extracts. They run as follows:—

According to Ptolemy's Canon (the best and most impartial authority to which we can refer), the reign of Artaxerxes commenced in the year 284 of the Nabonassarean era, which began on Dec. 17, 465 B. C., reckoning in Julian years. And the principle on which Ptolemy's Canon is constructed is to reckon each king's reign as beginning on the first day of the month (thoth) of the year in which that king succeeded to the throne; the number of years of each king's reign being limited to the number of complete years to which his reign extended, reckoning from that time. So that while, according to the principle of the canon, the reign of Artaxerxes is reckoned as beginning with the first day of the year 284 of the Nabonassarean era, we only know from it that the actual

commencement of the reign was sometime in the course of that year.¹

Now the time of the year when he began to reign seems determinable from Ezra and Nehemiah. It appears from Neh. 1:1 and 2:1, that in the twentieth year of the reign of Artaxerxes, and consequently in the other years of his reign, the first Hebrew month, Nisan (March-April), came after the ninth, Chisleu (November-December). Consequently the date of his accession must have been sometime between Nisan and Chisleu. And from Ezra 7:7-10 it follows that in the seventh and therefore in other years of his reign, the fifth month, Ab (July-August), came after the first, or Nisan. Therefore the accession of Artaxerxes was somewhere between the latter end of July and the former part of November, i. e., somewhere about the summer of 464 B. C.

Therefore the seventh year of Artaxerxes was from the summer of 458 to the summer of 457.—*Rev. W. Goode, D. D., F. S. A., in "Fulfilled Prophecy," pages 211-213.*

I have adhered to the authoritative chronology of the reigns of Xerxes and Artaxerxes. Diodorus (xi, 69) says that Xerxes was murdered by Artabanus, after reigning more than twenty years, when Lysitheus was archon at Athens. Ol. 78, 4, B. C. 465. "According to the canon, he died N. E. 283, i. e., after Dec. 17, B. C. 466, and before Dec. 17, B. C. 465, which coincides with the year Lysitheus."—*Clinton*. (Fast. Hell., B. C. 465.) Eusebius agrees with this. Manetho also assigns the same length to the reign of Xerxes, twenty-one years (quoted by Africanus ap. Syncell., page 75, D. Clinton, F. H., c. 18, ii, 380, note). This length of reign corresponds with the dates assigned to his father Darius, and to Artaxerxes, to whom forty-one years are given by Manetho (Ib.), forty by Diodorus (Ib. and xi, 69), which agrees with Thucydides (iv, 50), who mentions his death in the archonship of Stratocles, B. C. 425-424 (Clinton, page 380). The accession of Artaxerxes after the seven months of the assassin Artabanus would fall in the middle of 464 B. C.—*Rev. E. B. Pusey, D. D., in "Lectures on Daniel the Prophet," page 169, note.*

5. Xerxes. The twenty-one years of Xerxes include the seven months of Artabanus, whom the canon omits. It has been shown already that the accession of Xerxes is determined to the beginning of B. C. 485. His twentieth year was completed in the beginning of B. C. 465; he would survive his twentieth year about five months, and his death would happen in the beginning of the archonship of Lysitheus. The seven months of Artabanus, completing the twenty-one

¹ The Nabonassarean era was instituted by Nabonassar, king of Babylon, who destroyed the records of the reigns of his predecessors in order that the computation of the reigns of the Chaldean kings might be made from himself. It consequently began with the commencement of the reign of Nabonassar, Feb. 26, B. C. 747. And the canon called Ptolemy's commences with this period, and assigns to Nabonassar and the kings that came after him the number of complete years of 365 days that each reigned, reckoning any remaining portion of a year that might fall to his reign in the reign of his successor; and giving in two columns the number of years of each reign, and the collected number of years from the beginning of the era at the end of each reign.

years, would bring down the accession of Artaxerxes (after the removal of Artabanus) to the beginning of B. C. 464, in the year of Nabonassar 284, where it is placed by the canon² [of Ptolemy].

7. Artaxerxes Longimanus reigned forty years, according to Diodorus. . . . Diodorus is confirmed by Thucydides, who records the death of Artaxerxes in the winter of the archon Stratocles. . . . If the death of Artaxerxes was known at Ephesus in the winter of the archon Stratocles, as may be collected from this narrative, he would barely survive the thoth of N. E. 324 [N. E. = Nabonassar Era, commencing B. C. 747], or Dec. 7, B. C. 425, although his reign is extended by the canon to December of the following year. But that is explained by the practise of the canon, which computed to his forty-first year the months of Xerxes II and Sogdianus. The actual reign of Artaxerxes would be something less than forty years.—*"Fasti Hellenici," by Clinton, Vol. II, page 380.*

Xerxes's assassin, Artabanus, was ambitious to bring his own family upon the throne; and he therefore endeavored to put his victim's sons out of the way. In this he was successful only in the case of the oldest, Darius, whom he caused to be executed on a false charge of having committed the crime. An attempt to murder Artaxerxes failed; it is said that the prince in defending himself, killed Artabanus with his own hand. The eunuch Mithridates, or Aspamithres, the actual assassin of Xerxes, met his end after cruel tortures. A second brother, Hystaspes, was absent at the time, and being older than Artaxerxes, laid claim to the throne. He seems to have taken advantage of an insurrection of the satrap of Bactria to substantiate his claim; but he was defeated after two battles, and together with the satrap was put out of the way. The sons of Artabanus endeavored to carry out their father's ambitious schemes; and they also had to be conquered before Artaxerxes Longimanus (in Persian, Dargadasta, "long hand") was firmly established upon the throne, which he occupied from 464 till 425 B. C.—*"History of All Nations," by H. Flathe and others, Vol. II, pages 209, 210. Lea Brothers and Company, Philadelphia and New York.*

Xerxes left behind him three sons—Darius, Hystaspes, and Artaxerxes—and two daughters, Amytis and Rhodogune. Hystaspes was satrap of Bactria, and at the time of their father's death, only Darius and Artaxerxes were at the court. Fearing the eldest son most, Artabanus persuaded Artaxerxes that the assassination of Xerxes was the act of his brother, whereupon Artaxerxes caused him to be put to death, and himself ascended the throne (B. C. 465).

Troubles, as usual, accompanied this

² The first thoth of Artaxerxes was equivalent to Dec. 17, B. C. 465; consequently on the principles of the canon, his true accession was subsequent to that day, or at least not prior to it. That accession being preceded by the seven months of Artabanus, the death of Xerxes is carried back to some point in the year of Nabonassar 283, corresponding with the beginning of the year of Lysitheus: conformably to the date of Diodorus. We may place the death of Xerxes in the first month of that archon (July, B. C. 465), and the succession of Artaxerxes in the eighth month (February, B. C. 464).

irregular accession. Artabanus, not content with exercising an influence under Artaxerxes such as has caused some authors to speak of him as king, aimed at removing the young prince and making himself actual monarch. But his designs being betrayed to Artaxerxes by Megabyzus, and at the same time his former crimes coming to light, he was killed, together with his tool Aspamithres, seven months after the murder of Xerxes. The sons of Artabanus sought to avenge his death, but were defeated by Megabyzus in an engagement, wherein they lost their lives.—*George Rawlinson, M. A., in "The Five Great Monarchies," Vol. III, pages 471, 472.*

From the last extract it will be noted that Rawlinson, who is considered good authority, gives B. C. 465 as the date of the accession of Artaxerxes, which would make the seventh year of Artaxerxes B. C. 458. The Encyclopedia Britannica and other encyclopedias based upon it follow Rawlinson. This difference between Rawlinson and those who follow him, and the other authorities quoted, is that Rawlinson does not recognize Artabanus the usurper as one of the Persian kings, although he mentions him as "exercising an influence under Artaxerxes such as has caused some authorities to speak of him as king." Among these authorities, not mentioned in the foregoing extracts, is Manetho, the Egyptian historian, fragments of whose writings have been preserved until the present time. In his list of the Persian kings constituting the twenty-seventh dynasty, he mentions Artabanus, and assigns the period of seven months to his reign.

The English writers on prophecy, T. R. Birks and H. Grattan Guinness, take the same position on this question as has been maintained uniformly by the teachers of this denomination; namely, that the preponderance of evidence is in favor of B. C. 464 as the time of the accession of Artaxerxes Longimanus, and consequently that "the seventh year of Artaxerxes the king" when the commandment went forth "to restore and to build Jerusalem" would be B. C. 457. On this basis the 70 weeks (490 years) would end in A. D. 34, and the 2300 days (years) would come to a close in A. D. 1844, at which time, according to the prophecy (Dan. 8:14), the cleansing of the sanctuary began.

W. W. P.

The Hand of God in History — No. 1

Notes on Important Eras of Prophecy The Divine Hand in Human History

THE story of human history is a fascinating theme for study. An old English essayist, in a fine paragraph, strikes a note that touches a chord in the heart of every lover of good books. In an essay, "From an Old Book-Shelf," he says:—

I go into my library, and all history unrolls before me. . . . I see the pyra-

mids building; I hear the shouting of the armies of Alexander; I feel the ground shake beneath the march of Cambyzes. I sit as in a theater—the stage is time, the play is the play of the world. What a spectacle it is! What kingly pomp! what processions file past! what cities burn to heaven! what crowds of captives are dragged at the chariot wheels of conquerors! . . . The silence of the unpeopled plains, the outcomings and ingoings of the patriarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun-heat, Joseph's splendid funeral procession,—all these things I find within the boards of my Old Testament. What a silence in those old books as of a half-peopled world! What bleating of flocks! what green pastoral rest! what indubitable human existence! Across brawling centuries of blood and war I hear the bleating of Abraham's flocks, the tinkling of the bells of Rebekah's camels.—"*Esays*," *Alexander Smith.*

And in these latter days a new thing has come to pass, touching this matter of the study of history. We have not only long-treasured volumes on the "old book-shelf," with their heart-gripping story of the past; but we have a "new book-shelf"—historical sources that students of a half century ago never dreamed of. The pick and spade of the explorer have uncovered buried records that give a new setting to the history of early empires.

In these ancient tablets, brought forth to light within this last generation, the stones cry out in corroboration of the Scripture record. We hear the voices of the Pharaohs. The bricks without straw in the walls of the storehouses of Pithom "almost reecho the rigor of Pharaoh's words." Sennacherib, of Assyria, speaks to us out of the ground, and here are the sayings of Nebuchadnezzar, Cyrus, and Darius.

This development is in keeping with the prophecy of the "time of the end," in which knowledge was to be increased, and light shed forth from the unsealed book of the prophetic scriptures. Dan. 12:4. Prof. Ira M. Price, of Chicago University, speaking of the study of history, says:—

This is the century of Romance,—romance in exploration, in discovery, in invention, in thought, and in life. The achievements of man have far exceeded the most sanguine dreams of the forefathers. We have not only made but discovered vast periods of history. . . . It has been dug out of mounds, tombs, and pyramids. It has been found written on granite, alabaster, wood, clay, and papyrus. It has been translated from tablets, rolls, cylinders, statues, and temples. Through a series of marvelous discoveries and romantic events we have been let into the secrets of wonderful centuries of hitherto unknown peoples and events. . . . Now through the co-operation of explorer, archaeologist, and linguist, we are the heirs of what was formerly regarded as prehistoric times. . . . These marvelous revelations from

the archives of the nations of the past have painted for us a new background, in fact our first background, of the Old Testament.—"*The Monuments and the Old Testament.*"

Regarded from any serious point of view, the study of history is of deepest interest. But from the view-point of divine prophecy, the study becomes one of eternal interest. The course of human history is one continuous testimony to fulfilled prophecy. And prophecy explains and illuminates the record of history. In the light of the "sure word of prophecy" this age-long drama of mankind assumes a meaning and reveals a guiding motive quite beyond the apprehension of unaided human vision.

By aid of divine revelation we see not only mankind moving across the stage of time, but we see the hand of God in history. Angels from heaven mingle with the actors in earthly scenes. Evil angels are there, too. And above all, we catch glimpses of the living God ruling and overruling, seeking to rescue and save, restraining and guiding, and shaping all things for the eventual carrying out of his own divine purpose in the creation of the earth and of man.

As we watch the moving scenes, and see how accurately the predictions of the prophetic word have been fulfilled in great crises in human history, we know of a surety that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and are led anew to join in King Nebuchadnezzar's ascription of praise to—

"Him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:34, 35.

In the migrations of the sons of Noah, and the spreading abroad of the races of mankind, in the rise and fall of empires, and in the history of the believing children of God, fulfilment of prophecy is seen. The world has not escaped from the hand of its Creator. Still—

"Thy chains the unmeasured universe surround,
Upheld by thee, by thee inspired with breath."

Writing for the Roman pagans, in the first century of our era, Josephus, the Jewish historian, cited the fulfilment of the prophecies of Daniel as evidence of God's hand in history. After reviewing the prophecies concerning Babylon, Medo-Persia, Greece, and Rome, even to the predicted taking of Jerusalem by the Romans, he drew this lesson for the Epicurean teachers of the ancient philosophy of a mechanical evolution:—

All these things did this man [Daniel] leave in writing, as God had showed

them to him, insomuch that such as read his prophecies, and see how they have been fulfilled, would wonder at the honor wherewith God honored Daniel; and may thence discover how the Epicureans are in error, who cast Providence out of human life, and do not believe that God takes care of the affairs of the world, nor that the universe is governed and continued in being by that blessed and immortal nature, but say that the world is carried along of its own accord, without a ruler and a curator; which, were it destitute of a guide to conduct, as they imagine, it would be like ships without pilots, which we see drowned by the winds, or like chariots without drivers, which are overturned; so would the world be dashed to pieces by its being carried without a Providence, and so perish and come to naught. So that, by the forementioned predictions of Daniel, those men seem to me very much to err from the truth, who determine that God exercises no providence over human affairs; for if that were the case, that the world went on by mechanical necessity, we should not see that all things would come to pass according to his prophecy. —“*Antiquities*,” book 10, chap. 11.

Of a truth, a divine Pilot has been at the helm of human history through all this world's stormy passage. And he is still the living God, at the helm.

W. A. S.

Vavasor Powell's Testimony to Delivering Providences

VAVASOR POWELL was truly an apostle of Wales in the seventeenth century. The Lord wondrously blessed his labors among the Welsh people. He became a Baptist, and as a dissenter suffered for his faith in those days when a state church was wielding the lash of persecution. His was a life of most active service. “There were but few (if any) of the churches, chapels, and town halls in Wales,” says the old record, “wherein he did not preach Christ; yea, very often upon mountains, and very frequently in fairs and markets.”

A little volume in the British Museum, “Life and Death of Vavasor Powell,” published anonymously in 1671, preserves some accounts of special deliverances experienced by this servant of God. Of one occasion, Mr. Powell wrote:—

About the year 1647 the Island of Anglesey in North Wales, being then unreduced, the Parliament forces went to reduce it, and their chief officers sent for me to preach unto that brigade of soldiers, and as I marched with them into the place, either the night immediately before or the night before that, it was revealed unto me in my sleep, that I should be wounded, and two of my fingers cut (and the very fingers were pointed out), which accordingly came to pass; yet when I was in extreme danger between several enemies who fell upon me, receiving that and some other wounds, there being no likelihood to escape, I heard a voice as I apprehended speaking audibly to me, “I have chosen thee to preach the gospel,” to which I answered, “O Lord, then bring me off,”

and immediately God guided my horse (though he was very wild and not well commanded) to go backward out of the barricado that I had entered at, and so I was indeed miraculously preserved.

Thousands of miles Mr. Powell journeyed over mountains and through valleys, preaching by day and night. He says:—

One time coming from preaching I lost my way, and being out till it was far in the night in a wood or forest, among lakes, briars, and thorns, I went up and down while I was quite weary. But by looking up to the Lord, I was presently directed into my way. The like experience I had another time, when another preacher and myself had lost our way in a very dark night, and had tired ourselves in searching to and fro to no purpose; at last calling to mind how God had formerly heard in that case where I sought unto him, we called upon the Lord, who immediately pointed out our way, and it seemed as clear to us as if it had been daylight.

The following incident was reported by some of Powell's intimate friends, after his death:—

One time as he was going to preach, his horse fell lame, and he could not well reach the place appointed on foot. He, being in a great strait, besought himself of the way that one David ap Hugh took in like case, and addressed himself to it; viz., he alighted off his horse and went to prayer, and begged strength of God both for himself and horse to perform his journey, which accordingly was made good to him; for mounting his horse he found his lameness was departed.

After testifying to the Lord's power in converting a man at a certain service, who had attended the meeting under oath to kill the preacher as soon as he could find him alone, Mr. Powell adds:—

Several other times also I have been delivered from perils by water, by thieves, by enemies purposely lying in wait for me, who yet had no power to hurt me. The Lord converted some, and graciously prevented and terrified others from their purpose.

“These few things of many,” the narrator says, are told, not to boast, “but to keep a memorial of the Lord's benefits, and to stir up others into whose hands these few notes may come, to have confidence in the power and goodness of God who is the Saviour of all men, but especially of them that believe.”

Again, as we listen to this testimony, we thank God that he is still as in Bible times, the living God in heaven, who “delivereth and rescueth” on earth.

Vavasor Powell was imprisoned for the last time in the Fleet Prison, in London, early in 1669, and died in prison, Sept. 27, 1670. He was buried in Bunhill Fields, London, the old non-conformist burial-ground, where Bunyan, Isaac Watts, and many other valiant witnesses for truth in the days of old are sleeping. On his tombstone was carved the epitaph: “A successful teacher of the past,

a sincere witness of the present, and a useful example to the future age; who, in face of the defection of many, found mercy to be faithful, for which, being called to many prisons, he was there tried, and would not accept deliverance, expecting a better resurrection.”

W. A. S.

Not as He Walked

THE difference between the Founder of Christianity and the papal system which professes to represent him has been again strikingly illustrated. A despatch from Rome says:—

The Vatican has been compelled to change the cipher, or code, in which the Pope's secret instructions are telegraphed to nuncios and delegates abroad. It consisted of a series of numbers disposed according to a prearranged system, assuring perfect secrecy. Repeated efforts to solve it proved unsuccessful, and it was considered the best in the world. Even when the French government seized the archives of the papal nunciature in Paris, the secret was not divulged. Monsignor Montagnini succeeded in hiding the key. Marquis Crispolti, however, has published a book dealing with the Vatican's negotiations with Berlin in 1878, and reproducing the original cipher telegrams and their translation. The Pope, deeply grieved that the secret documents have been published, and realizing the futility of legal proceedings, has decided to change the system, for the first time in two hundred years.

The Vatican, like the nations of the world who play at the game of international politics, found secrecy necessary to the accomplishment of its purposes. Said the Founder of Christianity, “In secret have I said nothing.” He who was and is the Truth, the Light, the Way, had no use for darkness or secrecy. That is repugnant to the whole spirit of the Master and the gospel. It is the adoption of the unscriptural dogma of the union of church and state that has made Rome think it necessary to employ darkness or secrecy in carrying on her work. This union also has been condemned by the Master, in the words: “Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.” Matt. 22:21. How much better to follow the Master's example and heed his admonitions!

Helping Those in Distress

To give relief to the millions of inhabitants of China, who are now exposed to starvation through the destruction of crops and the prevention of agriculture caused by the overflow of rivers, the local board of the American Red Cross Society has made an appeal to the public for contributions. President Taft recently issued a proclamation, stating the dire distress in the Orient, and appealing to the people of the entire nation for assistance.



He Hath Said

ELIZA H. MORTON

He hath said, "I'll never leave thee,
I will never thee forsake."
I believe that precious promise,
To my heart its joy I take.
He hath said, and he will never
Once forget his blessed word;
'Tis the sweetest, dearest message
That my ear has ever heard.

What he's said, he's said forever,
I can trust his promise true;
He is faithful, loving, tender,
And he knows me through and
through;
Yea, he knows my faults and failings,
But his love is just the same:
He hath said, "I'll never leave thee."
Blessed be his holy name!

His is true and faithful friendship;
What he says I will believe,
Though my soul is fainting, struggling;
He will never, never leave,
Never leave me in the darkness.
Earthly friends may all depart;
He's a spring of living water
To my weary, fainting heart.
Portland, Maine.

New Organizations in Southeastern Europe

L. R. CONRADI

TEN years ago Hungary and the Balkan States were hardly touched. That vast area, equaling Texas in size, and having a population of 38,000,000, with only a little over two hundred Seventh-day Adventists, was divided into two mission fields. At the end of 1907, there were still but the two organizations, with a little more than 500 members, who paid a tithe of \$2,000 annually. But from January, 1908, Hungary appears as a conference, and in July of the same year the Croatian Mission was cut off from it. The name Croatian was changed at the commencement of 1909 to Adriatic. With the dawn of 1911, Transylvania—the southeastern part of Hungary, mostly peopled by Saxons—appears as a conference, having 400 members; while the rest of Hungary, with about 350 members, was now a mission field.

During November, 1911, it was our privilege to conduct three general meetings in that field; and as in the meantime the number of members there had increased to 1,300, several important changes took place, preparatory to the organization of a union. Our first meeting was held near Constanza, on the Black Sea, November 8-11. As the Rumanian priesthood is still very hostile to our work, and does everything in its

power to prevent the advancement of our cause, we chose this country place for our meeting, which seemed providentially prepared for us. One of our German brethren is an old citizen of Rumania, and has been elected for some years as the chief magistrate of the district, although his faith is known. The brethren there have built a little hall, as an addition to one of their dwelling-houses. It has a seating capacity for more than one hundred persons, and was well filled with delegates from different parts of Rumania and Bulgaria. The Lord has greatly blessed the work in this field, so that we have now about 300 members, a dozen of whom live in Bulgaria. In the first three quarters of 1911, 62 new members were received, and the tithe amounted to \$2,000. On the Friday we were there, the collection for missions amounted to \$340 in cash and pledges. On the Sabbath we had a good experience. Brother A. Doerner was ordained to the ministry, and two new believers were baptized. One of them was in government employ, and had attended our meetings for some time, but had not taken his stand for the truth until this meeting. We all felt the time had come when Rumania and Bulgaria should be separate mission fields. The following Sunday, we spent in the city of Bukarest, and spoke in the evening to a full house. The brethren have secured three halls there, Rumanian services being held in two of them, and German in the third. If the work continues to develop as it is doing at present, Rumania will soon form a good little conference.

From Bukarest we proceeded to Koloszar, the leading city of Transylvania, where the conference was held in a large hall, November 15-19. This city is really the birthplace of present truth in Hungary. Having read in a German paper that there were many Sabbatarians in Transylvania during the time of the Reformation, and that a few were still there, in 1890 I went to Koloszar to investigate the matter. A Unitarian professor there, who spoke English well, introduced me to the family of Brother Rottmeyer, the oldest Baptist in Hungary, who was then in charge of the depot of the British Bible Society. During my visit there, the seed of truth was sown, and he and his family soon began to keep the Sabbath. From that little grain of mustard-seed, the truth has spread throughout Transylvania, until there are now 550 believers in that section of Hungary alone. For the conference meetings, we rented a large hall in the city, which was crowded with at-

tentive hearers night after night. Fifty-eight delegates from twenty-six churches and companies were present at the opening services of the conference session, and altogether about 300 of our people were in attendance. Thirty-six persons were baptized during the meetings. The tithe of this conference has increased to about \$2,800 annually. The collection taken for missions yielded about \$200. Brother H. Meyer was again unanimously chosen president of the conference. Brother Boex, our general canvassing agent, was present to organize the canvassing work.

Our next meeting was held in Budapest, the capital of Hungary, November 22-26. Probably no other nation has concentrated so much of its efforts on the development of its capital as has Hungary. With its suburbs, the city has now nearly 1,000,000 inhabitants, while there is hardly another town in the country with a population of more than 100,000. This conference was in many ways of great importance to our future work in Hungary and the Balkans. The hall chosen was itself a place of interest, being the old Hungarian parliament building, where Kossuth delivered his important speech against the government, and declared a republic, in 1848. The building is round in form, and seats about 600 persons. Over the rostrum still hangs the old coat of arms of Hungary. About 130 of our people from the mission fields were present, and there were 44 delegates. In view of the fact that we now have a membership of about 375 in central Hungary, a new conference was formed, called the Central Hungarian Conference. It is equal in size to Massachusetts and Vermont, and has a population of 4,000,000. Several new missions were also organized. They are as follows: The West Hungarian Mission field, with a population of 4,000,000; and the North Hungarian Mission field, with a population of 3,500,000. The Adriatic Mission field was divided. It now contains Croatia, Bosnia, and Montenegro, with about 3,800,000 inhabitants; while the Theiss-Save Mission field includes four districts of southern Hungary, where the Servian language is spoken, Slavonia, and Servia. We have thus, from the beginning of 1912, two organized conferences and six mission fields there. A collection for missions during the meeting brought in \$250. Brother Huenergardt was elected president for the new conference. For the mission fields, Elders Kessel, Cunitz, Schillinger, and Schaefer have thus far been elected, while the union president still looks after Rumania and Bulgaria. Thirteen persons were buried with their Lord in baptism. The attendance of those not of our faith was most excellent.

At these meetings, besides Elder H. F. Schubert, the union president, Elders Wolfgarten and Huenergardt assisted, and Elder G. W. Schubert was present at Budapest. The prospects are indeed bright for this new field, and we believe that by the end of 1912, when the union

will be fully organized, it will have at least 1,500 members.

Another important step was the starting of a branch of the Hamburg house in the city of Budapest. Our Hungarian paper has a monthly circulation of 10,000 copies. The canvassers are increasing, as they have less difficulty in obtaining the necessary permission when we have a depository in the country itself. There are at least six leading languages spoken in this territory: the Hungarian, German, Rumanian, Bulgarian, Servian, and Croatian. Thus the light of present truth is spreading into every corner of Europe, and strong, organized fields are being developed, with a number of efficient laborers who can present the truth effectually in all these different tongues. Many of the 1,300 members were formerly Catholics, and we are happy that the truth is powerful enough to gather out a people for the Lord from every nation, tongue, and creed. May we all remember this important field in our prayers.

only Americans in the place; and as they and their native helpers endeavor to hold up the banner of the third angel's message, we bespeak for them the prayers of God's people, that they may win many souls to Christ in this, their new field of labor.

Seoul.

The Papacy in Jamaica

LINTON RASHFORD

NEVER in the history of this island has the Papacy shown itself as it is doing at the present time. Since the earthquake of 1907, the headquarters have been removed to Winchester Park, the eastern end of North Street, Kingston. Here a very imposing structure has been built of reenforced concrete. It is artistic in design, and shows no lack of money in its construction.

In the center of the building is a large copper-covered dome, and around the

Their schools have a large attendance, owing to the fact that they supply food and clothing to those who could not otherwise attend. This mistaken idea of charity is working marvelously, especially among the poor, who boast of the love of the nuns and priests who hunt the homes of the people, gathering out the children for the school. A good thing indeed! But he knows little who does not know the crafty aims of the mystery of iniquity. Get hold of the children, and the parents will follow. Well did the prophet say, "It cast down the truth to the ground; and it practised, and prospered. . . . And through his policy also he shall cause craft to prosper in his hand."

John spoke of the deadly wound, but he also spoke of the healing. "And all the world wondered after the beast." What do these things mean? The way is being prepared for the last great struggle between the mystery of iniquity and the

New Mission Station in Korea

C. L. BUTTERFIELD

AFTER spending much time in looking for a suitable location for a mission station in southern Korea, Keizan was selected, and an acre of land was purchased Aug. 29, 1911, the anniversary of the annexation of Korea by Japan.

Brother and Sister R. C. Wangerin moved to Keizan at once, pitched their tent, which without the center is twenty-eight feet square, and began a series of meetings. They had to live in half of the tent, while using the other half for the services. Meetings were held every night for over a month, and about twenty persons took their stand for the truth.

October 23 work was begun on the house. The writer took oversight of the building, employing Korean and Chinese carpenters and masons. A good, substantial one-story house, twenty-six by thirty-four feet, containing four large rooms, closet, pantry, and two porches, has now been completed, and stands as a memorial to the truth, in front of the great Kyong San Mountain, at the head of a large valley, where it can be seen from thousands of homes.

Before the house was completed, the weather became very cold, and living in the tent was anything but pleasant. Brother Wangerin moved into the house on November 19. The tent was taken down November 26, leaving us with no place to hold meetings. A suitable building could not be obtained, as there was none large enough, so we decided to build a large Korean house on one corner of the mission property. In this our native workers can live, and, by opening the doors, we have an L-shaped room, nine by forty-five feet, in which meetings can be held.

Our workers at this station are now comfortably located in a densely populated territory. Brother and Sister Wangerin, with their little child, are the



NEW MISSION HOME AT KEIZAN, SOUTHERN KOREA. BUILT WITH MONEY FROM THE \$300,000 FUND. IT COST \$715, ASIDE FROM LABOR DONATED BY THE MISSIONARIES

base on the inside is written in large bold letters, "This is the church, the pillar and ground of the truth." This boastful claim was manifested in a fair held on the same grounds during the Christmas season. To say that this fair was the most popular place of amusement is to say the least that can be said concerning it, as more than eighteen hundred persons were present each night. The many questionable methods used for raising money were astonishing. To those who know the work of the little horn spoken of in Dan. 7:25, the boast, "This is the church, the pillar and ground of the truth," is not surprising; for what is more contradictory to the Book of truth than such a claim? Surely it is not in America alone that the wonderful influence of this insidious mystery is gaining ground.

Some of the most wealthy people here are Roman Catholics. These not only make large gifts to their church, but have much influence over others, as those who are not Catholics are to a large extent in sympathy with that church. Truly the days of her widowhood are almost spent, and in heart she says, "I sit a queen, and am no widow, and shall see no sorrow."

mystery of godliness. Who then is wise and will observe these things?

Old Harbor.

British East Africa

A. A. CARSCALLEN

It has now been some time since we sent a report to the REVIEW, and as we always like to hear of the advance of the work in the different parts of the world, we suppose it is our duty to report the progress of our work here in the heart of Africa.

It is five years since we arrived in Kavirondo, on the shores of the great Victoria Nyanza. During the past four years we have met some opposition from the local government official, and have been kept from extending our operations as we had hoped. This fact has not stopped our work, however, and we are glad to report progress.

Last year we visited the country for many miles around the mission, and became quite well acquainted with the people in most of our district. One portion especially seemed to be worthy of all the attention we could possibly give it. It is about sixty miles west of Gendia, and lies just south of the mouth of the Kavi-

rondo Bay. The inhabitants of this place are really Uganda people, their forefathers having come from Uganda. They speak both the Kavirondo and the Uganda language. They have heard how the Uganda people have accepted the gospel, and they seem anxious to hear for themselves. We held several meetings with them, and as a result, we now have six of these people at the Gendia Mission, and the rest are calling for us to come and teach them. We find them good workers, and very bright at their studies. Perhaps they learn because of their anxiety to learn, and because they work harder at their studies than do some of the others, but they seem to us to be really a brighter people than the common natives in this region.

A few days ago the chief came to see me, and brought his wife along. He said he had just been to the government station to ask to be relieved of the duties of chief, so that he could come to school. I have since learned that he has been released, and I now hope to have him with us as a student. He is not an old man, but has influence with his people; and if he accepts the truth, he will be a great help to us. He has two brothers with us, and they are anxious for him to come.

This same chief has another brother at another mission north of the gulf. He came to see the two brothers at Gendia, and was surprised at what he saw and heard. He said we taught the Word of God as the others did not, and that he was going to leave the other mission and come to us. One of the brothers now at our place was at the other mission before coming to us. I hope to visit these people and have a talk with the chief in a few days, and I am almost sure of getting several boys to come to Gendia Mission with me to learn "about God."

We are in need of school-books, and have been working on them for some time. During the year, we have prepared a primer, which is now nearly ready, and which we are anxious to get out as soon as possible. The sickness of some of our workers has delayed this work greatly. I have been alone at Gendia since May, and have so much to do in looking after the daily work that I find it almost impossible to do anything on the books. The primer is greatly needed, and we are trying to get it ready to send to Hamburg in a few weeks.

We also have a hymn-book, which we hope will not be very far behind the primer. We now have more than sixty hymns translated. We hope to add some that have been translated by the other missions, and shall try to have about seventy-five printed in a little book. We shall then need to turn our attention to getting out a reader for the more advanced boys. We have some of the material ready for such a reader, and just as soon as the primer and the hymn-book are sent to the press, we hope to begin to arrange the matter that we have, and to write more, hoping to get it ready for publication by spring. We

have had the Gospel of Matthew translated for some time, and I am now re-writing it on the typewriter, and making corrections. When I go home on furlough next year, I hope to take it along and have it printed. I also have a grammar written, and am now making some additions to it, and getting it ready for the printer.

Altogether, we feel thankful for the progress we have been able to make with the language work in only five years. When we consider that the Swahili language has been studied by missionaries for over thirty years, and it is not yet considered that Swahili students have settled all the points of grammar, etc., we are encouraged by the progress we have made.

Progress in such work, however, is only a means to an end; and we are here, not to reduce the language to writing, but to teach the people the gospel, and to lead them to turn from their evil ways to serve the living God. Therefore we thank God for our progress in the language, because we know that the more perfectly we speak the language, the better able we are to teach the people. Our real progress, therefore, is counted by the number of persons we bring to the light.

(To be continued)

Colporteur Work in Southern Bolivia

OTTO H. SCHULZ

THE city of Potosi has no Protestant missionaries, and great spiritual darkness is hovering over the people. I was the first Adventist to proclaim the last message there. Now not only the farthest northern city (Hammerfest) but the highest city of the world has been warned through our publications. There is hunger after the true word of God, thirst after the living water. People search for the way of salvation, but find it not, as the priests have hedged up the path to eternal life.

Some intelligent and gifted men, also a prepossessing lawyer, the father of the burgomaster, are looking for something better than the Roman Church teaches them. The latter was glad when he heard I was a Protestant. He, himself a Catholic, said: "You have a sound teaching, and I like you for it; I do not care for Catholic doctrine." This sounded good to me. He bought a copy of "Home and Health" and of "Christ Our Saviour," and two copies of "Coming King," as well as other literature. He first bought one copy of "Coming King," and after hastily examining it, said: "This is just what I want. Bring me another one for my friend. Have you any other books here?" I answered, "No." "Well," he said, "give me a list of all your books, and when you come back bring me one of each of them." He is a man of much influence.

I now like that city very well; I met many obstacles there, but Satan's plans came to naught. As soon as I have opportunity, I shall go there again and en-

deavor to bring the people closer to Christ, and farther away from the worship of Mary.

One month after reaching Potosi, I took the coach for Sucre. This city is about five thousand feet lower than Potosi. Sucre, the former capital, is the prettiest city in Bolivia. It is built in modern style, with straight, wide streets, tall buildings, and has many shade-trees, which give it a very pleasing appearance. The aristocracy of Bolivia have their residences there. But since La Paz has been made the seat of government, this city has become a quiet place, there being no commerce, and no work for the poorer class. Going there in the hot season, the change of climate incapacitated me for work for several days. The richer class had left



NATIVE INDIAN OF POTOSI, BOLIVIA

for the country, and all institutions and public buildings had closed their doors. Such a situation makes a very dull time for a book agent. At the same time the feast in honor of the dead was celebrated for a whole week, all the people spending their time at the graves. They even ate their meals there. About the only money spent on such days is for drink, thus making the many whisky dealers rich. Most of the feast-days fall upon the first or fifteenth day of the month, when the people have the most money, the very time when the colporteur wishes to deliver his books.

I had much trouble in Sucre. But who can hinder the truth of God? At the end of November when this trip closed, I had sold over \$458 worth of literature, although one month of the time was spent in traveling. On the nineteenth of November I left Sucre for Cochabamba, my home. At Rio Malato I had an attack of mountain sickness, and left the train. The next day, however, I was ready to continue my trip. A week later I reached home, but within four days suffered a severe relapse, which continued for a week, and was accompanied with such pain that I could not walk, sit up, nor sleep. The sudden changes

of climate in going from one city to another, and from one elevation to another, often a change of from three thousand to five thousand feet, is very trying on the nervous system.

All these fatigues I count as nothing compared with the many joys of my heart, when I see people turning from Romanism to the gospel. I could read in their faces that they strive for deliverance out of spiritual darkness. Young Bolivia fights against priestcraft of long standing. The people know well that its teachings are fables. We need workers to proclaim the everlasting message. How can they hear without a crying voice in the wilderness to prepare the way? See Rom. 10: 17.

The Lord opens the doors wonderfully. Civil marriage was established a few months ago. The separation of church and state is the next question for Bolivia to settle. I not only believe but I see already that our literature has a great future in Bolivia, and will do a great work in a short time. It is true that traveling is expensive at the present time, but seven railroads are in process of construction, and five other enterprises of the same sort have concessions granted them. The Lord himself is opening the way for his message. With great speed it must go everywhere, for the time is short. Emigrants from all parts of the world will come here to hear the glad tidings of a soon-coming Saviour.

Soon the railroads will open fertile regions. Thousands of square miles in this country are still unknown, and there are tribes of Indians that have never seen a white man. Now is the time to pray for means and laborers to be sent forth. Much has to be done here.

Elder Conradi said last year, "Indeed, South America is the most neglected land," but he saw only the coast lands, which are ahead of the interior. Bolivia ought to have not one but ten canvassers right now, also at least one nurse. Here is plenty of room. Let us have at least one young man who is willing to go with me to fanatical towns where the priests rule with all power over the people. Not long ago a school was established in Peru for the Aymara Indians. Over fifty already have been baptized. Why not establish an institution for the Quichua Indians? This tribe is larger than the Aymara. Plans were laid long ago for an industrial school. We are anxiously looking forward to the time when the \$300,000 Fund for missions will have reached its mark, so that something may be done for the poor brown race, oppressed and inhumanly treated. Many of these slaves of the whites will sit with us at the feet of Jesus, when he has claimed his own, and will sing the new song on the sea of glass. How soon will our longings be satisfied?

Cochabamba.

WHAT we habitually think about, what we habitually wish for, what we habitually choose and prefer, that we are.—*Washington Gladden.*



Longings for Home

L. D. SANTEE

My hope wings are weary, yet flying
To a shadowless country, whose bliss
Just over time's river is lying,
Not darkened with sorrows like this.
My spirit goes forward with longing,
Beyond the dull winter of time,
Where the angelic choristers thronging,
Are chanting their music sublime.

O, I long with desire strong and tender,
For the wonderful evergreen hills,
Where the sunlight of heavenly splendor,
Shall drive away all of earth's ills.
I study the word of the Highest,
I ponder the promises given,
That those who to him live the highest
Shall enter the portals of heaven.

I think of my heart's earthly treasures,
Some scattered, some low 'neath the
ground,
And empty are life's sweetest pleasures,
Till the Archangel's trumpet shall
sound.

Whether sleeping, or waking, I'll greet
them
When the Master shall call for his
own;
In the raptures of heaven I'll meet them,
And know them as now I am known.

They fell in the gloom of death's sadness;
From the pathways of earth they are
missed;
But I'll greet with unspeakable gladness,
The beautiful lips I have kissed.
And I wait, while the seasons are flying,
That call from the evergreen shore,
That shall end all earth's sickness and
sighing,
And banish all death evermore.
Moline, Ill.

An Interesting Occasion

DAVID PAULSON, M. D.

At a certain Chautauqua assembly where I was giving a series of health lectures, there was a man who made it his business to entertain large audiences by performing remarkable feats of dexterity. One of them consisted in balancing three glass balls one on top of another on the rounded end of a broom handle. Desiring to know whether he naturally possessed a special knack for such work, or whether he acquired it by sheer practise, I sought a personal interview with him. He assured me that he had learned it all by patient effort. I inquired how long it took him to acquire the ball-balancing trick, and he told me that he practised it four hours a day for an entire year, and then one hour a day for another year.

On leaving that man, I felt both ashamed and humbled. I firmly believed

that God had sent me to that great gathering to instruct the people with life-saving truths, while this performer was there merely to furnish them an interesting entertainment; yet he had spent a hundred times more time and effort in preparation than I, who came with a thousandfold more important message to this congregation. I resolved then and there that by the grace of God I would in the future study to show myself "approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2: 15.

The children of this world are not only wiser than the children of light (Luke 16: 8), but they often take far more pains to make their work interesting. How many parents deplore the fact that their children seem literally to devour the comic page of the Sunday newspaper, while they take little or no interest in the family worship. But somebody lay awake nights figuring out how to make that page interesting, and in a crude and unfortunate way he succeeded; while perhaps those parents did not spend ten minutes in prayerful study on how to make the morning worship attractive, helpful, and interesting.

Flowers More Attractive Than Weeds

While it is true that many worldly snares and inducements, like weeds, grow without any cultivation, it is also true that when we do take the necessary pains to grow a crop of roses, we have something much more attractive and lovely than the weeds.

Many believe that the world and the devil have a monopoly of about all the interesting things in this life; but that is a great mistake. Whoever heard of anything the devil has originated that is considered half as interesting as the Niagara Falls that God made?

John the Baptist's preaching was infinitely more interesting, and drew larger crowds, in an age nearly as worldly as our own, than any cheap show that the devil was running at the same time up in Jerusalem.

While it is true that we can not secure John the Baptist to take charge of our family worship, we can do something far better, and that is to have Christ himself. When he was here on earth, he succeeded in making religion so charming that it captivated even the hardened publicans and sinners, and the little children left their toys and crowded around him till it annoyed the disciples.

Modern science teaches us that food must be appetizing in order to be satisfactorily digested. The same principle holds good in spiritual food; and the same gracious Father who has put such

delightful flavors into food, and such sweet fragrance into flowers, has locked up in every spiritual truth the most appetizing flavors in the universe, and he himself will help us to set them free. And we may actually see fulfilled in our family worship and in our church prayer-meetings and other services the promise, "I, if I be lifted up . . . will draw all men unto me." John 12: 32.

If we have been putting forth but little effort to make our religious exercises interesting, we need not be surprised if we have met with but little success. "He which soweth sparingly shall reap also sparingly." 2 Cor. 9: 6.

Some Practical Suggestions

First of all, do not let the family worship drift into a rut. Absolute and unvarying routine is certain in time to kill everything but the form. Another important point is to have the entire service so short that no one becomes weary, or feels a sense of relief when it is over.

Talk about Bible incidents in the same animated tone of voice that you do about some interesting event that happened in your community yesterday. If something unusual has just occurred, such as a great earthquake, ask each member of the family to look up some Scripture text on that subject for the following morning. To make this easy, be sure to have in the house a concordance. Cruden's Complete Concordance can now be secured for \$1.50 or less. This plan helps to create an individual Bible habit which is so indispensable for the Christian.

Another good plan for an occasional change is to assign in advance some particular Bible incident, parable, or miracle, then have each one relate the feature of it that especially interested or impressed him. A little judicious and tactful work on the part of parents during the day will insure against failure on the part of any one. Don't forget that what all take part in will generally be interesting to all. Smith's Bible Dictionary or some similar work will often throw helpful and interesting side-lights on some Bible scene or incident.

One morning in the week may be profitably used in studying the Sabbath-school lesson. Other mornings short portions of Scripture may be read that are likely to be especially interesting and easily understood. The prayer or prayers that follow should be short and pointed, not the long prayers taking in the wider range of subjects about which each one of us must pray in secret each day if we hope to make progress in the Christian life.

All this is intended to be only suggestive. If it shall be the means in the hand of God of arousing such earnest effort on the part of some that they shall succeed in doing something far better than is suggested in this article, my prayer will be abundantly answered.

Hinsdale, Ill.

Do right, and God will see to it that you come out right.—*Ram's Horn.*

A System to Follow

ARTHUR C. LOGAN

IN a fruit-packing house a few years ago I chanced to hear a woman remark: "In housekeeping I find the work much easier by having a system to follow."

I wonder how many of those who are trying to keep house realize the force of this simple yet significant statement. A system, or plan, is a necessary business policy in any vocation, and must be followed at all times. Having a system to follow will relieve one of what would otherwise be considered drudgery. Drudgery produces worry, and is sure to lead to slipshod, slack ways, sooner or later.

"Have a system to follow, and follow it." This is only another way of saying, "Have a place for everything, and everything in its place." The writer has seen examples enough to convince him that no person can have a regular system in anything without first having a place for everything, and everything in its place. In the one case there is precision and satisfaction. In the other case one's experience is like trying to carry water in a leaky bucket.

Many housekeepers are obliged to put up with crude facilities and inconvenient devices, because some one says that is "more economical;" "it costs less" to live in a certain style, or "that costs too much;" so they trudge on as slaves, merely existing, so to speak, because of a lack of what, with a little ingenuity, would often revolutionize things entirely, making home pleasant and life a charm.

System in housework will enable one so to utilize her time as to reduce the amount of energy expended from its maximum to at least its normal quantity, thus preserving strength and vitality.

Mill Valley, Cal.

The Home Influence

B. C.

THE Lord has said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60: 1. Surely the time has come when God would have us arise and shine. He would have us make straight paths for our feet, lest when we come up to the judgment, we shall be condemned.

What is our every-day home life? Is it such as God can approve? Is it always sweet and loving, kind and gentle, like that of our Saviour, under all circumstances? Are we never provoked to anger, or do we sometimes show a hasty spirit? "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear."

God requires us to surrender all to him, our hasty tempers, our pride, everything that will drive away the Holy Spirit from our homes. Think of the influence of hasty words or unkind looks upon our children. We of all people desire our children to walk uprightly before God. Parents, mothers especially, are the children's pattern. If the children do not

hear and see divine thought and action in their pattern, how can they be expected to lead righteous lives? If every mother who wills to take her little ones through to the kingdom would take notice of the very small deeds of her children, and would pray, correct, punish if need be to bend the young twig in the right way, there would not be the great number of wayward children that we see to-day, thinking only of self and the pleasures of this world.

The time to begin to train children is when they are very small. The Lord says: "Train up a child in the way he should go: and when he is old, he will not depart from it." If we take a part of God's Word, we must take it all. Our home is the only place in which the work of training can be accomplished. We need to be more thoughtful of our home influence, of our influence upon our companion, upon our children, upon brother and sister, upon all who may be in our home; and our influence not only reaches the ones in the home, but it is felt among our neighbors throughout the community.

Mount Vernon, Ohio.

Medical Question Corner

Answers by Dr. P. S. Bourdeau-Sisco, head lady physician of the Washington (D. C.) Sanitarium

Urticaria, or Hives

"My brother has hives every fall for a period of a month or two. What is the cause? Is it curable? If so, give remedies." N. M."

Mild forms of this disease usually respond to treatment, but severer cases which have lasted for several weeks, sometimes become most tenacious and unyielding. Toxemia, through intestinal absorption, is in most cases the cause. The treatment, therefore, is dietetics, with proper attention to the local manifestations on the skin. A good diet is one of fruit and milk only, for days or weeks, the fruit and milk to be taken at separate meals, of course. In some cases, fasting for a few days is most helpful.

For the manifestation on the skin, apply a lotion of two grains of menthol to one ounce of water, or one may use the fluid extract of Hamamelis.

FOR THE ITCHING.—The itching may be relieved by taking a warm bath, with a handful of baking-soda dissolved in the water. One may also apply the following lotion:—

Prepared calamin-powder, 15 drops; zinc oxid, 30 grains; glycerin, 45 drops; carbolic acid, 5 drops; lime-water, 1 dram; water, a sufficient quantity to make one ounce. Mix.

Plenty of fresh air, rest, pure water, and proper food will often accomplish more than any measure especially directed toward the relief of the local condition.



Solace and Shield

WORTHIE HARRIS HOLDEN

MOUNT thy little fret and friction,
Climb the ladder of thy care,
To thy Father's benediction
In the secret place of prayer.

For each caré builds higher stairway,
And the added loads increase
All the blessings of thy pathway,
To the heights of perfect peace.

It is rest to simply trust Him
Who upholds the worlds and thee;
To unload thy grief upon him
Who blends power with sympathy;

So he gives a little sorrow
That his strength may be revealed,
That thy need may haste to borrow
From thy Solace and thy Shield.

O the love past comprehension
And the heights of grace unknown
In the plan of God's redemption
To create us all his own!
Portland, Oregon.

With the Officers of the W. C. T. U.

THE national officers of the W. C. T. U. and other celebrated temperance workers have recently been in Washington in the interests of a measure before Congress designed to protect the prohibition States against the importation of liquor from surrounding non-prohibition States.

It is believed that the national government ought to protect the individual States in their efforts to protect themselves against the liquor curse. Temperance mass-meetings have been held in the Washington churches, in halls, and other public places to arouse increased interest in the question at stake. These efforts have met a hearty response from the people. The meetings have been thronged, and public sentiment, we believe, is being more and more aroused by this temperance organization, which is powerfully battling for the right. Mrs. Lillian M. N. Stevens, national president of the W. C. T. U.; Miss Anna A. Gordon, national vice-president; Mrs. Margaret Dye Ellis, national legislative superintendent; Mrs. Chauncey Goodrich, president of the W. C. T. U. in China; Miss Ellen Stone, who a few years ago was made a prisoner by bandits in Macedonia; Mrs. Mary Armour, who was foremost in the campaign that first made Georgia "dry;" and Mrs. Emma Shelton and her corps of earnest workers in the District of Columbia, as well as many officers from neighboring States, were the leaders in this Washington campaign.

It was the rare privilege of the Washington Sanitarium to entertain a company of these distinguished women at lunch last week. After the vesper serv-

ice and the lunch were over, they responded to an invitation to address the students of the Foreign Mission Seminary. The room was packed. Mrs. Goodrich gave an interesting account of conditions and of her work in China. This was followed by a stirring address by Mrs. Stevens, telling "how Maine fought its recent prohibition battle and won." Appreciative mention was made of the fact that Seventh-day Adventists all over the land gave their assistance to the temperance cause in the Maine campaign. It is also interesting to know that when these officers were first invited to come to the Sanitarium and the Seminary for the evening, they hardly saw how, with their full program, they could spare the time; but when they remembered our efforts as a people in helping in a small way to win the prohibition victory in Maine, they said, "We must go," and they came; and all who heard them much appreciated their efforts, and the words they left with us.

Miss Gordon gave an animated account of the part the young people had in the struggle in Maine. It was stated that our youth's paper, the *Youth's Instructor*, was used to good advantage at this time. It is surely a great and grand work to aid other earnest men and women in any movement that will elevate the home, better society, and make human lives happier. At the close of the service, a call was made for all to arise who would be loyal to the temperance cause, and the entire congregation immediately stood. Great appreciation was expressed for even the little that our denomination did for the work in Maine and for the evening's expression of loyalty; and, on the other hand, both students and nurses expressed themselves as very grateful for the encouragement and inspiration of the evening with the officers of the W. C. T. U.

H. N. Sisco, M. D.

Zululand, South Africa

AFTER spending a few days at home, I went to see some interested ones at Ladysmith. I spent one week there.

Two Indians, two colored women, and a native minister have promised to obey the truth. One of the Indians is second teacher in a government school for Indians.

While in Ladysmith, I learned from Brother v. d. Molen of a family living in the country who had become dissatisfied with their church, because of the decline of spirituality; and turning to the Bible for help, they were convinced that they were not following God's Word in keeping Sunday.

Friday morning Brother v. d. Molen and I started to visit this family. We found them pondering over a letter they had just received from their minister, in which he had tried to cover up the truth in the usual way.

This opened up the way for us to begin at once. We spent some time in turning from scripture to scripture.

Mr. Churchhill is very anxious that the natives on his farm should have a chance to know the truth. He said they could not understand why he and his wife should now leave them and keep another day. He is deeply interested in work for the natives.

He said he would be so glad if some one would come and help him teach the Sabbath to the natives. I have sent two of my native helpers to assist him. We left them making all preparations to commence their first Sabbath on time, at the setting of the sun; while we rode back to fill an appointment in town, where the interest is still good.

Leaving Ladysmith, I next went to visit the little company of natives at Bethal. I found that the Sabbath meetings had been discontinued on account of unfaithfulness on the part of their leader, who had been making much trouble. I spent two weeks with them, holding meetings each night. The Lord came very near. It was decided to remove the leader, and another was chosen. All the members rallied once more with a determined will to be more faithful.

F. B. ARMITAGE.

Panama

JANUARY 12 I left Kingston, Jamaica, for Colon, where the sixth session of the West Caribbean Conference was to be held January 12-20.

As the ship passed out of Kingston Bay past Port Royal, I remembered that just five years before, Jan. 12, 1907, Mrs. Bender and I had our first glimpse of the tropics as we passed this historic place on entering the bay.

How quickly the time has passed, yet the days have been full of work. The mercies of God have been over us. We have not been free from human imperfections, neither have we escaped the physical ailments of the flesh. Together we passed through the earthquake; and in my travels, fever of divers sorts, as well as unforgettable seasickness, sometimes have been my companions. During these five years, not less than fifty thousand miles of land and water have been traversed. It is not much, but it takes time.

January 14 I arrived in Colon. Elder H. C. Goodrich met me, and we had only sufficient time to reach Mount Hope, where the conference was held, before the night preaching services began.

The delegation from the churches was larger this year than last. Two churches were admitted to the conference. The reports of the laborers were listened to with interest. A great deal of literature has been handled by the workers, especially those laboring for the Spanish people. The regular canvassers have done good work during the year, and many are going out into the field again.

Brother Timothy Brown has made a beginning in the work among the Indians in the western part of Panama. He reports six Sabbath-keepers, and forty pupils in school. He could not get out to attend the conference, as he is several days' journey inland from Bocas del Toro.

The West Caribbean Conference comprises the republics of Panama, Costa Rica, and Nicaragua, with a combined

population of one million. Elder Goodrich was again elected president of the conference. Brother J. A. Ried was ordained to the gospel ministry the last Sabbath morning of the meeting.

The fire, last March, was a hard blow to the work in this field. It burned out the building where the Cristobal chapel and the Watchman Press, as well as four suites of living-rooms for workers, were located. The printing plant was removed to Jamaica, but it was necessary to erect a building for the church here, as well as to provide a place for conference office, and for living-rooms for the workers. This building, containing a neat chapel and office on the ground floor, with three suites of living-rooms above, will be ready for occupancy before this article appears in print.

May the Lord be with the laborers and people of this conference as they begin another year's work.

U. BENDER.

Annual Meeting of the Pacific Press Publishing Association

THE eighth annual meeting of the Pacific Press Publishing Association was held, according to appointment, at the office of the association, at Mountain View, Cal., Jan. 22, 1912. There was a good attendance of the constituency.

After the usual preliminary exercises, the president presented his annual address, calling special attention to the marked care of our Heavenly Father over the institution and its employees, and setting forth the object of the association, and the God-given principles for which it stands.

The treasurer's report showed that the volume of business for the year ending Dec. 31, 1911, amounted to nearly \$400,000, and that the interest-bearing debt had been greatly reduced. At the present time the assets, including real estate, plant, equipment, and supplies at Mountain View, Cal.; Kansas City, Mo.; Portland, Oregon; and Calgary, Alberta, Canada, amount to \$296,903.67; the liabilities to \$155,426.40; leaving the present worth of the association on Jan. 1, 1912, \$141,477.27.

Reports show that since the reorganization of the association almost \$16,000 has been raised, through appeals issued in the papers published by the association, as donations to mission fields. In addition to the above, \$9,344.33 has been donated direct, or set aside by the association, for mission interests.

The association has recently purchased a lot and erected an office and warehouse in Calgary, Alberta, Canada; and has also purchased a lot in Kansas City, Mo., on which they have decided to erect a new office building.

The general manager, C. H. Jones, gave a detailed report of the workings of the association for the fiscal year ending Dec. 31, 1911, from which we quote the following:—

"My report could be summed up in the brief statement that the past year has been not only one of the most prosperous, but the most prosperous year in the history of the institution, as to both volume of business and financial gain. Therefore we have every reason to be devoutly grateful to our Heavenly Father for his prospering hand that has been with us, and we trust that this evidence of his love may lead us to renewed consecration to his service.

"Not only has faithful work been done to increase the volume of business, but earnest and continued efforts have been put forth to economize and reduce the cost of production. The year 1910 was the banner year up to that date, the volume of business amounting to \$388,000. But this year (1911) runs over \$397,000, a gain in the volume of business of over \$9,000, and all, too, on denominational work exclusively. Not one job of commercial printing has been taken into the office since the fire which destroyed our factory five years ago.

"Over fifty car-loads of paper, binding material, etc., were used in the printing and manufacture of books, tracts, and periodicals last year, averaging more than one car-load a week, and costing \$68,764. This exceeds the amount purchased during 1910 by nearly \$13,000.

"During the year all bills were paid promptly, thus strengthening our credit, and saving over \$1,000 in cash discounts.

"Book Department

"Ever since the fire in 1906, the book department has shown a steady gain in volume of business, and this year it amounts to \$285,000 including the sales at our branch offices.

"We attribute this steady gain to more thorough organization, a better corps of trained workers, and a higher standard of attainment. The canvassing work is no longer looked down upon and discredited, but has come to be considered one of the highest and most important callings a person can engage in.

"During the year, 154 tons of bound books and tracts were shipped out to various parts of the field from our office here in Mountain View.

"In harmony with the recommendation of the General Conference, we have now turned over all our retail business to the tract societies, and the Pacific Press acts simply as a wholesale house. In this we go so far as to credit the tract societies at the close of each month with all cash orders that may have been received by us from their respective territories.

"Fifty numbers of the *Signs of the Times* weekly were printed during the year, with an average circulation (exclusive of the Harvest Ingathering number) of 21,414, or a total of 1,070,700. This shows an increase over 1910 of 184,825 copies.

"Ingathering Missions 'Signs'

"Five hundred fifty thousand copies of the Harvest Ingathering number of the *Signs of the Times* weekly were printed, and nearly all have been sent out on orders from the various conferences. These were printed for the General Conference at cost, and are not included in the figures above given concerning the regular weekly numbers.

"In addition to the editing and printing of this Missions number, much of the promotion work was carried on by our periodical department, thus adding materially to the work in that department.

"The average circulation of the *Signs of the Times Monthly* was 31,768 copies, or a total circulation for the twelve months of 381,216, a gain of 42,133 copies over 1910.

"We are aware of the fact that all satisfactory growth, prosperity, and success center in spiritual things, and we are glad to be able to report that nearly all connected with the office are earnest, devoted Christians. During the week of

prayer special services were held in the various departments, and it was a season of great spiritual revival, every person expressing himself as desiring to renew his consecration to God or to give his heart to him.

"The office was closed one day during the Harvest Ingathering campaign, and nearly all the employees went out to solicit funds, and many reported rich experiences."

Resolutions were adopted with a view to enlarging and greatly extending the work during the coming year.

The articles of incorporation and by-laws were amended to provide for a board of seven directors, with an additional advisory board of nine members, the personnel of which is as follows:—

H. W. Cottrell; C. H. Jones; H. G. Childs; M. C. Wilcox; H. H. Hall; A. O. Tait; B. M. Shull; G. A. Irwin, president Pacific Union Conference; R. A. Underwood, president Northern Union Conference; E. T. Russell, president Central Union Conference; C. W. Flaiz, president North Pacific Union Conference; H. S. Shaw, president Canadian Union Conference; E. E. Andross, president Southern California Conference; E. W. Farnsworth, president California Conference; C. L. Taggart, president Northern California-Nevada Conference; J. H. Behrens, president Central California Conference.

The following organization was effected at the first meeting of the newly elected board of directors: President, H. W. Cottrell; vice-president and general manager, C. H. Jones; secretary and treasurer, H. G. Childs; auditor, J. J. Ireland; manager book department, H. H. Hall; manager periodical department, G. C. Hoskin; manager Kansas City Branch, Jas. Cochran; manager Portland Branch, J. F. Beatty; manager Canadian Branch, W. V. Sample; editor *Signs of the Times* weekly, M. C. Wilcox; associate editors, A. O. Tait, L. A. Reed; editor *Signs of the Times* magazine, L. A. Reed; associate editors, M. C. Wilcox, A. O. Tait; editor *Our Little Friend*, Miss K. B. Wilcox; associate editor, Mrs. Vesta J. Farnsworth. Publishing committee: H. H. Hall, M. C. Wilcox, H. W. Cottrell, E. W. Farnsworth, A. O. Tait, L. A. Reed, C. H. Jones, J. O. Corliss, H. G. Childs, J. R. Ferren, F. H. Gage, G. C. Hoskin.

H. G. CHILDS,
Secretary.

Silesian Conference

THE sixth annual session of the Silesian Conference was held in Brieg, January 3-7. It was attended by about two hundred brethren and sisters; and two hundred seventy-five strangers came out to the evening lectures. So great was the outside interest that the public lectures were continued after the meeting closed. The work for sinners and backsliders was especially blessed of God, and a number were baptized.

Aside from the local laborers, Brethren H. F. Schuberth, G. W. Schubert, A. Hennig, of the Friedensau school, H. Boex, L. Trautmann, and the undersigned assisted in the work of the conference.

The report of Brother F. Goetting, the president, showed that at the beginning of 1911, just after the province of Posen had been separated from this field, causing a drop of 204 in its membership, there were 577 members. During the

year, 169 new members were received by vote and baptism. After allowing for some losses, the president reported a net growth of 126 members for the year. Two new companies were received. On an average twelve laborers were employed throughout the year.

The canvassing report is worthy of extra comment. In 1910 there were twenty-four canvassers in the field, and their sales amounted to 20,340 marks; while last year, in spite of the loss of Posen, there were twenty-three canvassers, and their sales were 26,755 marks.

Although this part of Germany is known to be less strong financially than many other parts, yet we are glad to say that the interest of our people in missions was shown by their raising 2,695 marks in cash and pledges for the work in the regions beyond. The blessing of the Lord was especially manifested on Sabbath, during the ordination of Brethren Hermann Freyboott and Walter Herbert to the gospel ministry.

The prospect for the future is bright. The workers go out with a determination to accomplish more this year than they have done in the past, through the power of God. Evidences of the seriousness of the times in which we live are abundant here, as elsewhere, and we expect a richer harvest during 1912 than ever before.

GUY DAIL.

Basutoland, South Africa

Week of Prayer at Emmanuel Mission

In our daily meetings during the week of prayer all were blessed and encouraged. Every heart was stirred, and our faith in the message and its early triumph was strengthened.

After the Friday meeting, a chief's wife, who has been observing the Sabbath for some time, came forward and laid two shillings, the work of two days, on the table as an offering to God. In the Sabbath meeting God's Spirit was especially manifest, and nearly all gave something, whether members or not. The *least* gave one day's wages; a little schoolboy, two days' wages; others three and even four days' wages. A heathen chief was eager to give a shilling. Thus a liberal offering was received, and dedicated to God.

What a grand sum would be secured with which to extend the triumphs of the cross in heathen lands if every believer gave only one day's earnings at this time! Seven non-members gave as much or more.

H. C. OLMSTEAD.

Field Notes

FIVE persons were baptized recently at Wewoka, Okla., by Elder J. R. Bagby.

ELDER T. E. GIBSON reports seven additions to the church at Charleston, W. Va., by baptism.

ELDER P. M. HANSON has been conducting a series of meetings at Chimney Rock, Wis. Five have begun to observe the Sabbath, and others are interested.

A good series of meetings has just been closed at Wentachee, in the Upper Columbia Conference. Sixteen persons have expressed their belief in the message.

A CHURCH of eleven members was recently organized at Elm Grove, W. Va.

SEVERAL weeks ago two persons were baptized by Elder J. I. Taylor at Alvin, Texas.

ABOUT six weeks ago Elder B. W. Brown began meetings with the colored people of Indianapolis, Ind. Since that time eight have accepted the Sabbath truth.

ELDER F. H. PHILLIPS reports from Brownsboro, southern Oregon: "The Lord has blessed my efforts here, and fifteen have accepted the truth. Others are deeply interested."

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau
K. C. RUSSELL Secretary
S. B. HORTON Corresponding Secretary

Religious Liberty Special Notice

It seems necessary to notify our brethren throughout the field that the Sunday measures now pending in Congress are as follows:—

The District Sunday Rest bill, Senate 237, known as the Johnston Sunday bill, introduced April 6, 1911, the beginning of the present (Sixty-second) Congress.

The Post-Office Sunday Observance bill, H. R. 9433, introduced May 16, 1911.

A bill prohibiting work in the District of Columbia on Sunday, H. R. 14690, introduced by Representative Heflin, of Alabama.

These are the only religious measures before Congress at this writing. Petition blanks against the first two of the above-mentioned measures have been sent out to our churches, but we are informed that some have been using the petition blanks intended for measures which had been before previous Congresses; as, Senate bill No. 404, and Joint Resolution, No. 17, etc. As these measures died with previous Congresses, petitions concerning them are of no service at this time. The Religious Liberty Department will gladly furnish additional petition blanks upon application.

We deem it preferable for the brethren to send memorials, protests, and petitions to Congress direct instead of sending them to this office,—the papers against the Senate measure to either of the two United States senators, and those against the House measure to the member of the National House of Representatives from the district in which the petitioners reside.

RELIGIOUS LIBERTY DEPARTMENT.

Baptists and the Russian Empire

It will be remembered that the Rev. Robert S. MacArthur, president of the World's Sunday-School Association, went to Russia in the interests of securing religious freedom for Baptists in the czar's dominions. Whatever successes have attended his labors is portrayed in letters from which the following report published in the Washington

Star of February 4 appears to be a synopsis:—

"Baptists the world over are elated at the apparent success that has greeted the efforts of Rev. Dr. Robert Stuart MacArthur, president of the World's Sunday-School Association, in convincing the Russian minister of the interior that the leaders of the denomination should be allowed to preach their doctrine regularly in the big tabernacle they have just finished erecting in the city of St. Petersburg.

"The minister has also given his sanction to the proposition of allowing the Baptists to erect a Bible college in the Russian capital city, where theological students will be trained for the denomination's ministry.

"In letters to the leaders of the denomination in this country, Dr. MacArthur points out that there are many conditions placed in the articles of permission which the ministry has granted for the effort, but that these should be passed over when it is considered that the Russian government has yielded to the requests of the Baptists, and is now allowing them to preach their faith to the populace.

"One of these conditions is that no Baptist minister may, in his teachings, entreat a Russian to come into the Baptist fold. The names of those who might become members of the church on solicitation can not be taken, and the Russian who listens to a Baptist expounding the gospel must come into the church on his own volition."

S. B. H.

Religious Liberty Notes

An eminent jurist of St. Clair County, Michigan, is a regular reader of *Liberty* and the *Protestant Magazine*, and is a firm believer in the principles taught by these journals.

It is interesting to note that a widespread movement is now on foot in China, by Chinese themselves, to secure an article favoring religious liberty for that country in the new constitution soon to be made. A society has been organized, and the propaganda has already spread through a majority of the provinces, many people having enlisted under the religious liberty banner. Some provinces have even elected delegates to attend the national convention when it meets, and to labor for the proper recognition of religious freedom.

THE New York *Tribune* of Oct. 31, 1911, in commenting editorially upon the appointment of three American cardinals by the head of the Roman Catholic Church, says in part: "American Catholics will be much pleased to have the importance of their province of the church thus recognized, and many non-Catholics will regard the act as a compliment to the nation. Indeed, the delegation of American members in the sacred college will invest the church in this country with increased importance and influence, and mark little short of a new era in its history. . . . These new creations will give America far greater standing than it has ever had before at Rome." The appointment of these cardinals and this editorial comment are significant signs of the times, showing how surely Roman Catholicism is getting hold of America with a deathlike grip.

K. C. R.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

E. R. PALMER - - - - - Secretary
N. Z. TOWN - - - - - Assistant Secretary

The Lady Colporteur of Memphis

MISS MAMIE MOORE, who has been canvassing for "Thoughts on Daniel and the Revelation" for four years and a half among the most wealthy and influential citizens of Memphis, Tenn., is generally known by the people of that city as "the colporteur of Memphis."

Sister Moore is one of the colporteurs in the Southern Union Conference who sold and delivered one thousand dollars' worth of books during the year 1911. The wonderful and yet simple story of God's providences over her work in the great city of Memphis, and the brief sketch given of her personal struggles and experiences as told by her in the bookmen's convention of the Southern Union Conference, will never be forgotten by those who enjoyed the privilege of hearing it.

She is twenty-eight years of age, and has been in the colporteur work for nine years. In introducing her, Brother A. F. Harrison, the general agent, said:—

"Sister Moore needs little introduction. She is well known to you all. She is another one who has won out during the past year, having sold \$1,003 worth of books. During the previous year, 1910, her sales amounted to \$1,012, and once before she delivered \$1,100 worth in nine months. I remember when Sister Moore first began. She was an uneducated girl, still wearing short dresses, and I had serious doubts of her ever becoming a colporteur. But she has been faithful all these years; while other girls were going to school or following their own course, she worked on, and the Lord has given her a rich reward for her labors. For four and a half years she has been selling 'Thoughts on Daniel and the Revelation' in the city of Memphis. For three and a half years, since her father died, she has been the father of the family, having supported very largely her mother and eight younger brothers and sisters. But I must not tell her story for her. You would rather hear her speak for herself."

Sister Moore, who has never had many advantages, having been brought up in poverty on a farm, and having never passed beyond the fifth or sixth grade in school, is a good example of what consecration, courage, and industry can accomplish in one's education, culture, and success. She is a young woman of rather more than ordinary address and bearing. She spoke slowly and clearly, using good language, and showing little nervousness, and no appearance whatever of sentiment or artificial feeling. She said:—

"I Was Not Satisfied"

"Brother Harrison said he can remember when I wore short dresses, and when he feared I would not succeed as a colporteur. A friend told me at that time she thought I was the worst subject for a colporteur she had ever seen. But I was not satisfied with plowing the corn and cotton and chopping wood. I was my father's oldest 'boy.' While working in the fields, with no prospect

before me, I often asked myself the question, 'Is there nothing different for me than this? Must I always do this kind of work when I know this precious truth, and thousands are dying all about us with no knowledge of it?' Notwithstanding the things that were against me, I resolved that I would do my best to accomplish something.

The First Effort

"I secured a few copies of 'Best Stories,' paper binding, which sells for twenty-five cents. The first day I sold nothing, and yet I came home happy and not discouraged, for I had not expected to sell anything the first time I tried. But the second day I sold the three books I had taken with me, receiving the money; and with it in my hand I ran home, and bounding into the house, shouted, 'I have sold them! I have sold them, every one of them! and have come for some more!' I took three more with me, and sold them before night. That was the beginning.

"Later I sent for books in a better binding, which sold for fifty cents, and succeeded with them. Then I took 'Coming King,' and next 'Bible Readings,' and last of all I learned to sell 'Thoughts on Daniel and the Revelation.'

The Lord's Call to Memphis

"Four and a half years ago, when the testimony came from Sister White that work should be done in the great cities, I did not see how I could excuse myself from responsibility; for I was one of the workers, and could perhaps take the books to many homes which would never receive the truth from the tent-meetings. As the city of Memphis was definitely mentioned in the testimony, I decided to go there, and have been working there ever since. The Lord has greatly blessed me in my work; and some have accepted the truth through reading the books I have sold, and are now members of the Memphis church.

One Copy of the Watchman

"I have been asked to tell some of the results of this work in Memphis. I have been working among the most wealthy classes, and it is wonderful how, in response to prayer, the Lord has opened the homes and hearts of the people to me. As an encouragement to those who are selling the *Watchman*, I want to begin by telling you what one copy of the *Watchman* did. One copy of the *Watchman* opened the way for me to get the truth into a home which I could not otherwise have entered.

"A traveling man of Memphis, while in Arkansas, was persuaded by a lady customer of his to take a copy of the *Watchman* and read it; she said that it told of the signs of the Lord's coming, and that many of these things were already fulfilled. Out of curiosity, he took it, read it, and became interested. He wrote to the publishers, asking them to supply him with the first six numbers of the year, and tell him the subscription price. The publishers sent him the desired information, and then wrote to me to visit him and follow up the interest. I found him in his office, and easily sold him a copy of 'Thoughts on Daniel and the Revelation,' half morocco, to be delivered the next day.

"On calling at his home to deliver the book, as he had arranged to leave the money there, I found it to be a place

where I had been before. His wife was very angry because her husband had bought the book. She said it was a foolish book, and should not have a place in her library with her standard books. I told her she would not call it a foolish book after reading it, and urged that she study it carefully, for there was a message in it for her. Before I left, she became more friendly, and gave me the names of several of her friends who she thought would buy the book. This was all brought about by one copy of the *Watchman*.

"You Must Be a Seventh-Day Adventist if You Keep Saturday"

"A daughter of a Memphis physician purchased from me a copy of 'Daniel and the Revelation.' She was very glad to get it, and in a few days began to keep the Sabbath. In her joy over the new-found light, she talked it to her neighbors, and they said to her, 'You must be a Seventh-day Adventist if you keep Saturday.' She inquired who they were, for she knew nothing of any such people. They told her of Elder J. S. Washburn and his work in Memphis, and she rejoiced that her prayer had been answered; for she had been praying the Lord to send her some one of like faith to be with her, not knowing there were any such people in the city. She went to the telephone and called up Elder Washburn, weeping aloud for joy that she had found a people keeping the commandments. She requested him to send her more literature. He sent her a Bible worker, and she gladly received all the light that came to her, and could hardly wait until she could be baptized. She bought six copies of 'Daniel and the Revelation' to lend to her neighbors to read.

One Lady Buys Fifteen Copies

"Another lady in Memphis, a sister of a lawyer, has purchased from me fifteen copies of the same book, 'Thoughts on Daniel and the Revelation,' and has given them away to friends. Whenever she gets any one interested in studying the Bible, she sends over for a copy of the book to give them. She bought one in the full morocco binding for a Christmas present for her brother. She now has another of her brothers taking Bible readings.

"A real-estate man's wife bought 'Daniel and the Revelation,' and soon both she and her husband were keeping the Sabbath.

"The Lord Watches Over Each Book"

"Another lady to whom I sold the same book, did not become interested in it, but she lent it to a neighbor, who, after reading it, soon decided to keep the Sabbath. They are people of high standing in society. This illustrates how the Lord watches over each book, and when one falls into the hands of some one who does not appreciate it, he sees that it finds its way to some one else.

Results From a Stormy Day's Work

"Some interesting things have been said in this convention about working on stormy days. I had one experience which illustrates this point. One disagreeable, stormy day, I sold a copy of 'Daniel and the Revelation' to a family for cash. I found the mother had been reading the *Millennial Dawn* books, and was very much interested in the coming of the Lord. About two weeks

after this, I saw her on the Sabbath in the congregation. She had already begun to keep the Sabbath and was rejoicing in the light, and now is one of our strongest and most active members.

"But this is not all that one book did. One of her sons, who was not at all religious, became a diligent Bible worker. He loves this truth above everything else, and rejoices that that book ever came to their home. His sister took her stand for the truth before he did, and is a very active member. Her husband also is almost persuaded. The family have lent their books and tracts to their relatives and friends, some of whom are interested, and have attended our meetings. A sister of this lady, who was a Christian Scientist, is now rejoicing in the truth, and another sister is also a member of the church. One of her sons, a doctor, and his wife are deacon and deaconess of our Memphis church. Her husband would be in the truth only for his tobacco. Two other sons are believers and are almost ready to yield, it seems. I feel glad, indeed, over the fruit of that day's work.

"The daughter of the lady who was a Christian Scientist had bought 'Daniel and the Revelation' from me, and said she had read some of it—all she had dared to read. Another lady who bought the book soon took her stand for the truth, and is a very consecrated member, though previous to that she had been a woman of the world, not even a church-member.

Other Sowing and Its Fruit

"A faithful colored woman in Kentucky is in the truth as the result of a copy of 'Bible Readings' I sold her. I have never seen her since selling her the book, but I hear of her.

"The only relative I have outside of our own family who is in the truth, came in as the result of reading books and tracts given her.

"One of our deacons in the Memphis church heard the debate there. He had a copy of 'Bible Readings.' So he went home, got it out, and began studying it, and he and his wife soon took their stand.

"A number of others, also, in Memphis to whom I have sold books are attending Bible readings, and are deeply interested. It rejoices my heart as I attend the Memphis church and look over the congregation, to see here and there those who have accepted the truth through reading the books sold. Many of them are active workers and the most influential members of the church. I enjoy my work very much, and ask your prayers that I may always be faithful in it. I trust my work shall never be taken from me."

A Gem From the Deep Mine of Personal Experience

I can give you but a feeble intimation of the impression made by this simple, direct story of blessing and achievement. When Sister Moore had finished, I believe there was not a person in the house who was not silently weeping. Strong men could hardly control their feelings, and many tears flowed from the eyes of the ministers and other workers while they listened.

That story was worth going to Nashville or around the world to hear. It was a true gem, fresh and shining, from the deep mine of personal experience in house-to-house and heart-to-heart colporteur work.

A Trumpet-Call to Service

Dear reader, what message does this story bring to you? Do you hear the Master saying, "Go work to-day in my vineyard"? Listen again to those words, "I was not satisfied with plowing the corn and cotton and chopping wood. I was my father's oldest 'boy.' While working in the fields, with no prospect before me, I often asked myself the question, 'Is there nothing different for me than this? Must I always do this kind of work when I know this precious truth, and thousands are dying all about us with no knowledge of it?' . . . I resolved that I would do my best to accomplish something."

To our young people this story should be a trumpet-call to service. Again that precious truth is illustrated, "I can of mine own self do nothing," but "I can do all things through Christ which strengtheneth me."

E. R. P.

News and Miscellany

Notes and clippings from the daily and weekly press

—New-year's day, 1912, marked the completion of four fifths of the excavation for the Panama Canal. According to the canal record, the American engineers since beginning their work in May, 1904, have taken 158,010,963 cubic yards of dirt and stone out of the canal bed.

—At noon on Feb. 4, 1912, the great ice bridge at Niagara Falls, that for three weeks had choked the river channel between the cataract and the upper steel-arch bridge below the falls, broke from its shoring and went down the river, taking three persons to their death. Had the accident occurred an hour later, hundreds would probably have lost their lives, since the bridge was considered safe, and many tourists had anticipated the pleasure of venturing upon the ice.

—The agricultural wealth of China may be seen in the fact that it sustains a population more than four times as large as the United States. At Hankow there are skilled laborers in the iron works receiving five or six annas a day, a rate with which American labor can not compete. China possesses wealth in mineral and coal, vast and unutilized. Her coal supply is estimated at twenty times that of Great Britain, and could supply the entire world for a long period of time. Her capacity for manufacture, when her raw material, vast natural resources, and labor supply are utilized, will be among the foremost in the world.

—The United States is the second strongest nation of the world in naval strength, according to the new Navy Year Book. Considering the "Charleston," "Milwaukee," and "St. Louis" to be armored cruisers, the total tonnage of the United States navy is placed at 797,341, which is nearly 10,000 tons in excess of that of the German navy—787,638 tons. Great Britain continues to hold its place of supremacy as the greatest naval power of the world. The strength of her navy is considerably more than twice that of either the United States or Germany. France, Japan, and Russia rank next, in the order named.

—The Woodside plant of the Acadia Sugar Refining Company, located at Halifax, Nova Scotia, was destroyed by fire on Feb. 1, 1912. The loss is estimated at \$1,000,000.

—There is now a definite movement on the part of the Russian government and capitalists of Russia to extend their railway line across Persia, and intersect with the railways of India.

—On Feb. 3, 1912, Lieut.-Gen. Sir Robert Baden-Powell, founder of the Boy Scout movement, landed in America. He will review the Boy Scouts in many of our leading cities during his visit.

—The Catholics in France are lamenting that so few men are going into the priesthood. The archbishop of Paris has said that if the present state of affairs continues, there will soon be no priests in France.

—A Catholic teachers' college for women, is to be erected adjoining the Catholic University near Washington, D. C. The buildings will stand on a fifty-seven-acre campus, and will cost approximately \$1,000,000.

—In the *Christian* it is stated that when 1915 arrives, bringing the five-hundredth anniversary of the martyrdom of John Huss, the people of Bohemia, especially the Czechs, are planning to celebrate it by a great exodus from the Roman Catholic Church.

—The long-protracted task of raising the sunken battle-ship "Maine" was crowned with success Feb. 2, 1912, when the after section, which was not injured by the explosion and comprises approximately half the total length of the ill-fated vessel, was set afloat.

—Yuan Shi Kai has been chosen president of the new Chinese republic, which began its existence Feb. 12, 1912, when the child emperor Pu-Yi, through the empress dowager, abdicated the throne. Press reports indicate that Dr. Sun Yat-Sen has resigned in favor of Yuan Shi Kai.

—On Feb. 14, 1912, more than forty of the fifty-four men indicted in connection with the nation-wide dynamite conspiracy were arrested. Prisoners were taken into custody in practically every large city of the United States where dynamite explosions, directed against the "open shop," have taken place in the last seven years.

—The revolution in Ecuador assumed a new phase recently when four generals and a former president were taken from prison by a mob and lynched. The United States government is uneasy about the American railway property from Guayaquil to Quito, and is placing several war-ships at Guayaquil, including the armed cruiser "Maryland" and the gunboat "Yorktown."

—Wisconsin's income tax law has been affirmed as constitutional by the State supreme court. The income tax is a graduated one, increasing from one per cent on incomes over \$800 and under \$1,800, to six per cent on incomes of \$12,000 and over. State and federal employees are exempt, as are husband and wife whose total income comes within \$1,200. For each child under eighteen an additional exemption of \$200 is made.

—According to official figures submitted on January 24 to Mayor Gaynor by the finance department, New York City's total debt at the beginning of 1912 was \$1,037,811,718, or approximately \$20,000,000 more than the public debt of the United States. During 1911 the funded debt increased \$71,432,485, of which \$44,200,000 represents bond issues for rapid transit work and the new water-supply system.

—We hear much of the labor organizations, with their 1,750,000 members, and their \$5,000,000 last year in aid of strikes; but we hear much less of the organization of farmers, perhaps because they have no strikes, and no desire to shorten the hours of labor. The farmers have over 12,000 fair associations in the country, with over 246,000 members; and their income was over \$6,500,000, of which over \$2,500,000 was spent in premiums, while the attendance at the fairs was more than 15,000,000. No other business so abundantly enriches the country as does that of the farmer.

—From Telluride, Colo., comes the report that billions of tons of earth and rock tumbled down the sides of Lizards Mountain on the morning of Dec. 21, 1911, when the entire top of that giant peak literally toppled over. The mountain was one of the sharpest pointed in the entire San Juan region. The peak was 14,160 feet high, within 300 feet of Mount Massive, the highest mountain in Colorado. The fall shook the country for miles. So far as is known no one was killed or injured. It is estimated that fully one thousand feet fell from the top of the peak. This is believed to have been occasioned by recent snows.

—That the nations of the world are all answering the call of liberty was the declaration of Resident Commissioner Manuel L. Quezon, of the Philippine Islands, at a recent gathering in New Jersey. The Filipino people desire their independence, he emphatically declared. "Let there be no misunderstanding. The cry for self-government in the Philippine Islands," he said, "is not the work of a few impatient or ill-advised politicians. It is the cry of the whole people. It is the ripe fruit of the seed planted at Philadelphia by your forefathers in 1776. And you, the Americans of today, ought to feel happy, ought to feel proud of the world-wide achievements of your ancestors."

—Feb. 9, 1905, the President signed an act for the building of a great dam across the Mississippi at Keokuk, Iowa, but it was not until five years later, namely, Feb. 1, 1910, that the work was begun. Since last December 5,000 men have been at work upon this dam, which is a mile wide. The *World* says that this is second as an engineering feat to only two other enterprises, the Panama Canal and the great dam on the Nile at Assuan, each of which will be completed in two years. As to the size, the Keokuk dam is second only to that at Assuan, and is the largest in the United States. It will be 5,800 feet in length, 37 feet in breadth, and of the same height. In addition, the power plant and the lock which are to be constructed will overcome the great obstruction to the navigation of the upper Mississippi. It is expected that the result of this enterprise "will make the upper Mississippi Valley one of the greatest of the world's manufacturing centers."

NOTICES AND APPOINTMENTS

Notice

THE tenth annual meeting of the Sanitarium Food Company will be held at Sanitarium, Napa Co., Cal., on Thursday, March 14, 1912, at 12 M.

L. M. BOWEN, *President*;
L. A. WHITNEY, *Secretary*.

Notice

THE fifteenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the board of directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa Co., Cal., on Wednesday, March 13, 1912, at 12 M.

H. W. COTTRELL, *President*;
J. B. GIDDINGS, *Secretary*.

Pacific Union Conference Biennial Meeting

THE sixth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene at 417 West Fifth St., Los Angeles, Cal., at 9:30 A. M., March 21, 1912, to continue until the 26th, for the purpose of electing officers for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference shall be entitled, aside from its president, to one delegate in the sessions of this conference, without regard to numbers, and one additional member for every three hundred church-members in the conference.

A ministerial institute will be held in Los Angeles from March 12 to 20, which will precede the opening of this session of the conference.

By order of the executive committee.
G. A. IRWIN, *President*;
J. J. IRELAND, *Secretary*.

St. Helena Training School for Missionary Nurses

ON April 2, 1912, we would gladly welcome thirty-five consecrated young men and women to our spring class.

A call for a class of this size has never before been made, but it is now possible because of the expansion of the sanitarium and hospital work, and the opening up of additional facilities in San Francisco,—the laying of the foundation for a more extensive work in anticipation of the great opportunities offered by the world's fair of 1915.

The sanitarium board has decided to open treatment-rooms in the best part of the city of San Francisco in addition to the Laguna Street Dispensary. This added work will necessitate more workers; but the cities must be warned.

Believing that "medical missionary work is the door through which the truth is to find entrance to the large cities," and realizing the need of medical missionary workers in foreign fields as well as in the home field, we urge our young people to come now and enter this branch of the cause.

With a large four-story hospital connected with the sanitarium, those in the training-school have the advantage of a thorough preparation in surgical work. A laboratory course in gastric and urine analyses is also now part of the required work.

It is necessary that students shall have completed at least the eighth grade of preliminary school work.

The training-school calendar and an application blank will be forwarded upon request.

Read the testimony given June 1, 1909, in Volume IX, page 167.

GEO. THOMASON, M. D., *Med. Supt.*;
MYRTLE B. HUDSON, M. D., *Sec.*

Change of Address

THOSE wishing to communicate with Elder E. L. Sanford should now address him at 238 Haywood St., Asheville, N. C.

Publications Wanted

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

Copies of any of our denominational papers are wanted by A. Y. Stephenson, Richardson, Tex., R. F. D. 2, Box 54.

C. F. Volz, Seymour, Ind., R. F. D. 6, desires copies of the *Signs of the Times* and the *Watchman* for free distribution.

Signs of the Times (monthly), *Watchman*, *Youth's Instructor*, *Our Little Friend*, *Life and Health*, and *Life Boat* are requested by Mrs. A. F. Hamblin, Lake Arthur, La., for free distribution.

Copies of the *Bible Training School*, the *Youth's Instructor*, the *Signs of the Times*, *Our Little Friend*, *Life Boat*, and *Life and Health* will be appreciated by Mrs. Mary Cool, Murdocksville, Pa.

Mrs. Anna Phelps, Mt. Vernon, Wash., would appreciate late, clean copies of the *Youth's Instructor*, *Life and Health*, *Signs of the Times* (weekly and monthly), and *Liberty* for use in missionary work.

The Seventh-day Adventist Royal Church of Cottage Grove, Oregon, desires clean tracts for use in missionary work. If any have large quantities of such literature which they wish used in this way, the church will be glad to pay the freight on the same. Address all matter to Mrs. S. A. Rowe, Cottage Grove, Oregon.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

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

No discount for several insertions.

COOKING OIL direct from refinery; pure, healthful, delicious. Barrel (50 gallons), at 58 cents; 30 gallons, at 59 cents; 5-gallon can, \$3.25; 10 gallons, \$6.25; 8 1-gallon cans, \$5.90. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

COOKING OIL.—Quality guaranteed. Extensively used. Nutritious, odorless, keeps indefinitely. 5 gallons, \$3.25; 8 1-gallon cans, \$5.80; 10 gallons, \$6.25; 30-gallon barrel, \$17.60; 6 5-gallon cans, \$18.60; 50-gallon barrel, \$30. Purity Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Eighty acres; two sets improvements; commercial orchard, bearing; ten acres meadow. Blue-grass lawn, shade- and evergreen-trees. Three miles from Cabool and Seventh-day Adventist company; seven miles from Mountain Grove, Mo. \$3,000. Write J. L. Lowell, Cabool, Mo.

FOR SALE.—The following choice bulbs at prices given: Gladioli (mixed), 25 cents a dozen; tuberose (excelsior pearl), 25 cents a dozen; cannas, 75 cents a dozen; caladium (elephant's-ear), 10 cents each. If by mail, add 10 cents a dozen for postage on gladioli, tuberose, and cannas; for caladiums, 5 cents a bulb. Orders will be booked, and bulbs forwarded as soon as danger of frost is over. Your patronage appreciated. Address Oakwood Manual Training School, Huntsville, Ala.

Obituaries

BELDEN.—Dorothy Celia Belden, adopted child of Celia M. Belden, was born Jan. 4, 1910, and died Jan. 15, 1912. Little Dorothy was an unusually bright and attractive child. Though never strong, she was very patient for one of her years. The funeral service was conducted by the writer, comforting words being spoken from Jer. 31:15-17.

P. F. BICKNELL.

PEMBER.—Linnie May Pember was born May 31, 1881, in Bowling Green, Ohio, and died Jan. 22, 1912, aged 30 years, 7 months, and 21 days. Her husband, four children, parents, one brother, and two sisters survive. Sister Pember united with the Seventh-day Adventist Church when sixteen years of age, and was faithful until her death. Funeral services were conducted by the writer.

J. J. MARIETTA.

FLETCHER.—Lois Mac Fletcher, the twelve-year-old daughter of R. C. and Bertha Fletcher, died Jan. 23, 1912. She was born in Williams Township, Bay Co., Mich., Oct. 18, 1899. Lois was a faithful member of the Bay City Sabbath-school, and was loved by all who knew her. Her father and mother and four sisters mourn their loss. Words of comfort were spoken by the writer from Amos 3:6.

T. L. THUEMLER.

WALTERS.—William J. Walters died Jan. 29, 1912, aged 77 years, 7 months, and 17 days. He spent the greater part of his life in Sullivan County, Indiana, where he died. Aug. 9, 1855, he was married to Lucinda Gambill, and to this union ten children were born, eight of whom, with their mother, are left to mourn. Brother Walters accepted present truth about fifteen years ago, and fell asleep in the hope of the soon return of the Saviour. The funeral service was conducted by the writer, from Rev. 14:13.

A. L. MILLER.

SMITH.—Maude Mary Smith was born Sept. 11, 1884, at Brook, Ind., and died at Kansas City, Mo., on Jan. 26, 1912. She united with the Seventh-day Adventist Church at the age of twelve, and remained a faithful member until her death. She was graduated as a nurse from the Boulder-Colorado Sanitarium in 1906, and her one ambition was to be of use in the Master's work. Her father, one sister, and five brothers mourn their loss. Words of comfort were spoken by Reverend Frasier of the Presbyterian Church.

HENRY SMITH.

BALDWIN.—Aaron M. Baldwin was born in Shelby County, Ohio, May 13, 1844, and died Jan. 10, 1912, at Ottawa, Kans. Most of his life was spent in the States of Ohio and Kansas. Dec. 21, 1865, he was married to Susan C. Boyd. To this union were born three daughters and two sons, all of whom are living. In 1898 Mrs. Baldwin died. In July, 1909, Brother Baldwin was united in marriage with Emily A. Miller, who survives him. Twelve years ago he accepted present truth, and since that time has lived a consistent Christian life. The funeral service was conducted by the writer in the Seventh-day Adventist church at Abilene, Kans.

W. H. CLARK.

BRIGGS.—Died in North Dartmouth, Mass., Jan. 5, 1912, Prudence Miller Briggs, aged 89 years and 11 months. She was born Feb. 5, 1822, being the oldest of a family of twelve children. In 1843 she was married to C. C. Briggs. Sister Briggs accepted the Sabbath truth under the labors of Elder Joseph Bates, and was one of twelve who signed the first covenant ever signed by Sabbath-keeping Adventists. To this covenant she remained faithful until her death. Nov. 14, 1863, Elder J. N. Loughborough organized a Seventh-day Adventist church in Dartmouth, and she became one of the sixteen charter members. We can truly say that she lived a consistent Christian life. Two daughters survive. Words of comfort were spoken by the writer, and our sister was laid to rest till the resurrection morning, when Jesus will call forth his sleeping saints.

J. K. JONES.

DEETKIN.—Eva T. Deetkin was born in Bosconville, Wis., in 1860, and died in Tempe, Ariz., Jan. 7, 1912. Four years ago she accepted the third angel's message, and fell asleep in the blessed hope. Her sorrowing husband returns alone to their home in Denver, Colo., from which place they came just one month before Sister Deetkin's death, hoping that the change of climate might benefit her health. The funeral service was conducted by the writer.

H. G. THURSTON.

BUSH.—After a severe illness of many months, Ellen Agusta Bush died in Los Angeles, Cal. She was born June 19, 1831. Her father, John R. Porter, was the founder of the *Scientific American*. He was also an earnest believer in the religious views of William Miller. Mrs. Bush accepted the third angel's message under the labors of Elder W. M. Healey. She was for many years a teacher in the public schools of San Diego, and also a writer of some note. Her poems have been widely read.

EMMA H. ADAMS.

WILSON.—R. J. Wilson was born in Cumberland County, Illinois, April 1, 1874. In 1881 he came with his parents to Washington County, Arkansas, where he lived until he fell asleep in Jesus on Nov. 11, 1911. He was converted in 1892 and united with the Seventh-day Adventist Church. Although he suffered much during his last illness, yet he was very patient, and often spoke of his trust in God. Words of comfort were spoken to the sorrowing relatives and friends by the writer from John 14:1-3 and kindred texts.

C. E. NORWOOD.

CONNICK.—Mary E. Connick was born in New Brunswick, Oct. 24, 1824, and died Jan. 10, 1912. She became a resident of Humboldt County, California, thirty-five years ago. Early in life she became a Christian, and about twenty-four years ago embraced the truths of the third angel's message, to which blessed hope she clung until her death. Nine children survive. The funeral was held at her home in Metropolitan, Cal. The writer took from its shelf her time-worn Bible, and read to the sorrowing relatives and friends some of the precious promises that she had marked.

S. T. HARE.

REITZELL.—Irene, daughter of E. M. and Clara Reitzell, was born in Wetmore, Kans., April 25, 1890. When Irene was ten years of age, her mother died, and two years later her father brought her to California for her health. Since then they have made their home in this State. Four years ago Irene joined the Seventh-day Adventist Church at Fresno, and hers was a consistent Christian life. She fell asleep on Jan. 24, 1912. Her father and many friends are left to mourn. After a few remarks by the writer, we laid her away in the Mountain View cemetery to await the call of the Life-giver.

J. W. RICH.

INGALLS.—Teresa Anson Ingalls was born Aug. 6, 1847, and died at her home in Quincy, Mich., Jan. 5, 1912. On Sept. 6, 1864, she was married to Franklin Ingalls. To this union one child was born, which died in infancy. Sister Ingalls was one of the charter members of the Quincy church. She suffered greatly during her last sickness, but bore it all with Christian fortitude. Her husband survives. Rev. R. D. Freeman, pastor of the Methodist Church, conducted the funeral service, assisted by the local elder of the Seventh-day Adventist Church, O. S. Thompson.

CLARENDON THOMPSON.

VARSAILLE.—Mrs. Angel Varsaille was born in St. Paul, Canada, June 8, 1822, and died Jan. 14, 1912. Most of her life was spent in the vicinity of St. Anne, Ill. In 1838 she was married to William Varsaille. They united with the Seventh-day Adventist Church in 1872. Sister Varsaille leaves her husband, who is now ninety-eight years of age, four sons, and one daughter to mourn the loss of a faithful wife and mother. Her beautiful Christian life and patient endurance to the last assure us that she awaits the resurrection of the faithful. Services were conducted by the writer, who spoke from Job 14:14.

J. M. BURDICK.

MORGAN.—C. F. Morgan died Jan. 18, 1912, aged 66 years, 9 months, and 24 days. In 1878 he was converted and united with the Seventh-day Adventist Church at Smithland, Iowa. In 1903 he moved to South Dakota, and from that time until his death he was a member of the Ft. Pierre church. He was a true Christian, and a kind father and husband. His wife, three sons, and one daughter are left to mourn their loss.

EMMA RAHN.

CUTRELL.—Lora Lee Cutrell died at the Christian Hospital in St. Louis, Mo., Dec. 2, 1911. She was born in Carterville, Ill., May 17, 1881. At the age of seventeen she publicly took her stand for Christ. She accepted present truth three years ago, and was an active and faithful member of the Duquoin (Ill.) Seventh-day Adventist Church at the time of her death. She married Martin Cutrell June 6, 1904, and leaves a husband, three stepchildren, a sister, and two brothers to mourn their loss. The funeral service was conducted by Brother W. C. Dalbey, assisted by the writer. Words of comfort were spoken from Rev. 14:13.

JOHN E. HANSON.

HACKETT.—Mary E. Tyler was born in New York State, June 29, 1857, where she resided until she was married to Harry Wells. They made their home at Pensacola, Fla., until the death of her husband. She then returned to New York, and later settled in Michigan. Oct. 18, 1906, she was united in marriage with Seth Hackett. In early youth Sister Hackett accepted Christ as her Saviour, and while living in Florida united with the Seventh-day Adventist Church. She died at her home in Sturgis, Mich., Dec. 31, 1911. Her husband, two brothers, and two sisters survive. Elder W. C. Hebner conducted the funeral service.

MRS. R. M. HARLAN.

GASSAWAY.—Elmer Gassaway, while on the beach near his home, in California, Dec. 18, 1911, was caught by a large breaker and carried out to sea. His lifeless body, badly mutilated, was cast ashore by the angry waves on Jan. 8, 1912. At the time of the accident Elmer was 19 years and 6 days of age. About five years ago he was converted and united with the Seventh-day Adventist Church. He was an earnest Christian and an active church worker, and will be missed by all who knew and loved him. His father, mother, one sister, and three brothers mourn their loss. The funeral service was conducted by the writer, assisted by Elder S. T. Hare, words of comfort being spoken from Isa. 57:1.

J. W. BRESSIE.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance
One Year.....\$1.75 Six Months.....90
Three Months.....50

No extra postage is charged to countries within the Universal Postal Union

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]



WASHINGTON, D. C., FEBRUARY 22, 1912

CONTENTS

GENERAL ARTICLES

The Relation of Seventh-Day Adventists to the Jewish People, <i>George I. Butler</i>	3
The City Problem — No. 2, <i>John D. Gillett</i>	4
Coworkers With the Lord, <i>A. Smith</i> ..	5
Fire-Proof Buildings, <i>T. E. Bowen</i> ...	5
What Shall We Neglect? <i>A. W. Spaulding</i>	6
Delivered, <i>J. A. Sweeney</i>	7

EDITORIAL

Editorial Correspondence — Tradition, Philosophy, and the Word — The Seventh Year of Artaxerxes — The Hand of God in History, No. 1 — Vavasor Powell's Testimony to Delivering Providences	8-11
--	------

THE WORLD-WIDE FIELD	12-15
HOME AND HEALTH	15, 16
THE FIELD WORK	17-19
CHRISTIAN LIBERTY	19
THE PUBLISHING WORK	20, 21
NEWS AND MISCELLANY	21, 22
MISCELLANEOUS	22, 23

IN harmony with a vote of the General Conference Committee, the Medical Department has prepared a little leaflet of sixteen pages, written by A. C. Selmon, M. D., of China, entitled "Suggestions on the Care of the Health in Tropical Countries." A quantity is being sent to the general office of each mission field, with the request that every worker be supplied with a copy. The little leaflet contains many hints which may prove of great value to workers in unhealthy climates.

LAST week, February 17, Elder N. H. Pool and his wife and son sailed from New York for Port of Spain, Trinidad. Brother and Sister Pool have been released from Indiana to answer an urgent call from the South Caribbean Conference for an additional laborer. Several islands compose this conference in the West Indian field, some of which have not as yet been entered with the message. Thus a fruitful field awaits their labors. Brother Pool's daughter remains in the States to finish the school year.

REPORTS are just in from South Africa, telling of good meetings during the week of prayer. They held their week of prayer last autumn at the appointed time, Dec. 9-16, 1911. Here is a report written by Brother E. C. Silsbee, of the Kimberley Baths: —

"We had good meetings during the week of prayer. Our native boy, Lazarus, spoke of his appreciation of the light that had come to him; a brother who is a nominal member only has taken new interest in the church meetings, and all were much benefited. We had our meetings in the cool of the morning at 6 A. M., and enjoyed them with clear minds. Offerings, £1 16s. 6d."

ELDER L. V. FINSTER, of the Philippine Islands, reports the baptism of twelve persons, Sunday morning, December 24. These new believers will materially add to the working force of the little Manila church.

FOR several months the Madison (Wis.) Sanitarium has been without a gentleman physician, the medical work being carried on by Dr. Roxetta Runck. Arrangements have been made recently with Dr. W. T. Lindsay to connect with the sanitarium as medical director and surgeon. Dr. Lindsay entered upon his work February 15. This provides a skilled gentleman doctor as well as an able lady physician for the work in Madison Sanitarium.

DURING the recent meeting held at College View, Nebr., a hearty invitation was received by the General Conference Committee for the holding of the next General Conference at Nashville, Tenn. This invitation was signed by the board of trade, the mayor of Nashville, and the governor of Tennessee. The choice of a large auditorium, a hall, or other suitable quarters was offered free of charge. The place and date of the next General Conference have not been settled. Doubtless, however, the claims of Nashville will be considered by the committee when the question is taken up.

IN a meeting of the Nebraska Conference which was recently held at College View, Nebr., one worker related how he had sold a copy of "Thoughts on Daniel and the Revelation" to an aged Indian. This Indian could not read English, but his son was in school, and he bought it against the time when his son would be able to read to him what he considered a most valuable and helpful book. Another worker told of having sold one hundred fifty dollars' worth of this excellent book to members of this race. One of the resolutions passed at this conference emphasized the need of special work for the Indians. This illustrates how the truth for this time is extending, and is including in its influence every nation, kindred, tongue, and people.

BROTHER J. S. JAMES writes regarding the death of Brother Samuel, of Nazareth, and his daughter, of cholera. His death comes as a great blow to our work in southern India. Brother James says: "Aside from Brother Thomas, this man was the most trusted and valued man we had. He was associated with me from my first arrival at that place. He was an honest, faithful, God-fearing man. It was grand to see how he and his wife and family grew in grace and in the knowledge of the Lord from the time they first learned the truth. Practically, they came out of heathenism. It was this man and his wife to whom Brother Lowry referred in the Harvest Ingathering number of the *Signs*. He was in charge of our work in Armukunari, and his little girl stood at the head of her class in our school. He leaves a wife, and five children under the age of twelve. His death places us in an unfavorable condition to carry out our plans in our new out-stations."

ELDER W. T. KNOX returned to Washington last week, having attended the union conferences recently held in the South and West.

CHINA, one of the oldest of the empires, is now the youngest of the republics. The lethargy of ages has been thrown off, and the world will be compelled to realize from now on that China has entered the lists. For a generation many of her ambitious young men have been receiving an education in the schools of other nations. These are most certain to be her leaders in the new path that she has chosen. Dr. Sun Yat-Sen, a Christian Chinaman, through whose instrumentality very largely the revolution was accomplished, and who was chosen the provisional president of the republic, has very graciously resigned, and the national assembly has unanimously elected Yuan Shi Kai president. This brings north and south China under one administration. By resigning, Dr. Sun has united the nation. The national assembly, after electing Yuan Shi Kai, paid this tribute to Dr. Sun: "Such an example of purity of purpose and self-sacrifice is unparalleled in history. It was solely due to his magnanimity and modesty that northern China was won over." It is hoped that this change may open the country for the more free and rapid proclamation of the message there.

THE war between Italy and Turkey has reached a lull. The Turks and Arabs do not feel able to meet the Italian army of occupation in a general pitched battle, and the Italians seem to consider it unwise to venture far from the coast. Turkey seems to have had an idea of sending troops across the Red Sea and through Egypt to strengthen her forces in Tripoli, but this has been rendered impossible by Italy's destruction of the Turkish vessels on the Red Sea. It seems to be the general belief that peace will soon be brought about. Italy has the advantage thus far, but seems less sanguine of the fruits of her African invasion than at the first. Italy, considering herself the victor, can not ask for peace or initiate peace negotiations; she permits it to be known, however, that she is ready to consider peace proposals with an open mind, provided Turkey makes them on the basis of surrendering to Italy the provinces of Tripoli and Cyrenaica (Barca). The chief difficulty in this, however, is that Turkey fears that her surrender of these provinces would arouse the ire of the fanatical Arab population of Turkey, especially in Asia, which might result in such a rebellion as would bring about the dissolution of the Turkish empire. Italy does not desire that Turkey should be dismembered just now. If this were brought about at this time, Italy fears that the portion of the Turkish dominion allotted to her would be merely the provinces which she has now laid claim to, whereas, if dismemberment should come later, she would have a better chance of securing a share of what would still remain after her annexation of Tripoli and Cyrenaica. How the tangle will be straightened out, no one can foresee. There is a very strong possibility that the mad scramble for the remains of the Turkish empire may be near at hand. Swiftly following that event comes the consummation of the Christian's hope.