



# The Advent Review and Herald Sabbath

Vol. 89

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No. 51



## THE HEATHEN WORLD

Bishop Foster

*PAINT a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children,—it is the heathen world, the people, seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning.—Selected.*



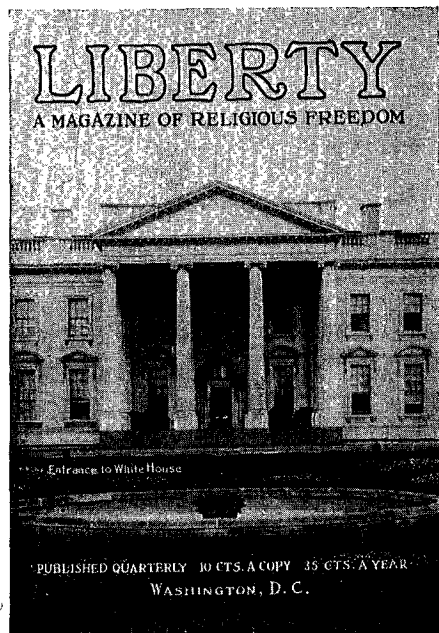
# A Catholic Subscriber

in New York City thus voices his unqualified approval of "Liberty" magazine in the following unsolicited letter, dated December 6:—

"I always read with a great deal of pleasure your magazine, particularly the issue for this month.

"Religion can not be, or must not be, shoved down anybody's throat in this country. I am a Catholic (may not be considered a good one), but I am an American first, last, and all the time. Roman Catholics must be taught to keep their hands off of a complete separation of church and state. We want and will accept of no religious party in this country.

"Your paragraph in the first part of this number . . . should be handed to every American citizen. Worship where you will, and do what you will, remember this is America, and Protestants and Jews are as good as Roman Catholics, and better if they obey the laws of the country. I wish you every success."



## Features in This Number

**Frontispiece:** Photograph of Senate Report on Sunday Malls, printed upon silk, and displayed in office of Postmaster-General.

**Atrocities in Peru**—Shall the United States help to support papal missions there?

**Latest Religious Liberty Move From All Countries.**

**Inside Facts Concerning the Recent Convention of the American Federation of Catholic Societies.** Report by the Editor.

**Putting the Church Over the State**—How Rome rules in Colombia.

**God's Example of Religious Liberty**

**Are Catholic Voters Instructed?**—Photographic proofs.

**Rome's Victory Over the Prohibition Party**

**Religious Liberty in China**

**Absurdity of Proposed California Sunday Law**

**The Sunday Closing of Post-Offices**

**Divine Prophecy and Human History**

## A Public-School Principal

in Los Angeles County, California, writes of the current number of "Liberty":—

"Not long ago I read an advertisement about an article in your magazine that told the story of Silas Swallow and his religious liberty proposition being rejected by the Prohibition party. I parted with the paper containing the advertisement before securing the address. I went to your General Agency in Los Angeles, but they knew nothing of it. Enclosed find ten cents for which please send me a copy of the magazine containing this article."

## Dr. Silas C. Swallow Writes:

"I thank you very much for the bundle of 'Liberty' magazines. Have placed them where I think they will do good. I should like to have your publications regularly and pay for the same with occasional short articles."

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

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## Address All Orders to Your Conference Tract Society

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

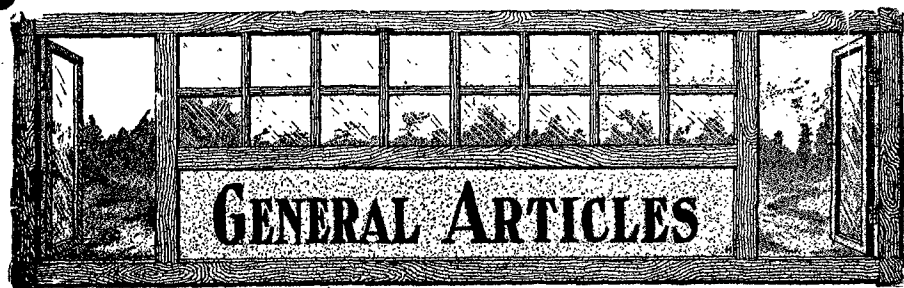
# The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 19, 1912

No. 51



## Who?

PEARL WAGGONER

Who can make trouble when *He* giveth quiet?

Who can bring tumult when he giveth calm?

How can the thoughts run in mad, anxious riot

When into the mind he is pouring sweet balm?

Who from his love can e'er part us asunder?

Who can be lonely who knows this is so?

Who can have reason to worry and wonder

Who knoweth a Guide telling which way to go?

Ah, there's a peace beyond all understanding,—

Peace for each mind that is stayed upon him;

Peace far beyond the world's beck or commanding,

Peace that no cares can destroy or make dim.

*Hinsdale, Ill.*

## God's Means for Diffusing Light

MRS. E. G. WHITE

"WHEREFORE gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

I feel a deep interest in those who pro-

fess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much greater watchfulness, much more untiring diligence. The responsibility of representing Christ to the world does not rest alone upon those who are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition.

How earnestly we should search the Word of God; for it is our only safe guide, our only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us; but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the Word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfil his designs in diffusing the light of truth? Paul writes to Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility that rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to com-

prehend the conditions upon which they are accepted to serve a crucified Redeemer.

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They can not afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow to the full stature of men and women in Christ; none need be dwarfed.

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be collaborators with himself, if they will yield themselves in submission to his will.

A great mistake has been committed in permitting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christlike tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have heavenly wisdom, make it their special business to see that the youth are brought under a saving influence. Let the youth be drawn to Him who died for them; let them be invited into the service of the Master.

*(To be concluded)*

## Prayer—No. 5

### A Study of the Lord's Prayer

R. A. UNDERWOOD

"GIVE us *this day* our daily bread." This prayer includes every blessing in God's power to bestow. It expresses abiding faith in God. It teaches us to live in the present and to be content to accept the responsibilities of to-day, leaving the problems and duties of the morrow for that hour.

It is a device of Satan to lead people to live, in their imaginations, either in the past or in the future. It matters but little which, so long as the mind is turned away from present duty. One class is led to believe that had they lived in the remote past they would have been great reformers, or at least heroes in the defense of the right. The Jews that rejected Christ and were ready to put him to death were of this class. They said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:30. Again they exclaimed, "We are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is." John 9:28, 29.

No better commendation of life's work can be given than that of the psalmist, which says, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

If Satan can not lead one to live upon the past, he tries to have him forget present duty and to become overanxious about the future. A lady once came to me in great distress of mind. When she had told me her anxiety, it was seen that the only perplexity she had was the fear that she would not be able to endure the test in the time of trouble. I tried to show her that she could live only one day at a time; that she had no promise of to-morrow; that to-day brought the *only* responsibility she would ever have to bear; and that the promise, "As thy days, so shall thy strength be," was a promise for her to believe. Some are trying to go through the time of trouble now, instead of improving present opportunities and blessings. All the hosts of darkness can not harm one of God's scaled servants in the day of trouble. Dan. 12:1.

The adversary is pleased to have us spend our time worrying about the future, rather than being anxious about our present relations to God and our fellow men. "Set thine house in order" to-day, is God's message to us. The most trouble people have in this world is that which never comes at all. It is a wicked thing to borrow trouble concerning some crisis or calamity of the future.

#### An Object-Lesson

About twenty years ago there was a grist-mill ten miles from my home in Ohio, in which there was posted this sign, "To-day, we sell feed cheap for cash." A neighbor had accompanied me to the mill to get some feed. Upon read-

ing the sign he said, "I will not buy feed to-day; to-morrow I will come and get trusted." He returned the next day to buy feed on credit, but to his confusion was asked to read the sign, "To-day we sell feed cheap for cash; to-morrow we trust." The proprietor said, "To-day we sell feed for cash, to-morrow never comes in this mill." So eternity is but one eternal now.

O, that men might learn that life's golden moment is the present now, in which are offered our greatest opportunities. This is the only time we ever have to trust God for power and wisdom to meet life's duties. Of Christ it is said, "He trusted on the Lord that he would deliver him" (margin, "He rolled himself on the Lord"). Ps. 22:8. This expresses the simplicity of the faith of Jesus. Rev. 14:12. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord [roll yourself upon God] forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

#### Our Daily Bread

The spiritual as well as physical need of man is included in Christ, who said, "I am that bread of life." David could say, "Blessed be the Lord, who daily loadeth us with benefits." Ps. 68:19. These benefits may come through affliction. "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. The invalid's need requires food adapted to his conditions, and it may be very different from the food a person in normal health requires.

The Great Physician gives bread according to the necessity of the patient, although at times it is unpleasant to take. The following is a prescription which carries with it a blessed experience: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:20, 21. Trials and obstacles, if met with fortitude and cheerfulness, are a means of developing true greatness. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."

There are three prominent reasons why trials are permitted to come to us in the present life:—

1. We may personally need correction.
2. Trial is a test of faith and strengthens character.
3. Through trials we may be better equipped for service.

There are so many called to pass through trials who need human sympathy and encouragement. It is a fact that we can not bring to others what we have not gained by experience or do not pos-

sess. This great truth is expressed by Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. . . . And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." 2 Cor. 1:3-6.

No one is able to touch heart with heart in experience, and impart courage and inspiring faith to the tempted soul in deepest trial, as is the person who has proved the promises of God, with victory in trial. No one knows the conflict and struggles of the soul, except one who has passed through a similar experience. Therefore, we are often called to bring to the tempted comfort and help that we have received under like trials. Whatever the purpose of God in bringing us through the bitter waters of affliction, be it for our sake or for the sake of others, let us kiss the hand that bears the cup to our lips.

Afflictions are an evidence of our sonship. "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:5-11. David could say, "Before I was afflicted I went astray: but now have I kept thy word." Therefore the chastened child will "in everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

Mesopotamia, Ohio.

## Instinct Versus Knowledge

O. B. KUHN

THE conditions resulting from wrong principles operating in the lives of men and women make the work of Seventh-day Adventists essentially that of reformers, because their work is based upon principles that are right and good.

But when right principles are presented, when truth is urged, the acceptance of which would work reform in physical and religious habits, reformers are often met with the argument that the life is right, and that the acceptance of those means that work reformation is not necessary.

Many persons say that instinct is their monitor, that they are guided by a voice from within. It is argued that instinct causes one to recognize and obey the so-called first law of nature, self-preservation.

Instinct is defined as being "an uncon-

scious, unreasoning, involuntary prompting to some mode of action, either mental or physical,—an inherent prompting to perform a specific action in a specific way whenever the appropriate occasion occurs.”

The Scripture says we shall hear a word behind us, not from within, saying, “This is the way, walk ye in it.” Isa. 30:21.

The life of the Lord Jesus, the story of Gethsemane and of Calvary, reveal the principle of unselfishness in contradistinction to the principles of self-serving.

One instinct of life is the prompting to supply the body with food; but many people, guided by the palate alone, often crave for and indulge in those things that are positively harmful and that cause disease. Though the instinct to supply food was given to man in Eden, it was not designed to guide him in the selection of foods. It was merely to indicate the need of food. Knowledge was to be the guide in the choice. Gen. 1:29. Compare Hosea 4:6. Man’s safety lies in the intelligent use of knowledge; his danger, in blindly following appetite. Knowledge should also guide in the combination of foods, proper balancing of food elements, and in determining right conditions, frequency of eating, preparation of foods, etc.

Another instinct given man in Eden was the prompting to worship. Man will worship some one or something; but instinct was no more to direct in the spiritual exercise of worship than it was in the physical exercise of food appropriation. Guided by instinct alone, many are worshipping the sun, the moon, graven images, money, social position, dress, and a hundred other idols. Instinct prompts man to worship; knowledge should direct it.

The Sabbath was given as a guide to man’s worship. It was designed to point him to the only object worthy of his worship, the Creator, and to keep him close to his side, preventing idolatry. But God having given man the Sabbath, did not design that instinct should guide in its observance. Knowledge concerning the observance of the Sabbath is given as a safeguard. Isaiah 58.

The rejection of knowledge concerning man’s physical habits is seen in the sad results, disease, misery, and death. The rejection of moral instruction is witnessed to by the moral corruption and idolatry in the world to-day. Read again Hosea 4:6.

Shall we not prize more highly than ever the Word of the Lord, and purpose in our hearts that Heaven-sent knowledge, rather than fleshly appetites and desires, shall direct in all our habits?

### The Trinity

W. R. FRENCH

THAT there is more or less mystery surrounding the Godhead is an established fact; but the things that are revealed belong unto us and to our children forever; therefore we have a right

to know what has been revealed in the Bible concerning this great subject.

The Scripture declares our God to be one God (Deut. 6:4; Mal. 2:10), and again it emphatically says, “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” 1 John 5:7. These scriptures agree perfectly when rightly understood in the light of other texts. Many texts of the Word place in difficulty the advocate of the theory that God is confined to one individuality; as, “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor. 8:6); “But unto the Son he saith, Thy throne, O God, is forever and ever” (Heb. 1:8; Ps. 45:6, 7); “The Lord said unto my Lord” (Ps. 110:1; Matt. 22:44); “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19); “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2 Cor. 13:14).

From the foregoing statements, we must arrive at one of two conclusions,—either that there is one being having different names by which to distinguish him in his different functions, or that the Bible enunciation, “There are three that bear record in heaven,” is true. Such statements as these seem to justify the latter conclusion: “Let us make man in our image, after our likeness” (Gen. 1:26); “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his [the Father’s] person. . . . For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him (Heb. 1:1-6); “This is my beloved Son, in whom I am well pleased” (Matt. 3:17). In these statements God through his Word declares Jesus Christ to be his Son, God, an object of worship, the express image of his Father’s person (not the Father’s person, but the image of his person), and says, “Let us make man in our image.”

From these statements it seems there can be no doubt that Jesus and the Father are two separate individuals, or persons. Therefore when the Word declares, “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,” we must conclude that since the first two are found indisputably to be two persons, the last, or third, member of the trio must logically be also a personality.

When we read these expressions:

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7); “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26), this conclusion seems more than justified; it is established. The language of Jesus, “If I depart, I will send him unto you,” plainly shows the Holy Ghost to be possessed of a divine personality. The same argument applied to the language, “Whom the Father will send in my name,” indicates the same truth, and thus establishes the conclusion that the Godhead is composed of three personal beings, and that these three are one.

The oneness of the Godhead must, then, consist not in personality, but in some other kind of oneness. Let us apply the Bible idea of oneness of individuals to the Godhead, and see if it will contradict the possibility of three or more individuals being called one.

We have two visible institutions in this world that are Bible illustrations of God’s idea of oneness, marriage and the church. Of marriage, Christ said, “For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.” Matt. 19:5.

Of the church, Christ said, through the mouth of his inspired apostle Paul, “So we, being many, are one body in Christ, and every one members one of another.” Rom. 12:5. Christ compares the unity of the church to the oneness of the Godhead in his last recorded prayer. He prayed thus: “And the glory which thou gavest me I have given them; that they may be one, even as we are one.” John 17:22. Christ prayed that his disciples might be one in the only sense in which it is possible for personal beings to become one, and that is in spirit, purpose, and work. The members of the church maintain their individuality, for it is said, “So we, being many, are one body.” Husband and wife maintain their individuality; for it is said, “And they twain shall be one flesh.” Just so in the Godhead, each member maintains his own individuality; for it is said of Christ that he is the “express image of his Father’s person”—not the Father’s person, but only the image of his person. Hence the Godhead are one in spirit, in work, and in purpose.

God, the Father, is declared to be the head of the one great family in heaven and earth, Father of all, and above all. Eph. 3:15; 4:6. Christ addresses him, “O Father” (John 17:5), and bids us to pray, “Our Father which art in heaven.” Matt. 6:9. What a beautiful conception of God is taught in the words, “Our Father.” His relation to the other members of the Godhead is thus shown to be a fatherly relation, not lordly, kingly, nor any form of arbitrary dominance over them.



The other members are sent by him, and come not to do their own wills nor to speak their own words, but to do the will and speak the words of the Father. John 6: 38; 8: 28, 29, 42; 14: 26; 15: 10; Ps. 40: 7, 8; John 16: 13. They do the will of the Father with delight, finding pleasure in doing the things that please him. Likewise also the Holy Ghost is subject to the Son, and does his will, and speaks his words. John 14: 26; 16: 7, 13. Thus we catch glimpses of the relationship that exists between Father, Son, and Holy Ghost.

This oneness is further illustrated in the work of the Godhead. The three wrought together in the creation of this world. God said, "Let us make man in our image." Thus we catch a glimpse into the council meeting of the Godhead, and hear them counseling together in the creation. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3: 9. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him." John 1: 1-3. Thus we see that God, the Father, created all things through the agency of his Son, and also that of the Holy Spirit; for we read in Gen. 1: 2, 3, "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

This oneness is also illustrated in the incarnation of Christ. God gave his only begotten Son (John 3: 16), not unwillingly upon the part of the Son, for it is recorded that he "offered himself without spot to God" (Heb. 9: 14), "gave himself" (Gal. 1: 4), "was made in the likeness of men" (Phil. 2: 7). God gave the Son; the Son yielded himself, and was made in the likeness of men by the active agent of the Godhead, the Holy Ghost, as it is written, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1: 35.

This relationship of the Godhead is most beautifully illustrated in the work of the gospel. God, the Father, purposed, or planned, the gospel. 2 Tim. 1: 8-10; Eph. 2: 4-8; 3: 9, 10; 1 Cor. 6: 19, 20. Christ Jesus is the great sin-bearer (1 Peter 2: 24; Isa. 53: 4-6; 1 Cor. 15: 3), high priest (Heb. 8: 1; 6: 20; 4: 14-16), advocate (1 John 2: 1, 2), mediator (1 Tim. 2: 5), Saviour (Matt. 1: 21; Luke 2: 10, 11).

The Holy Ghost is the Comforter (John 14: 26), power (Acts 1: 8), reprover (John 16: 7-11), guide to assist in the study of truth (John 16: 13), intercessor (Rom. 8: 26, 27), and transformer of character (2 Cor. 3: 3, 18). Because of this union of the Godhead in the work of the gospel, the disciples were bidden, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost." To these three, working together for the salvation of man, are equally due our gratitude and praise for the work which they are doing. Their union is also a most beautiful illustration of the principle of the golden rule, from the fact that they work together in a great work and maintain such perfect unity of purpose and harmony of action that it can be said of them, These three are one.

### Bliss Eternal We Shall Know

C. P. BOLLMAN

OUR youth is like the morning,  
Our manhood like the noon;  
Then come the shades of evening,  
Hastening on, alas! too soon.

But as morning follows midnight,  
So, too, our sun shall rise  
If we put our trust in Jesus,  
On heaven fix our eyes.

Here the sad is always blended  
With the joys so soon to go,  
But in the coming kingdom  
Bliss eternal we shall know.

Nashville, Tenn.

### Believing God

MRS. MARY WILLIAMS

"WITHOUT faith it is impossible to please him [God]." Faith is the "evidence of things not seen." The inherent tendency to accept the evidence of the senses before the word of God is a striking proof that we belong to Adam's race. To every age the test of faith is applied, though in different forms.

Our first parents showed their unbelief by accepting the testimony of Satan and partaking of the forbidden fruit. To the natural senses it was "pleasant to the eye," "good for food," and "to be desired to make one wise." Ah, the cunning of the serpent! The destiny of the human race hung in the balance, and they *believed not* God.

But let us thank God for the record of Abraham. He believed God in the promised seed, in spite of the fact that there was nothing in natural laws on which to found his belief; and his faith was "counted unto him for righteousness."

In Christ's day there were learned men of all nations to discredit the virgin birth and the resurrection. It was contrary to any natural law with which they were familiar. They pointed the finger of scorn at the few disciples who, for the most part, were unlearned men. But those disciples believed God, and sealed their faith with martyrdom.

Are we not called upon to pass a similar test of faith in our day? Shall we believe that God spoke the world into existence, and the Saviour's testimony, "From the beginning of the creation God made them male and female"? The theories of the nebular hypothesis and evolution present many plausible arguments, are taught in schools and colleges, therefore, "desired to make one wise." Satan has had six thousand years' experience in inventing "cun-

ningly devised fables." To refuse to listen is to bear the stigma of ignorance or bigotry. Some attempt to compromise by hewing down the noble pillars of our faith, founded on God's word, to fit the little gimlet holes science bores in the earth. We may not be able to explain the mysteries of nature, but the simplest mind can comprehend the plain statements of the Word. The psalmist declares, "Thy word is true from the beginning." Let us believe it unquestioningly, wholly.

### The Divine Sculptor

HANNAH J. BAKER

As the sculptor, when fashioning a beautiful statue, softens a line here and strengthens one there until the statue is rounded into perfect symmetry, so Christ softens, refines, and strengthens our different traits of character until we reflect his image perfectly.

The divine Sculptor first removes the canker of evil words with the chisel of truth, strengthens the character with faith, builds it up with hope, and purifies it with love; rounds out the lips with the chisel of charity, and softens the profile with grace, that the countenance may reflect the quietness and assurance of a heart at peace with God.

The unsightly excrescence of self-exaltation is removed by the chisel of the Master Workman, and there is revealed the sinewy strength of self-knowledge, self-denial, and humility.

The fiery eczema of anger is tempered with grace until there is disclosed the strength of purpose that comes from a life that is hid with Christ in God. Col. 3: 3.

The superficial bump of sentimentalism is transformed by the Sculptor into the precious gold of pure affection.

The Sculptor must chisel deep to remove the roots of the cancer of selfishness, that the integrity of the part may be restored, and the glorious principle of unselfish service may be revealed in the life.

When the bump of self-esteem has been thoroughly removed, the precious jewel of humility will lend grace to the neck.

By careful work the carbuncle of jealousy is chipped off, leaving not even a scar to mar the perfect trust of a heart at peace with God.

The Sculptor carves away the scurvy of impatience, that he may reveal the perfect work of patience on the character.

With the chisel of affliction the bride's robe of character is tested and made white.

And now, with every blemish removed, and the beautiful star-filled crown upon her brow, the statue, Christ's bride, stands forth "fair as the moon, clear as the sun" (Cant. 6: 10), clad in the fine linen of Christ's righteousness; "for the fine linen [margin, "clean and bright"] is the righteousness of saints." Rev. 19: 8.

Oklahoma, Okla.



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## Editorial

### The Influence of Our Life

THE self-centered life leaves ruin in its wake; it scatters from God; it sows tares among the wheat; and then, like a locomotive without a guiding hand at the throttle, it crashes along to its own ruin. On the other hand, self lost sight of in blessed service for others scatters good seed everywhere, and the feet of the sower are led into the shining path that ends at the city of God. Unselfish service, true worship, and loyal obedience to God's law lead the mind out of the fogs of the dark valley of death up onto the Pisgah heights, where man may commune with the Eternal One.

The experiences of ancient Israel are full of priceless lessons for us in this matter. They are written for our admonition; they are beacon-lights along the pathway of the child of God; and in God's dealings with that people all the power of words is used and all the infinite storehouse of love is opened to cover every need of man's nature. In those experiences are the faithful warnings of the fruits of disobedience as well as the sure promises of the fruits and rewards of righteousness. The declaration that the iniquities of the fathers will be visited upon the children to the third and fourth generations of them that hate God, while true and sure, is no truer nor surer than that other declaration that the mercies of God will be visited upon thousands of generations of them that love God and keep his commandments. That the unrighteous life of the parent shows itself in the sinful tendencies of the children is a proved fact. It is in perfect harmony with the law of growth; and, were it not for the uplifting influence, the up-drawing power, of the Spirit of God still striving with man, the baneful influence of no single life could ever be checked in the continuing posterity of that individual. It

is through the mercy of God alone — and that even to those who are in rebellion against him — that the corroding, corrupting, sin-breeding influence goes no farther than it does.

On the other hand, there is no power but the power of self, in our own choice, that can prevent the power of a righteous life working out, and inducing to, righteousness in succeeding generations of men. It is one of the laws of God that as the sowing is, so shall the reaping be. So the influence of a righteous life in this earth is more far-reaching than that of a sinful life, except as it is hindered by the individual choice of wrong. The ultimate fruit of the influence of righteousness is eternal life in the kingdom of God. The ultimate fruit of the influence of unrighteousness is eternal death. The one goes on forever; the other is cut short as unfit for the universe of God. Through all the ramifications of a righteous life there pulses a power which nothing but the human choice can check. In that declaration that God would show mercy to thousands of generations of them that love him and keep his commandments, there is a lesson for us in the far-reaching influence of a righteous, God-loving life. There is also the lesson that sin and sin's influence, though powerful, are not eternal; that they are not limitless even in this life; for the power of God is against them on behalf of all who seek release from the clutch of their talons.

Every evil thought leaves a scar upon the heart of him who thinks it, and every evil act of the parent leaves a sore upon the soul of the child he has brought into the world. You can not harbor in your heart a greed for gold without bringing the rheumatism of sin into all the articulating parts of the spiritual man. You can not indulge that greed without worshipping without inoculating or infecting your offspring with a soul-blighting sickness. Just so in every other line of self-service and self-worship. It is so written in the economy of nature. Like brings like; and yet upon the trunk of that tree, all gnarled and bearing but wild fruit, the husbandman may set a graft that will bear fruit of the most delightful character. So in the life of a child weighed down with an inheritance of evil, God, through the surrender of that life to him, can bring forth fruit unto his glory throughout eternity.

Our load of sins may be greater than our power to lift ourselves under them; they may have dyed our character with the indelible scarlet; they may have left scars which neither power nor skill of man can eradicate; and yet there is a power by which we may be lifted above the weight of that load, a remedy for the indelible stain of sin, a Physician

who can take away the deepest scar that sin can make. David was well-nigh overwhelmed by the crushing weight of his sin, but he declared: "He brought me up also out of an horrible pit, out of the miry clay; and he set my feet upon a rock, and established my goings." The Lord calls to us through the prophet Isaiah: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That takes out the indelible stain, and God is just as able to take out the scars that sin has made; for "Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound." Isa. 30:26. When God has fully accomplished that work, the influence of every wicked life is done, while the influence of every life of righteousness goes on through eternal years.

C. M. S.

### The Hand of God in History — No. 27

#### Notes on Important Eras of Fulfilling Prophecy

##### Providential Agencies for a Quick Work in Evangelizing the World

(Concluded)

ALONG with the new means for rapid transit over land and sea, came also the modern postal system, and the harnessing of the electric current for the quick transmission of news, both agencies that act a mighty part in bringing the world together and spreading increasing light and knowledge over the earth to-day.

The postal system is so ordinary a part of our life that we scarcely give a thought to the fact that it is really a very modern thing; for Rowland Hill of England, the originator of the cheap system of postage, died only in the seventies. Harriet Martineau tells the following story of the manner in which Mr. Hill was led to give attention to the improvement of the postal system: —

Coleridge, when a young man, was walking through the lake district, when he one day saw the postman deliver a letter to a woman at a cottage door. The woman turned it over and examined it, and then returned it, saying she could not pay the postage, which was a shilling. Hearing that the letter was from her brother, Coleridge paid the postage in spite of the manifest unwillingness of the woman. As soon as the postman was out of sight, she showed Coleridge how his money had been wasted, as far as she was concerned. The sheet was blank. There was an agreement between her brother and herself that as long as all went well with him, he should send a blank sheet in this way once a quarter; and she thus had tidings of him without expense of postage. Most persons would have remembered this incident as a curious story to tell; but there was one mind which awakened up at once to a sense of the significance of the fact. It struck

Mr. Rowland Hill that there must be something wrong in a system which drove a brother and sister to cheating in order to gratify their desire to hear of each other's welfare.—"*History of Our Own Times*," page 10.

Rowland Hill's plan of postal reform was taken up by the British government in 1839, and between that date and 1843 the modern system was well established in Great Britain. It quickly spread to other lands, and in 1874 the Universal Postal Union was formed. This agency, which has come to this generation, is a wonderful factor, not only in the world's life and business contact, but in the world's evangelization. Not a mail-ship sails the sea that is not carrying from some source books or other publications to help spread the light of truth abroad. The prompt communication with the fields enables all the missionary and Bible societies to direct a work that would seem impossible without the universal postal system, whose circuits run over remote foot-paths in Africa and Asia, and by sledge routes into the scattered winter settlements along the Arctic Sea.

Well we know that it was no mere accidental coincidence that minds in different lands were set working simultaneously on the problem of the electric telegraph. It was in those years of the advent awakening that agencies for a quick work were springing into successful operation. McCarthy says:—

It is a somewhat curious coincidence that in the year [1837] when Professor Wheatstone and Mr. Cooke took out their first patent "for improvements in giving signals and sounding alarms in distant places by means of electric currents transmitted through metallic circuit," Professor Morse, the American electrician, applied to Congress for aid in the construction and carrying on of a small electric telegraph to convey messages a short distance, and made the application without success. In the following year he [Cooke] came to this country to obtain a patent for his invention; but he was refused. He had come too late. Our own countrymen were beforehand with him.—"*History of Our Own Times*," page 9.

Wheatstone said of the night of July 25, 1837, when his short line from Euston to Camden Town (North London) carried its first message:—

Never did I feel such a tumultuous sensation before, as when all alone in the still room I heard the needles click; and as I spelled the words, I felt all the magnitude of the invention now proved to be practicable beyond cavil or dispute.—*W. F. Jeans*, "*Lives of the Electricians*," page 144.

Samuel F. B. Morse's system was the one more generally adopted, and his name stands more than any other for the new order. Speaking of the coming of the electric telegraph, Sir Robert Inglis, as president of the British Association, in 1847, said:—

The system is daily extending. It was, however, in the United States of America that it was first adopted on a great scale, by Professor Morse, in 1844, and it is there that it is now already developing most extensively.—*Id.*, page 285.

Morse had demonstrated his invention on a toy scale in the New York University, in 1835. But the winter of 1843 found him working with Congress to secure passage of a bill for a long-distance trial of the new method. He met general opposition and ridicule; but just as he was ready to give up, his bill got through; and in May, 1844, his line from Baltimore to Washington carried its first message, a text of Scripture:—

. . . (W) . . . . (h) . . . (a) - (t)  
 . . . . (h) . . . (a) - (t) . . . . (h)  
 . . . (G) . . . (o) . . . (d) . . . (w)  
 . . . (r) . . . (o) . . . (u) . . . (g)  
 . . . . (h) - (t). ("WHAT HATH GOD WROUGHT.")

Mr. Morse always felt that the new agency was in the order of special providence. Speaking at a banquet given him in New York, Dec. 31, 1868, he said:—

If not a sparrow falls to the ground without a definite purpose in the plans of Infinite Wisdom, can the creation of an instrument so vitally affecting the interests of the whole human race have an origin less humble than the Father of every good and perfect gift? I am sure I have the sympathy of such an assembly as is here gathered together, if in all humility, and in the sincerity of a grateful heart, I use the words of Inspiration in ascribing honor and praise to him to whom first of all and most of all it is preeminently due. "Not unto us, not unto us, but to God be all the glory"—not, What hath man, but, "What hath God wrought!" \*—*Id.*, page 315.

Now the network of wires covers the continents; and over "the great gray level plains of ooze," as Kipling says, "the shell-burred cables creep" from land to land beneath all the seas,—

"Joining hands in the gloom, a league from the light of the sun.  
 Hush! men talk to-day o'er the waste of the ultimate slime,  
 And a new word runs between, whispering, 'Let us be one.'"

It is a wonderful thing. Information is flashed from one end of the earth to the other; and all the world watches for news of the daily happenings whenever a crisis arises in the most remote quarter of the earth. It is a daily factor in the work of hastening the evangelization of the world in this generation. And when did it come into being?—In the days just before the opening of the judgment-hour era. In fact, a decisive step in the successful development was that long-distance message in May, 1844. Verily, "What hath God wrought!"

\* Shortly before his death, April 2, 1872, in ripe old age, Professor Morse, speaking of his love for Bible study, said: "I love to be studying the Guide-Book of the country to which I am going; I wish to know more and more about it."

As the final crisis comes pressing nearer and nearer, the good news of the coming Saviour and the signs of his approach are heralded as by the wings of the lightnings from land to land. Events in the nations that have a significance in the fulfilment of prophecy are made known through the press in all the world. For the first time in history, this generation is watching occurrences in all lands from day to day as the history is made. Is it not because events to-day are leading directly to the second coming of Christ and the end of the world?

One incident may be cited as suggesting the possibilities of this agency as a witness-carrier for the truth. A young Seventh-day Adventist in a European country was answering before a court for his loyalty to God's Sabbath. The account of the trial—the Scriptural reasons he gave for the faith that was in him, and the sentence of the court—was sent out by news agencies and reproduced in the newspapers of Europe, Asia, North America, and South America. The young man's answer for Christ before the court was really made before an audience of millions. The Lord has many ways of working; and in his providence new agencies have come into existence in this generation to hasten the witness of the coming kingdom to all nations.

Now comes yet another marvel—wireless telegraphy. Marconi signaled his first message from the Old World to the New, from England to Newfoundland, in 1901. Now the British empire has a round-the-world system of wireless telegraphy. Washington's new wireless tower speaks to Key West, and Panama, and San Francisco. A ship in danger at sea sends out into the ether the sputtering signal, "S O S," and within a radius of two hundred miles or more every ship prepares to rush to the rescue.

These are days of marvels. And all these facilities are agencies not only for spreading general light and knowledge, but are pressed directly into service as factors in the world's evangelization.

Last of all, as a contribution to new modes of transit, come now the air-ship and the aeroplane, flying in the heavens. Most studied for their possibilities in war, they may yet have a part to act in hastening on the "gospel of peace." Our brethren in one European country—where full liberty of public religious worship is denied to Protestants—were led to think of the air-ship as a possible evangelizing agency, when a prince of the royal house took with him in his air-ship a package of invitation cards announcing the topics of a series of Adventist lectures on fulfilling prophecy, dropping the cards as he sailed over two countries.



Space does not permit even the mention of many other developments of this "time of the end" that are factors in hastening the spread of light and knowledge and bringing all peoples of the earth within sound of the gospel message.

The living God is able to bring into service every power and every agency in the universe for the finishing hour of the gospel work in this closing hour of his judgment.

W. A. S.

## Turkey in Prophecy

### France and Turkey in Conflict

As stated in our article last week, the judgment which came upon France in connection with the great revolution seemed to be in the order of divine retribution. The nation had forsaken God, and in consequence it was left to reap the natural fruits of its apostasy. In turn, heaven used the armies of the republic, under Napoleon Bonaparte, to visit judgments upon Europe, particularly the Catholic states. Austria was humbled in the dust; Italy was overrun; Rome was plundered, and Pope Pius VI was carried a prisoner into France, where he died in exile. Thus the French became the agents in the hands of God in bringing to an end the twelve hundred sixty years of papal domination.

These great victories gave to the youthful Napoleon dreams of empire. He believed that he saw in Egypt the key to an extensive rule. Accordingly, through his influence, the French declared war against England; and in the belief that he could strike a vulnerable blow against English influence in the East through possessing himself of Egypt, Napoleon fitted out an expedition for the invasion of that ancient country.

This conflict in Egypt was foretold in the prophecy of Daniel 11. After the outline of the events of the French Revolution brought to view in verses 36-39, we are told in verse 40 that at the time of the end, at the close of the twelve hundred sixty days of papal domination, the king of the south should "push at him," and the king of the north should "come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

#### Definition of Terms

To what powers or nations do these expressions "king of the north" and "king of the south" refer? To determine this we must go back to the beginning of the prophecy. In verses 1-6 is given the prediction of the division of Grecia into four parts. These four divisions were eventually merged into two. The northern kingdom under Seleucus is designated by the prophet as the king of the north. This originally included Syria, but to this was annexed Macedonia and Thrace. The territory em-

braced in the dominion of Ptolemy, namely Egypt, was designated as the kingdom of the south. The territorial location of these kingdoms gave to them their names. During the revolutions which succeeded the days of Alexander the government of these territories many times changed hands, but the power occupying the original territory occupied by Seleucus, namely Syria and Thrace, is regarded always as the king of the north in the prophetic designation, while that power which occupied Egypt, the original possession of Ptolemy, is always designated as the king of the south.

At the time of the French invasion by Napoleon, Egypt, or the territory of the king of the south, was a nominal dependency of Turkey, possessing in reality an independent government under the Mamelukes. Turkey, occupying Syria, the original territory of the king of the north, is designated by this term.

We are now prepared to proceed with the study of the prophecy, and shall be able to understand the manner in which Egypt, the king of the south, pushed at France in the resistance which was afforded the invasion of Napoleon. We shall see also how events shaped about which later brought against Napoleon the whole power of the king of the north, or Turkey, "with chariots and with horsemen and with many ships," reinforced by an alliance with other powers.

#### Conflict With the King of the South

With this prophetic prediction in mind, let us now consider the political movements and maneuvers whereby the prophecy was fulfilled. We shall consider in natural order, first, the invasion of Egypt by the French, and the manner in which the king of the south "pushed at him."

It was on May 19 [1796] that the fleet put to sea under the orders of Admiral Brueys. It included thirteen French and two Venetian ships of the line, fourteen Venetian or French frigates, and four hundred transport vessels. Fifty thousand men embarked, roused and excited by the proclamation of their general.—*"World's Best Histories," Vol. VI, page 380.*

The fleet first proceeded to Malta, a strongly fortified island in the Mediterranean, held by the knights of St. John. Through intrigue and the payment of a large sum of money, but feeble resistance was made, and this stronghold was practically surrendered into the hands of Napoleon. With but little resistance the French next effected a landing at Alexandria.

Napoleon, in the hope of winning over the Mohammedan population to his standard, protested his friendship for Turkey. He professed also conversion to Mohammedanism, and enjoined upon his soldiers the most scrupulous regard for the Mohammedan religion and relig-

ious exercises. At the same time he despatched emissaries to Constantinople, representing to the Turkish court that his designs upon Egypt were far from sinister, and that his whole purpose was to bring about such conditions as would cement the country more firmly to Turkish authority. However, Turkey was not deceived by these representations. At that period, as on many occasions in succeeding years,—

English diplomats took possession of the sultan's mind; and what they saw, the heir of the prophet saw. To save herself from a movement which threatened her in the East, Great Britain warmed to the infidel, forgot crusading vows and traditions, guided infidel counsels, supplied infidel needs, and aimed infidel guns. So that from the day he set sail, Napoleon had against him all the resources of England, all the power of Ottoman arms, all the strength of Mameluke resistance, all the discouragement of native Egyptian hostility.—*Watson's "Napoleon," page 200.*

Napoleon landed at Alexandria July 2, 1798. This city was occupied with but little resistance. After a rest of a few days his army marched into the interior in order to meet the forces of the Mamelukes, which had been mobilized to contest his possession of the country. Speaking of this battle, the "Library of Universal History," Vol. VIII, pages 2637, 2638, says:—

On the sixth of July, Bonaparte left Alexandria, and with thirty thousand of his troops he advanced toward Cairo, greatly annoyed on the way by the Mameluke horsemen. On the twenty-first (July, 1798) he arrived before the entrenched camp of thirty thousand Mamelukes under Mourad Bey, near the famous pyramids. Eight thousand Mameluke horsemen advanced to attack the French troops, when Bonaparte exclaimed: "Soldiers, from yonder pyramids forty centuries look down upon you!" Then the conflict commenced. The French, who were formed into squares, easily repulsed the impetuous assaults of the Mamelukes, who rode up to the bayonets of their enemies, and threw their pistols at the heads of the French grenadiers. When the Mameluke cavalry were driven back, the French took by storm the camp of their enemy, with all their baggage and cannon; and the Battle of the Pyramids ended in a complete victory for Bonaparte, who had lost less than two hundred men in the engagement. Hundreds of the enemy perished in the Nile. Mourad Bey and a small remnant of his Mamelukes fled into Upper Egypt. Cairo surrendered the next day, and the conquest of Lower Egypt was accomplished.

By this victory, however, the spirit of the inhabitants was by no means broken. Later a serious uprising took place, well-nigh robbing the French of the advantage they had gained in the victory of the Battle of the Pyramids and in their occupation of Alexandria and Cairo. By great barbarity and the sacrifice of thousands of native lives, further resistance

was effectually checked. The king of the south "pushed at him," but was not able to make an effectual resistance.

Meanwhile the English, fully apprised of the plans of Napoleon, had sent a strong naval fleet under Lord Nelson to intercept him in the Mediterranean. The two fleets passed each other in the night, and thus Napoleon was enabled to effect a landing in Egypt. The English, however, soon discovered that the French fleet under Admiral Brueys was anchored in the Bay of Abukir. Of this engagement Thomas E. Watson, in his "Napoleon," pages 208, 209, says:—

But Nelson on the waters was what Bonaparte was on land—the boldest of planners and the most desperate of fighters. He came up at sunset, and did not wait till morning, as Brueys expected. He went right to work, reconnoitered his enemy, conceived the idea of turning his line, getting in behind with some of his ships, and thus putting the French between two fires. The maneuver was difficult and dangerous, but succeeded. Nelson rammed some of his ships in on the land side of the amazed Brueys, who had made no preparations for such a maneuver. Caught between two terrible fires, Brueys was a lost man from the beginning. It was a night battle, awful beyond the power of description. When it ended next day, the English had practically obliterated the French fleet; Napoleon was cut off from Europe. When the news reached him, he was stunned, almost crushed; but rallying immediately, he wrote to Kleber, "The English will compel us to do greater things in Egypt than we had intended."

#### The King of the North to the Rescue

The significance of this great disaster to Napoleon was at once apparent. The demonstration to his enemies that he was by no means invincible resulted in the formation of a strong coalition against him on the part of several of the European powers. Particularly did it stir up against him Turkey, the king of the north, and from this point we shall see clearly how this power came against the invader. Speaking of this, Alison, in his "History of Europe," Vol. IV, page 196, says:—

The consequences of the Battle of the Nile were, to the last degree, disastrous to France. Its effects in Europe were immense, by reviving, as will be detailed hereafter, the coalition against the republican government; and in the East, it at once brought on the Egyptian army the whole weight of the Ottoman empire. The French ambassador at Constantinople had found great difficulty for long in restraining the indignation of the sultan; the good sense of the Turks could not easily be persuaded that it was an act of friendship to the Porte to invade one of the most important provinces of the empire, destroy its militia, and subject its inhabitants to the dominion of a European power. No sooner, therefore, was the divan at liberty to speak its real sentiments, by the destruction of the armament which had so long spread terror through the Levant, than they gave

vent to their indignation. War was formally declared against France; the differences with Russia were adjusted; and the formation of an army was immediately decreed to restore the authority of the crescent on the banks of the Nile.

#### Help for the King of the North

Napoleon found himself now not only confronted by the combined power of England and Turkey, but Russia also joined the union. Previously Turkey had been at war with her northern neighbor, but seeing in the victorious French a common foe, the two countries now united their forces to oppose the victorious march of Napoleon. Proceeding with the account of this combination, Alison says:—

Among the many wonders of this eventful period, not the least surprising was the alliance which the French invasion of Egypt produced between Turkey and Russia, and the suspension of all the ancient animosity between the Christians and the Mussulmans, under the pressure of a danger common to both. This soon led to an event so extraordinary that it produced a profound impression even on the minds of the Mussulman spectators.

On the first of September, a Russian fleet of ten ships of the line and eight frigates entered the Bosphorus, and united at the Golden Horn with the Turkish squadron; from whence the combined force, in presence of an immense concourse of spectators, whose acclamations rent the skies, passed under the walls of the Seraglio, and swept majestically through the classic stream of the Hellespont. The effect of the passage of so vast an armament through the beautiful scenery of the straits, was much enhanced by the brilliancy of the sun, which shone in unclouded splendor on its full-spread sails; the placid surface of the water reflected alike the Russian masts and the Turkish minarets; and the multitude, both European and Mussulman, were never weary of admiring the magnificent spectacle, which so forcibly imprinted upon their minds a sense of the extraordinary alliance which the French Revolution had produced, and the slumber in which it had plunged national antipathies the most violent, and religious discord the most inveterate. The combined squadrons, not being required on the coast of Egypt, steered for the island of Corfu [at this time strongly fortified by the French]; and immediately established a rigorous blockade of its fortress and noble harbor, which soon began to feel the want of provisions. Already, without any formal treaty, the courts of St. Petersburg, London, and Constantinople acted in concert, and the basis of a triple alliance was laid, and sent to their respective courts for ratification.

The situation of the French army was now in the highest degree critical. Isolated from their country, unable either to obtain succors from home, or to regain it in case of disaster, pressed and blockaded by the fleets of England, in the midst of a hostile population, they were about to be exposed to the formidable forces of the Turkish empire.—*Id.*, pages 196, 197.

Napoleon, however, was by no means disheartened by this situation. While yielding to England the first place in naval combat, he still believed his forces invincible on land. Accordingly he proposed to anticipate the attack to be made upon him by the armies of the Porte which were mobilizing in Syria, and decided to make upon them a sudden and unexpected assault, believing that his army would be augmented by many discontented elements, and that he could easily overrun Syria. The hopes which possessed his heart at this time he confided to his secretary during the siege of Acre. He is quoted by Alison as saying:—

#### The Dream of Empire

"Yes, Bourrienne, that miserable fort has indeed cost me dear; but matters have gone too far not to make a last effort. If I succeed, as I trust I shall, I shall find in the town all the treasures of the pasha, and arms for three hundred thousand men. I shall raise and arm all Syria, which at this moment unanimously prays for the success of the assault. I will march on Damascus and Aleppo; I shall swell my army as I advance with the discontented in every country through which I pass; I will announce to the people the breaking of their chains, and the abolition of the tyranny of the pashas. Do you not see that the Druses wait only for the fall of Acre to declare themselves? Have I not been already offered the keys of Damascus? I have only lingered under these walls because at present I could derive no advantage from that great town. Acre taken, I will secure Egypt; on the side of Egypt cut off all succor from the Beys, and proclaim Desaix general-in-chief in that country. I will arrive at Constantinople with armed masses; overturn the empire of the Turks, and establish a new one in the East, which will fix my place with posterity: and perhaps I may return to Paris by Adrianople and Vienna, after having annihilated the House of Austria."—*Id.*, page 209.

Accordingly, with ten thousand men, Napoleon crossed the desert by the way of Suez, for Palestine. Jaffa, on the way, was taken and given up to plunder, accompanied by frightful horrors. Thousands of Turkish prisoners were given up to wanton massacre. The siege of St. Jean d'Acre followed. This stronghold was defended by a large number of Turkish and Arab troops, reenforced by the English fleet under Sir Sidney Smith.

Having received information from the pasha of Syria that Acre was to be attacked, he [Sir Sidney Smith] hastened to the scene of danger, and arrived there just two days before the appearance of the French army, with the "Tiger" of eighty-four, and "Theseus" of seventy-four guns, and some smaller vessels. This precious interval was actively employed by him in strengthening the works, and making preparations for the defense of the place. On the following day, he was fortunate enough to capture the whole flotilla despatched from Alexandria with the heavy artillery and stores

for the siege of the town, as it was creeping round the headlands of Mount Carmel; and the guns, forty-four in number, were immediately mounted on the ramparts, and contributed, in the most important manner, to the defense of the place. At the same time, Colonel Philippeaux, a French officer of engineers, expatriated from his country by the revolution, exerted his talents in repairing and arming the fortifications; and a large body of seamen and marines, headed by Sir Sidney himself, were landed to co-operate in the defense of the works.—*Id.*, pages 204, 205.

The Turks, however, on their side, had not been idle. By vast exertions they had succeeded in rousing the Mohammedan population of all the surrounding provinces; the remains of the Mamelukes of Ibrahim Bey, the Janizaries of Aleppo and of Damascus, joined to an innumerable horde of irregular cavalry, formed a vast army, which had already pushed its advanced posts beyond the Jordan, and threatened soon to envelop the besieging force.—*Id.*, page 205.

#### The Decisive Battle

For fifty-four days Napoleon sought by every means in his power to capture this strongly fortified port. Seventeen different times his forces were repulsed and driven back, even after they had scaled the fortifications on two occasions, and penetrated into the heart of the city. Both sides fought with desperation. On the results of the conflict turned the course of empire. Says the historian Watson, in his "Napoleon," pages 215, 216:—

The lesson from Jaffa had taught the Arab that it was death to surrender. To him, then, it was a stern necessity to conquer or die. The English were there to help. Sir Sidney Smith furnished guns, men to serve them, and skilled engineers. Napoleon was not properly equipped for the siege, for his battering train, on its way in transports, was stupidly lost by the captain in charge. Sir Sidney took it and appropriated it to the defense. In vain Napoleon lingered till days grew into weeks, weeks into months. He was completely baffled. There were many sorties, many assaults, dreadful loss of life, reckless deeds of courage, done on both sides. Once, twice, the French breached the walls, made good their assault, and entered the town, once reaching Djézzar's very palace. It was all in vain. Every house was a fortress, every street an ambuscade, every Arab a hero,—the very women frantically screaming "Fight!"

Napoleon had hopes at one time during the siege that succor was at hand. In the distance he descried a fleet of ships approaching. Says Alison:—

All eyes were instantly turned in that direction, and the besiegers and besieged equally flattered themselves that succor was at hand. The English cruisers in the bay hastily, and in doubt, stood out to reconnoiter this unknown fleet; but the hearts of the French sank within them when they beheld the two squadrons unite, and, the Ottoman crescent joined to the English pendant, approach the roads of Acre. Soon after, a fleet of

thirty sail entered the bay, with seven thousand men, and abundance of artillery and ammunition from Rhodes. . . . In this extremity, Sir Sidney Smith landed the crews of the ships, and led them, armed with pikes, to the breach. The sight reanimated the courage of the besieged, who were beginning to quail under the prospect of instant death, and they mounted the long-disputed tower, amidst loud shouts from the brave men who still defended its ruins. Immediately a furious contest ensued; the besieged hurled down large stones on the assailants, who fired at them within half pistol-shot; the muzzles of the muskets touched each other, and the spear-heads of the standards were locked together. At length the desperate daring of the French yielded to the unconquerable firmness of the British and the heroic valor of the Mussulmans.—"History of Europe," Vol. IV, page 207.

#### Blasted Hopes

This was a new experience for the French general. Up to this time in his experience defeat had been unknown. M. Guizot in his "France," Volume VI of the "World's Best Histories," says, on pages 388, 389:—

The scene was changed. The conquerors of Europe, victorious against the Mamelukes, found themselves no longer in presence only of Orientals. Always heroic behind their walls, the Turks, ignorant and badly armed, had received from the English a reinforcement of engineers and artillerymen. They had at their disposal the artillery prepared by Bonaparte for the siege of the place, but which were captured at sea by Sir Sidney Smith. . . . The advanced guard, shut up in a mosque, defended themselves with so much fury that Sir Sidney Smith himself demanded a capitulation for them. The assault was renewed on the tenth of May, with the same result. Bonaparte decided upon raising the siege, bitterly affected by his defeat, and convinced that the taking of St. Jean d'Acre would have opened to him the road to Turkey.

The effect of this battle was a terrible disappointment to the French. Says Watson, "With bitterness in his soul Napoleon turned away. 'That miserable hole has thwarted my destiny,' and he never ceased to ring the changes on the subject." When in exile at St. Helena, Napoleon still mourned over what he considered this great check in his fortunes.

This crushing defeat of their hopes at Acre was the beginning of the end in the evacuation of Egypt by the French. We shall speak of this more fully next week.

#### Recapitulation

A few words by way of recapitulation: the prophecy declared that there should come a time in the history of France when the king of the south should "push at him," and "the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." The king of the south at this period in the prophetic outline represented Egypt, and the king of the

north, Turkey. It is a remarkable fact which can be accounted for only on the basis of God's foreknowledge and the unerring accuracy of prophetic prediction, that at the very time specified in the prophecy (1798) Egypt was invaded by France. The resistance which Egypt made to this invasion constituted the pushing at him to which the prophecy refers. England cooperated with Egypt in this resistance, and under the direction of Nelson the fleet of France was destroyed in the Battle of the Nile.

The king of the north, or Turkey, then became thoroughly aroused and put forth earnest efforts to quell the French invasion of one of her dependencies. Peace was made with Russia, with whom Turkey had been at war. The two nations fitted out a strong fleet to oppose the French. Recognizing that their assistance was not needed in Egypt, where the French navy had been destroyed, they immediately sailed for Corfu, a strong port which had been fortified by the French, and began an effective blockade of that place. In the meantime the English fleet was cooperating with the Turkish forces at St. Jean d'Acre, to which siege had been laid by Napoleon. The besieged armies were reenforced by a fleet of thirty war-vessels which came to the assistance of Turkey from Rhodes.

Thus fully and literally the king of the north, in his own power and the power which he commanded through coalition with other nations, came against France "like a whirlwind, with chariots, and with horsemen, and with many ships."

These events add additional force to the application of the terms king of the north and king of the south. They occurred in exact conformity with the terms of the prophecy, and at the precise period of the world's history foretold by the prophet.

The prophecy from this time on deals more particularly with the king of the north, or the Ottoman empire. Some of the leading events in its history as outlined by the inspired penman will be considered in our next number.

F. M. W.

#### The Shield of the Name

In the wonderful name of Jesus there is power that the "children of earth" are unable to comprehend. The Pharisees could not understand the power of his influence over the common people of Judea. While they sought in every way to hinder his work, and laid snares by which they hoped to accomplish his death, still the common people "heard him gladly."

And when his enemies had accomplished his death, had closed his tomb, and had seen to it that the seal of the Roman empire was upon it and a guard of Roman soldiers around it, lest his

prophecy concerning himself should be fulfilled, they slept in apparent confidence that the One who had troubled their consciences was safe under the power of death. But they had not reckoned with the power in that name—the power which resided there because of the inherent righteousness of the One who bore it. As the rays of the morning sun unbind the bonds of mist that hold some mountain valley in darkness, so did the Sun of Righteousness arise with healing in his wings to burst the bonds of that dismal cloud which threw the black shadow of death over the whole human race. That was the true dawn of day for this world doomed to the blackness of the night of death. The power in that name had burst the shackles from every soul upon the earth. The great emancipation proclamation had been signed in the blood of the Son of God. The race of slaves to sin and to sin's instigator could now walk out from under the upraised lash of the taskmaster to find eternal liberty as children of the great Emancipator. The proclamation is signed and sealed, and liberty is ours if only we are willing to accept it.

It was a matter of astonishment to the crucifiers of the Messiah that there was still power in the name to wield a mighty influence over a large number of Christ's followers, even after they had seen him hanging dead upon a Roman cross, and lying dead within the tomb sealed with the seal of that universal empire. But his faithful ones had heard again his gracious words, and the power of that name was winning believers to the truth. The enemies of that cause would stamp it out by sword and prison, so they scattered it; but they scattered it as the wind scatters the seeds of the maple, and every scattered seed was a new center of power and conversion; and then one of its bitterest enemies, "breathing out threatenings and slaughter against the disciples of the Lord," came himself in touch with the power of Him who bore the name, was overcome by that power, yielded to it, and became the great apostle to the Gentiles.

John, in commending "Gaius the beloved," for his faithfulness, commended to his care those who went forth among the Gentiles "for the sake of the name." And they did go forth in the power and for the sake of the name, hundreds of them at first, and thousands of them later, publishing to the world how great things Christ had done for the families of earth; and the power of the name witnessed with them and wrought mightily in their work.

Then there began the dark period in the church's history, and with their blood these faithful ones witnessed for the name. Hunted like wild beasts, hidden in dens and caves of the earth, and

yielding up their lives rather than to deny the name, the martyrs of Jesus have written their testimony in their life-blood.

There is still power in the name,—power to keep, and power to enable the faithful to endure. When in the last days of this earth's history all the world is wondering after the great worship-hungry beast, and is kneeling in homage to that power, the power of the name is found still keeping a little band whose names are inscribed upon the pages of the Lamb's book of life. As an evidence of the power that is in that name, the angel of God calls the prophet's attention to that remnant people who have not worshiped that world-dominating power, and says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In the shield of that keeping power they have stood the test; in the power of that name they have conquered the enemy, and there is no power that can stand between them and eternal life.

But that is not the last manifestation of the power of the name. The children of God have confessed the name of Christ, and he in turn has confessed their names before his Father and before the angels; but the time is coming when those also who have rejected him will confess his name, not to praise him, not to give him glory, but in fear and in trembling. "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him." Rev. 1:7. "And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the day of their wrath is come; and who is able to stand?" Rev. 6:15-17. There is in that a confession of their own unrighteous course, their own unworthiness, and the power of him whose name they have spurned, and whose offers of pardon they have flung aside. It is then too late, and the awful sense of guilt, of judgment at hand, and of the loss of all that eternity had in store for them, comes upon them with crushing weight.

But to those who have been faithful to God, who have honored his name and his law, that time is a time of the most profound joy. The trials and discouragements of old earth are all done; the victory over all that opposed the power and love of God is complete; the gift of immortality is given; the name is glorified, and they are glorified with it. Beyond the reach of sorrow, of temptation,

of sin; an eternity of blessed association with Jesus, the Father, and holy angels, before them, the tried ones of earth will hail their King in the victorious song of Moses and the Lamb. Eternal life! Who would forfeit it for any transient pleasure that this earth can give? For the sake of the name, and in the power of the name, let us enlist, gird on the armor of God, and stand with him in that day. That name, and the power there is in that name, will be a shield and a defense to every true child of God.

C. M. S.

## Note and Comment

### It Pleased Them

THAT Catholics are well pleased over the exit of Mr. Valentine from public life is unmistakably evident. The *New World* (Catholic), among some other very uncomplimentary things regarding the ex-commissioner, has this to say:—

We are not one to gloat over "the down and out" of any man, whatever his sins of omission and commission may be. But we always rejoice, even if we do not invite our friends to share in the joy, when a narrow-minded bigot has been cashiered from a public position.

Indian Commissioner Valentine is one of these bigots. He is either a bigot or a weakling, or perhaps both. Little souls cramped and withered, who can see nothing save through a colored glass darkly, have evidently for some time been making a tool out of Valentine for the purpose of stirring up religious feeling in our land. The whole story of Valentine's action is told in a sentence. Without consulting the head of his department, Valentine rescinded the regulation or agreement of the government whereby Catholic sisters were to remain in charge, for some time, of certain Indian schools taken over by the government.

Commissioner Valentine was neither a bigot nor a weakling. Indeed he took a much broader view of great fundamental principles of government than did some of his superiors, and he possessed the courage to put into effect his convictions.

### What Rome Has Done for Others She Will Do for Us

IN an article entitled "Is There a Catholic Menace?" the *Christian Standard* of Oct. 19, 1912, devotes a two-column review to "South American Problems," a book written by Robert E. Speer. It brings out the manner in which the Roman Catholic Church through its clergy has become the ruling spirit not only in the religious, but also in the political and social life of the South American republics. The review concludes:—

This is what Rome has done in South America. The story is the same wherever her sway has prevailed. In the light of it all and of the present efforts of the Papacy to gain ascendancy in this country, is there not a papal menace?



### Psalm Ninety-One

N. W. VINCENT

IN Christ our life, our refuge, we shall hide;  
Under thy shadow, Lord, may we abide:  
Thou wilt deliver from the fowler's snare;  
Under thy wings we know and feel thy care.

To thee our lives, our wills, we yield;  
Thy promises shall be our hope, our shield;  
The pestilence, the sword, we shall not fear,  
For thou, O blest Jehovah, still art near!

Though thousands fall, be true to thee we must.  
We shall not fear their fear; thou art our trust.  
Thy faithfulness, O Christ, has long been tried,  
Thy love is true, in thee we still abide.  
*Kaney, Kans.*

### Two South American Schools

J. W. WESTPHAL

[To be helped into stronger service by the Sabbath-schools on December 28.]

#### The River Plate Academy, Argentina

THE River Plate Academy was not started because the brethren wanted an institution to operate. The necessities of the situation called it into existence. A brother from Uruguay came to our brethren in Entre Rios, Argentina, where he supposed there was a school. He had a great burden to assist in proclaiming the last warning message, and he had come to make the necessary preparation. This caused the brethren to see the necessity of doing something at once, and this was the beginning of the academy. This brother was the first native ordained to the work of the gospel ministry in the River Plate field. He has been the superintendent of the Upper Parana Mission, and is at present an esteemed laborer of the Argentine Conference—a product of the academy.

Except the means which the few brethren in the field, generally very poor, could give, there was no money with which to purchase land or material, and build. Those were days of sacrifice and hard work. Minister, student, and layman turned brickmaker, mason, hod-carrier, and carpenter in order to supply the most meager facilities imaginable to carry on the school. Through the years, since, as the attendance has increased and we have been urged on to enlarge, the means procurable by our best efforts have never been sufficient to do more

than supply the most absolute need. The self-denial of our brethren, the teachers, and the students of the first years of the institution, has had to be exercised since. As Israel of old in rebuilding the walls of Jerusalem wrought with the trowel in one hand and the sword in the other, so the teachers and students have had the instruments of labor in one hand and their books in the other all these years. Much of the building has been done by student labor, frequently gratis.

The occasion of starting the school is the best evidence that it is needed. Our young people can not go to other lands

important part in spreading the message and evangelizing South America, as these results show; therefore, we may safely support them and place them in a condition to work to advantage.

With the exception of about four thousand dollars, all has been raised in the field to build up these institutions. Those acquainted with them will say that fifteen thousand dollars is a small amount to give them the needed help. South America will do what it can for them. We now solicit the assistance of our brethren who have always been so ready to respond to the calls of the needy.

#### The Adventist School in Pua, Chile

The influence of Seventh-day Adventists is being felt in this country. An article appeared in one of the leading daily papers against Protestants, and Adventists were mentioned first on the list. Another article, written by the archbishop of Santiago, Chile, and published in one of the leading daily papers, stated that Catholics must watch the movements of Protestants, learn where they live,



LADY STUDENTS AT ARGENTINA SCHOOL  
USE OF THE KITCHEN

STUDYING IN THE KITCHEN,  
MAKING STOVE TO KEEP WARM

to get their training. The difficulties of language and customs make it either impossible or unwise; and yet it is on the shoulders of the young men and women of these lands that the burden of this work must be placed. If the people of South America ever hear this message, it will be because workers thus fitted will proclaim it to them. The only way the problem can be solved is by means of missionary training-schools on the ground; such as the River Plate and Pua schools. In the end it will also be found much more economical than to import all our laborers.

Already most excellent results are seen from our schools even with these meager facilities. The superintendents of the Ecuador and Upper Parana Missions, as well as some of the most esteemed laborers in the Argentine Conference and in other fields, are students from these institutions. The excellent canvassing records made in South America during the last few years have been made by our students, a number of them making scholarships. Our schools are doing an

where they have their meetings, and what class of books and papers they circulate. They were instructed to learn the titles of those books and papers, so that they could be denounced and opposed effectively.

We need to be up and doing and prepare an army of young people to enter the field before our hands shall be tied. Most of the young people who offer themselves for the work need to be educated before they can be successful workers. Many bright young people hardly know how to read. They need to be educated in language, history, geography, and Bible in order to meet intelligently the more educated people. The Adventist school in Pua is the place to impart such knowledge. But the fact that it is so small and poorly equipped makes it most difficult to carry on its work. The school looks to the Thirteenth Sabbath Offering the last of the year to provide us with the money to put it on vantage-ground. The school should be an honor to our work. Our Sabbath-schools can make it an honor to the



cause, but this depends on the liberality of both old and young. If we lift and lift together, then there will be results that will redound to the honor and praise of the Master. Surely, dear brethren, there is need of lifting, but if it is left to a few tired workers in Chile, then we do not know when it will be done.

The thought that we are going to get help from our brethren in the home land buoys us up, and we forget any weariness by the way. We take hold of the work with renewed courage and hope. We feel that we are very near our eternal rest and home. This world is growing darker, and the evidences stronger that it is not our home. So let the means come in, that the Lord may not be disappointed in the South American Union Conference.

*Nogoya, Entre Rios, Argentina.*

### The Austrian Mission

GUY DAIL

THIS year our Austrian Mission held its annual session in the city of Vienna, September 18-22, immediately after the eucharistic congress of the Roman Catholic Church, which brought so many thousands from all parts of the world to the Austrian capital. The various Austrian nationalities represented here in their native costume were an interesting sight; and without doubt the congress brought millions of crowns into the coffers of the Vienna merchants and hotel-keepers and owners of places of amusement.

Our own meetings were held in the hall usually used by the Vienna church. About one hundred representatives of the mission were in attendance. A spirit of brotherly love and union was manifest. As many of the difficulties connected with our work were referred to, it was a pleasure to note that the power of God to overcome these outward circumstances was much more highly emphasized than were the troubles themselves. It was here in Vienna that our workers first learned how to hold public lectures in Austria. That was in 1907, and it was that year that our first society for public lecturing was organized in Austria. Since then the work has gradually extended, and ere long there will be none of the larger districts of the Austrian Mission unoccupied, if things continue as at present.

The conference sessions were held as "paragraph 2" gatherings. That means that no one is admitted unless he is invited, and has a card with his own name and the name of the one responsible for the calling of the meeting. A list of the names recorded on the cards, with the numbers assigned to the names, must be kept, and shown to any government official who may be authorized to come into such a gathering to see that all names are properly recorded, and that no one is present who does not have the invitation card with him. While prayer and singing are not allowed in connection with the public lectures, these acts of worship

are permissible in paragraph 2 meetings. Before singing, however, all the windows were closed, that we might not attract too much attention, and cause the gathering of a crowd of people in the court below.

There was also here, as in the two other meetings just held, the Bohemian and the Moravian-Silesian conferences, a wide-awake missionary spirit, in behalf of both the home and the foreign work. Eleven hundred thirty-five crowns were given in cash and pledges for the Ten-cent-a-week Fund. About a dozen asked for baptism on Sabbath. Owing to the governmental and other difficulties connected with this rite, it is not the simplest thing always to grant every request for baptism, and sometimes one must wait for a while before being accepted into church-membership. However, thus far our percentage of loss in Austria through apostasy is not great.

The population of what constitutes the Austrian Mission is now about ten millions, representing principally the German, Italian, Slovenian, and Serbo-Croatian languages. There were one hundred eighty-eight members in the Austrian Mission at the close of the second quarter, showing a net gain of forty-six for the half-year.

Brother J. Wolfgarten was again chosen superintendent of the field, and he has associated with him eleven co-workers and ten colporteurs, who have anything but a pleasant way to tread, as far as outward circumstances are concerned, but who are of good cheer in God, and determined to press the battle to a finish. Pray for the work in Austria.

### Guadeloupe Islands, West Indies

PHILIP GIDDINGS

My work here is to scatter literature. I have now been over the entire island, visiting every town, village, and sugar estate. The books I am handling are "Steps to Christ" and "His Glorious Appearing." I also dispose of some tracts. Although I do not sell as much as I should like, I have the opportunity of speaking to scores of the soon return of Jesus and the preparation necessary to meet him. To almost all it is news indeed. Some mock, and one said, "They treated him so badly the first time, I don't believe he will come back." Others listen with interest.

To many Catholics everything must be "blessed" by the priests. So some have taken the Bibles they bought from the other canvassers for this "blessing," which the priest refused to give. As I go around with my books, some ask me, "Have those books been blessed already, or shall I have the priest bless them?" For an answer I ask them this question: "With what would you wet water?" They see at once the absurdity, and smilingly say, "Water does not need wetting." So I say: "As water is wetness itself, and needs no wetting, so God's Word is blessing itself, and needs no man's blessing."

I find the country people very kind and honest. I called at a home to sell a two-franc book, but as the man could not afford to pay so much, he bought a six-cent pamphlet. After I had gone a few yards, I heard him calling me back. Glad to think he had secured the amount to take the book, I advanced toward him, when he handed me my purse, which I had left on the couch. I thanked him heartily, for it contained about twenty francs,—not much, but it represented much hard talking, and many weary miles in a torrid sun. On returning, I called again to see him, offering the book which he had not money enough to buy, at half price as an expression of gratitude. "No, sir," said he, "I can not accept any recompense for simply being honest." Then I said, "Won't you accept the book as a present from me?" "Under the circumstances I can not," was his reply.

Hitherto I have had calm sailing among the people, but that record has since been broken twice. I was canvassing two women when a young man came in, and listened for a while. Thinking that he was interested, I extended my attention to him also, when I was surprised by an outburst of fanatical Catholicism: "You are a Protestant; I am a Catholic. You don't baptize your infants; I baptize mine. You don't believe in Mary; I believe in her. She is my mother. Go! Go!" And thinking I was not going quickly enough, he took me by the hand to hasten me thence. The women were very sorry for his manner, and told him he should not have treated me so, but he began to berate them for listening to a Protestant.

Last Thursday (August 15) was a feast in honor of Mary. The village was thronged with gaily dressed men, women, and children. One group of young men, after examining the books, said they did not want any. I saw, however, they were desirous of a controversy. I spoke a few words and left them. After I had gone a good distance, they sent a lad to call me back. Encouraged that they were going to buy a book, I returned. When I got to them, they said, "We want a book on Mary." Of course they knew I had no book on Mary. Though they scarcely gave me a hearing, several of them speaking to me at once, I tried to explain to them why Protestants speak only of Christ for salvation, quoting Peter in Acts 4:12, Paul in 1 Tim. 2:5, John in 1 John 5:7, Christ in John 10:9; 14:6. Over and over again have I had occasion to explain to Mariolaters that while we do not believe in her, we believe like her when she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." And since Jesus saves from sin and he is Mary's Saviour, then she must have been a sinner, saved like others who yield their souls to Christ. They finally advised me not to visit them, especially on feast-days to Mary.

Leaving them, I sold several books, scattered some tracts, and spoke to several persons of Christ's soon return.

Spiritualism fills this land. It seems as if everybody dabbles in it. Think of its influence in Bible Protestant lands, then imagine what it must be here where that Book is only now being introduced. A few Sundays ago I met a man under the spell. He looked like an insane man. With eyes wild, looking downward, his body swaying both ways, he muttered something, then said, "Listen to me." I replied, "No, it is my time to speak. You listen." I told him the nature of the spirit that possessed him, and urged him to separate from its control before it should work his ruin. There were three women who looked the very picture of misery, in the house, but they said nothing. Those who understand, tell me the women are the mediums and the man the operator. The latter is sometimes taken possession of by the spirit, and if not dispossessed, goes crazy. I have ordered some tracts on "Spiritualism as Exposed by the Bible" to scatter here. An intelligent and influential man of this town who is a firm believer in this cult claims he has been in correspondence with the late Wm. T. Stead, and has shown me a typewritten letter from him on Borderland. As he reads English as well as French, I have lent him the book "Spiritualism," by Uriah Smith.

The two sisters who have cast in their lot with us are happy for the light of truth shining on their pathway. One of them, before I had spoken on the tithe, had her tithe laid aside and paid it to me, saying her father had always paid tithe and had taught them that that was the honest thing to do. Her husband has joined us in the Sabbath-school for three weeks consecutively. We are praying that he may have faith to yield entirely to God.

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Just before the war broke out along the Turkish-Balkan border, Brother Scior, of the Grecian Mission, wrote the European Division of the General Conference thus: "I am compelled to call to you to-day from Macedonia, Come over into Macedonia and help us. In Stromnitz many are interested, and there are seven Sabbath-keepers there; six hours by foot farther on is a larger village, where fifteen persons are ready for baptism; then fifteen minutes farther on from this village is another, where ten families very urgently beseech us to teach them; and another Sabbath-keeper, on account of the illness of his father, went over to the Servian border, where there was another of like faith. I am quite sure that the number of believers will at least double if we can only get some one who can speak to the Bulgarians. There are more Bulgarians in Macedonia than Greek-speaking people. I could speak only by having what I said translated into the Turkish, for the men all understand Turkish, whereas only a few understand Greek; and if women were present, it had to be translated again into Bulgarian. A Bulgarian worker is badly needed here to labor among these people."



## HOME AND HEALTH

### Hope

MRS. M. K. EMERSON

O STAR of hope, diffuse thy rays,  
So gentle, kindly, bright;  
Dispel the gloomy mists that rise,  
With thy transcendent light.

O quicken into living flame  
The fading, dying spark,  
Oft trembling in the human breast,  
And struggling in the dark!

And may thy beams bring back to life—

The icy, chilling thought—  
All efforts vain, unrecognized,  
And sinking into naught.

Though oft depressed by pang and care,

Illumined by thy ray,  
I catch the music of the spheres,  
And follow in thy way.

O star celestial, born of heaven!  
Blest anchor of the soul!  
Secure, undaunted, may I rest  
In thy sublime control.

Philadelphia, Pa.

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### The Noon-Hour Prayer

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

### Answered Prayer

WRITING from Canon City, Colo., Sister Caroline Randolph says: "My husband came here with consumption ten years ago. We prayed earnestly for his recovery, and persevered in following all the light that came to us, especially regarding health reform. To-day he is in excellent health, and we praise the Lord for his merciful kindness. Two years ago I had a stroke of paralysis and three doctors gave me up to die. My husband and children united in prayer for my restoration, and the Lord answered their petition."

Mrs. P. K. Miller, of Milwaukee, Oregon, sends the following helpful letter, which we quote entire:—

"I have been called, in company with two or three others, to pray for the sick many times, and have seen some wonderful cases of healing by the power of God. I have also experienced his healing power in my own body several times, and relief from suffering many times. But I have endured for many years frequent spells of intense suffering, the cause of which my Father did not remove, although I prayed earnestly that this might be done. Then I came to know that he must have something better for me than the healing of the body, and so

I prayed accordingly. The book "Desire of Ages" was my constant companion. Through the truths it brought home to my heart the Holy Spirit came into my life. It softened my nature and made my heart tender. As I look back over my past experience, my gratitude to God for physical healing is great indeed, but for removing defects of character, which I did not know I possessed until he revealed them to me, I feel to give him unbounded praise. So, dear ones, do not be sad nor discouraged. God is love. You can not believe this too strongly. That which he permits to come to his praying, trusting children is for their eternal good.

"One of the most blessed answers to prayer I have ever received in all my life has been granted of late. My oldest child, a daughter, was converted at the age of nine years. A few years later she became discouraged, and when seventeen gave up the truth and went completely into the world. For twenty-one years I have constantly held her before the throne of grace. Sometimes I have almost despaired, for she gave me no hope. During the last week of prayer (1911) I laid her case before our little church, and they joined with me in praying for her conversion. I asked the Lord that if it was not too late I might have the encouragement of a letter from her. Our prayer week was scarcely over before she wrote me that she was surfeited with the things of the world, and longed for something better. Then I knew the Lord was at work. I tried in everything to show forth the spirit of Christ. You know we must do our part toward answering the prayers we offer. About two weeks ago I received a letter of deep repentance, the outpouring of a broken and contrite heart, asking me if I was sure that it was not too late for her to receive mercy. I was so happy I could not sleep that night."

### Requests for Prayer

187. "I earnestly desire the prayers of God's people for the conversion of my husband, two children, and all my relatives. They are strict Catholics, of which church I was a member until about two years ago," writes a California sister. "I rejoice in the truth, and my joy would be complete if I could only have a part in giving the message to others. For ten years I have been an invalid. Human help avails me nothing. The Lord is my only refuge, and I ask you to join with me in praying that if it is his will I may be restored to health."

188. From the same State (California) another sister sends the request that prayer be offered for the conversion

of her husband and two sons; also for an old gentleman who is deeply interested in the truth, but has not yet seen his way clear to accept it fully.

189. Another California sister asks our united prayers for the conversion of four brothers and a sister; and for herself that she may be healed from a seemingly incurable disease, which has unfitted her for active work in the cause of God.

190. From Iowa an afflicted sister writes asking that prayer be offered for her healing. She has suffered for fifty years, and earnestly desires to have a part in this closing work.

191. A sister writing from the southern part of the same State (Iowa), requests prayer for the conversion and healing of her husband. She earnestly desires the power of God, that she may set the right example in her home life.

192. A Tennessee mother asks that prayer be offered for the healing of her daughter, who is dangerously ill. She is not rejoicing in the truth, and her five little children sadly need her care.

193. From the same State (Tennessee) a sister writes requesting that we pray for the conversion of her husband.

194. An Ohio sister writes: "I humbly ask an interest in your prayers for my husband, who has become discouraged and is slowly drifting into the world."

195. A sister in Texas who was baptized about a year and a half ago has been suffering more or less persecution from her husband since that time. She earnestly desires his conversion, and asks that we also pray for the salvation of her father and brothers and sisters.

196. A Texas sister who is suffering from a serious trouble in the glands of her throat asks that prayer be offered for her restoration to health.

197. An anxious wife and mother asks us to pray that her husband's heart may be softened, so that he will allow her to take their children to Sabbath services and place them in church-school. She earnestly desires his conversion.

198. "Please remember my two sisters and three brothers at the noon-hour prayer. They are outside of the ark of safety. I also ask prayer that two sisters may be restored to health if it is the good Lord's will," writes a Kansas sister.

199. From Washington a burdened mother sends the request that we pray with her for the conversion of her only child, a daughter, who has married an unbeliever and given up the truth entirely.

200. Another sister writing from the same State (Washington), asks that prayer be offered for her healing, and for the conversion of her husband.

201. A brother residing in Washington sends this request: "My sister wishes to be remembered at the noon-hour prayer. She is blind and desires to be healed from this affliction if it is God's will to restore her sight."

202. A burdened sister writes from Alabama, requesting prayer for the conversion of her husband who is very much prejudiced against the truth; for her

daughter who is under the influence of her father; and for herself, that she may stand steadfastly for the right in the face of persecution.

203. Several weeks ago a sister in Louisiana asked prayer for her son who was addicted to the use of strong drink. She writes encouragingly of the progress he is making in breaking this evil habit, and begs that we continue to pray earnestly for his conversion.

204. The following request comes from Arizona: "A dear sister in the church here, who has tuberculosis of the kidneys and has just been taken to the hospital, desires the prayers of God's people that if it is his will she may receive healing. Her two little girls need her care."

205. A father and a mother in Illinois ask that their little daughter be remembered as we bow before the Lord in prayer. She had an attack of cerebro-spinal meningitis some time ago, and has made only a partial recovery.

206. From the same State (Illinois) a sister sends the request that prayer be offered for the healing of a friend who is afflicted with hardening of the arteries, and for herself, that she may overcome a hasty temper.

207. A deaf-mute brother in New Hampshire earnestly desires the united prayers of this people, that he may overcome a very peculiar disposition, and be truly converted to God. He also asks prayer for the conversion of his deaf sister-in-law.

### For the Next One

"WHY, auntie, I thought you were through!"

"So I am with my work," returned Aunt Carrie, as with a smile she went on threading her needle. "I am only trying to smooth the way for the next one."

"Who, for instance?" questioned Will, curiously.

"Well, suppose that just as papa is starting for business to-morrow morning, he discovers that he is about to lose a button from his coat, and he can spare only about two minutes in which to have it sewed on. Don't you think it would be quite a relief to mama to find her needle already threaded?"

"Of course, for I shouldn't think one could find that little bit of an eye at all if he were in a hurry. I had a dreadful time the other day when I wanted to mend my ball. I should have been glad to have found a threaded needle then."

"Suppose, again, Will, that whoever dropped that piece of wood upon the cellar stairs had stopped to pick it up, remembering that some one else would be coming that way soon. Wouldn't it have been worth while? Think how Bridget has suffered from her fall, and how the household has been inconvenienced."

"Yes, auntie; and if I had wiped up the water I spilled this noon, sister wouldn't have been obliged to change her dress when she was in such a hurry to get back to school; but a fellow will have to keep pretty wide-awake to re-

member every time." And with a thoughtful expression on his boyish face, Will passed out of the house and toward the front gate, leisurely munching a banana as he went, but apparently engaged in deep thought. Reaching the sidewalk, he threw down the banana skin, and proceeded on his way; but presently he turned and looked hard at the yellow object lying on the pavement, and then, quickly retracing his steps, he picked it up and flung it far out into the street, where no one would be likely to slip upon it.—*Morning Star*.

### An Unhygienic Practise

E. R. ALLEN

It has long seemed that some warning voice should be raised against the common practise of wetting the fingers with saliva in turning the pages of a book. This unclean and unhealthful habit seems to be on the increase. No doubt it is a very convenient way for the minister to find his texts, but we fear that the good effect of the word is often lost on his sensitive hearers by the unpleasant suggestiveness of the deft movement from the lips to the pages of the Sacred Volume. This habit seems to be fostered by the extremely thin paper used in the best Bibles. However, it should not be overlooked in the minister's efforts to present the word in a fitting manner.

In a lecture delivered at the University of Pennsylvania, Mr. William Reinick vigorously attacked this "vulgar habit of wetting the fingers in turning the pages." We quote from a review of this lecture which appeared in *Hearst's Magazine* for August:—

"The author points out that the danger of contracting disease by the fingers dampened by saliva, is especially great when the book has previously been used by some one suffering from tuberculosis. He asserts that many other diseases, especially skin diseases, are without doubt frequently transmitted by this means, and he cautions the reader on these hygienic grounds. . . . Indeed, in all public libraries he thinks the practise should be specifically prohibited. . . . These precautions, he asserts, will help decrease the spread of tuberculosis and other diseases, and will do away with the grease stains on the paper, which are breeding-grounds for germs and attractive feeding-places for insects."

It may take some time to overcome the habit, but the result is worth the effort. If the same person always used the same books, it would not be quite so bad; but even then it is decidedly unclean, to say the least. Children should be carefully cautioned against forming be relegated to the unenlightened past, this unfortunate habit, which should along with the public drinking-cup.

Port Hope, Ontario.

THE streams of small pleasures fill the lake of happiness, and the deepest wretchedness of life is the continuance of petty pains.—*Fielding*.



### Wiser Than the Wise

- "THREE kings went upon their way  
To find a mightier king than they.
- "Three wise men with heaven-taught  
eyes  
Looked for the Wisest of the wise.
- "The mighty ones to their Mightier  
Brought gold and frankincense and  
myrrh.
- "The wise knelt to the Wisest One:  
The star had led them to the Sun.
- "The grown kings had their joy com-  
plete  
Low at a little Child-King's feet.
- "All the way the kings had trod,  
Seeking a King and finding a God.
- "Little King, greatest King,  
Unto thee our hearts we bring!"

### Dedication of the Kansas City Branch of the Pacific Press Publishing Association

THE dedicatory exercises of the Kansas City Branch of the Pacific Press Publishing Association were held in the Seventh-day Adventist church, and at the branch office, 1224 Euclid Ave., Kansas City, Mo., Oct. 9, 1912.

The office was thrown open for inspection and the reception of visitors, from 3 to 7 P. M. Invitations had been sent out to leading brethren in the Central and Northern Union Conferences (the territory in which this branch operates), also to near-by churches, and there was an unbroken line coming and going all the afternoon. Two or three hundred must have visited the office.

The dedicatory services proper were held in the Seventh-day Adventist church, just two blocks from the office. Brother S. N. Curtiss, the manager, acted as chairman, and in his opening remarks called attention to the difficulties encountered in establishing this branch nineteen years ago, and the wonderful changes that had taken place since that time. Brother Curtiss was the one whom the board had selected to find a location for this branch, and to act as its first manager.

Following his remarks, the writer gave a brief history of the Pacific Press from its incorporation in 1875 down to the present time. It was shown that from a very small beginning the office has grown to be one of the largest and most complete printing and publishing houses west of Chicago. The volume of business has been constantly increasing, until last year it amounted to nearly half a million dollars.

Three branches are now operated by this association, one at Kansas City, Mo., one at Portland, Oregon, and one at

Calgary, Alberta, Canada; and at each one of these places we own our office building and warehouse, thus giving stability to the work as well as being much more convenient and satisfactory.

Elder E. E. Farnsworth, president of the North Missouri Conference, gave a very stirring and impressive address on the importance of the publishing work and our relation to it.

Following this Brother C. G. Bellah, union missionary agent for the Central Union Conference, told of the progress

of inspecting the new building. We kept open house until nearly 11 P. M.

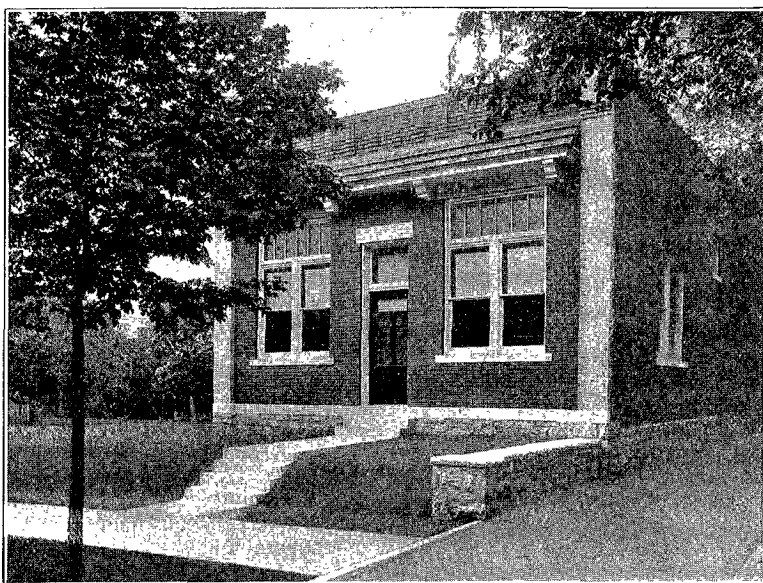
This new building marks another step in the development of our rapidly growing work, and we feel profoundly grateful for the hearty cooperation of our people, which has made it possible to take this advance step.

C. H. JONES.

### Colorado

DENVER.—We are glad to report that the work is onward in this city. Our conference committee requested Elder G. M. Alway and myself to follow the camp-meeting here with a series of meetings in a large tent. These continued for about two weeks, and as a result seven have accepted the truth, and expect soon to unite with the church.

Since we closed the meetings in the tent, we have been conducting Sunday evening services in the church on Kalamath Street. Our meetings in the church



PACIFIC PRESS BRANCH OFFICE

of the work in that union, giving a comparative statement of sales.

Brother F. E. Painter, union missionary agent of the Northern Union Conference, spoke of the progress of the work in that union, and showed that during the first eight months of this year the sales amounted to over \$8,000 more than the sales for the entire year of 1911. This is certainly a very encouraging report.

Brother James Cochran spoke of the sales of the Kansas City Branch, cost of the new building, etc., giving the following statistics:—

#### Sales of the Branch Since Established

1893 to 1903	\$ 450,000.00
1903 to 1912	710,193.41
<b>Total</b>	<b>\$1,160,193.41</b>

The new building is of brick, thirty-five feet wide and seventy feet long, one story, with a good basement. It is light and airy, and a credit to the denomination.

Elder W. A. Hennig offered the dedicatory prayer, setting apart this building to the purpose for which it is intended.

After the close of the meeting, the office was again opened, and a large number availed themselves of the priv-

ilege of inspecting the new building. We have been growing in interest and attendance from the first. Every Sunday evening a few more are present. Last Sunday evening, November 3, our church was filled. It was estimated that over three hundred were present to hear the subject "The Fall of the Turkish Nation." Much has been said in our city papers and from the pulpits, of late, about the second coming of Christ, and we feel that this is indeed an opportune time to give the great message of present truth to the people. Our own dear people in both the First Church and Capitol Hill Church are taking hold together with us, are attending the services, and bringing friends and strangers with them. Also our notices in the city papers are bringing many others. We are hoping and praying for a good harvest of souls, and earnestly desire the prayers of our people, especially in this conference, for the success of the work here.

Elder Alway and the writer are having more calls for Bible readings than they can fill, besides other opportunities for labor. This morning one of the city clergymen called at our house and requested that I speak in his church next Sunday morning on the second coming of Christ and the prophecies of Daniel. This I have consented to do. In many

of our Bible readings in the homes of the people we have from fifteen to twenty-seven present.

Sabbath, September 14, we baptized five in the Capitol Hill Church; Sabbath, October 26, six more; Thursday evening at the prayer-meeting three others were baptized; in all, fourteen. These have all united with the church. They are some of the fruits of our united efforts. Six others have united at Capitol Hill by letter, making twenty, in all, since camp-meeting. Many others are almost ready for baptism, some of whom will unite with the First Church and some with the Capitol Hill Church.

If any of our people, anywhere, have friends or relatives living in Denver, on whom they would like to have us call, we shall be pleased to do so if their names and addresses are sent, with any information that can be given us concerning them; we will do all we can, with the blessing of the Lord, to give them the light. My address is 531 Santa Fe Drive.

G. W. ANGLEBARGER.

### Oregon

PORTLAND.—Taking advantage of a providential opportunity afforded us by the present war in Turkey, we secured the largest theater in the city of Portland, with a comfortable seating capacity of three thousand, placing the work of advertising for a Sunday afternoon service in the hands of some of our business men (brethren) who are up-to-date advertisers. The lecture was advertised to be delivered from the viewpoint of the foreknowledge of God, as indicated in the Bible. The theater, which could be had for that period only, was filled to its utmost capacity, and hundreds were turned away.

We followed up this effort with a Sunday evening service in the largest hall we could secure; however, the hall would seat only about eight hundred, so there was not seating room for the people.

Arrangements were then completed to secure the Gipsy Smith Tabernacle for an afternoon meeting Sunday, November 17, with the result of a most appreciative audience of thirty-five hundred persons. Plans are completed to carry forward the work so well begun. Five discourses have already been delivered, covering various lines of prophecy which unmistakably reveal divine evidences of the early end of barbarous wars and earthly affairs, and the soon triumph of God's truth and people.

Elder Luther Warren has done the speaking, assisted in other respects by Elders M. H. St. John and J. J. Nethery, and the writer. H. W. COTTRELL.

### The Sabbath-School Lessons for 1913

For the past three years, beginning with the lessons on the life of Christ, we have had uniform lesson topics in all divisions in our Sabbath-schools. The subjects studied have been of special interest, and all have enjoyed the plan of having the same lessons in all divisions.

For various reasons we can not well follow this plan all the time. We have a regular four-year course for the children and young people, consisting of two

years in Old Testament history, one year on the life of Christ, six months on the book of Acts, and six months on doctrinal, or topical, questions. As the children and young people pass from one division to another, we can go over and over the same ground in a regular course, such as mentioned above; but all can see that we can not take the senior division over and over the same four years' course. So for a time we shall have to revert to the plan of having special lessons for the senior division.

Beginning with the first quarter of the year, the intermediate and primary divisions will begin again the regular course. The lessons will begin in Genesis. A most excellent series of lessons has been provided, and we hope these studies will prove a great blessing to all in these divisions.

The senior division will begin a six months' study on the mediation of Christ, covering his work as priest in the heavenly sanctuary. These lessons, we feel sure, will be of special interest, and will prove very helpful at this particular time. Other good lessons are to follow.

We urge a study of the lessons in the senior division especially, for we feel that there is a serious lack of real Bible study in our Sabbath-schools. Looking over the lesson for a short time is not *studying* the lesson. Many persons come up to the recitation of the lesson on the Sabbath having studied it very little. This is very sad indeed. Mental gymnastics are not a pleasing task to many. Some are intellectually lazy, and mental sloth is as wicked as any other kind of laziness.

The cry is sometimes raised, "These lessons are too hard; why don't you give us something easy? Make them simple so we can understand them." This may be all right; but when something easy is called for in order to avoid the necessity of doing some hard studying, the request is very unfortunate. Complaint sometimes comes to the Sabbath School Department that the lessons are too difficult, when the *real* difficulty is not with the lessons, but with the persons who have failed to study hard and long, and do not want to do so.

All our Sabbath-school lessons are *Bible lessons*. Questions are asked, and the exact Bible texts designated where the answers are to be found. Of course there are deep things in the Bible in the unfolding of the mystery of godliness. We do not have much sympathy with the idea that we are to study *only* the easy, simple, surface truths of the Bible. *All* Scripture is for our instruction; and there are times when we should plunge out into the deep and let down the net; when some of the things which Peter says are "*hard to be understood*" should be considered. God put these things in the Bible for our instruction. But it will require study to unravel some of the things which "the angels desire to look into." The subject and manner of presenting it may be new, and some of the ideas different from the way we have looked at them. But do not argue, nor get discouraged, but *study*. The Bible is a mine of truth in which we must dig for the ore. The most valuable diamonds are not found with ease, lying on the surface, but after hard digging, *deep* down in the earth.

The department endeavors to secure the most capable lesson writers, and to

simplify the *form* of the lessons, and make the *manner* of their preparation as simple as possible. But it can not simplify the Word. That is with the Lord. All subjects are not equally simple. There is a great difference between the pastoral psalms of David, some simple narrative, a description of the new earth in its Edenic beauty, and some of the sublime and majestic utterances of Ezekiel by the river Chebar, when wrapped in visions of glory; of Daniel at Shushan, who, when he had a vision of the future, "none understood it;" or of Paul when he was caught up to the third heaven and heard "words, which it is not possible for a man to utter." 2 Cor. 12:4, margin. But should we not study these deep, sublime things?—Most assuredly. It is in the seemingly inscrutable utterances, given to unfold the mystery of God, that some of the most precious jewels of truth are found. But it will require *study* to find them. So instead of mourning over the profundity of these subjects of infinite depth concerning the plan and purposes of God and man's destiny, and wishing for something more easily understood, we should *dig* in the mine, put our mental machinery to work to the limit, being assured that no mine of truth will fail to yield a rich treasure in return for our toil. Notice the following instruction:—

"The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even to fully comprehend. But God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt his word because we can not understand all the mysteries of his providence.

"The portions of Holy Writ presenting these great themes are *not to be passed by as of no use to man*. All that God has seen fit to make known, we are to accept upon the authority of his word. Only a bare statement of facts may be given, with no explanation as to why or how; but though we can not comprehend it, we should rest content that it is true, because God has said it. All the difficulty lies in the weakness and narrowness of the human mind."

"We shall advance in true spiritual knowledge, only as we realize our own littleness, and our entire dependence upon God; but all who come to the Bible with a teachable and prayerful spirit, to study its utterances as the word of God, will receive divine enlightenment. There are many things *apparently difficult or obscure*, which God will make plain and simple to those who thus seek an understanding of them. . . .

"There are mines of truth yet to be discovered by the earnest seeker. Christ represented the truth as treasure hid in a field. It *does not lie* right upon the surface; we must *dig for it*. But our success in finding it does not depend so much on our intellectual ability as on our humility of heart, and the faith which will lay hold upon divine aid."—"Testimonies for the Church," Vol. V, pages 699, 700, 704.

The lessons for the senior division, which begin with the first of the year, will perhaps not be so easy as some we have studied. But every lesson is found in the Bible, and deals with a theme vital for this time. We must put



the mind to the stretch. We must train ourselves to *think*. No one is qualified to pronounce a lesson difficult until he has put in *hours* of faithful, taxing study upon it.

We feel to urge with all the heart a diligent, prayerful study of the lessons prepared and sent out to be studied in all divisions. We are facing trying times, and we shall need a clear understanding of the Word, in order to stand the trials before us. In the Sabbath-school lessons is found an excellent field for study, and the gaining of an understanding of the Bible. We hope the opportunity afforded will be improved to the utmost. G. B. THOMPSON,  
Sec. Sabbath School Dept.

### Alabama

MOBILE.—The Master's work is onward in this large Catholic city. My wife and I have placed more than twelve hundred copies of the *Signs*, besides other periodicals, in the homes of the people during the last few months. It is through these silent preachers that many of the colored people have become deeply interested in the wonderful truths of the Bible. A minister and his family who have recently accepted present truth soon leave for the Oakwood school to gain a preparation for service. As the result of our Bible readings several others have decided to walk in the light. We shall appreciate late, clean copies of the *Signs of the Times* and the *REVIEW AND HERALD*, as well as our truth-filled tracts, for free distribution.

S. D. MILLER.

### Press Bureau Work

MANY encouraging letters have been received by the Press Bureau during the past few weeks, in which the writers tell of their success in having reports concerning the work of Seventh-day Adventists published in their home newspapers. The tone of these epistles is an excellent indication that the authors believe in the power of the press as a means for the spread of the gospel, and intend to use it as a part of their commission to preach the gospel to every nation, kindred, and tongue.

In order for the readers to appreciate the importance of the following letter, it will be necessary to make an explanation. A few weeks ago the statistical secretary of the General Conference sent to the various conference presidents in North America copies of the printed report dealing with the work conducted by our denomination in non-Christian and non-Protestant countries, and with each package he also sent several copies of a report on this subject prepared in newspaper style, with the request that the presidents invite brethren in different parts of each conference to hand in these reports to their home newspapers. That the work done by our people in these lands has been given such wide publicity through this effort that it can not be measured, is quite certain.

The following letter was sent from the president of one of the conferences in the Northwest:—

"The statistical letter that you sent out some time ago to the various conferences relative to the growth of our work, etc., was received in due time. I gave the copies out to our various work-

ers, asking them to endeavor to get the reports in the newspapers, each in his locality. Brother — has forwarded me one paper from —, in which the report was published apparently in full.

"One of our leading advertising brethren here stated that if I should give him a copy he would see that a copy was furnished every paper in the State. I did so, and I am sure he will do his utmost to place this report in the hands of the editors."

A brother in one of the conferences in New England writes:—

"I have just sent over [to the newspaper office] an article regarding the development of our work among the people in heathen lands. Every time I get any news worth reporting, I am right after it. I wrote up quite an article recently on the purchase of the 2,200 acres of the Ladysmith battle-field for our mission school in South Africa. I have reported nearly every sermon I have preached since camp-meeting, and during all this time have had but one left out, and the editor told me that it was because of a shower of news reports from the shore resorts."

Clippings of the reports on the progress we are making in non-Christian and non-Protestant countries have thus far been returned to the Press Bureau from points in California, Indiana, Oklahoma, Delaware, and Rhode Island, while the *Washington Post* also gave an interesting account of the work. We feel that the work has been even more extensively advertised, though the brethren in other places have not notified us as yet.

Extensive publicity has been given our denomination in connection with the war now going on in Turkey. Not only have copies of a set report dealing with the war in the light of prophecy been sent broadcast to our brethren, with the request that they endeavor to have these copies published, but brethren are preaching on the subject and having extracts of their sermons published. Clippings of a report dealing with the Turkish situation have been returned to the Press Bureau from points in Indiana, Rhode Island, Michigan, Ohio, New Jersey, Mississippi, Illinois, South Carolina, Nebraska, and Ontario. The two morning papers of Washington published very excellent accounts of another report dealing with the Turkish trouble which has also been circulated throughout the United States. Brethren in different places, including Grand Rapids, Mich., and Portland, Oregon, have had large reports published of their sermons dealing with the Eastern question.

So well did the editor of the *North Pacific Union Gleaner* think of the report published in the *Portland Oregonian* on this subject, that he republished it in full, which ought to encourage other brethren, especially those in that union, to use this powerful medium for the spreading of our message.

Items about Seventh-day Adventists are looked upon with as much importance, if the prominence of the headlines means anything, as are national events. One editor in California was so well pleased with a report about our denomination recently handed to him that he placed a heading on it two columns wide and three inches deep.

We can secure more recognition from newspaper editors and consequently at-

tract more attention from the people by our frequency in submitting items of interest to the editors for publication. Our denomination is alive with news, and the editors are eager to print it; but the brethren must write it. The Lord wants his servants to take advantage of every opportunity now before them to spread the glorious message of his second coming through this powerful agency. WALTER L. BURGAN.

### Queensland, Australia

THE Queensland conference and camp-meeting were held at Kelvin Grove, a suburb of Brisbane, September 19-29. This was the first camp-meeting held in the Australasian Union Conference this summer. The camp-meeting was located in a beautiful grove easily reached by the street-cars, and as a result there was a good attendance of the public. It was the purpose of those in charge of the meetings to present the truth in such a way as to meet the great needs of the people. Services had been held in a tent near by preceding the camp-meeting. Several who had attended these meetings and had not yet given themselves fully to the Lord were led to decide for the truth of God during the camp-meeting.

The attendance of our people at this meeting was very encouraging, it being the largest gathering of Seventh-day Adventists ever held in the Queensland Conference. This conference contains over 668,400 square miles, and scattered over its territory are 350 Sabbath-keepers. Some, in order to reach the campground, were obliged to travel more than seven hundred miles. There was a spirit of harmony and earnestness and love manifested by all who attended, and from the first the Spirit of the Lord seemed to be very near his people. Opportunity was given early in the meeting for all to give their hearts to God, and to reconsecrate their lives to his work. The last Sabbath was a day long to be remembered by those in attendance, on account of the deep movings of the Spirit of God in convicting and delivering souls.

One feature of special interest was the liberal response to the call that was made in behalf of the work. After a short Bible reading by Pastor George Teasdale on the last Sunday at the early morning devotional service, the meeting developed into one of thanksgiving, in which nearly all present took part. It was indeed encouraging to hear the different ones testify to the goodness of God. Some had seen their loved ones converted at the camp-meeting, and all had been blessed in one way or another, and desired to bring a thank-offering to the Lord. One after another testified, and made his pledge. The Spirit of God seemed to draw near; and when the meeting closed, although no one had been urged or even asked to give, yet about \$825 had been voluntarily pledged for the carrying forward of the work.

The early morning meetings were sources of special spiritual refreshing, and were enjoyed and appreciated by all who could attend them. One marked feature of all the meetings was the general regular attendance, and especially was this noticeable at the business meetings. The interest taken in the Bible instruction, missionary meetings, health lectures, etc., was such as to in-

dicate a real spiritual life in the conference. In harmony with the beautiful surroundings, a spiritual calm rested on the encampment and affected every soul that came within its reach, and heartfelt praise, without one discordant note, ascended to God for present blessings and for unstinted goodness during the past year.

Twenty-four rejoicing believers were baptized on the final day of the meeting. Aggressive plans were adopted for the carrying forward of all branches of the work. There is reason to believe that there will be united and vigorous efforts put forth by the whole conference membership during the ensuing year for the advancement of the work in all departments.

In response to the earnest call of the union conference that Elder Teasdale accept the position of principal of the Australasian Missionary College, the brethren in Queensland reluctantly released him from the presidency of that conference. Elder Watson, of Victoria, was unanimously elected president, the other officers remaining about the same as last year.

MORRIS LUKENS.

### Education in South America

THE South American Union Conference is composed of the republics of Argentina, Chile, Peru, Ecuador, Bolivia, Uruguay, Paraguay, with the Falkland Islands as a mission field. It has a population of 20,000,000, the majority speaking the Spanish language. Of this vast multitude only a small per cent can read or write. The younger people are apt and anxious to learn, but the advantages in this direction are so meager that many become discouraged at trying. There are large, thickly populated sections of country where there are hundreds of children and young people and not a school within forty or fifty miles. Many of these inhabitants are farmers who are quite well to do, and they would gladly build schoolhouses, and pay for teachers could they be obtained. Even in many of the cities the government can not supply room for half the children who might attend could they be supplied with teachers. On every hand one will find great numbers who are anxious to learn to read and write. The governments are making efforts to provide school facilities, but the progress is very slow.

Could we at this time be in the field with teachers who would not only teach the people to read but who would sell them our books and papers as their textbooks, the minds of thousands would be impressed with the truths taught, and many would receive the message from reading their daily lessons. In Argentina and Chile we have made a small beginning in the work of education; but we are very poor, and have such limited facilities that we are greatly handicapped in our efforts. Because of lack of help and means in Argentina, I have had to act as teacher as well as doctor; and many, many times I have had to leave my classes to attend some sick person in urgent need. The pupils would patiently wait until I could resume class work. So anxious were they to learn that such interruptions were gladly borne with.

Please remember our two small schools in this great field that are trying to help a few of these dear young people get

an education, that they may act as teachers for the rest; and when you know how poorly we are supplied with the necessary things to make these schools a real success, your hearts will doubtless be touched, and you will make the Thirteenth Sabbath Offering of this quarter a large one. As you know, this offering has been dedicated to our schools. I assure you that many glad hearts will well up with thankfulness for the help this offering will be to our struggling schools in this dark part of the world. May it be said in the final day that the offering of Dec. 28, 1912, was the means of bringing the truth to many souls through the help given to our schools in South America.

R. H. HABENICHT, M. D.

### News From the Levant

IN a former letter from Constantinople Mrs. Girou gave some information about the work we were carrying on in that city. Our last efforts in holding tent-meetings were in vain, as the political conditions could not favor such things just then. Unless one lives in this country it is almost impossible to understand the strict rules of the government and the manner in which they are enforced. Although not able to secure permission for the tent, we continued our meetings in a private hall in Scutari. It was decided at the time of our conference that I should study the Turkish language. In order to do this best I should be in a place where only Turkish is spoken; therefore we left the work in the hands of others, and moved to Smyrna a month ago.

This city has a population of about three hundred fifty thousand. Perhaps three fourths of the people are Christians, belonging to the Orthodox, Gregorian, Roman Catholic, and Protestant churches. One can hear almost all the different languages of the country, as well as European languages, spoken. This makes our missionary work quite difficult indeed, as I am obliged to speak much through an interpreter. I count myself fortunate to have an interpreter (my wife) who is able to translate into several of the native languages.

As I am writing these lines, Turkey is carrying on the war against the Balkans. The Turkish press is speaking of the victory their army is each hour gaining over the enemy, while the foreign papers tell the contrary; therefore we have no authentic news about the true condition of affairs. The people are impatient for details. There is great fear that Russia will give her aid to the Balkans, and thus bring European Turkey to an end. Those at the head of the government also see this danger, and one of their orators has lately declared that if the European part of the country should be removed from their hands, they would sign this treaty with blood, and leave nothing but a desolate land for their victorious enemies. When we look at their past history, we see where this patriotic fanaticism may lead, when united with religious fanaticism.

Recently a train carrying soldiers was struck by another train, and about three hundred were killed and injured. As this incident happened just at the commencement of hostilities between the Greeks and Turks, the Turkish inhabitants of the city of Aidin rose against

the Greeks (these Greeks are Turkish subjects, and not of the number who fight against Turkey), accusing them of having secretly laid plans for this collision. Notwithstanding all measures taken by the government to keep order, a number of Greeks were massacred, among whom was an orthodox priest. Rumors of such massacres come from other parts of the country. A Protestant paper lately told of two young Christian girls who were taken by the Turks and forced to accept the Moslem religion. These poor girls are now shut up in some harem.

At present we can not hold public meetings here in Smyrna, and it is no safe to go out after five o'clock in the evening. We see the police and soldiers in the streets day and night, but even this does not seem enough to stop robbery and killing. Yesterday a friend told me that a few minutes before starting from his home he had witnessed the death of a Christian only a few steps from his door. In case the trouble should increase, we shall be obliged to leave for Cyprus or some other European island, but we hope this will not be necessary.

Pray with us that out of all these wars a harvest of liberty may come, so that we may be able to proclaim with power the last message of the eternal God.

A. J. GIROU.

### Field Notes

EIGHT or ten persons in Buenos Aires, Argentina, have identified themselves with us, and are awaiting baptism.

THE brethren who have been holding meetings at Britton, Mich., report that eight are keeping the Sabbath there.

At Changsha, Hunan, China, nine candidates were recently baptized. At the close of a general meeting in Honan, thirty-two were baptized.

As the result of meetings recently held at Hamilton, Mont., twelve new members have been added to the Sabbath-school, and four adults taken into the church.

SINCE the beginning of the year fifty-three persons have united with our churches in the vicinity of London. About fifty others have begun to keep the Sabbath, and to walk in the light of the message.

ELDER W. F. KENNEDY baptized three persons at Cassoday, east Kansas, several weeks ago. Four others have begun the observance of the Sabbath, and a Sabbath-school of seventeen members has been organized.

FROM the Upper Columbia Conference, Elder P. A. Hanson reports the organization of two new churches, one on Craig Mountain, Idaho, with a membership of fifteen, and the other at Nezperce, with eleven members.

FIFTEEN persons are reported by Elder J. W. Beams as having taken their stand for the truth at Blythedale, Mo., recently. As the result of a tent effort at Clinton, twenty-seven have been converted and baptized. Fifteen new believers were baptized on a recent Sabbath by Elder M. Mackintosh, and seven members have been added to the Seventh-day Adventist Church for colored people.

# Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY

Secretary

## Emmanuel Missionary College Students and Foreign Missions

RECENTLY at the close of a chapel exercise, slips of paper were passed to the students on which they were asked to answer these questions:—

1. Are you planning to go to a foreign field as a missionary after you have obtained your education?

2. Are you willing to go if the Lord should call you?

3. What is your choice of field?

The slips were gathered and the answers classified with the following interesting results: Those definitely planning to go to foreign fields, 49; willing to go if the Lord calls, and have a choice of field, 33; willing to go if the Lord calls, but have not a choice of field, 50. Total, 132. Total number of replies received, 156.

A classification of the fields chosen revealed the following:—

China .....	19
India .....	19
Africa .....	17
South America .....	14
Japan .....	4
Holland .....	1
Persia .....	1
Islands .....	1
Abyssinia .....	1
Australia .....	1
Cuba .....	1
Mexico .....	1
Total .....	80

It is our prayer that the Lord will help these young people to prepare speedily and thoroughly for the work to which they are consecrating their lives.

O. J. GRAF.

## The Education of Our Children

ONE of the great causes of anxiety in this field [Japan] is the education of our children. The government requires the attendance of all of school age at the public schools, unless especially excused. This means the attendance of all our children on the Sabbath, as school is held upon that day, unless the requirement for an excuse is conformed to. This is already very difficult, and is fast becoming impossible; so what we do to establish schools of our own must be done soon. The government will now allow us to maintain our own schools upon certain conditions, which we are unable to meet because of the lack of money, and laborers who can be given to this work.

Is it not a pity that heathen teachers can have the training of our children six days in the week, and we can have them but one day in which to instruct them in the things of God? In Japanese schools they are trained to worship the picture of the emperor, and, in a number of cases of fire, the teachers have given their lives in attempts to save the picture from the flames. Every boy, from the time he enters the first grade until

he leaves school, is drilled in military tactics, and patriotism, which, in its last analysis, means the worship of the emperor and of the spirits of his ancestors; and to give himself, body and spirit, to the state is constantly held before him as being the highest ideal of manhood.

We are seeking permission from the government now to establish a school where our boys and girls can be trained as loyal subjects of the kingdom of heaven, and we are praying for the help we must have to comply with the requirements of the government, and to build and equip the school.

MRS. F. H. DEVINNEY.

## Guatemala English School

WE are glad to report that the past year has been a banner year financially for the English School in Guatemala. It has not only met its expenses for the year, but has canceled some debts previously made. The outlook for the future is encouraging, but we must have another teacher for the coming year.

The need of a man who can take charge of the real missionary phase of the work is very great, since it is not possible for those engaged in the school to devote much time to this all-important line. There are a few persons who manifest much interest in the Bible studies that are given from time to time, and we feel sure that the efforts of an experienced worker would produce immediate results. Our prayer is that such a worker may be provided for this field.

J. G. PETTEY.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

—During the past year one aviator was killed for every 62,000 miles flown.

—King George of England rules 11,475,054 square miles of the earth's territory, and 378,725,857 of its population.

—According to notice issued by Secretary of the Treasury MacVeagh recently, white phosphorous matches will not be permitted to be imported or exported after Jan. 1, 1914. This is in compliance with a recent act of Congress.

—The militant suffragettes of England decided at a recent meeting to resort to the use of explosives in the event of the government's refusing to incorporate woman suffrage in the forthcoming franchise bill. Volunteers are to be called for to use bombs both inside and outside the House of Commons.

—In Vienna every man's home is his dungeon from 10 p. m. to 6 a. m. Vienna is a city of flats, and at 10 p. m. the common entrance door of each block is closed and bolted. Thereafter persons passing in and out must pay a fine of 2d. to the concierge until midnight, and 4d. from that hour to 6 a. m. To go out to post a letter costs 2d., and the same amount to return. To prolong a visit to a friend after 10 p. m. means 2d. to get out of his house and 2d. more to enter your own. A natural result of this irritating tax is that of all capital cities Vienna is earliest to bed.

—Canada proposes to add three of the most powerful battle-ships afloat, at a cost of \$35,000,000, to the naval defense of the British empire. These vessels are to be built in Great Britain, and will form part of the British fleet, but they can be recalled to form part of a Canadian navy should such a step be necessary.

—On December 6, Secretary of Agriculture Wilson submitted to President Taft the last annual report he will make as head of the United States Department of Agriculture. This report contains a summary of the agricultural advance of the country during his long term of sixteen years. Statistics show that the value of farm products has advanced from \$4,000,000,000 to \$9,532,000,000 annually.

—One of the reforms which the new leaders in China desire to carry out is the simplification of the system of writing. The old way required the student to memorize about 8,000 ideographs, or word-signs. A committee of learned men has been at work on the preparation of an alphabet, and has now devised one which will represent every sound in the Chinese tongue. This alphabet comprises forty-two characters, twenty-three of them vowels and nineteen consonants.

—A gun of fourteen-inch caliber and of fifty tons' weight, the largest and newest type built by the United States government, at a cost of \$130,000, exploded at the Sandy Hook proving-grounds December 9. While the explosion of smaller guns has taken scores of lives, the big fourteen-incher blew to pieces without causing so much as a scratch to the men around it. The two-ton breech-block was blown a quarter of a mile, the muzzle was hurled still farther away, and fragments were spread in every direction.

—The German government has decided to introduce an imperial petroleum monopoly in the wholesale oil trade. This new enterprise in oil will be conducted on the same plan as the Imperial Bank, which has been most successfully managed. It is declared that this new governmental effort will be a blow to the Standard Oil Company, as well as an economical venture. The Roumanian and Galician oil-wells which have been worked by German capital are to be taken over, and, in addition, American petroleum not under the control of the Standard will also be purchased. The imperial company will be formed by the greatest banks of Germany.

—Exhibits at the Museum of Anthropology of the University of California in San Francisco show that some of the aboriginal tribes supposed to be densely ignorant showed remarkable skill in invention. Among these is the Eskimo with his oil-heater and cook-stove, his water-tight boat, the arch in building, the water-proof overcoat, the best fish-spear ever invented, the spear-thrower, and the harpoon. From Peru comes a whistling jar said to be 2,200 years old. One pulls a string, and "chirp, chirp," goes the little bird on the cover of this pre-Inca relic. The jar is double, Siamese-twin fashion, and when partly filled with water and tilted by the pulling of the string, the air rushes out of the little slit in the bird's mouth, producing a call like a live bird. All the inventions are not to be credited to this generation.

## 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.

## Obituaries

**RUSSELL.**—Charles Kennard Russell, son of Brother and Sister Frank Russell, was born at Zanesville, Ohio; Aug. 1, 1912, and died Nov. 9, 1912, aged 3 months and 8 days.

F. H. HENDERSON.

**ANDERSON.**—Letitia Rittenhouse Anderson, widow of Benjamin S. Anderson, of Cincinnati, Ohio, died at the home of her daughter, at the age of 89 years. She is survived by five children. The deceased was born in New Jersey, Nov. 18, 1823.

**PHIPPENY.**—Died in Urbandale, Mich., Oct. 24, 1912, Sidney Phippeny, aged 76 years, 3 months, and 7 days. His religious experience began with his acceptance of the third angel's message in 1872. His Christian experience was bright, and his life consistent with his profession. His companion and two sons are left to mourn. Words of comfort were spoken by the writer, assisted by Elder A. C. Bourdeau. Text, Job 14: 14.

R. S. OWEN.

**REID.**—George Frederick Reid was born in Oxford County, Ontario, Nov. 30, 1846, and died in Spokane, Wash., Oct. 26, 1912. Brother Reid came to Washington from Minnesota about one year ago, where he had been a member of the Minneapolis Seventh-day Adventist Church for about six years. He leaves a wife and other relatives to mourn their loss. We laid him to rest with the firm belief that he will soon come forth in that glad day when death shall have no more victory.

W. T. HILGERT.

**VAN BUSKIRK.**—Pansy Van Buskirk was born in Moncton, New Brunswick, July 12, 1889, and died in the city of her birth, Oct. 24, 1912, after an illness of one year and six months. She was baptized into the Seventh-day Adventist Church by Elder W. C. Young, and died with a strong faith in the power of Jesus to save. Besides her widowed mother, she leaves three sisters and many friends to mourn their loss. She was laid to rest in the quiet little cemetery at Mud Creek, near Moncton, there to await the resurrection morning. Funeral services were conducted by the writer.

O. K. BUTLER.

**COPELAND.**—Nancy J. Copeland was born in Illinois, Nov. 17, 1834, and died at Boone, Iowa, Sept. 15, 1912, aged 77 years, 9 months, and 28 days. At this extreme age she undertook an extended trip through the South and East, to visit relatives and friends, which ended suddenly in her death at the home of her son, John C. Moore. The remains were brought to Woodburn, Oregon, for interment. At the age of fifteen she was married to John Moore, and to this union five children were born, three of whom survive. After the death of her first husband, Mrs. Moore married John T. Copeland, and to them were born eight children, five of whom are left to mourn. About twenty-three years ago she accepted present truth and united with the Seventh-day Adventist Church. Her life was one of activity and zeal in striving to bring others to a saving knowledge of the gospel of Christ.

C. F. FOLKENBERG.

**ANDERSON.**—Gustaf Anderson was born in Norway, May 4, 1870, and died in Los Angeles, Cal., Oct. 7, 1912. In the year 1889 he accepted the third angel's message, while in Chicago, Ill., and remained a faithful member of the Seventh-day Adventist Church until his death. A wife, an aged father, four brothers, and four sisters are left to mourn. Words of comfort were spoken by Elder A. S. Booth at the funeral service.

MRS. DORTHEA ANDERSON.

**ARNBRECHT.**—Emma Arnbrecht was born in Illinois, March 25, 1883, and passed away at her home in Boulder, Colo., Nov. 6, 1912. She was educated at the Beechwood Academy, in Indiana, then began her chosen work of teaching in one of our church-schools. Four years ago she came to Hygiene, Colo., where she continued her work of teaching. After a time her health failed. Her sufferings were borne patiently, and death came as a sweet release. Her loved ones are comforted with the promise of blessing upon those who die in the Lord from henceforth. She was brought to Fort Collins for burial.

WATSON ZEIGLER.

**FLEMING.**—Arista Bogardus Fleming was born at Dallas, Pa., Aug. 4, 1843, and died at Hastings, Mich., Nov. 11, 1912. She came to Michigan with her uncle, J. R. Lewis, in 1859, her parents following her the next year, settling in Carlton Township, Barry County. Here she was married to John Fleming on Dec. 31, 1865, and to them were born three children. She is survived by her husband, two children, six grandchildren, one brother, and one sister. In early life she accepted her Saviour and united with the Seventh-day Adventist Church. Her dying words were, "Tis so sweet to trust in Jesus!" Words of comfort were spoken by the writer, assisted by Elders E. Van Deusen and U. S. Anderson.

W. C. HEBNER.

**QUIGLEY.**—Mrs. Delilah C. (Elmer) Quigley was born in New York State, March 25, 1827, and died at her home in Athol, Mass., after an illness of only thirty hours. Sister Quigley was one of our oldest Sabbath-keepers. She was converted in early life, and was baptized by Elder Joseph Bates. For many years she was a most earnest and successful canvasser in the New England Conference. She was married to Mr. John Quigley Aug. 10, 1900. She has always been steadfast in the truth, and it was a joy to listen to her inspiring testimonies. Her interest in the canvassing work never waned. She has been a faithful member of the Athol church since its organization, ever ready to help in any part of the third angel's message. A short service was conducted at her home. The body was then taken to Shelburne Falls, where a funeral service was conducted by the writer. She leaves a husband, two brothers, and one sister to mourn.

J. H. TINEY.

**MARTIN.**—Died at Woodland, Cal., Nov. 13, 1912, Geo. C. Martin, aged 79 years, 9 months, and 13 days. He was a native of Virginia. With his parents he came to California in 1854. He was married, in 1867, to Mary Waysman. To this union were born three sons and two daughters, all of whom survive, except one son. Sister Martin fell asleep in March, 1908. Several years ago Brother Martin was married to Sister Clara F. Osborne, who survives him. Brother Martin was a devout and faithful member of the Woodland Seventh-day Adventist Church since 1872. During the last few weeks of his life he suffered much pain, but bore it with Christian fortitude. Just before losing consciousness, he told his wife that his hope in Jesus could not be brighter nor his faith stronger. Notwithstanding his great suffering, he rejoiced in the hope of final immortality through the power of him who is the resurrection and the life. The high esteem in which he was held by his acquaintances was attested by the exceptionally large number of the leading citizens of Woodland that attended the funeral. A brief message of hope and comfort was spoken, as suggested by the divine assurances found in 1 John 3: 1, 2.

GEORGE W. RINE.

**BROWN.**—The infant child of Brother and Sister John Brown, of Council Bluffs, Iowa, died at the home of Brother Brown's parents, at College View, Nebr., Nov. 22, 1912. This little one was not permitted to remain long to gladden the home of its parents; and while its death was a severe shock to them, they feel that the Lord knows best, and are reconciled to his way. Funeral services were conducted at the house by the writer, assisted by Elder D. P. Miller.

J. W. CHRISTIAN.

**THORPE.**—Virginia Thorpe, née Johnson, was born May 5, 1859, and died at Lockhart, Tex., Nov. 19, 1912. She was married in 1883 to Mr. W. E. Church, and to them were born two daughters and one son, who are left to mourn. In 1887 she was left a widow by the death of Mr. Church. In 1904 she was married to J. S. Thorpe, who, with four brothers and three sisters, survives her. Sister Thorpe embraced the third angel's message about twenty years ago, and died in the hope of a soon-coming Saviour. The remains were brought to Hemingford, Nebr., for burial. The funeral service was held in the Congregational church, November 24, and was conducted by the writer, assisted by the pastor of the Methodist Episcopal Church.

H. A. FISH.

**SWITZER.**—Nicholas Switzer was born Nov. 7, 1826, near Basel, Switzerland, and died at Pilot Mound, Iowa, Nov. 1, 1912. At the age of nineteen years he came to America with his parents, settling in Muskingum County, Ohio. June 25, 1856, he was united in marriage to Elizabeth Bainter, and in 1857 they came to Iowa, settling in Boonsborough. To this union nine children, six sons and three daughters, were born, two of the sons dying in infancy. June 15, 1898, his wife died at their home in Boonsborough; and April 15, 1900, he was united in marriage to Mrs. A. J. Bowman, of Pilot Mound, Iowa. Early in life he gave his heart to God, and ever after was an earnest, devoted Christian. He departed this life in the full assurance of a part in the resurrection of the just, at the coming of the Saviour. His wife, one brother, four sons, three daughters, thirty-two grandchildren, and fourteen great-grandchildren, together with many other relatives and friends, mourn their loss. The funeral services were held from the Adventist church in Pilot Mound, and were conducted by the writer, assisted by the Reverend Howard, pastor of the Methodist Episcopal Church.

W. D. PARKHURST.

## The Advent Review and Sabbath Herald

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WASHINGTON, D. C., DECEMBER 19, 1912

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THE Morning Watch Calendar for 1913 is now ready, and may be obtained from the tract societies at the usual price.

THERE have been few developments in the political affairs of the Near East during the last two weeks. An armistice between the belligerent powers is in operation, and representatives of the several governments are now in session in London for the purpose of formulating, if possible, measures of peace. The outcome is awaited with deep interest.

WE have in hand for publication, beginning early in the new year, three excellent series of articles. Elder W. T. Knox writes on the subject of "Denominational Finance," Elder G. B. Thompson on "The Work of the Holy Spirit," and Dr. A. B. Olsen presents a series on health topics. These, with many other good articles of general interest, dealing with questions of practical godliness and with the living issues of the time, and numerous reports showing the progress of the message in every part of the world, will make the Review indispensable to every Seventh-day Adventist during the year 1913.

THE following cheering word came by night letter from Dr. W. A. Ruble regarding the blessings of last week at Loma Linda, Cal.: "Universal blessings during week at Loma Linda. Students secured \$350 from four hundred hours, using eight hundred Harvest Ingathering Signs. Many wonderful experiences. Inspiring services morning and evening. One service spent imploring funds for much-needed clinical hospital, every student participating. Four-hundred-dollar offering for missions. Seventy-one baptized." We rejoice in this good report. Let others tell us of what God has done for them. He is visiting his people to-day with many blessings. Tell of his goodness.

As a result of important political changes soon to take place in Abyssinia, noted during the recent visit of Brethren L. R. Conradi and Guy Dail, the prospects seem much more favorable for entering this country with the last gospel message.

THURSDAY, December 12, a party of missionaries left Washington for South America, going by way of England. The party consisted of Wm. Kirstein, wife, and small child; J. E. Brown and wife, and Misses Stout and Murphy. Brother Kirstein has been employed at the Review and Herald Publishing Association for a few years past, and will connect with the Buenos Aires Publishing House, assisting in its management. Brother Brown will take the oversight of the book work in Brazil, while the two nurses, Misses Stout and Murphy, are answering the call for assistance in the medical missionary work in Montevideo, Uruguay. These four last mentioned go out from the Seminary. It is very gratifying to the Mission Board to be able to send this splendid company of workers to assist those already in the field in their earnest efforts to give the message to the waiting multitudes in South America. With Brother and Sister Sherman already on the way, South America's working force will be greatly augmented at this time. Let us pray they may have a safe journey at this time of year when high-sea travel is attended with some degree of danger.

IN this number more than the usual space for one article is devoted to the question of "Turkey in Prophecy." The events of the last few weeks in Europe have furnished striking fulfillment of prophetic predictions with regard to the disintegration of the Ottoman empire. Remarkable indeed was the prophetic insight which two thousand five hundred years ago enabled the great Jewish prime minister of the Medo-Persian empire to look down through the long range of years and with unerring accuracy delineate the rise and fall of mighty empires. How accurately this was done in the eleventh chapter of this prophecy! Last week we considered how completely France fulfilled the specifications of verses 40-45. The article this week describes the manner in which the king of the south and the king of the north came against France. The striking fulfillment of this prophecy, as clearly indicated by the pages of history, shows that the application which we have made of this scripture for years is not an unfounded one, and that as in the past fulfilling events have exactly met the specifications of the Inspired Word, so the unfolding of the events in the future will come in the exact manner and time predicted. The dismemberment of Turkey, the king of the north, was clearly foretold. His expulsion from Europe and the establishment of his capital in Asia are the remaining features of the prophecy to be fulfilled. This will bring us to the end of all earthly governments, and to the time of the standing up of Michael to reign. By what is now taking place before our very eyes we are to be admonished of the things that are soon coming upon the earth. Of these later phases of the prophecy we shall speak more fully next week.

## From the Field of Battle

UNDOUBTEDLY our brethren and sisters everywhere have been thinking about our workers at the front during the past few weeks. We are glad to be able to report that from the last letters received, all are safe. Of one native brother in Greece, however, all traces have been lost, and no news has been received from him for some time. We trust he is safe, and pray that the Lord may protect him and all our people in these countries. The following extract from a letter from Brother F. Scior, one of our workers in Greece, written from Salonica, will no doubt be of great interest to all our people:—

"My heart was saddened to-day to see the conditions here in the town. In consequence of the great army of soldiers (about 100,000) who have now entered the town, all food has risen to enormous prices. Bread is literally not to be had any more, and our flour is now all used up, so we have absolutely no means of procuring bread. We do not fear any serious famine here, as the harbor can hardly be closed, since the town has already been given over to the Greeks, and the ships have begun their usual traffic again. To-day (November 10) was a great day; the Greeks celebrated the freedom of Macedonia, their mother country, as they call it in their paper. So they really consider Macedonia their own. Great joy is apparent among the Greeks; they weep for joy, so the newspaper says.

"There are about thirty thousand to thirty-five thousand Greeks in the town, but the Bulgarians are more numerous in Macedonia. I can not write much concerning the progress of the war, for we hear very little from the front. As soon as the Turks saw that things were not going well with them, they simply forbade the issuing of any newspaper; but we guessed pretty well what was the matter, for during the first few days of the troubles, the newspapers published great descriptions of Turkish victories over the Montenegrins, Servians, and Bulgarians. But suddenly these reports ceased, and I could only see how they were gathering enormous armies together. About ten days ago the booming of cannons startled us, and we saw fugitive Turkish families in ox-wagons, and we then knew what was wrong. The unrest grew from day to day. We were afraid of two things—a battle in Salonica and a massacre by the fanatical Turks. But at the same time foreign war-ships—English, French, Austrian, and Italian—appeared in the harbor, and we were a little easier in mind.

"Day after day passed, and nothing important seemed to happen. At last we learned the truth—that the Turkish army had been practically destroyed. It took a few days to hand over the town and make treaties with the remaining Turks; but at last, yesterday, Sabbath evening, the Greeks marched in and took possession. I noticed exact discipline on the part of the Greeks. As I rode to-day from the town to my house (I live in a suburb now), I met the remainder of the Turks. It made me sad to see them, half-starved, ragged, wet to the skin. Who will give them dry clothes? It has been raining for some days, and the soldiers have to spend day and night in their wet clothes."

L. SPICER.