

The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., December 26, 1912.

No. 52



The Old Year and the New

WORTHIE HARRIS HOLDEN

The Old Year passes. Were his sheaves
All garnered for his God?
The night-winds stir hope's searèd leaves
That strew the path he trod.
His form bent low by grief and toil
Will rest in peace at last
Where snowflakes veil the mounds of
soil,—
God's Acre of the Past.

The New Year beckons. Joyfully
He greets the radiant morn,
And promise-buds abundantly
His verdant gifts adorn.
Where courage, faith, and love prevail,
Of joy and fruitful cheer
A royal harvest can not fail
To crown the glad New Year!

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Review	\$2.00	} Club Price Until Feb. 1	\$5.30
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Protestant	1.00		
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Regular Price	\$3.00		

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Education	1.00		
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Regular Price	\$3.35		

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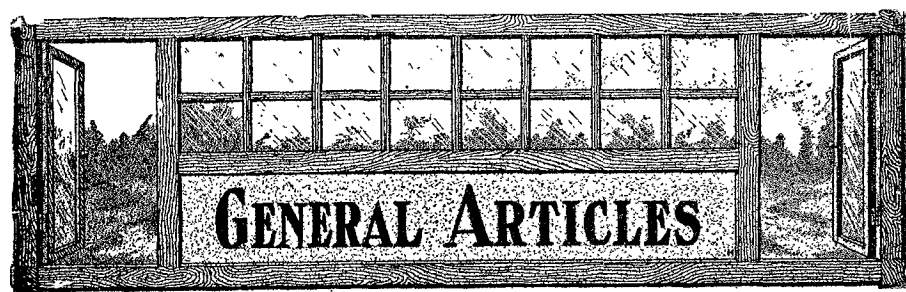
The Review and Herald

"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, DECEMBER 26, 1912

No. 52



We've Always Been Provided For

"Good wife, what are you singing for?
You know we've lost the hay,
And what we'll do for horse and kine is
more than I can say;
While like as not, with storm and rain,
we'll lose both corn and wheat."
She looked up with a pleasant smile, and
answered low and sweet,
"There is a heart, there is a hand, we
feel but can not see;
We've always been provided for, and we
shall always be."

He turned around with sullen gloom.
She said, "Love, be at rest;
You've cut the grass, worked soon and
late, you did your very best.
That was your work; you've not at all to
do with wind and rain,
And do not doubt but that you will reap
rich fields of golden grain;
For there's a heart, and there's a hand,
we feel but can not see;
We've always been provided for, and we
shall always be."

"That's like a woman's reasoning,— we
must, because we must."
She softly said: "I reason not; I only
work and trust.
The harvest may redeem the day; keep
heart, whate'er betide:
When one door shuts, I've always seen
another open wide.
There is a heart, there is a hand, we feel
but can not see;
We've always been provided for, and
we shall always be."

He kissed the calm and trustful face;
gone was his restless pain.
She heard him with a cheerful step go
whistling down the lane,
And went about her household tasks full
of a glad content,
Singing to time her busy hands, as to
and fro she went:
"There is a heart, there is a hand, we
feel but can not see;
We've always been provided for, and
we shall always be."

Days came and went: 'twas Christmas-
time, and the great fire burned clear.

The farmer said: "Dear wife, it's been
a good and happy year;
The fruit was gain, the surplus corn has
bought the hay, you know."
She lifted then a smiling face, and said:
"I told you so;
For there's a heart, and there's a hand,
we feel but can not see;
We've always been provided for, and we
shall always be."

—Selected.

God's Means for Diffusing Light

(Concluded)

MRS. E. G. WHITE

VERY much has been lost to the cause
of God because of inattention to the
young. Ministers of the gospel should
form a happy acquaintance with the
youth of their congregations. There is
great reluctance on the part of many to
become acquainted with the youth, but
it is accounted of Heaven a neglect of
duty, a sin against souls for whom Christ
died. The youth are objects of Satan's
special attacks; and the manifestation of
kindness, courtesy, tender sympathy, and
love, will often work the salvation of
those who are under the temptations of
the evil one. The love of Jesus will win
you an entrance into the hearts of the
young; and when you have obtained the
confidence of the youth, they will listen
to your words and take your counsel.
You should bind them to your heart by
the cords of love, and then instruct them
how to labor in the cause of God. The
young may labor for their companions
in a quiet, unpretending way. This
branch of God's work must not be neg-
lected. Our churches are not doing what
they might do for the youth. There
seems to be no burden for souls for whom
Christ died. Why should this labor for
the young in our borders not be thought
the highest of missionary work? Why
do the ministers leave the young without
endeavoring to win them to Christ?
Why do they not urge the young to give
their hearts to God? This work will

require the most delicate tact, the most
thoughtful consideration, the most ear-
nest prayer that heavenly wisdom may
be imparted; for connected with the
church are those who are not ignorant
of our faith, yet whose hearts have never
been touched by the power of divine
grace. Can we who claim to love God
pass on day after day and week after
week indifferent to those who are out of
Christ? If they should die in their sins,
unwarned, their blood would be required
at the unfaithful watchman's hands.
Why is it that personal efforts are not
put forth that they may be drawn to
Christ by the strong cords of love?
There is work for each and all to do,
and will any one shrink from sacred
responsibility? Shall souls be left to
perish because of your unfaithfulness?
Jesus has said, "Ye are the light of the
world." "Let your light so shine before
men, that they may see your good works,
and glorify your Father which is in
heaven." Let your light shine in clear,
steady rays, that you may represent Him
who has brought life and immortality to
light through the gospel.

The church has been appointed as the
medium through which divine light is to
shine into the moral darkness of this
world, and the peace-giving beams of
the Sun of Righteousness fall upon the
hearts of men. Personal labor with in-
dividuals and with families constitutes
a part of the work to be done in God's
moral vineyard. The meekness, the pa-
tience, the forbearance, the love of
Christ, must be revealed in the homes of
the land. The church must arise and
shine. Radiant with the spirit and power
of the truth, the people of God must
go forth to a world lying in darkness,
to make manifest the light of the glory
of God. God has given to men noble
powers of mind to be employed to his
honor; and in the missionary work
these powers of mind are called into
active exercise. Wise improvement and
development of the gifts of God will
be seen in his service. Day by day
there will be growth in the knowledge
of Christ. He who once spake as
never man spake, who wore the garb
of humanity, is still the Great Teacher.
As you follow in his footsteps, seeking
the lost, angels will draw near, and
through the illumination of the Spirit of
God, greater knowledge will be obtained
as to the best ways and means for ac-
complishing the work committed to your
hands.

While Christ would lead his servants

out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records but who fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls "advanced thought" is simply progress into error and darkness.

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the Word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has entrusted ability do not employ the means within their reach for the improvement of their talents.

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?—It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of him who has called us out of darkness into his marvelous light. "We are laborers together with God," yes, *laborers*; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,—souls in our churches, in our Sabbath-schools, and in our neighborhoods.

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven-born influence that will move the hearts of men. There are moral icebergs in our churches. There are plenty of formalists who can make an imposing display, but can not shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers,

although poor and ignorant, are sincere. They may be scorned and neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members, for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world.



Prayer—No. 6

A Study of the Lord's Prayer

R. A. UNDERWOOD

"FORGIVE us our debts, as we forgive our debtors." One has said, "This is a dangerous petition." Whether we pray this prayer or not, God will act upon this principle in the judgment. Christ says, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26.

This is the law, "With the merciful thou wilt show thyself merciful." Ps. 18:25. It is a cheerless and sad state of mind that will permit one to go through life holding a grudge; for anger poisons the soul and embitters the life. It closes the audience-chamber of the Almighty against every person that holds hatred in his heart against any. It breeds suffering, crime, and death. No one can have peace of mind who does not forgive, no matter what the provocation has been. In many cases the grievance is greatly magnified. How often we misjudge! If the offended would exercise that charity that "thinketh no evil," there would be no place for roots of bitterness to grow. God does not hear the prayer of, nor can he forgive, the soul who does not forgive.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Matt. 7:1. Satan is ever ready to use with skill his magnifying-glass. This instrument is so manipulated that when it is turned upon a brother we can see his faults greatly magnified, and all his goodness appears like a fading flower. But when used to look upon our own life, much to our gratification we see only our virtues greatly magnified, while our faults are so minimized that we consider them more to be commended than to be condemned. A recipe for all this virus of sin is the Lord's prayer, "Forgive us our debts, as we forgive our debtors," or "Forgive, if ye have aught against any." All who pray this prayer in sincerity do forgive,

and thereby Satan with his cruel instrument of misrepresentations is rendered powerless.

"Lead us not into temptation, but deliver us from evil." This life is a period of probation, and a school of tests to decide man's fitness for eternity. "Think it not strange concerning the fiery trial which is to try you." David said, "I know also, my God, that thou triest the heart." Selfishness unfits man to enjoy life, therefore God has wisely decreed that only those who prove to be capable of enjoying life can live through eternity. Luke 20:35.

To test the children of Israel the Lord said, "I also will not henceforth drive out any from before them of the nations which Joshua left when he died: *that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not.*" Judges 2:21, 22. God does not remove the objects of temptation, but he offers to man conquering power to meet the tempter, and to overcome him. Rev. 12:10, 11. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." "Abandon us not, in trial, but deliver us from the evil," is one translation of the text. In this we hand back to God the promise, "I will never leave thee, nor forsake thee." Heb. 13:5.

"For thine is the kingdom, and the power, and the glory, forever." This, the greatest of all prayers, closes with the supreme crowning acknowledgment that *all* belongs to God,—the kingdom, its power, its glory, its riches, its subjects, are all God's by creation and by redemption.

When Adam had sold himself and his kingdom for naught, Christ gave himself to redeem the lost. Isa. 52:3. Christ stepped into Adam's place, with all of man's liabilities and disabilities resting upon him. In doing this Christ jeopardized the universe which he upholds. Heb. 1:8. Man and his lost kingdom have been purchased with a price that can be estimated only by the infinite value of the life and existence of the Son of God and all he upheld; for had the second Adam failed, Christ and all the worlds he upheld would have gone down in the wreckage of failure and death.

Every one that prays, in the spirit as well as in the word, this prayer, will not knowingly withhold from God one iota of what he demands of his holy Sabbath day. Ex. 20:8-11. Nor will he quibble over returning to God a tithe of his income as a token of his acknowledgment that Christ has paid an infinite price to redeem him and his lost possessions. 1 Cor. 6:20; Lev. 27:30; Mal. 3:6-10. His life and all his talents will be at the service of Christ.

The *power* and *glory* all belong to God. David could say, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty:

for all that is in the heaven and in the earth is thine; . . . and thou art exalted as head above all." I Chron. 29: 11.

There is nothing that mankind so universally covets as *power*. Man's insane thirst, and passion for power has led him to sacrifice time, money, and honor, and to commit every sin known in the decalogue, as well as every crime known to man, in the vain pursuit of power. In all this, man forgets that there is no power but of God. Christ says, "All power is given unto me in heaven and in earth."

The sons of God are set for the work of revealing God's power. "Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Ps. 145: 10-12.

Power to subdue sin, power to keep the soul pure, power to vanquish the fear of man, is the power of an endless life, and is awaiting the demand of the remnant church. Acts 1: 8; Luke 10: 19. Wealth can not purchase it; royalty can not inherit it; intellectual culture and position can not secure it. The Holy Spirit alone can bestow the precious gift upon the trusty and trusting sons of God, who will take no glory to themselves.

"Thine is the glory." This prayer gives no place for egotism, which is the rock that has wrecked the faith of millions. Self-glorification is supreme selfishness gone to seed. It is impossible for the man who worships himself or accepts the worship of others to have faith in God. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

Let man join the loyal angels and the unfallen worlds in acclaiming, "Thine is the kingdom, and the power, and the glory, forever. Amen."

Mesopotamia, Ohio.

The Tithe

MRS. G. E. KELLY

THE more I consider the system that God has provided for the support of the ministers in his work, and compare it with the methods used by other churches for paying their ministry, the more beauty I see in the tithing system.

For instance: other denominations often send a minister to a sparsely settled district. The first thing after the opening services, he must make a plea for money, and then right after the benediction he must again urge the people to give. Consequently a damper is put on his work, for no matter how sincere he may be in his labor for souls, many feel that he comes only to beg. Many do not care to contribute toward his support. Others who are not able to pay are timid about going to the meetings. How

very different would be the experience of these ministers if the denomination which they represent would follow God's plan!

So far as I know, Seventh-day Adventists are the only people who pay their ministers wholly from the tithe, and I have never yet seen one of our ministers obliged to appear in as shabby a garb as some from other churches. These workers find it far harder to keep a family than do our ministers. I refer, of course, to those who are willing to work in sparsely settled districts, leaving the luxurious city churches because of their love for souls. There are some such ones.

Sometimes it seems hard for us to pay our tithe, but by personal experience I have proved God in this matter. Two of my loved ones were stricken with an incurable disease. The burden of support fell upon my shoulders. Sometimes I did not see how I could spare my tithe, but when I paid it, the Lord usually gave me its equivalent. When faithful in giving the Lord his own, I got along very well. The blessing may not always come in dollars and cents, nor should we pay our tithe for that purpose; but it will come in some form, because God's word can not fail. Let us be faithful in this part of God's work.

Silcott, Wash.



"No More Sacrifice for Sins"

"A Certain Fearful Looking for of Judgment"

JOHN N. QUINN

GROWING weary of the restraints imposed upon him by the worship of Jehovah, and allured by the service of Baal, in which the passions of the flesh may be fully gratified, a Hebrew decides that he no longer will bring his sacrifice for sin to God's altar at Jerusalem. Turning away from God and his promises, and joining himself to the idolatrous worship of the sun, he experiences a sense of relief from restraint, and finds enjoyment in practises abhorrent to a God of purity.

Daily the sacrifices continue to be offered at the temple of Jehovah, and sin-burdened hearts find relief as they by faith behold in the sacrifice a type of the Lamb of God one day to be offered, and by which offering God will forever put an end to sin. Yet he who has joined himself to Baal has no part in these sacrifices; for him there remaineth no more sacrifice for sin. When in sober moments he thinks of God and his holiness, there comes to him the conviction that he is a child of wrath, and a "fearful looking for of judgment" overwhelms his soul. He is an adversary of God, an enemy of righteousness. The burden of sin increases as the days go by, and, disappointed and dissatisfied with his experience, he returns to his native land. Providing himself a lamb without spot or blemish, he presents himself at the altar of brass, to which he may come

with boldness. Laying his hands upon the innocent offering, he confesses his wanderings and his sins. As the slain lamb is offered, a personal sacrifice for him, God's peace flows into his life. Sin's burden and bitterness are gone. For him, the restored one, there remaineth a sacrifice for sin. He shares in the blessing of every offering, and he rejoices that he has passed from judgment to the certainty of eternal existence. The flesh is conquered; no longer does he chafe under the restraint of righteousness, but delights in the law of God after the inner man, the righteousness of the law being revealed in him by the Spirit of God.

To the person who despises the sacrifice of Calvary that sacrifice is unavailing; the future has for him nothing but wrath. If he continues to regard the blood of the Son of God as an unclean thing, and does despite unto the Spirit of grace, he will find it to be a fearful thing to fall into the hands of the living God.

One of the most equitable laws of the Mosaic economy was that which established cities of refuge in various parts of the land of Palestine. The person who accidentally took the life of his fellow man, in order to escape the vengeance of the dead man's relatives must run with all speed to one of these cities, and once inside the gates he was safe. To him there was no wrath so long as he remained in the city; and inside the city he must remain until the death of the high priest, when he was at liberty to return to his former manner of life. Should he despise the law governing the cities, and take his departure immediately, he was doomed. Go where he would, he was in fear and dread, not knowing when judgment would be inflicted upon him. To him there was indeed a fearful looking for of judgment, and this because he despised the law governing his safety.

Christ is the believer's city of refuge; in him we are safe. The person who departs from Christ and remains away from him is doomed to everlasting destruction. Out of Christ, the future presents only terror, wrath, judgment. To continue to despise Jesus Christ and count his precious blood an unclean thing, is to perish eternally. You who read this, are you in Christ or are you out of Christ? In Christ, you are free from wrath; out of him, you are lost. Just now, ask God for the Holy Spirit, and then receive God's gift, through which you can enter into Jesus Christ, who only can deliver you from the wrath to come.



SOME people are always telegraphing to heaven for God to send a cargo of blessing to them, but they are not at the wharveside to unload the vessel when it comes. How many of God's richest blessings, for which you have been praying for years, have come right close to you, but you have not known how to lay hold of and use them? — *F. B. Meyer.*

"By Faith"

G. B. STARR

THAT no man is justified by the law in the sight of God is evident, for "the just shall live by faith."

The just, or righteous, begin their experience by faith, and *live* all the way by faith, and finish by faith. Righteousness is a state, or condition, attained not by works, but by faith. A righteous person can and does observe a righteous law, not in order to attain righteousness, but because he has attained it through faith, and his obedience is proof of his attainment.

Because sinners can not keep a righteous law is not against the law, but against the sinner. Therefore the law which would have witnessed to righteousness had man never sinned, now witnesses that all men have sinned. Rom. 3: 19.

But this same law witnesses to the righteousness obtained through faith in Jesus Christ. But this it could not do and would not do were it not that the righteousness of the law is fulfilled in those who believe in Jesus Christ. Rom. 8: 3, 4.

This righteousness obtained by faith in Christ is witnessed by the law, even as the mirror witnesses to the changes wrought that the reflection showed ought to be wrought. James 2: 23-25.

Righteousness is the very life and obedience of Christ working in the life of the believer. It works by love and purifies the heart.

Not by Feeling

The just live by faith, not by feeling. "We are not to make our feelings a test by which to discern whether we are in or out of favor with God." As soon as one begins to contemplate his feelings, he is on dangerous ground. He is looking at himself and contemplating self, instead of looking away from self to Jesus. "We must educate the soul to trust in God's Word with unswerving faith and confidence, and cease to hurt the heart of Christ by doubting his love."

"Faith is the gift of God, but the power to exercise it is ours. If faith lies dormant, it is of no advantage to us; but in exercise, it *holds all blessings in its grasp*. It is the hand by which the soul takes hold of the strength of the Infinite. It is the medium by which human hearts, renewed by the grace of Christ, are made to beat in harmony with the great heart of love. Faith plants itself on the promises of God, and claims them as surety that he will do just as he said he would. Jesus comes to the sinful, helpless, needy souls, and says: 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Believe; claim the promises, and praise God that ye do receive the things ye have asked of him, and when your need is greatest, you will experience his blessing and receive special help."

"Many know so little of faith that when they have asked God for this help

and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. . . . Feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy."

The just do not live by feeling, but by faith, which triumphs over feelings and conquers in spite of them.

"As a faithful physician, the world's Redeemer has his finger upon the pulse of the soul. He marks every beat; he takes note of every throb; not an emotion thrills it, not a sorrow shades it, not a sin stains it, not a thought nor a purpose passes through it, with which he is not acquainted. Man was purchased at an infinite cost, and is loved with a devotion exceeding that which a father feels for his child. The prayer that comes from a sincere heart will ever find a response in heaven."

The Spirit by Faith

Many who recognize clearly that forgiveness of sin, and righteousness imputed and imparted, are obtained solely by faith without feeling, stumble at feeling when it comes to the gift of the Holy Spirit.

We believe we are forgiven because God has said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But when it comes to receiving the Holy Spirit, the very means God uses for cleansing from all unrighteousness and purifying the heart-springs and impulses, we hesitate. We consult our feelings instead of resting upon the promise that he is more willing to give the Holy Spirit to them that ask him than earthly parents are to give good gifts to their children; and instead of believing that he does it, we ask in unbelief, "If God is willing, why does he not give it to me, when I cry so earnestly for it?" For the very manifest reason that God can not and does not respond to unbelief. Instead of having implicit faith in the promise, and holding it fast by faith, and thus making it possible for God to give us his Spirit, we begin to think of tongues of fire, and various extraordinary emotions, and so examine our feelings, and take counsel with ourselves instead of resting upon the unchanging Word, and looking into the face of its Author, and opening the heart by faith to his working.

Christ died in order to make it possible for us to receive the Spirit by faith. "Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3: 13, 14.

"This promised blessing, claimed by faith, brings all other blessings in its train." Shall we not, then, cease to look to our feelings, and as children of God

claim by faith this much-needed blessing, and so open the long-closed avenues of heart and mind to the working of God's Spirit in and through us?

Melrose, Mass.

Wax Worse and Worse

G. B. THOMPSON

UNDER the heading, "World at Its Worst To-Day," the *Washington Post* of Dec. 2, 1912, prints the following:—

"Rome, in her worst days, never harbored such conditions of vice as are prevalent in our highest social circles at the present time," declared Bishop A. W. Wilson, of the Methodist Episcopal Church South, in a sermon here to-day.

"Never at any period of the world's history," added Bishop Wilson, "have the moral strata been so thin or so low. The world is beset to-day with more insane theories and philosophies, more hypocritical creeds, than ever before.

"The advance of science and philosophy in the study of the infinite subjects connected with the creation of the earth is imperiling the religious welfare of the world. Scientific process will never disclose the hidden secrets of the universe. The mystery which passeth the understanding will not be unfolded by the hand of man through the application of philosophy."

On the same date the *Washington Times*, in reporting an address to the Young Women's Christian Association by Dr. Howard A. Kelly, the famous surgeon of Johns Hopkins Hospital, Baltimore, Md., credits the doctor with the following:—

"The social evil is more wide-spread, more menacing to-day than it has ever been before. It claims its victims by the countless thousands. A terrible toll of innocent children is being taken yearly in our cities, Washington as well as elsewhere, for purposes that I should not dare even to hint to you."

"Dr. Kelly declared that under the surface the conditions are too horrible to portray, and conditions are continually becoming worse."

The statements quoted are not pleasant pictures to look at; but with gunmen, bootleggers, municipal, State, and national corruption in legislative halls and courts; with deeds of violence of the most revolting nature of almost daily occurrence, we are forced, most regretfully, to admit that the picture is literally true to life.

"Evil men and seducers" are indeed waxing "worse and worse." While in hygiene and sanitary science, in humane and philanthropic enterprises, and many things in the line of ethical culture, the world has made great advancement, none of these things can check the ravage of *sin* in the human heart, and *sin* is what is troubling the world.

The only remedy is the final blotting out of sin at the coming of the Lord. And we rejoice that this event hastens greatly.

Takoma Park, D. C.



WASHINGTON, D. C., DECEMBER 26, 1912

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

God's Wonderful Offer to Man

THE time is drawing near when the kingdoms of this world will become the kingdom of our Lord; when the kingdoms of men, ruled by men and fomenting strife, will be broken as a potter's vessel, and the kingdom of Christ will fill the whole earth. Those kingdoms, ground to powder by the stone "cut out of the mountain without hands," will be scattered as the winds of autumn scatter the chaff of the summer thrashing-floor. But concerning that time the prophet declares that our Lord "shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God; and they shall abide." Micah 5:4.

Strife is running riot in the world to-day; but he who is fed of God will have peace in the very midst of this world's commotion. He will abide, and abide in tranquillity; and not only that, but he "shall abide under the shadow of the Almighty;" and that means to abide forever. He will not be moved; he will not be anxious amid this world's tumults; he will not be fearful of the outcome, because "this man shall be our peace."

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

are all forgotten in the joy that fills the heart of Christ. He is seeing the fruit of soul travail, and the seeing brings the satisfying which recompenses all.

O soul outside of Christ, why dwell longer in sin? Why wander longer in the wilderness of sin and unbelief? Why walk longer in the way that has no other end, no other goal, than death? Why journey on toward the desert of death, when you might return to the garden of God, with its flowing river of life, its fruit-filled tree of life, its bread of life? Why serve longer the prince of this world on the battle-fields of selfishness, greed, strife, and all manner of evil, when the Prince of Peace has unfurled his banner, in whose service all is love and joy and peace and all manner of good? The time for choosing is now, to-day. The hosts of evil are swelling to untold proportions, and soon the harvest they have sown they will reap. But out of this sown soil God is bringing forth a remnant for his glory, who will walk over the ashes of the hosts of Satan, when the dross of sin has been burned out of this world. To that remnant are all the promises of God. They will live and reign with him forever, even forever and ever.

Souls are deciding every hour either for life or death. "Choose you this day whom ye will serve." The unbidden Guest of Bethlehem holds out to you the bread of life, and bids you drink of the water of life, and offers to you the joys and blessings of eternal life, where the canker of sin and the mildew of sorrow can never come. It is the richest offer that has ever been made to man. They that are wise will accept it; and they who accept it will have occasion through all eternity to thank and to praise him who made it. His is the giving, ours the accepting, and both bring joy and gladness to heaven and earth; for the giving and accepting bring heaven and earth together again, and the lambs that had strayed are sheltered again in the fold of the Shepherd who giveth his life for the sheep.

C. M. S.

The King of the North

"He Shall Come to His End, and None Shall Help Him"

THE war between France and the king of the north was virtually brought to a close by the disastrous failure of the French army at St. Jean d'Acre, where Napoleon lost fully one third of his army. Conscious that every day made more precarious his situation in Syria, as from every quarter Turkish and Arab warriors were mobilizing for the defense of their country, Napoleon for the first time in his history sounded the note of retreat. By forced marches, through heat and

burning sands, he returned to Cairo, carrying on litters more than one thousand sick and wounded soldiers.

In Egypt he was soon confronted by another Turkish force sent to recover their Egyptian dependency. After a fierce battle, disastrous alike to both sides, the attacking force was compelled to withdraw. From European papers, which he received while effecting an exchange of prisoners, Napoleon learned of the disasters that had attended the French arms in Europe. Assigning to General Kleber the command of his Egyptian army, he immediately returned to France.

France Surrenders Egypt

Early reverses were in store for the French under General Kleber, resulting in the entire surrender by the French of all that they had gained in their Egyptian campaign. Says the historian:—

General Kleber, whom Bonaparte had left in command of the French army in Egypt, and who had maintained himself against the English and the Turks and defended himself against an army six times as large near Heliopolis, March 20, 1800, was assassinated by a fanatical Mohammedan on the very day that his comrade, General Desaix, was killed in the battle of Marengo, June 14, 1800. His army, under his successor Menou, who embraced Islam, was defeated in the battle of Canopus, near Alexandria, by the English under Sir Ralph Abercrombie, who lost his life in the moment of victory, March 21, 1801. The French army, consisting of twenty-four hundred men, then surrendered on condition of being allowed to return home; and the whole French force, with arms and ammunition and all the treasures of art and science, was conveyed to France in English vessels. . . . As the French were now driven out of Egypt, and the island of Malta had been recaptured by a British squadron, nothing remained to contend for between England and France; and, to the great joy of both nations, a treaty of peace was signed at Amiens, on the twenty-seventh of March, 1802.—"Library of Universal History," Vol. VIII, page 2662.

Resumption of Turkish Authority

The surrender by the French of all the fruits of their victory opened the way for the resumption of Turkish authority. This the prophecy of Daniel 11 clearly predicted. The prophet declares of the king of the north:—

"He shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps." Verses 40-43.

The Ottoman power did indeed over-

flow and repossess herself of all that had been captured by the French. Turkish rule was reestablished in Syria, in Palestine, and in Egypt. Edom and Moab appear to have been untouched in the conflict. Egypt, the prophecy says, "shall not escape," indicating that it would prefer another rule. French government in Egypt became very popular, particularly in Upper Egypt. John S. C. Abbott in his "Life of Napoleon Bonaparte," Vol. I, page 204, in speaking of the rule of Desaix, the governor of Upper Egypt, says:—

Imbibing the humane and politic sentiments of Napoleon, he became widely renowned and beloved for his justice and his clemency. A large party of scientific men accompanied the military division, examining every object of interest, and taking accurate drawings of those sphinxes, obelisks, temples, and sepulchral monuments which, in solitary grandeur, have withstood the ravages of four thousand years. To the present hour, the Egyptians remember with affection the mild and merciful, yet efficient government of Desaix. They were never weary with contrasting it with the despotism of the Turks.

A heavy embargo in the way of tribute was placed upon Egypt by Turkey, amounting to a large amount of gold and silver and many thousand measures of corn and barley.

Troubled by Tidings

But the prophecy indicates that there would come a check in the prosperity of the king of the north. The troubler of others would himself become troubled. We read in verse 44:—

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

At the zenith of her power, the Ottoman empire was feared by all Europe. Christianity itself appeared menaced by the followers of the prophet, and had it not been for the great victory of Charles Martel against the Saracen forces in the eighth century, the subjugation of all Europe by this false religion might have become an accomplished fact. But with the decline of Ottoman supremacy, fear gave place to rivalry and jealousy, and later to covetousness, on the part of the other European powers. Turkey's possession of the fairest of European provinces, her command of the great waterway of Eastern travel, together with her medieval civilization, oppressive form of government, and false and antagonistic religious system, created a deep-seated prejudice against her on the part of the so-called Christian nations of Europe. Russia particularly looked with covetous eyes upon Turkish possessions.

For four hundred years every Russian has been born to the hope that he may one day follow the footsteps of a con-

quering czar through a certain gate into Constantinople,—a gate through which ancient prophecy has said that the Russians shall pass in triumph to reestablish Christian worship in the Cathedral of St. Sophia. It has been walled up by one of the sultans in consequence of this prophecy, and remains walled up to the present day.—"*Russia and Turkey in the Nineteenth Century*," by E. W. Latimer, pages 103, 104.

Turko-Russian Wars

To Russian aggressiveness does the prophecy primarily refer in declaring that tidings out of the east and out of the north shall trouble Turkey. The eighteenth century witnessed several wars between these two nations. The wars of 1770 and 1778 were particularly

to Russia, the river Pruth becoming the boundary of the two empires. The Porte in this treaty promised to grant an amnesty to the Servians, to leave to them the management of their internal affairs, and to impose upon them only moderate taxes. These promises, however, were neither accepted by the Servians as a sufficient concession nor were they observed by the Porte. The Servians continued to fight, and ultimately secured their autonomy about 1817 without help from Russia.

2. The war of 1826. At the close of this conflict Turkey was compelled to make important concessions. Of these concessions the historian says:—

By the peace of Adrianople, Sept. 14, 1829, Turkey recovered Moldavia and Wallachia and all the towns which the



How the Ottoman Empire

This map shows how Turkey looked in 1812, one hundred years ago, before the Congress of Vienna.

unfortunate to Turkey, robbing her of the Crimea and other territorial possessions. From 1774 dates the claim of Russia as the special protector of the Christian subjects of the Porte, a claim which was made the occasion for bitter conflicts in succeeding years. But particularly did the nineteenth century witness a waning of Turkish power and prestige. From nearly all her conquests she emerged weakened in territorial dominion. The four wars of this century which Turkey carried on against Russia are worthy of particular mention:—

1. The war of 1809. Of the results of this war to Turkey the New Werner Edition of the Encyclopedia Britannica, Vol. XXIII, page 649, says:—

In May, 1812, a treaty was signed at Bukarest, by which Bessarabia was ceded

Russians had taken in Bulgaria and Roumelia. Moldavia was to have an independent administration and free trade; and Russia was to have free commerce throughout the Ottoman empire and with all nations at peace with Turkey, and free navigation of the Black Sea. Turkey also agreed to pay a war indemnity to Russia, besides an indemnification for the losses of Russian subjects, and to acknowledge the independence of Greece.—"*Library of Universal History*," Vol. IX, page 2777.

3. The war of 1854. The results of this war to Turkey are thus stated:—

The navigation of the Danube was opened to all nations. The Danubian principalities were granted entire independence, under the suzerainty of the Porte; and a small strip of Bessarabia was added to their territory. The boundaries of Turkey and Russia in Asia were restored to their position before

the war; Turkey was allowed to participate in the advantages of the public law of Europe; the contracting powers agreed to respect and guarantee the independence and integrity of the Ottoman empire, while three of them,—Austria, France, and Great Britain,—perhaps a little distrustful of the others, pledged themselves collectively and severally to regard any infraction of any part of the treaty as a cause of war.

Such were the chief provisions of the famous congress which brought the Crimean war to a close. It is perhaps worth while adding that the firman, under which the sultan promised to grant religious liberty and equality to all classes of his subjects, was never acted on; that the neutrality of the Black Sea was maintained only till 1870; that the strip of territory which was taken from Rus-

pensation the Dobrudja. It was also agreed that Roumania, together with Serbia and Montenegro, were to be recognized as independent powers, the last two also receiving small additions of territory. Bulgaria, stretching from the Black Sea to the Ægean, was to remain a tributary state, but to be autonomous.

Far-Reaching Effects of Turkish Imbroglia

The prophecy declares that the king of the north should "go forth with great fury to destroy, and utterly to make away many." The wars which Turkey has carried forward have been most barbarous and bloodthirsty in their nature. Their effects have been far-reaching. Believing that Mohammedanism was the one true religion, and that all who did not submit to the prophet's rule should

two of the great European powers had, at any rate, been engaged in war with each other. But from 1856 to 1878 the continent of Europe was afflicted with five great wars,—the Franco-Austrian of 1859; the Danish of 1864; the Austro-Prussian of 1866; the Franco-German of 1870; and the Russo-Turkish of 1878,—all of which can be lineally traced to the war of 1854. Thus the obscure and unintelligible dispute about the custody of the holy places [between Turkey and Russia] developed into a quarrel, which let loose war upon Europe, and terminated the forty years of peace which had followed Waterloo.—*The Cambridge Modern History*, Vol. XI, page 324.

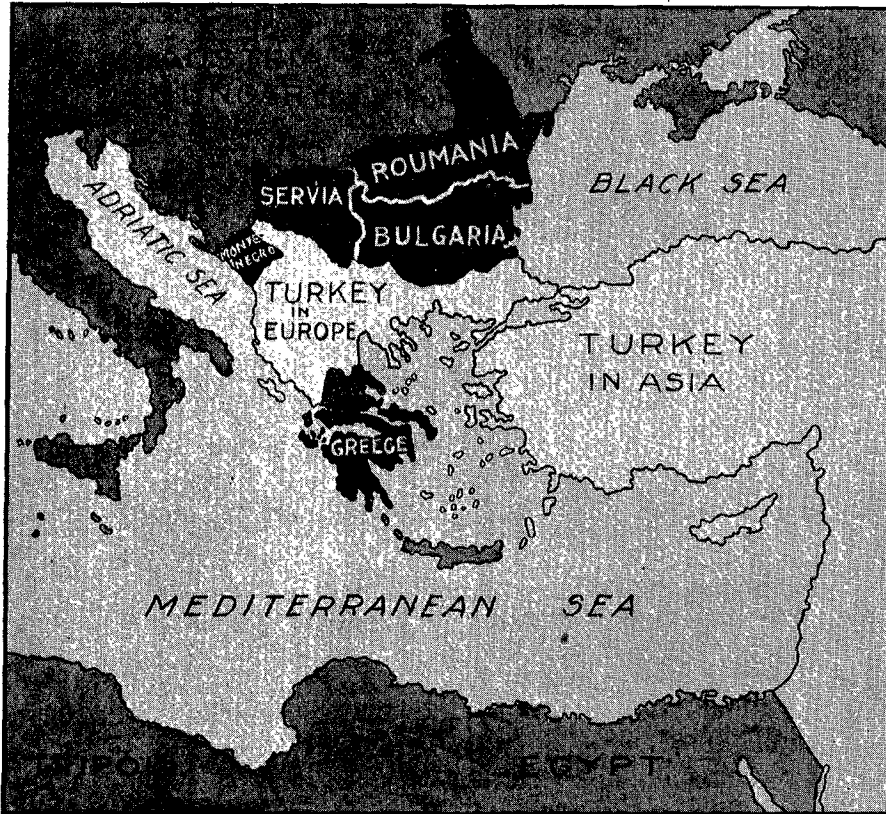
This spirit of fury and destruction has likewise characterized the Ottoman empire in the terrible persecution which it has waged against the helpless Armenians, and others within its boundaries of an opposing faith. The Turkish people by nature are no worse than their fellows, but their religion has made them the implacable, fanatical foes of all professing Christianity. The religion of Islam stands to-day as the great enemy of the cross, and in their attitude toward Christian believers, the followers of the false prophet represent truly the ideals of their religious faith.

Loss of Territory

The king of the north has had just cause to be troubled by the tidings from the east and north. Well has he come to realize that, beginning with his decline of prestige, every conflict with his stronger Russian neighbor meant the weakening of his power and the relinquishing of territory. As a general rule, this has also been true in the later conflicts Turkey has had with other nations. The results to Ottoman supremacy of her wars in general during the last two centuries would have been even more disastrous had not some friend among the European powers always stood up to render Turkey assistance, and to intercede in her behalf; sometimes Austria, sometimes France or Germany or Russia, but usually Great Britain, acted this kindly part.

But notwithstanding this support which she has received from other nations, the ravages of time have continued to whittle away the once large territory of Ottoman supremacy. In the height of her glory, Turkey ruled over a vast dominion. This dominion reached from Persia on the east to Austria on the west, from Hungary on the north to Egypt on the south, and as far west as Algeria, covering a territorial area of more than two million square miles, with a population of more than fifty million people. But what a picture does Turkey now present to the beholder! The dismemberment of her territory has continually gone forward. Her arrogant pride has been humbled in the dust.

This dissolution of the Turkish empire



Has Shrunk in a Century

This map shows Turkey in 1912, before the invasion of the Balkan allies.

sia in 1856 was returned to her in 1878; and that none of the great powers, when the integrity of the Ottoman empire was assailed in the latter year, intervened in its defense.—*Cambridge Modern History*, Vol. XI, pages 323, 324.

4. The war of 1877. The results of this war to Turkey are summarized by Reginald W. Jeffery, M. A., in his book, "The New Europe," page 357, as follows:—

The Russians agreed to a truce with the Turks on January 30, and on March 3 the treaty of San Stefano was accepted by the sultan. Turkey was to pay three hundred millions of rubles in cash, and the cession of Batum, Erzerum, and Kars was to be regarded as the equivalent of one billion one hundred millions more. The strip of Bessarabia which had been ceded by the treaty of Paris of 1856 was to be restored to Russia, while for its loss Roumania was to receive in com-

be destroyed, and that the slaying of infidels in battle assured a passport to glory, Turkish soldiers have fought with furious intrepidity and with fanatical zeal. Particularly was the Crimean war most deadly. It brought "to the grave a full million of workmen and soldiers. It consumed a pitiless share of wealth. It shattered the framework of European civilization, and made it hard for any nation henceforth to be safe except by its sheer strength; so measured the enduring power of the nations engaged in it, that when the conflict was over their relationship as states of Europe was changed, and they had to be classed afresh."

Huge and horrible as the death-roll was, it does not tell the whole story. From 1815 to 1854 the continent of Europe had practically enjoyed peace; no

is not alone indicated by the prophecy of Daniel 11. It is shown in the prophecy of Revelation 9. In the sixteenth chapter of Revelation the Ottoman empire is symbolized by the river Euphrates, which the Scriptures declare shall be dried up during the sixth plague, in order that the kings of the earth may engage in the last great battle of Armageddon, and that then Turkey will become extinct. The drying-up process will have begun long before that date, because in the order of human history a nation does not come to its end at the zenith of its power; there must be a period of disintegration. For years this drying-up process has been steadily going forward. Note the following states and territories which have secured release from her authority:—

1. In 1783 Turkey was compelled to surrender to Russia the territory of the Crimea, including all the countries east of the Caspian Sea.
2. In 1828 Greece secured her independence.
3. In 1830 Algeria was ceded to France.
4. In 1867 Turkey was compelled to acknowledge the independence of Egypt.
5. In the same year Turkey lost the possession of Serbia and Bosnia.
6. In 1878 the provisions of the treaty of Berlin provided for the autonomous government of Bulgaria, and the independence of Roumelia, Roumania, and Montenegro.
7. In 1912 Tripoli was taken over by Italy.

Thus Turkey has been divested of the fairest and fattest of her provinces. Slowly and steadily has the river of her power been drying up, and all this in spite of the fact that in order that the balance of power might be preserved in Europe, and thus the wild scramble for her territory by the powers of Europe delayed as long as possible, the preservation of her dominion has been repeatedly guaranteed.

Of what further territory she will be despoiled in the closing days of 1912 or the beginning of 1913 remains to be seen. During the last few weeks the victorious armies of Turkey's erstwhile dependencies on the north have overrun practically all her remaining European provinces, and at the present writing stand in battle array within twenty-five miles of the walls of Constantinople. In this conflict, as in the wars with Russia, "tidings out of the north" have troubled the government of the Porte. An armistice has been declared, and what will be worked out by the peace conference now in session in London has not yet been determined.

Removal of Capital to Jerusalem

According to the prophecy, but little remains to be enacted. The situation of

Turkey in Europe has already become well-nigh intolerable. Soon there will be a decided change. Says the inspired penman:—

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Verse 45.

For years Turkey has been upheld by the other nations of Europe. There will come a time when further help will be denied. She will be forced to withdraw to her natural habitat in Asia. And how reasonable it will be that she should make the ancient, holy city her seat of government. Over the possession of Jerusalem have the wars of the centuries been waged. The crusaders sought to dispossess Turkey of this cherished spot, but she has clung to it most tenaciously for centuries, and she will continue to

Rev. A. B. Simpson, D. D., in an article entitled "The Eastern Question and Armageddon," appearing in the *Christian Herald* for Dec. 11, 1912, says:—

The drying up of the Euphrates is an appropriate symbol of the gradual weakening of the Turkish power, which has now been in progress for more than one hundred fifty years. . . . Steadily her cup of iniquity has become filled, until at last the overflow came in the recent Italo-Turkish war, through which her African possessions have been wrested from her, her navy utterly humiliated, and her prestige greatly weakened. The Balkan States have been quick to take advantage of all this, and now at last have united in a great religious alliance; and already half a million men are pressing forward to Constantinople. Whether this is to bring the final chapter in the fall of Turkey, God alone knows; but the most superficial observer can not fail to see that the Eastern world is facing a momentous crisis and that prophetic



THE BRILLIANT CAMPAIGN OF THE ALLIED BALKAN STATES AGAINST TURKEY

This map shows the course of the allied Bulgarian, Servian, Montenegrin, and Greek armies. The shaded portions indicate those sections of Turkey assigned to each of the allies "to subdue and occupy." Montenegro shared her work with Servia.

(Copied from the *American Review of Reviews* for December, 1912.)

cherish it until her end. All Europe, including Turkey herself, expects that the removal of the Turkish capital to Asia will be the conclusion of the present controversy.

Many striking comments regarding the present European situation have been made by the editors of the various magazines and journals throughout the United States. The universal sentiment seems to be that Turkey is approaching her end. Illustrative of these comments, one by Hon. James Bryce, made while in private life, is to the point:—

It [the process of decline] advances with the steady march of a law of nature. Every European statesman knows this. Every thinking man in Turkey itself knows it. That hopefulness must be blind indeed which does not recognize that the problem now is not how to keep the Turkish empire permanently in being, but how to minimize the shock of its fall, and what to substitute for it.—*National Geographic Magazine, November, 1912.*

fulfilment is moving on apace. But the fall of Turkey is but the means to a greater end. The waters of the Euphrates are drying up in order that the way of the kings of the East may be prepared. . . . The forces of earth and heaven are rallying for Armageddon.

Current Literature for December, 1912, expresses its opinion that—

the Turk may not have to evacuate Constantinople, but he will have to surrender his European empire. He must retire for a home into Asia, with his seat, perhaps, upon the Bosphorus, dreaming of the great Moslem past that was his.

Referring to one of Turkey's political leaders, this same magazine says:—

Upon the shoulders of Ghazi Mukhtar Pasha, one of the heroes of Turkey's great period after the war with Russia, devolves the burden of getting the Moslems out of Constantinople into Asia Minor without such massacres of Christians as would bring the sultan face to face with an infuriated Europe.

Just how long after this removal before Turkey comes to her end we can

not determine. We have, however, reason to believe that it will be but a very short period. When that time is reached, this world's probation will have closed. The prophet declares in Dan. 12:1:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The Establishment of the Heavenly Kingdom

The standing up of Michael is the assumption of kingly authority by Christ. He closes his priestly service, and with kingly robes of glory and with the royal scepter of power, comes to establish his kingdom. Sin and sinners will be destroyed from the earth. The earth will be purified by the fires of the last day, and will become the eternal home of the children of God.

By what is now taking place on the earth we may understand the portent of this our time, and the events soon to be enacted. With startling emphasis does the fulfilment of this prophecy of Daniel 11 before our very eyes appeal to us to-day. How thrilling is this hour! God in his infinite mercy is holding in check the winds of war. It is that we may be prepared. It is that we may sound to all the world his message of warning. Let us awake to our responsibility and hasten to our fellows the loud cry of the coming of the blessed King. "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Soon he will come and will not tarry. His coming will be one of glory; his reign a reign of righteousness; his scepter a scepter of peace; his dominion of world-wide extent; and his rule one of power, majesty, and everlasting continuance. F. M. W.

The Hand of God in History — No. 28

Notes on Important Eras of Fulfilling Prophecy

"Then Shall the End Come"

In the vision of the closing gospel work, the prophet saw the message of Rev. 14:6-12 carried swiftly during the judgment hour to "every nation, and kindred, and tongue, and people;" and then he beheld the white cloud, with the Son of man coming to reap the harvest of the earth. When the last gospel message of warning and invitation has been carried to all nations, Christ will come.

The prophecy pointed to a time when all nations and tongues were to be brought within hearing of the gospel message. A generation ago comparatively little was known of the vast in-

teriors of Africa, Asia, and South America. Rear-Admiral Wharton, of the British navy, says:—

I hear people complain that Africa goes slow. When I look at what has been effected in my own lifetime, it appears to me that on the contrary it has been rushed. The maps that I learned from as a boy showed the whole interior as a blank. There are now no parts that are not more or less known. Railways are running over regions unknown forty years ago.—*London Geographical Journal, October, 1905.*

The following from Mill's "International Geography" shows how organized and systematic geographical work has been timed to fit into the great plan of world-evangelization in this generation:—

The first [geographical society] was founded at Paris in 1821, the second at Berlin in 1828, and the third, which is now the largest and most influential, at London in 1830. There were in 1896 no less than 83 active geographical societies in Europe, 6 in Asia, 6 in North America, 4 in South America, 4 in Africa, and 4 in Australia; 107 altogether, with a total membership of 50,000 persons. There are also at least 153 different geographical journals or magazines published regularly in all parts of the world. It may safely be said that this argues a more wide-spread interest in geography than exists in any other science.

These are some of the forces that have been working to leave not a corner of the world unknown in our generation, nor a tongue beyond our knowledge.

Why have vast regions hitherto unknown and uncharted been opened up in our day?—Surely because with the coming of the hour of God's judgment, in 1844, came the time of the prophecy when the message of the "everlasting gospel" was to be carried to every tribe and people; and no longer was any part of the world to be barred of access or left in obscurity.

In 1842 the first four treaty ports of China were opened, with privilege of residential missionary occupation. In the history of African missions the years from 1841 to 1860 are set down as the years of extension into the interior. It was in 1844 that Krapf landed at Mombasa, and from the grave of his wife sent the message to Europe:—

This is a sign that you have commenced the struggle; the hour is at hand when you are summoned to the conversion of Africa from its eastern shore.—"*Africa Waiting*," page 73.

"Livingstone's overmastering thought began to grow upon him in 1845," says the book just quoted. "We find him saying: 'Who will penetrate through Africa?'" And ere long, moved by an impelling power, he turned his face northward, to be the greatest single factor under Providence in opening the Dark Continent.

It was in 1844 that Allen Gardiner established the Patagonian, or South American, Missionary Society, which first began to arouse Christendom to the needs of the Neglected Continent.

In 1843 a youth was publicly executed in Constantinople for turning from Mohammedanism. Next year the Sublime Porte engaged to take effectual measures to prevent such persecution, and the door to the Moslem peoples was officially open. "The year 1844 is memorable in Turkey and among the Mohammedans," says Dr. Barton, "for this record of concessions in the interests of religious liberty in Turkey."—"Day-break in Turkey," page 251.

One position after another was occupied by the missionary advance. Dr. A. T. Pierson wrote of conditions in the period just before these times, and of the days of falling barriers that followed after:—

Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But, as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population.—"*Modern Mission Century*," page 25.

There are few blank spaces on the map to-day. Practically all lands and all peoples are spread open to view. At an International Geographical Congress in New York City, Sir John Murray introduced the following resolution:—

The Eighth International Geographical Congress, realizing that the only untouched fields for geographical discovery are the regions immediately surrounding the poles of the earth, desires to place on record its sense of the importance of forthwith completing the systematic exploration of the polar areas.

It is as if the angel of Revelation 14 were now pointing to literally "every nation, and kindred, and tongue, and people," all placed within reach in this generation, for the first time since the human family was spread abroad over the face of the earth.

Away beyond the feet of the missionary the highways are still being prepared for a quick work. As an illustration of changes in hitherto little-known regions of Africa take the following statements regarding the French territory:—

Nothing, indeed, shows more graphically the civilizing work done by the French in these almost unknown lands than the means of communication; there

being in operation to-day in French Africa 6,000 miles of railway, 25,000 miles of telegraph, and 10,000 miles of telephone. Think of being able to buy a round-trip ticket from Paris to Timbuktu; of sending Christmas or New-year's greetings to your family by telegraph from the middle of the Sahara; or of sitting in the American consulate at Tamatave [Madagascar] and chatting with a friend at Antananarivo, three hundred miles way. And, as a final touch, they have erected a wireless installation at Fez [Morocco], by means of which his Shereefian Majesty dashed-dotted his respects to the president of the republic at Paris.—*E. O. Powell, Outlook, Oct. 28, 1911.*

Along with the opening up of all countries, the Spirit of God is manifestly preparing the hearts of the peoples for this time of the final witnessing. All missionaries bear witness to changing conditions within very recent years that make for the hastening forward of world evangelization. Secretary Paton of the American Board said a few years ago:—

Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of time.

And the great World's Missionary Congress, held in Edinburgh, in 1910, declared its united conviction in a message addressed to all Christendom:—

The next ten years will, in all probability, constitute the turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience.

We have entered the time of crisis in the history of the world and of the work of God in the earth. The special gospel message for the hour is the message of reformation and preparation for the coming of the Lord—the advent message recorded in Revelation 14. That is “the everlasting gospel” for the time just preceding the second advent of Christ. Every one who reads the chapter must see that this is so. Inspiration plainly says it.

Wherever the light of God's Word is being spread, the way is being directly prepared for this last message. Every Bible that is read is teaching the coming of the Lord, and the “commandments of God, and the faith of Jesus.” We frequently hear of persons in various lands who have been convinced as to the Sabbath and advent truths by their own reading of the Bible, guided by the Holy Spirit, with no knowledge that a people are gathering in all the earth who are proclaiming these truths.

Every year thousands of new voices take up the cry of the message. All the

work of the century of missions has been preparing the world for this last gospel witness and warning. And now, as Jesus said, in giving the signs both of the destruction of Jerusalem, in that day, and of the end of the world at his second coming:—

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24: 14.

Through the long ages since man fell and lost Eden, time has been waiting for this glad day. Through all the centuries the Lord has revealed himself as the living God, able to save to the uttermost. All the lines of consecutive prophecy have been bearing witness through the ages to the hand of the living God in human history; and with one accord they now point to this time in which we live as the world's crisis. “He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” Rom. 9: 28. God's purpose is at last to be fulfilled. Christ is to take the kingdom.

While the nations are arming for the final Armageddon, the last message of the “everlasting gospel” is speeding to the world. By his Spirit, the living God is able to speak to every heart on earth. Only the Lord can tell when the witness has truly been borne to “all nations;” and “then shall the end come.” Christ will appear in glory, consuming sin and sinners and bringing salvation to those who have put their trust in him. “Be ye also ready: for in such an hour as ye think not the Son of man cometh.”

“Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” Matt. 24: 32-35.

W. A. S.

(The end of this series of articles)

Note and Comment

What Will Be the Answer?

DISCUSSING in the *North American Review* for October some of the dangers now threatening the American state, Senator Miles Poindexter speaks as follows of the course of empire westward, and the hope of the future, in the world's civilization:—

The great central feature of our national growth has been the westward movement. It has molded our national character, and largely affected our laws and institutions. But within the lifetime of men now living the West has been settled, and now there is no more West

in the sense we have known it. The public land is largely occupied. The frontier is gone, and great cities stand guard at the gates of the Pacific. Beyond that there is no more West, but the East. We are not only at the end of the continent, but at the end of the world. There never will be again for the human race the opportunities we have had, and perhaps still have. There never will be again the responsibilities that rest upon us. “That work,” said Cicero, “in which mankind approaches nearest to the divinity of the gods is in founding new states or in preserving those which are already founded.” The hope of the world is centered here. We are now in these issues that have slowly been taking form in the heritage of time, and that at this hour have reached an acute and critical stage,—to determine the course of civilization.

Let it not be sung:—

“The star of hope shone brightest in the West,
The hope of liberty, the last, the best;
Alas, that, too, has sunk upon her darkened shore,
And hope and freedom light up earth no more.”

◆ ◆ ◆

Sunday Agitation

THE Scriptures of Truth indicate that in the last days there will go to all the world a message of reform regarding the Sabbath of Jehovah, and that in the hearts and observance of many this institution will be exalted to its rightful place. On the other hand, the Scriptures plainly indicate that there will also be a world-wide agitation of the claims of the counterfeit sabbath. These two great movements are going forward to-day, and by many the impetus which they are attaining is but faintly realized.

In almost every nation under heaven the message of truth setting forth the claims of the Sabbath of the Lord has been proclaimed, and following closely upon this movement has been a counter-agitation for better Sunday observance and for the enforcement of this institution by law. All classes are appealed to. At the present time there is quite an agitation in England, particularly among the theater and music-hall promoters.

The *Era*, a dramatic journal, has obtained the votes of all the actors and actresses in Great Britain on the question of Sunday closing. Of 2,834 theaters and music halls, 2,265 favored Sunday closing. As in the days of Constantine, these places of amusement are regarded as competitors of the church; and the clergy to-day, as in the fourth century, are the most active in their efforts to bring about Sunday closing, in the hope that church attendance may be increased thereby.

◆ ◆ ◆

“THEY that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”



Mantandane Mission, British Central Africa

S. M. KONIGMACHER

ON our return to Mantandane, we found many things needing attention, for the place had been without any white person for several months. The station school had to be started, as well as eleven others in the villages. This was made perplexing by some of our teachers not returning, and we had to supply others. In two cases where the schools were close together, we had one teacher teach both. This plan lessens our expense, and we were also able to start all the schools. Some schoolhouses had to be rebuilt, as they had fallen down. The weather and white ants are very hard on these grass houses, the best usually lasting only four years. Then these schools all had to be visited, the pupils examined, and the teachers advised and strengthened in their work. I used the lantern at six places, to arouse new interest in the school. Then we had to write out Bible outlines for the teachers to follow in their daily Bible lessons and in memorizing Scripture.

At one village the hill where the schoolhouse stood was literally in the clouds; and in the morning when I awoke, I found a heavy mist and rain, and a very cold, dreary spot. I went to the teacher's house at the edge of the village, and found the school assembled in his house, twenty children in a room ten by ten feet. I spoke to them, and asked if they would not help me (without pay) to move the church nearer, where it would be warmer and more convenient. Then I went to the chief, and asked him if he would allow the children to help, and if I might put the church in the village. He at first refused, but afterward consented for me to put it just at the edge, and for the children to help move it. When I returned and told them at the school that the chief said they might help, they all consented; and the next week I went up into the mountain with six men, and we all together moved the school and rebuilt it in about six hours. The teacher tells me forty attend now.

We are also trying to open another school near by for those who can not come to Jim's school at Mpusadala. On my way home we went over to see the head man, and found the people casting lots, which the natives call *kwombesaula*. They resort to it for everything, and are completely enslaved to this crude trickery. In olden days that terrible, death-dealing rite, the poison drinking, would be ordered by the chief as a re-

sult of the lots. The natives are not allowed to do this now, but it is done in secret somewhat. The poison drink (*mwaboi*) is called for by the chief if he thinks some are guilty of witchcraft. They all drink this poison, and those who die are guilty, while those who live are innocent. The lots consist of a small gourd cup, with a wax finger in the bowl, and a rattle to call the spirits. If the manipulator causes the wax finger to fall so it points to his middle finger, there is witchcraft; if to the little finger, the spirit in question is that of a departed female wishing something; if to the thumb, the spirit of a man; if the wax finger points to the heel of the hand, the sick one will die; or if it stands upright in the cup, the sick one will live. If a child is sick, at once they go to cast the lots; if they appease the departed spirit, the child will live. If the witchdoctor has some reason for it, he will manipulate the thing so there will be a big poison drink. It seems impossible that such simple trickery should hold people with such power.

We also took a three weeks' trip through Portuguese Angoniland, to look for a favorable site to start work in that needy field.

We were glad to welcome Elder R. C. Porter again, and receive his good suggestions for the extension of the work. We were also glad to meet the new workers, for surely the work is great and the laborers are few.

One of the most encouraging evidences of God's being with us to finish the work in his own way and at his own time, was the burying in baptism by Elder Porter of seventeen precious individuals, gathered out from darkness by one boy, Peter Bismarck. This boy has been laboring for two years at his own home under persecution, without any financial support from the mission, teaching and leading his friends and brethren into the way of truth. He was not allowed to build a church, so he had the people come into his own house. When Brother Robinson and I were up-country, we examined some, and found them intelligent on points of faith and eager to be baptized. It was decided best for them to go to the mission early and receive added instruction till Elder Porter should come.

There was also another rather interesting experience. I had reasons to believe my teacher was catering to the desires of the people instead of boldly proclaiming the truth, when it went against some of their old cherished customs. So I sent another teacher over to take his place. This teacher was

teaching two schools, and soon I had a delegation from both villages asking that I give them back their old teacher and take away the new one. They said the new one was cruel and cross, and that they all loved the old one and would all come to school if he came back. I said I would see, and went over the next day. I found the children were doing much better work in school and were much more orderly. I talked to my teacher, and found, as I had expected, that they did not care for the gospel and discipline.

This week we celebrated our fourth year in this country, and now start upon our fifth. God is very good to us. Pray for us. I am so thankful for a place in his work.

Portugal

C. E. RENTFRO

THE last census, taken in 1911, shows there are over six million inhabitants in Portugal and its islands. We have four workers. This year our membership was increased to forty-five. Eighteen were baptized and four were admitted by vote. We expect to see others enter by the end of the year.

The work at Lisbon, under the charge of Brother Paul Meyer, has had interesting results. Last year we heard of some persons who were keeping a sabbath on each quarter of the moon's phases. Not long after, Brother and Sister Meyer received an invitation to go and visit these persons. They did so, and were well treated; but one man could not be moved from his position. However, other persons there were impressed that we have the truth. The way soon opened to give Bible studies in their home, and one person began keeping the Sabbath. At the end of the year, Brother Meyer began meetings in a new hall, not far from the home of this interested family; and they invited their friends and the members of their church to come and hear, and to study in their home. The family consisted of an old gentleman and his wife and their son and daughter-in-law. The father was treasurer of the church, being one of the oldest members; and the son was deacon, and worked in a factory where war material is made. Many of their friends did all they could to prevent the spread of this so-called heresy, but in vain. Some men even threatened to assault Brother Meyer, but these also saw their error and surrendered. Their weapons were laid down, and quite a number began to ask for baptism. Several became interested, and in the month of June fifteen were baptized. One old lady wept because she could not be baptized at this time.

Before the day chosen for the baptism, in order to avoid any conflict with the authorities, I made application for a license to hold a public meeting on the beach, first to the civil governor, who sent me to an administrator of a certain ward. At this place he and his secretary asked me questions and read to me an article in the law of the separation of

church and state, prohibiting public worship in places where it was not the custom of the majority of the inhabitants of the place. Some of the questions asked were: "Do you use a habit, or certain garb?" "Do you go in procession?" "Do you have prayers?" "If so, do you kneel or stand?" "Why don't you baptize these persons in some house?" I explained the matter as best I could, so the administrator said:—

"Now, I can not give you a license, but you go ahead anyway. Don't go all together; go in groups of four or five; stand during your prayers, in order to avoid attracting attention, and people will think it is merely a sort of bath you are taking. You did well in informing me about the matter. If any one complains, simply drop things, and I am here to help you, if needed."

I thanked him for his kindness, and we had the baptism, utilizing the bath-houses on the beach for the changing of clothing. Some thirty or more persons were present.

In Porto, three persons were baptized in a small stream just outside the city. Upon our return from camp-meeting we organized a church in Lisbon, with twenty-nine members, and ordained the elder and deacon on Sabbath, August 31. At our Latin Union Conference gathering a mission committee was chosen, and we had our first meeting soon after returning home. We hope and pray that God may help us find many more honest souls.

Abyssinia

ANOL GRUNDSET

ANOTHER school year is now past, and the boys have departed to their homes and villages. This school year has indeed been intermingled with trials, but this, as coworkers with Christ, we must only expect. We are very glad for the part we have had in giving the natives God's word and pointing them to Jesus, who longs to save them from their sins and superstitions, and prepare them for his coming.

Last Sunday was spent by the boys as follows: While in the forenoon a special dinner was being prepared for them, they washed their clothing and got themselves ready to depart the following morning. After partaking of a hearty dinner, prepared according to Abyssinian taste and manner, they were entertained at our home in the afternoon by being shown many things of peculiar interest to them. Maps and pictures from America, Europe, other parts of Africa, etc., opened before them a view of the wide world of which their Abyssinia is only a small part. We told them how the gospel message of Jesus' soon coming is being preached in these various countries. Groups of colored Sabbath-keepers in the United States, at Oakwood school and elsewhere, interested them very much. Later they were served with light refreshments. Pop-corn constituted a part, which to them was a real

wonder. The lesson drawn was that if we allow Jesus to be enthroned within us, our lives and characters will unfold in a similar whiteness.

In the evening the writer gave them a stereopticon talk, first showing them selected scenes of their own country and people, and closing with a series of colored slides on the life of Christ, intermingled with appropriate songs in the native tongue, thrown on the screen and sung between the scenes. The sufferings of Christ, his agonies in Gethsemane, that we may gain eternal life, touched their hearts deeply; eyes were moistened and expressions of sympathy heard.

We can only pray that the lesson may be long remembered, and that the vivid views may have made lasting impressions upon their minds of God's great Gift to us all. After singing the native song "Shall we meet beyond the river," and the benediction, we separated for the night, feeling it had been a day well spent.

On Monday morning we met for our farewell worship. After singing "There Is a Fountain," John 17 was read. Among other remarks, the boys were especially requested to remember the third verse: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We then had a season of prayer, in which several took part, the prayers of the older boys being very impressive as they asked, "Jesus, be with us all now as we separate." "Send us thy Holy Spirit." "Help us that we so live that we meet in the New Jerusalem," etc.

As the boys had been presented with copies of the New Testament in Tigre and Amharic, they were in parting admonished to read daily in these, and to pray daily during the vacation months that they might return for the next school year, bringing others with them.

Now we can only leave these with God, believing his promise that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: *it shall not return unto me void*, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Java, Dutch East Indies

G. F. JONES

AFTER organizing Java's first church, in the city of Batavia, I proceeded to east Java, where the work was begun about seven years ago in the city of Surabaya; but as the health of the workers could not endure this unhealthy climate and several were obliged to return to Australia, the work there did not take root, and there was nothing established. This condition of things made it necessary for the Australasian Union Conference to buy some mountain prop-

erty for a rest home for the workers of Java, who have been spending their time there more or less ever since, and working the Javanese villages all around them.

Since the Javanese are Mohammedans, very little headway can be made among them; but there have been small results which I believe will be the entering wedge of a great work among the many millions of Javanese. It has been slow and trying; nevertheless, seed has been sown, and some fruit has at last appeared. I had the pleasure of baptizing the first two Javanese, one of whom is a young man of promise, who is now working with Brother and Sister G. A. Wood in the city of Surabaya. Our workers there who have stood by the work in this difficult field for years rejoice in this rift in the clouds. As surely as China and Korea have awakened to a desire for advanced knowledge through conditions which have been pressed upon them, so the oppressed millions of Java see that their day is soon coming when they will throw off the chafing yoke that binds them in ignorance and political bondage. Sister P. Tunheim and Brother and Sister Wood are our pioneer workers among the Javanese, and know their difficult language. Their loving patience and gentleness with them have gained the confidence of the villagers among whom they have labored so long.

In Surabaya I organized a church of nine members. It seemed like the dawn of a new day to have our work established even in so small a degree in that difficult city, after seven years of apparent defeats and disappointments. Satan hates any organized movement of our message. Since the organization of this little church, our consecrated workers in Surabaya have taken courage anew. They already see progress, and report a new interest. Those who are working in Mohammedan Java certainly need our prayers.

WE should not make the most of our cares, and the least of our enjoyments; for the latter, if less frequent, certainly ought to make a happy impression, and soothe even by their memory the sterner hours of life.—*Selected.*

"A SINGLE sin, however apparently trifling, however hidden in some obscure corner of our consciousness,—a sin that we do not intend to renounce,—is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate,—any of these are impassable obstacles. If we know of a kind act that we might perform but do not intend to, if we are aware that our moral health requires the abandonment of some pleasure that we do not intend to abandon, here is cause enough for the loss of all spiritual power."



The Power of Prayer

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

God's ships of treasure sail upon the
boundless sea
Of love divine, of power infinite.
To change their course, retard their on-
way,
Nor wind nor wave hath might.
Prayer is the tide for which the vessels
wait
Ere they can come to port; and if it be
the tide is low
Then how canst thou expect God's treas-
ure-ships to see?

— Selected.



Christmas and New-Year's Gifts

CHAS. P. WHITFORD

AT this season of the year it has be-
come a common custom to present some
little token of remembrance to friends
and loved ones. This custom of giving
has grown in volume, until to many per-
sons it has ceased to be a pleasure and
has become a burden. The man with
whom times are hard has his misfor-
tunes brought close to his heart by the
fact that his family must feel them as
well as himself. He desires to purchase
for his wife and children some of the
necessary things of life, and he has not
the means to do even that, and conse-
quently their happiness is marred.

There are many who spend money for
things that they can not afford, and
things that their friends do not need.
They give with expectation of getting in
return gifts equally costly. Christmas
and New-year's giving with many is
mere barter and exchange. What we
are suffering from is barrenness of the
true spirit of giving. We bring expen-
sive gifts to the festival, and forget the
frankincense and myrrh.

It is not the value of a gift that we
should prize so much as the spirit of
true friendship that prompts the giving
of it. There is more value in the clasp
of a friendly hand, and a look from a
pair of eyes carrying sincere wishes for
one's happiness, than could possibly be

shown by ivory or gold mountings pre-
sented as a duty gift.

Many a heart after having received a
costly gift will still be hungry, empty,
and aching, because the giver was not
in the gift.

Have you ever stopped to think what
priceless gifts — thought gifts, love gifts
— you might bestow without money?
There is nothing the human heart so
hungers for, yearns for, as sympathy,
encouragement, and love. These are
things which money has no power to
purchase.

If you have many friends and little
money, you need not let clouds darken
your Christmas and New-year's giving
because you can not express your feel-
ings for them in more or less costly pres-
ents. My own heart was made glad last
year when I received the following let-
ter: —

"DEAR BROTHER: We were indeed
thankful for your kind remembrance and
enclosures. We thank you for the cor-
dial expressions that we greatly appre-
ciate, because we know they come from
a good and true heart. Our remem-
brance of you will always be pleasant.
We wish you health and happiness."

A little girl wrote her grandma the
following letter: "I have no gift to send
you, dear grandma; but I love you, *love*
you, LOVE YOU."

This little girl's Christmas message
brought such tears of joy to the eyes,
and such a glow of gratitude to the heart,
as no gift that money could buy could
ever bring.

Orlando, Fla.



"Thy Saving Health"

JAMES D. MONTGOMERY

Some Dietetic Principles

"God be merciful unto us, and bless us;
... that thy way may be known upon earth,
thy saving health among all nations." Ps.
67: 1, 2.

ALL true diet reform has its origin in
the teachings of the Sacred Scriptures.
In fact, every true reform must of ne-
cessity be derived from the source of
all truth — God. It will be the object of
this article to point out the fundamental
principles of dietary well-doing as they
are laid down in the Bible.

The very foundation principles of all
reform in diet, whether in sickness or in
health, are well set forth in the follow-
ing passages of Scripture: "Blessed art
thou, O land, when . . . thy princes eat
in due season, for strength, and not for
drunkenness!" Eccl. 10: 17. "Harken
diligently unto me, and eat ye that which

is good, and let your soul delight itself
in fatness." Isa. 55: 2. Are not the
general principles of dietetics practically
covered by these texts of Scripture, —
not the details, of course, but the under-
lying, foundation principles? The details
will appear from the use of other texts
as we proceed with the study of the sub-
ject.

In the statements quoted above we
have the following principles brought to
view: —

1. Food should be eaten in due season.
2. It should be eaten for strength, and
not for drunkenness.
3. Only that which is good should be
eaten.
4. Man should harken diligently unto
the Lord.

It will be profitable to notice these
principles in detail, and to apply them to
every-day life: —

1. The practise of eating in due season
is one of the most important considera-
tions of the whole diet problem. What is
the meaning of the expression "in due
season"? It certainly signifies that food
is to be taken when needed, and at no
other time. Even nature itself teaches
this lesson by removing the desire for
food when it is not needed for the repair
of the tissues. In health "the eyes of all
wait upon Thee; and thou givest them
their meat in due season. Thou openest
thine hand, and satisfiest the desire [the
appetite] of every living thing" (Ps.
145: 15, 16); while in sickness "their
soul abhorreth all manner of meat." Ps.
107: 18.

In health the appetite disappears when
one has eaten sufficiently for his present
needs, and in sickness the appetite is
completely removed for the time being,
and the very thought of food is repulsive.
Hence, we say, nature teaches and at
times enforces this principle of eating
in due season, and at no other time. It
may take wisdom successfully to carry
this out in the every-day life; but if we
lack wisdom, we are invited to appeal to
God, "and to learn of Christ the science
of eating and drinking to the glory of
God." We can pray, as did Solomon,
"Give me neither poverty nor riches;
feed me with food convenient for me:
lest I be full, and deny thee, and say,
Who is the Lord? or lest I be poor, and
steal, and take the name of my God in
vain." Prov. 30: 8, 9. From this it ap-
pears that the eating of food that is not
needed and that is not used in due season
leads one to deny his God, while the
lack of sufficient food tends to cause one
to steal and to use God's name profanely,
— the first because of the sense of well-
being and comfort brought about by sur-
feiting, and the other because of the
nervous impatience induced by poverty
and consequent hunger. So, "blessed art
thou, O land, when . . . thy princes eat
in due season."

2. To eat "for strength, and not for
drunkenness," one must use foods that
will produce strength in the human or-
ganism. To supply energy, to generate
heat, to repair tissue, to promote the
processes of metabolism, is the purpose of

ingesting food. To use more than enough for this, would in a measure defeat the purpose for which food is taken, and would prove a clog, a burden, to the system. To use an insufficient quantity for the purpose would be to fail to provide necessary elements, and would impoverish all the tissues of the body. The expression under consideration, therefore, refers to quantity as well as to quality of food used. It must of necessity be so, as the correct quantity is as important as the correct quality in this matter of eating for strength.

It must also include the use of foods containing the necessary elements to produce strength, as it is not possible for the system to obtain strength from foods that are deficient in strength-building elements. To make this choice wisely demands intelligence. One needs to understand the chemical composition of foods, and it is only when we are informed along these lines that we are able to eat for strength in the true meaning of the term.

To eat for drunkenness, whether consciously or unconsciously, is the reverse of eating for strength. Good food in large quantities, or poor food in almost any quantity, will eventually produce food drunkenness. The definition of the term drunkenness may be stated as a condition of either stimulation or stupor. The first stages are those of stimulation, while the latter stages are those of stupor, or torpor. Hence, the habitual use of stimulating foods is a mild form of intoxication, differing only in degree from the drunkenness produced by the use of alcohol. That surfeiting, or gluttony, produces a sort of intoxication akin to that of alcoholic drinks is the opinion of most medical writers and thinkers. Milder, of course, is this poisoning, but poisoning it is nevertheless. "Be not" therefore "among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Prov. 23: 20, 21.

3. "Eat ye that which is good." All foods—good, bad, and indifferent—have their advocates, though it must be confessed that some of those advocates are interested in the profits derived from the sale of the foods, rather than in the profit gained from their use. The only food ever pronounced "very good" by one competent to judge, was given to man in the beginning, when all things were said to be "very good." The fare then consisted merely of fruits and grains and nuts, but was afterward made to include herbs, or vegetables, to meet the needs of man after his inglorious fall.

About sixteen centuries later the use of flesh was permitted, to meet the changed conditions incident to the deluge. But this was restricted to "clean" meats. No animal not called clean was to be used as food under any circumstances; neither was blood to be eaten. And later certain parts of the fat were prohibited as food, and the flesh of the beast was to be eaten while fresh. These restrictions would rob meat eating of

much of its popularity were they enforced to-day as they were in ancient Israel.

4. "Harken diligently unto me." The first thing to do in any health or other reform is to harken to what God says about that reform.



The Noon-Hour Prayer

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

"THE greatest thing any one can do for God and for man is to pray." We can pray with assurance, for the loving Father always answers our petitions. Sometimes the answer is yes, and sometimes it is no; sometimes we receive immediately those things that we have desired, and sometimes the answer is long delayed, but it will surely come. Finite man can not always understand the workings of infinite wisdom, but through every trying experience we can trust God with implicit confidence, even if we do not clearly see the way.

"God would never send you the darkness

If he thought you could bear the light;
But you would not cling to his guiding hand

If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

"'Tis true he has many an anguish
For the sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven
at all
If pain did not guide them there.

"So he sends you blinding darkness,
And the furnace of sevenfold heat.
'Tis the only way, believe me,
To keep you close to his feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low.
And—well, if your lips do quiver—
You will love God better so."

Requests for Prayer

208. An Indiana sister asks prayers for her unconverted husband; for her youngest son, who has left home and gone out into the world; and for the healing of her aged mother.

209. A friend who is a patient at the Melrose (Mass.) Sanitarium requests that prayer be offered for the healing of her granddaughter, who is losing her hearing as the result of an attack of scarlet fever.

210. Writing from Massachusetts, a brother asks God's people to pray at the noon hour that he may be restored to health, and enabled to take an active part in this closing work.

211. A Kentucky brother, whose

health is broken, desires healing so that he may enter the canvassing field.

212. "Please pray for my husband, who is out of the truth," writes a Michigan sister. "He has expressed a desire to live a better life. Also pray for his mother, who is about to accept the truth; and for me that I may train my children as will be pleasing to God."

213. An isolated sister in New York State requests prayers that her husband may overcome the tobacco habit. He has tried to do this many times, but has always failed. Let us also pray for the conversion of their daughter, an only child, and for the mother, that her health may be restored.

214. From California an afflicted sister sends the request that prayer be offered for her healing. She is an invalid, and her six little children sadly need her care.

215. Another California sister writes: "Please pray for a sister who is sorely afflicted with evil thoughts, that God may deliver her. Also pray for the healing of another sister who has suffered from a weak stomach and back for many years."

216. A burdened sister in Oregon requests prayer for the conversion of her husband and children, and asks that we also pray that troubles which threaten to break up their home may be righted.

217. A sister writing from Wisconsin, asks prayer for the conversion of her sixteen-year-old brother.

218. From the same State (Wisconsin) an anxious mother sends the request that we remember her wayward son in prayer. She does not know where he is at present, and greatly desires that he may return home and accept Christ as his Saviour.

219. A sister in Florida, who is paralyzed, desires to be restored to health if it is God's will to heal her. Let us pray for her.

220. "I desire the prayers of God's people for the conversion of my four children and my husband," writes a friend from Nevada.

221. A touching request comes from a brother residing in Louisiana, who before his conversion led a very wild life. He has been having a terrible fight with the enemy, and desires the prayers of God's children that he may have complete victory over his besetting sins.



A TRAVELER in the mountains of Madeira set out with his guide for a distant summit. Suddenly a thick mist settled upon them, and the traveler would have been lost had not his guide ceaselessly called back to him: "Press on, master, press on; there's light ahead." And so our Guide, who through much tribulation, even through the portals of death, has blazed the way from earth to heaven, says to us: "Press on. Through patient continuance I overcame the world." This call is our supreme reason for patience. We can not follow Christ without it. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—*Ida I. Moulton.*



More Workers to the Front

It is the aim at the Foreign Mission Seminary, alike of students and teachers, to keep the eye continually fixed on the great harvest-field, and to make the work of each day tell definitely in qualifying for a place among the reapers; but perhaps the essential character of the institution makes itself more strongly felt on those not infrequent occasions when a little band of students bids farewell to the pleasant associations of the place and starts for the front. Such was the character of the meeting in the Seminary chapel on Tuesday night, December 10, when four members of the family, namely, Brother and Sister Brown, Miss Frankie Stout, and Miss Audrey Murphy, said a few parting words to their associates previous to starting for their fields of labor. These four, together with Brother and Sister Wm. Kirstein, of the Review and Herald Office, make up a party of six bound for South America.

The meeting was opened with prayer by Elder G. B. Thompson, after which a male quartet rendered the spirited missionary song "I Go." Elder N. Z. Town then made a few remarks based on his own pioneer experiences in South America.

"The countries to which we are sending these workers," he said, "contain a combined population of about forty millions. Brother and Sister Brown go to Brazil, with a territory as large as that of the United States, and a population of twenty millions, three fourths of whom can neither read nor write. Yet Brazil is one of the foremost countries of South America, and the truth has obtained a foothold there. Since work was begun in 1894, from sixteen hundred to seventeen hundred believers have been raised up, and, although the force of workers is small, their faithful efforts are being crowned with success. Brother Brown is to circulate our literature in Brazil; and as railways are scarce, he will have to do a great deal of his traveling on muleback. Brother and Sister Kirstein will settle in Florida, a suburb of Buenos Aires, Argentina, where he will have charge of our printing work. Here are some of the papers which he will be getting out [holding up a number of attractive-looking periodicals]. This magazine, *La Salud y Vida*, circulates in Spain and Mexico, as well as in South America. This is the missionary paper, published monthly; and this is the church paper, corresponding to our own REVIEW AND HERALD, and published for the Spanish believers throughout the world. The two nurses, Miss Stout and Miss Murphy, will take up work in Montevideo, the capital of the little state of Uruguay, and the cleanest city I have ever seen. They will find plenty to do for the Master in that beautiful and rapidly growing city.

"You will all have a new language to

learn, and there will be things to test your powers of adaptation. You leave here in the middle of winter, but you land there in the middle of summer. You will find that the people there have different customs, and some of these will not be pleasing to you; but you will have grace from God to overlook such things, and give yourselves to the salvation of precious souls. You will all meet with a hearty welcome on the part of the struggling friends and workers already in the field. You will find plenty of earnest work awaiting you."

Elder Thompson then spoke as follows:—

"Our workers in these far-off mission fields are looking to the Foreign Mission Seminary for missionaries, and little do we realize with what joy they await the arrival of reinforcements. To every sinner in this world, the Lord says, 'Come;' to every converted person, he says, 'Go;' yes, 'Go ye into all the world, and preach the gospel to every creature.'

"There is sacrifice involved in going. Parents give up their children, the most precious thing they have. The children leave home and dear ones, break off the associations of many happy years, and face new associations and new duties in a far-off country. But there are also compensations. The greatest joy in the world is to be found in consecrated service for others. Languages differ, customs differ; but human hearts are the same the world over. Look deep enough, and you will always find something precious, something worthy of your most earnest efforts.

"I have been thinking while sitting here of some of the things our missionaries must be able to do, and the list is not a small one. They must first learn a foreign language. Then, as people are converted and turn to the Lord, they must be able to train these persons. They must teach them how to live. They must win them away from their old superstitions, and from many of their old customs, which are dear to them. They must build churches and start schools, sanitariums, and printing-houses. They must get out literature, and they must circulate it. For all these means are to be used in carrying the last warning message to the world. They must know how to put up with hardships. Elder Town has told us that Brother Brown will need to know how to ride a mule. Sometimes other qualifications are called for. The other day a certain mission board received this request from a mission field: "Send us a good swimmer. The last one was drowned." Missionaries must have courage to work under trying circumstances. There is a halo about this work as we view it from afar, but often the halo disappears as we view it face to face. We must be able to work without the halo, and we

must go on working, confident of final victory, even when confronted with what seems to be certain defeat.

"Will it pay to endure these hardships? Ask Moses if it paid to give up all the treasures of Egypt; ask Judson, and Carey, and Morrison, and the other worthies who have gone before; they will tell you it does pay a thousandfold. May God prosper you all in taking up work in the Neglected Continent, and may you for your reward win many souls."

Mrs. N. Z. Town then addressed a few words especially to the women. She told of the noble efforts of the women already at work in various parts of South America, and expressed her joy over the thought of sending them these reinforcements.

The foregoing remarks were followed by a few words from the departing workers.

"I was reared on a farm," said Brother Brown, "and riding one of those mules will seem so much like being at home that it may almost make me homesick. Seven years ago I first heard a missionary sermon. I was not a Christian at that time, but the talk made a deep impression on my mind. Somehow it seemed to be a call to me. Not long after, I gave my heart to God, and entered Keene Academy to fit myself for the work. I came to the Seminary to get further help, and now I am starting for the field. It is with regret I leave my friends here, but I go to find other friends; and although you and I may never meet again in this life, we may all make an appointment to meet again under the tree of life in the kingdom of God."

Sister Brown: "I have been asked, 'Don't you hate to go to far-off Brazil?' My answer is, No. Christ gave his life for me, and I am glad to give my life to carry the gospel to those who know it not. My heart will be with the people of Brazil. I hope there to win souls for Christ, that I may at the last day have some stars in my crown."

Sister Stout: "Instead of considering this a sacrifice, I consider it a privilege. I am glad the Lord has given me a place to work in his vineyard. I am thankful for the time spent at the Seminary; it has given me broader ideas of the message. I go to my field knowing the Lord will help me."

Sister Murphy: "I can not remember when God first put it into my heart to work in foreign lands, but I have had the desire from childhood. Six years ago, when Elder N. W. Kauble, then at the head of Emmanuel Missionary College, in Berrien Springs, asked how many of the students expected to enter foreign mission work, I raised my hand for India; but I am just as willing to go to South America. I am thankful for the privileges I have enjoyed at the Seminary, especially so for the opportunities for practical work in the city of Washington which I have had in connection with the Bible training-class. I expect to use every talent God may give me in saving souls."

Prof. M. E. Kern in a few closing remarks recalled the time when he first met Brother Brown out on the far-stretching prairies of Kansas. He believed that Brother Brown's home training has been an admirable one for meeting the peculiar conditions of the field

to which he is going. The young women have also been well trained, Miss Stout in the sanitariums at College View and Loma Linda, and Miss Murphy at Berrien Springs college and in the Wabash Valley Sanitarium. Brother Kirstein has been given a special training in various departments of the Review and Herald. Best of all, these young people have shown by their daily lives that they have learned those deeper lessons in the school of Christ which fit men and women to bear responsibilities in God's cause.

Elder J. N. Anderson offered the closing prayer. Thus ended a meeting marked by the manifest presence of God, not in emotional excitement nor in any outward demonstration of feeling, but rather in a spirit of deep heart consecration to the one great aim of giving the gospel to the world in this generation.

These young people have been with us only since the beginning of the year; but in this short time we have learned to love them, and they carry with them to their field of labor the earnest best wishes of the entire school. These good wishes are equally shared by Brother and Sister Kirstein, who, while not regular students at the Seminary, are well known to all the faculty by the interest they have taken in the Seminary chorus and by their activity in other lines of Christian work.

And now that these have gone, we must concentrate our efforts on the training of those who remain; for their turn will soon come. The Seminary does not keep its students. It passes them on to the field.

M. E. OLSEN.

Quarterly Meeting in the Philippine Islands

This report was written and read by the clerk, a Filipino. He read it first in English and then in Tagalog:—

"On June 30, 1912, the members of the Seventh-day Adventist Church of Manila, P. I., met at 613 Nozaleda, Paco, for the sole object of celebrating the ordinance of humility and of the holy supper. Soon after the review of the Sabbath-school lesson, hymns were sung and prayers were offered. Then the roll was called, of which the following were absent. [Thirty-two names were here given. They include Elder and Mrs. Finster, who are away on their furlough, and Brother Ashbaugh, who is canvassing some distance from this place.]

"When the roll-call was over, we admitted into the church those who were baptized on May 19, 1912. Each of them answered satisfactorily the questions given them in behalf of the church.

"Convicted of their sins and moved by the Holy Spirit, the following persons were led to submit their names for church-membership subject to baptism. [Eight names follow.]

"Given to the world and mindless of his duty for his own security, we dropped one of our members who resides at Navotas, Rizal.

"When this was over, we proceeded to the real object of our meeting. With songs and prayers and tender brotherly love, we observed the ordinance of humility, bearing in mind and realizing in its true sense the word of our Lord which says, He that is exalted shall be lowered.

and he that is lowered shall be exalted. We then, with faith, partook of the broken body of Jesus and his spilled blood in symbols, knowing that that body was broken for our salvation, and that blood spilled for our redemption. It was not without meditation, nor was it without prayers and sincere humiliation of heart before the Lord, that we did this act. We hope that as we do it in symbols, we shall also have a part of its reality in the great marriage of the Lamb if we remain steadfast unto the end; for plainly he says to the over-comer, 'And the Spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely.' How great is the promise! How wide is the invitation! And this ought to keep us ever sincere and ever faithful to Him who is all in all. Finally, we closed our service with a song, and parted from one another with peace and blessing in our hearts and greater consecration for our Lord Jesus Christ."

This report was read at our last quarterly meeting, which was held Sabbath, Sept. 28, 1912. There were twenty-three taken into the church at that time, and no one dropped. I give a few of the testimonies borne by our native brethren and sisters in Tagalog:—

A sister: "I feel that the coming of the Lord is very near. I am thankful that I can keep God's law because of God's help. I am anxious to meet the Lord."

A brother: "I am sometimes tempted to leave this truth, but God's grace helps me. I am weak, but I hope to be in the truth till death."

A very old sister: "I am thankful that at my age I am permitted to know the truth."

A young sister: "I am very thankful, for I feel his guidance in my path. His Word is always a lamp to my feet, and a light to my path."

A young man: "Endless thanks. Through the help of the Lord I am not overcome by temptation. I hope for more help in the future."

A sister (weeping): "God knows I am weak, and I can not do anything without him. I hope for God's help."

Our native evangelist: "When I was at Malolos, God worked strongly. Thousands listened to me, and I was exalted. Because of pride I was humbled. I feel that every day I must be prepared to receive him."

These are our brethren in Christ, and the Holy Spirit can make them love the truth as much as we do. Pray for them that they may be fed the bread of life.

L. V. FINSTER.

The Moravian-Silesian Mission

EVERY evidence of progress in the Lord's work cheers our hearts; therefore we were made glad by the meeting just closed here in Teschen, where the Moravian-Silesian Mission held its first annual session, September 11-15. Eight and one-half months have passed since the duchy of Moravia and the province of Austrian Silesia were cut off from the territory of the Austrian Mission, and began a separate organized existence under the superintendency of Brother J. Muth. This field contains about ten thousand five hundred square miles.

Its inhabitants are Bohemians, Moravians, Slovaks, Germans, Croats, Serbians, and Jews, chiefly. The people in general are Roman Catholics, but there are quite a number of Protestants. If one had time to read the history of this territory, he would find it interesting in the extreme, especially since the Reformation, because of the struggles between conflicting religious systems, and the strife engendered by antagonizing nationalities.

At the meeting about two hundred of our people were present. By far the majority of them are Poles, many of whom understand only the Polish tongue, while quite a number are also able to speak German. Second in importance, so far as numbers are concerned, are our German brethren here, while we have been able to reach a few Bohemians. This seems one of the most promising fields of the entire European Division for our work. Indeed, because of the personal missionary activity of our brethren, the message is spreading so rapidly among the Polish-speaking people that our evangelical force is inadequate to care promptly for those awaiting baptism, or properly to instruct those who have been already received into church-membership. The harvest seems ripe, ready for the reaper; but there is a great lack of laborers. One whole new company is ready for organization, but thus far it has been impossible to organize them. The first duty of the laborer will be to visit this place, and receive those who are waiting to be taken into fellowship.

When the question of soliciting for the Ten-cent-a-week Fund for the work in the regions beyond arose, Elder Muth thought it would be almost in vain to present a resolution on that matter, as the brethren are so poor. However, the committee on recommendations brought the subject before the congregation, and about four hundred dollars in cash and pledges was soon raised for foreign missions, and that, too, without any urging on the part of the visiting brethren (J. G. Oblaender, O. E. Reinke, J. Wolfgarten, and H. Boex). The willing spirit of these true-hearted believers at once assured us that our dear friends here are one in heart and soul with the great body of the remnant church throughout the world.

One cause for gratitude was the possibility of ordaining three local elders on Sabbath afternoon. The occasion was one of solemnity and much blessing. Some of our own people are unable to read, which is not an uncommon thing here, and so there is special need of good local leadership in the churches and companies raised up, that the very best training may be imparted in the church, in the Sabbath-school, and in the missionary department.

Four companies have been organized in this part of Austria since Jan. 1, 1912, and the field membership increased from one hundred sixty-four at the beginning of the first quarter, to two hundred sixteen at the close of the second quarter of the year. The average tithe for the first six months was \$10.31 a member—a very fair record indeed, if we take everything into account. One minister, one licentiate, four Bible workers, and ten canvassers are now at work in this mission field, with its four millions of people. This is an increase of two Bible

workers and four canvassers, as compared with the close of the second quarter. When we look at the field, at its promising harvest, at its few workers, at the earnestness of its members, at its large number of developing youth, we feel constrained to wish for Brother Muth, the newly chosen superintendent, and for all his workers, some of whom are young and inexperienced, a hearty interest in the prayers of the children of God in all parts of the world, that the work begun so encouragingly in spite of many difficulties which it would be useless to mention, may move forward to a glorious triumph. GUY DAIL.

The Work in New Zealand

God is greatly blessing the work in the New Zealand Conference. He has blessed during the past year. Elder J. Pallant has held a very successful mission in Auckland, where a large number have been brought to a knowledge of the truth, seventeen being baptized recently. Others are interested, and since Brother Pallant left there, some of the other conference workers have followed up the interest.

About the same time the baptism was held at Auckland, seven were baptized at Wellington, where Brother W. Westerman has been laboring for some months. On South Island, Elder White baptized four persons at Dunedin, and about as many more are waiting at Christchurch. These are indications that God is blessing the work and has been influencing the hearts of the people.

The writer, in company with Brother G. S. Fisher, visited New Zealand in September and October to look into the matter of moving the school from Cambridge to Longburn. The farm at the former place has now been sold, and a smaller site purchased at Longburn. It is hoped that within a few months the new building will be erected, and that the new place will be more suitable in every way. Brother J. Mills is principal of the school, and we believe the Lord is blessing his labors.

We were glad to meet the Drs. Keller again. They have an extensive practise in Auckland, and are letting their light shine, and the Lord is blessing their efforts to the enlightenment of the people.

J. E. FULTON.

North Brazil Mission

AUGUST 14 I embarked at Rio de Janeiro to visit the church at Theophilo Ottoni. After a pleasant voyage of two days I arrived at Caravellas. As I was mailing some letters at the post-office, I met Brother Queiroz, one of our faithful canvassers from the East Brazil Mission. I was pleased to see him, and as he told me of his experiences in the work during the recent weeks, I could but realize that only one who loved the work would continue in it when he had to battle with so many difficulties in the field, especially when he had a good trade by which he could with ease make a living and be at home with his family. May the Lord ever bless and strengthen our self-sacrificing canvassers!

On the twentieth—for in this section we have trains only every five days—I took the train into the interior, and about 4 p. m. on the twenty-first reached

the little town Theophilo Ottoni, in which live a few members of the church of this name, the others living about one hour's ride from the city.

I was glad to be once more with these brethren, for they are the first-fruits of my Brazilian labors; and during my stay I had the privilege of baptizing five new believers, raising the membership to sixty-three. Although during the sixteen years since I first came to that section the brethren have passed through various experiences and difficulties within and without, I was glad to find them all of good courage and faithfully holding up the light. Through the influence of their missionary work the truth has extended beyond them, so that sixty miles distant some are keeping the Sabbath; but my time would not permit me to visit these. In the vicinity of this church, as in so many other places, there are openings for work, and the brethren pleaded for a worker to come and labor there for a time; but as in so many similar instances, we could only tell them that we would send them one as soon as we could.

On account of so many important duties that were pressing upon me, I was compelled to make my visit somewhat brief; but as I made this long trip to visit one single church and a few scattered members,—and they had not been visited for almost two years,—I could only again send a prayer to the Lord of the harvest to send us more laborers, so that we can better attend to all the calls and interests that are constantly confronting us in this large country. Arriving home, I began preparations to move my family to Sao Bernardo, so that I might be in more easy touch with the union conference headquarters.

Soon after our removal to Sao Bernardo, our Sao Paulo canvassers' institute began. On the whole, we can say we are of good courage, for the Lord gives us many evidences that he is working for us. F. W. SPIES.

The Half-Way Place

THE Sabbath-school figures for the first six months of 1912 are now all in columns, and the totals are most encouraging. The two-hundred-thousand-dollar goal is much nearer; for we have actually passed the half-way place. The Sabbath-school gifts to missions during the first six months of 1912 amount to \$104,408.83. Surely the schools will do as well during the last six months; and if they do, we shall pass the goal.

The Thirteenth Sabbath Offering

The thirteenth Sabbath in each quarter is a "lucky" day for missions. The schools seem greatly to enjoy the privilege of giving to these special enterprises, and they increase their regular offerings substantially. With many the thirteenth Sabbath is Dollar day. The following shows the amounts given:—

March 30, cities of India . . . \$ 7,674.13
 June 29, Selukwe Reserve, Africa
 12,594.36

Interesting Comparisons

1912, first six months, gifts to missions \$104,408.83
 1911, first six months, gifts to missions 73,448.42
 Increase \$30,960.41

The Expense Roll

The amount of the total contributions used for expenses is decreasing. Last quarter \$47.02 was reported. It is only about half as large this quarter, and is thus divided:—

Colorado \$ 4.26
 Central California 7.55
 Southern California 9.85
 Cuba 1.80

Total \$23.46

The Best

The quarterly report was the best ever received. It reported the largest number of schools, 4,303; the largest membership, 108,158; the largest Home Department membership, 5,328; the largest offering to missions, \$57,546.79; and the smallest expense account taken from the offerings, \$23.46.

Conversions

The total number of conversions reported is nine hundred sixty-nine, and the number of baptisms is nearly as large. Numerous consecration services have been held, and teachers have been urged to do personal work in behalf of their pupils.

Needed—Wanted

NEEDED.—A spirit of consecration that will cause each Sabbath-school worker to do his best in the work given him to do.

WANTED.—An inspiration from Heaven that will enable each Sabbath-school worker to see clearly the height, depth, and breadth of the work to be accomplished.

MRS. L. FLORA PLUMMER.

Field Notes

SIX persons were recently baptized at Hamilton, Ontario.

BROTHER G. P. RODGERS, who is working among the colored people at Wilmington, Del., reports the recent baptism of ten persons.

A SABBATH-SCHOOL, with a membership of one hundred fifteen, has just been organized among the colored people of Wilmington, N. C.

ELDER O. E. SANDNES, who has been laboring in Bergland, Ontario, writes of the organization of a Sabbath-school of nine members in that place.

OVER two hundred fifty persons attended the baptismal service recently held in Minneapolis, Minn., at which time ten new believers were baptized.

SIXTY-FIVE persons were baptized at the Georgia camp-meeting. About one hundred thirty persons have taken their stand for the truth in Savannah during the last five months, and of these one hundred eighteen have been baptized.

BROTHER H. A. GREEN reports that as the result of a tent effort just closed in Seattle, Wash., sixty persons have signed the covenant. Seventeen new Sabbath-keepers are reported at Orting, and a church of fourteen members has been organized there. Six persons have been baptized at Spokane during the last few weeks.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town - - - - - Secretary

Pioneering in Old Spain

WE have published from time to time in the REVIEW reports showing how the Lord is blessing in the circulation of our literature in Spain. The following experiences will give a little idea of what it means to sell Protestant books in that fanatical country. A colporteur who had taken sixty-three orders in a small provincial town wrote Brother John L. Brown, the general agent, as follows concerning his experience when he undertook to deliver the books:—

"I entered the town with my sixty-three books to deliver. I had worked two and one-half hours when three fellows stopped me as I entered a street. They had in their hands the books I had delivered to them a little while before. They demanded that I take their books back and give them their money. This I had to do. Soon they returned with a woman who had her book also. I refused to return the money, so was taken to the police station, accompanied by these enraged persons. The chief of police told me I must pay back the money and get out of the town as soon as possible, because the people would mob me for selling that Protestant book. I was sent out of town in a cart, and can not return to deliver my books. What a trial, after working so hard to get the orders!"

Two other colporteurs working in northern Spain told Brother Brown of their experiences as follows:—

"We worked hard all day, after providing a room in the *fonda* (lodging-house), and returned to our stopping-place for the night. The *fondista* (proprietor) would not give us our room. He said we could not remain in his house. We then hunted all over town for a place to stay, but could not find a single person who would give us shelter. They were all aware that we were Protestants, and therefore we were outcasts. It was cold. We started for the next town, but after walking for a long time and being tired, we decided to remain under God's free, open dwelling-place. We slept for a little while in an old haystack, but before morning we had to get out and walk about to keep from freezing. O brother, pray for us that we may have courage and strength to carry the precious message to these poor ignorant and deceived people!"

Brother Brown tells of another instance where the priests published an article in the Catholic daily papers, warning the people against the colporteurs, but adds, "However, in spite of these difficulties, the boys are of good courage. They want to press on until the end. Notwithstanding difficulties, we see that God is for us and that no one can stop the good work. While Satan is hard at work in one part of the country, we attack his forces in another part. During the past two weeks one canvasser has taken 778 pesetas' (\$155) worth of orders."

Let us not forget to pray for the men who are pioneering with our literature in old Spain and other strong Catholic fields.

Progress in Germany

BROTHER BOËX, the general agent in Germany, writes that the outlook for the colporteur work in the German unions is very encouraging. During the present year more than four hundred fifty new colporteurs have taken up the work. During the first ten months of this year the Hamburg Publishing House has made a gain over the same period last year of \$43,000 in literature sales. The increase in the sales of large books in that field is especially encouraging. During 1911, 7,692 copies of "Daniel and Revelation" were sold, while this year they have sold nearly 144,000 copies of the same book. The sale of "Christ's Object Lessons" increased from 1,797 copies in 1911 to 9,425 copies in 1912. The German paper, *Herold der Wahrheit*, published semimonthly, has reached an average circulation of 100,000 copies an issue.

We congratulate our brethren in Europe on the good work being done by the colporteurs.



A Word From the Philippines

IN a recent letter from Brother Floyd Ashbaugh he says:—

"In spite of typhoons and floods the book work is going forward. The people order and pay just as if nothing had happened, notwithstanding the fact that nearly eighty per cent of the rice crop in this province has been destroyed by the floods.

"Some of the people could not wait for their books, but came to the house where I am staying to get them. The governor's wife sent a messenger to get the book that her husband had ordered.

"My health is good; also my courage. There never was a time when I felt more confident in this message and more like pressing the battle to the gates than at present."

Medical Missionary Department

Conducted by the Medical Department of the
General Conference

L. A. HANSEN - - - - - Assistant Secretary

"Ministry of Healing" Campaign Notes

A NUMBER of encouraging reports have been received from those who are selling "Ministry of Healing." Some conferences are making a special effort in this work since the close of the Harvest Ingathering campaign. A number of workers in the North Pacific Union Conference have been devoting most of their time to the campaign. Several workers in the Southeastern Union have been doing the same. In other parts of the field, individuals have been at work. Results of the efforts put forth have been good. A few experiences are given herewith.

One brother writes: "I drove out into the country about ten miles, and received seven orders from ten exhibitions. Certainly God's blessing is resting upon the work. I intend to keep selling them for a while."

A news item from the office of the

Western Washington Conference says: "The 'Ministry of Healing' campaign is progressing nicely. Brother E. Lovold and Miss Magda Madsen report good success. A few days ago when Miss Madsen was at the office, she had secured forty orders, and Brother Lovold fifty-six. Elder Lewis Jones and Brethren H. A. Green and B. C. Cook held meetings with church-members in the interest of the 'Ministry of Healing' work, and report an enthusiastic interest among the brethren."

Several news items mention that Elder C. W. Flaiz, president of the North Pacific Union Conference, is actively at work, holding meetings with churches, and uniting with the laborers in a real campaign effort.

Brother W. T. Hilgert mentions meetings that were held in behalf of the campaign, and says, "The members are entering into the work, and we expect to see a good order before Christmas. We have visited those in regular attendance, and enlisted them also. As I have gone from door to door in this campaign, I have realized the blessing promised to individual members in this work."

"Since my last report, the Lord has given me the privilege of holding three Bible readings with a multimillionaire and his wife. Although they are very busy people, both are anxious for the next study. In my regular house-to-house canvassing work I first sold the woman four copies of 'Guide to Health.' A little later she became interested in 'Ministry of Healing,' and bought four of these grand books. All amounted to thirty dollars."—E. S. Horseman.

A later report says that Brother Horseman is still working in the city of Seattle, having excellent success. He has been calling at the wealthiest homes in the city, placing from one to seven books in nearly every home.

"I was out last week and took six orders for 'Ministry of Healing.' I received seventy-five cents in donations in five hours, besides having some real good visits. I believe we can raise money by the first of the year to pay the debt on our sanitarium."—C. E. Olcott.

"Monday morning I worked hard nearly all the forenoon taking only one order, but this experience drove me nearer the Lord. I sought him earnestly for his blessing during the remainder of the day. I went out, claiming the promise, and though it rained all the afternoon, I was given five orders, for which I am thankful. I canvassed three days, taking in all sixteen orders besides three conditional orders."

"Though the weather has been disagreeable, the Lord has blessed my humble efforts, and given me a few orders. Last week I was privileged to take sixteen orders. The place seems to be full of agents. The other day there was a Catholic woman, a Salvation Army man, two Mormons, a representative of the *Spokesman Review*, and myself, all canvassing about the same territory. One would hardly leave the door before another would arrive. I found difficulty in getting into homes. I worked on for a while with but little success, till I sought the Lord to give me entrance into the homes of those who would purchase my book. The next house I came to, the woman very cordially invited me in, and in a very few minutes she gave me her order. Before I left she said,

'I do not know why I invited you in. Usually I do not go to the door when agents ring.' I knew why. The Lord does certainly bless in this work, and the past two days he has given me ten orders for the book. My courage is good, and I am having some blessed experiences, for which I am very thankful. I mean to press the battle to the gates."

—*R. A. Libby.*

"I am now laboring in the interest of the 'Ministry of Healing' campaign. I have disposed of twenty-three copies, and hope to do better soon."—*J. W. Boynton.*

The Upper Columbia Conference office says, "One of our laborers who is out with 'Ministry of Healing' says that at every home he calls he sells a book, and has secured nearly fifty orders. All the copies of 'Ministry of Healing' we had in the office have been disposed of, and we have a large shipment on the road from the publishers; so we shall be able to fill orders promptly."

Some of the Hinsdale (Ill.) Sanitarium workers engaged in canvassing for "Ministry of Healing," following a course of health lectures in a near-by town. Their success is shown by the following reports:—

"The first woman I met was enthusiastic, and said she should like to cooperate with us in our work. She gave me her order for 'Ministry of Healing,' and said, 'I have friends whom you can not reach at all; but if you will let me, I will help you sell the book, and will help your work in this way; for I feel it is a noble work.' The Lord went before me; for I took an order in six houses in succession after that.

"The next day I met a woman who seemed very indifferent at first; but when I began telling her of our work, she handed me a dollar bill, saying, 'Here, take this to help the work.' As I showed her the book, she said, 'I feel this is certainly a good thing, and I want one of your books. Could you also bring one to my friend?' She gave me the address of the friend, and told me to send the book. That same day I took orders for twelve books. In the forenoon in two and one-half hours' work, I took eight orders, and four orders in the afternoon. This showed me that Christ's strength was certainly made perfect in my weakness.

"The next morning I went out and delivered two books, and was detained so long at the houses where they wanted to talk to me that I got in only two hours of canvassing; but in spite of the rush for getting ready for Thanksgiving the next day, I took four orders that morning."—*Clara Meister.*

"The first forenoon I was out, I visited thirteen houses, showed the book twelve times, and took eight orders. The next forenoon I showed the book twelve times and took nine orders. I took thirty-four orders in three days."—*Ben F. Adson.*

"I called at one house at the edge of town, and was told that it was no use for me to visit the other two houses I saw at some distance away, as a poor colored washerwoman lived in one house, and the family in the other would not buy. The next day I sold a book to the colored woman, and the other woman promised to take one later.

"I sold one book to a Catholic woman. I found her outside the house trying to fix her cellar door, which had broken down, and I could not get her attention

until after she had fixed it. Then she seemed interested, and promised to lay aside a dollar and a half for me when I came with the book.

"I called on two sisters. Their brother has just died. They were very poor and could not afford the book, so I promised to leave them my own copy for a while. They thanked me several times for leaving the book. One of them is a Catholic; but she liked the book, and said she would do all she could to sell some for me."—*Clara Stephens.*

L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—Along two blocks on Clark Street, Chicago, eight persons have been killed or seriously maimed by speeding automobiles within the last ten months.

—The papers of December 13 reported a severe blizzard raging in northern New York. Snow had been falling for fifteen hours, and was seventeen inches deep.

—Six persons were killed and five are missing as the result of a collision between a street-car and a Lake Shore and Michigan Southern coal train, at Ashtabula, Ohio, on the night of December 16.

—Dr. Carl Alsberg, of New York, a chemical biologist in the Bureau of Plant Industry of the Department of Agriculture, will be appointed to succeed Dr. Harvey W. Wiley as chief of the Bureau of Chemistry.

—Six thousand Italians in Philadelphia celebrated Thanksgiving day together. They gave a sufficient amount of money to buy a war aeroplane of the finest model. This is to be presented on Christmas to King Victor Emmanuel.

—Twelve hundred striking miners employed by the Pennsylvania Coal Company at Pittston returned to work last week after officials of the company threatened to prefer charges against officials of the union before the conciliation board for ordering the strike.

—Hon. Whitelaw Reid, United States ambassador to Great Britain, died at his home in London on Dec. 15, 1912. A British battle-ship will bring the body to America for burial. President Taft has stated that he will leave the appointment of a successor to President-elect Wilson.

—Gov. George W. Donaghey of Arkansas has just pardoned three hundred sixteen State, and forty-four county, convicts. His action was a protest against the system of leasing convicts, now in vogue in Arkansas. As a result of the pardon three State convict camps will be abolished.

—There was a net decrease of five officers, and a net increase of 4,455 enlisted men, in the authorized strength of the regular army last year. The annual report of Brig.-Gen. George Andrews, adjutant-general of the army, made public last week, shows that the present strength of the army is 4,650 officers, and 87,965 men. There are 1,017 officers on the retired list.

—On December 17 William J. Flynn, chief of the New York office of the United States Secret Service, was appointed chief of the Federal Secret Service by Secretary of Treasury MacVeagh, succeeding John E. Wilkie, who has been promoted to the post of supervising agent in charge of the customs sleuths.

—The United States Supreme Court has canceled, as violative of the Sherman antitrust law, the contracts by which railroad-owned coal companies in the Pennsylvania anthracite fields had purchased the output for all time of "independent" mines. Attorney-General Wickersham expresses the belief that the decision "will so completely destroy the combination which now controls the price of anthracite that it must result in a distinct measure of relief to the public."

—A disastrous fire, following the explosion of two hundred pounds of paraffin being landed at Naples, occurred in the harbor of that city on the night of December 13. The damage is placed approximately at \$400,000. The number of small craft burned and sunk is estimated at from fifty to sixty, a majority of them being small boats owned by poor fishermen, whom the disaster ruined. Seeing their boats burning, they attempted to throw themselves into the water. The bay was transformed for an area of 150 square yards into a lake of fire. The flames, leaping high in the air from the water, afforded a terrible spectacle.

—The most desperate naval battle of the Balkan war was reported to be in progress on December 17, just outside the Dardanelles, between the Greek and Turkish gunboats. It is believed that during the engagement the Greeks lost one cruiser and two destroyers, and the Turks one destroyer and one cruiser. The war-clouds, which were believed to have permanently lifted when the armistice was signed, again hang over European Turkey. Failure threatens the peace negotiations now going on in London, the Turkish delegates having threatened to walk out of the conference as a protest against participation in the affair by the Greek delegates when Greece is still waging war against Turkey on land and sea.

—The reports in a recent issue of the *Shanghai Times* indicate a rapid development of industrial enterprises in China. This advancement is evidenced to be by the following improvements: A new cotton factory with 20,592 spindles opened at Shanghai; electric lighting installations at Changsha, Hangchow, and Foochow; a brick factory at Canton, with up-to-date British machinery, capable of turning out 40,000 bricks a day; a cement plant at Tongshan, equipped with motor plant and new machinery, having a capacity of 500,000 barrels a year; two new flour-mills at Chungking and Yunnanfu; a leather factory and tannery at Canton; a match factory at Hangchow; a large private printing establishment with foreign machinery started at Changsha; a new paper-mill at Hankow; a rice-hulling mill at Changsha. And this list is by no means a catalogue of Chinese manufactures, nor even of factories established within recent months; but it indicates an important change in conditions.

NOTICES AND APPOINTMENTS

New Nurses' Class

THE Washington Sanitarium will start a new nurses' training-class the first of January, 1913. Young people of deep Christian experience, with a desire to become true medical missionaries, who are of sound body and of sufficient preliminary education, are requested to write the superintendent of the Washington Sanitarium Nurses' Training-school, Takoma Park, Washington, D. C. Application blanks will be sent on request.

H. N. SISCO, M. D.,
Superintendent.

Annual Meeting Southern Publishing Association

NOTICE is hereby given that the fifth annual meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held on Friday, Jan. 31, 1913, at 10 A. M., at the publishing house chapel, 2123 Twenty-fourth Ave. North, Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

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

A Help to Bible Reading

"BIBLE reading is not Bible study. Read the Bible as you would read any other book. Have a time for reading the Bible, and a time for its study.

"The reason why so many fail in reading the Bible through is that they combine the two. In their reading they get to some point of interest, and there they stop. While study of Biblical subjects is necessary, Bible reading also has its place.

"The latter is compared to taking a journey across the continent, noting its general aspects, its mountain peaks and valleys, its lakes and streams. It will give breadth of vision, and a general understanding of God's great plans and purposes. Bible study is like the work of the naturalist who stops to examine a flower, a tree, or an insect, and finds in these the wonderful power and wisdom of God. One supplements the other, hence both are necessary."

The above is from the foreword of a neat sixteen-page calendar for reading the Bible through in a year, that is being issued by the International Publishing Association, College View, Nebr. It is furnished in English, German, Danish-Norwegian, or Swedish, as desired, at five cents a copy, or three copies for ten cents, post-paid. The morning readings are from the Old Testament and the evening readings from the New. It is neatly printed with red borders, and is of a convenient size to carry in the Bible. Secure one to place in your Bible before January 1, and it will be an inspiration to faithfulness in this duty all through the year. F. F. BYINGTON.

Northern Illinois, Notice!

ACCORDING to the following notice for Northern Illinois Conference, it will hold its annual session Jan. 10-20, 1913, in the Fourth Baptist church, 1600 Monroe St., cor. Ashland Boulevard, Chicago. The church can be easily reached from the down-town district on the Madison or the Vanburen Street car, getting off either line at Ashland Boulevard. The building is one block south of Madison Street and three blocks north of Vanburen Street, on Ashland Boulevard. If you come on the "L," take the Humboldt Park car from the loop and get off at Madison Street station, which is two blocks from the church.

We are looking for a large delegation from

the churches, and in order to secure rooms for all, it will be necessary for all to send in their names immediately to the tract society office, 3645 Ogden Avenue.

This will be a very important meeting, as evangelical services by Elders K. C. Russell and M. H. Serns, Dr. D. H. Kress, Prof. W. E. Straw, and others, will begin January 5, and continue each evening during the conference session. We trust you will make every effort to come, bringing God's blessing with you and receiving the benefit of this important gathering. Elders A. G. Daniells and W. T. Knox will be present from the General Conference, and Elders Allen Moon and O. A. Olsen, with others, will attend from the union conference.

Northern Illinois Conference Committee.
G. E. LANGDON, *President*;
H. E. MOON, *Secretary*.

Northern Illinois Conference

THE forty-first annual session of the Northern Illinois Conference of Seventh-day Adventists will be held in Chicago, Jan. 10-20, 1913. The first meeting will be called at 2 P. M., Friday, January 10.

This session is for the purpose of electing conference officers for the ensuing year, the board of trustees of the Northern Illinois Medical Missionary and Sanitarium Association, the Fox River Academy board, and trustees for the Northern Illinois Conference Association of Seventh-day Adventists; and for the transaction of such other business as may properly come before the delegates. The constituency of all these corporations is the delegates in session from the Seventh-day Adventist churches of the Northern Illinois Conference. Each church is entitled to one delegate for its organization and to one additional delegate for each fifteen members. A full delegation is desired.

G. E. LANGDON, *President*;
H. E. MOON, *Secretary*.

Address Wanted

MRS. M. E. LITTELTON, 1201 South Broadway, Albuquerque, N. Mex., desires to know the address of Mr. and Mrs. Abe Mercial.

Publications Wanted

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

P. J. Laird, Reeves, Ga., requests copies of the *Protestant Magazine*, *Liberty*, and *Signs of the Times*, also tracts, for missionary purposes.

A continuous supply of papers for use in reading-rack work is desired by Mrs. Martha Ellis, Herrin, Ill.

Clean copies of our publications for free distribution will be appreciated by Mrs. M. Florer, 6742 Aherdeen St., Chicago, Ill.

Copies of our denominational papers, magazines, tracts, and leaflets (*REVIEW AND HERALD* excepted) are desired by Mrs. G. H. Watson, Box 190, Mitchell, S. Dak., for use in missionary work. A continuous supply will be appreciated.

T. J. Blake, Parkland, Lincoln Co., Okla., requests copies of the *Youth's Instructor*, *Our Little Friend*, and any of our monthly publications for free distribution.

Late, clean copies of the *Signs of the Times*, *Youth's Instructor*, *Our Little Friend*, *Life and Health*, *Liberty*, *Life Boat*, and tracts are requested by Charles Downey, Rock Hall, Kent Co., Md.

R. E. and M. E. Cannan, Marion, Ky., will appreciate copies of the *REVIEW AND HERALD*, *Liberty*, *Youth's Instructor*, and the *Protestant Magazine* for use in a depot reading-rack.

A continuous supply of *Watchman*, *Our Little Friend*, *Youth's Instructor*, *Signs of the Times*, and *Life and Health* is desired by Pearl E. Oppy, Siloam Springs, Ark., for use in missionary work.

Mrs. W. S. Cash, 701 F St., Lawton, Okla., desires a continuous supply of *Signs of the Times* and *Liberty* for free distribution.

Obituaries

BROOKS.—George Brooks was born near Uniontown, Pa., Jan. 19, 1827, and died near Bay City, Oregon, Nov. 10, 1912. The last forty-three years of his life he was a firm believer in the third angel's message, and fell asleep with a bright hope of life beyond the tomb. His wife, three daughters, and a son survive. Words of comfort were spoken by the writer, after which our brother was laid to rest, to await the glad morn when Jesus will call forth his sleeping children.

ADOLPH JOHNSON.

MARTIN.—Died at her home in Berkeley, Cal., Sept. 26, 1912, Helen Turpin Martin, aged 19 years, 7 months, and 6 days. Death came very suddenly, but was not unexpected by those who knew her condition. She united with the Seventh-day Adventist Church at the age of twelve, and was a consistent Christian till the day of her death. Helen was a quiet, unassuming girl. She was a very efficient church organist, and took part in the service the Sabbath before she died. She leaves a mother and a brother to mourn their loss. The funeral services were conducted by Elder J. O. Corliss in the presence of a large circle of sorrowing friends.

A. J. SANDERSON.

BROWN.—Mrs. Eliza Ann Brown was born Feb. 27, 1845, and peacefully fell asleep Nov. 21, 1912. She spent her childhood days in eastern Ohio. At the age of thirteen, with her parents, she embraced the truths of the third angel's message during a course of meetings conducted by Elder M. E. Cornell, in a country schoolhouse. From that time she dearly loved the glorious hope of a soon-coming Saviour. April 7, 1867, Sister Eliza was joined in marriage to Brother Severre E. Brown. To this union were born four sons and six daughters. Two sons and four daughters survive their mother, also two adopted sons. All members of the family living were present at the funeral. This was a great comfort to the aged father. Of Sister Brown it may truthfully be said: "Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The funeral services were conducted Sabbath morning before a very large concourse of people.

J. W. CHRISTIAN.

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after century had overlaid the Christian
faith.— Gill.*

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"Rome Versus the Bible" and "Papacy in Politics" Number

This number is even more striking than the December number, two editions of which were sold out by December 10.

IN THE JANUARY NUMBER

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

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Rome and the Bible Societies
Bishop Wordsworth on Rome the Apocalyptic Babylon
Rome and the Reading of the Bible
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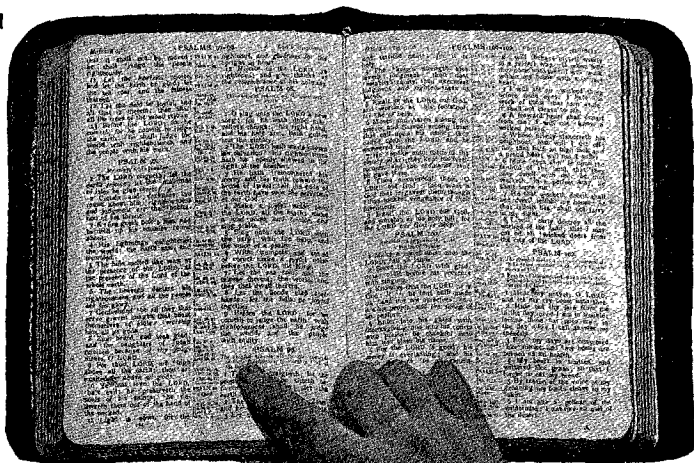
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WASHINGTON, D. C., DECEMBER 26, 1912

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WE were pleased to greet in Washington last week Elder H. J. Farman, of Vermont. He now connects with the Graysville Sanitarium as chaplain and Bible teacher.

WITH this number Elder W. A. Spicer concludes his long but valuable series of articles on "The Hand of God in History." Much historical data has been furnished by this series which should be preserved by our workers for future reference.

BROTHER S. M. KONIGMACHER, in writing from the mission at Neno, Nyasaland, October 28, sends the good word that during a recent visit by Brother Robinson, who assisted him, he went forward with his first baptismal service, in which twenty-four dear believers were baptized into Christ. This makes a church-membership of thirty at Neno.

SOME of the difficulties which our brethren meet in carrying our books to the people of Spain are told in the Publishing Work department this week. We who are able to labor for the Master in more congenial surroundings, and with so little opposition, should hold up in prayer continually our brethren who are out on the firing line meeting the full force of the enemy's opposition.

THE churches in and around Washington, D. C., enjoyed a blessed season during the recent week of prayer. While there was no great outward demonstration, there was manifest the deep workings of the Spirit of God. Many testified to having obtained a deeper living experience. We believe that the results of this earnest season will be seen in greater faithfulness in the practical Christian experience of our people during the months to come.

ELDER L. P. TIECHE sends the cheering word that during the third quarter of this year, 104 additions had been made to the church by baptism in the Latin Union Conference, bringing the membership up to 1,256.

BROTHER H. C. WHITE, who has been in attendance at the Australasian Missionary College, and his wife, sailed October 19 for Fiji, in response to the invitation of the union conference council. Brother and Sister White are connecting with the school work at Buresala, where their help is much needed.

MATTER for the 1913 Year Book is now in type, but before printing, opportunity is offered for changes that may be noted by conference secretaries, those in charge of institutions, or any others, if sent immediately. If those interested will indicate corrections at once, the publication will be issued with the latest revisions. Forward corrections to H. E. Rogers, Takoma Park, D. C.

THE graduating exercises of the Boulder-Colorado Sanitarium Training-school for Nurses were held Tuesday, December 17. Dr. Kate Lindsay gave the graduating address, and Dr. H. A. Green presented the diplomas. Elder C. R. Kite gave the baccalaureate sermon the Sabbath preceding. Sixteen young men and women completed the nurses' course this year from this institution, one of the largest classes that has ever been graduated from this sanitarium.

A COMBINED Diary, Cash-Book, and Memoranda for 1913 has been arranged by the Publishing Department of the General Conference. It contains, among other useful data, a comprehensive summary of information regarding the beginning and growth of the various departments of our denominational work. The comparative style in which the statistics and facts are arranged adds greatly to the value of this little memoranda as a handy reference book. Every Seventh-day Adventist should be provided with a copy. Price, 25 cents. Order of Review and Herald Publishing Association.

TWO highly interesting and instructive lectures have been given recently at the Foreign Mission Seminary by men of national reputation. The first was by Dr. Syng Man Rhee, a native Korean. Dr. Rhee embraced Christianity while a political prisoner several years ago, and has been spending some years in American schools preparing himself to labor as a missionary for his own countrymen. His lecture dealt with the characteristics of that interesting country, and the opportunities which it presents for missionary labor. The second lecture was given by Dr. Booker T. Washington, president of the Tuskegee (Ala.) Institute for colored people. Dr. Washington gave something of his experience in coming up from a state of slavery to the present influential position which he occupies in work for the Negro race. He emphasized strongly the need of an education which is practical in scope and will fit men and women for the performance of life's practical duties.

SOUTH AFRICA received the Week of Prayer Readings early enough to observe the season at the appointed time, which was greatly appreciated by the brethren and sisters in that field. From Porto Rico Brother Steele writes that the first Sabbath of the week of prayer was a blessed occasion with our brethren and sisters there. The Spirit of God touched the hearts of all, and two new believers took a firm stand for the truth.

A LETTER just received from Charles E. Rice, manager of the Paradise Valley Sanitarium, says of the work there: "We are enjoying much of God's blessing during this week of prayer. We have had a number of meetings daily with our workers, and the Spirit of God has come in, bringing with it harmony and unity of feeling. God has recognized this effort to draw nearer to him by blessing us in material ways. The patronage is coming in well, and it looks now as if we should have a very busy season."

A BOOK shower for its library was recently accorded the new battle-ship "Arkansas" by the citizens of Little Rock, the State capital. Our people joined, in this good enterprise, and eighteen of our books, each containing the name and address of the donor, were among the books forwarded. Some of these books were "Great Controversy," "Desire of Ages," "Daniel and the Revelation," "Heralds of the Morning," "Bible Readings," "Ministry of Healing," "Christ's Object Lessons," "Bible Footlights." Also a year's subscription to *Protestant Magazine* was added to the library.

Turkey in the Prophetic Word

WE have received a copy of a new tract recently issued by the Pacific Press Publishing Association, "Turkey and His End," by Elder E. E. Andross. This tract presents much that the old tract on the Eastern question contained, with additional data and information bringing the subject of Turkey in prophecy down to present developments. It follows closely the interpretation of Daniel 11 which has been held by the denomination for many years, the correctness of which is being demonstrated in the events that have been taking place in Europe during the last few weeks. This tract by Brother Andross presents the subject in a clear, concise way, and is well worthy of a wide circulation. We hope that our churches and people generally throughout the field will secure a liberal supply to use in presenting to their friends and neighbors the true meaning of the Eastern question. The tract may be secured from the tract societies at the rate of two dollars a hundred.

Since the above was written, there has come to hand another tract, "The Eastern Question, Turkey in the Light of Prophecy," by L. A. Smith, editor of the *Watchman*. This tract considers the question from the same standpoint as does the tract by Brother Andross. It presents the subject in a different setting, and is a plain, clear statement of our position as a people on this subject. It is well worthy of a wide circulation. Price, one dollar a hundred. Orders should be sent to your conference tract society.