

The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., November 21, 1912

No. 47



“They Call Us to Deliver”

A Message for the Week of Prayer

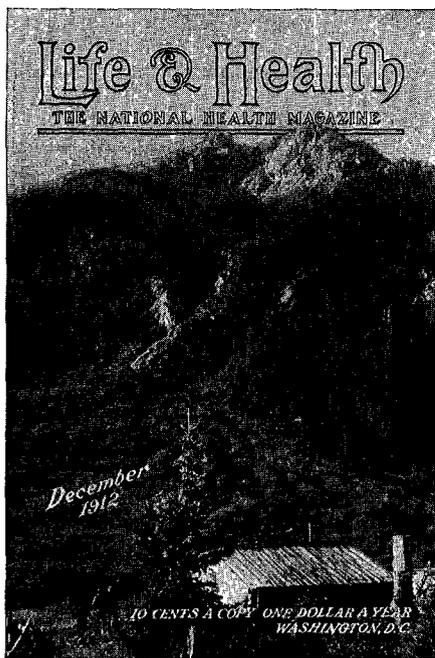
AHUNDRED happy hearts in the Singapore company bear witness to the advancement of the three-fold message of Revelation 14, and send joyful greetings from the leading city of the central Orient. Believers from this church have carried the light of present truth to many places in the Orient, far from their own shores,—to south India, China, Java, Sumatra, Dutch Borneo, British Borneo, Celebes, Malay states, etc. “I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name.”

From British North Borneo the last word comes, “Send some one to teach us.” From Penang, the northern city of the Malay Peninsula, they inquire, “When are you coming?” From the Moluccas, the Spice Islands, the invitation is, “Here are converts, if you will only come.” From northeast Celebes the call is, “Come to Menado.” In all these places, and more also, living churches may and will be organized, from which intelligent converts must go forth through cities and villages, among the educated, the head-hunters, and the cannibals.

All in our Singapore church are eager missionaries, and are giving all they can, and are willing to go and risk their lives; but, brethren at home, if you have any treasures hidden in the earth, dig them up and send them along before the summer is ended and the harvest is past.

G. F. JONES.

Singapore.



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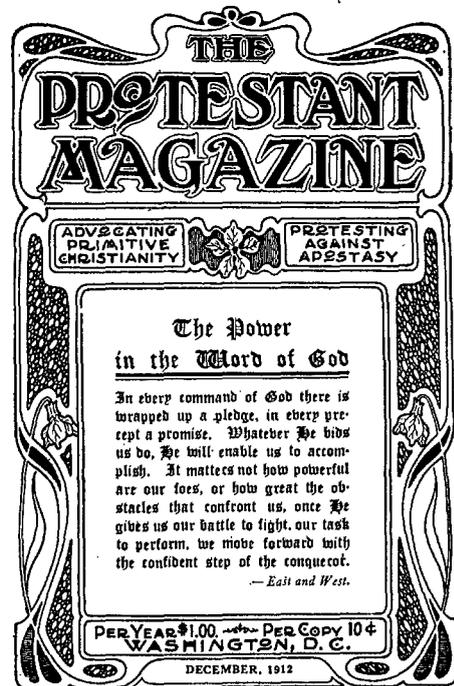
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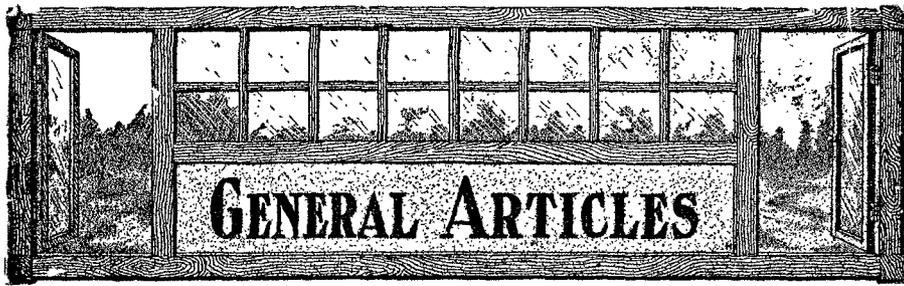
The Review and Herald

"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, NOVEMBER 21, 1912

No. 47



The Work Is the Lord's

C. P. BOLLMAN

THE work is all the Lord's, not mine;
His blood alone can wash away
The guilt and stains of inbred sin,
And make me strong against "that day."

There's nothing, nothing I can do
To earn his freely given grace;
'Tis his alone the work must be
If e'er I see him face to face.

There is a fitness I must have
That comes alone from Christ my
Lord;
He freely gives, while I receive
By daily feeding on his Word.

I will to do his will, not mine;
And in that will's transforming power;
'Tis thus I grow to be like him,
Who is my strong and mighty tower.
Nashville, Tenn.



Peril of Neglecting Salvation

MRS. E. G. WHITE

THE more earnestly we apply our minds to the investigation of truth, the clearer will the evidence of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willet to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, which are beyond the comprehension of those

who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul.

Christ, the Way, the Truth, and the Life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impatient look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation is to neglect the knowledge of the Father, and of the Son, whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what can be done to touch his hard heart?

If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that he might be saved, then there is nothing that will move that man. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?"

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption.

(To be concluded)



The Eastern Question and the Sixth Trumpet of Revelation

J. VUILLEUMIER

THE sixth trumpet of Rev. 9:13-21 is a prophecy upon which there is very little if any difference of opinion among expositors. Its application to the Turks is universally admitted.

"The great river Euphrates" gives this power its unmistakable geographical location, as this river, one of the best known of ancient times, waters the first territory conquered by the Turks from the Arabs, in the eleventh century, by

Togrul Beg, and still possessed by them. Their innumerable "horsemen" and superior cavalry; the red, blue, and yellow of their uniforms and national colors; their use of firearms from horseback; the horsetail Turkish standard; the Turkish cruelty in war,—all these features make the identification easy and natural.

But the most fascinating part of this prophecy is the period of time allotted to the Ottoman power to conquer and oppress and kill. The prophecy reads thus: "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Verses 14, 15.

The four angels, or messengers, are thought to designate the four sultanries, or governments, into which the Turkish power was divided from 1055: Persia or Bagdad, northern Syria or Aleppo, southern Syria or Damascus, Asia Minor or Iconium.

The four angels were in chains, and then were let loose. History recognizes a first and a second Turkish empire. The first empire, which began in 1050 and ended near 1300, caused Europe to tremble. Pope Urban, while preaching the first crusade, said: "The barbarian hordes of the Turks . . . threaten all Christian lands. If God himself . . . does not bar their triumphant march, what nation, what kingdom, can shut them the gates of the West?"—*Raffy, Vol. I, page 268.* But God did shut the gates of the West against them, and kept them "bound" by internal anarchy and by the crusades, which lasted from 1095 to 1270.

The second Turkish empire, started by Osman I in 1288, made many conquests in Asia Minor and around the Black Sea; but a terrific invasion of Mongols, from 1400 to 1450, again kept the Turks busy, or *bound*, in Asia. But now, by divine command, they were *let loose*.

The fall of Constantinople into the hands of the Moslems just at this point (1453) marks in general history the end of the middle ages and the beginning of modern times. "Christendom had allowed its last bulwark to fall. At the noise of this great fall terror spread over Italy and over all Europe." "The capture of Constantinople made the Turkish dominion in Europe secure. Notwithstanding their conquests, which extended as far as the shores of the Adriatic and the Danube, Constantinople was to them (the Turks) a continual menace. But this city having fallen into their hands, their establishment in Europe ceased to be a camping station which any storm might sweep away.

From now on, we shall see Mohammed II and his successors . . . threaten both Europe and Asia."—*Duruy, "Historie moderne," pages 7, 8, 74.* The Turks were indeed "let loose."

"The Moslems were like a formidable tide beating both shores at the same time." In quick succession, we see falling under their power Athens, Corinth,

Syria, Egypt, Algiers, Arabia, Hungary, Moldavia, and Esclavonie. Mohammed II took his immense cavalry as far as Italy, and swore that he would make his horse eat oats upon the altar of St. Peter at Rome. Solyman I besieged Vienna, and was planning to invade Germany. All Europe was trembling. At the same time, Algiers and Tunis—as Carthage had been in the days of Genserik—became the retreat of a multitude of pirates (corsairs), who banished all safety from the coasts of Spain and Italy.

Under Solyman, the sultan's flags waved from the mouths of the Rhone to those of the Indus, and his authority extended from the Caucasus to the African Atlas. He called himself "the King of Kings." From his time the Turks took their place among the nations of Europe, and had their share in shaping its destinies. And until the end of the seventeenth century, they held the first rank in eastern Europe. See *Duruy, pages 76-81, 110-115, 360.*

Verily "the four angels that were held in readiness . . . were let loose to destroy the third of mankind!" Verse 15.

About the destroying power of the Turks, suffice it to say here that no power known to have made war upon Europe ever exercised a more bloody savagery than the Turks. Their whole history is reeking with slaughter and blood.

The fearful scourge was to destroy Christendom for a specific period of time, given in the prophecy as an hour, a day, a month, and a year, prophetic time, or 391 literal years. (The Jewish or Bible year has 360 days, and the Bible month 30 days.) This definite prediction of time is more daring, and, if fulfilled, more marvelous than all that precedes or accompanies it. It is a solemn challenge to modern unbelief or indifference as regards prophecy. Did the Turkish supremacy over eastern Europe last exactly 391 years? If this prophecy is verified by history to the century, the decade, the year, what better proof does anybody want that this prophecy is from God, and that the whole Bible is inspired, is the revelation from God to man?

In order to find whether this prediction was fulfilled, we need but to look for the dates of the beginning and end of Turkish supremacy and autonomy in Europe. When did it begin? or, in other words, When were the Turks "let loose" upon Europe?

For the century and the decade, every one will look for the fall of Constantinople—the capital and last bulwark of the Greek empire—into the hands of Sultan Mohammed II. This event, as we have remarked, is placed by historians at the very threshold of modern history. *Duruy* makes it the event which decided Turkish rule in Europe. This was in 1453. But the fall of Constantinople and of the Eastern Roman empire had virtually taken place four years before, through a diplomatic circumstance which we shall proceed to relate.

John Palæologus, last emperor of Constantinople but one, died in 1448, leaving

no sons. His two eldest brothers, Constantine and Demetrius, both desiring the throne, the choice was left to the people, who elected the elder as Constantine XIII. But before ascending his throne, this last successor of Constantine the Great thought it prudent to secure the confirmation of and consent to his election from Sultan Amurath II. A special envoy was therefore sent to Amurath, who received him with much grace, and sent him home with many presents. Maimbourg, a historian, says that this event "was a happy omen for the Turks, but a very unhappy one for the Greeks, as it showed that they would soon be the slaves of the former, who already disposed of the imperial crown as if it belonged to them."

No one will dispute that this salient event marks the date from which the Turks were "let loose" upon the Greek empire. This was in the year 1449. Four years afterward, Constantinople became a Turkish city, and the Greek empire was no more.

Let us now look for the end of Turkish independence in Europe, and see if it comes exactly 391 years after 1449.

Speaking of the end of the eighteenth century, the historian tells us that "the Turks had good frontiers and beautiful provinces. But they had lost their warlike spirit. After one century of furious wanderings across Europe and Asia, this people had fallen into Oriental apathy.

. . . They spent two centuries in losing their qualities, in increasing their vices, and, consequently, in diminishing their strength."—*Duruy, pages 506, 507.* At the end of the eighteenth century, "the political outlook is dark indeed for the Turks. . . . Victory seems to have left the standard of the prophet forever."—*De la Jonquiere, page 389.* "Their gradual decline, says another, dates from the last century."—*Tallichet.*

"The defeats of the Turks, the growing confusion of their administration, the desires for independence on the part of Greece and Servia, the continual rebellions of the pashas, everything was leading Europe to believe in the approaching end of the Ottoman dominion."—*Duruy, page 392.*

Between 1821 and 1828, Greece made a desperate and successful effort in order to regain its freedom. The European powers having offered to help Turkey in putting an end to this conflict, the Sublime Porte haughtily refused. In 1831 the Egyptian pasha threatened to overthrow the sultan, who now accepted help from Russia, thus placing himself at the mercy of the czar. "The treaty of Unkiar-Skelessi (1833) annihilated the political independence of the Porte, by allowing a foreign power the right of interfering with the internal troubles of the empire."—*Id., page 485.* This "political annihilation" was to become more complete in the near future.

In 1839, the war between the viceroy of Egypt and his master opened anew, with such crushing defeats for the sultan that Europe interposed again, this time with the consent of Turkey.

"The Eastern question, says the historian, was officially opened; at one time, it did seem as if it would bring about a universal conflagration. England, Russia, Austria, and Prussia signed with Turkey (July 15, 1840) a treaty by which the viceroy preserved the hereditary possession of Egypt and the life possession of Acco, on condition of leaving within ten days Arabia, Syria, Caudia, etc. . . . In case of refusal, Mohammed Ali would be shorn of all his estates, and the four powers, acting as sheriffs, would attend to the execution of the sentence, which was the disgrace of the viceroy." Mohammed Ali arrogantly rejected all propositions, threatened to set Europe on fire by calling on the Mohammedan world, and prepared to resist the coalition. He was defeated, lost Syria and Tripoli, and finally signed a declaration by which he submitted to the sultan.

Thus the interference of the powers was not only accepted in principle (as in 1833) but in fact. Turkey, by that very fact, had ceased to be an independent power. Prince Metternich remarked in 1840 that Turkey, "by accepting the right of interference and protection, lost thereby the flower of its independence." "Since 1840, says a diplomat, the Ottoman administration has accustomed itself to yield to the interference of European representatives of all ranks in the internal affairs of the land." Thus, what was said about 1833, when Russia's interference was accepted, can be repeated with a fourfold emphasis of the event of 1840: "By allowing a foreign power the right of interfering with the internal troubles of the empire . . . the political independence of the Porte was annihilated."

To sum up: In 1449, the Greek empire had placed itself at the mercy of the sultan; in 1840, the Ottoman empire placed itself at the mercy of the Western powers. In either case, this act marked the loss of political independence. These two dates then logically mark the beginning and end of the Turkish supremacy. The nineteenth century thus marks the century in which the 391 years are to end; the forties mark the decade; the year 1840 marks the very year; and behold! from 1449 to 1840 there are exactly 391 years!

But the conclusion of all this — one of overwhelming importance — remains to be noticed. It is found in Rev. 11:14, 15: "The second woe [the sixth trumpet] is past; and, behold, the third woe [the seventh trumpet] cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." From the study of the sixth trumpet, then, the second coming of Christ is at hand; it "cometh quickly."

Another event, however, in connection with the Ottoman power, must take place before the kingdoms of this world become the kingdoms of Jesus Christ. This constitutes the sixth plague: —

"And the sixth angel [of the seven angels having the seven last plagues in which is filled up the wrath of God, Rev. 15:1] poured out his vial upon the great river Euphrates [the Turkish empire]; and the water thereof [its military power and political existence] was *dried up* [brought to an end], that the way of the kings of the [far] east might be prepared. And I saw three unclean spirits, . . . spirits of devils, working miracles, [through spiritualism], . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

The events in the Balkans just now indicate clearly that if they are not to bring about the end of the "Sick Man of the East" within a few weeks, it is not because the last end of his long agony can be much longer deferred, but because God has yet a short work to perform in the earth.

Montreal, Canada.

Prayer — No. 1 Its Power

R. A. UNDERWOOD

"AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

The manner of Christ's prayer impressed the disciples with the great need of entering into the audience-chamber of the Almighty to commune with their God. However, a form of words repeated does not constitute prayer. Who can estimate the value of prayer in the secret place, in the public congregation, in silence, and at the family altar?

Man in his insane revelry at times ridicules prayer, but human experience shows that all men at times pray. It may be in a great disaster, like the sinking of the "Titanic," or it may be in the hour of helpless despair, that men call upon God. The Ruler of the universe invites man to come to him in prayer, with the assurance that whatsoever we ask in faith, in his name, we shall receive. John 14:13.

Prayer is the key in the hand of faith to unlock heaven's storehouse of almighty power. The man who walks with God will often be in the secret place communing with his Lord. John G. Paton, who gave thirty years of his life to carry the gospel to the cannibals of the South Sea islands, speaks of his godly father and of the effect produced on his own life by his father's prayers in the closet, as follows: —

"We occasionally heard the pathetic echoes of a trembling voice pleading as for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. Never in temple or cathedral, on mountain or in glen, can

I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walketh with God; why not I?'"

Many of the readers of the REVIEW know by experience that God answers prayer. For our encouragement the Lord has given in the Bible many remarkable experiences in answer to prayer. I note a few of these: —

1. Through prayer, peace was made between two brothers. Gen. 32:9-28; 33:1-4.

2. Angels were commissioned to bring light and deliverance in answer to prayer. Dan. 2:16-19; 9:21-23.

3. Through prayer, the heavens were stayed from rain, and again rain descended in answer to prayer. 1 Kings 17, 18; James 5:17, 18.

4. In answer to prayer, men were sent to minister to those who were seeking light. Acts 9:10-17; 10.

5. The remarkable experience of Cornelius and Peter was in answer to the prayer of both Cornelius and Peter. Acts 10:1-19, 30-33.

6. Peter was delivered from prison in answer to the prayers of the church. Acts 12:5-12.

7. Prayer caused a mighty earthquake, and opened the prison doors to Paul and Silas; it was also the means of the conversion of the jailer and his family. Acts 16:25-33.

8. The sick are healed in answer to the prayer of faith. James 5:13-16.

9. Tabitha was raised from death in answer to prayer. Acts 9:36-41.

10. The prayer of faith, with the confession of sins, brought the early rain on the day of Pentecost. Acts 1:13, 14; 2:1.

11. The latter rain that ripens the harvest comes as a result of prayer and the forsaking of sin. Zech. 10:1; Acts 4:31-33.

Public Prayer

"When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." Matt. 6:7, 8. Repetitions and long prayers are out of place in public and at the family altar. Children, men, and angels are wearied by them.

Two or three minutes is long enough for any ordinary public prayer. Christ's public prayers were always brief and concise. There is but one place where long prayers are in place; namely, in the secret chamber where the soul is alone with God.

It was common for Christ to go "apart" into a "solitary place" to pray,

or to arise a great while before day to go into the mountains to pray. In these places he often continued all night in prayer to God. See Matt. 14:23; Mark 1:35; Luke 6:12. If we prayed more in secret, like Jacob (Gen. 32:24-28), our public prayers would not be so long, but more effectual.

Christ's manner of prayer is given to us as an example. Let us examine one of Christ's public prayers. The occasion was one of great sorrow. Christ had informed the disciples that Lazarus was dead, and that he was going to awake him from the sleep of death. Christ had often visited the humble home of Lazarus and his sisters. As he now approached the little village of Bethany, Martha met him with weeping, and said, "Lord, if thou hadst been here, my brother had not died." Amid the wail of mourning friends, Christ assured her that Lazarus should arise, and then made his way to the tomb. After requesting those standing by to roll away the stone from the mouth of the grave, Christ offered the following prayer: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Then he called, "Lazarus, come forth." John 11:41-43.

This is a great prayer, but it occupies only a few seconds of time. However, it presents seven distinct essentials in prevailing public prayer:—

1. It begins with thanksgiving.
2. It gives expression to perfect, abiding faith.
3. It is offered for the sake of the people, that they might believe.
4. It is brief.
5. It makes a definite request.
6. It is concise, with no repetitions.
7. It was effectual in bringing results, even the raising of the dead.

Mesopotamia, Ohio.

The Pearl of Great Price

L. D. SANTEE

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:45, 46.

CHRIST'S love for the church will be celebrated in song by the redeemed throughout the ceaseless ages of eternity. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10.

The "pearl of great price" represents the human family, and Christ is the purchaser. Eph. 5:25 declares that Christ "loved the church, and gave himself for it;" and 1 Cor. 6:20 says, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's;" while in Mal. 3:17

we read, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." The love of Christ is an everlasting love. He has not only loved his people well enough to die for them, but he has ordered and is ordering the events of human history with a view to the church's perfection. The bride of the Lamb will come to the marriage supper through much tribulation; but when presented there, she will be without spot, or wrinkle, or any such thing. The redeemed will be gathered from the east, west, north, and south; from all generations; from all tribes, kindreds, and tongues; from all ranks, stations, and ages; from among the living, and from among the dead.

The mission of the Saviour was to "seek and to save that which was lost." Luke 19:10. What was the purchase price? "For God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. Christ secured the treasure by the sacrifice of himself; and when his people are given to him, "he shall see of the travail of his soul, and shall be satisfied." The great mission of the gospel is to take out of the nations a people for Jehovah. Jehovah pitied man, and has made ample provision for his redemption.

It was this wonderful display of God's love to rebellious, sinful man that called forth David's exclamation in Ps. 8:3, 4; "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" John, lost in wonder, exclaimed: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2.

The sacrifice Christ made in becoming man's Redeemer may in a measure be understood when contrasting his original glorious condition, surrounded by sinless beings, and his humiliation. Christ allowed himself to be made "lower than the angels." The Lord of angels received their adoring homage, and yet, passing by the nature of angels, he stooped to an inferior relation. No wonder that the angels are amazed. "Which things the angels desire to look into." His temporary inferiority to angels allied him to men. He was "the man Christ Jesus," born of a poor virgin, who, by lineage, was connected with exhausted earthly royalty, so that his birthplace was not a palace, but a stable. He was a despised Nazarene. This incarnate humiliation was a mystery. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of an-

gels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

Although Christ was "the brightness of his [the Father's] glory, and the express image of his person," yet to men he was a root out of dry ground, without any form or comeliness. He was a servant of men. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. Who can read his betrayal, trial, crucifixion, and burial without being deeply impressed with the sacrifice he made in securing what he considered the pearl of great price. It was to him more than all else. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. This sacrifice was prefigured by type and shadow through all the preceding centuries, and was the theme of inspired song and prophetic announcement.

Divinity, thus allied to humanity, saves and redeems man. Through everlasting ages, the inspiring rapturous theme of the ransomed will be, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. 1:5, 6. *Moline, Ill.*



The Preexistence of Christ

H. SHULTZ

It was Christ, the Lord, who led Israel through the wilderness, gave them bread from heaven, and water out of the rock. Ex. 16:11-16; 17:5, 6. This was many years before he was born of Mary in Bethlehem of Judea. That the Lord who is mentioned in the texts cited above is none other than Jesus Christ is proved from 1 Cor. 10:1-4. The apostle says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." The apostle, writing by inspiration of the Spirit of God, spoke the truth. Hence it is evident from the above scriptures that Jesus Christ existed previous to his earthly manifestation.

Again, we read in the Gospel according to John these words of Jesus: "Before Abraham was, I am." John 8:58. Abraham lived about three hundred sixty years before the time of Moses, but Jesus says that he "was," or existed, even before the days of Abraham. Hence we have the would-be critics, who dispute the preexistence of Christ, arrayed against the apostles, and against Christ himself. O that men would learn the true wisdom which is, as it is written, "the fear of the Lord"!

We may go still farther back in the history of the world and find the blessed Lord existing before the world was. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2. This statement of the apostle is in perfect harmony with the statement in Genesis in which the words of the Father are, "Let us make man in our image, after our likeness." Gen. 1:26. This language the Father addressed to the Son, "by whom also he made the worlds." Heb. 1:2. At the creation of the world, Christ was the brightness of the Father's glory, the express image of his person; and it is he that upholds all things by the word of his power. Heb. 1:2, 3. In the last prayer of our Lord Jesus we hear his voice ascending to his Father: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

Now, if Jesus Christ did not exist before he was born of Mary in Bethlehem, how could he have had any glory with the Father before the world was? Since we can not for a single moment entertain the thought that the eternal God or our blessed Lord did not speak the truth, as it is written, "Let God be true, and every man a liar" (Rom. 3:4), we must conclude that the position taken by many to-day in regard to this question is not true.

The apostle Paul, in speaking of Jesus Christ, says: "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created." Col. 1:14-16. This shows that Jesus existed before the world was, even before the angels were; "for by him [Jesus] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church." Col. 1:14-18. Surely words could not make it more plain that Jesus Christ existed with the Father long before our little world was created, and that he had a glory with the Father before this world existed, which is so far beyond our human comprehension that he desires his faithful followers to see it. John 17:5-24.

This same Christ, the only begotten of the Father, the second person in the Godhead, who made all things, and who upholds all things by the word of his power, is to be honored even as we honor the Father. John 5:23. They who honor not the Son do not honor the Father; worship is due the Father and the Son alike. Therefore to worship the Father and not the Son is to disobey God, and hence is no worship at all; for we are commanded to worship the Lord, even

the Son of God. Ps. 45:6-11. "O come, let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95:6. The Lord our Maker is Christ, the Son of God. Col. 1:14-18; Heb. 1:2. "O worship the Lord in the beauty of holiness: fear before him, all the earth." Ps. 96:9. Not only are men, women, and children to worship Christ the Lord, but even all the angels are commanded to worship the Son of God. Heb. 1:6. Yes, let us worship the Father and also the Son. Yea, let this be my shame that I no more revere his name.

Lodi, Cal.

An Incident

W. JAY TANNER

MANY and various are the means that the Lord uses for the accomplishment of his purposes. Human wisdom would often direct in other ways than the Spirit chooses. In one case the Master brings his message to a family or people by one of their own number; in another his instrument is a stranger, perhaps from a distant land. Sometimes he uses a talented, educated person to enlighten the crude and superstitious worshiper of wood and stone; again he uses one of a despised and down-trodden race, who has been touched by the work of grace, to call the attention of the refined and aristocratic to his claim upon the human heart. The poor, hard-worked servant in the kitchen or at the wash-tub has her work to do for the Master, as well as the talented and fluent minister in the pulpit.

An incident that occurred in the island of Jamaica not long ago illustrates this thought. The writer had boarded a train for the purpose of visiting another part of the island. Among the medley of passengers, composed of Jamaicans, East Indian coolies, Syrians, and Chinese, was a sprinkling of American tourists. One of the latter, who proved to be a lawyer from Washington, D. C., down in the tropics for the benefit of his health, occupied the seat beside the writer.

After some conversation about the island, its people, and the scenery, being desirous of bringing the truth to the attention of my fellow traveler, I began by alluding to the fact that the denomination that I represented had recently made Washington its headquarters.

"What denomination is that?" he asked.

"The Seventh-day Adventist," I replied.

"O, yes; I have read about it in the papers. I believe your people bought a tract of land out at Takoma Park, and expect to build on it quite extensively."

"Yes, that is true. Have you ever attended any of our meetings, or in any way come in contact with our people or their doctrines?"

"No, I can't say that I have. The only Adventist that, so far as I know, I ever saw before I met you to-day, is a colored woman whom my wife employs

to do scrubbing. She is pretty strong in her views about keeping the 'Sabbath,' as she calls Saturday; and if she is as consistent in other things as she is in this, and I believe she is, why, she'll get to heaven all right. For instance, when she first came to us, she explained about her practise as regards not working on Saturday; but my wife liked her looks and employed her. Later on, thinking to test her religious convictions a little, we offered her better wages on condition that she would work on Saturdays; and when this did not seem to move her, we coupled it with a threat of discharge from our service. But she only answered, 'Have to leave den. Rather lose money, job, and everything dan break de ten commandments.' Well, we did not discharge her, of course. My wife thinks a great deal of her, and often says that she would give up any other servant rather than part with M——."

In the conversation that followed, this gentleman payed most respectful and interested attention to all that was said about our views and work. To me the cause of this was apparent. His tone of voice and the expression on his face while relating the circumstance about his servant, told me plainly that this humble, uneducated child of God, by her loyalty to her Maker and by the faithful discharge of her daily duties, had made him and his family respect our faith, and willing to listen to God's servant on this occasion.

What the result will be for this gentleman and his family, we, of course, do not know. That is not the point. The point is that it is possible for all, no matter what their sphere or calling in life, to accomplish something for the Master. And it is just such service that our cause urgently needs,—an army of one-talented servants, each individual of which will refrain from hiding his talent in the earth. Such, as well as the prosperous with their means and the learned with their wisdom, can do much toward hastening the consummation of our "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Love for Humanity

Most people seek only their own interests; and a real, genuine love for humanity is, after all, very rare. Yet it carries with it its own reward and its own compensation. Those who have experienced the joys of being of use, of being a comfort, of being a real help, and see the results of their own efforts, — they alone can understand the joy of this ministry.

It is one thing to give to the poor, to belong to an institution that helps the poor, to organize charity among the poor; but it is quite another thing to love the poor.—*Bishop Codman, in Churchman.*

Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is doing it.—*David Starr Jordan.*



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Editorial

The World's Pace

To one who stops to compare present-day conditions with those of a few decades ago it is surprising to see to what extent the old-time rural life of the country is being revolutionized. Many who read these lines can recall the time when a sharp line of demarcation was drawn between the country and the city. The gawky country girl; the awkward, bashful country boy; and the hayseed farmer were objects of curiosity in the town; but the inventions and improvements of the last few years are changing all this. There is a commingling of classes and nationalities to-day as never before. Old class distinctions are being broken down; and new ones, based on wealth and education, are being formed.

In hundreds of country homes to-day are found all the modern conveniences of city life,—telephones, electric lights, improved sewerage systems, furnace heat, and many other accessories which a few years ago were found only in the cities. Motor-cars and trolley-lines bring the advantages of the city, in the way of art, literature, lectures, and pleasures, within the rural touch. This is but one feature of the great evolution that the last hundred years has witnessed. It is only as we take a glance backward that we can see and appreciate the rapid rate at which the world is traveling.

Loss of Simplicity

THE human race is fast departing from its old-time simplicity. This is seen not only in one particular, but in every channel of thought and in every way of living. The ways of the fathers, their simple manners and methods, their simplicity of faith and living, are regarded as "too slow" for this fast age. The ox-team has given place to the lightning express; the courier on horseback to the telephone and telegraph; the simple, humble industry of gaining a livelihood to the get-rich-quick methods of

high finance coming rapidly into the life of the financial world at the present time. Life in rural districts is being supplanted by life in the city. This is an age of high-pressure living, of quickened thought, of intense activity. The life of the average man, and we might say of the average woman, is the strenuous life in the full meaning of that term. Through trade and commerce, through steam-cars and fast ocean liners, newspapers and ocean cables, the ends of the world are brought together, and the result is fierce rivalry and competition, commercially, socially, and politically.

These influences have had a far-reaching effect upon the religious life of the Christian church. It has been invaded by the spirit of commercialism, of politics, of social life, and it is to be regretted that it has yielded, little by little, to these subtle influences until its strength has been undermined, its moral power weakened, and its conscience seared. The old-time simplicity of Christian living is fast departing. The Christian church toys with sacred things to draw the crowds. It deals with fads and fancies; it appeals to sentiment and sensation. Less and less distinction is being made between the sacred and the profane. Popularity is sought at the expense of vital godliness. Here and there are earnest souls mourning, as did Jeremiah of old, over Israel's downfall. They long for a revival of the old-time simple faith.

As Seventh-day Adventists, we can see this as applied to the great Christian world around us; but it is well for us to consider in this connection to what extent this spirit of the world has entered our midst, and to what measure we have yielded our lives to these subtle influences. This is a consideration that should not be passed by lightly. This people has been called of God to a special work for this world. They have been called to carry to others a message of warning, a message which in its very nature is designed to rebuke the worldly extravagance of the age, and to call men back to simplicity of faith and Christian living. Only as we understand and practise these principles can we give the message that God has committed to us.

We know that there are hundreds of Seventh-day Adventists who have maintained in their lives this simplicity of faith. We know that there are scores who read these words who would give their lives for the cause which they have espoused. To the best of their ability they are true to God and to his work. But there are others, we are sorry to say, who are allowing this spirit of worldliness, the spirit of this fun-loving, commercial, political age, to enter their hearts, and in consequence the simplicity of faith is waning. Some have lost their

moorings, and are adrift on the great sea of unrest. Some of these will be found in connection with all our churches, particularly our large churches. For such earnest labor should be put forth. We who realize their danger should raise the warning cry. They are drifting down Niagara. The fateful whirlpool lies but a little way ahead. Let us seek to win them back to their first love, to awaken in them renewed interest in Christian living.

F. M. W.

A Blessed Gift to the World

THE prophetic utterances of the Book of God are among the most precious gifts of God to this world. Prophecy, foretelling the future, is a mighty external evidence of the truth of God's Word. It not only confirms the faith of his children, but it convinces the skeptical that the Inspirer of the prophecy is the true God. Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." Again: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

Clearer than the testimony of the eyes which saw the dazzling glory of Christ's transfiguration; louder than the evidence of the ears which heard the voice from glory; stronger, surer, than any evidence of human sense, is the "more sure word of prophecy," which predicts in varied ways the glorious coming of Jesus Christ, and which had been confirmed to the apostle by all the predicted and fulfilled events of Christ's first advent.

That prophecy is designed as a light to the wayfaring pilgrim. He is passing through a world gloomed and befogged by sin. Man walking in the sparks of his own kindling, or following the *ignis fatuus* of sin-blinded philosophy, has ever walked into deeper darkness, into greater confusion. Over this fog-bank of sin, into the gloom of the world's darkness and confusion, the clear light of the prophetic word has penetrated, illumining the pathway of the pilgrim, revealing the meaning of the times, and painting upon the darkest sky of this world's despair the covenant bow of promise.

Many lines of prophecy converge in this our day. In the "dark place" of this world they are shining with clearer light than ever in the past. To these the people of this generation do well that they give heed. They do ill to neglect this light of God. It is fatal to slumber on and on till the final doom of earth breaks upon a sleeping church and world. How much wiser and better and safer to study and pray and know what God's Word so clearly declares!

Has the apostle deceived us? He de-

clares that prophecy is a light in the darkness, to which we do well that we take heed. Has Christ deceived us? He has said that we should "know" when his coming is near. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The prophets have revealed it unto us; and Jesus says, "Whoso readeth, let him understand." And upon him who heeds and does, is God's benediction pronounced.

C. M. S.

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The Hand of God in History — No. 25

Notes on Important Eras of Fulfilling Prophecy

The Advent Movement of Rev.
14: 6-14

ON the Isle of Patmos the Lord opened before John in vision the scenes of the last days. In the vision of the latter part of the fourteenth chapter of the Revelation, the prophet was given a view of the second coming of Christ to reap the harvest of the earth:—

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14.

But just preceding this view of the Lord's coming, the prophet was shown the closing gospel work on earth. He saw a special gospel movement rising as the hour of God's judgment came, and spreading to all the world, bearing a threefold message of preparation for the coming of the Lord. In the symbolic manner of these prophecies the movement is described as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 6-12.

The picture is plain. As the hour of God's judgment came, in 1844, it marked the beginning of a special gospel movement that is to go forward until human probation closes, just before Christ appears in the clouds of heaven. In the symbolic prophecy, angels represent the proclamation of the gospel messages by men; for it is to men that God has committed the preaching of the gospel. But the association of angels with the work is more than symbol also; for all the angels are "ministering spirits," sent forth as invisible helpers to lead the human agents in the work of God on earth.

The prophet saw in vision the coming of the judgment-hour in 1844. He beheld the rise of the advent movement. He saw the kind of people developed by the movement,—a people keeping "the commandments of God, and the faith of Jesus." He heard them preaching the hour of God's judgment; proclaiming the fall of great Babylon; warning men against following the "beast," the symbol of the great apostasy; and calling all to the divine platform of "the commandments of God, and the faith of Jesus."

This is what the prophet saw in vision of the last days. And what he saw he wrote on the sacred page nearly nineteen centuries ago.

The centuries passed; the work of God moved forward in the earth, through days of peril and days of reformation. Prophecy was fulfilling, events of the latter days were taking place, and servants of God began to proclaim the coming of Christ near at hand. But nowhere in the world did men see a people doing the work of this prophecy of Revelation 14, and giving the threefold message recorded there, until the year 1844 brought the hour of God's judgment.

When the year 1844 brought the full time of the prophecy, it brought the beginning of the definite advent movement which is proclaiming the message of the prophecy to the world to-day. It was in that very year (1844), in New Hampshire, that a little company of believers in the near coming of the Lord were led to see that the New Testament platform of "the commandments of God, and the faith of Jesus," meant the keeping of the fourth commandment as well as the other nine; and they began to keep God's holy Sabbath day, the seventh day of the week.

In his history of the advent awakening of those times, J. N. Loughborough says of the beginning of Sabbath observance among Adventists:—

This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, N. H., where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of

the fourth commandment. This led to inquiry upon that subject. In the *Midnight Cry* [one of the papers devoted to the 1844 movement, published in New York City] of Sept. 5, 1844, we read, "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." This statement was contained in an editorial, in which a faint effort was made to establish the claims of Sunday-keeping. The subject was continued in the number of September 12, where we find the following significant statement, which led to serious and close study by many:—

"Last week we found ourselves brought to this conclusion: There is no particular portion of time which Christians are required by law to set aside as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law."—*Great Second Advent Movement*, page 249.

Thus the matter of the Sabbath of the commandment was being agitated, and some were already keeping it. Frederick Wheeler, formerly a Methodist Episcopal minister, was one of this number. In a statement based on facts of his own dictation, we read:—

As a Methodist minister he was convinced of the advent truth by reading William Miller's works in 1842, and joined in preaching the first message [that of the judgment-hour]. In March, 1844, he began to keep the true Sabbath, in Washington, N. H.—*Review*, Oct. 4, 1906.

He is "supposed to have preached the first sermon in favor of the seventh-day Sabbath ever given by an Adventist minister, before the passing of the time in 1844."—*Obituary in Review*, Nov. 24, 1910.

The next year Captain Joseph Bates, an Adventist leader, of Massachusetts, began to keep the Sabbath and to publish the message of reform in printed form. Others followed. Light as to the real meaning of the judgment-hour, and the work to be done in carrying the threefold message to the world, came flooding in, and the definite advent movement of the prophecy was started upon its way. This is the movement that Seventh-day Adventists stand for to-day, with a work spreading forth into all the world, preaching the message of the "everlasting gospel" in the exact terms of the prophecy of Rev. 14: 6-12.

When the hour of the prophecy came, in 1844, it found the people of the prophecy, a little nucleus of believers, keeping "the commandments of God, and the faith of Jesus," and crying the message, "The hour of his judgment is come." When the hour struck, the work began. There is the precision of the infinite power of the living God in this fulfilling of the "sure word of prophecy" that had been written nearly two thousand years before.

This advent movement was born of God. Those who turned to the keeping

of God's commandments as a matter of Sabbath reform in the year 1844 little understood that it was the beginning of a new and definite movement in fulfilment of the prophecy. They had no thought of devising a work to fit the prophecy. But in the days immediately following, as believers in the approaching second advent began to understand the doctrine of the cleansing of the sanctuary, all was plain. They saw that the judgment-hour had truly come in 1844, and that while this closing ministry of Christ was going forward in heaven, the last message of the everlasting gospel was to be carried to all the world, calling men away from papal traditions to the standard of God's eternal truth.

That the warning of the threefold message is against following the Roman Papacy is evident; for the beast whose worship is denounced is the power symbolized by the leopard beast of the previous chapter. See Rev. 13: 1-8. This is easily identified with the little horn of Daniel 7. Like that power, the beast was to speak "great things," to "make war with the saints," and its period of special supremacy is the same as that of the little horn of Dan. 7: 25, where we first meet the prophecy of the 1260 years of papal supremacy. The Papacy is the great apostasy of the prophetic scriptures. The advent movement lifts up the standard against this power in the closing gospel work. W. A. S.

Thanksgiving

WE have reached the historical season of thanksgiving. It is appropriate at this time, as well as at all seasons, that we return to Heaven grateful thanks for the many benefits received. We are the constant recipients of God's grace. All that we have and are we owe to the blessed Master. We should ever maintain the spirit of "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

This year has brought a largess of blessing to every reader. For the most part, good health, pleasant environment, a sufficiency of food and clothing, comfortable housing, with the association of friends, and above all, a hope of life beyond this temporal existence, has been the experience of the majority of our readers. And those who have not enjoyed all these temporal blessings still have much for which to thank and praise the Father of all mercies. Even though suffering pain or affliction, we may still know, as did the apostle Paul, that "all things work together for good to them that love God;" "for all things are for your sakes, that the abundant grace might through the thanksgiving of many rebound to the glory of God."

Thanking God for his goodness to us, let us remember before him those who

are less fortunate than ourselves, the sick and suffering, the tried and tempted, the discouraged and dispirited. And to our prayers let us add the ministry of a loving service in seeking to impart of our store of temporal as well as spiritual blessings in the supply of their need.

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him." F. M. W.

The Exaltation of Man

SATAN sought his own exaltation, and fell, carrying a multitude with him. Man, in the garden of Eden, sought his own exaltation, and fell, and he also carried a multitude with him in his fall. God has promised man an exaltation which is an exaltation in deed and in truth. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. Here is a promise of exaltation that far exceeds the goal of any ambition that this world can satisfy. It is far beyond the comprehension of the human mind. It is not the result of selfish striving on our part, but of gracious giving on his part. It emphasizes the assurance that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

While this remarkable promise applies to the overcomers of every age, from the fall of man to the restoration of the dominion in Christ, it is placed in this particular connection as a special encouragement to the church during the trying experiences of the last days. The Laodicean church is the church in its last period of probationary history. This is shown by the expression, "Behold, I stand at the door, and knock." In giving visible signs of his coming, Christ had previously told his disciples that by these signs it might be known that he was "near, even at the doors." Matt. 24: 29-34; Luke 21: 25-33. So now, when the message to the Laodicean period applies in full force, he stands at the door and *knocks*. From the description of the condition of the church of this period, as given in the context, there seems to be great need of some positive, striking incentive toward repentance. So, after a plain statement of the woeful condition of the church, and of the logical outcome of such a condition, this grand, comprehensive promise—which really comprises all the promises—is added as a last appeal.

The "faithful and true Witness" states the condition, and the natural result of such a condition, in a few words:

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Then the "true Witness" specifies the evidence of this lukewarmness, and prescribes the remedy: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Why does he state the condition in such strong terms?—That the church might be brought to a sense of feeling as to its true condition of worldliness and irreligion, and repent. For this reason he rebukes and chastens, in order that he may save them. But it must not be forgotten that this knocking at the door of the church, while indicating the near approach of Christ's second advent to redeem his people in a body, is an *individual appeal* to every one who is in the lukewarm, backslidden condition herein described. The Spirit is knocking at the individual hearts as this last message of mercy is being proclaimed. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." To every individual who has even a spark of appreciation of the goodness of God and of "his wonderful works to the children of men," this last appeal of the "faithful and true Witness" is mercifully extended. The ardent desire of him who tasted "death for every man" is that every one that hath an ear will hear what the Spirit saith unto the churches. The precious promise to which attention has been called herein, is made by him whose word endureth forever.

Nor must it be forgotten that the disciple must overcome *as he* (the Master) overcame; and he overcame by humble obedience to his Father's will. See Phil. 2: 5-11; John 15: 10. We can overcome only through his strength, through his life, through his cleansing blood; because his righteousness, not our own, must stand for us in the judgment. It is his blood that cleanses us from all sin. It is his righteousness that God sees when he looks upon those who have made Christ their portion. C. M. S.

"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."

Note and Comment

"The Menace of Unchanging Catholicism"

WE present herewith a reported interview with Bishop William Burt, of Buffalo, given to a reporter of the *Standard*, published in that paper of Sept. 28, 1912. Bishop Burt has spent twenty-six years as a representative of the Methodist Episcopal Church in Europe. He lived eighteen years in Italy, fourteen of which were spent in Rome. Some months ago Bishop Burt, together with Archbishop Ireland, wrote a series of articles regarding the Catholic question, which appeared in the columns of our leading magazines. His intimate knowledge enabled him to speak with authority with reference to the present outlook:—

Rome does not change. The Roman Catholic Church to-day, in Europe and in America, has at heart the same inflexible purpose and principles that it had centuries ago. While I am not at all alarmed, and believe we should all keep cool and be kind, yet I look on conditions to-day, in Europe and in America, and I ask myself, Can it be that some day the Roman Church will actually take control of the United States? The menace is a real one.

Thirty years before the French Revolution Sir Isaac Newton predicted that the Catholic Church was destined to be trampled underfoot by the infidelity generated by the Roman Church itself. The prophecy has been fulfilled. The people of Europe have become sick of the formalism of the Greek and Roman Catholic Churches.

Infidelity in religion and socialism in economics are the results of this situation. Socialism is gaining in Vienna; we shall soon have religious liberty in Austria. Our long struggle for the privilege and right of worshiping God freely, of singing and preaching according to our own consciences, has not been in vain. But it has been a slow process. The largest results have come where our people have been most persecuted.

All we ask of Rome is to give us an equal chance with her to reach the people; we do not want a monopoly. If Rome sincerely wants religious freedom in this country, let her give us religious freedom in Europe and elsewhere. But Rome does not change. I have attended services in this country, in Eastern cities, in which the favors to be asked of the saints, through the church, were graded according to the financial gifts of those who asked the favors. All was put on a mercenary basis, almost reminding us of Tetzels and the protest of Martin Luther.

The modernist movement in the Roman Church of Europe is now a thing of the past. Merry del Val has succeeded in smothering it. Some of its leaders have been subdued, others have found it more safe and convenient to confine their efforts solely to quiet study in monastic retreats than to continue preaching and writing for publication. The pressure has been too strong against these men.

No, the Roman Catholic capital will never be moved to America. Whatever the designs of Rome concerning America

may be, she is shrewd enough to know that a Pope on the Tiber really has more power in America than he would have if he were brought nearer and if the enchantment of historic associations was given up. Rome plans to build up a world imperialism, with the city of Rome as the center. Such are the indications, judging by the fact that in recent years Catholic individuals have been acquiring millions of dollars' worth of property in and about Rome, under conditions which will be favorable to the church. Nor do I look for any change in the relations between the papal and Italian governments.

I look on and ask myself, Are the American people fools, that they can be so blind regarding certain conditions? Here in America are one million children a year being taught in Catholic schools that this country was discovered by Catholics, that it really has been built up by Catholics, and that some day it will be dominated by the Catholic Church. Their schools in most cases are conducted without state supervision, such as the public schools must accept by law. Even in the public schools, the Catholic influence is strongly felt in many cities because of the presence of many Catholic teachers and pupils. It will not be at all surprising if there is a serious issue joined in the near future over such questions as state support of parochial schools. That is the thing they are working toward.

Yes, the Catholic Church is consistent in opposing the socialistic or popular democratic movements. It naturally hates anything savoring of socialism. And it knows how to make friends of the wealthy classes, bringing them to believe that in the church they will find the solution of their present difficulties.

The trouble with Americans is that they are prone to seek the easy way out; they prefer to look on the bright side all the time. They do not like to admit the seriousness of these problems. Our people are lacking in some of that iron in the blood and steel in the convictions which our fathers had. What our religious leaders to-day in America need is a clear issue in which to put their whole strength.

A Strange Mixture

IN a recent number of the *Illinois Baptist* is given an account of a strange case of church union at Purcell, Okla. The denominations of that place, composed of the Trinity Methodist, the Methodist Episcopal, Campbellites, and Presbyterians, have entered into a covenant to provide a union church. The experiment is to extend over a period of one year. It is to be controlled by a board consisting of three members of each denomination, and non-denominational literature is to be used in the Sunday-school. Speaking of this attempt at church unity, the *Western Recorder* of Sept. 12, 1912, says:—

Just imagine a sermon on infant baptism, and the reception it will receive at the hands of the Campbellite members; and one on Calvinism, and how it will set on the Arminians. We suppose it is a case where you "pays your money and takes your choice." . . . We freely pre-

dict that this amphibious, graminivorous, carnivorous chameleon will be short-lived, and full of trouble, and without any sort of verification of the scripture that it is pleasant for brethren to dwell together in unity. If there should be an addition to this queer institution, we are at a loss as to what he should be called. However, you can name him and take him. What next?

True Christian unity can never be effected by an effort to subordinate denominational differences on the so-called non-essentials, and uniting on the essentials. This is but human devising, a man-made compromise. The true basis for Christian union is found in taking the Scriptures of Truth as the one standard of faith and conduct, and the life and teachings of the Lord Jesus Christ as our one example.

She Should Marry a Minister

It is to be regretted that every minister who is inclined to preach long, tedious sermons (and long sermons are usually tedious ones) could not have for a wife the sensible woman referred to in the following extract, which we clip from the *Reformed Church Messenger*:—

"If I were a minister's wife," said a woman in the car, who was talking too loud not to be overheard, "you may rest assured I should take an interest—an active interest—in my husband's work. I should say to him, 'Richard, if you want to do well next Sunday, preach short! If you want your congregation to grow larger and larger, preach short! If you want to draw them to this church, that church, and the other, preach short! Always preach short! But, Richard, have something to say, always! Condense, condense, and condense; and then have an air about you as if time were worth something, and you could not afford to lose a minute of it.'

"If on a Sunday morning he seemed to be in an extra amiable mood, I should venture to say, 'Richard, dear, don't be all day in giving out your notices! Don't blink over them and clear your throat, and go poking through them as if you had never seen them before, and were pondering them in your mind as you call attention to them. Don't, I beg you, Richard, read them straight forward, and then say them all over again backward! There is nothing so tiresome!'

"I am not sure but some Sunday I should say, 'Richard, if you get the least mite tedious to-day, I shall fuss with my bonnet strings as a warning. And when you say, "In conclusion," don't, for pity's sake, go on until you reach a "Finally," and after that "One word more," or "Just another thought." I do think it is such a mistake to try to tell all one knows in one sermon.'

Just then the auditor was obliged to leave the car, but he could not help exclaiming to himself, "What a sensible woman!" It is to be hoped that some day this sensible one will marry a minister.

It would be wise for every preacher to take to heart and faithfully practise this wise counsel.



Abide With Me

WORTHIE HARRIS HOLDEN

LEAVE me not, O blessed Saviour!
 Cleanse me from impurity,
 Fill me with thy gracious presence,
 That I may be all like thee.

Thou alone art my Desire,
 Thou alone canst free from sin,
 Burst the chains that bar and hinder,
 That thy power may dwell within.

Then endued by thy blest Spirit,
 I may haste to service sweet,
 Bringing offerings of thanksgiving
 Meet to lay at Jesus' feet.

Leave me not, for thou art Wisdom,
 Thou my Righteousness and Light;
 Now thou grantest thine anointing
 To fulfil thy word of might.



Our World-Wide Testimony Meeting

Greetings for the Week of Prayer From Many Lands

Chosen (Korea's New Name)

C. L. BUTTERFIELD: "Greetings from Chosen. The past year has been one of great blessings received. One hundred fifty have been baptized, and many others have expressed a desire to unite with God's remnant people. Surely in this land, now known as Chosen, God has many chosen souls. By the time you read this, the buildings of our new mission station at Seoul will be completed. For the past three years we have been in rented quarters, and we thank God and the donors of the \$300,000 Fund for the publishing-house, offices, chapel, and three dwellings now being built. While success in giving the message does not depend upon material things, yet the buildings will be a great help. Pray for the work and workers in Chosen."

Ireland

J. J. GILLATT: "We have been passing through a period of severe strain, owing to the government's action in seeking to pass the Home Rule Bill. In spite of the unrest, however, the people are more inclined than formerly to listen to the message we bear, and for this we are grateful to our Heavenly Father. Thus far twenty-two new members have been added this year, and others are awaiting baptism. This, though small, is the largest gain in any one year for Ireland. If stormy times will hasten the work, we say,—

'Then let the hurricane roar,
 It will the sooner be o'er;
 We'll weather the blast, and we'll land
 at last
 Safe on the evergreen shore.'

Pray for the progress of the message in priest-ridden Ireland."

Shanghai, China

DR. A. C. SELMON: "Passing along Nanking road (the main street in the city of Shanghai) the other day, I noticed through an open doorway that the inside of a large building seemed on fire. But on coming nearer, it proved to be a temple. Over the doorway was the name, 'Insure Peace Temple.' I stepped in to see if the building was ablaze or not, and found the rooms so full of smoke that I could hardly breathe; but the smoke came from the thousands of sticks of burning incense, and from a large urn, near the door, that was full of artificial silver money. The place was full of people, and every one who came in added a big bunch of the paper money to the flaming heap.

"Much is being said now of the wonderful changes that have taken and are taking place in China, but these changes have not weaned the people from their idolatry. In the crowd that thronged this temple were elegantly dressed men and women, women being in the majority, and they were all very intelligent-looking people. The saddest of all was to see that almost every one of the women had one or more of her little children with her, and these little ones were *kotowing* to the idols and muttering prayers to the filthy brass and iron gods. Changing from a monarchy to a republic does not change the hearts of the people. All that it will do is to open the way for us to bear a message to the people of the One who insures peace to those who put their trust in him."

Brazilian Union

F. W. SPIES: "Cheering reports come from various parts of this great union field. Baptisms of believers are reported from the various divisions. Canvassers are having good success. The good work is onward. We are encouraged at what is being done; yet the many important and promising fields in which we have no workers cause us sorrow as we contemplate what might be done if we had the men and the means to push the work. Still we are hopeful, and believe the Lord is remembering our needs, and is preparing workers and gifts for Brazil. So we keep on placing ourselves and the need before him."

Tsungwesi Mission, Rhodesia

M. C. STURDEVANT: "Greetings to all assembled in the week of prayer from the workers at Tsungwesi. The work is truly onward. Eleven were baptized in June as the first-fruits of our new mission. All is well."

Bengal, India

L. G. MOOKERJEE: "Step by step the Lord is leading the remnant people. Each week of prayer season has found us on higher ground. We pray that God may bestow his Spirit upon his waiting church. The household of faith in Bengal send their Christian greetings to all."

Pakhoi, South China

A. H. BACH: "Heartiest greetings from a land where Satan leads captive at his will millions on millions of souls, from a place where practically not one realizes his need of a Saviour, and yet where, praise God, nearly one hundred have been won to accept the present-time truth, and to wait for the Lord from heaven. They all send their hearty wishes, asking you to join them in prayer, that the gospel may be preached here with saving effect, that our motives may be above every human motive, and that the work may be, even in the smallest details of every-day life, wholly the Lord's."

Algiers, North Africa

PAUL BADAUT: "Our workers in Algeria unite with me in the testimony of good cheer and hope, mingling our praises to the Heavenly Father with the voices of our world-wide coworkers. We thank him for the victories given, and for the assurance that at a time not distant the lights of the last message will be shining all along this border of darkest Africa, from Tunis to Morocco."

India

V. L. MANN, M. D.: "Although we are surrounded by sin, sickness, and death, we feel drops of the latter rain, for which we thank God. We need your cooperation in preparing some of India's millions for that universe-wide social meeting soon to come in heaven, with Christ as leader. Pray with us that India may have a large representation there."

South American Union

J. W. WESTPHAL: "The interest our brethren in the home lands have shown in our field by their prayers and their liberal gifts, and by workers sent, is reciprocated by our brethren here with heartfelt gratitude. The believers here are anxious to help in similar ways. As an example: while the average tithe per member of the church at our school headquarters in Argentina was five dollars for the first six months of the present year, the donations for the same time amounted to an equal sum, and this after two years of almost total failure of crops. The prayers of our brethren are ascending to God that he may bless the offerings to the salvation of souls in every land that the gifts may reach.

"Yet, thank the Lord, the calls are ever ahead of our efforts. The Lord is opening doors for us before we call. People outside of the denomination are asking us to begin a larger work for the Indians of the Andes. Only recently a letter came from a prominent resident of La Paz, Bolivia, asking that we begin Indian work at that place. We have

long-delayed calls to enter the southern extremity of the continent, the territory along the Strait of Magellan. We rejoice that the General Conference is making an effort to send a man to take up this work. Recently the first church was organized in Ecuador. The difference in the present condition of the fields and that of eleven years ago, when I first saw them, is wonderful. Then in some of the fields every door seemed closed to the truth. To-day there is not one field where the doors are not wide open. Open doors beckon us forward, and the responsibility of entering rests upon us."

East German Union

H. F. SCHUBERTH, the president, speaks especially for the new mission field of Galicia, in Austria: "The members of the first Galician society, Ray of Light, send greetings, and desire at this season of prayer to express their thanks to God, and their appreciation to the brethren, for sending them the third angel's message. Nine million people in the darkness of Roman and Greek Catholicism ought to hear the truth. As all opportunities to get at the people through our literature were taken away by law, the only way was to organize this society, Ray of Light; but even now our workers have several times been called before the police, all letters and papers searched, and one of our best Polish-speaking German woman nurses was sent out of the country. As the East and West Galician Missions, since the organization of the Danube Union, are the only mission fields that are worked and supported by the East German Union, we feel a special burden for the millions of that country, and we ask for the prayers of the people of God for the work and workers in this difficult field. May the Lord use this new society as a ray of light in saving many souls for eternity."

Province of Hunan, China

R. F. AND MRS. COTTRELL: "Our fifth summer in China is nearing its close, and we praise the Lord for the strength he has given us thus far to labor for him. We thank him for the comfortable home he has enabled us to build here, made possible through the gifts of our brethren and sisters in America. We rejoice in the progress the message is making in this land, so long under the ensign and power of the dragon. However, the enemy is still alive and active. At the instigation of Roman Catholics, a number of our people have recently been imprisoned on various false charges. One, a canvasser of only a few months' experience, lying in a dreary, filthy jail, writes that although his health is suffering from the confinement, his faith is still strong in God. Conscious of his innocence, he believes that the same One who liberated Peter will soon open be-

fore him the prison doors that he may again travel and witness for Jesus. The evidence of what the gospel can do and is doing for many in dark China should inspire and nerve every soul with fresh courage."

Hawaiian Islands

C. D. M. WILLIAMS: "Hawaii sends greetings. The message is onward. We are of good courage. Last night two went forward in baptism. This week we are starting the work on the island of Maui. Our Norwegian brethren on the island of Hawaii have another family keeping the Sabbath. We were glad to greet Brother and Sister Robert McKeague a few days ago, and to see that the Lord is answering the Macedonian cry of Hawaii."

Chowkiakow Training-School, Honan

F. A. ALLUM: "To our brethren and sisters assembled during the week of prayer, greeting. At this season of prayer we would ask you all to remember China. The spirit of prophecy says:



THE GALICIAN RAY OF LIGHT SOCIETY

'Let us cry to God that the angels may hold the four winds till missionaries shall be sent into all parts of the world, and shall proclaim the warning against disobeying the law of Jehovah.' From this we can see that until China is warned, neither you nor I can expect to see the return of our Lord. Therefore, my earnest prayer at this season shall be, and I hope, dear brethren and sisters, that you will make it yours, too:—

"Stir me, O stir me, Lord! I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er the lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high."

Montevideo, Uruguay

NORA DAVIS: "It is such a pleasure to see the work in the city of Montevideo opening up so rapidly, both medical and evangelical. Doors which have been closed are now being opened, and preju-

dices broken down. We find it very true that the missionary nurse's work opens the doors to the Bible work. We are all of good courage, and are pressing on. Pray for us."

Scotland

A. E. BACON: "Greetings from the believers in Scotland. We rejoice with you in the progress of the message in every land. This year we have many blessings from the Lord, in Scotland. A sturdy band of believers are gathering to the standard of truth in this land, in whose hearts burns the loyal spirit of the old Covenanters. While the battle is severe, we are assured of final victory. We thank God that by his grace we can say with Joshua and Caleb, We are well able to go up and possess the goodly land."

Hunan, China

HWANG DGEN DAO, native evangelist, bears testimony through translation by R. F. Cottrell: "I praise the Lord that his Spirit has been at work in Hunan. Recently conditions have greatly changed. Previously the workers in our mission found few openings for preaching, and suffered much reviling and persecution. At the present time some who formerly persecuted are most friendly, some who reviled us previously now speak words of commendation. Moreover, many are now longing for the third angel's message, not only in Changsha, but in the cities, towns, and country districts throughout the province. This can be none other than a fulfillment of Matt. 24:14, and this evidence of Christ's soon return fills my heart with cheer and praise."

Shanghai, China

C. N. WOODWARD, secretary and treasurer of the China Union Mission: "One year ago I had not the remotest idea of being in a foreign field to-day. But I have nothing to regret, for the past year has brought many blessings. When I see how God can take a heathen from his idols, and give him an intelligent knowledge of his truth and a fervent love for it, how can I doubt his ability and willingness to work through us to finish his work in the earth?"

Calcutta, India

From this city of a million, where Elders G. W. Pettit and J. M. Comer are in the midst of a city effort, Elder Pettit speaks: "The cities of India send greetings. The little church here, numbering less than twenty, are overjoyed that God is answering prayer and is sending them help to proclaim the message that has kept them faithful and in the attitude of prayer for years without the living preacher. The believers and the handful of workers here enter upon the work courage-filled as they remember all those around the world who will be pressing their petitions before the throne in heaven in behalf of India."

Sumatra, East Indies

B. JUDGE: "Pray for us while we pray for you. 'Ye that make mention of the Lord, keep not silence.' Here we are among millions of people, and no ordained man to administer baptism. We have four believers waiting to be baptized, one from the worshipping of devils. Who is going to help answer his own prayers for help for these islands? We are full of courage as we read such texts as this: 'I am sought of them that ask not for me; I am found of them that sought me not.'"

Italy

L. ZECCHETTO: "Last Sabbath was another good day here in Florence. A crowd of people was gathered by the lovely Arno to witness another baptismal service,—a young man leaving all to follow his Master. He goes to our school at Gland, Switzerland, to prepare for service in the message. I am more encouraged in the work than ever."

Coals of Fire

MANY years ago two British officers, Captain Conolly and Colonel Stoddart, were thrown into prison by the Afghans in Bokhara, and after lying six months in a miserable dungeon, they were beheaded.

For a long time their fate was unknown in England, until a missionary undertook a dangerous journey to Bokhara, and ascertained that they had been murdered two years before. Five years later, a Russian officer, passing through the bazaar in the city, picked up a little well-worn English prayer-book which Captain Conolly had used in prison, and in which he had written an account of his sufferings. The Russian officer bought the book, and carried it home to St. Petersburg.

The little prayer-book that lay for seven years on the shelves of a Bokhara bazaar, next spent fourteen years in St. Petersburg, where an English visitor, who chanced to see it, begged permission to take it to Captain Conolly's relatives in England. Thus, twenty-one years after her brother's death, Miss Conolly received the book that told of his sufferings. About that time a mission hospital was opened at Bannu, near Bokhara, and Miss Conolly undertook the support of a bed in memory of her brother. Over it hangs a tablet which reads: "Conolly Bed. In memory of Captain Conolly, beheaded at Bokhara."

No wonder that when the doctor in charge tells the sick Afghans of the way the Christian lady took her revenge, they are impressed that here is something very new and strange—an object-lesson of the love of Christ.—*Selected.*

READ your Bible. If you can read it with your soul as well as with your eyes, there shall come the Christ there walking in Palestine. At one word of prayer, as you bend over the illuminated page, there shall lift up the body-being of that Christ and come down through the centuries, and be your helper at your side.—*Phillips Brooks.*

**Keep Pegging Away**

NIXON WATERMAN

MEN seldom mount at a single bound
To the ladder's very top;
They must slowly climb it, round by round,
With many a start and stop.
And the winner is sure to be the man
Who labors day by day;
For the world has learned that the safest plan
Is to keep on pegging away.

You have read, of course, about the hare
And the tortoise,—the tale is old,—
How they ran a race, it counts not where,
And the tortoise won, we're told.
The hare was sure he had time to pause
And to browse about and play,
So the tortoise won the race because
He just kept pegging away.

A little toil and a little rest
And a little more earned than spent
Are sure to bring to an honest breast
A blessing of glad content.
And so, though skies may frown or smile,
Be diligent day by day;
Reward shall greet you after a while
If you just keep pegging away.

—*Selected.***Come, Let Us Live With Our Children — No. 8****Make Religion Concrete**

ARTHUR W. SPAULDING

EVERY Christian parent wants his child to be a Christian, and essays to make some contribution toward his conversion. But what it is to be a Christian and what constitutes conversion are matters variously understood. To most persons religion in another is a perfume,—something gratefully recognized by the senses, but hard to define, harder still to compound. And so most parents, instead of seeking laboratory methods to make it, seek magic methods to conjure it. You and I many times have seen parents in tears upon witnessing the open profession of Christ on the part of their child. The tears are not to be condemned, for they are here the symbol of joy; but they are also the symbol of that helplessness, that unscientific appeal to fortune, to chance, to emotion instead of to reason, which characterizes altogether too many of our conversions. Lacrimose conversions are all too liable to be, like Reuben's character, "unstable as water." So long as we believe, so long as our youth are taught, that the most pronounced evidences of religion are speaking in meeting and eschewing novels, we shall find our young people at once babes and hopeless prigs.

Far be it from me to leave an impression of condemning the one or approving the other. I believe in open testimony for Christ, and I hate and fear the effect of fiction upon the minds and souls of our children. But I maintain that these (chance examples among the other evidences of religion) must not be sought as ends in themselves; they should come, if they come at all, from convictions and experiences of a deeper life. Testimonies for Christ should be, not a mere profession of loyalty, but a report, or at least an echo, of service rendered.

All this points to the great need of a clearer conception of what constitutes religion and of what operates to secure conversion. Sentimentalism in religion is a rotten stick, yet it is what many, if not most, Christian workers lean upon. And I charge that its opposite extreme, materialism, is induced chiefly by the revulsion of sensible but ill-informed natures against sentimentalism.

Fathers and mothers, if you would have your children steadfast Christians, acting upon principle, not upon emotion, you must live with them a life wholly permeated with the everlasting gospel. The transient evangelist can do nothing for your child without you; with you, there is little for him to do. Let us learn day by day what it is to make religion concrete. God waits to teach all of us, each in his own peculiar circumstances. In that learning there are certain points to be observed.

Be natural, not sanctimonious. A boy or a girl hates sanctimony. To their clear eyes it is hypocrisy. To "talk the truth" is often disastrous business for our neighbors and our children alike. It is things, not words, that attract the youth. Some fathers, some Sabbath-school superintendents, some preachers, have a special religious voice to use on occasion. The sermon, the Scripture reading, the "good talk," suffer from its intrusion. Some whine in a thin, high key; some roll forth their words in a sepulchral, orotund form; some chop their vowels into fine "ah's." Many indulge so much in the use of this special voice that it becomes habitual with them; so that one man unconsciously orders a grocery list in a pulpit voice, and another converses about the flowers of the field as if he had just come from witnessing the deluge. A person so afflicted is greatly hampered in getting close to a fifteen-year-old boy or girl.

Do not talk about the truth as if it were resting on Sinai's top. "The word is very nigh unto thee, in thy mouth, and

in thy heart." The fact is, if we ourselves are thinking about the gospel, are planning for it in every act of ours, are applying its principles in our every thought about others, it will shine out in our faces, and our words will reveal it. But if our thoughts are habitually low or frivolous or selfish, and we think of the truth only when it appears necessary or proper to do so, every effort we make to impress the truth upon our children will bear the marks of an artificial effort, and we shall be sure to be sanctimonious. For the sanctimonious voice and mien come from an effort to impress others with our unreal piety.

The man with concrete Christianity does not fill his speech with talk of money-getting. He is industrious and frugal, but his thought and his effort are given to the forwarding of the message. It is sham Christianity that excuses a love of money-getting by saying one can thus put more money into the cause. A great obstacle to the consecration of many young people is their desire, gained in the atmosphere of the home, "to get on in the world." The parents who with cheerful hearts are strict in the paying of tithe and all other obligations, and who are liberal toward their fellow men here and in foreign lands, but who restrict their own personal expenditures, are doing much to put practical Christianity into their children.

The absence of faultfinding and criticism, of either your own family or your neighbors, is a phase of Christianity that will do more to convert your boy and your girl than all the tears and prayers ever offered. Instead of holding up the town drunkard as an awful example to your son, enlist him in helping that drunkard's family. Instead of criticizing Mrs. Blank's feathers and furs (which your daughter may secretly admire, and may vary only in imitation), get Mrs. Blank interested in visiting and helping clothe some destitute children in your neighborhood. And take your own children out with you in Christian Help work.

Live a Christian life, and study daily how better to live it. Then talk with your children naturally, easily, and in a Christian way about whatever comes up. But do not act pious, nor talk in a sanctimonious voice. If, like a Christian, you grant to your children a much-desired holiday and participate with them in it, you will find much less trouble about requiring attendance at church. Only the one who habitually lives both with his children and with Christ knows what splendid, perfectly natural opportunities are all the while presenting themselves to inculcate the truth. Stand close to your boy in the work and sports of his life, and you will find it easy to lead him to be a Christian.

All that a Christian sees has some relation to his Saviour and his kingdom. The fair green earth in the spring-time is an earnest of the resurrection, the harvest is the glad day of the Lord's coming, the singing birds are an example of cheerfulness in the midst of danger

and persecution, the flowers in their simple beauty are the promise of God's care, the sunset splendors make the opening portals of the New Jerusalem. Keep seeing and sensing these things; and though you may not always be saying them, you can not avoid always in some way conveying their impressions. The boy and the girl brought up in such an atmosphere know religion, not as an exotic, easily blasted by winds of criticism and failure, but as a vigorous, practical plant, adapted to all the conditions it finds. That is robust Christianity.



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

A SISTER who asked us to pray that her husband, who was far from God, might attend camp-meeting, writes that he was regularly present at the evening services, and on Sabbath stopped his work, and they attended the meeting as a family.

Several weeks ago prayer was requested for the healing of a little girl whose parents were not believers in this truth. A sister who has been interesting herself in the case sends word that the child has been making an excellent recovery since October 10, the day the request was published, and is gaining in health and strength. The parents, who were formerly very prejudiced, are now interested in the truth.

"When the prayer service for the sick was published in the REVIEW about ten years ago," writes a brother from Colorado, "one of my sisters was stricken with tuberculosis. She knew there was no earthly help for this malady, and yet feared to die. One day while talking with her, I asked if she would not like to have me send in her name as a subject for prayer. To this she readily assented. I asked the Prayer Band to plead that she might be healed if it was God's will, and if not, that she might be given the courage to meet death fearlessly. I only wish you might have seen the change from a timid, shrinking girl, to a brave, fearless woman, in the few weeks she was spared to us. She fell asleep in the hope of a part in the first resurrection."

Requests for Prayer

143. A mother who has prayed many years for the conversion of her four daughters, their husbands and children, asks that we join her in pleading with God for the granting of this petition.

144. Prayer is requested for the healing of a brother in Minnesota who is afflicted with cancer.

145. "Please remember my husband at the noon-hour prayer service. He is unconverted, but favorable to the truth. Also pray that if it is God's will, I may be restored to health," writes a sister from Mississippi.

146. A pathetic request comes from Missouri. A mother desires our united

prayers that she may have courage to accept Christ as her personal Saviour. Her son, sixteen years of age, is an earnest Christian and desires to prepare himself for the ministry. His influence has led her to long for an experience in the things of God.

147. From New York a burdened sister writes asking prayer for the conversion of her daughter and family, two brothers, a sister, and an aged mother. The daughter and her little boy are in poor health, and she desires their healing if it is the Father's will. Let us also remember this sister's husband, who is having a hard struggle in giving up the use of tobacco.

148. A friend in New Jersey requests that prayer be offered for the conversion of her five sisters and one brother who are out of the ark of safety. Some of them have known and loved the truth, but worldly influences have drawn them away. She also asks that we pray for the healing of a sister-in-law who has been a constant sufferer for eight years.

149. An anxious mother sends this word from South Dakota: "I request the prayers of God's people for my boy. He seems to have lost all interest in the truth. A sister also asks prayer for her son and for a lady friend."

150. From Texas a sister sends the request that we pray for her husband, whose left eye was so seriously injured some weeks ago that the doctors fear he will lose his sight. The shock of the injury has weakened him physically. Let us pray for his complete restoration if it is God's will.

151. One of our sisters in Georgia asks prayer for the conversion of her brothers, and for herself that she may be healed.

152. A sister residing in Washington, who has suffered from poor health for twenty-seven years, requests the united prayers of this people for healing. Medical help seems to afford her no relief. She also asks prayer for the conversion of her husband and brothers.

153. A California sister requests prayer for the healing and conversion of a friend, eighty years of age, who knows and believes the truth, but has not yet taken his stand for God and the right.

154. From Costa Rica a brother writes asking that we pray for the healing of the wife of one of our workers there. The brother himself is experiencing some trying financial difficulties. Let us remember him also as we bow before the throne of grace.



"MORE holiness give me,
More sweetness within,
More patience in suffering,
More sorrow for sin.
More faith in my Saviour,
More sense of his care;
More joy in his service,
More purpose in prayer."



THOSE who seem to escape from discipline are not to be envied; they have farther to go.—A. C. Benson.



Autumn Leaves

PEARL WAGGONER

BEAUTIFUL, beautiful autumn leaves,
Coming so merrily down,
Wist ye not that the woodland grieves,
Losing its beauteous gown?

Like as the children from school set free
Gambol with laughter and shout,
So do ye dance in your blithesome glee,
Rollicking madly about.

Beautiful leaves of the autumn-time,
Scattered so wide-cast and free,
Filling the earth with a glory sublime,
Still our example be;

For ye remind us that far and near,
Thickly as leaves, forsooth,
We should be scattering words of cheer,
Messages of the truth,

Till, like it now with your glow is aflame,
Leaves of the autumn-time,
Earth shall be filled with the Saviour's
name,
Hearing this message sublime.

Beautiful, wonderful leaves so bright,
Tinted with red and with gold,
Beautiful lessons are brought to light
By your anthem so sweet, so bold.
Hinsdale, Ill.

Annual Chesapeake Conference and Canvassers' Institute

THE thirteenth annual session of the Chesapeake Conference was held in Walbrook Hall, Baltimore, Md., Oct. 10-17, 1912. Seventy-nine delegates responded to the first roll-call, thus denoting that each church had one or more representatives present. In addition to these, there was of course a large attendance of those who were not delegates. A spirit of harmony prevailed throughout the meeting. All felt that the Lord directed in the selection of the place for the meeting. The weather was all that could be desired.

Previous to the holding of the conference proper, a canvassers' institute was held October 7-10. Elder I. G. Bigelow and F. E. Hankins had these meetings in charge. Fifteen canvassers attended this institute. The time of this meeting was very profitably spent, and the canvassers left for their fields of labor full of courage. A meeting was set apart for the purpose of hearing the canvassers relate their experiences, which was edifying and was greatly enjoyed by the delegates and other members present.

On October 6, Elder F. C. Gilbert of South Lancaster, Mass., came to Baltimore and conducted meetings for three successive evenings. From the standpoint of a converted Hebrew, he explained the Jewish customs and traditions, and gave the real meaning of many

of the rites and ceremonies in connection with the Passover, which made the sacrifice of Christ much more real to those who had the privilege of listening to his discourses. He also conducted a series of helpful morning studies before the canvassing class, on "How to Read the Bible."

The annual report of the president, Elder R. T. Baer, gave marked evidences of prosperity and divine blessing upon the work the past year. A gain of eighty in membership was reported.

The treasurer's report showed excellent gains. The increase in the tithe for 1911 over the year 1910 was \$1,382.38. There was a gain also in the general trust fund receipts. For the first eight months of 1911 the tithe receipts were \$4,596.33. For the corresponding eight months of this year the tithe was \$6,310.58, a gain of \$1,714.25, with a gain likewise in the general trust funds.

But while there has been a financial increase in the conference, there has also been a corresponding increase in the urgent calls from the various parts of the field for laborers. This is as it should be. Nothing runs of itself. The answer to these calls came when several new Bible workers were enlisted to enter the field. Mrs. F. W. Paap was called to labor in Baltimore, Md., Brother H. W. Peden being released to take up the work in Hagerstown. Also Miss Emma S. Newcomer, who for several years has efficiently filled the position of secretary and treasurer of the conference, was released to engage in Bible work in Wilmington, Del. Special calls were made for two ordained ministers, one for the east shore of Maryland and one for the city of Cumberland. The needs are so great and the calls so imperative that men must immediately be supplied for these fields.

The same set of officers was elected to continue their duties for the ensuing year with the exception, as noted before, of the release of Miss Newcomer, her place being filled by Brother W. T. Durst. The following-named persons were elected to compose the executive committee: R. T. Baer, R. H. Martin, F. W. Paap, T. L. Thruenler, and G. R. Apsley.

Several important resolutions were passed, which received earnest and serious discussion. Possibly none was more important locally than the project to build a church valued at about ten thousand dollars, in the northwestern section of Baltimore. A splendid lot has been secured in the very heart of an excellent residential section surrounded by business houses and business offices of good character. Many of the business and professional men of the community, as well as the friends and sympathizers of the church, have manifested a great interest in this project.

The preaching services in the evening

were largely attended, the seating capacity at times being taxed to its utmost. There is without question a deep interest on the part of the people in that community in the truths of the prophetic portion of the divine Book. The outlook for the work in the Chesapeake Conference and in the city of Baltimore is most excellent. I was pleased to be at this meeting and note the spirit and progress of the work. From time to time, there were also present Elders A. G. Daniells and W. A. Spicer and Prof. W. W. Prescott, of the General Conference, as well as Elder R. T. Dowsett, of the Columbia Union. These all rendered excellent help, which was greatly appreciated.

B. G. WILKINSON.

King William's Town, South Africa

It has been ten weeks since I returned to King William's Town, to follow up the work where we had our tent-meeting last season. Brethren Moko and Burton had left two colored women keeping the Sabbath, and I had promised to look after them and get them better established in the truth. The first Sabbath they were the only ones present. I told them that if they expected me to have meetings with them, they must have their children present, and also invite in their friends and neighbors. The next Sabbath there were fourteen out, and I organized a Sabbath-school, and held a meeting with them. As the result of this work, five other women are keeping the Sabbath.

The calls for Bible readings in private homes among Europeans have been more than I could possibly fill. I have been giving nineteen Bible readings a week lately, besides holding two meetings. We hold a Sabbath-school and meeting for the Europeans on Sabbath afternoon. This school numbers but eleven.

One woman who was a Catholic has recently begun keeping the Sabbath, and is teaching the Bible truths to her children. She has much persecution in her own home. Two Dutch women who had given up the Sabbath have been reclaimed recently.

MRS. E. R. WILLIAMS.

Graysville, Tenn.

DURING the week October 19-26, there was conducted a revival for the Graysville church and the Southern Training-school, by Elder W. H. Branson, which was probably the most successful revival in the history of the work here. From the first, it was evident that great blessings were in store for us. Throughout, the meeting was characterized by deliberateness and earnestness, and at no time was there any excitement or affectation. God's gracious Spirit directed and governed from first to last. The one purpose was that lives should be wholly surrendered to God. This touched the Christian and the unconverted alike. It was refreshing to see so general and hearty a response. In our school family there were thirteen conversions. Many more were reclaimed who had backslidden, besides a reconsecration on the part of all Christian students for some definite place of usefulness in God's work.

In this reconsecration for more acceptable service the teachers heartily joined. By deep repentance and earnest confessions God was glorified, and new hopes and purposes were born in our lives.

The church shared equally in these blessings of the week. As is usual when an entire consecration to God, a definite dedication to his service, is the standard, the struggle on the part of some was hard; but very nearly all finally reconsecrated themselves and claimed victory and deliverance.

On the last afternoon of the revival effort nineteen were baptized, including six who were rebaptized. The last meeting on Saturday night, by letter and on profession of faith, twenty-nine united with the church at Graysville. On the following Monday night, after a very earnest sermon by Elder C. B. Stephenson, in which he admonished all to stand fast in the liberty gained, eleven others joined, subject to letter. The Graysville church rejoices in her new members, and desires to be a blessing to them as well as to have them be a blessing to her.

The future prospect for the school and church is bright indeed. Deep gratitude is expressed by all, students and local patrons alike, for the spirit which thus far has characterized the school.

H. S. MILLER.

Graduation Exercises of the Caterham Sanitarium

THE sixth class of trained nurses was graduated from the Caterham Sanitarium last July. A large number of guests and friends of the institution and the nurses gathered in the gymnasium at half past six o'clock, and partook of a bountiful supper given in honor of the graduating class. After singing the graduation hymn, "I'll Go Where You Want Me to Go," prayer was offered by Elder S. G. Haughey.

After some brief but none the less interesting and instructive remarks by Brother W. C. Sisley, chairman of the meeting, Dr. C. H. Hayton, superintendent of the Stanborough Park Sanitarium, Watford, gave the graduating address. Dr. Hayton held up to the audience the example of Christ, the Great Physician and model Medical Missionary. He related several incidents in the life of Christ showing that the Master went about doing good, healing the sick, comforting the sorrowing, and speaking words of good cheer and hope. He went about his Father's business. The doctor told the graduates that the Lord uses human instruments to-day, and that we all have certain responsibilities, and these responsibilities increase in proportion to the educational advantages and the training that one receives. He said that they would have ample opportunities; for sickness, suffering, and disease abound in the world, and sadness and sorrow are found on every hand. He expressed the hope that they would be faithful and true to their high calling, and would be the means of relieving much suffering and accomplishing great good for the kingdom of God.

Before presenting the diplomas, Dr. A. B. Olsen gave a very brief address dealing with some of the qualities of the successful nurse. He dwelt particularly upon the importance of quietness, the quiet walk, quiet movements, quiet

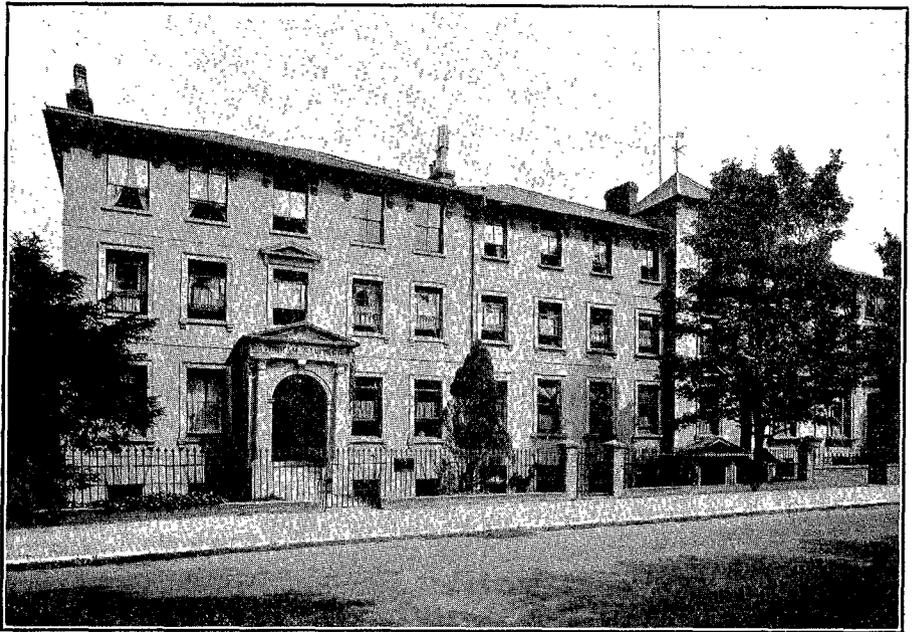
speaking, and the quiet but none the less skilful management and handling of the patient. He said that many nurses give little heed to one of the most important of all qualities, quietness and silence. Some nurses have a good deal to say to their patients about previous experiences with other patients, and gossip of various kinds, and this was deprecated. He then extended a hearty welcome to each member of the graduating class on joining the medical missionary ranks, and presented nurses' diplomas to the following graduates: Miss Mabel R. Barras, Mr. David E. Delhove, Miss May Gibbs, and Miss Cordelia F. Harris. After a pianoforte solo by Mrs. Leechman, the benediction was pronounced by Elder W. T. Bartlett.

The new graduates have had no difficulty in obtaining work. Indeed, there is a dearth of trained nurses in the United Kingdom to-day, and we are not in a position to meet all the calls that come

in this State. Provided, however, that the manufacture, and sale, and keeping for sale of such liquors for medicinal, pharmaceutical, mechanical, sacramental, and scientific purposes may be permitted under such regulations as the legislature may prescribe."

The liquor people are endeavoring to make the taxpayers understand that all taxpayers who possess \$10,000 worth of property or more will have to pay a tax of \$6.50 on each \$10,000 worth of property if prohibition goes into effect. Of course they do not say anything about how much taxpayers have to pay for prisons, policemen, courts, hospitals, and asylums. It is true that some State revenues arising from the licensing of liquor will be cut off, but many expenses of taking care of the product of the licensed saloon will also be cut off, and the saving will likely take care of the loss of revenue.

This is but a sample of the active and



THE CATERHAM SANITARIUM

to us. There is an urgent call for a young man to go to South Africa to assist in the sanitarium work there, and we hope that one of our graduates will be able to accept this call.

A. B. OLSEN, M. D.

Our Participation in the Temperance Crisis in West Virginia

THERE is at the present time before the people of West Virginia the question of an amendment to the constitution looking toward the establishment of State-wide prohibition. Section 46 of Article 6 of the constitution of West Virginia provides that laws may be passed regulating or prohibiting the sale of intoxicating liquors within the limits of the State. In harmony with this provision, the last legislature submitted to the voters of the State for ratification or rejection an amendment striking out this section, and inserting in lieu thereof the following: "On and after the first day of July, One Thousand Nine Hundred and Fourteen, the manufacture, sale, and keeping for sale of malt, vinous or spirituous liquors, wine, ale, porter, beer, or any intoxicating drink, mixture or preparation of like nature, except as hereinafter provided, are hereby prohibited

insinuating work that is being done by those who are financially interested in the manufacture and sale of intoxicating liquors. On the other hand, those who desire to have clean and virtuous neighborhoods have organized themselves together for the purpose of persuading the people to vote for the adoption of this amendment. Elder F. H. Robbins, president of the West Virginia Conference, has been chosen as a member of a committee which will work for that purpose.

Naturally, the Columbia Union and the West Virginia Conferences desired to have a part in this important campaign. In counsel with the General Conference brethren, it was decided that the Columbia Union Conference contribute cash to pay for papers and the time and expense of a special lecturer to visit the State, and push forward the circulation of the *Temperance Instructor*. In addition, the General Conference generously donated for this special work, while the little conference of West Virginia gave liberally. The publishers also joined in this campaign. To begin the work 20,000 copies of the special number of the *Youth's Instructor* were purchased. About 30,000 in all were finally circulated. Elder Robbins writes that he thinks this paper will help greatly in

breaking down prejudices and in opening many places for the further presentation of the truth.

It is impossible at this writing to report the full results of the campaign. We trust, however, that the united co-operation of all will be successful in bringing to pass State-wide prohibition, and in opening up hearts for the favorable presentation of the blessed truths of the third angel's message.

B. G. WILKINSON.

Among the Mountaineers of Virginia

It was arranged that the closing exercises of our twenty-day institute at Lucas Hollow, near Stanley, should come on the fourth of July, with the hope that some seeds of truth regarding religious liberty might be sown in the hearts of those attending. Never, since the settlement of the Hollow, had there been a celebration, and the children did not know the difference between the

The ten-day institute was held in a little log schoolhouse. At its close, the children were able to answer one hundred Bible questions and one hundred fifty on geography. Aside from this, they had been drilled in spelling and grammar. We closed by giving an illustrated lecture, and the audience seemed highly pleased as the pictures—Bible scenes, and views from Europe and our own country—were thrown upon the screen. They expressed their appreciation of our efforts, and said it was the first time any one giving free instruction and entertainment had ever visited their mountain. We told them that if they would only love and serve our dear Saviour, we should feel amply repaid for all our efforts. This is truly a blessed and inspiring work.

MRS. MATTIE HAMILTON WELCH.

Visiting Old Friends

ON the evening of September 13, my wife and I received a telegram calling us



SCHOOL PICNIC AT RILEYVILLE, VA.

Fourth and any other day. Many of the people had never seen an American flag until ours was hung over the door of the old log schoolhouse.

These mountaineers are a liberty-loving people, and our program seemed to be much appreciated. Several young persons from the Stanley church came up to assist us; and as patriotic songs were sung, and the Declaration of Independence was read, the audience cheered again and again. The children readily responded to the questions asked them, in an oral test, on different subjects which we had studied together. As some of the leading events in the history of our country were given, the people seemed to grasp the idea that this is a great nation, and that our religious liberty must be carefully preserved.

Later in the summer I went by invitation to Mountain View District, near Rileyville. A number of persons have recently accepted the truth there, and they were anxious to learn the principles of healthful living. It was a pleasure to conduct cooking classes, and at our "last day" picnic dinner no chicken, pork, nor beef was served. The meal was pronounced a complete success.

to Claude, Tex. Our daughter, who was visiting there, had met with a serious accident. While this sad experience called us from home, we had some pleasant visits on our way back to Pennsylvania.

I saw once more the old homestead in Jasper County, Missouri, where father settled forty years ago. I had the privilege of preaching in the school district where in 1874 I first heard this truth. We also visited friends in Nevada, Mo., and met a number of persons who accepted the truth through my efforts during the early years of my ministry. They are still rejoicing in "the blessed hope." While there, I held two services in the First-day Adventist church where I was converted to God.

What a glorious message we have! May the Lord soon come in mighty power, and the saints be gathered home, is my prayer.

J. W. WATT.

BROTHER H. DIRKSEN, of Persia, writes that he has had the privilege of speaking several times in a Jewish synagogue in Urumiah, and has received invitations to speak in others.

The W. C. T. U. Convention

THE thirty-ninth annual convention of the National Woman's Christian Temperance Union was held in the White Temple, Portland, Oregon, Oct. 19-25, 1912. This was in many respects an intensely interesting gathering. There were not only a large number of the leading women of the United States present, but a number from other nations.

The forenoons were given up to conference work, devoted to studying the different departments of the union. Under this were such subjects as temperance and labor, medical temperance, franchises, evangelistic work, the Bible in the public schools, Christian citizenship, scientific temperance instruction. The afternoons were devoted to assembly work.

The woman who had charge of "the Bible in the Public Schools" department was not in attendance at the convention, yet its consideration resulted in a very spirited discussion. A number did not favor having the entire Bible used, but wanted a book that contained extracts collated from the Scriptures. One woman asked if the children were to listen to a reading of the Scriptures, and comments by Jews, Catholics, and infidels? This question seemed to be rather pertinent. The opinion prevailed, however, that the whole Bible should be used, and that a strong effort should be made to have it placed in the public schools. The statement was made that since the Bible had been excluded from the schools, crime had increased many fold.

Considerable time was spent in considering woman suffrage. The opinion seemed to prevail that if the women were allowed to vote, most of the ills of mankind would be remedied. One afternoon was devoted entirely to the suffrage question.

Quite a stir was made in the convention when the news spread that a circular against woman suffrage, written by Rev. Clarence True Wilson, was being circulated through the audience. So tense was the feeling against Dr. Wilson for his views on this question that a memorial of censure against him was adopted by the convention. This was to be submitted to the board of bishops, soon to meet. Dr. Wilson's article is simply a statement of his reasons for not favoring woman suffrage, and statistics from equal suffrage States proving, as he thought, that the woman's vote would not help the cause of temperance. Viewed from the standpoint of an interested spectator, it would seem that while it was not courtesy for the opponents of equal suffrage to circulate their literature through the convention, there was danger of the W. C. T. U. members manifesting an intolerant spirit toward one who dared disagree with them. Again, from the standpoint of a student of prophecy, one is led to wonder what spirit will be manifested toward those who differ with them on the Sunday question or any other measure which they might consider a reform. It was freely stated from the rostrum time and again that Dr. Wilson's attitude on this question placed him in the company of gamblers, brewers, and reprehensible characters in general.

The same officers were chosen for the year to come as officiated the past year.

It was an interesting gathering of noble, talented women, many of whom feel deeply over the awful scourge of intemperance and crime that is desolating the world. We could but pray that God would bless their efforts to stay the monster drink, and that he would keep them from forgetting the great mission for which their union was born, and prevent the enemy from causing their efforts to be swallowed up in any secondary or side issue. It was also the prayer of the writer that many of them might be brought to the light of God's great message for this generation, which message not only contains the true light on temperance, but every good word and work.

W. F. MARTIN.

A Decrease in Illiterates

THE total number of illiterates in the United States in 1910 was 5,516,693, or 7.7 per cent as against 10.7 per cent in 1900. The white illiterates were 3,184,954, or 5 per cent as against 6.2 per cent in 1900. The Negro illiterates were 2,228,087, or 30.4 per cent as against 44.5 per cent in 1900.

In 1910, white illiterates in the Southern States numbered 1,410,406, or 7.1 per cent as compared with 11.7 per cent in 1900.

In 1910, Negro illiterates in the Southern States numbered 2,133,961, or 33.3 per cent as compared with 48 per cent in 1900.

The per cent of illiteracy in 1900 and 1910 for the Southern States is as follows:—

	PER CENT 1900	PER CENT 1910
Louisiana	61.1	48.4
Alabama	57.4	40.1
South Carolina	52.8	38.7
Georgia	52.4	36.5
Mississippi	49.1	35.6
North Carolina	47.6	31.9
Virginia	44.6	30.0
Arkansas	43.0	26.4
Tennessee	41.6	27.3
Kentucky	40.1	27.6
Florida	38.4	25.5
Delaware	38.1	25.5
Texas	38.2	24.6
Oklahoma	37.0	17.7
Maryland	35.1	23.4
District of Columbia..	24.3	13.5

In 1900 there were four States—Louisiana, Alabama, South Carolina, and Georgia—with an illiteracy of over 50 per cent. In 1910 only one State, Louisiana, with 48.2 per cent, remained above 40 per cent.

The last census figures show that Negro illiteracy has decreased as follows:—

1870	79.9 per cent
1880	70.0 " "
1890	57.1 " "
1900	44.5 " "
1910	30.4 " "

The per cent of illiteracy in the States that have put forth the least effort to educate the Negro children is as follows:—

Louisiana	48.4 per cent
Alabama	40.1 " "
South Carolina	38.7 " "
Georgia	36.5 " "
Mississippi	35.6 " "

Texas, on the other hand, shows 24.6 per cent of illiteracy, and the District of Columbia 13.5 per cent.

A. J. HAYSMER.

Press Work in the Southeastern Union

As an encouragement to others to write for the press, and as a testimony of God's opening providences in the newspaper work, it is a pleasure to recount the experiences of the recent camp-meeting season in the Southeastern Union Conference.

The first camp-meeting in this union was held July 25 to August 4, by the Georgia Conference, at Barnesville, Ga. Before this meeting convened, there were prepared about one thousand copies of an article containing announcements of all the camp-meetings in the union, mentioning the names and positions of the laborers who would be present and telling where they came from, giving the name of the denomination holding the meeting and stating considerable of what it believed, calling attention to the different departments of work to be represented and to their growth, etc. These copies were prepared at union conference headquarters, and arrangements made so that they would be sent out to the papers about one week before the camp-meetings in the different States.

Through the Newspaper Annual the names and addresses of all the daily and weekly papers in the union conference were obtained, and envelopes were addressed to them, in each of which an announcement of the camp-meetings was enclosed. Before the Georgia meeting, about 275 of these were mailed, reaching every paper in the State. We had the pleasure of seeing many papers that had used the entire article, and heard of many that we were unable to obtain. I think all the daily papers of the State, about twenty-eight, used the announcement. It contained about a column and a half of matter.

This same plan was followed with every other camp-meeting in the union, with excellent success. About a week before each meeting, announcements covering that particular meeting were sent to all the papers in the State, and a great number were published. From this one article alone, hundreds of thousands of people in this union have had opportunity to acquaint themselves with the two great principles of the message,—the keeping of the commandments of God, and the second coming of Christ. We feel grateful to God for the success he has given in this work.

From the Georgia meeting daily reports were furnished to the Macon *Telegraph* and the *News*; to the two papers of Savannah, the *Press* and *News*; to three papers in Atlanta, the *Georgian*, the *Constitution*, and the *Journal*; to the *Cordele Rambler*, the *Griffin News* and the *Sun*, and one or two others. Many of these were used, some in full, others only in part.

From Columbia, S. C., daily reports were sent to the two papers of Charleston, the *Post* and the *News*; the two papers of Spartanburg, the *Herald* and the *Journal*; and the two papers of Columbia, the *State* and *Record*. All these reports, as far as we could ascertain, were published; and as these papers cover practically the entire State of South Carolina, the people of that State probably know more about Seventh-day Adventists to-day than ever before, and more of the message they are bearing to the world.

The North Carolina meeting was held in Gastonia. Mails were such as to make it impossible to connect with any papers except the two in Charlotte, the *Observer* and the *News*. These were sent daily reports, which were published. It is to be hoped that our work with the newspapers will grow to such importance that it will be considered when the location of the camp-meeting is being discussed, and that the meeting will not be located in some inaccessible place.

The Cumberland camp-meeting was held in Sweetwater, Tenn., August 22 to September 1. Previous announcements were sent out, and many were published. Daily reports were furnished from the camp-meeting to the two papers in Knoxville, the *Journal* and the *Sentinel*; to two papers in Chattanooga, the *Times* and the *News*; and to two papers in Johnson City, the *Staff* and the *Comet*. I think everything that was sent out was published, including a long summary of the report of the statistical secretary of the General Conference for 1911.

Two preceding announcements were sent out before the Florida meeting, which was held at Ocala, October 3-14, and were published. During the meeting daily reports, with some photographs, were sent to the two papers in Tampa, the *Tribune* and the *News*; to two papers in Jacksonville, the *Times-Union* and *Metropolis*; and to the local daily, the *Ocala Banner*. All these were published and read all over Florida.

During the effort held by the writer in Atlanta, daily reports of the sermons were sent out to all the papers of the State of Georgia, many of which printed parts of them. That this work has its effect may be seen from the fact that a number of letters were received from those who read these reports in different parts of the State, from others in other States, one from as far away as Calais, Maine, making further inquiries concerning the truth.

In the effort I am holding in Ocala, Fla., the *Banner* has received daily reports of the sermons preached, and has published them in its daily issue, and in its weekly issue it reprinted every report during the entire week, making almost a solid page of sermons every week. These papers circulate throughout all this section of Florida.

So prominently have Seventh-day Adventists been kept before the people of Florida that at least one paper has been led to comment upon this fact editorially. While its comments were not very friendly, it does bear witness to the wisdom of the Press Bureau work.

CARLYLE B. HAYNES.

Field Notes

At the close of a series of meetings at Friend, Wasco Co., Oregon, five persons united with the church at that place.

Six persons have accepted the truth through the efforts of Elder A. F. French. They will unite with the church at Marceline, Mo.

ELDER W. F. SCHWARTS writes of the organization of a Sabbath-school of forty-two members in Dubois, Pa., and the baptism of twelve new believers at Johnstown.

State and Church

Reports, Notes, and Comments Pertaining to the Current History of Religious Freedom, and the Campaign "to Make America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

As a Catholic Sees It

A CURRENT view of Protestantism from the Roman Catholic standpoint is expressed in these words: "It is plain to all that Protestantism in the United States has fallen to pieces; but what is more astounding, the ministers look complacently out upon the ruins. . . . There never was much religion in Protestantism, but hatred of Catholicity stood these deluded people in stead of supernatural faith. It gave a *raison d'etre* for their existence, and an objective for their activities. But even hatred of Catholicity is dead, and nothing now remains but the somber duty of burying the dead."

Using the same plainness of speech, we express it as our well-grounded conviction that Roman Catholicism is ancient paganism refined and adapted to modern times, that it has lost all claim to be regarded as a Christian system, and that it is the apostasy of Protestantism which renders it possible to make such serious charges against much which now passes for Christianity.

The situation demands a protest against both the Roman and the Protestant apostasy, and a return to the original truths and practises of the apostolic church.

A Threatening Danger

STATING in an introductory paragraph that "the Seventh-day Adventists are the staunch advocates of an absolute divorcement between church and state," Tobias Schanfarber presents in the *Chicago Israelite* of November 9, an abstract of a recent address by Elder K. C. Russell in that city, which we reprint:—

"Let governmental recognition of religion once be established in this country and there will always be religious organizations ready to take advantage of it and turn the power and influence of government to their own ends. While statesmen have been absorbed with other problems, the enemy of the principle of the American idea of civil government has been sowing the tares of the union of church and state, which is destined to yield an awful harvest of religious intolerance and persecution.

"The leading organization which is proposing this wicked principle is known as the National Reform Association, and has its headquarters at Pittsburgh. Its purposes are crystallized in Article II of its constitution, which says, in part: 'To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of this land.'

"Such a declaration will by no means make all the people in the nation relig-

ious. It will produce faith in no one; nor will it increase by a single individual the number of Christians in the nation; nor will it give any guaranty or assurance that the rights and liberties of the people under it will be respected. Rather may it be taken for a signal of oppression."

The following comment is made upon the position taken by Elder Russell:—

"Mr. Russell has certainly a correct conception as to what would be the ultimate outcome were the hopes of the National Reform Association realized. They would hurt and not help the growth and development of the nation. One of the elements that has helped this nation forward has always been the complete separation of church and state. No unholy hand should seek to form an alliance between them, and thus subvert the spirit of the Constitution and nullify much of that for which the fathers of this country fought and wrought."

Resolutions Adopted

THE religious liberty work was considered at the recent annual session of the Massachusetts Conference, and action was taken as follows:—

"Whereas, We believe the teachings of the Roman Catholic Church and the Federated Churches of North America and their allied interdenominational organizations, relative to the relations that should exist between religion and the state, are subversive of the fundamental principles of the gospel; therefore,—

"Resolved, (1) That it is our urgent duty and Christian privilege to present in such contrast the teachings of the gospel with those of these churches and organizations that the danger may be apparent, and that all men may be admonished to sustain the right and turn to God with all their hearts; and,—

"That we request our laborers to carefully note the current events wherein these principles are involved, and be prepared to make use of the printed page, the public rostrum, the public press, and such other agencies as may be available; and,—

"(3) In order that our laborers may receive assistance, and their effectual cooperation be assured, the conference religious liberty secretary shall devote whatever time is necessary, directly, to coordinating, studying, and leading out in this work in the Massachusetts Conference; and,—

"(4) That we advise the liberal use of the magazines *Liberty* and *Protestant*, both by our magazine workers and by the members of our churches; and,—

"(5) That we concur with the recommendation of the last General Conference Council relative to placing 'American State Papers' in public libraries and in the hands of State officials, legislators, attorneys, and public men; and,—

"(6) That our conference religious liberty secretary may be kept informed relative to all matters of interest to his department, we approve an arrangement whereby each portion of our conference territory shall be assigned to some individual who will be responsible to watch the public press and report all items of importance involving the principles of religious liberty."

The brethren of the Chesapeake Conference in their recent annual session at Baltimore did not overlook the present

situation and the action demanded by it. Among other resolutions, these were adopted:—

"Resolved, That we recognize in the present aggressiveness of the Roman Catholic Church and in her persistent efforts to use the government to gain her ends, a call to emphasize, with even greater earnestness than in the past, the great principles of religious liberty upon which this government is founded, and the entire separation of the church and the state.

"Resolved, That we recommend and encourage a large circulation of the *Protestant Magazine* as one of the best means of placing before the people the true principles of Protestantism and a return to the original truth of the gospel."

At a meeting of the Ohio Conference Committee, held October 29 and 30, this recommendation was adopted:—

"Owing to the rapid advancement of the Papacy and its influence in governmental affairs, and recognizing the need of having these encroachments brought to the attention of the Protestants of our State,—

"We recommend that all the workers in this conference make an effort to place the *Protestant Magazine* in the hands of the ministers of all Protestant churches."

Notes

FOR a full report of the Eleventh Annual Convention of the American Federation of Catholic Societies, recently held in Louisville, Ky., also of Rome's efforts to suppress free press in America, see Mr. Snow's article in the current *Liberty* magazine. Twenty copies will cost you only \$1. Read and scatter among your Protestant friends who are asleep in this time of great crisis threatening our liberties.

MANY honest Christians believe that it is God's will to establish his kingdom by means of human laws. For a clear exposition of Bible teaching on this point, read the article "Establishing the Kingdom by Law," by Elder G. B. Thompson, in the "Catholic Federation" number of *Liberty* magazine. Send 50 cents for 10 copies to hand to your National Reform friends. Single copy, 10 cents.

THE purpose of Rome is clear. It intends to get possession of the United States government, and it does not seem to have very much farther to go. For bold ecclesiastical purposes, and for brazen effrontery in carrying out such a program, the Roman Church is the greatest single danger that threatens this country. How long will Protestants lie supine and confident?—*The Religious Telescope*, Aug. 14, 1912.

At the dedication of the Roman Catholic cathedral at Wichita, Kans., September 19, "the governor and his staff, the mayor and the city officials, had seats next to the clergy." It is by such an exhibition as this, persistently repeated, that the Roman hierarchy is educating the American people to accept the Roman Catholic principle of the union of the church and the state. And this far-seeing method of procedure is having its effect.

News and Miscellany

Notes and clippings from the daily
and weekly press

— Ford's theater, the building in which President Lincoln was shot and which now houses many of the records of the adjutant-general of the army, virtually has been condemned by President Taft's economy and efficiency commission. The building is considered by the commission to be insanitary and unsafe.

— A diamond weighing 1,649 carats has been discovered in the Premier mines, near Johannesburg, British South Africa. This is now the largest diamond in the world. The famous Cullinan diamond, which was found in the same mine in 1905, weighed 3,024 carats, but it was cut into eleven separate stones.

— Dr. Victor C. Vaughn, of the University of Michigan, advocates vaccination against tuberculosis. He says he has had success in vaccinating the unaffected members of a household when one or two have consumption. He used the non-poisonous residue of the tubercle bacillus, and urges that it be generally employed.

— Porto Rico is to have a free port, and will thus evade the United States customs laws which make all foreign goods landed in United States territory dutiable, or requires the depositing of a bond equal to the amount of the duty. This is the announcement of Vice-Governor Carrol. The port will be opened for the accommodation of the European, American, and Panama Canal trade.

— Ten million dollars will be appropriated Jan. 1, 1913, by the associated interests controlling the Bell telephone system, the Western Union Telegraph Company, and the Western Electric Company, as a permanent pension fund for their 175,000 employees. Sick benefits and life-insurance will be a feature of the pension system. Annual appropriations from the treasuries of the allied companies will keep the fund up to \$10,000,000.

— John D. Rockefeller is having an extensive telephone system installed in his new million-dollar residence, at Pocantico Hills, N. Y., and when it is ready for operation he will be his own operator. The system is intercommunicating, and will have 33 extensions. It was especially designed for Mr. Rockefeller, and there is not another one like it. By pressing a button, he may call any room from any other room in the house, and the conversation can not be overheard by any one else, because when he talks he is automatically cut off from other stations.

— An artificial milk, manufactured from vegetables, which is said to contain all the elements of the best cow's milk, and can be used for the same purposes, was shown recently to a gathering of scientists in London. The discovery was the work of three Germans, who spent three years in perfecting it. The process of manufacture is simple, and always produces the same result. It is not touched by hand, nor exposed to atmospheric influence until it is poured into bottles for delivery. The principal vegetable used in the manufacture of the milk is the Seya bean.

— The Nobel prize for medicine this year comes to this country, having been awarded to Dr. Alexis Carrel, of New York City. Dr. Carrel has been in this country only since 1905. He is a Frenchman, a graduate of the University of Lyons. Before that time his work as an original investigator was widely known, and yet he is now only thirty-nine years old. His greatest achievements are in the suture of blood-vessels and the transplantation of organs.

— Two aviators, Lieutenant-Commodore Mustin, of the United States Navy, and Mr. Reid, had a most unusual experience. They left Cape May for the Philadelphia (Pa.) navy-yard and were flying one hundred feet above the ground. Their engine exploded, all four cylinders blowing out together. The hydroaeroplane fell into the Maurice River, going down so slowly they were not hurt. The pontoons kept them afloat, and they drifted around for fifteen hours before they were rescued.

— The English papers continue to give accounts of the funeral of General Booth. Such funerals for religious leaders have been seen in London only twice before, and they were the funerals of David Livingstone and Charles H. Spurgeon. In these three cases not only was the outpouring of the people by the tens of thousands, but the universal grief was wonderful. At Booth's grave, when his daughter could not sing the song she sang to him when dying, she asked the great throng to sing it. Thousands began it, but broke down, weeping.

— Vilhjalmar Stefansson, the explorer, has reached New York after four years in the arctic regions. He started April 21, 1910, from Cape May, accompanied by three Eskimos. He crossed a region of ice and snow for two hundred fifty miles to Cape Bixley, which region was entirely uninhabited. Beyond it he found white Eskimos. For a year he lived among them, going from village to village. In the Coronation Gulf region he says there are two thousand of these Eskimos, divided into thirteen tribes. They had never seen a white man except themselves.

— In the near future France will elect a president for the term of seven years, to succeed M. Fallieres. It will be remembered that a French president is not elected by an electoral college nor by a general vote of the people as with us, but by a joint ballot of the two houses of the national legislature, the senate and the chamber of deputies. These bodies act separately, as do our two houses of Congress, except to change the constitution or to elect a president. The president does not represent the people as a coordinate branch of government, but rather he is a creature of the legislature, and is responsible to the powers that give him his office. At present the French situation is chaotic. The president of the senate is usually promoted to the presidency of the republic; but this is not the law; it is merely a custom that may be broken at any time. The man now occupying that position is M. Antonin Dubost, an aged man who will probably be rejected because of his age, and because of the fact that the socialists will not support him. There are to be a large number of candidates for the presidency. The one most likely to be chosen is M. Bourgeois.

— Almost every article exported by the United States to Turkey and the Balkan States is mentioned by the Ottoman empire as being contraband, according to advices received at the State Department from Ambassador W. W. Rockhill, at Constantinople. In addition to putting up the barriers against the materials commonly known as munitions of war, the Turkish government has forbidden the shipment of clothing, boots, or shoes suitable for military use; gold, silver, or bullion; vessels, boats of all kinds, and docks; railway and rolling stock, telegraphs and telephones; balloons and aeroplanes; barbed wire, horseshoes, harness, and saddlery. Any or all of these will be confiscated when found within three miles of the coast of any country with which the Ottoman empire is at war.

— This month will see the completion of the transfer of India's capital from Calcutta to Delhi. Calcutta, founded by the British East India Company in 1686, is comparatively modern, and has grown to its present vast and splendid proportions and development under the influence of British interests. It has always stood apart and aloof from the real genius of the people of India. To them it has been the seat of an alien power. On the other hand, for more than twenty centuries Delhi has been prominently associated with the history of the Pathans and the Moguls, whose capital it was. It has been held in the highest reverence by all the nations of India from time immemorial. Now its restoration by the king of England and emperor of India is expected to fill the people of that land with a renewed spirit of loyalty, and to make their government seem more like their own. Delhi, being more central, is more easily accessible from all parts of the empire, and its climate is far superior to that of Calcutta.

— Adrianople, now virtually surrounded by the Bulgarian troops, is the principal fortified city of European Turkey. Its history is a most interesting one. In 1305 the Bulgarians sent a great army against it, and won a victory over the emperor Baldwin. It was a stronghold of Christianity until 1360, and frequently offered its hospitality to the crusaders, especially those from Germany. In that year, however, the Moslem Turks took the city, and it was the chief city of their empire until 1453, when they captured Constantinople and made their capital there. The Russians have occupied Adrianople twice, the first time in 1829, when they forced Turkey to sign a treaty giving independence to Greece, fighting once more against her former masters. Again, during the Russo-Turkish war of 1878, the Russians took the town without resistance. The modern Adrianople is a scattered, uncared-for city, which has lost all its former splendor, although some of its forty mosques are fine examples of architecture. Its people number about 80,000, one half being Turks, the rest Armenians, Israelites, and Greeks, except for a handful of Catholics and Protestants. The fortifications are very strong. They are composed of forty modern forts in a semi-circle, running around the northern part from east to west, with minor forts between. The south is the weakest spot, being guarded practically only by the river, and a number of treacherous marshes.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town - - - - Secretary

Success in Great Britain

THE following interesting items we take from the report which Brother S. Joyce gave of the colporteur work at the last session of the British Union Conference. Speaking of the work of the students who went out to earn scholarships, Brother Joyce says:—

"God seems to have made bare his mighty arm in behalf of our students, and our hearts have been made exceedingly glad to see how he has blessed them. One of these students took \$136 worth of orders in one week; another took \$131 worth in one week. Three years ago we were all delighted because one young man earned a scholarship in fifteen days. The next year he earned one in eleven days, and the following year he went beyond that record by getting a scholarship in a little over eight days. That young man was working in a district that had a bad name, two other agents having been over the ground without accomplishing much. In one week of sixty hours he took \$150 worth of orders for 'Great Controversy.'

"Early this year one young man sent us word that in seven days he had secured sufficient orders to pay for a scholarship. He has already done that the second time this year, and has managed recently to earn a scholarship in six days.

"Our young people must get an education, and God helps those who desire to get it and who work for it. It is very much better that a young man help himself in this way than that the church subscribe money to send him to school, thus educating him to lean upon others."

Literature Distribution in India

NAZARETH, SOUTH INDIA.—Behold, how great a matter a little fire kindleth! It is indeed wonderful how much one little tract or one paper filled with the message will sometimes accomplish when put into the hands of people. Not long ago a man who had heard that there were people in India who kept all the commandments of God, wrote to us asking if we had any literature on the Sabbath question, whereupon a tract was sent to him. After looking over the tract for a moment, he pronounced it heretical and destroyed it. But while he was doing so, another man, who had but recently come out of heathenism, was standing by listening to the conversation, and saw the address on the tract. Within a few days he started out on foot to find our mission, which was about seventy-five miles away. When he reached the mission, he asked us if it is really true that we keep the Sabbath according to the commandment in the Bible. We told him that it is true, and from that moment he became deeply interested in the truth; and after a careful study of it for about two months, he, like the eunuch of old, asked what there was to hinder his being baptized. Upon being told that there was nothing, he, with a number of others, was baptized, and since has enlisted in the Master's service as a colporteur. He

has been working incessantly ever since to bring to those who sit in darkness a knowledge of the coming of Christ, and of the truth for this time. He is full of courage and faith in God, and is untiring in his efforts for the advancement of the truth.

This shows us the great importance of placing suitable literature in the hands of the people of India. As a rule, those who have had the advantages of an education are very anxious to get reading-matter. They will read; and if good, wholesome literature is not given to them, they take the trashy, worthless kind which is being freely distributed throughout India.

It seems plain that the majority of the millions of India will have to be reached with the message by literature charged with the truth, because it will be next to impossible, with our limited number of workers and with the small amount of means at our command, to reach them by personal contact. May the Lord help us to be awake to every opportunity, ready to take advantage of every means which he gives us for the carrying out of his work.

G. G. LOWRY.

The Book Work in the Chesapeake Conference

THE canvassing work in the Chesapeake Conference is onward. The institute just held at Baltimore in connection with the annual conference was successful and encouraging, and promised a strong company of workers for the winter's campaign. We are indeed grateful to God for his manifold blessings to us. Our president, Elder R. T. Baer, is giving this department his hearty support. The efficient help of our general agent, Elder I. G. Bigelow, contributed much to the success of the institute. The Bible readings conducted each morning by Elder F. C. Gilbert were a spiritual uplift and an inspiration to all.

There were in attendance at the institute fourteen promising workers who expect to devote their time to the sale of our literature. We praise God for this band of self-supporting missionaries. May all be faithful, as their faithfulness means much to the unwarned in this conference. Most of those who took the training went immediately to their places of labor. The reports thus far received from them are very encouraging, two reporting sales of \$80 worth of literature for the first week, over \$2.40 an hour.

Several of these colporteurs are hoping to be able to sell one thousand dollars' worth of literature, and thus be entitled to have their way paid to the next General Conference. We are most grateful to God for the success that has attended the faithful colporteur during the summer. Statistics show there has been a marked gain in the sales of literature thus far in the present year over the corresponding period of last year.

"Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot. Every hour, every minute, is precious. Every day there is something to do for our Lord and Master.

Every day we are to point some souls to the Lamb of God, who taketh away the sin of the world."

May we indeed heed the admonition of the prophet Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

F. E. HANKINS.

Passed the Mark

IN a recent letter from Brother H. H. Hall, he says:—

"Our subscription-book business during the first nine months of this year exceeds that of last year during the same period, by \$42,000. Our trade-book sales also show a gain of \$10,000. Thus you see we have already passed the \$50,000 mark, for which we set our aim at the beginning of the year."

Progress in the South

CONCERNING the output of literature from the Southern Publishing Association since the beginning of this year, Elder W. W. Eastman, the circulation manager, writes as follows:—

"You will be interested to learn that our total sales from the main office for the first nine months of this year have reached a little more than \$200,000. Last year the total sales from the main office for the entire year were \$191,000. With three months yet before us, our sales ought to go a long way beyond those of last year, as we are already \$9,000 ahead of our total sales for the whole year of 1911. Brother R. L. Pierce reports that the Fort Worth Branch sales for the nine months amount to \$71,300."

THE colporteurs in North America took, on an average, \$1.13 worth of orders an hour during 1911. The workers in the Pacific Press territory were in the lead, their average being \$1.41 an hour.

THE Pacific Press Publishing Association shipped 155 tons of literature from their circulating department during the first eight months of the present year, a gain of 40 tons over the corresponding period of last year.

The New Church Treasurer's Book

THE new book recommended by the council of auditors and by the General Conference Committee, for the use of church treasurers, is now ready. It is a great labor-saving device, and will be welcomed by all our church treasurers. The accounts are so arranged as to show at a glance the amount that has been received and disbursed from any fund. In the making of the entries, a carbon copy may be made of the same, to be forwarded at the close of the month to the conference treasurer with remittances, and thus save a great deal of time on the part of the church treasurer in making out extra remittance blanks.

The book is in two sizes. Medium size, 75 cents; large size, intended for the large churches, \$1, post-paid. Order from your conference office.

FROM Creston, Iowa, comes a report of the baptism of eleven persons by Elder M. B. Butterfield.

NOTICES AND APPOINTMENTS

Business Notices

WANTED.—Two men to work in my broom-factory, one to sort corn and one to tie brooms. Address A. B. Morrill, Waldron, Ill.

WANTED AT ONCE.—An experienced woman to teach a church-school at Cliff Island, Maine, as the present teacher must leave on account of ill health. School is in prosperous condition. Address S. F. Walker.

WANTED.—Sabbath-keeping man to work in garden and orchard; his wife to do house-work. Will pay \$30 a month, and furnish house, food, and all household and kitchen necessities. Write stating experience and ability. Edgar A. Baxley, Larkins, Fla.

WANTED.—A consecrated Seventh-day Adventist and wife without children, to work on farm. Must be all-round man and good milker. House rent Small wages. Write for particulars. References required. Address 903 Illinois Ave., Litchfield, Ill.

FOR SALE.—A 32-page booklet. Original poems. Illustrated. Winter scene, with holly or autumn leaves, hand painted in water-color on cover. Tied with ribbon. Appropriate for holiday gifts. In boxes. Post-paid, 60 cents. Order of May Wakeham, Port Townsend, Wash.

MOVE South before winter. Buy my pleasant Memphis home. Seven rooms. Gas, electric lights, all modern conveniences. Fruit-trees, shade-trees, vines, and roses. Finely fitted for poultry. Illustrated booklet, prices, terms, etc., sent free. J. S. Washburn, 665 Decatur St., Memphis, Tenn.

A MAN thirty-two years of age, who has recently accepted the truth, desires work among Seventh-day Adventists. A family of four are dependent upon him for support. He will gladly accept any work that will enable him to keep the Sabbath. Address F. M. Culver, 1709 N. Tripp Ave., Chicago, Ill.

FOR SALE FOR MISSIONARY PURPOSES.—A brother and sister offer for sale at prevailing market prices irrigable lands at Moffat, Colo., and Mercedes, Tex., also a town lot in each of these places, a part of the proceeds of which is to go to foreign missions. Mercedes is in the rich Rio Grande Valley of southwest Texas, where vegetation grows the year round. Lands in both places on irrigating canal, with water rights. For further particulars and prices, address North Texas Conference, Keene, Tex.

Publications Wanted

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

Copies of our papers and magazines, for free distribution, are desired by Mr. P. P. Noe, 714 Center St., Bessemer, Ala.

Copies of our papers and magazines, also tracts, are requested, for use in missionary work, by Stella Wise, 423 East Pennsylvania St., Shelbyville, Ind.

J. Vuilleumier, 1794 De la Roche, Montreal, Canada, requests copies of the *Protestant Magazine*, *Liberty*, and the *Watchman* for missionary purposes.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, makes request for a continuous supply of our denominational papers and magazines for reading-rack work.

Emma Kincaid, 505 Sangamon St., Lincoln, Ill., wishes to thank those who have sent literature for distribution. She will be grateful for a continuous supply of both English and German publications.

W. A. Bonbright, Box 194, Oberlin, Ohio, has started a reading-room for poor boys at a stone-quarry, and desires a supply of suitable books and papers. Copies of the *Youth's Instructor* will be especially appreciated.

Obituaries

BUTTERFIELD.—Elder and Mrs. C. L. Butterfield, of Seoul, Korea, suffered the loss of their little son, Callie Kenneth, Sept. 25, 1912. He was 18 months and 18 days old. The entire mission mourn with the family, but we sorrow not as do others, being upheld by the joyous hope of a soon-coming resurrection morning.
RILEY RUSSELL, M. D.

STILES.—Annie Hall Stiles was born in Yorkshire, England, in March, 1866, and died at Sanitarium, Cal., April 2, 1912. In 1900 she accepted this truth, and was most devoted to her faith until the very last, having had an active Christian experience. Her companion is left to mourn. The writer conducted the funeral service.
C. L. TAYLOR.

DANIEL.—Jasper Daniel was born in Indiana, March 13, 1843, and died in Norwalk, Cal., Oct. 14, 1912. He was a great sufferer for twenty-one years, but never a murmur escaped his lips. He was a faithful member of the Norwalk church. Five children are left to mourn. The funeral service was conducted by the writer.
J. W. ADAMS.

STEVENSON.—Brother Henry H. Stevenson passed away at his home in Long Beach, Cal., Oct. 11, 1912, aged 72 years. He was a faithful member of the Long Beach Seventh-day Adventist Church, a man of ability, having served in several public offices, and for two years as interpreter and clerk to Major Harrison in the Philippines. The funeral service was conducted by the writer.
J. W. ADAMS.

MCGRAGOR.—John P. McGragor was born in Scotland, March 23, 1840, and died Oct. 8, 1912, at his home near Freeland, Mich. His death was caused by an accident that occurred in his sawmill. Brother McGragor was among the first to accept present truth in Michigan, and always remained true to the principles of the message. He was a good man, a devoted husband, and a kind father. His companion and three children, together with many relatives and friends, are left to mourn.
WM. OSTRANDER.

SURDAM.—Marjon Surdam, son of Brother and Sister O. C. Surdam, of College Place, Wash., died Oct. 8, 1912. Marjon was respected by all who knew him. He was born at Garrison, Kans., and was 17 years, 5 months, and 10 days of age at the time of his death. He united with the church about two years ago, and was a faithful Christian. His parents, a brother, and many friends mourn their loss. The funeral services were conducted by Elder E. W. Catlin and the writer.
J. A. RIPPEY.

STRATTON.—Henry Bateman Stratton was born in Albion, Maine, Aug. 21, 1825, and died at Melrose, Mass., Oct. 9, 1912. Father Stratton accepted this message under the labors of Elder M. E. Cornell in 1860, and became a charter member of the Boston church of Seventh-day Adventists. He was a zealous advocate and loyal supporter of the cause he loved. After the death of his second wife, he made his home with his daughter in Melrose. One son and two daughters are left to mourn. The writer conducted the funeral services.
G. B. STARR.

CARROLL.—Robert R. Carroll was born Aug. 14, 1840, near Washington, Ind., and departed this life Sept. 25, 1912. Thirty-six years ago he moved to Allendale, Ill., where he resided twenty-nine years, living since that time near St. Francisville, Ill. In 1861 he enlisted for three years in the civil war, but was wounded and discharged after eighteen months of service. He was married Nov. 5, 1863, to Laura Ellen Peachee, of Daviess County, Ind. To this union twelve children were born, six of whom, with his companion, are left to mourn. Thirty-two years ago Brother Carroll united with the Seventh-day Adventist Church at West Salem, Ill. He remained firm to the faith until his death, and fell asleep rejoicing in the hope of a soon-coming Saviour. Services were conducted by the writer.
E. A. BRISTOL.

JOHNSON.—Harold Ruben Johnson was born in Minneapolis, Minn., July 9, 1894, and died at his home near Detroit, Minn., Oct. 21, 1912, aged 18 years, 3 months, and 12 days. Harold was a bright, cheery boy, and beloved by all who knew him. It was his delight to attend Sabbath-school and church, and Sabbath always found him in his place as a worshiper of our blessed Lord and Master. His parents and one sister, besides a large circle of relatives and friends, are left to mourn. The funeral service was largely attended.
S. A. RUSKJER.

LABIER.—Henry Olsen LaBier was born in Nevada, Mo., Dec. 21, 1891, and died Oct. 13, 1912. At the time of his death he was employed by an electric-light firm in Silverton, Oregon. By mischance the current was turned on while he was working on a pole, and death was instantaneous. A member of the firm for which he worked brought the body to Nevada, his old home, where interment took place. The parents and one sister survive. The funeral service was conducted by the writer, words of comfort being spoken from Isa. 38: 1.
P. G. STANLEY.

MYERS.—J. J. Myers was born July 3, 1832, in New York State, and died Sept. 4, 1912. When a young man he settled in Michigan, but later located at North Platte, Neb., where he spent the last forty years of his life. In the year 1857 he was united in marriage with Sarah J. Seavey, and to this union were born six children, four of whom, together with the wife, one sister, and one brother, are left to mourn. The deceased was a charter member of the North Platte Seventh-day Adventist Church. He was also a veteran of the civil war. Elder L. E. Johnson, assisted by the writer, conducted the funeral service.
C. H. MILLER.

PESHA.—Louis J. Pesha was born in Euphemia Township, province of Ontario, Canada, Aug. 11, 1868, and died near his father's home, where he was visiting, as the result of an automobile accident, Oct. 1, 1912. His age was 44 years; 1 month, and 20 days. Aug. 29, 1892, he was married to Miss Lena Faucher. They located in Marine City, Mich. Brother Pesha was reared in a Seventh-day Adventist home, and was a member of the Marine City Seventh-day Adventist Church at the time of his death. His wife and daughter, his aged parents, one brother, two sisters, and many friends are left to mourn, but they sorrow not as others who have no hope. Words of comfort were spoken by the writer from Rev. 14: 13.
H. A. BOYLAN.

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THE Australasian Record reports the sailing of E. J. and Mrs. Giblett, from Sydney, September 18, for the Cook Islands, to engage in missionary work.

IN the Catholic field of southern Europe, the Latin Union Conference record shows there were one hundred four persons baptized during the last quarter.

LET all bear in mind the changed prices on the REVIEW from this time forward. Yearly subscription will be two dollars, six-month subscription one dollar, and three-month subscription fifty cents.

WE are glad to begin in this number the publication of a series of six articles on the subject of "Prayer," from the pen of Elder R. A. Underwood. These articles are well worth reading, containing, as they do, much practical instruction.

THE students of the Foreign Mission Seminary were favored Thursday, November 14, by a lecture on the subject of "Social Ethics," by Dr. Winfield Scott Hall, Ph. D., M. D., of Chicago, Ill. Dr. Hall has given extensive study to this and allied subjects; his lecture throughout was replete with wise counsel.

WE learn of the safe arrival in the South of Elder G. G. and Mrs. Lowry, of India, ordered to the States on account of Mrs. Lowry's health. We are glad to hear that she endured the journey well, and pray that success may attend the battle to regain health in some favorable location in the Southwest. The eldest son of Elder J. S. James accompanied Brother and Sister Lowry to America, in order to enter the Graysville academy, Tennessee.

A NOTE of good cheer is sounded from Mexico, from amid the troublous times that we hope are now passing away. Elder G. W. Caviness says: "I am glad to tell you that in spite of the revolution the evangelical work is going ahead in Mexico. I have just visited some of the churches in the northern part. In three places, Torreon, Monterrey, and Vismaga, I baptized respectively seventeen, sixteen, and fourteen persons, forty-seven in all. The Monterrey company is a new one. Brother Robles is now there. From present appearances it seems that this year will be about the best we have had in evangelical work." We are thankful for the good word of progress even amidst unrest. Mexico earnestly calls for a few more workers.

FROM Asia Minor, Elder Z. G. Baharian sends the following greeting: "We hail once more the week of prayer. This year we, as a people, need it more. Our country, the center of great interest for all the world, is now in a terrible crisis. It seems as if the four winds are being loosed. But there is yet much work to be done for the Lord. Therefore let us all earnestly pray that the Lord may check the winds of strife a little time longer, that the message may not be hindered. At the same time let us fully consecrate ourselves to him who died for us, and to his work."

WE have been glad to greet in Washington Elder G. F. and Mrs. Jones, of the Singapore Mission, East Indies. Under medical orders Elder Jones is taking a furlough from his field, and will seek restoration of health in New Mexico, until the time of the next General Conference. They bring encouraging reports from the East Indies, and deeply regret having to retire from the field for a time. We are thankful that further help is on the way to that mission field, Elder F. A. Detamore being now on the Pacific. The situation appeals earnestly for a few more workers among the many millions.

WILL Turkey lose her European possessions as the result of the present war? This will depend doubtless upon the peace conditions which at this writing (November 15) Turkey is endeavoring to arrange with her warlike neighbors. There seems little question but that the result to Turkey will be the loss of her European territory. This, according to the Scriptures of Truth, must be the ultimate outcome, whether it occurs at this particular juncture or is a little longer delayed. The prophet of God, long centuries ago, saw that this power in the latter end of its history would be driven out from among the civilized nations of Europe, back to its natural habitat in Asia. For years all Europe has demanded this expulsion. The inability of the great powers to settle the division of Turkish territory has prevented the realization of this end. How long after Turkey removes her capital to Asiatic soil will its history continue the prophet does not indicate. We are warranted, however, in believing from the many indications on every side that not many years will elapse before Michael shall stand up to reign, and the everlasting kingdom of righteousness and peace succeed all earthly dominion.

WHAT will be the result of the recent Harvest Ingathering campaign for missions? A note from Elder F. H. Henderson, of Zanesville, Ohio, states that the church in that place, with a membership of twenty-seven, obtained fifty dollars for this fund. He raised as the result of his own efforts \$105. Others we hope have done as well, and we believe that a larger amount for missions will be harvested this year than ever before.

THE committee on illustrations for the Denominational History, which is now nearing completion, will be glad to correspond with members of the REVIEW family who are in possession of photographs or prints of old churches or other buildings of interest in connection with the rise and progress of the third angel's message in any part of this country. All articles lent for this purpose will be carefully used, and safely returned to the owners. The committee will also be pleased to get in touch with persons who can give authentic information concerning the early development of our work in the various conferences. If conference officers will assist by sending in the names of any such with whom they may be acquainted, it will be greatly appreciated. Address all correspondence to the secretary of the committee, Prof. M. E. Olsen, in care of the General Conference, Takoma Park Station, Washington, D. C.

THE second term of the Washington Foreign Mission Seminary will begin Friday, November 20. Those who plan to enter at that time should first communicate with the president. The winter term is especially strong in the regular lines of work, and it is expected that new classes will be formed in the following subjects: French Revolution, Biblical literature, evidences of Christianity, missionary methods and problems, English review, bookkeeping, elementary hydrotherapy, advanced hydrotherapy, obstetrics, gynecology, genitourinary diseases, chemistry of foods, household economy and sanitation, and agriculture. Continuing classes that can well be entered at this time are history of antiquity, pastoral training, journalism, Bible doctrines, advanced Bible doctrines, general history, rhetoric, missionary salesmanship, anatomy and physiology, religious pedagogy, Bible work, literature, dressmaking, printing, and shoe repairing. In the lecture course will be a series by W. W. Prescott on Protestantism and the New Theology, and A. G. Daniells will conduct a series on Church Organization.

A Word to Conference Secretaries

A CHANGE having been made in the publication of the Week of Prayer Readings at the time of the autumn council, in that they were to be published in the REVIEW instead of separately as last year, not so many copies have been mailed the conference offices as was estimated would be needed by the secretaries in supplying late calls. It was thought that the demand for the readings would not be so great, in that all subscribers to the REVIEW would be supplied with the readings. This will explain why as many are not received at conference headquarters as were earlier requested by the secretaries. T. E. BOWEN.