

The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., December 5, 1912

No. 49



THE DEATH OF THE FLOWERS

William Cullen Bryant

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and
sear.

Heaped in the hollows of the grove, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from the shrubs the jay,
And from the wood-top calls the crow through all the gloomy
day.

Where are the flowers, the fair young flowers, that lately sprang
and stood

In brighter light and softer airs, a beauteous sisterhood?
Alas! they all are in their graves; the gentle race of flowers
Are lying in their lowly beds with the fair and good of ours.
The rain is falling where they lie; but the cold November rain
Calls not from out the gloomy earth the lovely ones again.

The windflower and the violet, they perished long ago,
And the brier-rose and the orchis died amid the summer glow;
But on the hill the goldenrod, and the aster in the wood,
And the yellow sunflower by the brook, in autumn beauty stood,
Till fell the frost from the clear cold heaven, as falls the plague
on men,
And the brightness of their smile was gone from upland, glade,
and glen.

And now, when comes the calm mild day, as still such days will
come,
To call the squirrel and the bee from out their winter home;
When the sound of dropping nuts is heard though all the trees
are still,
And twinkle in the smoky light the waters of the rill,
The South Wind searches for the flowers whose fragrance late
he bore,
And sighs to find them in the wood and by the stream no more.

— Selected.

Bowling 10.



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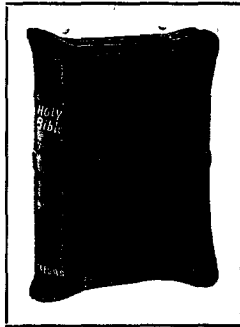
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JUST OFF THE PRESS!

The Striking January or
"Rome Versus the Bible" and
"Papacy in Politics" Number

Five times in succession we have been obliged to print two editions of the recent issues of this magazine in order to supply the demand.

"They" said: "Your December number is the best I have ever read." We thought so, too. But we are compelled to admit that the January number goes far ahead of even that issue.

Rome Watching the "Protestant"

Nearly every week from one to six of the leading Catholic weeklies make mention of either the "Protestant Magazine" or "Liberty."

Perhaps the most interesting of these items was a paragraph taken from our November campaign page, telling of the sale of 1,500 copies by our Pittsburgh agency following the stirring address by General Miles to the "Guardians of Liberty" in that city.

January Contents

Double Frontispiece: Photograph of Apostolic Delegate Bonzano's letter to a Catholic advising political submission. Also photograph of Cardinal O'Connell's procession in Lowell, Mass.

Rome Versus the Bible
The Life-Giving Word
Rome and the Bible Societies
Bishop Wordsworth on Rome the Apocalyptic Babylon

Rome and the Reading of the Bible
United States Troops in Cardinal Farley's Parade

The Pope and the Recent Election
The Mediation of Christ—an exposition of Daniel 8.

Religion in Politics
Romanism in South America
Catholic Notice Served on President-Elect Wilson

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Opinion of a Chicago Publishing House Manager

"We are enclosing \$1.00 for as many copies as you desire to send. We are sending for these to distribute them to those who we think would like to become subscribers. All the employees in this office are interested in your magazine. Several are subscribers, and all desire to see your publication prosper."

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During the past month nearly one hundred Protestant pastors have applied for agency. This is in addition to applications from other classes, such as business men, teachers, etc. If there is no agent for this magazine in your town, write at once to your conference tract society office and apply for the agency.

Send 10 cents to-day for sample copy.

Address All Orders to Your Conference Tract Society

For the address of your Tract Society, see list in "Life and Health," "Liberty," or the "Protestant"

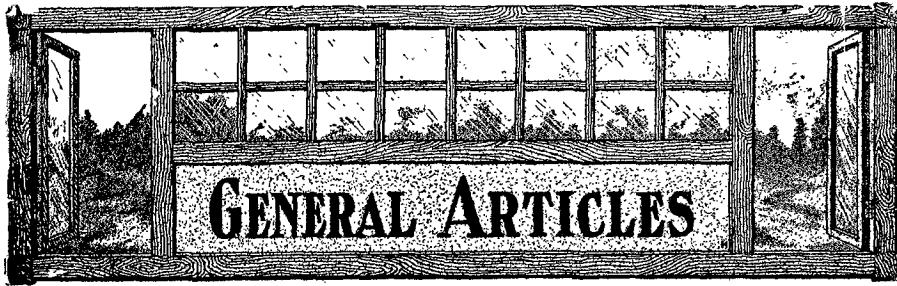
The Review and Herald

"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, DECEMBER 5, 1912

No. 49



Surprises Then

J. S. JAMES

NOR until the final balances are made in the books of record will the value of this great last-day missionary movement be fully realized. There will be many surprises then. If we could know how far the little which we give of our talents is made to reach in the saving of the perishing of earth, we should be better prepared to understand the following statements:—

"The poor widow who cast her two mites into the Lord's treasury little knew what she was doing. Her example of self-sacrifice has acted and reacted upon thousands of hearts in every land and in every age. It has brought to the treasury of God gifts from the high and the low, the rich and the poor. It has helped to sustain missions, to establish hospitals, to feed the hungry, clothe the naked, heal the sick, and preach the gospel to the poor. Multitudes have been blessed through her unselfish deed. And the outworking of all these lines of influence she, in the day of God, will be permitted to see. . . . What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality he has employed in the salvation of souls ready to perish. . . .

"I was a sinner," it will be said, 'without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in him. I repented of my sins, and was made to sit together with his saints in heavenly places in Christ Jesus.' Others will say: 'I was a heathen in a heathen land. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in him as the only true God.

I demolished my idols, and worshiped God, and now I see him face to face. I am saved, eternally saved, ever to behold him whom I love. I then saw him only with the eye of faith, but now I see him as he is. I can now express my gratitude for his redeeming mercy to him who loved me, and washed me from my sins in his own blood.'—*Testimonies for the Church,* Vol. VI, pages 310, 311.

Beloved friends in the home land, in the day of final reckoning India will come forward with praise and thanksgiving on your behalf for that unselfish sacrifice which you have made and are yet to make for his children in this land.

Nazareth, Timnevelli.



Changed Into His Image

MRS. E. G. WHITE

SIN-BURDENED, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity.

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would

send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image.

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike.

Enoch kept the Lord ever before him, and the inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification.

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their wills are crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character.

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his lo-

cation or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness.

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us to-day: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his will is brought into captivity to the will of Christ.

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality.

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity: and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Christ is soon coming in glory; and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in

life, in character, can not expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God.



Prayer—No. 3

A Study of the Lord's Prayer

R. A. UNDERWOOD

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

No other part of the Scripture is so often repeated as the Lord's prayer; however, very few have a full comprehension of its meaning. The whole Bible is packed into the Lord's prayer, the golden rule, and the ten commandments. There is no blessing that can be desired or sought in the present life or in the world to come, but that is comprehended in this wonderful prayer.

The fatherhood of God and the brotherhood of Christ is the opening key-note of this, the greatest of all prayers: "Our Father," Christ's Father, your Father, and my Father. "As many as received him, to them gave he power ["right, or privilege," margin] to become the sons of God, even to them that believe on his name." John 1:12. Again, "Ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:18. The first message Christ sent to his disciples after his resurrection, was to emphasize the great truth that Christ and his followers are all of one family. This was the message, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. It will ever be the marvel of the universe, as all created intelligences contemplate the great fact, that Christ bound heaven to earth forever by the act of the Son of God becoming the Son of man, that the sons of men might become the sons of God.

To make more emphatic the momentous consequences of Christ's taking man's nature and name, the greatest of all miracles of grace, Christ is exalted to be the judge in the great assize of rewards. "For the Father judgeth no man, but

hath committed all judgment unto the Son: . . . and hath given him authority to execute judgment also, [why?] because he is the Son of man." John 5:22, 27.

It will be the wonder of the ages that the Word was made sinful flesh, to be tempted in all points like as we are (John 1:14; Rom. 8:3; Heb. 4:15), to make it possible that sinful flesh might become a living translation of the word of God. 2 Cor. 3:3; 1 Peter 1:23. Yea, the whole universe will ever be drawn to Christ in the consideration of the great fact that he "counted it not a prize ["a thing to be grasped," margin] to be on an equality with God" (Phil. 2:5-8); but, rather, chose to clothe his divinity with humanity and take his place as the second Adam of the human race (1 Cor. 15:45), to suffer, and to bear Adam's sin, shame, and death that he might lift the sons of Adam to a plane of being where they could receive the divine nature, and bear to all eternity the character and *name* of his Father. Rev. 14:1; 3:12; 1 Cor. 15:49.

Listen to Christ's words as the judge at the final day of recompense: "Inasmuch as ye did so, to one of these my little brothers, ye did so to me." See Matt. 25:34-40, Syriac Version. John, enraptured by the Spirit, could only exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," is the pledge of the Almighty. "Our Father" will place his hand upon the brow of every redeemed soul, and say, "This is my beloved son, in whom I am well pleased." In Christ we have the gift of riches, power, and immortality "bestowed" upon the sons of God. Also all the riches of his grace are *ours* when we *pray* (not simply say), "Our Father which art in heaven."

A Personal God

This prayer presents our Father as a personal God, having his dwelling-place in heaven.

Solomon and all the prophets and apostles believed in a personal God in heaven. "Hear thou in heaven thy dwelling-place: and when thou hearest, forgive." 1 Kings 8:30. Of the congregation it is recorded, "Their prayer came up to his holy dwelling-place, even unto heaven." 2 Chron. 30:27.

Hallowed Be Thy Name

The holiness of God belongs to, and is inseparable from, his name; therefore whatsoever and whosoever bears his name must be holy. Here we tread upon sacred and hallowed ground; for we remember that in our baptismal vows the man of God commissioned to stand in Christ's stead to teach, and to baptize believers, said, as he administered that sacred rite, "I baptize thee *into the name* of the *Father*, and of the *Son*, and of the *Holy Ghost*."

In this sacred act we have taken the

name of the Father, Son, and Holy Spirit, and professed holiness. "Because it is written, Be ye holy; for I am holy." 1 Peter 1:16. The apostle says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. The gospel of Christ has made provision that this attribute of God shall be vicariously placed to our account, or be imputed to us. Thank God for this provision; but this is not enough. Holiness must not only be imputed to the believer, but it must be imparted to all who receive the seal and name of the Father. Rev. 14:1. The church will be presented by Christ to the Father "holy and without blemish." Eph. 5:27. Of these Christ, the Judge, will give the final word, "He that is holy, let him be holy still."

How poorly we have represented that precious name we took in our baptismal vows! If it were not for the memory of Our Father, and the intercession of Christ, our brother and Saviour, who covers our faults with his own righteousness and cleanses our sin with his own blood, we should all be without hope. Christ sends to us the cheering word of this work: "He shall not fail nor be discouraged, till he have set judgment in the earth." Helpless, poor, and sinful, we may come to Christ with the prayer:—

"One thing I of the Lord desire,
For all my paths have miry been:
Be it by water or by fire,
O make me clean! O make me
clean!

"So wash me thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin die out in
me, die out in me."

Mesopotamia, Ohio.

Kept by Divine Power

GEO. O. STATES

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

THIS third angel's message is going to accomplish its work and gather out a people that "are without fault before the throne of God."

Evil influences are also at work. Never in the history of this world were the lodges so in earnest in gathering in members. Satan is awake and active in this particular department of his campaign. There is a greater variety of lodges from which people can choose than ever before. Men of ability are employed to travel from place to place and organize lodges. Through the newspapers these men advertise public meetings, and make their lodges so enticing that nothing but a living connection with the Lord will keep men and women from being drawn into these nets. Special terms are offered to those who will come in as charter members. Then after the organization is completed, a public dance and card party is advertised, to which every one who wishes to have a good time is invited.

I do not wonder that those "not knowing the Scriptures, nor the power of God," are led into these things; but those who "have tasted the good word of God, and the powers of the world to come," certainly will have no time nor desire for such things. "We are living in a time of special peril to the youth. Satan knows that the end of the world is soon to come, and he is determined to improve every opportunity for pressing young men and women into his service. He will devise many specious deceptions to lead them astray." "We are living amid the perils of the last days. Something decisive must be said to warn our people against the danger of permitting children who need parental care and instruction, to leave their homes to go to places where they will be brought in contact with pleasure-loving, irreligious worldlings."

Cedaridge, Colo.

"Camp Followers"

CLARENCE E. MOON

THERE have always been times during the history of God's people, when those have joined the ranks of his followers who were not imbued with the spirit of their leader, and hence had no whole-hearted interest in his cause.

When God, with a mighty hand, brought the children of Israel out of Egypt, a mixed multitude followed them. Some went for mercenary advantages, some perhaps followed in search of adventure or for love of excitement, and others had married into the families of Israel. The margin of Ex. 12:38 says they were a "great mixture." By divine provision these "camp followers" were not numbered with God's chosen people, loyal to God as the rest of the camp; and were not allowed to be counted with any of the tribes until after the third generation. They were a source of continual hindrance to Israel, and were the active agents in the hands of Satan to stir up murmurings, faultfindings, and actual revolt during the sojourn in the wilderness. At times they seemed as loyal to God as the rest of the camp; but when adversity came, when faith was tried, they soon manifested a spirit which plainly showed that their interest was in material things, and that they were not trusting in the unseen Presence within the veil where God spoke to his people.

This experience was not peculiar to the children of Israel in their wilderness wanderings. Among the multitudes who thronged the Saviour were many who came not to see the miracles, nor hear his gracious words, but because of the loaves and fishes. "They did not seek him from any worthy motive; but as they had been fed with the loaves, they hoped still to receive temporal benefit by attaching themselves to him."—"Desire of Ages."

Thus we see that in all ages men and women have been attracted to the Lord's work who did not give final proof that they had been in deed and truth drawing

their spiritual life from the living fountain. We should not be surprised to find this spirit in God's closing work in the earth. And after heart searching and true repentance to God, we may even find some of it in our own lives. "Search me, O God, and know my heart" (Ps. 139:23), should be our daily prayer to God.

One of the saddest stories I ever heard was that of a man who followed the United States army during the Mexican war. He did not take the trouble or time to register his name with the army officers, to enlist under his country's flag, but went, as did many other boys, as a camp follower. He endured all the privations that fell to the lot of the regular soldier. He took the long marches under the tropical sun, fought bravely for his country, and when the soldiers came home victorious, received with the battle-scarred veterans the plaudits of friends and relatives. But in later years when he applied for a much-needed pension, the clerk searched in vain for his name. He had never enlisted, and therefore was denied government support, even though he had rendered valuable service.

Brethren, should we not ask ourselves, Am I sure that my name is written in the book of life? Am I an enlisted soldier under the banner of Prince Immanuel, or just a camp follower, enjoying from day to day the blessing of being connected with his people, but not having made my calling and election sure? May God bring this lesson home to all our hearts, and cause such a heart searching as will make formal Christians active members in the church militant. Jesus said, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Geyserville, Cal.

I SHALL never forget the feelings I had once when climbing one of the pyramids of Egypt. When half-way up, my strength failing, I feared I should never be able to reach the summit or get back again. I will remember the help given by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the top, and breathed the pure air, and had a grand lookout from that lofty height. And so, in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—
Bishop Simpson.

"ONE can not resist temptation with mere stubbornness."



WASHINGTON, D. C., DECEMBER 5, 1912

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

Editorial

The True Viewpoint

OUR viewpoint determines in a large measure our conclusions in the consideration we give to every question. There is always danger that our judgment will be biased by preconceived opinions, or molded by personal prejudice.

The psalmist recognizes this when, in addressing the Lord, he says: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." There is no frowardness in God's dealings with the human family, but the froward man, viewing God from his own froward viewpoint, believes he sees frowardness in the Most High.

We find in a large measure that for which we seek. In our fellows we may see something to admire or to condemn. Even in the work of God among men we may see the evil or the good, as we look at the human or divine element in operation, and may become depressed and discouraged by the one, or inspired and cheered by the other.

To the infidel critic the Bible is full of evil. The mistakes of Moses appear the prominent facts recorded in the Sacred Record. The Christian viewpoint looks beyond the mistakes of judgment by this man of God, and recognizes the patient, plodding disciple, the brave and fearless leader, the wise and sagacious statesman, the meek and humble teacher, who in spite of natural besetments, such as we all have to cope with in our own experiences, was fighting the good fight of faith, and with whom God was pleased to talk face to face, as a man talketh with his friend.

In the consideration of Bible doctrine there is danger that our viewpoint will determine the weight and value of evidence. It is one thing to study to build up, but quite another thing to study to

tear down. In these days of changing emphasis, particularly in the presentation of Bible truth, we need to keep sober-minded. Satan will ever seek to switch us off from the great main track. He will seek to lead us to view questions out of the natural perspective, as things apart from their great setting in the system of truth as a whole; to emphasize details to the neglect of principles. He will seek to lead us to mistake impression and impulse for the teachings of the Spirit.

Our great need to-day is for more earnest, faithful Bible study. We need to keep our minds open and receptive to evidence, to the leadings of the great Spirit of truth. Let us walk humbly, speak moderately, think calmly, act conservatively, but study deeply and faithfully, and seek God for guidance at every step. If we do this, we shall not lose our bearings, nor be left to walk in darkness.

"The Foundation of God Standeth Sure"

IN these days of great unrest, of doubt and darkness, of denial and readjustment of viewpoint and position in the religious world, how restful to feel that the foundation of God stands sure, that underneath are the everlasting arms, and that the great all-wise God is over all, keeping watch above his own. Man may reject Heaven's counsels; the Word of Truth may be ridiculed and derided, calumny and scorning heaped upon its most precious doctrines; human reasoning and philosophy may profess to be wise above that which is written; the heathen may rage, and the people imagine a vain thing; but the record is that "he that sitteth in the heavens shall laugh: the Lord shall have them in derision." All the opposition of evil men and demons can not change God's unalterable designs, nor affect the outcome of his plans and purposes.

In the midst of the turmoil and strife, the contention of opposing principles, it may seem to us sometimes that everything will be moved out of place, and that even the work of God itself will go to pieces. Let us remember that "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." We need to be still and know that God is God. His care is over all his works, and he regards his children even as the apple of his eye.

We may commit to him the keeping of our souls as unto a wise and loving friend. He will not leave us to walk in darkness if we but believe his Word and follow its teachings. Let us not go forward tremblingly and fearfully. Let us be strong in his strength, brave in his

service. Every loyal soldier will bear the banner of truth to final victory. Only the disloyal will desert the standard, and go down to final defeat.

The Hand of God in History— No. 27

Notes on Important Eras of Fulfilling Prophecy

Providential Agencies for a Quick Work in Evangelizing the World

IN the vision of the advent movement of Rev. 14:6-14, the prophet saw the closing message of the "everlasting gospel" being carried swiftly, as by an angel "flying in the midst of heaven," to every nation and tribe and tongue.

The Lord, the living God, is independent of the use of material agencies. He sends forth his word, and his Spirit speaks to hearts direct from heaven above. He appeals to the fact that he "giveth breath" to every soul on earth, every moment, as evidence of his power to send the message of life to every soul. Isa. 42:5-7. But he works through human agencies also in proclaiming the gospel message. He sends saved sinners to tell other sinners the way of life. Not unto angels but unto men has he committed the preaching of the word of reconciliation to the world. And wondrously has the providence of God wrought in raising up facilities and opening ways for a quick work in this generation.

Not so many years before the year 1844 brought the hour of God's judgment and the rise of the definite advent movement of the prophecy, there was not a steamship plowing the seas, nor a steam railway train moving on earth. We to-day can scarcely realize how very modern are the means for rapid transit.

Writing of world-transforming events of the Victorian era,—Queen Victoria began her reign in 1837,—Mr. J. H. McCarthy said, in his "Short History of Our Own Times," written in 1880:—

A reign which saw in its earliest years the application of the electric current to the task of transmitting messages, the first successful attempts to make use of steam for the business of transatlantic navigation, the general development of the railway system all over these countries, and the introduction of the penny post, must be considered to have obtained for itself, had it secured no other memorials, an abiding place in history. The history of the past forty or fifty years is almost absolutely distinct from that of any preceding period. In all that part of our social life which is affected by industrial and mechanical appliances we see a complete revolution. A man of the present day suddenly thrust back fifty years in life, would find himself almost as awkwardly unsuited to the ways of that time as if he were sent back to the age when the Romans occupied Britain. He would find himself harassed at every step he took. He could do hardly anything as he does it to-day. Sir Robert

Peel traveled from Rome to London to assume office as prime minister, exactly as Constantine traveled from York to Rome to become emperor. Each traveler had all that sails and horses could do for him, and no more. A few years later Peel might have reached London from Rome in some forty-eight hours.—*Page 9.*

The heart is filled with awe in contemplation of the wonderful changes of our own generation, as we realize that these developments have come about in the providence of God, in order that in this hour of God's judgment the whole world shall hear the gospel message.

Speaking of the providential preparing of the pathways over the world for the era of modern missions, Dr. Edward Lawrence says:—

There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Greco-Roman empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown were praying and studying about missions, that Robert Fulton was making the first trip of the "Clermont" from New York to Albany.—"Introduction to Foreign Missions," page 20.

The "Clermont's" success in that early time was bright with promise for the future revolutionizing of ocean travel. As Julia Ward Howe wrote for the Fulton centenary celebration:—

"And not alone for Hudson's stream
Availe the magic power of steam.
Blessings of unimagined worth
Its speed shall carry 'round the earth;
Knowledge shall on its pinions fly,
Nor land nor race in darkness lie;
Commerce her hoards shall freely bring
To many an urgent summoning,
And Want and Wealth, in sundered
lands,
Shall closely clasp redeeming hands."

But it was not at once apparent that the wide world was to be reduced to small dimensions by the new developments. As late as 1835 a Liverpool newspaper gave the following report of a lecture by a Dr. Lardner:—

As to the project, however, which was announced in the newspapers of making the voyage directly from New York to Liverpool, it was, he had no hesitation in saying, perfectly chimerical, and they might as well talk of making a voyage from New York or Liverpool to the moon.—*Liverpool Albion, Dec. 14, 1835.*

But the new time at hand in the divine program of fulfilling prophecy de-

manded the bringing in of facilities never before employed; and with the call of the hour the facilities came. In 1838 the British steamships "Great Western," "Sirius," and "Royal William" made successful trips to New York, and inaugurated the steamship passenger service between the Old World and the New. A New York paper, commenting on the arrival of the "Sirius" and the "Great Western," said:—

What may be the ultimate fate of this excitement—whether or not the expense of equipment and fuel will admit of the employment of these vessels in the ordinary packet service—we can not pretend to form an opinion; but of the entire feasibility of the passage of the Atlantic by steam, as far as regards safety, comfort, and despatch, even in the roughest and most boisterous weather, the most skeptical must now cease to doubt.—*Courier and Enquirer, April 24, 1838.*

There was one other step to take, however, for real success. That came in 1843. Then was launched the "Great Britain," at Bristol, the first of the ocean passenger boats with iron hull, and the first ocean steamer fitted with screw propeller. "To forge her main shaft James Nasmyth invented his celebrated steam-hammer." The ship made its first voyage, to New York, in 1845. This ship was the pioneer of the enduring type of ocean steamships which now, in numerous fleets, are furrowing all the seas, uniting all lands,—

"Swift shuttles of an empire's loom,
That weave us main to main."

They have made open and swift the path in our day to the uttermost coasts of the earth.

W. A. S.

(To be continued)

Tiresome Church Services

WHO is to blame when the church services are dull, uninteresting, and tiresome? This is the question raised by one of our readers. We suppose there might be a difference of opinion as to the true answer. From the viewpoint of the leader of the service, it might seem that the congregation was indifferent and unresponsive. The congregation might consider the leader dull and prosy. Possibly both pew and pulpit might be at fault in the matter, each contributing in some measure to the evil.

Much depends on the spirit with which one relates himself to the services of the church. A listless, indifferent attitude of mind, a critical, complaining spirit, a heart closed to divine influences,—one in this condition is not a very inspiring listener, to say the least. He would quite likely feel bored with the service, whether long or short. The preaching of an angel would appear prosy, and the harmonies of heaven prove disquieting. This class of people, if they would ob-

tain help from the church service, and find in it a season of refreshing and blessing, must change their attitude. They need to seek God for his converting, reviving power in their hearts, and then attend the church service not to criticize and find fault, but to give and to receive help. With this attitude of mind, no matter how prosy the service, they will find some blessing to their souls.

There is another class of church attendants who bring to the service wearied bodies from the toil of the week, and, in consequence, dull minds. These find it difficult to arouse their perceptive faculties to the point where they can comprehend and grasp the thoughts presented by the leader of the service. The service is uninteresting, and its close brings relief to outraged nature crying for rest. This class as well have something to do in seeking to cooperate to make the church service a blessing. As far as possible they should find rest throughout the week, bringing to the Sabbath hour a mind at peace from business worries, and physical powers unwearied by excess of labor. The eating of a less amount of food on the Sabbath, when the physical powers are less actively engaged, will often contribute to clearer thought and greater mental activity.

There are other classes of churchgoers to whom the service does not largely appeal, who, by a change of mind or heart or habit or environment, would find that the difficulty after all was with themselves.

But we are constrained to believe that the fault is not wholly with the members of the congregation. Many times the leader is to blame, and his manner of conducting the service responsible for a prosy, wearisome meeting. Long sermons are usually prosy. Ordinarily a sermon forty-five minutes long is much more interesting and effective than one of an hour and a half. The reading of a short lesson, occupying ten minutes, accomplishes much more in reaching the heart than a lesson of half an hour. An exhortation of five or ten minutes by a church elder will prove a much better incentive to a live service than a rambling talk of thirty minutes. Many church elders and leaders make the mistake of trying to preach rather than to give point and inspiration and direction to the service.

The best service is secured by the spirit of mutual consideration and helpfulness. Earnestness and brevity and pointedness on the part of the leader, sympathetic interest and response on the part of the congregation,—this spirit of mutual labor and receptivity, with prayer for divine guidance, the exercise of Christian love and charity, will do much

to cover weaknesses and failures, and insure to all who thus engage in God's service the witness of the Spirit and the evidence of divine acceptance.

We should ever realize that in attending the church of God we have an appointment with our blessed Master, and go to meet not only with our brethren, but above all with the Lord Christ. He will keep his appointment. He will precede us to the place of meeting. He is the great leader of his church, and he will turn none away empty who seek him with sincerity of purpose. The service to others may appear dull, but to us his presence will make it as the gate to heaven.

F. M. W.

Waking Up Divinity

ONE of the most popular preachers of the present day is Dr. Newell Dwight Hillis; and his utterances receive as much attention as any minister's in America. In an article on the first page of the *Examiner* (Baptist), under the title "God Abroad," this much-quoted clergyman explains the movements and developments of our day by declaring that "the divinity in man is burning and throbbing. . . . Christ has spoken to the divinity in the peasant's soul, bidden him to awaken from his long slumber, and come forth to his full regency." This is the doctrine of evolution carried to its ultimate. Man has not fallen, but has been struggling upward for ages, and now God is speaking to the divinity in man and waking it up so that man can be like God and take his place among celestial beings. "Ye shall be as God, knowing good and evil," said the great deceiver. "Ye are gods now," says the clerical evolutionist, "only waiting for the arousing of the divinity inherent in you." As Satan's declaration contradicted God and the truth, so does this, which is, in reality, only an echo of his uttered in Eden. On that reef of falsehood, "Ye shall be as God," the human race foundered, and on that same reef in our day Satan would beat to pieces the remnant of the human craft.

Dr. Hillis seems to find no place for the message of God designed for our day. He does not recognize the fulfilled and fulfilling signs which proclaim the end of the age, the dissolution of all things earthly, the coming of Christ in the clouds of heaven, the destruction of the wicked, and the reward of the righteous. These things do not fit into the program of making men into gods. The program of such teachers is this, as expressed by Dr. Hillis:—

The end of the era has come for the weary, worn millions, and the night of their oppression, too, has passed, and the new day has dawned,—the day of ownership in the land, the day of freedom in labor, the day of open schoolhouse and

education, the day of self-government in politics. To-morrow there shall be no more autocrats in Russia, nor bosses in America, but the diffusion of liberty. To-morrow there shall be no more billionaires with special legal privilege, but rather the diffusion of property and bread for all. To-morrow there shall be no more ecclesiastical princes lording it over God's heritage, and holding the keys of death and hell for the ignorant and the weak. No more jails! No more poorhouses! No more saloons, no gallows, and no pauper and suicide! All shall be the sons and daughters of God, who have achieved universal happiness, righteousness, and love in the Father's house, where dwell peace and good will among men.

The Bible presents no such roseate view of our generation. God, who knows the end from the beginning, has warned his children of a time of trouble such as never was. He has faithfully told us of the perils of the last days, when men's hearts will be failing them for fear and for looking after those things that are coming on the earth; when evil men and seducers will wax worse and worse, deceiving and being deceived; when the nations will be angry, and the wrath of God will descend; when the heavens and the earth will be on fire, the elements melt with fervent heat, and the earth and the works that are therein will be burned up; and when the saints of God will enter upon their final reward so long ago promised in Christ. For all these things the clerical evolutionist has no place. To him all centers in man, and through the unfolding of the divinity in man all that is to be will be. Through that deception Satan purposes to blind the eyes of mankind to the real situation, that as many as possible may be caught in his snare and carried to perdition with him. "But ye, brethren, are not in darkness." For years the message that would save the people of this generation from that deception has been going to the world; and one by one they are coming out of darkness into the blessed light of the full gospel. One day the dawn will break, the opening heavens will reveal the Son of man coming in the clouds of heaven with power and great glory. The greatest disappointment and sorrow that has ever come into the lives of millions will come into their lives on that day. The summer is past, the harvest is ended, and their souls are not saved.

But into the lives of others will break the greatest joy and rejoicing they have ever known. All the trials of life are ended forever; the conflicts are past; sin, with him who instigated it, is forever swept out of the universe of God; and the angels of the Lord bear the loyal children of God into the presence of the One who laid aside his glory and died to redeem them. That day of separation from all that has caused sorrow and de-

filement, and of union with all that is good and joyous and enduring, is near at hand. That being true, how important that we refuse to permit ourselves to be deceived by any of the devices of that evil one who has wrought such havoc, and whose end is so soon to be.

C. M. S.

News From Our Brethren in Turkey

WE are glad to print a letter that Elder A. G. Daniells has just received from Constantinople, dated November 10. We know that many prayers will be offered in our churches for the believers and the people in the regions where war is raging. And what a call these troubles are to hasten the advent message through the unwarned countries! The world is devoting its treasures to preparation for the coming Armageddon; Seventh-day Adventists must devote their treasures to the gospel work that the Lord Jesus has given them to do in this time of the very end. This year's annual offering for missions is to be taken Sabbath, December 14. Let us make it the largest in our history; for never was there such evidence that the last things are being done, and the great thing left undone is the proclamation of the last message to the nations and peoples in the regions beyond. Here is the letter, from the secretary of the Levant Union Mission:—

I know that you are deeply interested in the condition of the work and the workers here in Turkey at the present time. I am glad to say that so far all of us are well and safe, except one worker in Macedonia.

Elder E. E. Frauchiger is far in the East, in Armenia. He had started before the war began, and I do not think the people there know what the conditions in Turkey really are. Even we here in the capital have to get our information about the war through the European papers, which come three times a week by way of Roumania. The government here will not allow the spread of news as to the unfavorable state of the war in European Turkey, for fear of a revolt. It will take Brother Frauchiger about four weeks to reach Constantinople from Diarbekr, from which point we had our last news from him. At that time he and Brother Garabed Aressian, his translator, were well, as were also all the other workers in Armenia, the Cilician Mission, and the Central Turkish Mission.

As to the Grecian Mission, we heard from Elder R. S. Greaves that he was glad he could reach Patras, Greece, before the war began. He had been staying in Janina. The workers in Salonica—Brother Scior and his family, and our nurse, Sister Loxandra Keanides—are in great trouble, as there was fighting just outside the city when Brother Scior wrote, under date of November 4. Since then people here have been talking about the fall of that city. We lack any information as to the state of Brother Sawas Wasiliades, our canvasser in the

Grecian Mission, who was working about Monastir when the war began. We telegraphed him to go to Salonica, but the telegram did not reach him. He wrote, however, that he would try to go there; but traveling was impossible. He was right in the war territory. The last post-card from him was dated October 12.

The conditions here in Constantinople last week became quite dangerous. Last Monday the public, especially the foreigners, were panic-stricken. But the government took strict measures against those who were trying to bring about a massacre, sending several thousand men as volunteers to the front, and the matter quieted down, especially under the influence of the presence of a number of strong foreign men-of-war, which arrived last week. The class mostly feared are the thousands of Kurds who fill the ruins of the places where the great fires have been. Another class are the hamals, or carriers, strong, rough men who fear nothing.

Yesterday we had a season of prayer in the church. The natives are quite unprotected, while the members of our European company are safe, as they can go aboard the foreign ships. This means the women and children. The men are instructed to gather at the embassies and consulates and club houses for further instruction. Some of our native people are trying to leave this week for neighboring countries. They have continually before their minds the awful scenes of the massacres of 1896 and 1909.

Our mission here, which means the rooms of the International Tract Society, where are kept also the property of the mission and the school, is under German protection, as we are registered at the German consulate-general.

The situation as it appears to us here is as follows: European Turkey seems to be lost to Turkey. The future of Constantinople is uncertain. There is at present not much fear of a revolt on the part of the Moslem population; much more fear is entertained that the Turks can not keep the position at Tshataltsha, but will be thrown back on the capital. It is easy to understand what that would mean, if some hundred thousand men on the point of starvation should enter the city. The soldiers from the foreign men-of-war can occupy only the European quarters near the harbor. The difficulty will increase if the sultan and the government should leave the city and go over to Asia Minor. But it is our earnest hope that before this happens peace will be established.

We would ask our people over there to pray for us, especially for the workers in the field, the isolated members, and our native people. These dark days will pass, and all will yet turn out to the honor of the Lord, to the benefit of his work.

The canvassing work has come almost to a standstill, and preaching is much hindered. It is hard to gather audiences, on account of lack of interest in religious topics, and for fear of trouble. But as soon as peace is established, people are sure to be deeply interested in the proclamation of the last message, for they will understand in what time we live.

We enjoy the peace of the Lord, and feel safe under his protection. We want to be ready to meet him, whatever may happen to us.

I remain, with kind regards and best wishes from all the brethren and sisters here to all our people in America and all the world,

Your brother in Christ,
C. VOIGT.



What Seek Ye?

WHAT does the missionary seek in the highways and byways of heathenism, — the souls of the heathen, or the propagation of his country's influence? Whose ambassador is the man who goes to teach among the heathen "the unsearching riches of Christ"? If he is Christ's ambassador, he will represent Christ and his kingdom, and all else will be subservient to that. If he has forgotten the import of his commission, he is almost sure to glorify the country from which he came, and extol the merits of his peculiar national civilization. But the true Christian who is an ambassador of Christ's kingdom indeed, is a Christian without particular respect to nationality.

Christ's ambassador can not represent him and any earthly government at the same time. The ambassadorship of the Christian is of sufficient importance to engross the whole time and attention and energies of the man who undertakes the high responsibility. His business is to teach the people the salvation of Christ, to represent in this earth — this foreign country — King Immanuel and the sovereignty of heaven. He can not rightly take the time to represent any other power, for the business of his Sovereign is urgent. The sovereignty of earthly powers must pass away, but the sovereignty of God is from everlasting to everlasting. Representing an earthly government or extolling its merits among the heathen is too small a business for him whom Christ has sent out in his name. Such work would be a double failure; Christ is not honored, and the earthly government is involved in difficulty with the people among whom he has sought to labor. The Christian, if he understands the meaning of his call, knows that he is abroad to represent the interests of the kingdom of heaven. His business is to seek the salvation of souls; and he, when in danger, will seek the protection of the One who sent him forth.

The missionary should weigh well the questions, Am I seeking the souls of men? or am I seeking the extension of an earthly government's influence? Am I seeking to serve two masters, or one only, and that Christ?

But those who go to foreign countries as Christ's representatives and gleaners of the gospel harvest are not the only ones who should ask themselves such questions. He who has taken the name Christian, whoever he may be and wherever he may be, has accepted the respon-

sibility of a representative of Christ in this world. He has no more right to attempt to represent two masters than has the one who goes as a missionary to foreign lands. If we are Christ's, — whether at home or abroad, — let us seek those things which are above, and exercise, wherever we are, an influence which heaven can bless to the salvation of souls. "What seek ye?" Let it be, first and last and always, the kingdom of God, the righteousness of Christ, and the straying children of the kingdom.

C. M. S.

Note and Comment

Governor Wilson on Religion and the State

In an address delivered at the First Presbyterian Church of Trenton, N. J., just before his election to the presidency, Gov. Woodrow Wilson made the following statements, which we wish might be called to the attention of those who are seeking to express religion through the government, and also to the attention of those who are boldly proclaiming the principles of intolerance and declaring the necessity of carrying them into practise in our day. He said: —

The church represents that spiritual part of humanity which does not seek expression in the form of government, or even in the forms of society, but seeks expression in its search for God, in its search for the ultimate fountains of the human spirit.

Those old martyrs who went to the stake smiling and singing songs of praise were terrible fellows; terrible because their very gaiety in going to the stake was evidence of the fact that this was an incident, not an end, and their ashes would seem to speak the condemnation of those who put them to the stake, and stand up and condemn the generation that dared interfere with the processes of divine providence.

Governor Wilson's words are true. The church which does seek expression through forms of government is not the true church, the bride, the Lamb's wife; and as the ashes of the martyrs condemned the generation which drove men and women to the stake for cause of conscience, so will those same ashes condemn this generation when it shall yield to the demands of religio-political organizations in this country and persecute men and women for following the dictates of conscience in matters of faith.

It is greatly to be hoped that, for the good of the nation and its influence abroad, and for the good of the individual souls who make up the nation, the president-elect may carry into practise the principles above expressed, and may use his influence to hold in check the mobilization of the forces of oppression now so actively proceeding.

The Influence of Catholicism in Spain

WHAT Rome has done for the countries of the Old World she is anxious to do for America. What has she done for some of the European states in which for years she has had a free hand? A recent census, or investigation, of conditions in Spain by King Alfonso of that country shows that sixty per cent of the land is uncultivated, that thirty thousand towns and villages have no schools, and that of the seventeen million inhabitants twelve million can neither read nor write. Says the *Herald and Presbyterian* of Oct. 23, 1912:—

It is no wonder that the responsible and influential people of Spain have risen up against the domination of Romanism in their country, and are determined on a policy that will bring more of education, intelligence, and prosperity to their people. After long centuries in which Rome has had complete control of state and school and church, it having been until recently a crime to open a Protestant place of worship, the Spanish people are at the very foot of the scale in everything that makes for popular welfare and national greatness.

Is this the sort of help that America is seeking in welcoming the advances of the Roman Catholic Church? Does it desire the inheritance of ignorance and pauperism which has descended to the unhappy people of Catholic countries? Spain is not an exception. Wherever the influence of the Roman Church has been potent in affairs of state, that influence has been withering and blasting to all human progress and advancement. In those countries where the gospel of Christ has had the freest and most untrammelled course, there we see the greatest enlightenment.

Contrast the countries of Latin Europe with those of northern Europe; compare Spain and Portugal and Italy with England and Germany and the Netherlands. Compare Ecuador, Bolivia, and Mexico, and the states of Central America with the United States and the British possessions of the north. The growing influence of Rome in America does not offer greater liberty or enlightenment. Rome boasts that she never changes, and we can truly judge her for the future only by her past. Judging from the past, she has been found wanting in all that makes for spirituality and soul liberty in the church and for civil liberty and enlightenment in the state.

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THE recent report of the New York superintendent of prisons gives some interesting data showing the relative proportion of single, married, widowed, and divorced persons who have come into the hand of the law. The report shows that in Sing Sing, out of a total of 1,528 prisoners, 903, or slightly over sixty per cent, are single, 542 are married, 78 are widowers, and 5 divorced.



Week of Prayer Greetings

Greece

R. S. GREAVES: "The command of the Lord is, 'Go ye, . . . and teach all nations;' the promise is, 'Lo, I am with you alway.' Whenever another land is entered, it seems to us the church's response, 'Here am I,' to the command, 'Go ye.' We are glad that Greece can answer the roll-call and say 'Present;' and as workers, we can testify that we have indeed found the promise true, 'Lo, I am with you alway.'"

Mantandane Station, Nyasaland

S. M. AND MRS. KONIGMACHER: "Just in, from five days among our four farthest outlying schools, and found them doing very well. The students in one school that I had trouble in starting now agree to rebuild their schoolhouse without pay. Two other schools have done the same. It would have made your hearts rejoice to hear these naked children of the jungle repeat forty-six verses found in the first twenty-two chapters of Matthew, and to hear them sing the songs of praise. Brethren, we shall reap in due season if we faint not. Hold up our hands a little longer. The work is going. We thank God for a part in it."

Basutoland

E. C. SILSBEE: "To-day I gave a Bible reading to a native minister who was hungering for the truth. Our study covered many points of the message, and it would have done you good to see his dark face light up as he grasped the Bible answers to the many questions that he said had long been in his mind. 'We are looking for the true church,' he said, 'that lives according to the Bible.' I send a few words from two of our native teachers."

PETER MAILANE (interpreter): "We have three stations in Basutoland; but what are they among so many villages dotting the country? Last Sabbath our leader pointed to the map, and said, 'Look, what a work we have before us!' Last week we visited the paramount chief, twenty-five miles from our mission. I gave his people tracts, and they asked many questions, for none had heard anything about present truth. We ask our brethren to have compassion on these poor souls, even as their Master had compassion on the lost world. Send us some young men of intellect, willing to devote their lives to help the natives in this Dark Continent. May the Lord inspire many such to say, 'We will go.'"

L. L. MOLOKOMME (teacher): "Basutoland is a vast country to us who are

working in it. It needs more workers. Though the Basutos are contrary to the truth, still we have good and great hope to win more souls to the Lord when he comes to receive his children to the celestial city. Pray for the work here, and the workers."

Egypt

GEORGE KEOUGH: "I am glad to report that our work in Egypt is more prosperous than ever before. The Lord is certainly going before us, opening doors for us to reach those who will receive the truth. What we need is more consecrated workers to fill the openings, and more consecration on our own part, that we may be enabled to pluck the ripened fruit. We make an earnest appeal for prayer on behalf of Egypt and Egypt's workers, that the Lord may continue to open the way before us, and that he may enable us to seize the opportunities presented, and so hasten the coming of our Saviour."

Hongkong, China

S. A. NAGEL: "Our work is but a few months old. Our Sabbath-school began the first of last quarter, and numbered twenty-eight at the close. Sunday, six believers followed their Lord in baptism. Others will soon take the same step. We have just lost a valuable worker, Sister Gertrude Thompson. She, with her sister Ida, had taken, in the previous six months, seven hundred yearly subscriptions for our Chinese *Signs of the Times* in Hongkong. The most widely read daily paper in the East, the *China Mail*, has consented to publish two articles a week on the truth."

Main Station, Nyasaland

C. ROBINSON: "The church in Nyasaland sends greetings to the brethren across the seas. Although we have met so few of you, yet we have this in common, that our hearts, like yours, are filled with the desire to finish the work in this generation. The message is spreading in this land. Our boys are out in the villages, preaching the soon coming of Jesus; and at the present time nearly two hundred boys and girls are in the classes preparing for baptism. The heathen in the Portuguese territory are calling for the light, and the way seems to be opening for our entry there, as we have already received permission to 'traverse that district in our work of spiritual, mental, and moral propaganda.' God is opening the way; who will help us to step in? To the east of us also there is a vast Portuguese possession that has not yet been touched by our workers. To the north is a large stretch of country

around the lakes, which is very thickly populated. Here also our banner should be unfurled and the truth preached. We should go right on until we meet with our European brethren on their way south, and with our workers in Rhodesia to the west of us. Truly the work is great. But as we think of how the Lord has opened the way so marvelously in every country, just as soon as we were ready to enter, we know that he is only waiting for us to do our part. Our Lord is waiting. Brethren, who will help?"

China Publishing House

W. E. GILLIS: "The message to China in this generation, is our only aim. It greatly buoys our hope to see our new headquarters and press buildings nearing completion. They are a credit to the message. Yet now we feel the lack of a general canvassing agent. We are prepared to produce the very choicest of ammunition, but where are the gunners? God is working miracles

trust that the Lord will help us, and that our brethren will remember us at the throne of grace."


Portugal

C. E. RENTFRO: "This morning our Portuguese worker returned to Oporto from Lisbon, reporting nine persons baptized last Sabbath at that place by Brother Paul Meyer. God has greatly blessed the efforts of Brother Meyer in Lisbon, and he writes that the Lord is calling honest souls into the light in that city where we began our labor in Portugal."

Nyasaland

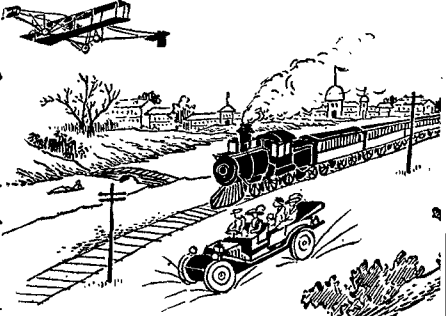
L. ENDARND (native teacher): "I am glad in my heart to-day to send you these few words about the great work of the Lord. Our teacher is telling us always about the coming of our Saviour, Jesus Christ. We thank God for his goodness, and for sending us the good teachers to make us know about the coming of the Lord."

Spain
WALTER G. BOND: "We here in priest-ridden Spain are thankful that the time for the annual prayer-meeting is at hand, for our needs are so great and our resources so few. We especially request an interest in the prayers of all God's people at this time. There are only two ordained ministers, four Bible workers, and half a dozen canvassers among the twenty million inhabitants of this field. How small our corps of workers compared with the vastness of the population! Our courage is good, and we are determined to seek God as never before. He has blessed us with more than thirty new believers this year, most of whom came directly from Rome. But we are able to reach so few! We need more evangelical workers, besides a number of good canvassers; and most of all, we need God's special blessing. Pray the Lord of the harvest to raise up Spirit-filled workers to help in this stronghold of the Papacy."



孔子雖聖不知後來事

孔子若於今日復生見此火車電車汽車飛機以及一切新機能不驚訝異乎然此諸物不出於古代而出於近代究為何故諸君欲明斯事請移玉至本堂聽講聖經預言便知



講道時間下午二點鐘晚間七點半鐘
 上海河北路四百五十五號福音堂啟

REDUCTION OF CARD ADVERTISING MEETINGS, DISPLAYED IN SHANGHAI STREET-CARS (SENT BY F. E. STAFFORD)

with the raw heathen converts. Why do the strong young men linger? The man with the writer's inkhorn is at work; but God help us to remember that the accounting begins with those who have known the message longest and best. Our courage is in the Lord of hosts."

Emmanuel Mission, Basutoland

MURRAY D. KALAKA (Mosuto teacher): "We see souls coming into the truth even amid bitter persecution. Our courage is great in the Lord. We believe Satan's fortifications will be pulled down by the mighty hand of our Redeemer. When your prayers ascend to his throne, please remember us, the weak Basuto people. I know you will pray for us because you love us; that love is shown to us by your sending missionaries to our country to tell us of the soon coming of Christ, and how to get ready to meet him when he comes."

Rio de Janeiro, Brazil

H. MEYER: "Have just returned from Espirito Santo, where I held meetings almost every night for ten weeks. Eighteen persons were baptized, and several others reunited with the church. At Menteiga a church of thirty-two was organized. They are building a meeting-house. Here in the great city of Rio we are also resolved to raise money to procure a place of worship as soon as possible. It is a great undertaking, but we

Nazareth, South India

EDWARD D. THOMAS: "Nearly four years have passed since Elder J. S. James came here with the third angel's message. We are trying to give this message to the millions of Tamils. At first we opened a small dispensary to help the sick and suffering. Now we have also a school, where one hundred students are instructed by teachers who love the truths of this message. We shall soon have some young men and women from our school who will be able to bear responsibilities in giving the message throughout the whole of south India. Our aim is to work while the day lasts. It is the goal of our ambition to stand by the cause until the work is done."

Porto Rico

WM. STEELE: "From the little island of Porto Rico we send a word of greeting and good cheer. Recently a Porto Rican accepted the truth from reading our missionary paper. This encourages us to continue scattering the printed page. Our needs: Santo Domingo, with 600,000 souls, is still without a worker. The island is in continual revolution, showing that the people are in need of the gospel of peace. Who will say, 'Here am I, Lord, send me'? The victory is ours, for Christ our Captain is leading. To him be all glory and honor, for he is worthy."

Trinidad, West Indies

J. B. BECKNER: "I am glad to testify to the mercy and goodness of the Lord in preserving our lives the past year. Although hundreds have been laid in the grave by the scourge of disease in our conference, and though a number of our workers and brethren have been stricken, yet no lives have been lost among us. We have been able to plant the standard of light in several new districts, and a goodly number have walked in the light. We ask to be remembered at the throne of grace."

ANOTHER TESTIMONY: "Sister N. H. Pool bears testimony for Elder Pool, who was down with the fever. She says: 'We are not discouraged, but believe our God is able to raise us above all these things. Twenty-one have been added to the Port of Spain church in the eight months that we have been here, and the work is still onward. Pray for us, that we may be kept humble and in health.'"

Syria

W. C. ISING: "I am just starting for a trip to Lebanon, to visit six places stretching from east to west, where an interest has been created, and some who have begun to keep the commandments of God need to be strengthened. The work is onward, notwithstanding troublesome times."

Canary Islands

BERT B. AND MRS. ALDRICH: "This field is small compared with the great mission fields, but the half million people scattered over seven large islands need the light of the message. The power of Roman superstition over the masses is great. Christ's sacrifice has opened the way for these souls, and we owe them the gospel message because of the light God has caused to shine upon our path. The time seems ripe for the introduction of our truth-filled literature. Our courage and faith in the success of the message were never greater. Pray that God will help us find the honest in heart and lead them to the Master."

Tokyo, Japan

H. KUNIYA: "Three years ago I called on an army officer who lived near the place where I was holding a tent-meeting. He was very angry. Shown a Bible, he said: 'I hate that book, don't open such a book before me.' I visited him often, but without the book in my hand, carrying the Word in my mind. He could not resist the power of God's Word. Before I left the place, he bought a Bible and began to study. Last July, while on my way to camp-meeting, I called on him, and I thanked God when I found that he was ready to follow the Lord. He joined with others in burying the old life in the deep waters, and now he is a pillar of the church in that city. This is a great encouragement, as it shows what the incorruptible seed of the Word can do in such stony ground as Japan. The promise of Isa. 55:10-13 will be fulfilled in our country some day. Please pray for Japan."

Solusi Mission, South Africa

From our first South African station, W. C. Walston speaks: "The workers at Solusi send greetings. We testify to the goodness and the mercy of God. While there is plague, drought, and sickness all about us, we have been spared and have seen evidences of special blessings. We have only courage and prosperity to mention. We trust we are remembered in your prayers, and that your interest in the good work for 'the brother in black' is in no wise diminishing. Our greatest difficulty is to answer the questions that are asked us: 'How are we to fulfil the great commission to give the message to the millions in Africa? Where are the workers and the means to finish the work?' You in the home lands must help answer these questions. May God move upon hearts to 'come over and help us.'"

Wai Chow, Hakka Land, South China

J. P. ANDERSON: "Last week I heard two heathen pray their first prayer. After the prayer-meeting was over, I could but thank the Lord that in the days of my youth I have been permitted to work for him. I am glad I am in China; glad I am in Wai Chow, and I mean by his help to stay here until he calls me elsewhere or calls me home. I thank God for all of his blessings, and want to do my part in the closing work."

Korea

DR. RILEY RUSSELL: "It has been a good year, and I have had the privilege of baptizing eighty-one persons so far this summer, and others are waiting for baptism. This is in the three north-western provinces alone, which represent a population of about three millions. Elder Butterfield came here in the spring, and we organized two churches. Two or three more companies are ready for organization. It does us good to see these old companies getting strong enough to be organized and to help carry the message and begin to shoulder burdens. Only last week a company with whom I had just spent two days pressed me to the limit to either stay with them for a month or send them some one; but we had no one to send. So all we could say was, The work is great, and all the country must be warned. One of the first believers in Korea, a man seventy-two years of age, has just died, happy and contented in the blessed hope. We believe he will share in the overcomer's reward—because our brethren in the home land furnished the means and men to bring to him the message of life. Our dispensary work at Soonan is running as usual. A Korean, C. S. Kim, who has been in a medical school two years and with us two years, and whose heart is in the message, is doing valiant service, and is making it possible for me to be out in the field so much."

Samoa Islands

H. T. HOWSE: "We are grateful for a part in bringing this message to the people of the isles who wait for God's law. Our hope and courage is strong in the triumph of the message. The spirit of inquiry for the truth is abroad in these islands. One man told me we had come too late. Have we? One young man who has just accepted the message is willing to give up all to give the truth to his people. Pray and give, and God will give to you."

Typhoid Vaccination for Foreign Missionaries

H. N. SISCO, M. D.

VACCINATION has undoubtedly proved itself of distinct value in preventing the ravages of smallpox. The following extracts are presented to call the attention of our brethren everywhere, especially our foreign missionaries, to the question of vaccination for typhoid fever as a valuable prophylactic measure in this disease, with the suggestion that it be more fully used.

"Fox discusses the results of preventive inoculation in the British army in India, showing that the number of cases among the vaccinated troops amounted to 8 per thousand, while among the non-vaccinated it was 18.6; the respective mortality being 18.2 and 26.5 per cent. The vaccination of missionaries is stated as being attended with splendid results."—*Journal of Tropical Medicine*, Dec. 15, 1910.

"Gosman (United States Army Medical Corps), in summing up the 'Status of Antityphoid Inoculation,' states that 'inoculations against typhoid are valuable as a method of preventing the disease, and are perhaps the most valuable single asset which we have in combating an epidemic; that there is no doubt that it should be used in the following classes of persons: nurses, ward attendants, hospital corps, Red Cross assistants, physicians, medical students, and all persons who contemplate a journey into a section where typhoid is known or suspected to exist. Also in communities suffering from an epidemic, and in families in which a case exists.' He states further: 'I am convinced of the harmlessness and at the same time of the effectiveness of the procedure.'"—*Journal of the American Medical Association*, Oct. 1, 1910.

An editorial in the *Journal of the American Medical Association*, June 24, 1911, states:—

"The last report of the surgeon-general of the army adds more evidence to the already overwhelming testimony in favor of the protective value of antityphoid vaccination. The figures given for the fiscal year ending June 30, 1909, showed an incidence of typhoid fever sixteen times greater among the unvaccinated troops than among the vaccinated troops. Up to Oct. 1, 1910, only 5 cases had developed among the immunized, as against 418 among the non-immunized. Moreover, of these five cases four were so mild as to leave doubt as to the diagnosis, and there were no bad effects of any kind as a result of the vaccination."

A Word of Thanks From the Peruvian Mission

A. N. ALLEN

I WISH to express our sincere gratitude for the hearty response from many of our institutions throughout the world to our request some time ago for stereopticon slides. Missionary work means many things to those not informed. Some believe missionaries to be "wandering Jews," tramps sponging a living, responsible to nobody. Others accuse us of working only among other Protestant denominations, and neglecting entirely the heathen. Some, unfortunately, believe our work is a scheme to make money.

A good variety of slides illustrating our work under all circumstances, favorable and adverse, helps wonderfully in presenting the progress and standing of the great message we are giving to the world.

I also wish to thank those who have shown their interest in our Indian mission in the south of Peru. God has blessed this work beyond our greatest hopes, and there are probably few places where the money spent produces more in actual results. Those who desire a part in this work, which God is blessing so abundantly, are invited to send their offerings to our treasury at Washington, D. C.

Report of Work Conducted by Seventh-day Adventists in Non-Christian and Non-Protestant Countries

Compiled by H. E. Rogers, Statistical Secretary, Washington, D. C.

General Statement

IN harmony with the Saviour's great commission, "Go ye into all the world, and preach the gospel to every creature," Seventh-day Adventists have endeavored to obey this injunction literally by going to the various nations of the world with the gospel message which they bear. And in every land where this truth has been planted, it has borne fruit to the glory of God, to whom all praise is due for the results accomplished, and in whose honor the work has been done.

Soon after the organization of the General Conference in 1863, plans were considered for carrying out the divine commission to preach this gospel to every creature, and steps taken looking toward the accomplishment of this result in as large measure as then seemed possible. But it was not until the year 1874 that active steps were taken in the sending of missionaries to countries outside the United States to promote the interests of this cause. In that year, in accordance with the vote of the General Conference, laborers were sent to Switzerland, to establish a nucleus for the work in that country, where believers had already begun the observance of the tenets held by this body. Work in non-Protestant lands, however, was not entered upon until in the year 1886, when laborers were sent into Russia. From year to year other non-Protestant lands were entered; but work in heathen countries was not begun by this body until the year 1894, when missionaries were sent into Mashonaland, now Rhodesia, South Africa. Other fields have been entered from year to year, until this body is now conducting work in forty-seven non-Protestant countries, and twenty non-Christian lands, supporting laborers in these lands who speak seventy-three different languages and dialects, and issuing publications in sixty-four different languages, for circulation in the countries designated. The total number of foreign

missionaries is 586, and of native helpers, 974, a total force of 1,560. There are 140 main stations, 145 sub-stations; 413 churches, with 17,565 adherents; 13 training-schools, having an enrolment of 724; 192 schools and out-schools, with an enrolment of 6,730. Total foreign teachers number 103, and native teachers, 262. The number added in 1911 was 2,679, or a gain of 22.74 per cent. The income from the mission fields for 1911, was \$135,234.87, and the amount added thereto by the home base, was \$357,587.73.

The Present Report

This is the first report issued by the General Conference dealing specifically with our work in non-Christian and non-Protestant lands. Up to the present we have been content to use the information contained in the regular statistical report of the denomination as being sufficiently complete with reference to our work in mission territory; but our work in such territory is conducted on lines somewhat different from those followed in Christian lands, so that as the cause has grown, and new methods of working have developed, it has been found essential to secure data regarding the various features of work carried forward in mission territory, for the purpose of issuing a separate report on such fields. Comparisons, therefore, can not be made with the statistical report covering these same fields, for the reason that the plan and scope of the two reports are different.

Extent of Work

The foregoing shows that Seventh-day Adventists are now carrying on work in mission territory whose population comprises the major portion of the world. It is true that the force of workers in some of the fields is very small, and yet experience has demonstrated that the gain as a whole is much greater in following this method than in combining a large number in certain fields. And it

is only thus that the judgment-hour message as brought to view in the everlasting gospel can be carried "to every nation, and kindred, and tongue, and people," the proclamation of which is the very work which brought this people into existence.

Progress of Work

The progress made in entering the fields herein noted may be illustrated thus: Beginning with 1886, when work was first undertaken in a non-Protestant land, the next decade saw the opening of work in 17 different countries, or 25.38 per cent of all the countries that have been entered; during the next decade, from 1896 to 1905, work was begun in 29 countries, or 43.28 per cent of all; during the six years following, to the present time, 21 other countries have been entered, or 31.34 per cent of all. Thus work in 50 new countries has been begun during the past sixteen years, or 74.62 per cent of all that have been entered since 1886. Therefore the work in three fourths of all the countries that have been entered as mission fields by this body is of comparatively recent date. And while in some fields the work is not yet on a firm basis, and the force is small, these fields will ere long be strengthened. This will be accomplished in two ways: By sending additional recruits from time to time, and, what is more important, by development of resources internally. In addition to strengthening the work in fields already occupied, plans are on foot to enter other new fields, notably Madagascar, Congo, Arabia, etc.

Results of Work

The results of the work for the year 1911 are very gratifying indeed. The report shows that the net gain in baptized members is 2,679. This is a gain of 22.74 per cent for the year.

Another excellent result shown is the
(Concluded on page 16)

Summary 1—Area, Population, Workers, and Percentages, by Divisions

1	2	3	4	5	6	7	8	9
Division	Countries	Area	Population	Total workers	Population for each worker	Percentage of population	Percentage of workers	Percentage of adherents
NON-CHRISTIAN AND NON-PROTESTANT								
Africa	11	1,881,381	32,868,549	270	121,735	2.12	4.91	.93
Asia	10	12,851,106	845,524,149	462	1,830,138	54.65	8.39	2.89
Europe (Southern)	10	4,980,055	320,142,798	360	889,285	20.69	6.54	6.66
Pacific Islands (a)	16	455,178	45,962,741	98	469,008	2.98	1.78	.81
South America	9	6,513,794	44,383,425	217	204,532	2.88	3.94	3.16
W. Indies, C. Amer. & Mexico ..	11	1,040,306	24,000,135	153	156,864	1.55	2.78	1.29
Totals	67	27,721,820	1,312,881,797	1,560	841,591	84.87	28.34	15.74
CHRISTIAN								
Australasia and South Africa (b)		3,559,822	10,304,312	245	42,058	.67	4.45	4.47
North America		7,888,207	99,002,503	2,610	37,932	6.39	47.42	62.47
Northern Europe		711,149	124,782,679	1,089	104,584	8.07	19.79	17.32
Totals	18	12,159,178	234,089,494	3,944	59,356	15.13	71.66	84.26
Grand totals	85	39,880,998	1,546,971,291	5,504	281,063	100.00	100.00	100.00

(a) Including work for natives and aborigines in New Zealand and Australia.
(b) Including only work in Christianized portions.

Report of Work Conducted by Seventh-day Adventists

Table with 14 columns: Country, Area in sq. miles, Population, Form of Government, Entered Field, Income from the Field, Ordained Ministers, Licensed Ministers, Physicians (Men, Women), Laymen (Miss., Licep.), Wives of Missionaries, Unmarried Women, Total Foreign Missionaries (?). Rows are categorized by continent: Africa, Asia, Australasia, Europe (Southern), Pacific Islands, South America, West Indies, Central America, and Mexico. A final Summary row is provided at the bottom.

in Non-Christian and Non-Protestant Countries—1911 (Table 1)

15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Ordained Natives	Other Native Helpers	Total Native Helpers	Total Force in the Field (b)	Main Stations	Sub- Stations	Organized Churches	Baptized Members	Total Adherents	Sabbath-Schools	Pupils in same	Training Schools	Pupils in same	Head Schools	Out- Schools	Pupils in same	Foreign Teachers	Native Teachers	Languages in (c) which work is conducted orally	Languages in (c) which publica- tions are issued	Mission Printing Plants	Hospitals or Dispensaries	Mission Boats	Added last year
..	..	..	3	1	1	..	21	21	1	20	..	..	..	..	..	..	..	3	3	..	..	..	4
..	2	2	6	2	..	1	33	33	2	33	..	..	2	..	..	2	1	1	1	..	..	..	11
..	14	14	24	2	..	1	24	24	2	8	..	..	..	..	..	4	14	1	1	..	..	1	16
..	4	4	15	2	..	1	38	61	3	70	..	..	1	2	..	5	3	1	1	..	..	..	19
..	2	2	17	1	1	3	250	280	4	125	1	50	..	..	..	4	2	1	1	..	..	..	27
..	..	..	2	1	..	..	2	2	1	2	..	..	..	..	..	..	..	1	1	..	..	..	2
1	3	4	11	2	1	3	17	21	4	19	..	..	..	..	..	..	2	1	..	..	..	..	..
..	..	..	6	1	..	1	6	6	1	6	..	..	1	..	..	3	2	2	1	..	..	..	..
..	36	36	60	9	9	2	106	107	2	23	..	..	10	11	2,167	15	36	6	1	..	1	1	24
..	60	60	66	1	2	2	141	241	3	240	..	..	1	47	1,744	5	60	3	2	..	..	..	50
..	45	45	60	4	..	4	245	245	5	150	..	..	4	26	788	14	40	3	4	..	..	..	49
1	166	167	270	26	14	15	883	1,041	28	696	1	50	21	91	5,055	49	156	21	11	..	1	2	202
..	3	3	14	3	1	2	65	65	2	60	1	52	..	..	..	1	2	2	1	..	1	..	15
2	126	128	184	10	26	12	671	1,137	46	1,092	2	110	3	20	319	4	25	6	5	1	1	..	192
..	63	63	124	7	3	7	322	322	22	504	1	21	4	10	480	6	23	6	7	1	2	1	73
2	40	42	57	2	2	7	189	208	16	212	1	28	1	..	25	2	3	1	1	1	1	..	90
..	42	42	56	4	5	4	432	618	4	73	1	92	..	7	165	2	14	1	1	1	1	..	237
..	..	..	2	..	..	..	2	2	1	2	..	..	..	..	..	..	..	3	1	..	..	..	2
3	8	11	11	2	3	22	382	557	22	536	..	..	..	..	..	..	..	1	1	..	..	..	132
..	2	2	6	1	1	2	29	29	3	28	..	..	..	..	..	..	..	3	3	..	1	..	7
1	3	4	4	1	2	1	14	14	2	10	..	..	..	..	..	..	..	1	1	..	..	..	..
1	3	4	4	1	..	6	116	185	6	173	..	..	..	..	..	..	..	..	..	..	..	..	..
9	290	299	462	31	43	63	2,222	3,227	124	2,690	6	303	8	37	989	15	67	24	21	4	7	1	748
..	..	..	2	1	..	..	2	2	..	..	..	..	..	1	13	2	..	..	..	..	..	..	..
..	..	..	3	..	..	..	3	3	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	5	1	..	..	5	5	..	..	..	..	..	1	13	2	..	1	1	..	..	..	..
1	66	67	98	8	14	7	1,205	1,205	42	1,011	..	..	..	..	..	..	..	7	7	..	..	..	117
1	45	46	49	4	3	3	287	387	27	433	..	..	..	..	..	..	..	4	4	..	..	..	95
1	10	11	19	1	2	36	996	1,341	36	1,385	..	..	..	..	..	..	..	1	1	..	..	..	127
5	20	25	25	6	5	9	239	262	24	215	..	..	..	..	..	..	..	1	1	..	..	..	15
..	2	2	5	1	1	2	9	19	4	19	..	..	..	..	..	..	..	2	2	..	..	..	5
1	6	7	7	1	1	3	72	72	3	69	..	..	..	..	..	..	..	1	1	..	..	..	20
..	2	2	5	1	..	2	22	31	2	31	..	..	..	..	..	..	..	1	1	..	..	..	1
15	94	109	113	17	30	118	3,150	3,670	118	3,441	..	..	..	..	..	..	..	7	7	..	..	..	447
..	13	13	17	2	..	2	91	95	6	82	..	..	..	..	..	..	..	1	1	1	..	..	22
1	15	16	22	2	3	7	322	344	19	264	1	14	..	..	..	3	4	4	2	1	..	..	51
25	273	298	360	43	59	189	6,393	7,426	281	6,950	1	14	..	..	..	3	4	22	23	2	..	..	900
..	4	4	7	1	1	1	5	9	1	9	..	..	1	..	20	2	1	..	..	..	..	..	1
..	1	1	5	1	..	1	16	27	1	22	..	..	..	..	..	..	1	1	..	..	..	..	2
1	14	15	20	2	12	13	236	276	20	339	1	48	..	3	..	4	3	1	1	1	1	..	50
..	..	..	4	1	1	1	17	25	2	28	..	..	..	..	..	..	..	1	1	..	..	..	5
..	8	8	15	1	2	4	38	39	1	39	..	..	..	..	..	..	..	4	6	..	..	..	3
..	..	..	4	1	..	1	30	73	4	73	..	..	1	..	39	1	3	3	2	..	..	..	24
..	..	..	4	1	..	..	4	4	1	4	..	..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	2	1	..	1	30	42	1	42	..	..	..	..	..	..	..	..	..	..	..	..	4
..	4	4	8	1	..	1	75	100	4	73	..	..	..	..	..	..	..	1	2	..	..	..	33
..	2	2	4	1	..	1	55	124	1	124	..	..	..	..	..	..	..	..	..	..	..	..	..
..	1	1	5	1	..	1	9	12	1	12	..	..	..	..	..	..	..	1	1	..	..	..	4
..	3	3	7	2	..	1	55	105	1	114	..	..	1	..	21	1	1	2	2	..	..	..	11
..	..	..	4	1	..	4	50	51	5	71	..	..	..	..	..	..	..	1	1	..	..	..	3
..	1	1	4	1	..	1	11	12	1	30	..	..	1	1	58	2	1	1	2	..	..	..	4
1	38	39	93	16	16	31	631	899	44	980	1	48	4	4	138	10	9	14	16	1	..	1	144
3	45	48	83	2	4	15	766	875	27	902	1	120	..	5	75	3	9	2	2	1	1	..	178
1	2	3	7	1	..	1	5	12	1	8	..	..	..	..	..	..	..	2	2	..	..	..	3
1	32	33	52	4	..	35	1,422	1,589	94	1,635	..	..	1	10	212	7	6	3	4	1	..	..	39
2	8	10	25	2	..	14	463	563	41	613	1	60	..	1	20	2	2	3	3	..	..	..	69
..	1	1	5	1	..	1	12	12	1	15	..	..	..	..	..	..	..	1	1	..	..	..	7
..	6	8	8	1	..	6	218	218	11	256	..	..	..	..	..	..	..	1	1	..	..	..	27
..	9	9	17	1	..	4	113	157	18	214	..	..	..	..	..	..	..	2	1	..	..	..	47
..	6	6	14	1	1	3	83	83	5	89	..	..	..	..	..	..	..	1	1	..	..	..	3
..	..	..	6	1	..	1	18	18	1	28	..	..	1	..	10	..	1	1	1	..	..	..	..
9	109	118	217	14	5	80	3,040	3,527	199	3,760	2	180	2	16	317	12	18	7	6	2	1	..	373
..	10	10	16	1	..	5	202	217	8	224	..	..	..	..	..	..	..	..	..	..	..	..	40
..	3	3	24	2	4	3	67	102	5	133	1	33	1	..	50	4	..	1	1	..	..	..	4
..	..	..	2	..	..	..	2	2	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
..	3	3	10	1	..	4	103	103	7	100	1	96	..	..	..	4	2	1	1	..	..	..	2
..	2	2	2	..	..	4	184	187	8	184	..	..	..	..	..	..	..	1	1	..	..	..	44
..	2	2	7	1	..	5	133	133	10	154	..	..	1	2	45	2	2	1	1	..	..	..	4
..	7	7	37	1	2	4	244	315	9	181	..	..	3	..	48	2	2	1	1	1	1	..	138
..	6	6	9	1	..	2	78	96	4	107	..	..	..	..	..	..	..	1	1	..	..	..	13
1	14	15	30	1	1	6	234	245	9	252	..	..	..	1	75	..	2	1	1	..	..	..	60
..	4	4	14	1	1	1	30	30	2	30	..	..	..	..	..	..	..	1	1	..	1	..	7
..	1	1	2	..	..	1	10	10	1	10	..	..	..	..	..	..	..	1	1	..	..	..	..
1	52	53	153	9	8	35	1,287	1,440	63	1,375	2	129	5	3	218	12	8	2	2	1	2	..	312

large number of pupils in various schools. There is a total of 724 who are taking training for various lines of work, and 6,730 pupils who are taking work of a more elementary character, and who are thus brought in touch with workers giving instruction in Bible doctrines. Many of these pupils will, it is believed, later connect with the work in their respective fields. In Africa alone there is a total of 112 schools, with over 5,000 pupils in attendance from homes which were formerly heathen. Forty-nine teachers have this work in charge, with 156 native teachers trained to assist in a satisfactory manner.

Comparison With Christian Lands

To reach a more accurate understanding of the work to be accomplished in heathen lands, it will be profitable to make a few comparisons respecting work in Christian lands and in heathen countries. This is done in Summary 1, to which attention is directed.

From this it will be seen that the population of certain divisions is entirely out of proportion to the number of workers engaged. Take the Asiatic division, for instance, whose population constitutes 54.65 per cent of the world's population. The workers there employed constitute 8.39 per cent of the total force, and the adherents 2.89 per cent of the total communicants. Compare the above showing with that presented for North America, whose population is 6.39 per cent; the workers 47.42 per cent, and adherents 62.47 per cent.

The difference in the situation of the work in Asia and in North America, for instance, is easily noted by reference to column 6 of Summary 1, where it is shown that if the entire population of each division were grouped into congregations, each worker now laboring in those divisions would have a congregation of the following size: In Asia, 1,830,138; in North America, 37,932. In other words, each worker in Asia has a congregation forty-eight times as large as has each worker in North America.

Other interesting comparisons may be observed, as, for instance, the fact that the total adherents in non-Christian and non-Protestant lands constitutes 15.74 per cent, while adherents in Christian lands are 84.26 per cent, of the total communicants. Comparison with the percentage of population indicates practically the opposite condition; that is, that the mission division has 84.87 per cent of population, and the Christian division 15.13 per cent of the population. Thus it is shown that 15.74 per cent of adherents are in countries whose population constitutes 84.87 per cent, and 84.26 per cent of adherents are in countries whose population constitutes 15.13 per cent, of the total. This is a situation which must surely be changed, so that the proportion shall be more nearly alike in both divisions.

Finances

The total of all funds raised by the Seventh-day Adventist denomination in the United States for evangelistic purposes in 1911 constituted a per capita of \$32.92 for the membership in that field. The present report indicates that the per capita amount of funds raised in mission territory constituted \$7.69 for each of the 17,565 adherents in such territory. In addition there was sent to the support of work in such fields \$357,587.73, or a per capita of \$20.36 for each

of the adherents in those fields, making a total of approximately \$28.05 per capita used for the work in mission territory. Deducting the amount sent outside the home base, leaves the per capita expended there at \$27.44, thus indicating something of an equalization of funds expended for the home field and the work in mission territory.

Languages Employed

The languages and dialects in which work is conducted orally by laborers under the auspices of the Seventh-day Adventist denomination in non-Christian and non-Protestant lands, are as follows:—

Aimara	Kiruri
Amharic	Kisanaki
Arabic	Korean
Armenian	Lettonian
Armeno-Turkish	Lithuanian
Bengali	Malay
Bohemian	Mandarin
Burmese	Marathi
Bulgarian	Maori
Chasu (Kipare)	Persian
Cantonese	Polish
Chimanyika	Portuguese
Chinyanja	Rarotongan
Chitonga	Roumanian
Croatian	Russian
Dutch	Samoan
Esthonian	Santali
Fijian	Servian
Finnish	Sesuto
French	Shanghai
Fukiense	Sintebele
German	Slavonian
Greek	Slovakian
Hakka	Spanish
Haklo	Swahili
Hawaiian	Syriac
Hindi	Tagalog
Hungarian	Tahitian
Japanese	Tamil
Javanese	Tigrinya
Java-Malay	Tongan
Italian	Turkish
Kafir (Xosa)	Urdu
Karen	Wageia
Kijita	Yao
Kikerewe	Zulu
Kikiden	Total, 73

Languages used in work in Christian lands, in addition to foregoing:—

Danish-Norwegian	Swedish
English	Welsh
Icelandic	Yiddish
Laplandish	Total, 7
	Grand total, 80

Languages in Which Publications Are Issued

Languages in which publications are issued by the Seventh-day Adventist denomination in non-Christian and non-Protestant lands:—

Amoy	Garhwali
Arabic	German
Armenian	Greek
Armeno-Turkish	Greco-Turkish
Battak	Hawaiian
Bengali	Hindi
Bohemian	Hungarian
Bulgarian	Ilocano
Burmese	Italian
Cantonese	Japanese
Chasu (Kipare)	Java-Malay
Chinyanja	Kafir (Xosa)
Chitonga	Korean
Croatian	Lettonian
Dutch	Lithuanian
Esthonian	Malay
Fijian	Mandarin
Finnish	Maori
French	Marathi

Niue
Polish
Portuguese
Rarotongan
Roumanian
Russian
Samoan
Santali
Servian
Shanghai
Sintebele
Sesuto
Slovakian
Slavonian
Spanish
Swahili
Tagalog
Tahitian
Tamil
Tongan
Turkish

Urdu (Persian)
Urdu (Roman)
Wendic
Wenli
Zulu
Total, 64

The following are issued in Christian lands, in addition to foregoing:—

Danish-Norwegian
English
Icelandic
Laplandish
Swedish
Welsh
Yiddish

Total, 7
Grand total, 71

An interesting work is reported in connection with the effort being conducted in German East Africa. Our missionaries found that the language of the Chasu people had not yet been reduced to written form. Their language was studied, and in time a grammar, portion of the gospel, and gospel literature were issued in the Chasu language.

Column 35 of the general table shows a total of ten printing plants engaged in the production of literature in various forms for use in mission territory. In addition, however, there are other presses in near-by Christian lands that are assisting in this work, notably in Hamburg, Germany, and in New South Wales. At the former place literature is prepared in eighteen languages, and at the latter, in seven languages, for use in adjacent mission territory. These presses are not included in the general table. Other work of this character is done in America, Christiana, Stockholm, London, Cape Town, etc.

The entire list of printed matter issued by the denomination includes at present about 350 bound books, 300 pamphlets, 1,100 tracts, and 125 periodicals in 29 languages. The circulation of this literature is an important phase of the work carried on by the workers in mission territory, and many of the persons listed in column 16 as native helpers, are those engaged in the distribution and sale of denominational literature in their respective fields. For the year 1911 the value of all the denominational literature sold throughout the entire world was \$1,627,657.83, or \$14.93 for every one of the 108,975 communicants.

Table 1, column 1, indicates that work is conducted in ten provinces in China, namely, Kiangsu, Chekiang, Anhwei, Honan, Hupeh, Kwangtung, Kwangsi, Hunan, Kiangsi, Fukien. The work there also includes the islands of Formosa and Hainan.

Notes on Table 1

a Columns 7 to 14 give the number of "foreign" missionaries; that is, workers sent from the home base into mission territory.

b In column 18 is given the total of foreign workers and native helpers. This total includes the foreign teachers indicated in column 31, and the number of native teachers given in column 32.

c Duplicate languages are eliminated, so that the totals for each division and for the grand total give the correct number. For a list of languages in which work is conducted orally and also publications issued, see elsewhere in this report.



Strength in Weakness

It is no dream, great Comforter,
But very truth to me,
That all earth's strengthless, fainting
ones
May be made strong in thee.

The years have taught me many
things;

But none so sure as this,
That shelter, solace, joy, and strength
Are always where God is.

—Selected.



Immodest Dress

MRS. CARRIE R. MOON

PAUL, when talking to Timothy about how he should instruct the church, said, "In like manner also, that women adorn themselves in modest apparel." We are often led to wonder how Paul would feel if he could rise from his grave and witness the fashions of the present day.

To say that the style of dress which prevails quite extensively among women at the present day is far from modest is expressing the matter mildly. This is the opinion not alone of Christians, but of the world at large.

Perhaps you, dear reader, can remember your feelings the first time you saw a woman on the street wearing a "hobble" or a "tube" skirt. Can you truthfully say that it looked neat or modest to you then?

But alas! many of us have passed through the changes of sentiment described by the poet:—

"Vice is a monster of such horrid mien
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

This evil has become so flagrant that the pastors of popular churches have felt called upon to denounce it from their pulpits. The following quoted from the *Inter-Ocean*, one of the daily papers of Chicago, presents the subject in plain language:—

"PHILADELPHIA, PA., Aug. 11.—Wide-spread interest in this city has been attracted to the statement of the Rev. Dr. Walter T. Sumner, chairman of the Chicago vice commission, that indecent dressing, particularly tight skirts worn by women, contributing to sensuality, is largely responsible for 'mashers.'

"Ministers and moral censors of the city lauded the stand of the Chicago clergyman, and declared that a campaign to change the style of dress should be inaugurated here. They also agreed with him that the nation is passing

'through an era of suggestive dressing.'

"In discussing the situation, Dr. Sumner said:—

"If there is an increase in annoyance to women upon the streets, I am inclined to think that it can be traced to the dress of the women. We are going through a period when women are making many efforts to accentuate those lines which lead to sensuality.

"The average working girl to-day is taking, no doubt ignorantly, as her standard of dress that of the demimonde. It is no wonder that she, consciously or unconsciously, invites men's attentions.'

"The Rev. Dr. John W. Sayers, pastor of St. Matthew's Methodist Episcopal Church, one of the leading Methodist ministers of the city, suggested that mothers are responsible in large measure for the *risque* styles affected by young women. He said:—

"Unquestionably the styles affected by women are having an unwholesome effect upon the morals of the nation. Many of these styles are decidedly immodest. But can we blame young girls for adopting them when well-dressed women show them the way? We see young women in almost all walks of life wearing costumes that modest women might call indecent. We see these short skirts and hobble skirts almost everywhere.

"Who is responsible?—The girls' mothers. They should use good counsel and their authority with the young women. Mothers should be honest with their daughters. I always preach that. If the mothers did their full duty, we should see less of these outlandish styles.'

"The Rev. Dr. Amos Johnson, pastor of Siloam Methodist Episcopal Church, who has been active in moral movements in the northeastern part of the city, advocated a conference the aim of which would be to wage an educational campaign to show women and girls the evils of the hobble skirt.

"I think that the Episcopal authority of Chicago has uttered the truth," commented Dr. Johnson. "Modesty stands in deadly peril because of the supposed striking attires now worn by women. It is time to call a halt."

"The Rev. Thomas C. Pollock, of the Oak Park United Presbyterian Church, declared that the predominance of mashers was a shame to the police forces of the larger cities. He further said:—

"But ministers and others, shocked by the pageant of immodest clothing, do not censure the police. The root of the

evil is in the senseless desire of women to expose their charms, so far as the laws permit. They have gone far enough, and moralists should step in."

Woman was placed in the world to be a help to man. It is her work to exert such an influence as to elevate, ennoble, and refine the sterner sex.

It is enough to make one's heart ache to see sweet young girls dressed in such a way as to lead young men to make remarks about them which would mantle their cheeks with shame if they could hear them. It is also sad to see the look of pertness which soon takes the place of the look of girlish modesty upon the faces of these dear maidens. Will the mothers sometime have cause to weep bitter tears because of their folly in not preserving the sweet modesty which is always a safeguard to its possessor?

But what shall we say when we see these demoralizing fashions among the people who profess to have heard and responded to the call, "Come out from among them, and be ye separate"?

These styles are too common to need to be described—the tight skirts, the low-necked waists, and sleeves that leave nearly the entire arm bare, the "cobweb stockings," the unnatural masses of hair, the grotesque hats, etc.

It is most encouraging to see men of the world taking a strong position against this evil. The *Chicago Daily Tribune* recently published an article under the heading "Chicago Leads a Revolt Against *Risque* in Dress," in which the statement is made that Chicago has renounced allegiance to style centers of the East. The writer quotes Alexander Weiss, who is one of the best-known designers of ladies' fashions in the West, as saying: "This cutting away from the old régime is going to raise the standard of modesty in Chicago. Chicago women have been wearing tight and short dresses because that kind of clothes was the kind exhibited in the fashion centers in this city. We're going to eliminate the hobble, the tube, and all the different styles which are immodest, no matter whether they continue to be the rage in New York or not. And in their stead we're going to bring out dresses much more beautiful and artistic."

Young girls have said to the writer: "But what can we do? We do not want to wear these tight skirts, but our mothers say we must—that it takes so little goods and so little work to make dresses this way, and that other people wear them, and we must, too." Can any mother think of weighing a few yards of dress-goods or a little extra work against the conscience of her daughter?

God is purifying unto himself "a peculiar people." He is sanctifying and cleansing his church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Surely his people, those whom Christ has left here as his witnesses, should separate themselves en-

tirely from worldly fashions that are extreme in any way, and above all, from those which border upon the immodest.

Shall we not, as a people, take our stand against all that is immodest and unhealthful, and seek to dress and to live as those who are looking for the soon-coming Saviour, who will clothe his people with his own spotless robe of righteousness?

South Bend, Ind.

The Noon-Hour Prayer

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

Answered Prayer

"I wish to thank you for your prayers in behalf of my husband's mother," writes a friend from Nebraska. "Although still very sick, she told me when last I visited her that she had asked God to forgive her sins, and that she was enjoying his peace in her heart."

Mrs. E. Brown, of Texas, sends this word: "I have received a wonderful answer during the last few weeks. 'O taste and see that the Lord is good: blessed is the man that trusteth in him.'"

Requests for Prayer

166. A Missouri sister wishes us to pray that she may be healed from physical infirmities, and fully pardoned for all her sins.

167. From Pennsylvania a sister writes in behalf of a friend who is suffering with tuberculosis of the spine. She is an earnest Christian girl, and before her sickness was an active worker in her home church. She desires to be restored to health if it is God's will.

168. A friend in Louisiana requests prayer for the conversion of her brothers and sisters and their children; also for herself that she may be healed from an affliction which physicians fear will result in paralysis of the arms.

169. An aged brother and sister residing in Texas ask that prayer be offered for the conversion of their son.

170. The following request comes from California: "I earnestly desire the prayers of God's people that if it is his will I may be made physically and mentally strong, and enabled to complete my training for service in this closing work."

171. From Mississippi a sister sends the request that we remember her husband at the noon-hour prayer season. She earnestly desires his conversion.

172. An anxious mother in Colorado asks prayer for the conversion of her eldest son and his wife, and for two other sons and a daughter who know the truth but are cold and indifferent.

173. A young woman writes from Georgia requesting prayer for the conversion of her mother, two sisters, three brothers, and a very dear friend.

174. "Please pray for my eighteen-year-old son, who has recently married a young girl who is not a Christian. Also pray for the conversion of my orphan brother," writes a Nebraska sister.

To the weary ones who have suffered long and painfully without finding the relief desired, the following comforting words from the pen of Marianne Farmingham will prove a message of comfort:—

"God might have kept us without pain;
And God is love.
There must be better things than ease
For us to prove;
The furrowed brow, the patient heart,
The pale, sad face,
The soul that bears what he has sent,
Are signs of grace.

"Dear heart that suffers, by this way
Life's crowns are won;
And is it hard sometimes to say,
'Thy will be done'?'
But he permits the pain, and he
Sends strength to bear.
Try to keep still for his dear sake
Who answers prayer.

"Pain takes us to his feet, which else
We might forget;
We cry to him for help, and he
Ne'er failed us yet.
Much that pain brings is molten gold
And richest gain;
More than we else could know is taught
In schools of pain.

"Pain is a passing thing, and life
Is swift to go.
God keeps a land so glad that there
You will not know
The meaning of a pain, and there
Is no regret;
He will remove the curtain soon,
And you forget!"

The Long Silence

FOR eighteen years David Sill had bowed and said "Good morning!" or "Good evening!" whenever he met William Pearson. Never once had Pearson returned the greeting, nor even so much as looked in his direction. Most people thought that in continuing his friendly advances David showed a lack of proper spirit; some did not scruple to call him foolish. One thoughtless young fellow ventured to joke David about Pearson's unresponsiveness.

"Real pleasant-spoken man he is, isn't he, Dave? Deaf and dumb asylum'd be a good place for him, I guess."

David smiled, but his face sobered at once.

"Will Pearson and I were boys together, classmates at school, and the closest of friends," he said, slowly. "Years ago we had a misunderstanding, — a mere trifle to begin with, — and both of us lost our tempers, and said harsh, bitter things. As soon as my anger had burned out, I was sorry, and I told Will so. It was all I could do, but he wouldn't look at me. I tried it again and again, whenever I thought time might have softened the old grudge, but the result was always the same."

"And yet you speak every time you meet him?" the other said, curiously.

"Yes, that's no more than my part," David replied. "If Will ever comes to a better mind, it will make it a lot easier for him to know that I've always been

willing to meet him half-way. I have a notion that people are often kept from making up just because they don't know how their advances will be taken. I don't want Will to have so much as a straw in his way. I'm afraid he has an unforgiving disposition to contend with, anyhow, and it'll be hard enough at the best."

Just after the quarrel occurred, Will Pearson had boasted that he "guessed he could live without Dave Sill," and although he had never repeated the boast, his prosperity had stiffened his independent spirit. He had a pardonable pride in his family, in the handsome returns his farm brought him, and in being an important member of the community.

But after a time there came a turn in his fortunes. He lost most of his money in some unlucky investments. The following winter he buried his eldest daughter. That was the hardest blow, but it was not the last. Circumstances arose that actually brought his reputation under a cloud. Old friends, believing the worst, bowed to him coldly on the street.

Life had narrowed sadly for Pearson these last few months, and David Sill's cheery "Good morning!" sounded appealingly in his ears, like an echo of old times.

One day Pearson answered the greeting shamefacedly, walked on a few steps, and then, turning impulsively, went back.

"If you hadn't been keeping that up all these years, Dave," he said, "I could not find the courage now, when friends are fewer than they've ever been before, to ask—to ask you to forget what's past." The big voice trembled perilously. "I don't deserve it, but —"

David Sill's warm hand-clasp spoke for him, and the long estrangement was ended.— *Youth's Companion*.

A Mother's Creed

MRS. OZORA S. DAVIS, in *Zion's Herald*, gives the following beautiful "mother's creed":—

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendship.

I believe in the satisfactions of duty.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the overbrooding love of God.

Do not talk what thou wouldst do if thou wert an angel, but consider what thou canst do as thou art a man. Make the best use of thy present state.— *Dr. Alexander Whyte*.



Tennessee

CHATTANOOGA.—We can say, as did David, "Give thanks unto the Lord; for he is good: for his mercy endureth forever." After laboring the first part of the summer in Spartanburg, S. C., we were transferred to the Cumberland Conference. We arrived in Chattanooga the sixth of September. Our work here, so far, has been successful. As a result of the tent work, a new church has been organized, with fifteen members. Since the organization, three others have been added, making eighteen in all. We now have two churches for the colored people. The interest is good, and others will be added to the church later. Sunday, November 3, we had a baptismal service, in which four candidates were buried with their Lord. We pray that Heaven's choicest blessings may rest upon this new church.

MRS. MAMIE E. STROTHER.

Illinois

CHICAGO.—No one situated in a large city like Chicago can fail to realize the force of the stirring appeals coming to us from the servant of the Lord to warn the large cities of America.

A committee composed of twenty-five prominent citizens of Chicago investigated the condition of vice in this city. The mere report of what they found made such filthy reading that the postal authorities of the United States refused to permit it to be sent through the mails. One of the most aristocratic suburbs along the lake shore appointed a similar committee, and it reported that the conditions in that place were worse than in Chicago. The corruption seems to extend from the lower to the upper stratum of society. Such a condition as obtains here certainly can not continue indefinitely. Hence the need of a speedy work in warning this city.

I have had the privilege of joining in the campaign of warning the city of Chicago. As wickedness and sin abound, the people become more difficult to reach, and more intense efforts are required to arouse them. I have been engaged in this work here a little over a year. During that time we have had some very large meetings. Our attendance at the tent-meetings has at times reached over five hundred, while over three hundred have been in attendance at our hall-meetings.

A very fine class of people have attended these services. Lawyers and doctors of some prominence, quite a number of preachers, business men, including at least one millionaire, and people of other walks of life listen with marked attention to the solemn warnings given.

Because of the lack of personal workers, the fruits from these efforts have been comparatively small. We are just now in the midst of a series of cottage

meetings, and expect to garner in a good number of souls. I am thankful to say that I have thus far had the privilege of baptizing thirty-two in connection with these efforts, all except one of them being adults.

CHAS. T. EVERSON.

Tennessee

MEMPHIS.—Since the twenty-third of June we have held tent-meetings in the best part of Memphis, the location being the most central, as far as street-car connections are considered, that we could secure in the city.

Until this year, we have held our tent-meetings in the suburbs, with the intention of sometime pitching in a central part of the city. We looked for a long time for a suitable place, and felt that a special providence finally guided us to this location, and the results have proved this to be true.

Thirty-one have signed the covenant to "keep the commandments of God, and the faith of Jesus," and others are keeping the Sabbath. Eighteen have been baptized, and nineteen have already joined the church. We shall have another baptism soon. Among those who have accepted the truth are persons of education and standing.

Among these is a woman from New York. Her husband is an architect and builder of exceptional ability, who represents a New York company that builds only banks. While he is building a marble bank in Memphis, they are living here for a few months. She has fully accepted the truth, and will soon be baptized. Her father had been a Sabbath-keeper, but died when she was quite young. An older sister, now dead, was the wife of one of our missionaries, but she herself had never seen clearly nor understood fully the truth until she attended the tent-meetings in Memphis. Seeds early sown, now spring into life. One interesting feature of the situation here is that several who signed the covenant were Roman Catholics; and are having some unusual experiences.

One of those who signed the covenant was a wholesale cigar merchant. He himself gave up, after a great struggle, the habit of smoking, and has also given up his business.

I am sure that much of the success of the work in Memphis is due to the consecrated efforts of our Bible workers, Sisters Alice M. Patton, Annie Calloway, and Jessie Burrow, and Brother J. M. Boyce. With the exception of one sister who is now kept out of the work by a relative's sickness, all these workers are busy visiting and holding readings with interested persons. Among these are families of leading men on the police force. I believe there should be a great revival of old-fashioned Bible work in our cities.

Our people who are not in conference

employ have also been doing personal work and selling the magazines, etc. We are certain that from among our people here successful workers will develop who will have an active part in the great closing work. Since we began work in Memphis, nearly two hundred have signed the covenant to "keep the commandments of God, and the faith of Jesus." But few of these have proved unfaithful. The church-members number considerably above one hundred, and the prospects are more hopeful than ever. In fact, it seems as if the work here had just begun.

But do not think all goes smoothly in our work in Memphis. We have met and now are facing serious difficulties and perplexities. We are holding a special weekly meeting with one purpose constantly before us, and that is to pray for the outpouring of the Holy Spirit in the latter rain. This alone can solve all our difficulties and perplexities in the city work to which the Lord has called us at this time, and in all our world-wide work in all its departments.

If all our people would unite in earnest, consecrated, persistent prayer for the Holy Spirit, surely the measureless flood-tide of the latter rain would be poured out upon the Lord's true soldiers of the greatest cause on earth, and the work be finished and cut short in righteousness. Is it not a fact that Satan and the world are ready for the closing conflict? Is it not true that it is high time the Lord's people were also ready?

Pray for the work in this city; but above all else, let us all remember that "it is time to seek the Lord, till he come and rain righteousness upon you." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Hosea 10:12; Zech. 10:1.

J. S. WASHBURN.

A Lecture on Foreign Missions Given in Brooklyn, N. Y.

THROUGH the courtesy of the Mission Board, I compiled an assortment of views of our foreign missions, from which I had made a set of stereopticon slides, about one hundred forty in all, nicely colored. During our tent-meetings this summer, these I advertised as "A Trip Around the World Among the Seventh-day Adventist Mission Stations." I first showed maps of the conferences, mission fields, and stations, following each with the views upon the respective fields, thus getting before the audience in a comprehensive way the extent of the work. I divided the lecture into two parts.

I have found it not only to be an excellent drawing feature to our meetings, but it impresses on the minds of the people, in a very tangible, yet simple way, that the advent movement is not merely local in extent, but is world-wide, and a fulfilment of prophecy. It shows the third angel's message is progressive, and that Seventh-day Adventists are a live people. It produces an excellent feeling, and I believe is of enduring benefit.

ARCHER V. COTTON.

ELDER B. W. BROWN reports the organization of a Sabbath-school of fifteen members at Auxier, Ky.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town - - - - - Secretary

The Magazine Summary

PERHAPS a word of explanation should be given concerning the magazine summary this month. Last month the total number of magazines sold was 173,077, while this month we have a grand total of 587,830. The reason for this is that the October number of the *Signs Magazine* was the Harvest Ingathering number, which, up to the time the report was sent in, had a sale of 453,764 copies.

However, aside from the large sale of the *Signs*, the other magazines make a good showing for the month. The first monthly number of the *Protestant* had a sale of 23,000, and the Temperance number of the *Instructor* reports a sale of 36,700.

We rejoice to see the good work that is being done with our magazines and periodicals.

"History of the Sabbath"

"THE Sabbath is one of the best and one of the most important institutions ever given by a wise Creator to man. It came from God with his blessing upon it, and was designed to be only a blessing.

"No other institution so forcibly or so constantly reminds man of the Creator; no other so plainly or so naturally suggests worship; no other so directly connects man with God.

"Had the Sabbath always been observed by all as God ordained it, there never would have been, there never could have been, an atheist, an infidel, an agnostic, or an idolater in the world; for, through its observance, all would have known and would have continued to know and worship the true and living God, the Creator of all things. In this alone may be seen the great importance of the Sabbath and its proper observance. From this also may be gathered the reason why the enemy of God and man has ever sought to induce men either to neglect and forget the Sabbath altogether or so to alter and pervert it as to vitiate it, and turn it aside from the high and holy purpose for which it was designed and instituted in the beginning."

These are the opening paragraphs of the introductory chapter of the new Revised Edition of the "History of the Sabbath," by J. N. Andrews and L. R. Conradi.

The hope and prayer of the publishers in bringing out this Revised Edition of one of the most interesting and important of our books, is expressed in the following closing paragraph of this same chapter:—

"That this volume, which is the result of many years of careful study and research, may bring light, good cheer, and hope to many, and thus help to prepare them for a place in the soon-coming kingdom, is the sincere wish of all who have had to do with its preparation."

Every lover of the Sabbath truth should possess a copy of this book, not only for his own reading, but also to pass on to his friends and neighbors for them to read during the long winter evenings.

Colporteurs' Summary for October, 1912

	AGTS.	HRS.	Book Sales		Magazines		TOT'L VAL.
			VALUE	NO. COP.	VALUE		
ATLANTIC UNION CONFERENCE (a)							
Maine	5	147	\$ 169.15	5110	\$ 511.00		\$ 680.15
N. New England	9	361	251.35	6097	609.70		861.05
Massachusetts	5	222	177.50	8379	837.90		1015.40
S. New England	3	185	147.25	4860	486.00		633.25
New York	14	599	702.60	4630	463.00		1165.60
W. New York	5	251	149.10	10160	1016.00		1165.10
Greater New York	9	305	223.84	14193	1419.30		1643.14
Totals	50	2070	1820.79	53429	5342.90		7163.69
COLUMBIA UNION CONFERENCE							
Ohio	9	617	664.50	13924	1392.40		2056.90
West Virginia	12	1245	1430.06	32555	3255.50		4685.56
Virginia	4	95	79.50	7605	760.50		840.00
Chesapeake	10	374	452.50	15625	1562.50		2015.00
E. Pennsylvania	17	888	495.89	10430	1043.00		1538.89
W. Pennsylvania	18	1777	1977.30	9255	925.50		2902.80
New Jersey	12	1041	1021.30	7825	782.50		1803.80
District of Columbia	3	176	319.50	8310	831.00		1150.50
Totals	85	6213	6440.55	105529	10552.90		16993.45
LAKE UNION CONFERENCE							
E. Michigan	7	657	629.05	9306	930.60		1559.65
W. Michigan	3	416	269.25	10270	1027.00		1296.25
N. Michigan	6	472	333.50	4741	474.10		807.60
Wisconsin	7	602	638.85	16346	1634.60		2273.45
N. Illinois	4	572	649.05	11625	1162.50		1811.55
S. Illinois	12	1479	1200.08	5352	535.20		1735.28
Indiana	2	231	166.75	10023	1002.30		1169.05
Totals	41	4429	3886.53	67663	6766.30		10652.83
CANADIAN UNION CONFERENCE							
Ontario	1	171	203.15	8626	862.60		1065.75
Quebec .....	..	..	..	2410	241.00		241.00
Maritime	2	255	367.45	820	82.00		449.45
Newfoundland	1	153	177.75	525	52.50		230.25
Totals	4	579	748.35	12381	1238.10		1986.45
SOUTHERN UNION CONFERENCE							
Louisiana .....	..	..	..	3085	308.50		308.50
Alabama .....	..	..	..	3491	349.10		349.10
Kentucky .....	..	..	..	4745	474.50		474.50
Mississippi .....	..	..	..	1670	167.00		167.00
Tennessee River .....	..	..	..	5175	517.50		517.50
Totals .....	..	..	..	18166	1816.60		1816.60
SOUTHEASTERN UNION CONFERENCE							
Cumberland	7	1011	1219.45	3565	356.50		1575.95
Georgia	12	1457	1130.90	5065	506.50		1637.40
North Carolina	17	2129	2265.20	5478	547.80		2813.00
South Carolina	14	1771	541.30	2250	225.00		766.30
Florida .....	..	..	..	3169	316.90		316.90
Totals	50	6418	5156.85	19527	1952.70		7109.55
SOUTHWESTERN UNION CONFERENCE							
Arkansas	23	1334	663.15	4735	473.50		1136.65
Oklahoma	49	3646	793.50	4934	493.40		1286.90
W. Texas	18	1176	101.90	1200	120.00		221.90
S. Texas	16	984	1036.15	1985	198.50		1234.65
N. Texas	42	5146	1555.40	3900	390.00		1945.40
New Mexico	5	576	615.80	2315	231.50		847.30
Totals	153	12862	4765.90	19069	1906.90		6672.80
CENTRAL UNION CONFERENCE							
N. Missouri	2	16	114.75	8890	889.00		1003.75
S. Missouri	6	676	479.70	3860	386.00		865.70
E. Colorado	4	380	367.10	10559	1055.90		1423.00
W. Colorado	3	58	58.45	3745	374.50		432.95
Nebraska	9	319	352.60	16650	1665.00		2017.60
Wyoming	7	286	297.50	2482	248.20		545.70
E. Kansas	6	344	518.35	8035	803.50		1321.85
W. Kansas	9	849	858.20	4040	404.00		1262.20
St. Louis Mission .....	..	..	..	1200	120.00		120.00
Totals	46	2928	3046.65	59461	5946.10		8992.75
NORTHERN UNION CONFERENCE							
Iowa	10	942	904.45	26141	2614.10		3518.55
Minnesota	3	..	221.70	15561	1556.10		1777.80
North Dakota .....	..	..	..	2904	290.40		290.40
South Dakota .....	..	..	..	5210	521.00		521.00
Totals	13	942	1126.15	49816	4981.60		6107.75

News and Miscellany

Notes and clippings from the daily and weekly press

— One hundred persons are reported killed in an earthquake at Acambay, Mexico, November 20.

— The cry of fire in a moving-picture theater at Bilbao, Spain, November 24, caused a panic, resulting in the death of sixty persons.

— Since 19100 726,000 acres of tillable land in New York State have been withdrawn from cultivation, says a pronouncement by the Automobile Trade League.

— Congress convened Monday, December 2. This will be the last session under Republican administration. President-elect Wilson will issue a call for a special session to convene about April 15.

— A nation-wide raid, involving the arrest, practically simultaneously, of 173 persons in 72 of the principal cities of the country, including Washington, was made November 20 by post-office inspectors and United States marshals upon doctors and drug concerns charged with misuse of the mails.

— The Union Pacific-Southern Pacific Railway system states that during the last four years not a single passenger on the Southern Pacific has lost his life through collision or derailment, and that the Union Pacific fell short of this record by but a single accident that resulted in the death of one passenger.

— The most important American labor dispute submitted since the anthracite strike in 1902 has just been terminated by the award and report of the board of arbitration entrusted with the settlement of the controversy between 52 Eastern roads and the 30,000 engineers in their employ. The award, which is considered a partial victory for the engineers in their controversy begun last January, was announced November 24, and grants certain increased compensation and improved and uniform rules of service requested by the engineers, but holds that a general increase of wages on all roads is not warranted upon the basis of the evidence presented.

— With almost breathless eagerness the world awaits the outcome of the present conflict in the Near East. Every day seems to add to the complications that exist. The Balkan powers have nearly exhausted their resources of men and means. They do not, however, feel disposed to demand of Turkey less than what they consider the full fruit of their victory. Turkey has been humbled in the dust, and driven to her last stand in Europe, but still holds out, hoping in the end for intervention. Cholera in both armies is doing frightful work and daily augmenting the toll of death. The great powers jealously watch every movement, fearful that their own interests will not be served. It will be only because the great Ruler of the universe holds in check the warlike spirits if Europe is not plunged into general warfare. Meantime all that the children of God can do is to watch and wait and pray, believing that in the end even the wrath of man may be made to minister to the glory of God.

	Book Sales		Magazines		TOT'L VAL.	
	AGTS.	HRS.	VALUE	NO. COP.		
PACIFIC UNION CONFERENCE (b)						
California-Nevada	7	320	\$ 731.00	6710	\$ 671.00	\$ 1402.00
Arizona	..	..	..	1185	118.50	118.50
S. California	5	932	2591.32	34434	3443.40	6034.72
Utah	2	143	177.00	1500	150.00	327.00
Cent. California	2	100	331.15	7005	700.50	1031.65
California Coast	4	697	1187.60	16123	1612.30	2799.90
Totals	20	2192	5018.07	66957	6695.70	11713.77
NORTH PACIFIC UNION CONFERENCE (c)						
W. Washington	..	..	..	17260	1726.00	1726.00
Upper Columbia	..	..	..	18995	1899.50	1899.50
W. Oregon	..	..	..	10390	1039.00	1039.00
S. Idaho	..	..	..	3170	317.00	317.00
Montana	..	..	..	6655	665.50	665.50
S. Oregon	..	..	..	4120	412.00	412.00
Alaska	..	..	..	..	..	..
E. Oregon Mission	..	..	..	20	2.00	2.00
Totals	..	..	..	60610	6061.00	6061.00
WESTERN CANADIAN UNION CONFERENCE						
Alberta	1	35	130.00	2955	295.50	425.50
Manitoba	2	45	69.30	2480	248.00	317.30
British Columbia	..	..	..	4010	401.00	401.00
Saskatchewan	2	155	277.80	2189	218.90	496.70
Totals	5	235	477.10	11634	1163.40	1640.50
Subscription lists	..	..	..	28355	2835.50	2835.50
Foreign and miscellaneous	..	..	..	15233	1523.30	1523.30
FOREIGN UNION CONFERENCES AND MISSIONS						
British	63	4420	2306.85	153137	3147.96	5454.81
Australasian	63	4045	7316.56	..	2073.92	9390.48
South African	10	963	1286.70	2083	277.38	1564.08
Indian	5	658	446.18	2195	82.80	528.98
Scandinavian	115	18231	7208.18	4208	424.76	7632.94
German (2)	474	42337	11633.80	206164	5687.80	17321.60
Russian	41	..	2138.67	..	..	2138.67
Latin	8	878	475.35	5329	138.99	614.34
* Mexican	..	..	..	3578	132.11	132.11
Porto Rico	..	84	143.90	171	128.73	272.63
Cuba	8	560	1414.80	403	33.90	1448.70
Philippine Islands	2	210	377.62	..	..	377.62
Levant	8	552	101.00	..	..	101.00
Japan	..	..	1.42	2569	60.09	61.51
* Brazil	10	1390	1043.99	..	..	1043.99
South American	9	401	1719.29	..	67.33	1786.62
Siberian	3	..	117.82	..	..	117.82
Totals, Foreign	819	74729	37732.13	379837	12255.77	49987.90
Totals, North American	467	38868	32486.94	587830	58783.00	91269.94
Grand totals	1286	113597	\$70219.07	967667	\$71038.77	\$141257.84

(a) Book report for September; magazine report for October.
 (b) Book report for September and October; magazine report for October.
 (c) No book report received. * Two months.

Comparative Book Summary

	1907	1908	1909	1910	1911	1912
Jan.	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb.	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March ..	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99
April ...	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32
May	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15
June	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38
July	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90
Aug. ...	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69
Sept. ...	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70
Oct.	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07
Nov.	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	.....
Dec.	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals, \$	491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....

Comparative Summary of American Ten-Cent Magazines

	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912	
Jan.	71094	89462	122202	121666	Aug.	174136	152520	215773	183119
Feb.	91812	116198	99234	144257	Sept.	102033	120020	135179	173077
March	134206	132165	244003	207529	Oct.	108571	116157	164537	58780
April	120582	183981	192757	189498	Nov.	106860	102795	110326	.....
May	115145	174886	141204	162220	Dec.	90737	99137	98541	.....
June	163545	193727	145025	163120	Totals.	1447510	1703187	1866363	.....
July	168689	222146	197582	191937					

—The prospective parcel-post in the United States will doubtless have an endless number of problems to meet in the beginning, not the least being the one concerning what shall and what shall not be carried. It may be of interest to the millions who will use the system to know that in Germany the parcel-post service is used widely by farmers in their trade with town and city customers, especially for the delivery of butter and eggs. Butter thus shipped is wrapped first in parchment-paper and then packed in a cardboard box. Eggs are shipped either in strong cardboard or wooden boxes, the inside of which contain corrugated cardboard partitions forming squares, each large enough to receive one egg. Between the layers of cardboard partitions a sheet of cardboard is placed. The wooden boxes are attractively finished, and cost at retail ninety-five cents each. They are provided with a padlock and a neat cover, and can be used for an indefinite period.

—One of the most serious problems in any large city is what to do with its garbage. Rotterdam—which epitomizes the new progressive spirit now characterizing the Netherlands—has found a way of making good use of its waste material. The municipality set aside a large sum for the burning of the garbage. The largest works for this purpose in the world were erected, and are now in full use. After the burning, a residue of ashes and clinkers is left, which, after being thoroughly sterilized, is used for road-making. Large central electrical works have been erected near the municipal crematory and connected with steam-pipes, and a steam turbine converts this steam into electricity, which is used for running the street-cars and for supply power for the factories. This great cremating plant is a large iron shed, and the whole process is reported to be simple in the extreme. To England belongs the honor of being the first nation to cremate the garbage, but the Dutch have made better use of the heat required in the process.

NOTICES AND APPOINTMENTS

January "Signs Magazine"

THIS number of the *Signs* is strictly to the point. Notice this partial list of contents:—"The Eastern Question;" Prophetic light upon the great movements of history, the marshaling of nations, the battle of Armageddon, and the end of the world. This article shows what events must yet take place before the second coming of Christ. It gives clearly, by relation of events, when the battle of Armageddon will take place. It also shows by similar relation when Turkey will cease to exist as a nation. This is an important article, and one that should have a wide circulation, as thousands of people are interested in the conditions and events of the East, now the seat of war. Thoroughly illustrated.

"Restraint of War," by A. O. Tait, showing why no great wars embroil the world at the present time. How the spirit of war is restrained, and why.

"Lawlessness; Its Cause and Remedy," by M. C. Wilcox, outlines the terrible conditions in the world to-day, what has brought it about, and how it might be remedied. This condition is a sign of the times, and is clearly pointed out as such. The article should be given the widest reading.

"Reform or Revolution." What great men in touch with world conditions say of the

times in which we live. It is an article that will grip the attention and almost startle one with the portentous significance that it gives to the future of certain movements in this country.

"Synthetic Chemistry," and what it is doing for the world commercially; how we are not keeping pace morally with our advancement physically and financially.

"Drifting Toward Sodom," by A. O. Tait, cites the conditions in New York, Chicago, and other cities, and gives the reason why these cities are becoming thus corrupted, and points the whole as a sign of the times in which we live.

"China; Its Bridges and Its Gardens," continues the articles by F. E. Stafford on this wonderful country, now awakening to new life. The pictures and descriptive matter give one a clear idea of these phases of that country.

"The Movement With Which Seventh-Day Adventists Are Identified, as Outlined in Prophecy," by T. E. Bowen. This is one of a series which begins with this number of the magazine. It is a live topic, and of interest to every reader, and one that we hope will be given a large circulation.

Then there are articles on "Great Religious Awakening," "Man's Nature and Destiny," "Science and the Bible," "Light on Life's Path," and current topics. It is a strong number, well illustrated, and with a striking cover. Agents will have no difficulty in using a goodly number of the magazines. They will be ready to mail December 1. Send your order in now.

Usual prices: five to forty copies, 5 cents each; fifty or more copies, 4 cents each.

Order from the tract societies.

Obituaries

QUDHAM.—Died at Vergennes, Vt., Nov. 5, 1912, Carrie Tupper Qudham, wife of Amos P. Qudham. She was the treasurer of her home church, and active in many lines of charitable work in the city. A husband, mother, and several brothers and sisters are left to mourn their loss. She was a consistent Christian, and we believe that she sleeps in Jesus. Words of comfort were spoken by the writer. Text, Rev. 14:12-14.

F. W. STRAY.

FLINT.—Died at St. Paul, Minn., Oct. 23, 1912, Sister Marion H. Flint. She was born July 31, 1831. For many years she was a firm believer in present truth. We laid her to rest to await the call of the Life-giver. Her husband, one daughter, and two sons are left to mourn. The funeral services were conducted by the writer. A. W. KUEHL.

TRUE.—At Knightstown, Ind., Mrs. Sarah E. True, died at the home of her son, in her seventy-eighth year. She was married in 1855 to Frederick D. True, and became the mother of ten children, six of whom are left to mourn. Sister True accepted present truth in 1879. She fell asleep Oct. 28, 1912 in the comforting hope that the Life-giver will soon awaken her to life and immortality.

W. A. YOUNG.

MAAS.—Mrs. Friederica Carolina Maas was born in Germany, Jan. 15, 1851. She was married to Franz F. A. Maas, Dec. 3, 1868, in Horton, Wis. Sister Maas died at her home in the village of Northport, Wis., Nov. 2, 1912. She was a great sufferer, especially during the last few days of her life, but bore all with Christian patience, and was perfectly resigned to the will of God. Her death was a happy and triumphant one. She was beloved by all, and her loss will be keenly felt in the family circle and by the New London church, of which she was a faithful member. One of her sons, John Maas, was for years a missionary in South America, where he labored until failing health made it necessary for him to return home. The deceased leaves her companion and eleven children to mourn their loss.

H. W. REED.

SHASKY.—Mrs. John Shasky died at her home in Battle Creek, Mich., Nov. 1, 1912. She was born in Sauk City, Wis., in the year 1855. She accepted present truth in 1887 while living at Winona, Minn. She is survived by her husband, five sons, and four daughters. The funeral service was conducted by the writer, and we laid her to rest to await the call of the Life-giver. A. J. CLARK.

KIRTLEY.—Died Nov. 4, 1912, in Logansport, Ind., Mary Jane Kirtley, in her seventy-fifth year. She was the oldest sister of Elders William and John Covert. In early life she became a Christian, and about forty-five years ago began to walk in the larger light of present truth. A zealous Christian, a devoted mother, and a good neighbor, she lived to bless the world in the sphere where she moved. Nine children, six sisters, and four brothers are left to mourn. She was laid to rest at Sharpville, Ind., near which place she had lived for more than sixty years. Words of comfort were spoken by the writer.

W. A. YOUNG.

HULL.—Sister Elizabeth Hull died at her home in Onarga, Ill., Oct. 27, 1912. She was born in Highland County, Ohio, Jan. 28, 1850, and was married to Elmer Hull in 1866. Her husband and two adopted daughters are left to mourn her departure. Sister Hull was baptized and united with the Seventh-day Adventist Church Jan. 4, 1903. The funeral was held from the Methodist church, of which she was formerly a member, Pastors O. P. Graves and Charles David, Dr. Geo. R. Palmer, and Pres. H. H. Frost, of the Onarga Seminary, officiating. We believe that our sister sleeps in Jesus, and hope to meet her when the Life-giver comes.

CHAS. E. STURDEVANT.

LOCKE.—Alfred H. Locke died Nov. 7, 1912, aged 79 years and 8 months. During the last few years of his life he made his home with his daughter, Mrs. R. A. Underwood, in Minneapolis, Minn. Father Locke's kind and gentle ways endeared him to all who knew him. He was a regular attendant at Sabbath services, and often expressed his joy in seeing the cause of the third angel's message move onward, and his hope in a Saviour's love. He spent much time in reading the Bible and the writings of Mrs. E. G. White. Words of comfort and hope were spoken at the funeral service, conducted by Elders R. E. Harter and H. M. J. Richards, to a large circle of friends and relatives who gathered at his son's residence in Camden, N. J.

R. A. UNDERWOOD.

The Advent Review and Sabbath Herald

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

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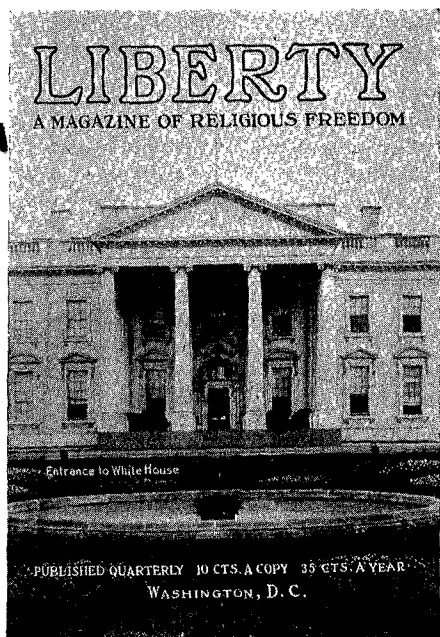
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**Some Day You Will Be Asked
To Give a Reason for Your
Religious Liberty Faith**

Then why not fortify yourself with facts and arguments NOW?
The current issue of "Catholic Federation" and "Sunday Mails" number of "Liberty" magazine is a most excellent text-book for you to study. In its pages you will find—

1001 Questions Answered

over which you may have been puzzled for months and even years. Such questions as, "Can God's Kingdom Be Established by Law?" "Does the United States Government Have the Right Not to Deliver Your Mail to You on Sunday?" "Why Am I Opposed to the Roman Catholic View of Religious Liberty?" "What Is There Wrong in the Principles of the National Reformer?" "What is the Bible View of Religious Liberty?" and "What Will Be the Final Outcome of the Christian's Struggle for Religious Freedom?" are but a few of the many others discussed in this and other numbers of "Liberty."



A Few Features

- Frontispiece: Photograph of Senate Report on Sunday Mails, printed upon silk, and displayed in office of Postmaster-General.
- Atrocities in Peru—Shall the United States help to support papal missions there?
- Latest Religious Liberty Move From All Countries.
- Inside Facts Concerning the Recent Convention of the American Federation of Catholic Societies. Report by the Editor, who was present.
- Putting the Church Over the State—How Rome rules in Colombia.
- God's Example of Religious Liberty Are Catholic Voters Instructed?—Photographic proofs.
- Rome's Victory Over the Prohibition Party
- Religious Liberty in China
- Absurdity of Proposed California Sunday Law
- The Sunday Closing of Post-Offices
- Divine Prophecy and Human History
- Sunday Laws From the Standpoint of Citizenship

This Magazine in the Public Eye

In its issue of October 19, the Jesuit weekly magazine "America" devotes its first editorial (1½ columns) to an attack upon the first-page article in a recent issue of "Liberty" magazine, the article itself being quoted from at length.
"Current Literature" and other prominent magazines as well as religious weeklies have referred to "Liberty" in their editorials as one of the strong factors in the contest now being waged between Protestantism and Catholicism in America.

What \$1.50 Will Do

For \$1.50 we will send "Liberty" for one year to ten different addresses, or to one address. If you do not have a good list of names at hand, we can supply them for you.

**Above Offer Good Only Till
January 1, 1913**

after which the price of ten copies, one year, will be \$2.00, at which time the subscription price will also be increased to 35 cents. Send in your orders NOW.

Send \$1.00 for 20 or \$2.00 for 50 copies of this "Catholic Federation" number to distribute or sell in your vicinity.

The Million-Tongued Press

THE printing-press is described as "million-tongued," because the millions of pages of literature which are duplicated by the press are sent out into all the world to proclaim the gospel. How many such tongues will proclaim the third angel's message in the community where you live during the present winter? You have prayed for a minister to be sent to preach the truth in your community. Have you done all you could to spread a knowledge of the truth, and thus prepare the way for the living preacher? In making provisions for your own reading and for literature to sell and to loan to your neighbors, you should take into consideration the following books, several of which have been recently published or revised:—

"Capital and Labor"

This book, which has just come from the press, should be sold or loaned to every man in your community who would naturally be interested in this question. Special effort should be made to place it in the hands of members of labor unions and managers of factories and other large business concerns. This theme in which they are vitally interested may prove the entering wedge by which the third angel's message will reach them. The book contains 208 pages; price, 75 cents.

"History of the Sabbath"

This revised Andrews-Conradi edition is a mine of useful information on the Sabbath question, both from the Bible and from history, and covers the various steps by which the change from the sev-

enth day to the first day was made. Cloth, 800 pages, \$1.50; India paper edition, flexible leather binding, \$2.50.

"Easy Steps in the Bible Story"

The lives of children are very largely molded by the books they read. This book presents the stories of the Bible in simple, charming language, beautifully illustrated. No book we publish would perhaps bring greater joy or profit to a child than this one, and what is charming for children is often most interesting for older people; for "men are only boys grown tall." Cloth binding, 600 pages, \$3.00.

"The Printing-Press and the Gospel"

This is a book for workers, though every one should have it; for it will help to make workers of those who are idle. It is prepared especially,—

1. For ministers and teachers.
2. For general and field agents.
3. For colporteurs.
4. For students in our schools.
5. For those who are planning to enter the colporteur work.

The following are the chapter headings:—

- The Beginning of Modern Printing.
- Literature and the Reformation.
- Literature and Modern Missions.
- Colportage an Evangelizing Agency.
- Colportage and the Aggressive Principle.
- Colportage and Personal Service.
- The Resources Which Do Not Fail.
- 224 pages, India paper, flexible red leather binding, pocket size, 60 cents.

Christian Education

Is now an established ten-issue, monthly journal—September to June, inclusive, each year, running parallel with the regular school months.

It is published for—

Teachers and Parents

Its aim is to assist in applying Christian principles in educating the youth in Health, in Intellect, in Character, in Service, and in Faith in God.

While the journal will be of great assistance to teachers, it will be of far more value to parents, who are, in fact, the first and greatest of all human teachers. The aim will be to make it of special help to both these classes of instructors.

The December Number

The December number is filled with thoughts and suggestions that would be of much value if applied in the homes of our members. Mrs. Lewis's third article on—

"Home Education—Every Home a School"

contains instruction that every parent ought to have—must have from some source, if the children are properly trained in the important matter of faith building.

In the article—

"Help the Children Enjoy Christmas"

are many sensible, helpful suggestions. This article alone would be of benefit to thousands of families in our churches. It is timely and instructive.

Mothers of small children can ill afford to be without the help Katherine B. Hale furnishes in her article on—

"The Kindergarten in the Home"

Our workers and ministers will be instructed by reading Elder W. A. Spicer's study on—

"A Lesson on Ministerial Qualification"

All in responsible positions in our schools, as well as all members in every calling, will be benefited by the timely warning given by the Editor in his article on—

"Decline in the Ministry"

Some reasons for the great decline in the number graduating in the ministerial courses of our greatest colleges, and a lesson drawn for our own schools.

New Subscription Rates

One-term subscription (ten numbers)	\$1.00
Half-term subscription (five numbers) . . . . .	.50
Five new subscriptions from one person, one term to one or more addresses	3.00
Single number . . . . .	.10

Address All Orders to Your Conference Tract Society

For the address of your Tract Society, see list in "Life and Health," "Liberty," or the "Protestant"



WASHINGTON, D. C., DECEMBER 5, 1912

CONTENTS

GENERAL ARTICLES

- Surprises Then, *J. S. James* 3
- Changed Into His Image, *Mrs. E. G. White* 3
- Prayer—No. 3, *R. A. Underwood*..... 4
- Kept by Divine Power, *Geo. O. States*.. 5
- "Camp Followers," *Clarence E. Moon*.. 5

EDITORIAL

The True Viewpoint — "The Foundation of God Standeth Sure" — The Hand of God in History, No. 27 — Tire-some Church Services — Waking Up Divinity — News From Our Brethren in Turkey — What Seek Ye? 6-10

- THE WORLD-WIDE FIELD 10-16
- HOME AND HEALTH 17, 18
- THE FIELD WORK 19
- THE PUBLISHING WORK 20, 21
- NEWS AND MISCELLANY 21, 22
- MISCELLANEOUS 22

THE annual offering for missions is to be made up on Sabbath, December 14. Many prayers will be ascending around the world that this offering may be a large one. The cause of missions needs it. As one people, may we give ourselves and our service and means to God for the finishing of the work.

OUR first message from the French island of Guadeloupe, West Indies, comes for this week of prayer. Elder Philip Giddings says: "In the midst of the population of 240,000, the three believers here, not despising their day of small things, send greetings, and pray that like the leaven hid in the meal, they may, by the grace of God, assist in leavening this lump with the blessed news of the soon-coming King."

WE should feel great thankfulness to God for the manner in which he has preserved our work and workers amid the war and bloodshed, famine and pestilence, now raging in the Near East. Our workers and believers, especially the native-born, will be brought into dire straits. Let us hold them up before the great Ruler of nations, for comfort and protection. Read the letter from Elder C. Voigt in our Editorial department.

THIS number of the REVIEW is largely devoted to the interests of foreign missions. All will read with pleasure the testimonies of hope and courage from our missionaries in our World-Wide Field department. In the same department will be found a valuable compilation furnished by Brother H. E. Rogers, showing the work this denomination is doing in Catholic and heathen lands. These statistics are valuable for preservation.

A BOOK of unusual interest comes to the Mission Board from Elder and Mrs. Anol Grundset, of the Abyssinian Mission, on the border of Abyssinia. The book is hand printed, by the hectograph process, and home bound, the work being neatly done. We can read only the title-page, which is in English, "Songs of Zion in the Tigrina." Then follow twenty-six pages in the peculiar Ethiopian script, "containing seventeen Seventh-day Adventist songs." We thank God that these hymns of the Sabbath and the advent are ringing out on the Abyssinian border.

FROM Elder E. Frauchiger, superintendent of the Turkish Mission, comes this message of greeting for the week of prayer season: "I am at work in Diarbekir, the chief city of wild Kurdistan, on the river Tigris. I am holding lectures with my translator, Garabed, and our canvasser, Myrditch. We have but one Sabbath-keeper here, but are hoping to see others accept the truth as the meetings are increasing in attendance. We send our brethren the heartiest greetings from this ancient river of paradise." The Tigris is the river known to the ancients as Hiddekel. Gen. 2: 14.

A REPORT received from the general field agent of the Atlantic Union Conference states that during the past vacation twenty young persons sold sufficient subscription books in that territory to earn a scholarship. Seven earned two scholarships or more. During the summer twenty-four different reports were received, showing sales of over \$100 each per week. Another interesting item was the fact that ten students averaged forty hours a week, or more, during the entire summer, and ten others averaged thirty-five hours, or more. The average sales an hour were \$1.23. Such reports show how effectively our literature is being used in the proclamation of this message.

A NOTE from Brother Claude Conard, secretary and treasurer of the California Conference, contains a copy of a letter from the California secretary of state. From this it appears that the number of signatures to the Weekly Rest-day Initiative Petition aggregated 13,713. To the number reported August 7, there were added 4,999 supplemental petition signatures, making the total stated. It will be seen at a glance, however, how insignificant this number is when there is taken into account the hue and cry which has been raised over the question of a rest day for California, and the strenuous efforts that have been put forth by National Reformers to achieve this result. The facts of the case are that the citizens of this State have obtained from the publications of Seventh-day Adventists, particularly the *Signs of the Times*, too clear an idea of the principles involved in Sunday legislation to desire any change in their State law with respect to a weekly rest day. But this situation, instead of deterring the friends of religious liberty on the Pacific Coast from further activity, should only increase their earnestness, so that with the renewal of agitation over this question the people of the State will be alive to the danger threatening them, and take their stand on the right side.

ACCORDING to the *Washington Post* of October 29, liquor drinking and cigar smoking in the United States for the past year exceed all previous records. Here are the figures: "The American people are drinking more whisky and beer and smoking more cigars than ever before in history, according to tax returns received by Royal E. Cabell, Commissioner of Internal Revenue. From July 1 to Oct. 1, 1912, more than 3,800,000,000 cigarettes were smoked, an increase of 1,000,000,000 over the corresponding period of the previous year, which broke all records. The nation consumed 33,150,000 gallons of whisky during July, August, and September, an increase of 450,000 gallons as compared with that quarter of 1911, while nearly 1,950,000,000 cigars were smoked during that time. The cigar consumption promises to establish a new record. A total of 19,800,000 barrels of beer was consumed during the three months, which was 320,000 barrels more than in the same period of 1911. This somewhat surprised revenue officials, as beer drinking fell off considerably during the fiscal year ended June 30 last. That decrease was partly accounted for by Commissioner Cabell by the increased popularity of buttermilk as a summer drink. The growing consumption of these articles has greatly augmented the government's revenue. The internal revenue receipts for October, more than \$2,000,000 greater than in October, 1911, eclipse all records for any October, in the judgment of Mr. Cabell.

FROM Little Russia, a mission field in the southwestern part of European Russia, Elder John Perk sends word: "The work is onward. Where a few years ago was utter darkness, now the light of truth shines. Nearly six hundred believers are rejoicing in the message. It is repeated from mouth to mouth. Satan tries to quench the light by force, and many difficulties confront us. In one place, where it was forbidden to hold prayer-meetings, and where for so doing the brethren had to pay a fine of twenty-five dollars, we have nevertheless baptized nineteen believers. Sometimes we are obliged to perform this rite at night. People gladly come on foot twenty miles to attend the meetings. One woman walked ten miles, carrying her baby in her arms. In some places we have more freedom than in others, as each officer interprets the law. However, we rejoice to know that this is the work of God in which we are engaged."

FRESH inspiration will come to the workers in all the home lands and the far lands as they realize that special worldwide prayer will be ascending to the throne of grace the coming week in behalf of the cause of God. And many a worker in isolated places will be mentioned by name before the Lord. We may depend upon it, also, that there will be prayer in far lands for the believers in the churches and for the isolated ones who are keeping the lights along the borders at home.

OUR Sabbath-school workers should send in their orders for the first quarter Memory Verse Cards early in December.