

The Advent Sabbath Review and Herald

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Takoma Park Station, Washington, D. C., January 2, 1913

No. 1



A Better New Year

MRS. S. M. SPICER

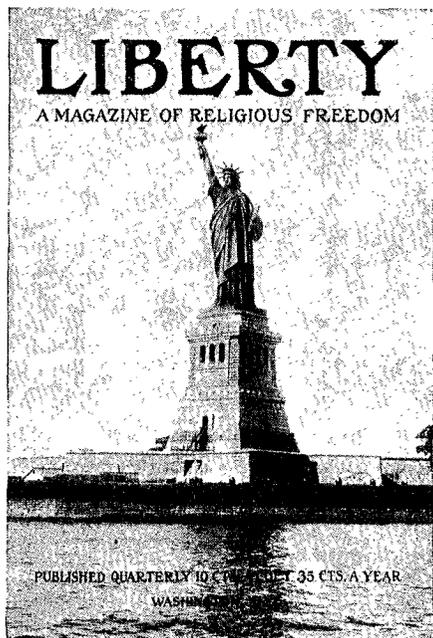
Ring out the old year, all its fruitage of sorrow,
Its dark nights of woe all dripping with tears.
Ring in the new year, with a joyous to-morrow,
The dawning of hope that will banish all fears.
Ring out all oppression, and graspings for gold
That entail on the poor both hunger and cold.
Ring in the sweet spirit the dear Master bore,
With help for the sorrowing, the sick, and the
poor.

Ring out the harsh clangor of battle and strife,
The blood-sprinkled soil of many a land.
Ring in blessed peace and brotherly love,
When justice shall rule with a pitying hand.
Yet, never will flee earth's shadows away
Till sin has been vanquished, and mankind, for-
given,

Shall walk with its God in the love-light of heaven.
Ring out the old world, all the fruitage of sin;
With gladness the new earth, redeemed, usher in.

Takoma Park, D. C.





“Statue of Liberty” and “Sunday Labor” Number

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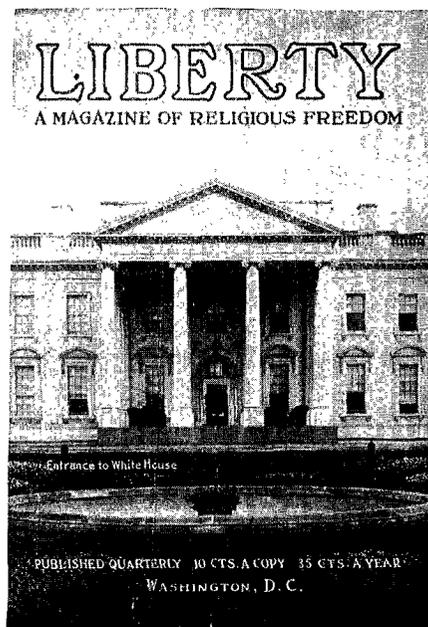
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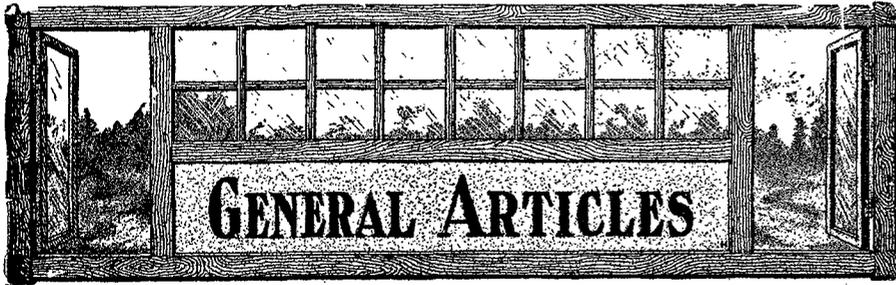
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 2, 1913

No. 1



A New-Year Resolution

FLORENCE WELTY MERRELL

"Do it all as unto Jesus,
And not once as unto men."
Had you heard and had you heeded,
Listened o'er and o'er again,
Would you speak the word so sharply,
Like an angry, poisoned dart?
Would you wound another's spirit
Till it made the tear-drops start?

Would the coin of thought or action
Be paid back in kind for kind
If in place of friend or brother
Jesus stood, and read your mind?
Would you gratify the turbid,
Sinful impulse of the flesh
If you saw the gentle Saviour
Hung upon the cross afresh?

He receives this cruel treatment;
'Tis his word, as you can see:
"As 'twas done to these, my brethren,
Ye have done it unto me."
"Whatsoe'er ye do," then think it,
Act it, o'er and o'er again,
Till all is done as unto Jesus,
And not once as unto men.
Boulder, Colo.

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44?

A. G. DANIELLS

It is of the greatest importance that the world should know the meaning of the last event foretold in that long line of prophecy recorded in the eleventh chapter of Daniel. It is this:—

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.

The reason it is so important that the meaning of this event be understood when it is about to take place is because it is the prelude to the greatest of all the events in the history of the world. The prophet says:—

"And at that time shall Michael stand

up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2.

By the words "and at that time" these two events are immediately and inseparably connected. The first event seems to be the herald of the second. When the first is taking place, the world is to know that the other is immediately to follow.

These two events unite the present and the future. The first relates to the kingdoms of this world; the second to the kingdom of Christ. The first is the signal for the close of the history of this world; the second marks the beginning of the future, eternal life of the redeemed.

This second event is surely one of supreme interest and importance to all the world; and as the first is the warning given that the second is about to take place, it becomes an event of great significance.

What, then, is this first event? Who shall plant the tabernacles between the seas in the glorious holy mountain? What mountain and seas? With what preceding and concurrent events is this to occur? What does the expression "he shall come to his end" mean? Who no longer "help him"? To which one of these specifications does "*at that time*" refer when Michael is to stand up and the time of trouble to begin?

The whole line of the prophecy must be given careful study in order to obtain a correct understanding of its closing events. But in the historical survey to be given in this series of articles only the last six verses of the chapter will be covered. The different specifications of the prophecy mentioned in these verses are the following:—

1. At the time of the end.
2. Him.
3. The king of the south shall push at him.
4. The king of the north shall come against him, (a) like a whirlwind, (b) with chariots and horsemen, (c) with many ships.
5. He shall enter into the countries.
6. He shall overflow and pass over.
7. He shall enter into the glorious land, and many shall be overthrown.
8. Edom, Moab, and Ammon shall escape.

9. Egypt shall not escape.
10. He shall have power over the treasures of Egypt.

11. The Libyans and the Ethiopians shall be at his steps.

12. Tidings out of the east and out of the north shall trouble him.

13. He shall go forth with great fury to destroy.

14. He shall plant the tabernacles of his palace between the seas in the glorious holy mountain.

15. He shall come to his end, and none shall help him.

This is the ground to be covered, and the purpose of this series of articles is to present, as fully as space will permit, the history which it is believed fulfils these specifications of the prophecy. Fortunately we have a definite time from which to start. "At the time of the end" these events are to begin. If we can be sure of that point, we shall know where to begin our search for the events that meet the specifications.

"At the time of the end" will be the subject of the next article.

The Parable of the Balking Horse

G. B. THOMPSON

"FORTY-SECOND STREET in New York City is one of the busiest streets in the world. Street-cars, wagons, taxicabs, carriages, run east and west in almost continuous streams, two or three abreast each way.

"The other day for a quarter of an hour traffic was blocked there at the most congested time. As far as I could see each way from Fifth Avenue, the street was filled with what seemed a hopeless tangle of vehicles. Drivers were calling to one another; impatient heads were leaning out of carriage doors; mail-wagons hurrying to the trains were held up; policemen were trying to keep the north and south avenue crossings open, but with poor success. A multitude

of interests was involved, and there is no guessing what harm was done. Yet it all came about very simply.

"It happened that the street was being torn up for some repairs on the subway, and at one point the passage had been narrowed to the two car-tracks for a space of perhaps twenty feet. At just that point a horse had balked, and in his stubbornness had pulled the wagon and himself across both tracks. Then he would not budge.

"He was a fine big fellow drawing a wagon so light that, when the men finally unhooked him, one of them easily pulled the wagon away, while others forced the horse out of the way, and traffic was resumed. There was no heavy load; there was no overworked horse. There was just a stubborn animal, which had decided not to pull his load out of the way, and so had blocked the way of scores of other horses and hundreds of people."

A parable truly, from which a lesson can be drawn. There are not only balky horses, but balky people as well. The world is filled with balkers. Some of these find their way into the church and into the Sabbath-school.

A person who balks is worse than a quitter. A quitter simply stops, gives up the job, gets out of the way, and allows some one else to do something. But one who balks, like the proverbial "dog in the manger," neither moves on nor allows any one else to do so. He is an obstructionist; the whole procession must stop until he can be unhitched, or coaxed to go on.

There are churches where everything runs well for a time. Progress is seen in every line. Spirituality is deepening, the youth are giving their hearts to God, and the missionary work is inspiring. Visiting them again, we see a change in some. There is nothing being done. Stagnation is everywhere. Inquiring into the reason, we find that somebody who was pretending to lead balked. Something did not go to suit him. Some plans were suggested that did not please him; they were not the thing according to his notions; he saw no light in them. So he balked, and thus stopped the whole procession. He blocks the way, refusing to move or to allow others to move. His stubbornness he seeks to excuse by saying that he is one who does his own thinking. And the spiritual dry-rot continues.

There are Sabbath-schools that once flourished like a tree planted by a river. Their fruit is abundant. There are many such schools, where the children and youth are giving their hearts to God. They are progressive in every good work. The best methods are adopted; new ideas are sought for and put into practise. Plans which are recommended after prayerful and mature deliberation by those of experience, are used in the school. Everything seems to be flourishing, and it is a spiritual refreshing to visit such a school.

We go again, and there seems to be a change in some. We see a form, but

little life. The routine is dry. Everything is mechanical. It seems as if the wheel of time had turned backward twenty years, or more, in its work. The methods are not up to date. There is nothing inspiring. The youth and children look as if they would be glad when the form is over. Others look bored.

On searching out the cause of this decline, we find a new leader arose who saw no need of new methods and advanced ideas. The way they used to do was good enough for him. He saw no need of making strong efforts to train teachers who have to deal with human souls and render an account at the tribunal of God; or of teachers' meeting, or revival services in a Sabbath-school. The plans for awakening the missionary spirit among both old and young, and raising funds to advance the work, though successful in other schools, did not appeal to him. So he balked. Nobody can get past him, so the procession of burden-bearers must needs stop. There is friction and confusion, and things are in a tangle. It made no difference if all these plans had been tested, and were recommended by those of long and successful experience, and had the approval of the church as a body. He preferred to balk, and stay where he was, and prevent the others from going on.

Others when placed in a responsible position where some hard pulling is needed, do well for a time. But after a while the load gets heavy, the way is somewhat hedged up, and it is hard to keep from stalling in some rut. After tugging at the load for a while, they grow weary. To go on means to lift, sweat, and hang on. Being tired, they cease pulling and balk. So things must come to a standstill until they can be dispensed with, and some one else found who is willing to bear burdens for the Lord, and pull when something must be moved. And so we could go on *ad infinitum*.

Moral: Don't balk, but pull.

"When the cross seems hard to carry,
Lift! brother, lift!
O'er the burden never tarry,
Lift! brother, lift!"

Changed Into His Image

MRS. E. G. WHITE

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

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image.

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

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

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

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all

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

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

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

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

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

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

will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

O, how happy will be all those who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God.



From Egypt to Canaan—No. 1 Prophecies of Deliverance

CLARENCE SANTEE

A NATION was in bondage in Egypt. Egypt is often used as a synonym of sin and bondage. Speaking of a very wicked city, God said it "spiritually is called Sodom and Egypt." Rev. 11:8. That Egypt was a place not only of physical servitude, but of bondage to sin ("transgression of the law." 1 John 3:4), is made clear in Ps. 105:43-45: "And he brought forth his people with joy, and his chosen with gladness: . . . that they might observe his statutes, and keep his laws."

Six hundred thousand men were under cruel taskmasters, and many of the famous landmarks of Egypt that have withstood the ravages of the centuries, were built at the cost of the precious lives of God's children. See "Antiquities of the Jews," book 2, chap. 9, sec. 1. God had promised to Abraham that after four hundred years of wandering and affliction his posterity should come forth from Egypt, and make homes in the land of Canaan. Gen. 15:13-16. This four hundred years embraced the time from the date of the weaning of Isaac, when Ishmael, the son of the bondwoman, through jealousy began mocking, or afflicting, Isaac, the son of the freewoman (Gen. 21:8, 9, margin, B. C. 1892), to the going out of Egypt, as recorded in Ex. 12:37 (margin, B. C. 1491).

This four hundred years of affliction, beginning with the enmity of Ishmael, is referred to in Gal. 4:29: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." By reading verses 28-30, it will be evident that this scripture refers directly to the weaning of Isaac, recorded in Gen. 21:8-10.

Another date covering the same period, but reaching back thirty years farther, is found in Ex. 12:40: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." This does not say that they dwelt in Egypt four hundred thirty years, but the *sojourning* of this people who dwelt in Egypt was four

hundred thirty years. This evidently began with the entrance of Abraham into Canaan in B. C. 1921 (Gen. 12:1, 4, marginal date), and ended with the night of Israel's deliverance from Egypt, B. C. 1491 (Ex. 12:40, marginal date), making four hundred thirty years. It is said of Abraham, "By faith he sojourned in the land of promise, as in a strange country." Heb. 11:9. This places Abraham among those who were sojourners during the four hundred thirty years.

This period of years had two natural, equal divisions. From Abraham's entrance into Canaan to the removal of Jacob from Canaan into Egypt, was two hundred fifteen years. Compare marginal date of Gen. 12:4, 5, B. C. 1921, with date of Gen. 46:5, 6, B. C. 1706. From Jacob's entrance into Egypt to the deliverance by Moses was also two hundred fifteen years. Margin, Genesis 46, B. C. 1706, and Ex. 12:41, B. C. 1491. These divisions are mentioned in Josephus's "Antiquities of the Jews," book 2, chap. 15, sec. 2: "They left Egypt in the month Xanthicus on the fifteenth day of the lunar month, four hundred thirty years after our forefather Abraham came into the land of Canaan, but two hundred fifteen years only after Jacob removed into Egypt."

Only a part of this last two hundred fifteen years was actually spent in Egyptian bondage. The saving of the land by Joseph caused Israel to be looked upon with favor, and not until the generation died that knew Joseph did an Egyptian king bring Israel under bondage. "And Joseph died, and all his brethren, and all that generation. . . . Now there arose up a new king over Egypt, which knew not Joseph. . . . Therefore they did set over them taskmasters to afflict them with their burdens." Ex. 1:6-11.

The Egyptians knew that Israel expected, sometime, to return to Canaan. Joseph had spoken of it before his death. Gen. 50:24, 25. The sons of Jacob had told Pharaoh that they came down to "sojourn in the land" because of the famine. Gen. 47:4. Now, as their service had become so valuable, the king decided to make it impossible for them to leave Egypt. In this he arrayed himself against the word of God, rapidly filled the cup of his iniquity, and sounded the nation's fall. God had given that nation its day of privilege. He had sent Abraham to it, but because of a lack of faith, he was sent away without extending the light of God. Gen. 12:11-20. Joseph was sent to that nation, and a wonderful miracle, which must have forcibly called the attention of all the nation to the true God, was wrought in the providence of God, in connection with the seven years of plenty and the seven years of famine. A few had believed. But now we see a king determined to withstand God and thwart his purposes. God had said of their sojourn in Egypt, "But in the fourth generation they shall come hither again." Gen. 15:16.

Some have connected this fourth generation with the four hundred years, and

in this way believed that a generation was one hundred years. This is evidently a mistake. In verse 14 the attention of Abraham is called directly to the Egyptian nation, and Israel's connection with it. The fourth generation reaches from father to son, from the going into Egypt to the reentrance into the land of Canaan, forty years after the exodus.

Take the lineage of Judah. Zerah was the son of Judah, and came with him into Egypt. Gen. 46:8, 12. The son of Zerah, born in Egypt, was Zabdi; the son of Zabdi was Carmi; the son of Carmi was Achan. Joshua 7:1, 18. The four generations would be Zerah, Zabdi, Carmi, and Achan. Zerah came down from Canaan. Achan, the fourth generation, came into Canaan again. He it was who sinned at the taking of Jericho, the first city taken in the land of Canaan. Joshua 7:1. The four generations are grouped together in one sentence in Joshua 7:24: "And Joshua, and all Israel with him, took *Achan* the son of *Zerah*."

The prophecies of deliverance then embrace the four hundred thirty years from the entrance of Abraham into Canaan to the deliverance from Egypt. The four hundred years of affliction and persecution began with the weaning of Isaac, when the jealousy of Ishmael broke out into deeds of violence against the true seed, his posterity continuing the persecution (Ishmaelites sold Joseph into Egypt. Gen. 37:28), and also ended with the deliverance from Egyptian bondage. The fourth generation (four generations) began with the entrance into Egypt, and ended with the entrance into Canaan, forty years after the deliverance from the Egyptians.

NOTE.—In all Bibles general dates are given which often cover many years from one chapter to the next. Other Bibles give the intervening dates in the chapters. In the date of the feast for Isaac, we have taken the intervening date as given in the Oxford Teachers' Bible, Olivet Series.

Loma Linda, Cal.

What We Promised Each Other

MEADE MAC GUIRE

WHEN I accepted the Bible as a letter from God to men, I accepted his statement that I was a lost sinner, and that he loved me and had provided a way of salvation for me.

On accepting his gift, he made me certain definite, personal promises on which I base all my hope for this life and the life to come. He also required, and I made, certain definite, solemn, and sacred promises to him. Though these mutual pledges mean so much to me, I am prone to forget, so I find it helpful to go over them often.

What God Promised Me

1. His presence: "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

2. His peace: "Peace I leave with

you, my peace I give unto you." John 14:27.

3. His joy: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

4. His victory: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "For whatsoever is born of God overcometh the world." 1 John 5:5, 4.

5. His power: "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

6. His character: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. 15:49.

7. His tribulation: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

8. His glory: "And the glory which thou gavest me I have given them." John 17:22.

9. His passion for saving men: "I will make you fishers of men." Matt. 4:19. "And hath given to us the ministry of reconciliation." 2 Cor. 5:18.

10. A place on his throne: "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21.

What He Required and I Promised Him

1. To love him supremely: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30.

2. To relinquish everything to him: "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Luke 14:33.

3. To renounce the love of the world: "Love not the world, neither the things that are in the world." 1 John 2:15; James 4:4.

4. To trust him implicitly in both temporal and spiritual things: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." Luke 12:22. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

5. Not to worry nor be discouraged: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

6. To confess my sins and stop sinning: "If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1:9. "Neither do I condemn thee: go, and sin no more." John 8:11.

7. To yield my will and life absolutely to his Spirit: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . Therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13.

8. To love his children: "This is my

commandment, That ye love one another, as I have loved you." John 15:12.

9. To seek and save the lost: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23.

10. To prepare for his return: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3:11, 12.

Of all his good promises, only the last remains unfulfilled. And how sadly and often have I failed in keeping my vows to him! But he has provided against discouragement, even in this experience, by the assurance that "he knoweth our frame; he remembereth that we are dust," and "like as a father pitieth his children, so the Lord pitieth them that fear him."

By claiming his promises I shall be able to keep mine until the victory is won and he fulfils the last and crowning one to me.

Loveland, Colo.

Helpful Thoughts

"SADNESS sits lightly upon the heart of faith."

PRAY hardest when it is hardest to pray.—*Brent*.

"A CLOUDY day often keeps some folks from seeing an opportunity."

"It is surely better to pardon too much than to condemn too much."

"THE hands are for the hardness of toil; the heart is for tenderness."

"HIDE a troubled heart with a smiling face, and its ache will not seem so great."

WHAT a different place some people can make the same place!—*Kate Langley Bosher*.

"USEFULNESS is the rent we are asked to pay for room on earth. Some of us are heavily in debt."

It is the height of folly to throw up attempting because you have failed. Failures are wonderful elements in developing the character.—*Max Muller*.

IN rose time or in berry time,
When ripe seeds fall or buds peep out,
When green the grass or white the rime,
There's something to be glad about.
—*Lucy Larcom*.

THE desire of power in excess caused the angels to fall; the desire of knowledge in excess, man; but in love there is no excess, neither can man or angel come in danger by it.—*Lord Bacon*.

WITH deep earnestness would I urge you to pray,—habitually, reverently, trustfully to pray to your Heavenly Father,—and never to rise from your knees until you feel that you rise victorious, and that you, too, have been saying to God in the heartfelt purpose which gave might to the older patriarchs, "I will not let thee go, except thou bless me."—*F. W. Farrar*.



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The New Year

THE editors of the REVIEW AND HERALD earnestly desire for each of its readers a happy and profitable new year. The Lord, in his infinite mercy, has brought us to this new period of time. We face many new and perplexing problems. We know not what strange experiences await us. But we may be assured of this: If we commit our way to the guidance of our Heavenly Father, he will see to it that we are given strength to meet every demand.

The last year has brought to each reader a variety of experiences. As we look back, we are cheered by the joys that came to us; we are filled with regret for the mistakes and failures. Wherein we have given place to sin, let us acknowledge our wrong-doing, and resolve that in God's strength we will rise above our weaknesses in the year to come. Let us not spend time in useless repining over the past; it is gone forever; we can not recall it. It is proper, however, that we should learn lessons from its experiences.

The times in which we live, the cause of truth and work of God, will make upon us large demands for the future. We shall need heavenly wisdom, strong faith, broadened vision, and large hearts in order to meet these increasing responsibilities. In the year to come, let us study the Word of God faithfully; let us pray much; and as we pray, let us believe, accepting God's promises and acting as if they were so. This simple faith will make them so in our lives.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let Us Pull Together

THE strength of gospel effort is greatly enhanced by the cooperation and harmonious working of the believers. God has committed to us a great work. We can not do it single-handed. We can not

accomplish it in our own strength or on independent lines. We must pull together. Divided, we shall fall; united, we shall stand against the forces of the enemy, and go forward in victory.

Satan will ever seek to divide our energies and separate our efforts by inculcating the spirit of suspicion, distrust, alienation, and criticism. We shall see much in others that we do not like. Their plans and policies and methods will not always commend themselves to our judgment. We do not need to watch one another narrowly to see many defects of life and character. And how the enemy rejoices when questions of this character engage our thought and occupy our attention! We need to cultivate continually the spirit of large-heartedness, of kindly benevolence, of tender sympathy, of long patience. Let us disarm the working of suspicion, and place upon the actions of others the best possible construction, realizing that we ourselves, similarly situated, might have done even worse.

We can never argue men into the kingdom. We can not drive our brethren to do right by criticism, but we may draw sinners to Christ by love, and the exercise of this Christian grace the world greatly needs to-day. The church of God needs it; Seventh-day Adventists need it; our families need it; our own hearts cry out for love and sympathy, and we welcome eagerly the spirit of true Christian helpfulness whenever it is shown us. Let this be the spirit which shall actuate us in our relationship to our fellows during the year to come.



To the Mission Fields in 1912

Not a month passed by last year that did not see missionaries departing from America, Europe, or the colonies, for the mission fields of the regions beyond.

That means that practically every week of 1912 found some messengers sailing the high seas to carry the advent warning to the uttermost coasts of the earth.

The list is doubtless incomplete, as regards departures from the further colonial fields, but so far as reported to date, it stands as follows:—

January

- G. W. Pettit and wife, to India.
- J. M. Comer and family, to India.
- Miss Rachel Jones, to India.
- C. N. Woodward and family, to China.
- Walter S. Mead and wife, to India.
- T. M. French (returning) and wife, to West Africa.
- E. N. Shepherd and family, to St. Thomas, Dutch West Indies.

February

- Charles Degering and wife, to Panama.
- Miss Bessie M. Young (at own charges), to the Hawaiian Islands.
- N. H. Pool and family, to Trinidad.

H. E. Carr and wife, of Australia, to the New Hebrides.

E. E. Thorpe and family, of Australia, to the Tonga Islands.

C. H. Parker and wife, of Australia, to the New Hebrides.

March

Dr. E. W. Myers and wife, to West Africa.

F. A. Spearing and wife, of England, to British East Africa.

April

C. L. Bowen and family, to South Africa.

A. Boekhout and wife, of Cape Town, to Barotseland, South Africa.

G. M. Brown and family, to Cuba.

May

H. A. Oberg (returning) and wife, to Korea.

Miss E. E. B. Gordon, of Australia, to New Guinea.

June

R. T. E. Colthurst (for the summer season only, in book work), to Cuba.

Henry S. Brown (for the summer season only, in book work), to Cuba.

W. H. Spicer, to Cuba.

A. L. Shidler, to Cuba.

Milton Mattison and wife, to India.

Dr. E. W. Ingle and wife, to Edinburgh, Scotland, preparatory to going to South Africa.

Mrs. C. H. Hayton and children, to England.

July

Miss Alma Gregory, to Spain.

Fred DeVinney, to Japan.

August

B. P. Hoffman and wife, to Japan.

H. U. Stevens and wife, to Argentina, South America.

F. H. Raley, to Jamaica.

E. J. Hills and wife (at own charges), to China.

Miss Enie V. Martin, to Mexico.

Dr. W. C. Dunscombe and family, of Scotland, to South Africa.

S. G. White and wife, to China.

W. Seiler and wife, of Europe, to German East Africa.

H. Palm, of Europe, to German East Africa.

E. B. Phillips, of England, to British East Africa.

September

Mrs. A. Ruoff (at own charges), to Burma.

G. A. Hamilton and family, to Burma.

M. D. Wood and family, to India.

V. E. Peugh and wife, to India.

L. O. Machlan, to the Bermuda Islands.

Mrs. A. L. Shidler, to Cuba.

E. J. Giblett and wife, of Australia, to the Cook Islands.

October

A. F. Priege and wife, to Haiti, West Indies.

M. D. Smith, to Mexico.

Isaac Baker and wife, to Central America.

H. Steiner and family, of Europe, to Italian East Africa.

Mrs. E. M. Myers, of Australia, to the Fiji Islands.

Miss Magdo Skogs, of Europe, to Jerusalem, Syria.

November

F. A. Detamore, to the East Indies.

Frank F. Mills, to Korea.

A. R. Sherman and family, to Argentina, South America.

Kenneth H. Wood and wife, to China.

December

William Kirstein and family, to Argentina, South America.

J. E. Brown and family, to Brazil, South America.

Miss Frankie Stout, to Uruguay, South America.

Miss Audrey Murphy, to Uruguay, South America.

Byron A. Meeker and wife, to China.

Miss Ruth Workes, to India.

This list, not counting the children or workers returning after furlough, totals ninety-seven,—nearly a hundred. During the year 1911, the number of outgoing workers was sixty-five.

It is the pressure of need in the expanding work that has thrust the workers forth. And in a wonderful way the Lord of the harvest has kept calling forth the resources of means in his treasury—the hands of his believing people—to sustain the missionary advance.

It will be seen that Europe and Australasia join strongly in sending out new recruits. Australasia has the burden of the island fields of the South Pacific, while Europe has all eastern and northern Africa, and northern and western Asia within its mission boundaries.

Yet again the list of additions during a year just past lays upon believers in all the churches an added burden to still pray and give for missions more earnestly than ever. Those who go are partners in the work with those who hold the ropes at home; and the work is being finished by this carrying of the witness to all nations.

W. A. S.



The Same Yesterday and To-Day and Forever

THERE is a beautiful and comforting thought in the assurance given the disciples of Jesus at the time of his ascension, which is often lost sight of in the hurry and worry of life.

The disciples had learned to know Jesus, and to love him for what he was to them personally as a friend and a teacher, as well as for what he had promised to do for them in the kingdom which he was going away to receive at the hands of his Father. They had seen him at work among the afflicted, straightening and correcting bodily deformities; restoring the sick to health, no matter what the ailment from which they were suffering; comforting the hearts of the mourners, no matter how deep their grief; releasing those possessed of demons from the bondage in which they suffered; feeding the multitudes that hungered for food; and bringing back to life those who had passed under the power of death.

This was the man now being received

up in a cloud and disappearing before their wondering eyes, as they continued to look "steadfastly into heaven." Notwithstanding the promise of the Comforter, there is no doubt that a feeling of unutterable loneliness and sadness came over the disciples while the One who had been so much to them was fading away in the blue dome of the sky. It meant to them that never again in this life would they see his face.

But right at this time while their eyes were fixed upon the sky that seemed to be swallowing up the object of their great love and adoration, two others "in white apparel" joined their company. Now came the assurance which meant so much to the bereaved disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." There was to them a world of meaning in those words, "this same Jesus." It meant to them what it could not mean to those who had not known him as they had. To them it meant that he was coming as the same object of love to fill the same place in their hearts that he had filled during the years they had been with him. Of course, he was coming as king, as Saviour; but he was coming, too, as "this same Jesus." Often relatives or friends go away, and are gone for years; we remember them as they were when they went away; we love them with the memory of them in mind; but when they return changed in looks, changed in disposition, changed in their likes and dislikes, with new ambitions and ideas at variance with what we had known of them, while we love them still, yet there seems to be something lost out of our lives; and while we are glad to see them, that gladness is mingled with a feeling of sadness and disappointment. It almost seems as if the past had entombed the subtle something that had been cherished through the years.

But this will not be the case with the return of our blessed Lord. He will be "this same Jesus." Job, in declaring his belief that he would see God, says, "Whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger." We shall know him by the very perfection of his character. He will not be a stranger there to those who have yielded their hearts to him here, and have had his abiding presence with them through the varied experiences of life.

While upon this earth, he healed the sick of all manner of diseases; but still were they subject to death. But when the redeemed of earth stand before the throne of God, they are also in the presence of that tree of life whose leaves are "for the healing of the nations." Blessed healing from which there is no return to the jurisdiction of disease!

Blessed healing that closes the healing work of Jesus begun on earth on behalf of his people! Thus do they know him as "this same Jesus."

On earth, Jesus was the comforting and consoling brother. In heaven, "the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." Rev. 7: 17. On earth, Jesus broke the bands of the tomb on more than one occasion, and set free its captives. When he comes, it is to usher in the culmination of that work, send the thrill of life through bodies long held in the prison-house of death, and start the grand chorus from the throats of redeemed men and women and children, "O death, where is thy sting? O grave, where is thy victory?"

On earth, Jesus fed the hungry multitudes on the bread of physical sustenance, as well as on the bread of life. When the reign of the tomb king is past, the tree of life in the garden of God holds out its twelve manner of fruits, and Jesus himself comes forth, the great and beloved Host of the reunited family, and serves them with the fruits of paradise restored. On earth, Jesus found many occasions to cast the emissaries of Satan out of the bodies of men and women who had been tormented by them. What a prophecy of the time when Satan and all his angels shall be cast into the lake of their final destruction, and the universe shall be forever rid of sin and all its dire consequences!

It is this same Jesus, the carpenter of Nazareth, the victor of the wilderness, the teacher in the temple, the healer of the sick, the stiller of the storm, the feeder of the multitude, the silent prisoner of the railing mob, the thorn-crowned "king of the Jews," the nail-pierced sacrifice upon the cross, the death-bound occupant of Joseph's new tomb, the risen and ascended Christ, the anointed of God,—this is he whom those disciples will see, and for whom we look, so soon to appear in the clouds of heaven. They who have known and loved him here will still know him and still love him, and will not fear to meet him. It is a blessed assurance, a blessed comfort, a blessed hope. With its fruition, they who have been lovingly looking for him can say: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." c. m. s.



The Coming of Christ

WE are on the eve of great and important events in the history of this world. Startling changes will take place in this our day. This is indicated by

conditions which exist on every side; by signs in the physical, social, commercial, political, and religious worlds; and it is not alone the denomination represented by this journal that believes this. The idea has taken possession of many minds; thinking men and women everywhere feel that just ahead are striking and marked developments.

But few have a clear idea as to what lies in the future. Without a knowledge of the prophecies relating to this time, they could not, of course, discern the meaning of the events taking place. Many ministers in other churches believe that we have reached the closing days of earth's history. They believe that the coming of the Lord draws near. As to just what is involved in that coming, as to the precise manner in which he will make his second advent, their ideas are more or less hazy.

Recently in Denver, Colo., considerable discussion was drawn out among the clergymen of that city over this question. The *Rocky Mountain News* of October 7 presents in brief form the views of more than a dozen of the pastors of that city regarding the days in which we are living. For the benefit of our readers we present herewith a symposium of their statements:—

The Early Church Right

The Rev. Joshua Gravett, pastor of Galilee Baptist Church, believes that Christ's coming is near, and that he will transform the spiritual natures of men and women. His subject yesterday was "The Millennium and Evolution." He said, in part:—

"Before Constantine, the church generally held that the Lord would return and reign in harmony with their literal interpretation of the Jewish prophets. To them Jesus was a rejected King, and they, pilgrims and strangers on earth, waiting for his return to take them home. We grant that they may have misread some of the signs, but we are confident that they were right in looking toward heaven for their Deliverer.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled."

The Testimony of the Apostles

In his sermon on "The Blessed Hope," the Rev. George W. Arms, pastor of the North Presbyterian Church, bitterly assailed the clergymen who have ventured publicly to deny the literal second coming of the Christ and the approaching end of the world. In part, he said:—

"There is not a single writer of the New Testament but tells of the second coming of Christ. That this was the hope of the early church is a fact that even the higher critics admit; for it is simply a matter of history. Scoffers may deny the fact of the coming, but they can not deny the fact that in the New Testament it is there painted as the hope of the church.

"But whether we are as mockers who say, 'My Lord delayeth his coming,' the fact remains that it is the hope of the New Testament church.

"Those who have been the greatest blessing to the church of Christ are those who have been filled with this hope.

"You may be indifferent to this hope. But remember so was the world to the first coming of Jesus. You may call it 'rubbish,' but Paul did not call it rubbish, nor did Peter, nor James, nor John. They called it 'the blessed hope.'"

The Pole-Star of the Church

"The Practical Value of the Doctrine of the Premillennial Return of Our Lord" was the angle from which the Rev. M. A. Stone, pastor of the Corona Presbyterian Church, discussed Christ's second arrival and the millennium. He declared the return of Christ to be the only satisfactory interpretation to the whole scheme of Scripture. In part, he said:—

"This doctrine has been 'the pole-star of the church.' There have been two great events in the history of the world,—the creation and Calvary. And there is another great event yet future, Christ's coming.

"I believe in the personal and premillennial return of Jesus Christ to earth to set up a temporal kingdom on the throne of David. And the event that precedes that is the time (described in 1 Thess. 4:13-17, and elsewhere) when those asleep in Christ shall be raised, and all believers on Christ who are still alive shall be translated, and together shall be caught up to be with him."

Not a New Doctrine

The signs of the times, such as political unrest, wars, rumors of wars, great disasters by sea and by land, and the presence of false prophets, were some of the signs alluded to yesterday by the Rev. E. Shupe, pastor of the Reorganized Church of Jesus Christ of Latter-day Saints, as fulfillment of the old prophecies and foretelling the second approach of the Christ and the end of the world. He said, in part:—

"The second coming of Christ is not a new doctrine. To the close student of the Bible and of events happening in the social and the political world, there is but one conclusion to reach, and that is: There must be a halt sooner or later. The world can not go on very much longer as at present.

"Men's hearts are failing them for fear, looking after those things that are coming upon the earth.

"The conditions pictured by the apostle James are everywhere manifest. Riches are corrupted. Your gold and silver is cankered.

"There must be made manifest a higher power than that of man, in order that justice may reign supreme.

"The Scriptures plainly teach that Christ shall come and take up his abode on earth. The righteous are to be made kings and priests, and reign on the earth a thousand years.

"The land of Palestine was promised by the Lord to Abraham and his posterity for an everlasting inheritance. That promise is yet to be made good.

"Yes, Christ will come in bodily form, to gather his saints and reign with them on earth."

A Twofold Purpose

The signs of the times, the apparent approach of the great apostasy, and the increased unrest were declared to indicate the imminent end of the world and the coming of the Christ, by the Rev.

F. W. Evans, who spoke at the Montview Boulevard Presbyterian church last night on "The Return of Our Lord."

He quoted passages from the Bible to show that Christ would return to the earth.

"There are some who say that he has come back," he declared. "Have they seen him returning? The Word declares that every eye shall see him. These glorified clouds in which he and his saints will return, will be beyond description. Ah, we shall know he is back from glory when we see him and his saints and the encircling glory.

"His coming has no fixed time. The only light we have upon his return is in certain things which are to antedate it. The gospel must be proclaimed throughout the world so that the Lord's body, the church, may be completed. That which now restrains evil, the Holy Spirit, must be taken out of the world. The man of sin, the lawless one, must be revealed and give himself up to unrestrained activity. The falling away, the great apostasy, must take place. As to when these things may be said to be fulfilled no man knows, although the signs of the times in which we live make their fulfilment seem imminent.

"The purpose of our Lord's return is twofold,—to get his bride, the church, and to consummate his kingdom."

The Premillennial Reign

Christ must come to earth to fulfil the promises made in the Bible, which can not be doubted, declared the Rev. Ralph C. Byers, from the pulpit of the North Congregational church. It is his belief that the second coming of the Saviour is not far distant. His sermon follows, in part:—

"The word millennium, while not in Scripture, is rightly used to express this reign of Christ. Premillenniumists teach that Christ must necessarily come to earth before he can reign upon earth. Postmillenniumists teach that there will be a reign of peace of a thousand years before he comes. They ignore the prevalence of sin, and point to the attempts being put forth to evangelize and reform the world. The fact is that even in this day of great missionary effort the unbelieving population of the world is increasing more rapidly than converts to Christianity are being secured.

"Since part of the disciples' prophecy was literally fulfilled, there is no sane law of interpretation which can deny the literal fulfilment of what remains. Then Christ must yet save his people, and reign, on David's throne, over the nations of the earth. Isa. 9:7 says he will do so.

"Paul says in many places that he will come.

"But of that day and hour knoweth no man.' Matt. 24:36. 'What I say unto you I say unto all, Watch.' Mark 13:37."

Energizing and Regenerating

The Rev. A. J. Finch, pastor of Calvary Baptist Church, prophesied glorious salvation in Christ's coming. "The one thing needed to-day to energize and regenerate a decadent church is a living faith in a living, coming Lord," he said.

"To doubt the second coming of Jesus Christ is to call in question the validity of the inspiration of the Scriptures.

"All that has to do with the Christian life revolves around this great central truth.

"Unfortunately, it is a doctrine that in the past has been seized upon by fanatics, and thus brought into disrepute. But taken by itself, it becomes a mighty spiritual force. In considering this, look at it from three points:—

"1. As to its influence upon the life of the church. In primitive Christianity it was the one all-absorbing theme. In these pages of history you may read the stories of the most sublime heroism, of the purest faith, and of the greatest self-abasement. With the loss of their hope, vanished their power. 'Where there is no vision, the people perish.' The one thing needed to-day to energize and regenerate a decadent church is a living, coming Lord.

"2. As to its influence upon the life of the individual. Christianity is individualistic. Whatever social message it may have for the world, the individual is never lost sight of. As the individual, therefore, studies his relation to God and the divine kingdom, he recognizes the importance of personality. The culmination of this purpose of God is found in the second advent of our Lord.

"3. As to the place of the second advent in the plan of redemption. Jesus Christ is the architect of the ages. Not only all things were made by him, but all the dispensations were planned and predestined by him. 'Known unto God are all his works from the beginning of the world.'

The Second Advent As Sure As the First

Dean H. Martyn Hart told his congregation at St. John's cathedral yesterday morning that while Christ's coming was sure, he was convinced that it would not take place within the present generation.

"If we knew the exact date of his coming," he said, "we should lose the incentive to keep ourselves in a condition of humility, and be tempted to walk in the pride of our hearts."

In part, Dean Hart said:—

"Although the fact that the King will come again to reign in righteousness is so often declared in the only book of revelations we possess, still there are numbers of our profession—Christians—who hesitate to believe in so astonishing a happening as the arrival in the empty sky above us of such a display of tremendous life—as must be conceived—when the Son of man shall come in his glory and all his holy angels with him.

"The second advent is as sure as the first. It is impossible to conceive that all the wrong and suffering, the sin and destruction, the tears and woe, which mar the fairness of this beautiful creation, can be according to the will of a bountiful and beneficent Creator, who is powerless to prevent it. Impossible!

"The Word of Revelation asserts over and over again that 'a King shall reign in righteousness; that 'the day of the Lord will come,' when tears shall be wiped off all faces, and there shall be no more crying, for the former things shall pass away, the earth shall once more blossom as the garden of God the Lord, and we shall be the sons and daughters of the Lord Almighty."

The Cry of the World

The Rev. M. M. Nelson, pastor of the Highlands Christian Church, in his sermon yesterday illustrated the universal call of the world for redemption by the

story of the woman of Samaria whom Christ met at Jacob's well.

"The cry of this woman is the cry of the world," he said. "It is the call in the soul of every man. He may try to put it forever away from him. He may try to drown it in the satisfying of the lusts of the flesh and the sins of the world, but it is still there."

Multiplied Signs

The throwing off of the old order, the increase of crimes, wickedness, and unrest of all kinds, were pointed out as fulfillments of the old prophecies pointing to the second coming of Christ and the setting up of his kingdom upon the earth within the coming generation, by the Rev. Perry V. Jenness, at the Twenty-third Avenue Presbyterian church last night. The subject of his sermon was, "Increasing Indications of Our Lord's Return to Earth." He said, in part:—

"Why should it be thought unreasonable that Christ should come again? Grant that he is the Son of God, born of a virgin, and the miracle of his human birth is harder to understand than any second appearing will be.

"Our reasons for believing that the time is approaching are many and varied, but chiefly because the New Testament gives a clear picture of conditions which will exist in the age just before his appearing.

"Some of these are: Denial on the part of professed followers that he will ever come; the last days characterized by great disturbance of nations. All former world movements have been local, while the present transformation includes in its sweep practically every nation and every continent; unrest everywhere; changes so rapid that only a close student can keep pace with them.

"A most significant sign is the universal demand of the masses for power. Lawlessness is also a characteristic of the days before the Master shall come again. One needs only to look around with an eye half open to observe that the oldest laws of the race are being defied as never before. The Sabbath and marriage laws have come to us from Eden, yet men are throwing off their restraint everywhere. Nothing is sacred or venerated. Judges have forfeited our respect, and courts have become the tools of rich and powerful interests. Christ alone can establish righteousness.

"Commercial signs, political signs, social signs, and above all, spiritual signs, all conform to those conditions which we are told shall precede the Lord's return. We do not know how long he will tarry. We fix no date for his coming. We only say, 'Blessed is that servant, whom his Lord when he cometh shall find so doing.'"

The Meaning of His Coming

That a thorough reading of the Bible, with an open mind on the part of the reader, is almost certain to produce a conviction that Christ will soon return to the earth, was the opinion expressed by the Rev. F. W. Starring, of the Judson Memorial Baptist Church. He said, in part:—

"What will Christ's return mean to the world? It will mean, first of all, that when he descends from heaven with a shout, every true believer in the world will be instantly taken up to meet him in the clouds. Homes will be rent in twain, husbands robbed of godly wives

(of whom they have been unworthy), parents separated from their children, where the one or the other has not previously been converted to Christ.

"At the same time those who have died in the faith will be raised, and be caught up together with the living to be with Jesus.

"But his coming will mean more than this to the world. For after the righteous are taken out by the Saviour and before he descends to the earth itself for the establishment of his glorious kingdom, terrible disasters in quick succession will deplete the ranks of men, overturn great governments, strike terror to the hearts of rich and poor, peasants and kings, and pave the way for the final purging which must take place when Jesus takes up the scepter."

The Hope of the Church

The Rev. S. T. McKinney, pastor of the Ohio Avenue Congregational Church, yesterday declared the belief in the second advent of Christ to be the great purifying doctrine of the church. In part, he said:—

"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.' 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'

"One could go on for hours quoting passages from both Old and New Testaments that refer to a coming again of Christ. Turn to the Old Testament and we find that the larger part of the passages that refer to a coming of Christ have not yet been fulfilled. If Isaiah 53, which speaks of his suffering on the cross, was literally fulfilled, shall we not expect that Zechariah 14, which speaks of his coming to reign, shall be as literally fulfilled?

"When we turn to the New Testament, we find references to this second coming everywhere. A student has said that it is mentioned three hundred eighty times in the New Testament; that one verse in twenty-five has reference to his coming again; that whereas Paul speaks thirteen times of baptism, he speaks fifty times of the Lord's coming again. This coming is not the end of the world, and must not be confused with that, but is a personal, definite coming of the Lord.

"The question is, 'How?' And the answer is: 'For the Lord himself shall descend from heaven,' etc., and the dead in Christ shall rise first; then we that are alive, that are left, shall be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. He shall come, and those who have died believing in him, together with the living believers, shall be caught up to meet him in the air.

"When shall this be? The answer is (Mark 13:32): 'Of that day and hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father.' No one can set a day for his coming. The belief that Christ will come again is the great comforting doctrine of the church."

All the Denver clergymen, however, do not believe the coming of the Lord to be imminent. The *News*, in its issue of October 5, quotes some of the leading ministers of that city as characterizing the belief in the near advent as "rub-

bish," "ridiculous sensation," etc., and expressing the conviction that the preaching of this doctrine "discredits Christianity," and gives to religion a "bad standing."

The world is ripe for the third angel's message. The hearts of men and women are being stirred. Inquiry has been awakened in nearly every quarter. We should see in these openings opportunities for labor. It is to be deplored that many who believe the Lord's coming near should be so greatly confused as to the nature and time of the event. To us is afforded the blessed privilege of placing before them, and before all who will listen, the light which shines from the prophetic word. Let us be faithful to our commission. F. M. W.

Denominational Finance

Tithes and Offerings

A CORRECT system of finance for the work of God must of necessity be founded upon the teachings of his Word. Any financial system for the maintenance of the gospel work resting upon other foundation, must be imperfect, unsatisfactory, and unacceptable to God. On the other hand, the Lord's method as revealed in his Word must always prove sufficient for every demand made upon it by the needs of his work, and at all times will be adaptable to every variable condition that may arise by changing circumstances.

The foundation upon which this system is built, is the tithes and offerings of his people. Back of that lies the recognition of God's ownership. To the departure from these simple principles may be attributed all the financial embarrassments and difficulties that at any time have been experienced by his people, both collectively and individually. "Will a man rob God?" the prophet Malachi asks. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3: 8-12.

We are told in 2 Chron. 31: 5-12 that after Hezekiah in his work of reformation restored the system of tithes and

offerings, there was abundance for the work of the sanctuary, and great treasure in reserve upon which the priests could draw for increasing necessities. The same was also true in the days of Nehemiah, after his work of reformation. But when this, God's system, was departed from, then his work languished, and the temple service was deserted by the priests and despised by the people.

The original instruction to man for the rendering to God of tithes and offerings is not found in his Word. This, like other services rendered, such as the observance of the Sabbath, and the making of sacrifices, is first spoken of as a service already established, well recognized, and observed. The first offerings mentioned are those of Cain and Abel, rendered apparently in harmony with established usage, evidently in harmony with God's instruction, "in the process of time," or "at the end of days," as the margin of Gen. 4: 3 gives it.

The first mention of tithing is found in Gen. 14: 20, where Abraham paid tithe to Melchizedek, the priest of God. This was on the occasion of Abraham's battle with the kings. The account shows that Abraham in defeating the kings took from them a large amount of booty, a considerable portion of which, at least, had been taken by the kings from the cities of Sodom and Gomorrah. While Abraham in his generosity declined to enrich himself by the substance thus acquired, and returned it to the original owners, yet before exercising his privilege of doing what he pleased with that which had become his own by virtue of conquest, it first was necessary that he should recognize the Lord's claim before he could exercise generosity to the inhabitants of Sodom and Gomorrah. So the record tells us that to Melchizedek he gave tithes of all.

This is not spoken of in the account as something strange, nor as the establishing of some new practise, but rather as the recognition of a service already established. So also in the account of Jacob's attitude to the paying of tithe. We find him in Gen. 28: 20-22 covenanting with the Lord as follows: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob was not asking for great substance, but only for sufficient to eat and wear. Whatever should be the outcome of his sojourn in a strange country, whether he acquire great substance or only sufficient for life, he recognized that

it would be the gift of God, and of it he covenanted to return the tenth, or tithe, to the Lord.

These cases are the only instances in patriarchal times where the tithe is mentioned, but they very clearly establish the fact that from the beginning this was a service required of man by his Creator, and served, among other things, to teach him God's ownership in all things. They also show that the tithe pertains to all that we possess, whether it is much or little; whether it is the spoil of an army, or the mere necessities of life.

Later on, when after their long bondage in Egypt God gathered out the descendants of Jacob, and delivered them from the hand of their oppressors, and established them in the land promised to their father Abraham, and gave them, through Moses, detailed instruction concerning the service of the sanctuary, in this service he required of them that they should return to him a tithe of all the increase of their flocks and fields. It is very evident from the foregoing that this system of tithes and offerings is not a requirement that at that time was new and peculiarly Israelitish, but rather that that plan which God had from the beginning devised for the good of all men, and for the support of his work in the earth, of necessity was incorporated into the sanctuary service of his people when they, the children of Abraham and Jacob, were delivered from their oppressors and became a nation themselves. The differing conditions between the times of the children and those of their forefathers Abraham and Jacob, made no difference in God's plan. His requirements were in both periods identical.

W. T. KNOX.

THE methods by which the Roman Church seeks to advance her interests and carry forward her work are myriad. She passes by no opportunity by which she can bring herself into the limelight of public vision, and focus upon herself the gaze of the multitude. The *Christian Standard* of Oct. 26, 1912, tells how Rome is using moving-picture shows for this purpose. One film represents a poor widow about to be evicted from her mortgaged home. Appeal is made to the village priest, who, at the last moment, hurriedly enters and pays off the mortgage. Other pictures equally as effective in enlisting admiration for the benefactions of the Roman Church are exhibited. Verily she becomes "all things to all men" in the promotion of her cause in the earth.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"



The Deathless Names

ARTHUR W. SPAULDING

Not with the flaunt of banner,
Not with the roll of drum,
Not with the blare of martial air,
The cross's heroes come;

Not with the trumpet's music,
But with clank of captive's chain,
And the martyr's pyre for the welcoming fire
That greets the conqueror's train.

Graved on their marble tablets,
Earth's lists of heroes stand,
Whose pride and hate, in church and state,
Have harried and crushed the land.

Cold is the hand of warrior,
Cruel the heart of priest,
And the weight of woe their victims know
Has age by age increased.

But healing the wounds of battle,
Transmuting the dungeon's sigh,
The foes of strife bring God's own life
Unto the souls that die.

Soft as the dews of evening,
Light as the zephyr's breath,
They bring a peace that shall never cease
Into the fields of death.

These are the cross's heroes,
These the legion of God,
Whose high emprise the flaming skies
Shall blazon to realms untrod.

Not with the world's brief plaudits,
Not with the tongue of time,
But the names of the meek shall the angels speak
In eternity's tones sublime.
Hendersonville, N. C.

Shanghai, China ✓

MRS. B. MILLER

I CAN testify that it is indeed a blessed thing to be a colaborer with God. I have had some precious experiences in working for the women of China.

One woman who had always been a most devoted idol-worshiper came to my Bible studies and was converted. She threw away her idols and cast aside their worship, and has accepted every ray of light, I believe, so far as she has seen it. She is now one of my Bible women.

There are about sixteen to whom I have been presenting the truth for some time. A number of them are almost ready for baptism.

Not long ago I had an interesting experience with one woman who had been a subject of my earnest labor and prayer

for two months. I had had great hopes of her, as she seemed to be hungering for the word. As I was studying with her one day, in came her servant with an armful of incense for the gods. I continued my study. When I got through, I talked earnestly with her, and pleaded the Father's love for her. The Spirit of the Lord came in, and she said she would ask her husband to give me the idol. During the first three weeks I studied with her, she would bring out her ancestors' name book of one hundred generations of idol-worshipers. It seems to be this ancestor-worship to which the people hold the longest.

I am so happy in this work of soul-saving. I pray for deliverance from all sin, that I may be a useful instrument in God's hands.

Among the Indians in Peru ✓

FROM a private letter we glean a few words of general interest concerning the work Brother and Sister F. A. Stahl are doing among the Indians in Peru:—

"The work is ever onward here. We have more work than we can do, and for this I am glad. The building work is going forward, and I am anxious to move into the mission home, as this hut is altogether too cold for health. The latest thing I contracted was congestion of the ears, because of the wind's blowing into the room at night. Almost every night we have high winds from eight o'clock until two in the morning.

"The people have every confidence in our work now, and it does one good to see them come in with trust and faith. I have divided the Sabbath-school into four classes. Brother Camacho has about fifty in his class, Brother Huanka the same number, while Brother Champe and I, with Brother Miranda, divide a hundred. I can not divide into any more classes at present because no more can read Spanish. You see we have the two languages to deal with all the time. Only about two per cent can understand Spanish, and only one per cent can read; so we get along the best we can. The teacher must be able to read the Spanish lesson."

Australia ✓

MORRIS LUKENS

THE largest, and in many respects the most important, conference and camp-meeting ever held in Australia, was convened at Sydney, New South Wales, Oct. 15-27, 1912. Sydney is one of the largest cities in Australia, having a population of nearly seven hundred thousand. It

is about the size of Boston or Baltimore. It is the capital of the state of New South Wales. Few capitals in the world can rival Sydney in natural advantages and beauty of site.

The weather throughout the camp-meeting was ideal. There were about one hundred thirty tents pitched, and these were occupied by nearly five hundred of our people. This number was doubled on both the Sabbath days by members of the churches in the surrounding suburbs coming to the camp-meeting.

With the exception of the early morning meeting, and the evening preaching service, the first three days of the meeting were devoted to the business of the conference. Following this, the time was fully occupied in devotional and evangelistic meetings, and in timely instruction for our people. From first to last the meetings were well attended, and a deep interest manifested. A spirit of unity and brotherly love pervaded the encampment, and the presence of the Holy Spirit was clearly indicated by the ready responses to calls for consecration, and also by the liberality manifested as opportunity afforded.

Elder A. H. Piper was reelected president of the conference, and Elder R. E. Burke vice-president. God's prospering hand had been seen, and each department of the conference showed a substantial gain. Plans were made for aggressive work in all departments.

A healthy spiritual life in the conference was indicated by the interest taken in the studies on the cleansing of the sanctuary, conducted by Elder J. E. Fulton, at 11 A. M. each day; in Elder J. Pallant's talks on justification by faith, daily at 3 P. M.; in the health lectures by Dr. Eulalia Richards, at 4:30 P. M.; and in the special instruction given by Elder George Teasdale and others.

The young people's meetings were under the supervision of Elder L. A. Hoopes, and Miss E. M. James, the young people's secretary of the conference. It was especially encouraging to see how the Lord worked for the young people. A number gave their hearts to the Lord for the first time. Several also who had been in a backslidden condition renewed their consecration to the Lord.

The missionary campaign meetings were very profitable, not only because of the instruction given, but because hundreds of dollars' worth of our good books, pamphlets, tracts, and periodicals were purchased by our people with which to do missionary work.

The union conference members present were Elders Fulton, Teasdale, Hoopes, and Pallant, Brethren Johanson and Hodgkison, Dr. Eulalia Richards, and the writer.

About fifteen hundred dollars was given in pledges and offerings for home and foreign mission work.

The Lord came very near to his people on the two Sabbath days of the meeting, and the heavenly presence of the Holy Spirit was felt. Hundreds came forward for prayers, over one hundred of these

for the first time. Many fathers and mothers were blessed of God as they led their children to the penitent-seat. Children were seen pleading with parents, and it was very encouraging to observe some young people come forward, then return to plead with and bring some one else with them. Ninety gave in their names for baptism, eighty-two of whom were buried with their Lord in this sacred rite the last day of the meeting. This is the largest number ever baptized at one time in Australia.

From first to last the meeting was a feast of good things, of which those in attendance freely partook; and all returned to their homes refreshed and strengthened, with a stronger determination to let their light shine in clear steady rays during the year to come,

“stately mansions of old England.” Wings have been added and alterations made so that now it is a modern, up-to-date, fully equipped sanitarium, comfortably accommodating about thirty patients.

The first floor contains the dining-room, kitchen, medical office, and electrical treatment-rooms, gymnasium, drawing-room, and the spacious bath-room. The second floor is devoted to patients’ rooms, and also contains the surgical ward and operating-rooms, business office, and the solarium. The upper floors are also devoted to patients’ rooms.

The building is fully heated with a hot-water system, and each room contains also an open grate. The English people are very fond of the open fireplace. It adds to the comfort and cheer-

fine class of twelve young persons in training.

The institution was formally opened and dedicated by appropriate ceremonies on July 3, 1912. Over one thousand invitations and prospectuses had been sent out to different parts of the kingdom. A goodly number of guests and invited friends assembled on the day appointed. Elder W. J. Fitzgerald, president of the British Union Conference, acted as chairman. Elder S. G. Haughey, of the South England Conference, offered the dedicatory prayer. Dr. A. B. Olsen, of the Caterham Sanitarium, gave a very interesting and appropriate address on the “Origin of the Sanitarium System.” The college students rendered some excellent music. Refreshments were served upon the beautiful lawn, after which the

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OUR INSTITUTIONS AT STANBOROUGH PARK, WATFORD, ENGLAND

that others who know not this truth which we have learned to know and love may be attracted to it.

Stanborough Park Sanitarium

C. H. HAYTON, M. D.

THE latest addition to the sanitarium system is situated in the beautiful woodland district of Hertfordshire, England. It is located just outside the town limits of Watford, on the L. N. W. Railway, about seventeen miles from London.

The Stanborough Park estate, upon which the sanitarium stands, comprises about seventy-five acres of choice country land, divided into meadows and woodlands, having a frontage of nearly one-half mile upon the picturesque St. Albans Road.

Upon the estate, besides the sanitarium, the International Health Association has its plant, where many kinds of health foods are manufactured. The British Publishing House also has its buildings and machinery, where all the literature for the English field is printed. On a prominent part of the estate stands the college, where the young people are educated for the work. The proximity of all these institutions to one another makes Stanborough Park exceptionally advantageous as an educational center.

The sanitarium is four stories high, and was at one time, with the beautiful grounds surrounding it, one of the

fulness of the room, besides being an excellent ventilator. The rooms are plainly yet tastefully furnished. Every article of furniture and bedding is new, and with the polished oak floors and rugs the rooms look very neat and hygienic.

The sanitarium is much indebted for such a commodious, well-equipped, and beautiful building to the long and valuable experience of W. C. Sisley, chairman of the board; to the sister institution at Caterham, England, for the financial assistance rendered in securing the equipment; and to the liberality of the brethren throughout the field.

Beautiful gardens and lawns surround the institution, upon which are growing some fine old specimens of pine-trees. The patients find great comfort and rest on pleasant days in the many shaded, natural nooks to be found in and about the grounds. The sanitarium employs a gardener, who raises many of the vegetables and fruits used upon the tables. A fine herd of cattle supplies plenty of good fresh milk and cream, while numberless fowls keep the institution supplied with eggs.

The staff consists of the medical superintendent; Mrs. R. Meyers (formerly Miss R. Hibbel, of Australia), as head nurse and matron; Mr. W. Meyers, as steward; Mr. and Mrs. Sallee, of Gland, Switzerland, as bath-room nurses; and Miss Barras, a graduate nurse from the Caterham Sanitarium, together with a

building was thrown open to the public.

Patients began to arrive soon after the opening. First one table in the dining-room was filled, then another, and another, until four tables, seating twenty-four, were all occupied. We all felt this a remarkable token of God’s approbation of the work.

The brethren and sisters in England have prayed long and earnestly that God would bless this new addition to the promulgation of the third angel’s message in this field, and to see a goodly number of patients so quickly occupying the building was indeed gratifying to their hearts.

At the present time the institution enjoys a fair patronage, and nurses and helpers are united in seeking God’s blessing and favor that success may attend this branch of God’s cause in the British field.

“MANY persons take no care of their money till they have come nearly to the end of it, and others do just the same with their time. Their best days they throw away, let them run like sand through their fingers, as long as they think they have an almost countless number of them to spend; but when they find their days flowing rapidly away, so that at last they have a very few left, then they will at once make a very wise use of them; but unluckily, they have by that time no notion of how to do it.”



Teaching Truthfulness

MRS. B. P. FOOTE

MANY parents do not realize the great responsibility that rests upon them in teaching truthfulness. Very small children have a strong sense of justice, and it does not take them long to learn who can be trusted to tell the truth, and who can not.

The mother of a very bright little girl about two and one-half years of age was visiting at the home of her sister. In passing through the kitchen, the mother took a taste of some dessert that was being prepared for dinner, and, on noticing her little girl coming in, she quickly took a piece of cracker, planning to deceive the little one. The child asked, "Mama, what are you eating?" The mother replied, "I am eating a piece of cracker." The little girl, looking rather disgustingly at her, walked into the next room and said to her aunt, "My mama's a liar. She told me she was just eating a piece of cracker, and she was eating some cake." This is only one of many similar deceptions. That same mother punished that dear little girl one day for telling a lie, while she herself was constantly setting the example.

Some parents say, "O, just tell them anything to keep them quiet! They don't know the difference." But the little ones generally know more than they are given credit for, and a few such mistakes on the part of the parents may do irreparable harm to the plastic minds.

It is very important that no promises nor threats be made which can not be, or are not likely to be, carried out. Children (some of them, at least) are very venturesome, and continue a disobedient course just for the purpose of finding out whether or not the parents will do what they said they would.

A woman and her little four-year-old grandson were sitting near a lumberyard, waiting for a car. As the little boy was very bright and ambitious, he was not so quiet as his grandmother thought he should be, and she finally said, "Now, see here, if you don't behave, a big black man will come out of that lumber-yard and take you away with him." The little boy was evidently used to such tales, for he paid little attention to it until a few minutes later, when he saw a man coming out of the lumberyard. Then he said, unconcernedly, "Is that the man you meant, grandmother? Here he comes now." He watched the man until he was out of sight, and then went on playing as usual.

Our little girl, though she is not quite three years old, usually knows whether

or not persons who are speaking with her are telling the truth. For instance, we have noticed that when people tell her, in fun, things which are not true, she does not answer them. Later, when we ask her why she did not answer them, she tells us that it was because what they said was not true.

Some mothers say, when a child asks for some delicacy which they do not want it to have at that time, "It's all gone," when they positively know there is more. One mother, on being asked why she told the child that, replied: "O, I don't want her to have any now, and if I tell her it's all gone, she won't tease for it." Others say it isn't telling an untruth when you do it to keep peace. I am prone to believe there is too much of this kind of peacemaking in the world. What is not the truth is an untruth, no matter when, where, or why it is told; and the Bible speaks very plainly about those who tell untruths. It seems to me that more harm is done by telling lies to innocent, confiding children than by telling them to older persons, who are better able to reason for themselves.

Let us, as parents, sense our responsibilities, and realize more fully what truthfulness means to the tender little souls entrusted to our care and guidance.

Mount Vernon, Ohio.

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."

PRAYER has been called "the passage-way from spiritual thirst to spiritual refreshing." Our Father has promised to send "showers of blessing" upon his waiting people, and he is anxious to fulfil this promise to each individual who will claim it in perfect faith. There may be obstacles in your life which seem to mean absolute failure in the accomplishment of God's highest purpose for you. You have determined to overcome these obstacles. You are anxious that they shall be taken out of your life. You have worried and toiled and have so far failed in your purpose. Perhaps despair is beginning to settle upon you, and hope is fading from your life because all *your* doing has been of no avail.

Dear friend, why not try the *asking* and *believing*, which brings all the resources of heaven to your assistance? Begin to live the prayer life. Pray and believe, and God will soften hearts which all your doing could never touch; "pray, and he will heal that cruel estrangement which is slowly crushing you; pray, and

he will meet your needs, both temporal and spiritual; pray, and he will weave all the tangled threads of your life, which seem beyond hope of disentanglement, into the single golden strand of his great purpose for you; pray, and he will work changes unthought of, and bring providences undreamed of; pray, and he will overturn and overturn, until darkness changes to light, bondage to liberty, bridgeless chasms to safe highways, granite walls to webs of gossamer, because a miracle-working God has fulfilled his promise. If ye ask, I will do."

Requests for Prayer

1. A brother writes in behalf of his wife, who is suffering with her eyes. He asks us to pray that if it is God's will she may not lose her sight.

2. Writing from Tennessee, a sister requests prayer for the conversion of her children; and for herself, that she may be restored to health and enabled to overcome a hasty temper.

3. A sister in Montana desires that prayer be offered for the conversion of her husband and two sons.

4. "I ask God's people to pray that my husband may accept this truth, and that my youngest son, who is only a nominal Seventh-day Adventist, may be truly converted. I have been in poor health for a number of years, and desire healing if it is God's will to restore me," writes an anxious sister.

5. From California a sister sends the request that we pray for the conversion of her adopted daughter, who was once an earnest Christian, but has given up all for the world.

6. We have another request from California. A burdened wife and mother writes: "Please pray for the healing of my husband, and for the conversion of my two sons."

7. An aged brother and sister in Washington, who accepted this message late in life, after their children were grown, ask our united prayers that their five sons and five daughters may be led to obey the truth of God.

8. Pray the merciful Heavenly Father to come especially near the members of an afflicted family in Ontario. Two sons and a daughter are unconverted. Another daughter, who is attending one of our academies, can not continue her work much longer unless her parents are able to dispose of their home in South Dakota. They are very anxious that this property be sold so that she may be trained for a place in this closing work. The wife's father, step-mother, and sister are mentally unbalanced.

9. An anxious mother requests that prayer be offered for the restoration of her daughter, who has been obliged to leave school because of poor health. She also asks that we pray for her husband, who is interested in the truth, but lacks the courage to take his stand with this people.

10. An earnest plea comes from a father in Maryland whose thirteen-year-old son was influenced to leave home some weeks ago. He has returned, but

seems to be under the power of the adversary. Let us pray that he may be delivered. This brother also asks prayer for the healing of the deacon in their little church.

11. A sister writing from Oklahoma requests that we pray for the conversion of her brother and sister.

12. A brother residing in Nova Scotia, who is suffering from neurasthenia, asks that prayer be offered for his healing.

13. A request comes from Iowa in behalf of a blind sister who has recently suffered a stroke of paralysis, and is unable to help herself. Her husband is also blind, and the friend who writes asks us to pray that this sister may recover from the paralytic shock.

14. A Michigan sister asks: "Please join with me in praying for the conversion of my husband, mother, three sisters, two brothers and their families, and a friend."

15. From the same State (Michigan) a brother writes desiring prayer in behalf of his mother, who is an invalid, and for the healing of an aged lady friend whom the doctors have given up to die.

16. A Texas sister asks us to pray for her backslidden husband, that he may again take a firm stand for the truth, and use his means in helping to spread the message of a soon-coming Saviour.

17. A Montana friend requests our prayers that she may overcome certain faults that hinder her from being a good home-maker.

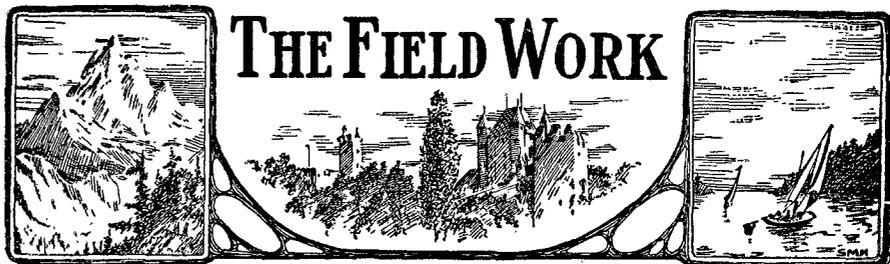
◆ ◆ ◆
Mother and Son

ALWAYS I was conscious that I must keep my boys close to me. I knew the time would come when my authority could not be enforced. Then only love could bend them to my wishes and judgment. So I sought for nearness and mutual understanding. From the first, they knew I would tell them the truth and never refuse to answer a direct inquiry. When they brought me the physiological questions which are bound to enter the life of the growing child, I answered them simply and clearly. I made nothing common or unclean. Life was pure and sacred; and if there was anything they did not comprehend, they turned to me for the clear truth, secure that they would get it.

It was not only seriousness we shared. Fun of all sorts, outings, jollifications for birthdays and holidays, vacations in the open, all these we had together, and I learned much of games and sports which had been a sealed book to me even in my youth. But a familiar story it had to become to me if my boys and I were to be truly "intimate friends."—*Jane Cathoun, in Harper's Bazar.*

◆ ◆ ◆
LET no man despair of himself. We may be sepulchers full of dead powers; but Christ is the resurrection and the life, to make us rejoicing full of living, seeing, soaring, rejoicing thoughts and passions.—*Dr. W. L. Watkinson.*

◆ ◆ ◆
PRAYER is the key that unlocks heaven.



Bounden

PEARL WAGGONER

O YE waters, wild and proud,
With your thunderings deep and loud
As ye rise and toss and break upon
the beach,
Though ye seek, ye seek in vain,
To the sand-hills to attain,
For your present bounds ye ne'er can
overreach.

In the hollow of God's hand,
Servants to his just command,
Lo, thy angry, boist'rous waves shall
ever be;
They may beat against the shore,
Yet are bounden evermore
By his powerful and unchangeable
decree.

So life's billows as they break
At our feet, and threatenings make,
As though fain our hope and faith to
overthrow,
Still are holden by that hand,
Subject to the same command
Which says, "Hitherto, nor farther
shall ye go."
Hinsdale, Ill.

◆ ◆ ◆
Press Bureau Work

THAT our brethren are appreciating more and more the importance of publishing our message and the progress of the denomination in a more systematic manner through the newspapers, is evident from the fact that three of the union conferences have established press bureaus. Although the Press Bureau of the General Conference did not begin operations until one year ago, five of the union conferences and one State conference now have press bureaus, which will add considerable strength as well as dignity to the campaign now being carried on through the powerful agency of the secular press.

The three latest union conferences to add press bureaus to their work are the Southern, Atlantic, and Canadian. These bureaus will furnish news about events that occur in their respective territories, and will also cooperate with the General Conference department in the distribution of articles of a general nature. The other union conferences should also have their own press representatives who will furnish accounts about our work to the newspapers in their territory, and thus keep the Seventh-day Adventists before the eyes of the world, and arouse inquiry as to what they teach and the work they are doing.

Surely the time has come when the last message of salvation is to be speedily heralded to the ends of the earth; and the Lord just as surely wants his people, especially the ministers, to use the columns of the newspaper, the only agent that can carry the precious words of truth into every home.

Listen to a letter from one of the brethren in South Dakota, who also sent clippings from his home paper containing articles on "Capital and Labor" and "The Eastern Question:"—

"The editor told me the last time I was in his office that the story (on the Eastern question) was the principal topic in one of the hotels, and among other prominent people in the city. I pray that our people generally may see and use this mighty 'pulpit,' as Martin Luther called it, to carry the third angel's message."

A brother in Michigan writes:—
"The article has appeared in the *Gazette*. The editor seemed much pleased with it, and expressed the wish to have others. I intend to hand in what I have on the Sabbath."

A letter from Iowa gives us encouragement. It reads as follows:—

"Your article on the Eastern question came just the day before I spoke on the subject, and brought good results. The editor seemed glad for the article."

The editors in one of the large cities of Kentucky appreciate the value of Seventh-day Adventist news, as indicated in the following letter:—

"I take pleasure in sending you a paper with your full article in it. These papers are very kind to us, and have printed everything I have furnished them, and always give us a good position."

Many other interesting letters telling of the willingness of editors to publish accounts from our brethren have been received. The press work is moving forward at a rapid rate, and our brethren ought to take fresh courage each day when they see the extensive publicity we are obtaining through the newspaper columns.

WALTER L. BURGAN.

◆ ◆ ◆
Virginia

LYNCHBURG.—The past month has been a very busy one. On the eighteenth of October a woman came for me, telling me that a neighbor had been very sick since Thursday, and that three doctors had given her up, saying she could not live an hour. She desired me to go and see if I could do anything for her. I went, and found her in a dying condition, and all the doctors said to me, "It is no use for you to try to do anything;" but I immediately gave her treatments that I thought would relieve the vomiting, which had not stopped for three days and nights. Within an hour it stopped. I gave her some simple remedies to relieve other conditions, although the doctors said it would be impossible to relieve them. I stayed with her until late that night, and spent most of the next day with her, and by night she was able to take a little milk. I was there the next day until late in the afternoon, when she seemed out of danger. I then went to give a reading, and to hold a

cottage meeting at night. While I was gone neighbors did things for her that should not have been done, and she was apparently much worse again. I went to her, staying until midnight, when she seemed comfortable, then I went home. Her husband came for me again at three o'clock in the morning, and I went, and was able again to relieve her. She continued to improve, and is now well. The doctors have come to me to find out what I did. They can not understand why the woman did not die. The Lord surely added his blessing.

There is a great deal of sickness here. By going and calling on the sick, doing a little for them, and helping them to know what to do, then having prayer with them, many doors are opening before me. I have all and more than I can do. I shall strive to be faithful, and leave the results with God.

Different ones are coming to me and telling me that the bitter feelings against our people are being broken down.

ANNA C. RICE.

From Cuba to Southern California

AUGUST 13 my wife and I sailed from Havana to return to the States in order to recuperate our health, which was much run down from a residence of nearly seven years in the tropics and about twenty years in Spanish mission fields. It was with regret that we left our Cuban believers, to whom we were bound by the ties of this message.

We have now spent three months in visiting our friends, some of whom we had not seen for many years; and we are glad to say that we both feel much rested, and are looking forward with hope and good cheer to our work among the Mexicans in our new field, Southern California.

It has been truthfully said that the best assurance of the success of the third angel's message in a new field is its reception in the hearts of the people. Of this our Cuban believers have given evidence. In January, 1911, a colporteurs' society was organized in the Havana church, which held regular weekly meetings. During the year from four hundred to seven hundred copies of our Spanish papers were sold in the city, and by this means the workers found interested families, some of whom invited us to hold cottage meetings in their homes. Through this method of work, with the Lord's blessing, the church was built up, and we were glad to leave a company of about forty members, who by their tithes and offerings have nearly supported the Cuban laborers who assisted us.

Outside of Havana and its vicinity the message has witnesses in Cabanas, Pinar del Rio Province, where Brother and Sister S. H. Carnahan are laboring efficiently in the school work; also at Minas, Camaguey Province, where there is a company of about a dozen Cubans obedient to the truth. The light here had been kindled by Brethren Holmes and Franz, who are working under the auspices of the Madison (Tenn.) school. A good beginning in self-supporting school work has also been made by Brother and Sister J. C. Anderson, of Las Tunas, Oriente Province.

With a church organized for work in Havana, a school work established in three provinces, and a corps of American

colporteurs whose orders amounted to over \$1,600 in June, we believe that the work of God in this needy field will be ever onward.

We are now on our journey to Southern California, and would ask the prayers of all of like precious faith in behalf of our work for the Mexican people of that field.

E. W. SNYDER.

The Nashville (Tenn.) Young People's Convention

THIS convention was held at Nashville November 28 to December 1. While the attendance was not large, it was a profitable meeting for those present. Besides workers and young people living in Nashville, there were several in attendance from different parts of the Southern Union Conference, including the young people's secretaries from three of the five conferences of the union.

The instruction was given mostly by Elder Meade MacGuire, field secretary, and Miss Matilda Erickson, corresponding secretary, of the General Conference Young People's Missionary Volunteer Department, who were present the entire time. Papers treating on live topics relating to this branch of the work were read and discussed by those present. The importance of regular daily Bible study and prayer and the value of personal effort in soul-winning were two points given much attention.

The growth and development of the various lines of work of the department were presented by Miss Erickson. The large increase in the circulation of the Morning Watch Calendar is pleasing to those who have found this little booklet a help in their morning devotions. The evening services, conducted by Elder MacGuire, were well attended, and were appreciated by all.

On Sabbath an all-day session was held at the Fatherland Street church, quite a number from the Madison school, the sanitarium, and other places near Nashville attending. Elder W. T. Knox, of Washington, D. C., spoke in the forenoon, and in the afternoon after a stirring address by Elder MacGuire, several spoke on the important place the young people's work holds in connection with this message.

At the last service on Sunday morning, many testified to the help and inspiration received from this convention, and nearly every one present pledged himself to more earnest effort in connection with this department of the work.

A. N. ATTEBERRY.

General Meetings

As recommended by the General Conference Council, I have spent the last three months laboring in the Columbia Union Conference. In company with Elder B. F. Kneeland and others; I attended meetings in the West Pennsylvania Conference, at Erie, Corry, North Warren, Altoona, Huntington, Johnstown, and Pittsburgh. In company with Elders H. M. J. Richards and R. E. Harter, I attended general meetings in the Eastern Pennsylvania Conference, at Philadelphia, Reading, Fleetwood, Allentown, Fairhill, Wilkes-Barre, Scranton, Lake Ariel, Hawley, and Sayre. These meetings were seasons of spiritual refreshing to our people, and I trust a blessing to the public in a number of

places. It was a pleasure to meet old friends and to form many new acquaintances. Various lines of missionary endeavor, both at home and abroad, were brought to the attention of the believers. The evening services were devoted largely to the presentation of current events as marked signs of the end. Many renewed their consecration to the cause of Christ, and some began the Christian life for the first time. Over one thousand dollars in cash and pledges was donated for the Mount Vernon College.

I had expected to visit Williamsport and other places in Eastern Pennsylvania, but I was called to be with the students of Mount Vernon College the latter part of the week of prayer; hence failed to go to some churches I had expected to visit. Reaching Mount Vernon on Tuesday, I found that Elder W. A. Spicer was about to leave. There was an excellent spirit in all the meetings. This continued and deepened till the close of the week. Many renewed their consecration to God and his work, and a number made a start in the service of God for the first time. Elder Harter was with us on the last Sabbath, and assisted in the service. He also spoke on the Eastern question the evening after the Sabbath in the college, and in the city on the following Wednesday evening. The Annual Offering on the Sabbath was over two hundred fifty dollars.

Monday evening, December 16, the college gave a musical entertainment. A chorus of forty voices rendered the cantata of "Saul," led by Miss Grace Taylor. The recital was in perfect keeping with the spiritual influences that had made deep impressions upon many hearts during the week of prayer, and also showed that excellent work is being done in the musical department of the college. I was much pleased with what I saw of the college work, and glad to see a large number of earnest young people preparing to enter some branch of the Master's work.

R. A. UNDERWOOD.

Jamaica

AFTER the sixth session of the West Caribbean Conference I was asked to take up work in Jamaica. After arriving here in March, I was sent out by the conference committee to labor in the parish of Clarendon. Of recent years this parish, as well as many others in this vicinity, has suffered terribly from drought. The vegetation is withered. Rivers and ponds are dried up. Men, as well as herds of cattle, are perplexed, because in many places there is neither water nor pasture. The situation is grave. I am forcibly reminded of the terrible prophetic pictures which Inspiration presents to us of the time that is just before us, when the animal and vegetable kingdoms will suffer from the scorching rays of the sun. Isa. 42: 15; Rev. 16: 8, 9; Joel 1: 17-20.

It is going from mouth to mouth throughout this parish that Seventh-day Adventists are the cause of the drought, because they will not keep Sunday, but labor on that day. One evening, while on my way to prayer-meeting, I met three persons quarreling about the dry weather. They told me that our people were the cause of the drought, because they were working on Sunday.

I have had the pleasure of lecturing at different places to large audiences on

the judgment, the second advent of Christ, the signs of the times, and also explaining to them from the Word of God the cause of the drought. These lectures have greatly impressed the minds of the hearers, who go away feeling better and thinking differently. Recently there have been falling in upper and middle Clarendon very heavy showers, and vegetation has resumed its normal functions, and there is general rejoicing.

From a human viewpoint, this is supposed to be a very hard field, but from the Lord's, it is not. For he declares: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" Jer. 32:27. If we trust him to work in us and for us, no place can be hard for us.

My work here is of a twofold nature, — laboring among the churches, and working on the unfinished church buildings to bring them to completion. There were five such buildings, but since coming here we have been able to finish one, which was dedicated on August 4. Elder D. E. Wellman, president of our conference, who was present, gave a most stirring and heartfelt discourse to a crowded house, who listened with rapt attention. The night after, he gave a very profitable and instructive stereopticon lecture on our denominational work throughout the world, which enabled the audience to see the work in which we are actively engaged. This building cost seventy-three pounds, being dedicated free from debt. Plans have been laid for the speedy finishing of the four other buildings.

The spiritual side of the work is advancing. The outlook is very encouraging. I am of good courage in the Lord, and enjoy my work here. To the Lord be the honor, praise, and glory.

H. LOUIE MIGNOTT.

British West Indies

GRENADA.—Although rain and mud have been an embarrassment to our people, yet we have had good attendance at nearly all our meetings. To say we have been greatly refreshed by the season is to tell but half the story. Our membership in this island is about one third Indian, and to hear the prayers in the Indian tongue, mingled with those of the Creoles, was soul inspiring.

What a wonderful message this is, in that it makes us one, whether African, Chinese, Indian, or French. Each week of prayer comes freighted with blessings for the people of God, and seems sweeter than the preceding ones. The many earnest prayers that have ascended to the Father are sure to move the arm of God in the cutting short of his work in righteousness. May the offerings swell the train of workers bringing in the harvest, and thus hasten the resting time.

LINTON RASHFORD.

The Work in Chicago

THE work in the large cities is constantly becoming more difficult, and yet it must be carried forward in spite of the existing difficulties.

When the twelve were sent to spy out the land of Canaan and bring back a report to the people, ten of them looked upon the task of taking the cities as

hopeless. They saw only the high walls, and the giants within them. Two of them said, We are well able to go up and take the land. They, too, saw the giants and the high walls, but they knew that God had spoken, and had commanded them to go. In his strength they felt able to undertake what appeared to be an impossible task.

Those who engage in the work in the large cities of to-day meet with similar problems. For every reason presented that something should be done, ten apparently good reasons can be given why it is useless to make the attempt.

During the past two or three weeks Elder K. C. Russell and myself have been conducting a class each day, except Fridays and Sundays, between one and half past two o'clock for the benefit of the company of workers who are assisting us in the effort on the West Side. On January 5 we expect to begin a series of meetings in the large Baptist church on the corner of Munroe Street and Ashland Boulevard. The church will accommodate about sixteen hundred persons. It is situated in a part of the city that is easy of access. Our aim is to carry forward a strong effort in which the medical and evangelical work will blend. Our workers are lay members of the various churches in Chicago who have volunteered their assistance. We are planning to have a meeting each night in the week, and in addition two afternoon meetings each week. We are expecting much from this effort.

Recently on the South Side, we transferred our medical missionary training class from the Branch Sanitarium to the South Side church. Our reasons for doing this are as follows: First, we thought this would enable others to attend the classes who would find it difficult to come to the Branch Sanitarium; second, we thought the church was a more suitable place to conduct this training class; and third, the expense could be minimized by making this change. Dr. David Paulson and his company of workers are doing most of the educational work. For about two months I met with the class daily. Recently Elder W. E. Straw was appointed to take the Bible instruction. This left me free to engage more fully in the effort on the West Side. Each Friday night we have a special meeting with members of the South Side church. Practical instruction in all phases of missionary endeavors is given at these meetings.

Each Sunday evening between 6:30 and 7:30 I conduct a meeting at the Brookline Mission. These meetings are well attended by a splendid class of people, who seem to appreciate light. This meeting is followed by preaching and evangelistic services. Dr. A. A. John is at present giving a series of talks on the book of Revelation. Recently seven expressed their intention to cast in their lot with us as a people.

The small medical missionary centers which are being established, report good results. Dr. Paulson opened up a center on Lake Street, a very needy portion of the city. The nurses who are there have been greatly blessed in their work as they have gone from house to house seeking out the needy ones. Another center has just been opened. We hope in time to have the city dotted with small medical missionary centers of this kind. These centers are self-supporting. I can

see how it is possible to have one hundred workers in these large cities where now there is but one, without materially increasing the expense to the conferences. By placing together a periodical canvasser and a nurse, they can work together in a way to meet their expenses, and in time even make these centers remunerative.

Lectures have also been given in the public schools, during the last two months. In these lectures we have aimed to call especial attention to the evils resulting from the use of cigarettes by the young. We are confident God is blessing these efforts. It seems strange that this evil is permitted full sway without warning voices being raised to help the young who innocently form the habit. There are many more open doors than we are able to fill. In your prayers remember the work in the city of Chicago.

D. H. KRESS, M. D.

Monterrey, Mexico

SOME two years ago a family that had heard the truth in San Luis Potosi moved to Monterrey. They began working to interest their neighbors in the truth, and about a year ago wrote us asking that a minister be sent, offering to do what they could to invite others to the meetings. In the month of December, Brother H. L. Rawson went to Monterrey and began labor. He soon had quite an interest. A little later two of our young men canvassers reached there and began work. One of them, Brother C. Nicolas, took hold and gave good help in the meetings. A little later Brother J. Robles joined these workers. They rented a good house in the central part of the city, and for two or three months had a large attendance, with good interest. Later, the other brethren left for different parts, leaving Brother Robles in charge of the congregation. A cheaper place was rented, and the work has continued with good interest.

I spent two weeks with this company, setting forth the fundamental principles and practises of our faith, and at the close had the privilege of baptizing sixteen persons, eight men and eight women. A few others also joined the church.

The baptism took place in the river under the shade of some beautiful large trees, about four miles out in the country. The entire company went out to this place in the morning, taking their lunches with them, so that we had our services in the shade of the trees on the banks of the river. It was an impressive scene. A number of those baptized had come from the Catholic Church.

Our work now has a good beginning in this city of eighty-five thousand inhabitants, not far from the northern boundary. There are a number of Americans living here, and the people generally are liberal. There is a most encouraging outlook for work in this city and the smaller places near by. In fact, from a ranch not far from here we have a call for help. A few Sabbath-keepers from the United States went to this ranch, and an interest is springing up as a result.

We sincerely trust that the light kindled in this place will shine out to the other places, and grow brighter and brighter. We would ask that our brethren remember this company and this needy field.

G. W. CAVINESS.

Canary Islands ✓

WE are glad to report that a beginning is being made here. At the first we were able to circulate a large number of health tracts here in Laguna, besides getting a number of subscriptions for *Life and Health*. After we had received and studied thoroughly the prospectus of "Salud y Hogar" (Spanish "Home and Health"), and after much praying for the guidance and help of the Holy Spirit, we decided that it would be best to first visit the capital, Santa Cruz. We believe that this book will be used of God in pioneering the message here as it has done in other Spanish fields.

The American consul kindly gave me a letter of introduction to the governor of the province, recommending me as an American missionary, stating that favors granted me would be appreciated by him. Accordingly, I first visited this gentleman, who received me very courteously, and after hastily glancing over the prospectus, stated that he had one in English at his home in Seville. He also said that he considered it a very good book for the home, and one much needed here in the Canaries. The result was that I was given permission to circulate it through the province, and was not obliged to purchase a license, as I had feared.

My first work was with the business men of the city. The canvass was necessarily very brief, but the Lord gave me good success in taking their orders. As I left the business center of the town and entered the more residential section, it was somewhat more difficult to get the attention of the people, as a servant invariably came to the door. After stating that I was there on business of importance, I was usually admitted to see the gentleman or lady of the house, when I introduced myself, handing them the prospectus as I did so, and giving them a canvass of the book.

The Lord has greatly blessed in obtaining orders for this book in Santa Cruz and Laguna to the number of 454. In many portions of the city the poverty, as well as the illiteracy, is very great. In many places where we could not sell the book, I was able to leave the health tract with them. The book, however, met with general acceptance among all classes, both rich and poor. The list of subscribers shows the names of the mayor, city and government officials, business men, lawyers, teachers, Catholic priests, etc.

In several instances the Lord has opened the way for interesting conversations on lines of present truth. One day while canvassing in Santa Cruz, I met a family who were very poor but respectable. They were not able to order the book, but seemed eager to examine it, stating that they should like to have it. They were very frank in their manner and seemed quite eager to learn. The Lord opened the way for an interesting conversation with them concerning the original diet given to man and the Bible reasons for it. As the Bible was mentioned, their interest seemed to increase. I asked them if they read the Bible, and they said that they had never seen it. I asked them if they should not like to have one and study the truths that it contained. They said they were not religious according to the church, but that they were Christians

and wished to learn the truth. This was an experience which was refreshing to my soul.

Most of the people readily received their books, thanking us for them. Altogether, in four days we were able to deliver in Santa Cruz about \$130 worth of books. More will be delivered, which will bring the total value up to over \$150.

While canvassing in Laguna, it was my privilege to find some shoemakers who had a Bible and who were reading it and whose minds the Lord has apparently opened for the truth. I talked with them and read their Bible to them while they worked. They seemed glad to listen. I shall visit them weekly and explain the Word to them. We praise God for these experiences. Truly God's hand is in this work and he will cut it short in the earth.

BERT B. ALDRICE.

The Natal-Transvaal Conference ✓

THIS meeting convened according to appointment at Johannesburg, Transvaal, South Africa, October 10-20. A central location, near the street-car line and just opposite the post-office at Braamfontein, was chosen for the pitching of the camp. This place was selected on account of the interest there was in that section that had been raised through the literature and Bible work of the Johannesburg city mission.

The attendance of our people was not large. A general meeting for Natal had previously been held at Pietermaritzburg to accommodate that section of the conference, so that only a delegate representation attended the annual conference from there.

The meeting was of a very spiritual character. Every person present seemed to feel the importance of rising to a higher standard of Christian life. Before the close of the meeting, by an unconditional surrender to God, all sought the righteousness of Christ and rejoiced in the blessed peace and joy they experienced as the result. The same spirit operated upon the hearts of some from the church in the city who could attend only part of the meetings. With weeping and expressions of deep sorrow for sins of the past, they consecrated themselves to God. Differences were put away, and showers of refreshing from on high fell upon our little camp. The quiet working of a gentle, sweet, and brotherly spirit, that united all hearts in the love of Christ, was the evidence that he had visited our camp to give us his righteousness and abiding peace in preparation for the judgment, and to prepare his people to pass through the closing period of the world's unrest in a quietness and confidence born of faith, trust, and rest in the arms of Jesus. There was a decided change in the testimony of the ministers and workers during this meeting, which was the clearest evidence of the increase of faith in God, and that they were claiming his promises for that power which is to mark the close of the work of gathering out the sheaves of earth's ripened harvest for the heavenly garner.

All lines of work showed a substantial increase this year over the previous one. The business passed off harmoniously. Elder H. J. Edmed was unanimously re-elected president, Conrad Baumann was elected secretary, and J. C. Baumann treasurer.

The visiting brethren in attendance at the meeting were Elders W. S. Hyatt, H. J. Edmed, and Wm. Hough, Brother A. H. Clark, and the writer.

R. C. PORTER.

Pleasant Memories

NOTHING gives one more pleasure than to look upon God's work and see how marvelously he carries it forward to victory. Sometimes his servants, even though they purpose to do right, are misguided and deceived by the enemy. Personally, I have often found myself seriously at fault, and have said, How frail I am! But afterward, seeing how good the Lord is to place his hand over the wrongs and work out good from seeming defects, I have been led to say: "I will extol thee, my God, O King; and I will bless thy name forever and ever. Every day will I bless thee; and I will praise thy name forever and ever. Great is Jehovah, and greatly to be praised; and his greatness is unsearchable." These precious words express the gratitude of my heart in view of God's great goodness to me.

Leaving Vermont, my home State, I called for a short time at Dr. Mary Sanderson's sanitarium in Springfield, Mass., and learned of some of the wonders of God's redeeming love.

When I reached Washington, D. C., and observed what the Lord had wrought there, and visited my many old friends, some of school-days, others with whom I had labored, and recognized the loving spirit of brethren long in this work, my heart was overwhelmed with joy that can not be expressed in words. I noted what a great work is being done by our publishing houses to enlighten the world of a soon-coming Redeemer and the preparation needed to welcome him. This is truly marvelous. When I visited the Sanitarium there and observed what is being done to relieve the afflicted, I was led to say, Indeed the days of miracles are not over.

But most of all I rejoiced to find the church at Lynchburg, Va., growing in spiritual strength and in numbers, especially to find some for whom I had labored happy in the Lord. But I noticed a cause for this; they had exercised faith in the word of Jehovah and in the Testimonies of his servant, and had moved out of the city into the country and gone to tilling the soil. Here is one of the most forcible lessons of the truth. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." In the city these brethren could barely make a living, and saw nothing but darkness before them; but now they are happy. Why should not more of our people who have not a work to do to warn the cities or in some way to advance the message in the cities, move out into the country where they can work among the unenlightened, hungry souls, and at the same time become self-supporting? They will be able to do much more for the cause.

It is a marvel how the Sabbath-school offerings have grown in the Lynchburg church; so also has the tithe. The brethren there have repaired their church, painting the outside and papering the inside, putting in electric lights; they have also repaired their yard fence; and now everything has an air of prosperity. Such experiences do good as doth a medicine.

H. J. FARMAN.

News and Miscellany

Notes and clippings from the daily
and weekly press

— Sixty thousand tons of California canned and dried fruits are being shipped to Europe this year, a large part going to Germany.

— The bubonic plague has broken out near Popovka, in Russia. A company of troops has been stationed there to enforce an effective quarantine.

— On December 22, two violent earthquake shocks occurred in Sicily. The disturbance caused a great panic, although there were no casualties.

— Within the last two weeks twelve deaths have occurred in Midville, Ga., from spinal meningitis. The fatality of the epidemic has caused a general exodus of the residents.

— President Taft has decided to accept the proffer of the Kent professorship of law at Yale University. He will probably take up his duties at New Haven early in the spring.

— Twenty-two of the twenty-seven members of the crew of the Furness line steamer "Florence," bound from Halifax, Nova Scotia, to St. John's, lost their lives when the vessel was wrecked December 20 on the ledges west of St. Shotts. The boat carried no passengers.

— Luther Conant, Jr., Commissioner of Corporations, in his report to President Taft last week stated that railroad and steamship combinations control the regular steamship lines of the country. Twenty roads manage vessels of 810,000 gross tonnage, capitalized at \$84,603,262.

— Fire in a theater at Baruaques, near Brussels, Belgium, on the night of December 22, resulted in the death of twelve persons and the injury of twenty. Many of the victims were women and children, who were trampled to death or hurt in the wild stampede to escape from the building.

— The first report of the commission appointed under the terms of the Rockefeller fund, to devise means for the eradication of the hookworm in the mountain districts of Kentucky, was made at Lexington, December 21. The report is for Breathitt County, and shows that, out of 1,785 persons examined, 1,263 were affected. In some of the country schools every pupil was found to be suffering from this malady.

— Stirred by the dilatory and evasive attitude of President Madero toward demands by the United States that Mexican murderers of Americans be punished, and that indemnity be given for the loss of American life and property, President Taft, on December 19, sent an ultimatum to Madero, under which he must act. The crisis with Mexico came at the end of a series of diplomatic changes between this government and Mexico, which has taxed the patience of the President and Secretary Knox. According to the present plan, if by the time President Taft returns from Panama, Madero has not given a satisfactory response to the American ultimatum, the case will be placed before Congress, with the request that the President be authorized to enforce the demands of the United States.

— The crossing of the Delaware River by Washington just before the battle of Trenton, which was one of the turning-points of the Revolution, is to be commemorated by the purchase of the property on which the landing was made, and its use as a public park.

— Recently the mail in the postal pillar-boxes in the city of London was destroyed by the pouring into the boxes of acid, black ink, and paint. The destruction of the mail in this wholesale manner had been carefully organized and the plans skilfully carried out. Suspicion has fastened upon the belligerent suffragettes.

— The immediate construction of a railroad from Tangier to Fez, the capital of Morocco, is provided for in the supplementary articles of the Franco-Spanish treaty in reference to Morocco. The new railroad, with its branches extending to other parts of Morocco, will mean the opening up of the heart of the Moroccan empire to communication with the outside world, as well as giving great opportunities for the extension of commerce and industry.

— A systematic effort to obtain clean and sanitary groceries is to be made by the Chicago Clean Food Club, organized in that city recently. Its object is to enforce cleanliness in stores. Some of the tenets of the club, which plans to hold an exhibition of a model store, are: No cats to be allowed in grocery stores; no chickens to be kept in crates on sidewalks; stores having flies to be black-listed; no horse blankets in delivery wagons; everything to be kept off the floor and covered.

— The president of the Chinese republic, Yuan Shi Kai, recently suppressed the newspaper *King-Bao*, which undoubtedly was the oldest paper in the world. For 1,500 years it had reported the most important news, not only of China, but also of foreign countries. At a time when the art of printing and journalism was yet unknown in Europe, the Chinese Gong-Chung invented a means for making types from lead and silver, and in the year 400 A. D. the newspaper *King-Bao* was printed, and has since been issued regularly until recently. The first edition was printed on ten sheets of yellow silk, neatly tied together, and was thus sent to all the high officials of the Chinese Empire.

— That Dr. Israel, one of the world's celebrated specialists on kidney diseases, recently went to St. Petersburg and removed a tubercular kidney from the eight-year-old czarévitch, first became known in medical circles at Berlin, December 20. This is regarded as the true explanation of the heir apparent's illness, for which so many sensational causes have been assigned. The czar issued a royal edict setting aside the law forbidding Jews to enter Russia, so that Dr. Israel might experience no difficulty, and sent a personal representative to the border to meet him. It is reported that Dr. Israel received \$25,000 for performing the operation, and also that before he undertook the task he imposed the condition on the czar that if the operation was successful the czar was to rescind the laws prohibiting the settlement of Jews in Kiev and Odessa. This report has not been confirmed. The operation is understood to have been a complete success.

— The largest statue ever hewn out of a single block of granite has just been hoisted into place above the new Union Station in Washington. It is a statue of Truth, one of five which represent the last work of Augustus Saint-Gaudens. Special devices capable of lifting an almost inconceivable weight were required to swing the huge granite mass clear from the ground and hoist it into the air, for it weighs almost 50,000 pounds.

— Rules which have guided in equity cases for fifty years in the federal courts throughout the United States have at last been revised. For seventeen months the chief justice and Justices Lurton and Van Devanter, as a subcommittee of the Supreme Court, have been busy at the task of revision. The bar associations have offered suggestions in response to the request of the committee. The present rules came to us from England, and have been revised only in one or two particulars since the founding of the republic. The changes effected aim at a reduction in loss of time and money in equity cases. The revised code will go into effect Feb. 1, 1913.

— Ranking in importance almost with the selection of the Cabinet itself, is the task which will confront Pres.-elect Woodrow Wilson on March 4, next, of naming a new corps of diplomatic representatives for the United States in foreign capitals. The vacancies that will occur, probably by resignation, include 10 ambassadorships, and the posts of 32 ministers. Owing to the fact that many of these positions, especially those of ambassadorships, offer but little, comparatively, in the way of compensation, and the expense of keeping up the establishment is sometimes greater than the pay, while the duties are exacting and arduous, it is difficult in many cases to obtain an available candidate.

— At the instance of the legislative commission investigating methods to provide a remedy for the increasing cost of food, scientific experts of the French Institute are testing artificial meat produced by a Belgian chemist, from the residue of malt after breweries have used it for making beer. The albumin thus extracted is washed and pressed into solid bricks, treated first by sulphuric acid, and then by lime-water, and afterward submitted to a number of operations of filtration and vacuum evaporation. The pasty substance thus resulting, it is said, strongly resembles meat both in taste and appearance, and possesses alimentary properties three times greater than ordinary meat.

— Testimony concerning child-labor conditions in the New York City tenement district was recently given before the State Factory Investigating Committee. Epitomized, the reports were that mothers beat their children to keep them awake when they fell asleep over their needles after working ten hours a day; that it was no uncommon sight to find children of four or five years making artificial flowers; that one of three years was found working on corset covers; that nineteen workers were found living in a two-room apartment; that children afflicted with diphtheria and tuberculosis and other diseases were found making cigarettes sold to fashionable clubs, and doing other work at a mere pittance for wages.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town - - - - - Secretary

Brazil

A COLPORTEURS' institute was held at Sao Bernardo, Brazil, July 19 to August 9, in which eight persons took part, with a view of better fitting themselves to engage in this good work. Of the eight, four were regular canvassers, two had canvassed a little, and two others took up the work for the first time. Elder John Lipke, Brother Herman Conrad, and the writer gave the instruction. When the institute closed, the good courage of the different colporteurs and their firm conviction of their definite call to this work, impressed one that success must certainly attend them as they go forth to engage in the work. Brother Conrad will act as field agent in the Sao Paulo Mission.

There is an increasing interest in our union conference in this branch of the work, and we hope it will be possible to enlist scores of persons in all parts of Brazil in the circulation of our literature.
F. W. SPIES.

A Work With a Future

ELDER URIAH SMITH gave the following interesting report at the General Conference in 1889. Comparing the work at that time with former years, Brother Smith said:—

"I often think of the time when Elder Loughborough, myself, and a few others, in Rochester, N. Y., under the direction of Brother White, were preparing the first tracts to be sent out to the people. The instruments we had to use were a brad-awl, a straight-edge, and a penknife. With the awl, Brother Loughborough would perforate the backs for stitching, the sisters would stitch them, and then with the straight-edge and the penknife, I would trim the rough edges on the top, front, and bottom. We blistered our hands in the operation, and often the tracts were not half so true and square in form as were the doctrines they taught.

"I often try to imagine what our emotions would have been, could we have been suddenly transported to this time, and looked upon these institutions and the wonderful facilities now provided for carrying on the work, and heard the reports we have heard here, and so have been brought face to face with the great advancement that this cause has made. I think we should have felt like exclaiming, 'It is enough; "now lettest thou thy servant depart in peace"! But we have come to this time; the contrast is no less real and striking because it has taken a few years to accomplish it. But now we do not feel like departing just yet, because there is a future to this work."

The total value of literature sales during 1889 amounted to \$500,000. Brother Smith was right, was he not, when he said, "There is a future to this work"? Our sales have now reached a total of over one and one-half million dollars a year, yet notwithstanding this, we believe now as did Brother Smith in 1889, that there is yet a future to this work, and that it will continue to advance year by year.

Colporteurs' Summary for November, 1912

	Book Sales			Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	
ATLANTIC UNION CONFERENCE *						
Maine	5	127	\$ 46.75	910	\$ 91.00	\$ 137.75
N. New England	7	809	524.94	464	46.40	571.34
Massachusetts	5	289	286.77	1060	106.00	392.77
S. New England	3	330	289.35	1255	125.50	414.85
New York	16	1580	1558.80	785	78.50	1637.30
W. New York	5	277	187.30	1250	125.00	312.30
Greater New York	16	923	1025.54	2745	274.50	1300.04
Totals	57	4335	3919.45	8469	846.90	4766.35
COLUMBIA UNION CONFERENCE						
Ohio	16	755	1020.90	4148	414.80	1435.70
West Virginia	9	606	580.55	15	1.50	582.05
Virginia	1	107	41.00	1231	123.10	164.10
Chesapeake	13	663	815.90	875	87.50	903.40
E. Pennsylvania	28	1482	961.60	1255	125.50	1087.10
W. Pennsylvania	14	1242	1226.20	1090	109.00	1335.20
New Jersey	9	523	455.50	992	99.20	554.70
District of Columbia	3	181	295.00	775	77.50	372.50
Totals	93	5559	5396.65	10381	1038.10	6434.75
LAKE UNION CONFERENCE						
E. Michigan	4	364	290.20	2184	218.40	508.60
W. Michigan	4	389	167.80	305	30.50	198.30
N. Michigan	8	508	375.50	140	14.00	389.50
Wisconsin	5	385	339.60	1525	152.50	492.10
N. Illinois	4	297	415.70	2254	225.40	641.10
S. Illinois	13	1424	1113.35	742	74.20	1187.55
Indiana	3	296	177.00	1337	133.70	310.70
Totals	41	3663	2879.15	8487	848.70	3727.85
CANADIAN UNION CONFERENCE						
Ontario	3	186	234.20	900	90.00	324.20
Quebec .....	..	....	....	500	50.00	50.00
Maritime	1	117	81.00	....	....	81.00
Newfoundland	1	115	111.25	....	....	111.25
Totals	5	418	426.45	1400	140.00	566.45
SOUTHERN UNION CONFERENCE *						
Louisiana	6	556	464.40	655	65.50	529.90
Alabama	8	1765	921.00	450	45.00	966.00
Kentucky	14	1660	841.00	1241	124.10	965.10
Mississippi	19	4512	2735.55	575	57.50	2793.05
Tennessee River	15	3361	1470.25	1666	166.60	1636.85
Totals	62	11854	6432.20	4587	458.70	6890.90
SOUTHEASTERN UNION CONFERENCE						
Cumberland	6	944	1167.17	155	15.50	1182.67
Georgia	14	1447	967.45	2945	294.50	1261.95
North Carolina	12	1499	1141.90	635	63.50	1205.40
South Carolina	9	726	397.00	305	30.50	427.50
Florida	13	1049	1063.15	255	25.50	1088.65
Totals	54	5665	4736.67	4295	429.50	5166.17
SOUTHWESTERN UNION CONFERENCE						
Arkansas	10	664	830.37	325	32.50	862.87
Oklahoma	19	1488	602.35	313	31.30	633.65
W. Texas	10	460	390.30	....	....	390.30
S. Texas	20	1064	1393.67	907	90.70	1484.37
N. Texas	27	873	308.80	61	6.10	314.90
New Mexico	8	544	497.30	200	20.00	517.30
Totals	94	5093	4022.79	1806	180.60	4203.39
CENTRAL UNION CONFERENCE						
N. Missouri	5	137	190.50	1515	151.50	342.00
S. Missouri	9	387	424.45	1526	152.60	577.05
E. Colorado	14	364	419.90	800	80.00	499.90
W. Colorado	7	213	282.30	25	2.50	284.80
Nebraska	8	254	441.55	2111	211.10	652.65
Wyoming .....	..	....	....	35	3.50	3.50
E. Kansas .....	..	....	....	1149	114.90	114.90
W. Kansas	7	548	384.30	505	50.50	434.80
Totals	50	1903	2143.00	7666	766.60	2909.60
NORTHERN UNION CONFERENCE						
Iowa	7	628	566.69	2646	264.60	831.29
Minnesota	3	301	413.65	3185	318.50	732.15
North Dakota .....	..	....	....	175	17.50	17.50
South Dakota	2	33	30.00	116	11.60	41.60
Totals	12	962	1010.34	6122	612.20	1622.54

	AGTS. HRS.		Book Sales		Magazines		TOT'L VAL.
			VALUE	NO. COP.	VALUE		
PACIFIC UNION CONFERENCE							
California-Nevada	3	301	\$ 372.95	503	\$ 50.30		\$ 423.25
Arizona	2	34	81.00	....	....		81.00
S. California	15	591	1316.45	2052	205.20		1521.65
Utah	2	67	198.85	25	2.50		201.35
Cent. California	1	68	140.15	522	52.20		192.35
California Coast	3	159	232.60	1515	151.50		384.10
Totals	26	1220	2342.00	4617	461.70		2803.70
NORTH PACIFIC UNION CONFERENCE*							
W. Washington	3	164	381.30	2362	236.20		617.50
Upper Columbia	4	479	948.05	390	39.00		987.05
W. Oregon	5	451	707.15	2318	231.80		938.95
S. Idaho	2	30	102.90	287	28.70		131.60
Montana	..	....	....	840	84.00		84.00
S. Oregon	2	136	135.75	160	16.00		151.75
Alaska	..	....	....	....	....		....
E. Oregon Mission	..	....	....	....	....		....
Totals	16	1260	2275.15	6357	635.70		2910.85
WESTERN CANADIAN UNION CONFERENCE							
Alberta	..	....	....	2300	230.00		230.00
Manitoba	..	....	....	....	....		....
British Columbia	..	....	....	321	32.10		32.10
Saskatchewan	..	....	....	355	35.50		35.50
Totals	..	....	....	2976	297.60		297.60
Subscription lists				31840	3184.00		3184.00
Foreign and miscellaneous				9752	975.20		975.20
FOREIGN UNION CONFERENCES AND MISSIONS							
British	44	3340	1955.05	140113	2833.07		4788.12
Australasian	102	6812	12852.11	....	1909.66		14761.77
South African	8	679	750.07	1752	52.85		802.92
India	5	803	491.38	....	56.78		548.16
Scandinavian	89	14318	5513.30	4183	332.46		5845.76
German (2)	516	47734	13585.10	355195	10265.20		23850.30
Russian	33	729	1573.48	....	....		1573.48
Latin	8	1151	866.46	6092	188.05		1054.51
Porto Rico	..	103	60.00	....	118.01		178.01
Cuba	7	375	1029.50	559	26.60		1056.10
Philippine Islands	2	272	472.28	....	....		472.28
Levant	9	721	139.11	....	....		139.11
Brazil	14	1137	639.64	....	....		639.64
South American	10	531	1707.31	....	77.21		1784.52
Siberian	5	179	206.23	....	....		206.23
Totals, Foreign	852	78884	41841.02	507894	15859.89		57700.91
Totals, North America	510	41932	35583.85	108755	10875.50		46459.35
Grand totals	1362	120816	\$77424.87	616649	\$26735.39		\$104160.26

* Book report for October and November; magazine report for November.

Comparative Book Summary

	1907	1908	1909	1910	1911	1912
Jan.	\$26,325.50	\$25,920.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb.	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March ..	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99
April ..	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32
May	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15
June	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38
July	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90
Aug.	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69
Sept. ...	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70
Oct.	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07
Nov. ...	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87
Dec.	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals,	\$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....

Comparative Summary of American Ten-Cent Magazines

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

"ONLY in the sacredness of inward silence does the soul truly meet the secret-hiding God. The strength of resolve, which afterward shapes life and mixes itself with action, is the fruit of sacred moments when we meet God alone."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN - - - - Assistant Secretary

The Christchurch (New Zealand) Sanitarium

THE work of this institution has now been carried on for about thirteen years, with many and varied experiences financially and otherwise. There have been times in its history when to all human appearance it would seem impossible for the work to continue any longer, but at each crucial stage the way was opened so that the work did not have to stop. And so it has continued till the present time, witnessing for the principles that gave it birth in relieving the suffering to which flesh is heir and in testifying for the truth for this time.

There are many in this dominion who have cause to thank the Lord for having had the opportunity of coming to the sanitarium, not only for the physical benefits received, but also for the spiritual. This institution has been instrumental, as others have been, in reaching some who otherwise probably would never have heard the truth. I will cite an instance or two:—

A young commercial traveler, whom I had met on previous occasions, arrived in this city suffering with an acute and dangerous trouble, and came to be nursed and treated. The Lord wonderfully blessed the means used for his recovery. During this time I had an opportunity to read to him the truths contained in our books. He listened very attentively, remarking that those were the very things he was wanting to know and understand. As the days passed by and he began to improve, he said to me: "Now I know why I have been sick. The Lord has brought me here to make a Seventh-day Adventist of me." After he left us, he gave the institution a useful present for furnishing purposes, and has since united with our people. He was too busy at other times to give attention to God's claims on him, so no doubt the Lord used those means for bringing him to see his duty to his Creator. I hope to see him become an active worker for the Lord one of these days.

We had a young woman as a patient who had fully made up her mind that she had no cause for considering the Sabbath and other truths held by us as a people; but after spending a few weeks here, she was led to consider the question. She is now an active worker in the cause of present truth.

There are also others who are watching us. While visiting in a distant town, I called on a woman who had been a patient, and who in the course of our conversation wanted to know how we managed to get such a number of workers together in one place who work so harmoniously. "I never saw the like," she said, "not an unpleasant word did I hear all the time I was there." To my mind, such experiences emphasize the fact that we are indeed spectacles to angels and to men. I then had an opportunity to explain to her more fully the

motive actuating our workers, which I think gave her food for further thought.

I am glad to state that financially we have been able to keep on the right side of the ledger for several years, when summed up as a whole.

G. A. BRANDSTATER.

"Ministry of Healing" Sales Connected With Sales of Spanish Literature in Arizona

I FINISHED my work in Humboldt County, on the northern coast of California, the last of October. After a safe and prosperous ocean voyage to San Francisco, I made a brief visit to St. Helena Sanitarium, Pacific Union College, Oakland, and Mountain View, then took a steamer from the Golden Gate to Los Angeles (San Pedro). Next came a brief stop for rest and needed treatments at that "earthly paradise," the Loma Linda (Cal.) Sanitarium, then I hurried off to Arizona to spend the fall and winter chiefly among the Spanish-speaking people, selling our good books.

For the first short week's work in Arizona, the Lord gave me over \$210 worth of orders for books, helps, etc. On Thanksgiving day, I did not get to work till nearly noon, as I was up till about midnight the night before; yet by a little after 5 P. M. I was blessed with over eighty-two dollars in orders for books, helps, etc. In one cabin I took orders for nearly forty dollars' worth in a brief space. Besides all this, in the first week's work there was twenty-seven dollars' worth of orders for the Heaven-sent beacon-light of truth, "Ministry of Healing."

My work now is mostly among the Mexicans and the Spanish-speaking people. It is a marvel how these down-trodden, despised people buy our literature. It is surely their day of visitation, their call, and the waters of their Bethesda pool are being troubled. God's Spirit is brooding over the Spanish-speaking people the world over. They respond, too. They almost come after me to buy the books, instead of my having to go to them. When you win their confidence and love by kind, true Christian courtesy, you can do almost anything with these kind-hearted people. When one orders a book of you, he is your friend, and he becomes a walking advertisement of your work, speaks of it to his friends, and does effectual work to get them also to give their orders.

God is in this work. Now is the favored time to carry our truth-laden books to this class to the ends of the earth. I also handle "Daniel and the Revelation" as my leading work among the white people. I have good success with this timely work. It is a delight to me to set forth the Eastern question as foretold in Daniel 11 and 12. I stand by the old landmarks of this truth, for they are immovable. I found a settlement of colored people, and it seemed as if almost every one took "Thoughts on Daniel and the Revelation" or "Ministry of Healing," or both.

WALTER HARPER.

SERVICE is the complement of prayer, as works are the complement of faith. We show our love for God by our attitude toward our fellow men.

NOTICES AND APPOINTMENTS

Notice!

MRS. TINA ADAMS, of Edenville, Mich., is very anxious to find some trace of her eighteen-year-old daughter, who disappeared from home Feb. 13, 1912. It is thought that she has been stolen away for evil purposes. Reulah Adams was five feet four inches tall, and weighed about one hundred thirty pounds when last seen. Her mother will be grateful for any information concerning her whereabouts.

Publications Wanted

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

J. G. Flood, Bocarotone, Fla., desires papers and tracts containing present truth, for free distribution.

A large and generous supply of Seventh-day Adventist literature, for free distribution, is earnestly desired by J. H. Downs, Y. M. C. A., Cornhill, London, E. C., England.

Late, clean copies of the *Signs of the Times*, *Watchman*, *Liberty*, *Youth's Instructor*, and tracts pertaining to present truth, for free distribution, are requested by J. B. Goffar, Iola, N. Mex.

Copies of the *Signs of the Times*, *Youth's Instructor*, *REVIEW AND HERALD*, *Watchman*, and any of our periodicals suitable for prison and hospital work, will be appreciated by R. Rose Hesse, 1109 Highway Ave., Jacksonville, Fla.

Tract, *Signs of the Times*, *REVIEW AND HERALD*, *Youth's Instructor*, *Liberty*, *Watchman*, *Life and Health*, and the *Protestant Magazine*, for missionary purposes, are desired by Mrs. H. Weil, 607 B St., San Bernardino, Cal.

T. W. Lewis, 410 N. Exposition St., Wichita, Kans., will appreciate copies of the *REVIEW AND HERALD* and our other periodicals sent regularly to the above address; also tracts dealing with the importance of Bible study, the nearness of the second coming of Christ, and the signs of the times, for use in missionary work.

Obituaries

CANTY.—The most aged member of our New Orleans, La., church, Sister Mary Canty, died Nov. 24, 1912. She was an earnest Christian, and fell asleep rejoicing in the third angel's message. One daughter, two sons, and a large number of relatives are left to mourn. Words of comfort were spoken by the writer from Rev. 14:13.

T. B. BUCKNER.

MOSS.—Sarah F. Moss was born in Randolph County, Mo., April 18, 1849, and died Nov. 23, 1912, at Combs, Ark. I believe that she sleeps in Jesus. We were married June 3, 1878, and in 1885 accepted present truth while attending a series of tent-meetings. The funeral service was conducted by Pastor Hurst (Baptist), words of comfort being spoken from 1 Corinthians 15.

W. W. MOSS.

HART.—Walter Hart was born in Norage, England, Feb. 27, 1833, and died at Pontiac, Ill., Nov. 25, 1912. In the year 1860 he was united in marriage to Sarah Springer. Early in life he was converted to God, and in April, 1907, he and his wife became charter members of the Pontiac Seventh-day Adventist Church. He leaves his wife, two sons, and two daughters to mourn the loss of a faithful husband and father. The funeral services were conducted by the writer, assisted by the pastor of the Pontiac Methodist Church. Words of comfort were spoken from 2 Sam. 14:14.

J. M. BURDICK.

ANDERSON.—Our beloved sister, Mamie McGee Anderson, departed this life Nov. 12, 1912. She united with the Seventh-day Adventist Church in New Orleans, La., about one year ago, and from that time until her death lived a faithful Christian life, doing much to win others to the truth. Her companion, two children, and her mother and sister, are left to mourn. Words of comfort were spoken by the writer from Rev. 14:13.

T. B. BUCKNER.

STEELE.—James Newton Steele was born near Pinkhill, Jackson Co., Mo., Aug. 18, 1854, and died at Welsh, La., Nov. 26, 1912. He was married to Anna M. Gray on Aug. 21, 1879, who, with two daughters, is left to mourn. Two brothers and four sisters also survive. The deceased united with the Seventh-day Adventist Church at Tarsney, Mo., in 1885, and remained a faithful member until his death. The funeral service was conducted by the writer, assisted by Pastor Webb (Methodist).

W. P. McLEMAN.

MOTHERSHEAD.—Walter P. Mothershead fell asleep in Jesus at the home of his sister at Hollis, Okla., Oct. 22, 1912, at the age of 31 years, 6 months, and 6 days. He was born at Arlington, Tex., April 16, 1881. He was converted when fourteen years of age, but became discouraged and wandered away from God. During the past summer, while sick and discouraged, he read the book "Desire of Ages," and as the result, accepted the third angel's message. He deeply regretted that he had not spent his life in the service of his Creator and Redeemer, and with his last breath urged his loved ones to accept Christ.

MRS. ANDREW J. TAUCHER.

SMITH.—Richard Shilling Smith was born in Russiaville, Ind., March 27, 1865, and died Nov. 9, 1912, at the age of 47 years, 7 months, and 12 days. He was sick only a few days. Being an old schoolmate of the deceased while attending Battle Creek College, I was glad to be able to speak words of comfort from John 11:23: "Thy brother shall rise again." While Richard, as far as was known by his parents, never made a public confession of his faith in Christ, he was always kind and pleasant, of good moral character, and beloved by those who knew him. The funeral services were conducted from the home of his parents, where many friends gathered to view the remains and offer words of comfort to the sorrowing parents. We laid him to rest in the cemetery just outside the little town of Hofman.

C. H. BATES.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day
Adventists

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Protestant	1.00		
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Instructor	1.00		
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Review	\$2.00	}	Club Price Until Feb. 1
Signs (weekly)	1.75		
Regular Price	\$3.75		
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Review	\$2.00	}	Club Price Until Feb. 1
Signs (monthly)	1.00		
Watchman	1.00		
Life and Health	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$6.35		\$5.30

Review	\$2.00	}	Club Price Until Feb. 1
Protestant	1.00		
Liberty .....	.35		
Regular Price	\$3.35		\$2.90

Review	\$2.00	}	Club Price Until Feb. 1
Watchman	1.00		
Regular Price	\$3.00		
			\$2.60

Review	\$2.00	}	Club Price Until Feb. 1
Education	1.00		
Worker .....	.35	
Regular Price	\$3.35		
			\$2.90

Review	\$2.00	}	Club Price Until Feb. 1
Instructor	1.00		
Little Friend .....	.60		
Regular Price	\$3.60		\$3.10

Review	\$2.00	}	Club Price Until Feb. 1
Life and Health	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$4.35		\$3.70

Review	\$2.00	}	Club Price Until Feb. 1
Watchman	1.00		
Worker35		
Regular Price	\$3.35		\$2.90

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WASHINGTON, D. C., JANUARY 2, 1913

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LAST week Miss Ruth Workes, of Alberta, Canada, sailed from New York for India.

THE series of articles by Elder A. G. Daniells on the Eastern question, beginning in this number, will be followed with interest.

ELDER W. B. WHITE, president of the Atlantic Union Conference, was in Washington over last Sabbath and Sunday, in counsel regarding the work.

IN the Publishing department last week Germany was credited with having sold one hundred forty-four thousand copies of "Daniel and Revelation" during 1912. This should have read fourteen thousand copies.

ON December 21, Elder and Mrs. B. A. Meeker, of Walla Walla College, sailed from San Francisco for China, under appointment of the General Conference. The China Union Mission Committee has recommended that they work in the South China Mission, Canton to be their headquarters.

A LETTER from Elder D. E. Wellman, of Jamaica, West Indies, reports that the recent hurricane that swept that island destroyed three of our church buildings on the southwestern coast. With drought and storm, Jamaica has had a trying year; but the thousand or more believers in that field are of good courage in the Lord.

A LETTER from Elder G. A. Irwin informs us that twenty-one were baptized the closing Sabbath of the week of prayer at Loma Linda, in place of seventy-one, as reported two weeks ago. The error was in the transmission of the report by wire. The total donations for missions by the Loma Linda church amounted to \$413.50, and the sum secured in the Harvest Ingathering campaign \$350, making a total for the week of \$763.50. This surely makes an excellent record for this center of our work in Southern California.

IN the *Forum* for December, 1912, Roland G. Usher, reviewing the political situation in Europe, says of the present outlook:—

"A great crisis in international affairs is approaching. England and her allies, among whom is the United States, are facing a situation quite as grave as when the first ships of the Spanish Armada entered the channel, or when Napoleon's fleet had swept the Mediterranean, eluded Nelson, and landed the French army in Egypt. No less a man than Lord Roberts has publicly declared that England has never been in a position of greater peril, and the leader of the opposition solemnly affirmed the truth of this opinion in debate in the House of Commons. It is, in fact, almost farcical to speak and write of the probability of war. In reality the struggle for supremacy is already well under way. . . . Indeed, it is difficult to make the average man believe that anything of consequence is occurring when every aspect of affairs that meets his eye is so utterly devoid of dramatic intensity, and so absolutely lacking in every attribute of war as the poets have sung it. Nevertheless, in this gigantic game, the very pawns are kingdoms, and the control of the world itself the stake; so vast are the forces at the disposal of the combatants that names and armies might almost be called incidental factors which it may or may not be necessary to employ, and which might not indeed be decisive for victory or defeat."

The Predicted and Expected End

FROM the prophecies of Daniel II and Revelation 9 and 16, we are fully warranted in believing that the Ottoman Empire, growing weaker and weaker through disintegration, will finally remove its capital from Constantinople to Jerusalem, and then, left without friend or helper, "he shall come to his end." Not alone the remote possibility, but the likely probability, that Turkey must soon do this, is the unwilling acknowledgment of the Turkish press, as well as the expectancy of practically all Europe. The attitude of the Russian people, and for that matter the large majority of Europe, is well expressed by the *Zaprosy Zhizni*, a leading paper of St. Petersburg, as quoted in the *Literary Digest* for Dec. 21, 1912:—

"There has been revealed the complete impotence of the Turkish Empire. Turkey has really proved to be the 'sick man' that Montesquieu nicknamed in his 'Persian Letters.' True, Turkey has managed to keep up for almost two centuries after the death sentence pronounced by the great French jurist; sick people sometimes live long, but how is it to live with them! Therefore one can't help being glad that the Balkans will be

liberated from the rule of the 'sick man on the Bosphorus,' and one can't help sympathizing with the demand that he should go, forever, from Europe. 'The Balkans for the Balkan people' has now become the watchword of all Europe; even the Germans, who are hostile toward the Slavs, have adopted it, because it has another, a wider meaning, signifying also 'Europe for Europeans.'

Recognizing this unfriendly sentiment, "the Sublime Porte," says the *Literary Digest* of December 28, "seems to be trembling at the prospect of a hostile peace commission gathered in London. Will anything be left us in Europe, Asia, or Africa? is asked by the Turkish press." The *Ikdam*, the leading newspaper of Constantinople, considers that all Europe is arrayed against Turkey, and that it is a conspiracy to rob her of her European possessions. We quote:—

"The whole movement shows that these conditions were known to the powers before they were presented to us. That nothing was said concerning the offer to the Ottoman government of such conditions as these certainly merits most careful consideration. It seems to me, also, as I find it expressed in some Budapest papers that I have read to-day that after this nothing is left us in Europe. The time is not remote when the word will be spoken by each of those great powers concerning our territory in Asia and Africa also. The effort to make us accept the above-mentioned conditions relating to European Turkey is not a good sign."

This paper feels that not only Turkey's European possessions are endangered by this threatening attitude of all Europe, but its Asiatic possessions as well. It says:—

"If Constantinople and its environs alone are left to us, we can no longer defend them. What remains will in a few years slip out of our hands. . . . After this Bulgaria and Serbia will possess navies. Greece will strengthen and increase her navy, and the Ottoman state will not only be unable to defend Constantinople and its environs, but it will be impossible to defend the coast of Anatolia on the Mediterranean and Black Seas. We must hereafter have a navy equal to that of France in order to be able to defend our coast lines against two rivals. Is this possible?"

No; it will not be possible for Turkey to long withstand the strong tide which has set in against her. Her days are numbered. This feeling expressed by the Turkish editor seems to possess many of the minds of his countrymen. Despatches tell us that during the last few weeks thousands of the Turkish population have crossed the Bosphorus and are finding permanent homes in Asia. This exodus is but the prelude of the more general exodus from Europe which will come in the near future.

Let us prepare our hearts for the things that are soon coming upon the earth, and let us in this day of opportunity bring to the attention of our fellows the relation which these thrilling events sustain to the prophecy of the Word. As mentioned last week, two good tracts have been prepared for this purpose, "Turkey and His End," by Elder E. E. Andross, and "The Eastern Question in the Light of Prophecy," by L. A. Smith. These may be obtained from the tract societies.