

The Advent Sabbath Review and Herald

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No. 8



Almost Home

ARTHUR W. SPAULDING

I'm almost home at last,
Almost home,
Driving before the blast,
The sheeted foam,
The wrack and roar of waves
Eager to open graves.
Yea, but each comber laves
The shores of home!

Almost home at last,
Almost home!
Dark is the weltering past
I chose to roam:
Wrecks of the gifts of life,
Prizes — the scars of strife.
Yea, but the winds are rife
With sounds of home!

For I'm almost home at last,
Almost home!
The signs are clustering fast
Amid the gloam.
I see the twinkling lights,
The star-illumined heights;
I sense the dear delights
Of welcome home!

Home, blest home,
Where night and storm and scar
Fade in the stillness of a life afar!
Home, dear home,
I'm almost home!

Sanitarium, Cal.



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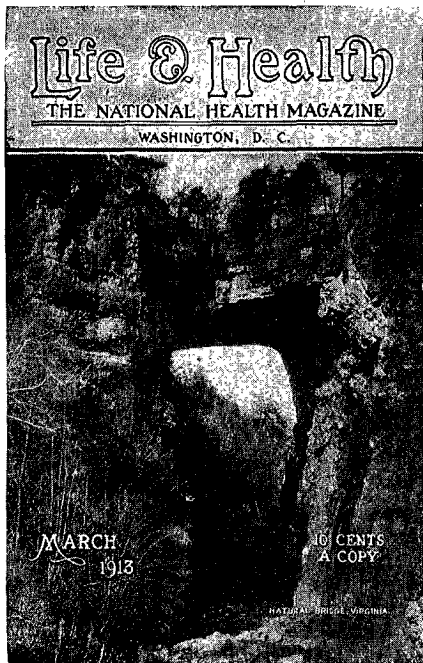
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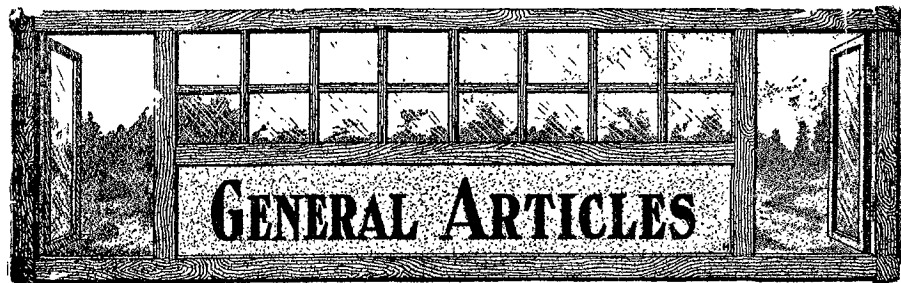
The Review and Herald

"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, FEBRUARY 20, 1913

No. 8



From the Exile to the Throne

WORTHIE HARRIS HOLDEN

Down the ladder all resplendent
With the radiance from above
Come the feet of shining angels
On their ministry of love,—
Golden pass from earth to heaven
Through One human and divine
That allures me to look upward
And makes heaven-mercy mine.

Earth gave but a stony pillow
To the wanderer lone and sad,
But my Father sends the vision,
And my waking heart is glad.
Though my sin has reaped its sorrow,
I may here a Bethel raise
To Jehovah, who preserved me,
And will keep me all my days.

'Tis unbounded love that reaches
From the exile to the throne;
Naught else ever could have drawn me,
Since I strove for self alone.
Now my being thrills to praise him
Who redeems a wretch like me,
And I yearn for that glad morning
When his beauty I shall see.

Resisting Temptation

MRS. E. G. WHITE

THE people of God have allowed many things to come in between their souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage-ground where God would have them, and they should realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation.

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, want-

ing nothing." The Word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not necessary to fall under temptation, for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like as we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?—It means that the prince of evil could find no vantage-ground in Christ for his temptation; and so it may be with us. "For we have not a 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, that we may obtain mercy, and find grace to help in time of need."

As a people we are looking for the coming of the Lord in the clouds of heaven, and how carefully should we examine our hearts, that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion; they are to be controlled by the Spirit of God. But many become the

sport of the enemy, because when temptation comes they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumbling-blocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations, for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every emergency, as a child would come to its parents.

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We can not be in darkness if we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations.

Take courage, tempted soul, for the Lord knoweth them that are his. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work.

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together, then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I don't feel any different, and I didn't expect I should." This is the way that many present themselves before God; they

would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, nor think that the Lord will hear them, and their petitions are in vain; for they go away as they came.

Tithes Paid by the Ancients

WILLIAM COVERT

ABOUT two thousand years before Christ was born, Abraham paid tithes to Melchizedek, an honored priest of the Lord. An account of this transaction is recorded in the fourteenth chapter of Genesis, and one who studies the narrative will conclude that tithe paying was a custom well understood and followed before this particular event occurred. The tithe which Abraham paid to Melchizedek was a tenth of the spoils that Abraham had recovered from some marauders who had invaded the country along the plains of Jordan, about Sodom and Gomorrah, where Lot, the nephew of Abraham, dwelt.

This victory gained over the invaders of homes and disturbers of peace was of such importance to the cause of righteousness that "Melchizedek king of Salem brought forth bread and wine: and he was priest of the most high God. And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand." Gen. 14: 18-20.

When Melchizedek, who had come to lead in the religious services of the occasion, had completed his work, Abraham gave him a tithe of all the goods that had been recovered from the enemy.

Then the king of Sodom, who was present, said that Abraham was by right entitled to all the goods he had returned; but Abraham, in answering the king, said, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Gen. 14: 21-23.

Both Melchizedek and Abraham spoke of God as the owner of all that is in heaven and earth. Melchizedek spoke of it in his blessing upon Abraham, and Abraham reminded the king of Sodom of it when he paid the tithes to Melchizedek.

Abraham was handling the goods with conscience toward God. Since they had come into his possession, he wished to give them to the proper owners, so he paid the Lord his tithe. He knew this was the Lord's share in all property. And as this property had fallen into Abraham's hands untithed, he tithed it, and then returned the nine tenths to the original claimants. And what they got back was in reality all that belonged to them, so Abraham had not taken a thread from them, for the tithe which he gave to Melchizedek was only the Lord's part.

A Lesson for Us

The way that Abraham handled the recovered goods has a beautiful lesson for those who study it. The payment of the tithe to the Lord was a rebuke to the king of Sodom and his subjects for not having tithed their property themselves. This incident of ancient history shows that patriarchs and priests thought that people and kings should pay a tithe of their income to the Lord. And when they were made responsible for handling such estates, they tithed them. If their teachings and practises were right then, they are right now. Then should not all who get a support from the bounties of heaven pay a tithe to the Lord for the support of his cause?

The Antiquity of Tithing

The incidents recorded in this transaction lead to the conclusion that tithing was well understood and in common usage among God's people even before the days of Abraham and Lot.

Here was Melchizedek, the priest of the most high God, who was king of Salem, and greater than Abraham, acting for the Lord, blessing the patriarch, and receiving the tithe of all the people at the hands of Abraham. Not a word is said at that time about the institution of the tithing system, but it is treated as a matter well understood and as a custom of long standing. Abraham was a man sent of the Lord to look after the interest of divine things in that country, and Melchizedek was God's kingly priest, who came to assist and bless Abraham in his responsible work. And without doubt they handled the matter of tithing after the ancient custom of their people.

The genealogy of Melchizedek seems to have been purposely omitted from the Scripture that he might be as nearly as possible a type of Christ and Christ's priesthood work, yet his character and work are well defined in the Sacred Writings. This great man, Melchizedek, was contemporary with Shem (some believe he was Shem), at least for a time, and Shem was contemporary with ten or more generations of his own offspring, including Abraham and Isaac; and with Noah, his father, four hundred fifty years; with Lamech, his grandfather, ninety-five years; and with his great-grandfather Methuselah ninety-eight years. See the genealogy in Gen. 5: 25-32 and 11: 10-32 and 12: 4, with Acts 7: 2-4.

These facts of contemporary association show of whom Abraham and Melchizedek had a chance to learn of God's statutes and judgments. God said Abraham obeyed his voice and kept his commandments, his statutes, and his laws. Gen. 26: 5. This Melchizedek is like Christ in that he is both priest and king. His beginning and end, like Christ's, are not known. Like Christ, Melchizedek is king of righteousness and also king of peace. According to Robert Young the meaning of the name is "My king is righteous."

The conduct of Abraham and Melchizedek plainly shows that tithing was

a custom practised by God's people in very ancient times, probably from the days of Adam. Judging from the way the subject is treated by men of ancient times, it is reasonable to conclude that the teachings regarding it were handed down from Christ through Adam for mankind; and if so, then tithing has been in vogue ever since gospel work began, and is binding upon all men while gospel work is needed.

Deductions by Paul and Others

Referring to the fact that Abraham paid tithes to Melchizedek, Paul shows that tithe paying belongs with the priesthood of Christ because Christ is a priest after the order of Melchizedek. He says, "But he [Melchizedek] whose descent is not counted from them [Levitical brethren] received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he [Christ] liveth." Heb. 7: 6-8. The tithes were paid to Christ because the priest who received them stood as Christ's representative, being in the same priestly order (Ps. 110: 4; Heb. 7: 21-28) as that to which Christ belongs.

Paul argues that Christians are Abraham's seed and heirs according to the promise which God made to Abraham (see Rom. 9: 8; Gal. 3: 26-29), and Christ says that the children of Abraham will do the works of Abraham. John 8: 39. Since the children of Abraham (Christians) will do the works of Abraham, they will be faithful in tithe paying as Abraham was faithful, and they will pay it where it belongs, as Abraham did. And when they do this faithfully, the cause of God will not be crippled for want of funds.

The Holy Spirit—No. 6

The Advent of the Spirit

G. B. THOMPSON

"AND I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16.

Will "give you another Comforter." *Another* implies that they had with them One who had been to them a comforter, or helper. He was now to leave them; but "another" would take his place in their midst, that they might not be left comfortless.

And more than this is conveyed to us by the words "another comforter." The usual meaning of such language would seem to carry the idea that the other one who was to come was not simply the influence of himself, but another person who would come and take his seat in the church with his followers till the end of church history. Another would imply that there were *two*. I am leaving you, but *another* is coming who will take my place. This thought is further emphasized in the words, "I will not leave you orphans: I will come to you." John 14: 18, margin. An orphan is one who

has been bereaved of a parent. Jesus had been a helper, a protector, a parent, so to speak, to them. Now he was going away. But he said, I will not leave you bereaved, with none to care for you, but will pray the Father and he will send another Helper, who will take my place, and be the personal companion and counselor of each and all till the end.

Again he says, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; *but if I depart, I will send him* unto you." John 16:7. "If I depart, I will send him." Jesus has taken his departure, and just as surely as the one Comforter *ascended*, the other Comforter *descended*. Just as surely as the one Comforter is *with the Father* on his throne, the other Comforter is *with the church* on earth.

This promise to send another Comforter was fulfilled on the day of Pentecost, when with one accord the disciples were all together in one place. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

The coming of the promised Comforter was a glorious hour for the church. "As the manger of Bethlehem was the cradle of the Son of God, so was the upper room the cradle of the Spirit of God; as the advent of 'the Holy Child' was a testimony that God had 'visited and redeemed his people,' so was the coming of the Holy Ghost. The fact that the Comforter is here is proof that the Advocate is there in the presence of the Father. Boldly Peter and the other apostles now confront the rulers with their testimony: 'Whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.' As the sound of the golden bells upon the high priest's garments within the holiest gave evidence that he was alive, so the sound of the Holy Ghost, proceeding from heaven and heard in that upper chamber, was an incontestable witness that the great High Priest whom they had just seen passing through the cloud curtain, entering within the veil, was still living for them in the presence of the Father."—"Ministry of the Spirit," pages 39, 40.

Peter, in explanation of the marvelous manifestation of the Holy Spirit seen at Pentecost, which was not comprehended by the people, said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the

Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32, 33. To this Dr. A. T. Pierson adds the following comment:—

"This language, which occurs only here, is too marked to pass unnoticed. The Holy Spirit was God's ascension gift to Christ, and his ascension gift to his church. Hence Christ had said, 'And, behold, I send the promise of my Father upon you.' This was the promised gift of the Father to the Son, and the Son's promised gift to his believing people. How easy now to reconcile the apparent contradiction of Christ's earlier and later words: 'I will pray the Father, and *he shall give you another Paraclete*;' and then, afterward: 'If I depart, *I will send him* unto you.' The Spirit was the Father's answer to the prayer of his Son; and so the gift was transferred by him to the mystical body of which he is the head."

Notice the expression, "It *sat* upon each of them." When Christ had "purged our sins," he "*sat down* on the right hand of the Majesty on high." This indicates permanence of position and condition. In like manner the other Comforter, the Holy Spirit, took his place in the church. It became henceforth his abiding *place*, to be his *seat*, his *holy see*, so to speak, over which he would preside as the vicar of the Son of God.

The coming of the Holy Spirit means much to the church. Notice the following from the spirit of prophecy:—

"The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and *without this the sacrifice of Christ would have been of no avail*. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the *mighty agency of the third person of the Godhead*, who would come with no modified energy, but in the fulness of divine power. *It is the Spirit that makes effectual what has been wrought out by the world's Redeemer*."—"Desire of Ages," page 671.

In harmony with the above, the following clear exposition from the pen of another will be read with profit:—

"Jesus Christ is the revelation that our sins are forgiven, that God has taken them on himself; his death on the cross is the evidence that all their consequences have been borne. The Holy Spirit convinces us of sin, and makes us feel the need of forgiveness; and convinces us of righteousness, and makes us trust the forgiveness through Christ. Of what benefit would it have been to man that a sacrifice had been offered to take away sin, if he had not felt the need of such an offering, or if, feeling the need, he had not been able to trust it? What good would it have done to man that the Holy Spirit had convicted him of sin, if he had not known also of the forgiveness of sins, and the means by which he might secure that forgiveness?"

"In the *Christian life* Jesus Christ is its rule, the Holy Spirit its power. What would be the benefit of a rule that we had no power of following, or of a power that we did not know how to direct? The example of Jesus Christ is in all respects so perfect that when it is set before us we can but feel how hopeless it is for us to try to imitate it. But the Holy Spirit is promised to those who faithfully seek to follow that example, to teach them how to apply it to their own position, and to give them strength to carry it out in their lives. On the other hand, the Holy Spirit alone, separated from the revelation of life, which has come through Jesus Christ, would impel men to a vague striving after a holiness for the attainment of which they would have no guide. The case would never really occur; but some men have fancied themselves to be so guided by the Holy Spirit that they have no need of the Word to direct them. They have become a law unto themselves, with the result of losing all holiness of life."

Power of the Tongue

WILBUR G. MC KEEN

THE greatest victory that any person can achieve is spoken of in Prov. 16:32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

We can not become mighty by taking a city, but by the help of the Lord we may be better in the sight of God than the one who accomplishes such an undertaking. God has said, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Prov. 29:20. We always consider the fools hopeless. How then must God look upon us when we are hasty in our speech? I find these words in "Testimonies for the Church:" "We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness."—Vol. I, page 310.

We are admonished by the Word to "cease from anger, and forsake wrath: fret not thyself in any wise to do evil." Ps. 37:8. The American Revised Version has it: "Fret not thyself, it tendeth only to evil-doing." Whether we control our tongue or not is a test of our religion; for we read, "If any among you seem to be religious, and bridlETH not his tongue, but deceivETH his own heart, this man's religion is vain." James 1:26. Such a one is self-deceived. It

is a solemn thought that we may think ourselves on the right track, and at last, when it is too late, find that we have been deceived.

David said: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle." Ps. 39:1. That is a resolution we should all make, relying on the strength of God to enable us to keep it. This is a question of the utmost importance, for Christ says: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

It is remarkable that our divine Master, in telling us of the coming judgment, makes the final destiny of all men to depend upon whether in this world they have exercised or have not exercised the grace of kindness. We are not done with life as we live it. We shall meet it all again, not only the great things we do, but the little things. Even our lightest words take their place among the fixed things of life, and will be recalled in the judgment.

"Jesus said, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.' He does not say every wrong or evil word, but every useless, purposeless, or frivolous word. The meaning is that the smallest things in life, both evil and good, will be taken account of in the judgment."—*The Beauty of Kindness*, pages 9, 10.

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:2-6.

What shall we do with this unruly member? No man can tame it. In Col. 1:9-11, we have the promise that we shall be "strengthened with all might, according to his [Christ's] glorious power." He has overcome every sin for us; so if we will accept this proffered power, we may have the victory over every sin, including this one of an unruly tongue that pours forth evil or idle words. Let us remember that "a soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness." Prov. 15:1, 2.

The Christian should have an object in view in his conversation. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:29, 30. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

Certain kinds of speech should never

be indulged in by the followers of Christ. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5:3, 4.

"Those who profess to believe the third angel's message often wound the cause of God by lightness, joking, and trifling. I was shown that this evil was all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God."—*Testimonies for the Church*, Vol. I, page 133.

Melrose, Mass.

Morsels

PHILIP GIDDINGS

"MOZART says in his letters that whenever he saw a grand mountain or a wonderful piece of scenery, it said to him, 'Turn me into music, play me on the organ.'" So is every performer on the different instruments in the varied departments of life's orchestra, who is full of his subject and attuned to it. Tone replies to every note, music is transposed from musing, and he turns every text into sermonic texture.

Some people want education as children want toys,—to play with; others like sharp tools to work with.

Notion, or even emotion without motion, does not carry. Sentiment is good when there is sense to it. Feelings for others to be felt by them must be handled. "Depart in peace, be ye warmed and filled"—with nothing—is the platitude of an empty plate, a crusty piety not worth the pity of a pie crust.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee." Prov. 3:27, 28.

If all rich men would connect thoughts on coffer with coffin (and coffin was the earlier form of coffer), remembering that "we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7), they would see the wisdom for that better trade where "godliness with contentment is great gain"—which kind we can carry out.

There is a fixed life-and-death policy in which an undertaking relates to undertaker. As you bury your soul in coffer, so you will be in your coffin. How you live on earth decides how you leave it.

The electrical genius and wizard, Thomas Alva Edison, has invented many wonders in his line, but his phonomotor, or vocal engine, which will saw wood with the power exerted when one speaks, strikes us as an invention with an acted moral that speaks louder than words.

You are worth what your work says you are worth. "How you do" is the answer to "Who are you?" The *how* proves the *who*. An Israelite indeed is

an Israelite in deed. Abraham's children do deeds—of Abraham. The manner proves the man. The superior race are those in superior running. To be great, one must do greatly, for the verb to be is only the copula to join the subject to the real predicate; so see to it that thou be doing. High-school boys should be high schoolboys.

"And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people. . . ? And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel. And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." Joshua 17:14-18.

What the children of Israel need to prove their greatness is not simply a mouthphone, but a phonomotor. Vocal energy without a vocal engine goes on an errantry instead of an errand. Powder without shot may fire off, but it shoots nothing. Don't try to hatch a chicken without an egg. The incubator may be ever so perfect, and the temperature ever so exact, but Fahrenheit alone never produces feather. Give matter to the manner. Direct your thoughts and words in channels of usefulness. It is not the fussing, but the fusing; not so much "to-do" as to do.

To some education is only headication that puffeth up,—a head knowledge of mere folio as a tree of mere foliage. But true education is a "tree of knowledge" whose branches bear fruit. It is a "tree of life"—a life-tree rooted deeper than head-soil, into heart-soil; a tree of righteousness bearing much fruit by which God is glorified.

True education edifies. It builds, with the combined labor of head, heart, and hand, an edifice for eternity.

It is good to be spiritual, but with a spiritual understanding.

Motive qualifies motion. The upright on earth reach right up into heaven.

Look and live, but live where you look, lest you be among those who "feared the Lord, and served their own gods." 2 Kings 17:33.

Latent energy, like hidden talent, needs the friction of application to ignite it. Scratch the match.

The time *to be* is the golden medium now. *Will be* has not yet come; *was* is passed. *Now* is the accepted time. "Now is the day of salvation."



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Editorial

The Spirit of Christ

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. There has ever existed in connection with the church a class of professed Christians who, disregarding the plain requirements of God's truth, claim to receive authority for such a course of action from a higher source than the Word,—to be guided directly by the Spirit of Christ. In Luther's day this class, with Thomas Munzer at its head, came near ruining the cause of truth by its fanaticism; and had it not been for the providential return of Luther from the Wartburg, a far different mold might have been given to the work of reform.

The same class exists in the world to-day. In it are men who, tired of restraint placed upon them by the truth of God, seek an easier way of Christian living than the path marked out by the lowly Man of Nazareth. To them the Word of God in its plain, literal sense has no meaning. Like Origen, they seek for its hidden, spiritual signification, revealed, they say, directly to them by the Spirit of Christ. They cry with Munzer, "The Spirit, the Spirit!" But when we see their inconsistent lives and actions, and witness their ruthless rejection of truth simply because it condemns their wrong course, we feel to exclaim, as did Luther: "Most assuredly we will not follow where their spirit leads them."

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Here is the test of man's relationship to God. It is not his lofty professions nor the piety accorded him by his brethren, but the fact that he walks in the ways of the Lord, which marks him as the child of God. He who has the Spirit of Christ will be Christlike. He will do as Christ did, and walk as he walked. Let us note a few of the many characteristics of the life and walk of Jesus, and determine,

if possible, what fruits will appear in the life of him who is led by the Spirit.

Christ kept the law of the Lord. He says, through his Spirit: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. This delight in the commands of God led him to regard each of the ten great precepts of equal importance and obligation. If the Spirit that was in Jesus led him to keep the law, and that same Spirit is in us, will not the principles of the law dwell in our hearts and govern our lives likewise?

Christ was "meek and lowly in heart." Matt. 11:29. Meek means to be "submissive to the divine will, gentle, yielding, unswerving, and humble." He who has the Spirit of Christ will manifest the fruit of meekness in his life. Gal. 5:23. He will not be proud and boastful, holding his own opinions in opposition to the plain "Thus saith the Lord," exalting self and his own righteousness, but will be "submissive to the divine will," "humble," and "yielding," even though the truth of God may cut across his way and condemn his course. He will not compromise with evil, but will be "unswerving" for God and right, anxious to know the way of the Lord, and delighting to walk therein.

He who has the Spirit of Christ will manifest a forgiving disposition. When wronged by others, spit upon, and reviled, he will be enabled to say, as did Jesus when suffering at the hands of cruel men, "Father, forgive them; for they know not what they do." He will not hold for years some old grudge against a brother in the church, but will forgive even as he expects Christ to forgive him. Mark 11:25. He will go even farther than this. If he knows that his brother has aught against him, he will go to that brother and try to effect a reconciliation. Matt. 5:23, 24. It is only by complying with these conditions that God has promised to hear the prayer of the suppliant.

The Spirit of Christ will be shown in his followers through their missionary efforts. Christ "went about doing good," and all who are actuated by his Spirit will do as he did. It may not be to preach the gospel in foreign lands, nor to contribute thousands of dollars to the support of missions; but every man who has the love of Jesus burning in his soul, will, according to his several ability, help swell the tide of missionary effort. Christ has given to every man his work. Mark 13:34. Each should determine where his place is in the work of God. Nor is it alone to strangers that the missionary spirit will be shown, but in the home and among friends as well. Helping the weary wife or mother in her duties, making the home pleasant

for the tired husband or father, reclaiming with gentle words the backslidden son or daughter, are only a few of the many ways in which the Spirit of Christ will manifest itself in him who is guided thereby.

As the artist can produce a better picture by closely studying the scene before him, so may the Christian better model his character after the divine image by carefully studying the great Example. We become like that about which we think. As a man thinketh, so is he. Like begets like. The man whose mind continually runs in a low channel of thought will become low in nature. But he who is endeavoring by a right course of action to climb upward toward God, will almost unconsciously to himself approach so near to the Source of light that, permeated and transformed by the divine rays, his life will become like the life of God, and on his heart will be painted the living image of Christ our Lord.

Do you wish to become like Jesus? Study his life and character. Meditate upon his wondrous words of instruction. Treasure up his teachings in your heart; live them out in your life. Think of Jesus, talk of Jesus, act like Jesus. Do in all things just as Jesus would do under similar circumstances. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Do this, and his Spirit will come into your heart in unstinted measure; and in your life will be manifest that love of God, that loyalty to every principle of right, which is in him who is the way, and the truth, and the life.

F. M. W.

Aiming Straight

THE story of missionary effort shows that oftentimes the unusual method of approach is used of the Lord to start an honest soul into serious thinking concerning the truth. While I was visiting the work and workers in Montevideo, Uruguay, a few months ago, Miss Colley, one of our sisters from England, who is working in South America, told me how the truth came to her.

She was ill in a hospital in one of the cities of England. One of our sisters of that west of England town, evidently with a direct, hearty way, was also a patient for a few days in the hospital. One day she said to Miss Colley, "Do you keep the ten commandments?"

"I hope I do," Miss Colley replied.

"But you don't."

"Yes, I do."

"You keep nine, but not ten," her kindly pursuer said.

"Which one am I not keeping?"

"The fourth. You don't keep the fourth commandment."

"Yes, I do; I have always kept the Sunday."

"But Sunday is not the Sabbath. Sunday is the first day. The commandment says, 'The seventh day is the Sabbath;' and you don't keep it. Seventh-day Adventists keep the Sabbath, and you ought to keep it."

This was the first lesson in the hospital ward; and the young patient felt in her soul the challenge of ideas and truth altogether new.

Then from day to day our sister kept "rubbing it in," as Miss Colley said, and explaining the real bearing of the fourth commandment. "You keep only nine of the commandments," the sister said, "but Seventh-day Adventists keep ten."

This unstudied and natural and vigorous effort, just because it came from a heart of love that was aiming straight for the mark, was effective. It was an abruptness that had in it no mere spirit of the argumentative or the controversial, but only of kindly yet insistent interest. On recovering from her illness, Miss Colley went to our meetings with her new-found friend, and fully accepted the truth and is rejoicing in it, now being a representative of the truth in far Montevideo.

What a pity it would have been had our sister with the straight aim let those few days at the hospital pass with no effort to send the arrow of truth into some waiting heart.

W. A. S.

The Work at Loma Linda, Cal.

It was our privilege to visit the College of Medical Evangelists at Loma Linda, Cal., in the month of April last year. At that time we told the readers of the REVIEW of the good impressions which we received of the work carried forward in that important center. It was our privilege to again visit the institution at the time of the board and constituency meetings, held during the first few days of the present month.

We were pleased to note the many evidences of growth and progress that had taken place since our former visit. This center forms a little world by itself. Our people operate a sanitarium, a nurses' training-school, and a medical school for the training of physicians. Accessory equipments have been provided. A general store is kept. A steam laundry is in operation. The institution owns a plant for the manufacture of health food products. A large tract of land has been purchased and is devoted to farming.

These institutions and enterprises have brought together some three or four hundred Seventh-day Adventists. A large majority of these are in training, either as nurses and physicians, or are taking

preparatory school work for these professions. It was truly inspiring to look into the faces of these earnest young people and realize that they have devoted the strength and energy of their young manhood and womanhood to the work of this movement.

A faithful and devoted company of physicians and teachers have been assembled at this place. Dr. W. A. Ruble, for some years secretary of the General Conference Medical Department, is in charge of the school work. Dr. T. J. Evans is the medical superintendent of the sanitarium. The institution has availed itself of the efficient business management of Brother W. D. Salisbury, who brings to his work a long and successful experience in the management of other denominational institutions. Brother J. A. Burden and his faithful wife, who have been connected with the enterprise from its inception, and who have so earnestly and sacrificially labored for its promotion and up-building, have the direct oversight of the sanitarium, Sister Burden as matron and Brother Burden as business superintendent and chaplain, and also as treasurer of the general association. As chairman of the general board, and as a father to the enterprise, Elder G. A. Irwin has located at this place. His fostering care and able counsel have been much appreciated.

The meetings of the constituency and board were employed in dealing with some of the pressing needs of the work, particularly the demand which exists in connection with the medical school for a clinical hospital. This additional equipment is required by medical standards, and unless the school provides such facilities for its senior medical students, they will not be permitted to take State board examinations. The first medical class graduates from the college one year from next June, hence all will see there is no time to be lost in providing the required hospital building.

As announced by Elder A. G. Daniells in the REVIEW of last week, this question was taken under consideration, and provision was made by the members of the General Conference Committee who were present, for a general collection to be taken in all our churches March 15, in order to provide funds for this enterprise. It was confidently believed that our people everywhere would esteem it a privilege to make liberal offerings to this important general denominational institution.

As we took time during our visit to review the leadings of God in connection with the starting of the Loma Linda work; as we heard recounted to us many incidents in the history of the enterprise where God has particularly interposed

to send help and deliverance in times of distress and perplexity; and particularly as we read the many messages of encouragement which the servant of the Lord has borne regarding the development of this training-school, we felt more deeply impressed than ever before that the guiding hand of God is with his people; that he has not left them to walk in darkness, but that he is still moving before them. We believe that in obedience to that leading there is light and liberty for us in the future.

It was gratifying indeed to see this view of the question taken by all the visiting brethren. Those from the local field and the members of the General Conference Committee entered heartily into the plans which were laid for the furtherance of the work, and assured the workers in Loma Linda of their hearty sympathy and cooperation in their labors. These brethren are not there by their own appointment. By others they have been placed in their positions, and must carry heavy burdens. They have labored earnestly and untiringly. Their fellows should count it not only a duty but a privilege to sustain them by their prayers, their sympathy, and their donations. Loma Linda Hospital day, March 15, will afford an excellent opportunity for the exercise of this spirit of helpfulness. We hope that our brethren and sisters everywhere will give as God has prospered them, in order that the work in Loma Linda may be placed upon that basis where it will be enabled to accomplish what God designs in the preparation of men and women to go out as efficient workers in the carrying forward of this last-day movement. Plan for the Loma Linda hospital offering, March 15.

F. M. W.

A Bishop Made President

LITTLE notice has been taken of the action of our government in making a Roman Catholic bishop president of Santo Domingo, and keeping him in the presidential chair by force of American arms without regard to the wishes of the people of either republic concerned. As soon as the American marines left Santo Domingo the inhabitants of the little republic began to manifest their dissatisfaction, the bishop-president signified his intention to resign, and then the United States battle-ship "New Hampshire" was immediately despatched to Santo Domingo to maintain the *statu quo*. The papers of Santo Domingo published the following letter from President Taft to the bishop-president:—

I am greatly distressed in knowing that the duties you assumed as provisional president have become so onerous. I can

not but believe that all the good elements of Dominican people will unite in supporting the provisional government, thus fulfilling their patriotic duty toward the republic in whose welfare the United States has a vital interest. Meanwhile I sincerely hope that in the service of humanity and peace you will continue in the provisional presidency during the time provided, and you have the assurance that your efforts in favor of the Dominican people will receive the most sincere and decided support of this government.

This act violates the political principles upon which the nation was founded, and the principle of the separation of church and state as well. The president of one republic sets up a president over another republic and promises to keep him in place for a definite period, no matter how the people may feel or what their wishes may be, or even what the wishes of the individual may be who is thus elevated to the presidency. But in addition to this violation of all the principles of republicanism, there is also the violation of a principle which Americans have prided themselves in since the nation was founded,—the principle of the separation of church and state. The military forces of the United States have been used to establish one of the dignitaries of the Roman Church as the ruler of a sister republic. Such a divergence from fundamental principles should help Americans to see the fact that they are not so strongly anchored to the fundamental principles of the nation as they had fondly supposed. And such a divergence as this in the interest of a great ecclesiastical organization shows how easily other and greater divergences may come, until our boasted religious liberty is taken away and bitter persecution comes again: and all in the interest of the same great ecclesiastical organization.

C. M. S.

Removing the Financial Burdens From Our Institutions

LAST week we gave the readers of the REVIEW the full text of the recommendations the General Conference Committee will request the General Conference at its coming session to adopt for the payment of the present indebtedness of our schools and sanitariums. These recommendations, with their various provisions, were not hastily adopted by the General Conference Committee. About a year ago the main features of the arrangement were placed before our committee by the Atlantic Union Conference Committee. At first they were not favorably received. It was feared that the plan would injure our foreign mission enterprises. But after giving the problem months of study, we came to the conclusion that, under all the circumstances, it is the one arrangement that

will enable us to accomplish what all so greatly desire—the payment of the liabilities of our institutions. And we believe that the provisions incorporated in the arrangement will safeguard the interests of our foreign missions. Indeed, if rightly managed, the plan will, in the end, prove a great blessing to our mission fields in all parts of the world.

It may be helpful to review the main features of this proposal:—

1. It aims to bring all our people into close, intelligent, sympathetic touch with our institutions. There is danger of holding a false notion regarding our institutions. "The last dollar for missions, but not a dollar for our institutions," is a statement that one occasionally hears. But in this age, how could missions be established and maintained without institutions? They are vitally and inseparably connected. An institution is more than ground, buildings, furniture, and equipment. A very important part of an educational institution is its staff of teachers and its student body. And still more, the efficient, patient labor of teachers, and the steady, intellectual, and moral development of young men and women, under the ceaseless care of the teachers,—this is part of an educational institution. It is the teacher, the lesson, the new ideal formed, the ambition awakened, the associations of student life that are of greatest value and that are dearest to the memory. And who can estimate their value?

It is more than a third of a century since the writer left Battle Creek College, and the blessings of those student days seem of greater value with each passing year. Among fellow students of those days were O. A. Olsen, E. H. Gates, O. A. Johnson, I. J. Hankins, L. T. Nicola, L. A. Smith, D. W. Reavis, Mrs. G. W. Caviness, and others who have given their whole lives to this cause. And these first students to leave that institution have been followed by a host of others who are to-day carrying great responsibilities in all branches of this work. Who of all these would speak lightly of dear old Battle Creek College? or consent to have it and all it did for them blotted out? And what is true of this institution is true to a large extent of our other schools. The inestimable service these institutions have rendered in bygone days, are still rendering to a larger degree than ever, and will continue to render until our work is done, is a mighty appeal for the love and hearty support of all our people.

2. This plan places the weight of this financial burden upon the shoulders of *all* our people in the home land. This is right, for all are debtors, either directly or indirectly, to the benefits of these institutions. The thousands of young peo-

ple who have been connected with them are their debtors. Every parent whose son or daughter has been in them is a debtor. Every believer who has been won to this cause by those who received in them their training for service is a debtor. Every conference whose efficient laborers have come from these institutions is a debtor. In short, all who believe this message and long for the coming of the Lord are debtors to these institutions for their part in the finishing of this work. We believe our people will recognize this great debt, and cheerfully join in this general effort to remove the handicap under which these institutions are struggling while trying to do their great and necessary part of this work.

3. While this plan recognizes the inseparable connection between the institutions in the home land and the missionary stations in foreign lands, it safeguards the foreign mission funds. For the present the total of fifteen cents a week per capita from all our people seems a reasonable amount to provide for our missionary undertakings, and one of the provisions prevents this from being drawn upon for home institutions.

4. The provisions of this plan require that the entire amount turned over to these institutions shall be applied on their present indebtedness. No part shall be used to erect new buildings, purchase additional equipment, nor to make up losses on operating expenses. Funds for all or any one of these items must be raised in donations by the direct efforts of the management.

5. This plan restrains all institutions receiving the benefits of this fund from increasing their liabilities. This is necessary in order ever to get free. It is necessary in order to deal justly with each institution and with the donors to this fund.

6. Finally, this plan provides a commission, composed of three men of experience in managing institutions, who shall investigate the working of our schools and sanitariums, with the purpose of helping the management so to adjust their affairs as to operate without loss. We have launched so many institutions during the last decade that we have been obliged to call to their management a great many persons who had never had any previous experience in managing such enterprises. Many accepted the call to these places of responsibility with great misgiving and at great personal loss financially. In this they have been governed by conscientious scruples, the same as our men who are called to the ministry. They have endeavored to do their best. But full success could not reasonably be expected of them. We believe that a year's work by this commission will effect econo-

mies totaling tens of thousands of dollars in the operating of our institutions.

These are the main features of our plan to free our institutions from their indebtedness. It is comprehensive, yet simple and workable. Four years from now we shall probably see that we planned better than we now realize.

A. G. DANIELLS.

Operating Institutions

As all our institutions are so closely allied to our evangelical work, being in fact a part of it, they can not be expected to be operated on a purely commercial basis, and yet they must of necessity be so conducted that they will not become a financial hindrance to our missionary effort. This makes it imperative that great care be exercised in the methods and policies pursued in their establishment and maintenance. It would seem unnecessary, therefore, to state that in the founding of these institutions, but very few of which can be expected to possess a money-making power, they should be placed in at least as favorable a financial condition as similar institutions conducted on a purely commercial basis; that they should not be heavily burdened with debt, which can only result in draining their vitality and greatly hindering their usefulness, too many times seriously reacting upon the entire denomination. They should neither be established on borrowed capital nor allowed to be operated year after year in such a manner that an indebtedness will be created, as either course would mean an ever-increasing tax upon the institution, and too many times upon the people of God.

Let us further consider our educational institutions. With the examples before us of the public schools, with buildings and ample equipment furnished by the state, with all operating expenses met from the same source; with almost all the colleges and seminaries of the land not only placed in possession of their complete equipments and plants without any indebtedness, but also heavily endowed in order that they may successfully conduct a work of high standard, how worse than foolish for us to launch our schools, too many times with the most meager facilities, and with the fatal incubus of a heavy debt calling each six or twelve months for its regular toll of interest, when all educational experience has demonstrated that it will require exceptional business management to make an unendowed school entirely free from debt meet its operating expenses from its legitimate income.

The same can be said of our sanitariums. With very few exceptions found in some favorable localities, with the

educational work conducted by most of them and the charitable and benevolent work performed, their earning capacity can not be expected greatly to exceed their expenses. In most instances, their limitations from the standpoint of capacity render a more sanguine expectation useless. Therefore, to create a sanitarium with a heavy indebtedness upon it, expecting it to meet the charges upon the same from its legitimate income and to fulfil its financial contracts, is almost invariably to invite disaster to the institution, disappointment to its creditors, and embarrassment to the cause. Where such a policy becomes general in our institutional work, we may look for most serious results to our entire work, evangelical as well as institutional. The time and effort that should be entirely given to the evangelical work by the ministry, will be largely demanded for financial problems and difficulties. Money, in the gifts and offerings of the people, which should be devoted to sending the gospel to the world, will be required for the assistance of the embarrassed institution.

The fact that the indebtedness may all be held by our own people would in no sense modify this. Every note that is issued by us contains a promise to pay, and unless there is a known way by which the promise can be fulfilled, the note should not be issued. This is true, even though the one loaning the money thinks he may never call for its payment. The promise to pay — the issuing of the note — makes future payment possible, in fact, very probable, for unforeseen emergencies may arise, sickness may come, change of plans, that will make a demand for payment seem necessary. When such comes, we must be prepared to fulfil our promises.

The denomination has been remarkably free from financial crises. We have had in our history, however, such experiences of this character as should have placed us forever on our guard against a policy that would make a financial crisis possible. It should not be necessary to repeat such an experience as we had in Christiania, or more recently in Philadelphia, to cause us to heed the instruction so frequently given to shun debt. In the first instance cited, in order to save the publishing house in Christiania from going to ruin and the cause from suffering reproach, the entire denomination was obliged to come to the rescue. In the second case, the sanitarium was so heavily burdened with debt that no course seemed left but to close the doors, and call upon ministers, whose time should be wholly given to the gospel, to take up the task of raising money to liquidate the indebtedness. In addition, thousands of dollars that should have been used in proclaiming the gospel

in heathen lands, had to be used to relieve the situation. Why? — Because some board or committee, in establishing the institution, thought they were warranted in ignoring not only plain and well-recognized business principles, but also even plainer divine principles given us by the spirit of prophecy.

The raising of a certain amount of money in gifts for the establishing of a school or sanitarium can be accomplished much more readily than the raising of a like sum to pay off debts. In the meantime, the heavy strain of interest, which of itself is enough to ruin most of our institutions, would be avoided, to say nothing of the great advantage gained by leaving physicians, teachers, and helpers free to give their whole thought and energy to the real work of the institution, rather than to the continual harassment caused by financial obligations. A debt-ridden school, sanitarium, or publishing house can not render the efficient service called for in our work, and it will only be with great and continual watchfulness that such an institution can maintain that missionary spirit upon which all our institutions must be established. Indebtedness is evidently one of Satan's most effective agencies to cripple the work of God in the earth. Can we wonder, then, that we are instructed to "shun debt as we would the leprosy"? This does not mean that we shall not be progressive; it does not mean that nothing is to be done, but directly the opposite, — that we shall do something, but in the doing of it shun debt, shun it as we would the leprosy. This statement from the spirit of prophecy is a most forceful one. The individual who endeavors to shun the leprosy keeps away from it; does not tamper with it; does not plan to contract it temporarily, with the expectation of getting rid of it later. He shuns the evil thing and keeps away from it. If he should become infected with the dread disease, all his thought and effort would be devoted to ridding himself of it.

Now, it requires no argument to demonstrate that when the providence of God calls for the establishment of some institution, or the material enlargement of one already established, if we are to shun debt as we would the leprosy, we shall first provide the necessary money before launching out upon the contemplated work. We shall not cripple and befoul the denominational body with this leprous and deadly disease of debt, with the thought that later on we may perhaps find some way to heal ourselves.

W. T. KNOX.

♦ ♦ ♦
"THE man who has never made a failure is in great danger of it on his next undertaking."



Political Situation in Turkey

ONE of our missionaries in Turkey, in reporting the situation there, writes as follows:—

"Turkey is a land of Islam, ruled by the khalifates of Mohammed. In such a land, governed by the law of Islamic faith, only Mohammedans can live without trouble, because they are the only lawful citizens. Other nationalities have been tolerated only on condition that they accommodate their conversation so as not to create trouble in the minds of faithful Moslems. This has been the policy toward non-Moslems since the beginning of the government. It is impossible for them to have a voice in governmental affairs. Their testimony in the courts is not accepted, since they are regarded as Kafirs (blasphemers).

"They could not appear in the streets dressed neatly, nor walk in an erect position before the Moslems. By their dress, by their movements, and by all their manners of living they were made to show that they were a subject people.

"When I was a little boy, my father related to me how one day he was out in the street with a new belt girded around his breast, when, lo, there came a Moslem who hit him with a sharp slap on the face, saying, 'Kafir, why do you gird yourself with a new girdle?' and my father ran into the house weeping. I well remember that in the days of my youth non-Moslems always gave way to Moslems when they met each other. Moslems would continue on their way without bending to the right or to the left. Such was the haughty spirit of Islam manifested toward the non-Moslem nations. One Moslem was of much more value than all the non-Moslems in the world taken together. You can well understand that under such a régime there could be no patriotism in the hearts of non-Moslems. They could but regard themselves as humiliated servants without a home, even in their native land. The wars were regarded as holy to the Moslems, therefore non-Moslems could not take part in them. I relate these things to let you know the secret of the political condition of this land.

"The proclamation of the constitution has not at all changed the relation of the Moslems toward the non-Moslems. It says: 'The religion of the Ottoman government is Islam.' This means that the Ottoman government will be governed by the principles of the religion of Moslems, and that this religion will be defended by the government. This at once puts the Moslem element far above all non-Moslem elements.

"According to the constitution, the Young Turks took the reins of the government into their hands, and followed a strict Moslem policy. Non-Moslem elements found themselves sorely deceived, seeing that Turkey is no more a home to them than it was before. Their hearts were not warmed up with patriotism. They saw that they would not be able to enjoy their natural rights under this policy, and began to long for a country for themselves, under their own rule.

"Armenians were taking the first step. Their political societies were creating a warm patriotism in the hearts of this nation, under the garb of rejoicing for the Ottoman constitution. The Committee of Union and Progress of the Young Turk party understood this, and planned the awful massacre of Cilicia. In fact, they had planned it for all Turkey, and all Armenians would have been massacred, but for the intrigue of Sultan Hamid's reactionary movement. The committee was engaged in war against Abdul Hamid, and the Armenian nation was saved, losing only 30,000 people in Cilicia. This was a heavy blow to the Armenians, from which they will not be able to recover for a long time.

"In order to suppress the Armenian patriotism, the committee let loose upon them the tribes of Kurds, the ancient enemy of the Armenian nation. The committee felt sure that as long as the Kurds were in Armenia, the Armenians would not be able to gain Armenia. By this step they thought they had settled the Armenian question. Indeed, the Armenians lost their political strength, but the Ottoman government lost more, in that the Armenians will never stick to the Turkish soil as their own country. This modern war with the Balkans proves this undeniable fact. Ears are open every day to hear of the downfall of the Ottoman government. Is it not very strange? When I ask the reason for this anxious waiting, they say that they have so long been oppressed under Moslem rule that they desire to see the country in the hands of the foreigners. And what is true of Armenians is true also of other non-Moslem nations. More than that, there are many Turks who were not content with this Pan-Islamic policy, and they are working always for the fall of this Committee of Union and Progress of the Young Turk party. Now they promise more liberties and privileges; but the non-Moslem nations have no confidence as long as this is not a general government, but is Moslem rule according to the constitution. It is true that in the modern war these nations also

gave their sons as soldiers, but this was rather by force and not with a willing heart. They fight, but at the same time desire the fall of the government. Think of this! What political strength can you expect in the army under this condition? This is the secret of the weakness of the Ottoman power. If the non-Moslem nations in European Turkey were tied to the central government, it would be impossible for the small governments of the Balkans to fight against Turkey.

"Albania has now proclaimed independence, and if the Pan-Islamic policy, or even the Moslem rule, is continued, the world will soon see the end of this government. The only remedy is in a change of the constitution. Turkey must not be for Turks only, but must belong to all nations who dwell in the country. The religion of the Ottoman government must not be the faith of Islam, but there must be a neutral position, giving an equal place to all and defending all. Would that their eyes were open to see this truth!"



Twenty Thousand Patients in a Twenty-Dollar Building

RILEY RUSSELL, M. D.

A LITTLE over four years ago we came from the United States to Soonan, Korea, where we are now located. We have a small Korean house that cost twenty dollars gold, or forty yen; also one small house, where women and children may wait.

In the four years we have been here we have seen over twenty thousand patients. This may seem incredible to the people in the home land, but in these old densely populated countries it is different.

The people know nothing of infection, but in the old heathen mind all disease is wind in the bones or some other part of the anatomy, and it must be let out. This is generally accomplished by means of needles of various sizes and all possible degrees of uncleanness.

One woman whom we found to have been stuck nearly three hundred times in the face to let out the bad blood and wind, sent for us, and it was only by diligent effort on our part that her life was saved, so severe was the infection.

We are constantly struck with the similarity between these conditions and those prevailing at the time of Christ's ministry on earth. Leprosy is common in the south. Cholera is present every summer. And the pest, Asiatic plague, is always in hearing distance.

The Great Physician gave to the world the example of spending much of his time in relieving the distress of the people and diffusing life and peace. Satan's object is to cause misery, woe, and, at last, death. So it is no wonder that here where the arch-rebel is feared and worshiped the degradation is so apparent. The infant mortality is so high that the population is hardly holding its own.

The medical work gives prestige to,

and makes openings for, the gospel; for the rankest devil-worshiper, who hates Christianity and all that goes with it, will call the Christian physician when the grim monster Death faces him or his family. Only two weeks ago, while returning home from a one-hundred-mile horseback ride, I was called to see a woman about nineteen years old who could not possibly have lived more than a few hours, but the diagnosis was easy and the treatment simple, and from my saddle-bags I was able to give her almost instant relief. She and her mother walked twenty miles to see me last week, and the old woman said no one but a missionary could have known what to do, and "thus our daughter who was the same as dead is alive and with us well."

There are things in such work as this that shake heathenism to its foundations. One woman who had a felon which left the finger bone protruding, came to the dispensary after suffering for three months. A little cocain and ten minutes fixed it up, so that in ten days she was well. Her hold on devil-worship was so badly shaken that she listened intently to the old, old story.

The schools are now changing these sorrowful conditions. The Union Medical School in Seoul and the Japanese medical schools are training young men in better methods. The change in government has also brought in many much-needed hygienic reforms, but Korea's great need is yet only touched on the extreme edges.

East Brazil Mission

F. W. SPIES

It is encouraging to be able to report that the number of native workers is gradually increasing in our union. September 1 we began a course of instruction at Bahia for the workers of the East Brazil Mission, and for those who desired to enter the work. Three of the four states that compose the East Brazil Mission were represented, as follows: five brethren from Bahia, five from Pernambuco, and one from Alagoas. There was also one brother from Para, of the North Brazil Mission.

The first part of the course was designed especially for the canvassers. But as much of the instruction was of such a nature as to benefit all classes of workers, and as Bible workers and licentiates often find the circulation of literature the best means of gaining an entrance to the homes of the people and creating an interest, these also attended the studies from the beginning.

Two native brethren who have proved themselves good canvassers, were appointed field agents. One takes charge of the work in Bahia, the other in Pernambuco. These new field agents are still canvassers, yet they counsel, help, and further develop the canvassers under their care, and for this receive a compensation from the mission.

We have long waited for some bookmen from abroad, but as none were sent, we thought it best to lay the respon-

sibility upon the most experienced workers we have at hand. This plan has some advantages: the native brethren have the language; they are accustomed to the climate; they are acquainted with the conditions and the customs of the people, understanding their peculiar prejudices; and thus, other things being equal, can do more than a foreigner could, at least in the beginning.

After the field agents and the canvassers had gone into the field, the instruction for Bible workers was continued. Not only do they receive instruction in the theory of the truth and the best methods of work, but Elder J. Lipke (the principal instructor) writes me that, besides the lessons given, he accompanies the six different students, one at a time, in their Bible work from house to

book and paper workers, it might be well to add that this Porto Rican learned of the Sabbath from the *Senales*, our good Spanish monthly magazine. When he was visited with "Coming King," he at once wanted to know which day the book taught was the Sabbath, and said that he had been waiting for some one to show him how to observe the day.

Two of the others had been studying "Bible Readings," and had begun to pray that God would send some one to study the Bible with them. Another had been speaking to a friend of her desire to know more about the Scriptures, so when the friend was visited, she passed on the good word. As a result, the friend is now against the truth, while the honest soul seeking for light is numbered among God's chosen ones here.



GROUP OF WORKERS ATTENDING THE BAHIA (BRAZIL) TRAINING COURSE

house, thus assisting them in a practical way.

We find the native brethren desirous of taking the truth which they have found so precious to their souls, to their countrymen; and as they take these short courses of instruction, we see that they grow in efficiency, and that the Lord blesses them in their humble efforts to help others; and souls are gained and prepared for the coming of Jesus. Still, we need men to act as leaders in our union, and we hope a few such may soon be sent to our field.

Estacao Sao Bernardo.

Porto Rico

S. A. OBERG

THIS morning while the sea was thundering its heavy surf artillery outside, in a baptistery made by the Lord's own hands Elder Wm. Steele baptized five precious souls. Four of these were natives of one of the English islands, the other was a Porto Rican who had been a Catholic from childhood. Four others are keeping the Sabbath, and will doubtless follow their Lord in baptism a little later.

For the encouragement of our faithful

The other is a woman over seventy years old, of good report among all who know her.

During the week of prayer, as these believers all came together, from their different places, in a union meeting with the others who have known the truth before, our hearts were made tender and our eyes filled with tears, as we heard the testimonies revealing God's all-wise providence in bringing the message for their salvation.

There are others who are now inquiring, so we have rented a large room and fitted it up for a chapel, in a section where all the believers and those studying with us can meet and worship together. We know the end is near, so we are hastening onward the closing message, and God is richly rewarding every effort put forth to hasten the coming of our Saviour and King.

Pray for us that the persecution that the other churches are bringing upon those who are now seeking for light may be the means of driving others to our Master, to be numbered among the remnant.

"Joy consorts with him who scatters it."



Patience

EUGENE ROWELL.

LORD, I will not complain
Nor fretful be
If through long loss instead of gain
Thou leadest me
At thine own length
Through toil and hunger, grief and pain,
To surer strength.

Though through foul sloughs abhorred
My pathway lies,
Where, by dread beings daily warred,
Faith all but dies;
Through nameless fears,
Through doubts and struggles, lead me,
Lord,
To calmer years.

Through dangers desert-massed,
Through torrid heat,
Through lurking foes and wintry blast,
Through rain and sleet
And torrent's foam,
Lord, grant me this, to come at last
To my calm home.

Tissue Builders

Their Selection, Composition, and Preparation

A. B. OLSEN, M. D., D. P. H.

BUILDING and repair foods are of vital importance to the body because in them we find the one essential element for tissue construction and the support of life. Without the presence of this all-important element, nitrogen, all other food-stuffs are absolutely valueless for nutrition. If an animal were freely fed with sugar, starch, fats, and various food salts and acids, but without any nitrogenous food whatever, it would very quickly perish, much sooner, indeed, than if completely starved.

Nitrogenous Food

Fortunately, all natural foodstuffs, whether animal or vegetable, contain varying amounts of protein food in a varying form. Some, such as nuts and pulses, are particularly rich in nitrogen; while others, such as rice and most fruits and vegetables, contain but a comparatively small amount. Most nuts make a very concentrated food, and they are rich not only in protein, but even more so in oil, and make a very pure, nourishing food. Ripe nuts do not require any further preparation than thorough mastication, for they have been baked by the sun and are ready for the table. But thorough and prolonged chewing is essential to insure easy digestion and complete assimilation of their nutritious material. Speaking of nuts, Prof. W. G. Thompson, of Cornell University, tells us that "eaten with fruit, they are an excellent form of food; and

if carefully selected and thoroughly masticated, their coefficient of digestibility is high for persons in health, and they furnish very little residue of waste." A handful of almonds and raisins makes both a tasty and a sustaining lunch. For those who have poor teeth, nuts may be cooked in various ways, and thus made still more digestible. There are, however, some nuts, such as coconuts, Italian chestnuts, and litchi-nuts, which contain less protein and a far larger proportion of sugar and starch, thus more nearly resembling rice, than do almonds or walnuts. The following table gives the composition of some of the more common nuts according to C. F. Langworthy, with the exception of the pine-kernel:—

	Water %	Protein %	Fats %	Sugar & Starch %
Almonds	4.8	21.0	54.9	17.3
Brazil-nuts	5.3	17.0	66.8	7.0
Filberts	3.7	15.6	65.3	13.0
Hickory-nuts	3.7	15.4	67.4	11.4
Pecans	3.0	11.0	71.2	13.3
English walnuts	2.8	16.7	64.4	14.8
Chestnuts (fresh)	45.0	6.2	5.4	42.1
Beechnuts	4.0	21.9	57.4	13.2
Butternuts	4.5	27.9	61.2	3.4
Walnuts	2.5	27.6	56.3	11.7
Coconuts	14.1	5.7	50.6	27.9
Pistachios	4.2	22.6	54.5	15.6
Peanuts (roasted)	1.6	30.5	49.2	16.2
Litchi-nuts	17.9	2.9	.2	77.5
Pine-nuts	6.4	33.9	49.4	6.9

Pulses or Legumes

The pulse family includes beans of all sorts, lentils, peas, and peanuts, all of which also make a concentrated form of diet with an abundance of nitrogen. Some sedentary persons find the pulses too hearty a food, and can take them only sparingly with advantage. Unlike nuts, the pulses require most thorough cooking in order to render them palatable and digestible. According to M. H. Abel, "the percentage of protein in legumes exceeds that of the best beef." Professor Thompson tells us that "Hindus rely upon the lentil for its staying power when undertaking arduous journeys." Egyptian lentils are said to be particularly rich in iron, while haricots, or the ordinary kidney-beans, are "the cheapest and best of all pulses." Their composition is given in the following table taken from Dr. Robert Hutchison's book on "Food and Dietetics:—

	Water %	Protein %	Fat %	Sugar & Starch %	Mineral Matter %
Green peas	78.1	4.0	0.5	16.0	0.9
Dried peas	13.0	21.0	1.8	55.4	2.6
Lentils	11.7	23.2	2.0	58.4	2.7
Horse-beans	13.1	25.5	1.7	50.9	3.3
Broad beans	8.4	26.4	2.0	58.6	3.6
Haricots	11.7	23.0	2.3	55.8	3.2
Butter-beans	10.5	20.6	2.0	62.6	4.3
Soy-beans	11.0	32.9	18.1	28.7	4.9
Peanuts	8.3	24.0	44.3	17.0	1.9

Cereals

In the grains and cereals we find some of the most perfectly balanced articles of diet obtainable. Wheat, rye, oats, and barley, which are perhaps the most important as well as most widely distributed grains, contain not only the maximum amount of nutrition, but also as far as starch and protein are concerned, nearly the ideal proportion. Well-baked wheat-meal or rye bread may be truly regarded as the staff of life, and, with butter and the addition of a little fruit or vegetables, contains the essential elements for the sustenance of life. Furthermore, grain foods are among the cheapest as well as the most nutritious and well-balanced articles of diet, and they can be prepared in a very large variety of wholesome and attractive dishes. Oats are richest of all cereals in both protein and fat, and poorest in starch, while rice is richest in starch and poorest in both protein and mineral matter. We give herewith a table of some of the leading grains and cereals and their composition, also from Dr. Hutchison:—

	Water %	Protein %	Fat %	Sugar & Starch %	Cellu- lose %	Mineral Matter %
Wheat-meal	12.1	12.9	1.9	70.3	1.6	1.2
Oatmeal	7.2	14.2	7.3	65.9	3.5	1.9
Roiled oats	7.2	15.4	7.2	64.8	3.5	1.9
Barley meal	11.9	10.0	2.2	71.5	1.8	2.6
Pearl barley	12.7	7.4	1.2	76.7	0.8	1.2
Rye flour	11.4	15.3	2.1	66.7	2.3	2.2
Corn-meal	11.4	8.5	4.6	72.8	1.4	1.3
Buckwheat flour	14.0	7.1	1.2	75.9	0.6	1.2
Rice (unpolished)	12.0	7.2	2.0	76.8	1.0	1.0
Millet	12.3	10.4	3.9	68.3	2.9	2.2

Dairy Products and Flesh Foods

Both milk and eggs contain an ample amount of nitrogenous food, and when eggs are fresh and the milk is clean and free from germ contamination, they make wholesome and nutritious foods, and add much to the amenities of the fruitarian diet. Eggs may be taken raw or cooked, but are usually most easily digested in the raw state. It is not wise to use them freely, and as a rule only one egg, or at the most two, should be taken daily.

There is not the slightest doubt that the milk which is ordinarily served in our towns and cities is the dirtiest and oftentimes the most dangerous food that comes to our tables. If we expect to go on using milk freely, we must revolutionize our dairy methods, for otherwise we shall never be able to conquer tuberculosis and some other preventable diseases. Of course, we can render the milk less dangerous by sterilizing or cooking it, but it is not pleasant to think that one might as well, as far as filth is concerned, take sterilized sewage as sterilized milk, for that is what it amounts to from the bacteriological standpoint.

Animal flesh of all kinds consists essentially of nitrogenous matter and fat. Strictly speaking, we may regard flesh-meats as second-hand food. Originally the elements which compose it were taken from the vegetable kingdom, for few persons, without necessity, care to

eat carnivorous animals. Considering that disease is so prevalent among animals, and considering also the constant presence of more or less poisonous waste material in all forms of flesh, we do not hesitate to condemn the flesh of animals as a poor food, only to be resorted to when purer and more wholesome food is not available. The following data from Dr. Hutchison give us the composition of some common animal foods:—

	Water %	Protein & Gelatin %	Fat %	Sugar %
Beef	76.5	20.0	1.5	..
Mutton	65.2	14.5	19.5	..
Pork	60.9	12.3	26.2	..
Fowl	70.0	23.3	3.1	..
Fish (fresh) ..	44.0	10.5	2.5	..
Milk	87.5	3.0	4.5	4.5
Eggs	73.7	14.8	10.5	4.5

The following table of the composition of fruits, taken from "Food and Dietetics," was intended as a portion of the article on "Fuel Foods," in the issue of February 6, under the subhead "Selection of Sugars:"—

	Water %	Protein %	Fatty Matter %	Sugar & Starches %	Acids %
Apples	82.5	0.4	0.5	12.5	1.0
Apples (dried)	36.2	1.4	3.0	49.1	3.6
Pears	83.9	0.4	0.6	11.5	0.1
Apricots	85.0	1.1	?	12.4	1.0
Peaches	88.8	0.5	0.2	5.8	0.7
Green gages	80.8	0.4	..	13.4	1.0
Plums	78.4	1.0	?	14.8	1.0
Nectarines	82.9	0.6	?	15.9	..
Cherries	84.0	0.8	0.8	10.0	1.5
Gooseberries	86.0	0.4	..	8.9	1.5
Currants	85.2	0.4	..	7.9	1.4
Strawberries	98.1	1.0	0.5	6.3	1.2
Whortleberries	76.3	0.7	3.0	5.8	1.6
Blackberries	88.9	0.9	2.1	2.3	..
Raspberries	84.4	1.0	?	5.2	1.4
Cranberries	86.5	0.5	0.7	3.9	2.5
Mulberries	84.7	0.3	..	11.4	1.8
Grapes	79.0	1.0	1.0	15.5	0.5
Watermelons	92.9	0.3	0.1	6.5	..
Bananas	74.0	1.5	0.7	22.9	..
Oranges	86.7	0.9	0.6	8.7	1.7
Lemons	89.3	1.0	0.9	8.3	..
Pineapples	89.3	0.4	0.3	9.7	..
Dates (dried)	20.8	4.4	2.1	65.7	..
Figs (dried)	20.0	5.5	0.9	62.8	1.2
Figs (fresh)	79.1	1.5	..	18.8	..
Prunes (dried)	26.4	2.4	0.8	66.2	2.7
Prunes (fresh)	80.2	0.8	?	18.5	..
Currants (dried)	27.9	1.2	3.0	64.0	..
Raisins	14.0	2.5	4.7	74.7	..

Caterham, England.

The Noon-Hour Prayer

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

THE chamber of prayer is the birth-place of peace. Our Father—the God who holds the sea in the hollow of his hand, who marshals the stars, and guides the planets in their blazing paths with undeviating accuracy—bids you and me, "In nothing be anxious." Anxiety hinders the power of God. Prayer brings to the heart that peace which passeth all understanding. We flee to God for help when in trouble, or when some great need or crisis comes into our lives, but concerning the little things which comprise the sum of daily living we often forget to pray. If we would have perfect peace in all things, we must come to the Saviour in prayer concerning all things.

"It is so sweet to know,
When we are tired, and when the hand
of pain
Lies on our hearts, and when we look in
vain
For human comfort, that the heart divine
Still understands these cares of yours
and mine;

"Not only understands, but day by day
Lives with us while we tread the earthly
way,
Bears with us all our weariness; and
feels
The shadow of the faintest cloud that
steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

"There is no sorrow that he will not
share,
No cross, no burden, for our hearts to
bear
Without his help, no care of ours too
small
To cast on Jesus; let us tell him all—
Lay at his feet the story of our woes,
And in his sympathy find sweet repose."

Answered Prayer

A Michigan sister, who was seriously afflicted, recently made request through this department for the prayers of God's people. She writes: "God has heard and answered our petition. I am well now, and able to work, and enjoy that peace of mind which only God can give."

Requests for Prayer

101. From Ohio an isolated sister sends the plea that prayer be offered in behalf of her husband and son and daughter. She earnestly desires their conversion, and asks us to pray that she herself may be healed of internal cancer if it is God's will to restore her.

102. A sister in Wisconsin requests prayer for the conversion of her husband and children.

103. From New York a sister writes in behalf of two friends who are passing through severe trials. She asks us to pray that they may stand firm in the truth in spite of opposition, and that their husbands may be converted to God.

104. An afflicted sister in Florida desires prayer for the restoration of her sight and hearing.

105. "I desire the prayers of God's people for the conversion of my four children," writes a burdened mother from Pennsylvania.

106. A friend in Texas, who is interested in the truth, requests prayer that he may be given strength to accept this message fully; also for the healing of three afflicted friends.

107. An Indiana sister, who has almost entirely lost her hearing, and whose sight is fast failing, asks us to pray that God will manifest his healing power in her behalf if it can be to his glory.

108. Prayer for the conversion of her mother, husband, two sons, and a stepson and his family, is requested by a burdened sister.

109. An anxious mother, writing from Montana, asks that prayer be offered for the conversion of her six children; for her husband, who once rejoiced in this truth but has drifted back into the world;

and for the healing of two daughters and a daughter-in-law.

110. A Michigan sister desires us to pray for her brother, who has given up the truth; also for the conversion of a dear friend and of relatives, some of whom are bitterly opposed to this truth.

111. From the same State (Michigan) a wife and mother makes request that we pray earnestly for the conversion of her husband, who gave up the truth more than forty years ago; also for two sons and one daughter, and for another daughter who has just started to keep the Sabbath in spite of the bitter opposition of her husband.

Health Reform—Is It a Mistake?

O. B. KUHN

IN the matter of health reform, many have made a mistake,—not a mistake in accepting the principles of healthful living, but in placing them wholly upon a religious basis rather than upon a physiological basis. Health reform should be accepted from a moral and religious viewpoint, but placed upon a physiological basis. Health will then be guarded as sacredly as the character.

By putting the principles of health reform upon a moral and religious basis alone, some have gone to extremes, disregarding the actual needs of the body. Also some have been unstable in their physical habits when doubt and unbelief and discouragement in things spiritual overtook them, and their religious experience wavered.

When health reform is placed upon a physiological basis, there is less tendency to go to extremes, as the human mechanism will be studied, the needs of the system discerned, and the controlling laws recognized. If one is religiously inclined, and desires to live for God, he will also study the relation of the physical to the intellectual and spiritual natures. The better the physical being, the better and greater the possibilities for intellectual work and development; while with poor health come lessened possibilities for mental and moral exercise and growth.

The prophet Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." He asked for a vegetable diet with water to drink, basing his request upon physiological requirements. See 1 Cor. 10: 19-33. His good health and physical vigor made possible a great intellect, and at the end of three years he had ten times as much wisdom and understanding as the great men of the king's realm. He had good success in business, and no fault could be found in him concerning his administration of the affairs of the kingdom. His intellectual ability won and maintained for him the highest positions in statesmanship.

His physical and intellectual achievements made possible great spiritual development. He walked so close to God and had such communion with him that he had understanding in all visions and

dreams. He received the miraculous protection of the Lord, and enjoyed not only the association of the highest angels, but of the Son of God himself. So great was he in the sight of heaven and so highly esteemed there that it was said to him, "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong." Dan. 10: 19. Men confessed that he possessed "an excellent spirit." Dan. 5: 12.

Many who have received much knowledge on health principles, and who have passed through the "nut-butter age" and other like periods, holding extreme views on matters of health reform, have become disgusted and discouraged because of previous strained conceptions. But the glorious principles remain unchanged, and all who will adjust themselves to the beautiful and absolute laws of life and health will be greatly benefited in every way.

Let us learn that the great principle of healthful living is obeyed in the choice of the best obtainable to meet the needs and conditions peculiar to each individual, and that we can rightly value health only by recognizing the possibilities of personal development, improving opportunities to minister to others, and by perfecting a spiritual and sincere worship of God. Let us stand by the principles of health reform, placing our ideas on a common sense, physiological basis. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

A Song of the Sinking Sun

ARTHUR W. SPAULDING

IN shadow and in brightness God's
doomed fair world doth lie:
The low-dipped sun sinks swiftly upon
the boding eye;
The swales and the hills catch glory, the
hollows and dales are dim,
And thicker the shadows cluster, awe-
some, menacing, grim.
But yet for your courage, comrades, re-
member, amid the fens,
The sunlight bathes the hilltops, though
purple are the glens.

O, but the night is gathering! Ominous
fades day's light;
Chill is the steel that the heavens, dark-
ening, bare to the sight.
The wail of the hoarse night-chorus—
hounds of the nether world—
Up from the shattered canyons flat on
the ear is hurled.
Yet, if the night grows darkly, and sight
in the chasms fails,
The sunlight rests on the hilltops,
though blackness hides the vales.

Over and over the message strikes with
the sun's swift beams;
Courage! and let your vision rest where
the glory streams.
God plans a hastened sunrise; fear not
the falling night.
On with the work in patience; trust to
the lingering light.
And, when the lowlands fail you, look
where the headland leaps;
For the sunlight touches the hilltops,
though lost in night are the deeps.



Evangelistic Work in Greater New York

THE past season's evangelistic efforts in Greater New York have been very encouraging, and quite a large number of persons have accepted the truth. Elders Lee Wheeler and L. T. Nicola, with a company of experienced Bible workers, held a joint meeting in connection with the Manhattan and Bronx English churches near 180th Street and Jerome Avenue. This was a very successful effort, and twenty converts were baptized and joined the church. The interest is still good, and is being followed up in a fine hall near by. Others have begun the observance of the Sabbath, and the brethren are hopeful of another

ing for the Danish-Norwegian people, and quite a number were baptized and joined the church at the close of his summer's work. This tent effort was held on the ground recently purchased for the Danish-Norwegian mission building, which is now under construction and will be finished in about six weeks. There will soon be a very commodious meeting-place for this department of our work, thanks to the brethren in the West and in all other places who have given liberally to this worthy enterprise.

A tent effort was conducted in South Brooklyn by Elders E. Rosenwold and A. Boettcher and Brother R. Immomen, our Finnish laborer. These meetings were conducted in the Swedish language, and every other night were translated



WORKERS IN THE GREATER NEW YORK CONFERENCE

good baptism before the work is completed in that section of the city.

Elder A. V. Cotton and Brother R. J. Bryant, with an excellent corps of workers, conducted a successful tent effort in one of the most beautiful sections of Brooklyn. Thirteen have accepted the truths presented and been baptized, and the workers still have a large number of interested persons on their visiting list.

Elders B. E. Miller and D. N. Wall conducted separate German tent efforts in Brooklyn and New York during the summer and fall. These were both very successful. Elder Miller has baptized thirty-four converts as a result of his year's work, and has followed up the summer's interest in a hall this winter. Elder Wall has baptized seventeen. It will be remembered that Elder Wall did not reach this field until last spring, but his work shows excellent results for the time he has been here.

Elder N. P. Neilsen held a tent-meet-

into the Finnish. Thus efforts were held for these two nationalities in one tent, and as a result some excellent persons accepted the truth. One promising young Finn who united with us has gone to the Seminary in Washington to prepare himself for the work.

Elder J. K. Humphrey and Brethren C. H. Wilkinson and Samuel Laviscount, with a corps of Bible workers, conducted a tent effort in Brooklyn for the colored people, resulting in thirteen being baptized.

Brother F. M. Dana has had charge of the Italian department during the past year. He and Brother C. Scordo, our Italian laborer, have conducted hall efforts in the interests of this work, and quite a number have been baptized.

The conference has greatly appreciated during the past year the help of Elder J. H. Schilling, who has taken up his residence in Brooklyn. While Elder Schilling has general charge of the for-

eign work in the East, he has still been able to give considerable attention to the German work in this city, and also to the Hungarian department.

We are glad to report a growing and developing work among the Hungarian people for whom Brother John Sivak, our Hungarian laborer, has been working. Twenty-one were baptized into the Hungarian church last year.

As a result of our combined evangelistic work during the past year, one hundred fifty converts have been baptized and joined the church. The prospects for the work in Greater New York were never brighter. The interest at our public meetings this fall and winter has been excellent, and every indication points to the fact that in a special way God's Spirit is impressing the people with the importance of the truth. Our workers and church-members are all united in perfect love and harmony, and for the speedy finishing of the work in this great city and in all other places.

The spirituality of the New York churches is expressed in their liberal gifts to foreign missions during the year that has just passed. The General Conference reports having received from this conference \$10,140, or an amount equal to almost twenty cents a week a member. When we consider that our congregations have few church buildings of their own, and are thus compelled to pay heavy hall rents and other extra expenses incurred in a city like New York, we can not but feel that God's blessing has been very manifest upon his people and his work.

R. D. QUINN.

A Visit to Loma Linda

FROM the splendid council at Mountain View, with others I went to Loma Linda to attend the meeting of the constituency of the sanitarium and medical school, which was called to meet January 27. This meeting proved to be a most excellent one, characterized by a spirit of unity throughout.

This was my second visit to our institutions established in Loma Linda. I greatly enjoyed the opportunity of becoming better informed concerning the work being built up at this important center, and of coming into closer touch with the large body of consecrated teachers and students gathered here. In no institution among us have I found a deeper spiritual atmosphere, or a more earnest and loyal company of workers and students than at this place.

I found the sanitarium well filled with a good class of patients. This institution has become widely and favorably known, and is exerting a strong influence in favor of the truth. There seems to be no reason why, with careful management, the indebtedness of the sanitarium can not be reduced each year, if its present good patronage can be maintained, and at the same time efficient nurses trained for work in mission fields.

The medical school has over sixty strong, consecrated students enrolled, all of whom are endeavoring to secure a medical education with the view of devoting their lives wholly to the advancement of God's work in the earth, in either home or foreign fields. This is the high and noble aim that all connected with the school are endeavoring to keep constantly before the students.

No argument is necessary to prove the need of a medical school. Those receiving a medical training for the work of God should be able to obtain it in a school where God is revered and the Bible believed, rather than be compelled to secure their education where infidel sentiments are constantly met, and a worldly goal is held before them.

The need of a Christian medical school is apparent. To have Christian doctors of the highest type, we must have a Christian school in which they can secure their training. As well expect the schools of the world to train teachers in other lines, as to expect a worldly medical college to train Christian physicians. While some may go through these schools and stand the test, the risk is very great. It is to establish a school to give a training in our methods of medical practise that I understand the Lord, through the spirit of prophecy, is calling for here at Loma Linda, and that those upon whom the burden has especially rested have been trying to build up.

To establish such a school is a great undertaking. But there is a way to do whatever the Lord calls upon his people to do. Our whole work is a great undertaking; but it can be done by faith and united effort. If we all take hold of this enterprise, the Lord will bless us, and give the strength and means necessary for the work. An excellent beginning has been made. The equipment already brought into existence is good, but not extravagant. It meets the needs of the school so far, and fulfils the requirements of the medical board as a beginning. But we must continue to advance. Funds must be furnished with which to provide additional equipment as the work of the school goes forward.

Among the most urgent needs at present is that of a clinical hospital. This must be provided at once, or the work will be greatly hindered. The foundation of this building has been started with what funds the brethren had on hand. But in harmony with the instruction not to create further debt, they have stopped and are waiting for funds with which to complete the building. We believe that this is an opportune time for all our people to take hold and lift, and thus place this struggling and necessary institution upon vantage-ground. In doing this, we shall be following the instruction of the Spirit of God, and shall bring a great blessing to our own hearts, and to the work of God as well.

To secure the clinical hospital and yet not incur further indebtedness, Sabbath, March 15, has been appointed as Loma Linda Hospital day, in which a collection is to be taken in all our churches to secure the necessary funds with which to build the hospital. This is the first general offering that has been called for to help this institution, and the response should be very liberal.

To secure funds with which to make a beginning in starting the medical school, the various union conferences have been called upon for several years to raise a certain stipulated amount. With the apportionment for 1913, and the amount unpaid for the two previous years, the sum due from the various unions is about \$27,000. It is agreed, however, that the collection taken on Loma Linda day, March 15, shall be applied on this sum, and whatever is raised will cancel this entire amount.

If we should average in every church a sum equal to fifty cents a member, there would be raised sufficient to build the hospital and furnish it. Why not set this as a goal to reach? Some can give many times this amount, others not so much; but this amount can be readily raised if all take hold and lift with willing hearts. We expect the Lord will greatly bless his people in their efforts to help forward this work. Why should not every individual take hold heartily and help to secure a most liberal offering?

G. B. THOMPSON.

A Faithful Colporteur Laid Away

THE many friends and fellow workers of Elder Ernest S. Taylor, formerly of Texas, will deeply regret to learn that after several years of battle against the dread disease consumption, he has been laid away. A night letter received January 30, informs us of his death on the previous day.

Twelve years ago when a call was made by the Foreign Mission Board for ten colporteurs to volunteer for the work in the British Isles, Brother Ernest Taylor, at that time a strong, successful colporteur in Texas, was one of the first to volunteer.

For several years Brother Taylor labored very successfully in Great Britain, the larger part of his time being spent in Scotland. He was greatly loved and appreciated in the British field, as he had also been in his home conference.

After several years' service as a colporteur, he was invited to the gospel ministry, in which he labored faithfully and with success until stricken with consumption. This made it necessary for him to return home. For several years he has been battling with the dread disease, sometimes apparently making progress, and then losing all that was gained. Finally, he moved to Monrovia, Cal., in a final effort to stay the disease.

Early in December we received a letter from his sister, Mrs. Backus, of the Pacific Union College, St. Helena, stating that he was at that time failing rapidly, and might pass away any day.

A short time before his death, when conversing with his sister concerning his past experience and all that he was suffering at that time, he said:—

"I want you to write to Brother Palmer and tell him to say to my brethren and comrades in the field that I have never once regretted going to the British field in response to the call of the Mission Board, and would do it as quickly again if another opportunity were offered, though knowing what the cost would be."

His sister continues: "I shall never forget the beautiful light in his face as he told me this."

The telegram bringing the information of his death, reads: "Triumphant in faith and cheerful until the end, my husband passed away peacefully at 6:15 p. m., Wednesday, January 29. Signed, Mrs. E. S. Taylor, Monrovia, Cal."

Believing that it will add a mingling of joy and consolation to the sorrow of Brother Taylor's associates and friends to receive this word of courage and faith from him, I am passing it on, trusting that it will prove an inspiration to all the workers who read his parting message.

E. R. PALMER.

State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

A Unique Sunday Bill

BRIEF reference was made in an article that appeared in the last issue of the REVIEW to a Sunday bill which had been introduced into the legislature of the State of Connecticut. In order that all the provisions of the bill may be clearly understood, we reprint it entire:—

"Section 1. The first twenty-four hours of the week are hereby designated as Sunday, and Sunday within the meaning of this act is hereby defined to be a day for general rest and the more convenient exercise of religious and charitable duties and offices. On Sunday no person shall, except as hereinafter provided, keep open any shop, warehouse, or mechanical, mercantile, or manufacturing establishment, or engage in any sport or athletic games, or entertainment, or any secular business or labor, except works of mercy or necessity, or such as shall be required for the maintenance of public order, or the preservation or promotion of health or safety, or necessary for the general welfare or convenience of the community.

"Sec. 2. The selectmen of the town, warden of a borough, or mayor of a city, shall upon the presentation of a petition signed by twenty-five or more electors of the town, borough, or ward, or voting district of the city, call a meeting after ten days' notice of the electors of the town, borough, or ward, or voting district of the city, and if the majority of the electors present at said meeting so votes, the selectmen, warden, or mayor may designate one or more places in said town, borough, ward, or voting district of a city, where it shall be lawful to sell, except where wines or malts or spirituous liquors are kept or offered for sale, milk, fruit, ice-cream, prepared tobacco, confectionery, non-alcoholic beverages, flowers, drugs, medicines, surgical appliances, newspapers, or food sold to be eaten on the premises, where it shall be lawful for regularly established retailers of fresh meat and fresh fish to sell fresh meat and fresh fish up to 9 o'clock A. M.; where it shall be lawful to conduct or engage in any sport or athletic games between the hours of 2 o'clock P. M. and 5 P. M.; where it shall be lawful to give musical or picture entertainments between the hours of 7 o'clock P. M. and 10 o'clock P. M., and shall issue a permit in writing to the person or persons in possession of the said place or places designated; said permit shall be valid only in such town, borough, or ward, or voting district of the city where the selectmen, warden, or mayor signing the same hold office, and shall be in force for not more than one year from date of issue.

"Sec. 3. The provisions of this act shall not affect the service or issue of any original complaint, or any proceedings thereon, nor the performance by haywards of their duties, nor the issue or service of complaints for injunctions and orders thereon, nor the issue or service

of other civil process, except between sunrise and sunset on Sundays.

"Sec. 4. Every person who on Sunday keeps open any shop, warehouse, or mechanical, mercantile, or manufacturing establishment, or engages in any sport or athletic games or entertainment, or any secular business, or labor, not excepted under the provisions of this act, shall be fined not more than \$100, or imprisoned not more than sixty days, or both.

"Sec. 5. Sections 1369 and 1370 of the General Statutes are hereby repealed."

This bill is certainly a unique one. It begins by defining Sunday, and declaring it to be "a day for general rest and the more convenient exercise of religious and charitable duties and offices." Inasmuch as the time set apart in the Scriptures for rest and religious worship is the seventh day of the week, the last twenty-four hours of the week, it seems quite fitting that the same authority which proposes to enforce the observance of another day should first define the new period of rest and worship.

The provision made in Section 2 for special exemptions, is a kind of local option arrangement, so arbitrary in some respects that the striking of the clock will change what was, up to that time, a lawful act, into a crime. According to this section the sanctity of Sunday may depend, in a large degree, upon the majority vote, although this "dispensation" is limited in its character.

Taken as a whole, this bill is one more illustration of the difficulties which are met, and the absurdities which are involved, in the effort to regulate a religious observance by law. The many possible exemptions, and the peculiar conditions under which they may be granted, remind one of the rules, regulations, exceptions, and dispensations in Roman Catholic Church law. It is quite natural that there should be a close parallel between the two cases, inasmuch as in both instances it is the attempt of a merely human authority to direct the consciences of men.

We hope that an effort will be made to enlighten the members of the Connecticut Legislature concerning the real character of this proposed legislation.

Religious Legislation in New England and New York

THE regulation of Sunday observance is a live issue in New England and New York. In Connecticut Senator Purcell has introduced a bill forbidding all secular labor, works of necessity and mercy excepted, and providing that by a majority vote a town, borough, or city may designate one place within its borders where necessities may be sold. Each violation may be punished by a fine of not more than one hundred dollars or an imprisonment not exceeding sixty days, or both.

In Maine two years ago a bill failed in such a manner as to make necessary its consideration by the present legislature. The bill sought to slightly liberalize the existing Sunday law. A hearing was granted before the joint committee on legal affairs, which has reported that it ought not to pass.

In Massachusetts three bills have been introduced into the house seeking to somewhat liberalize the existing Sunday statutes to permit playing baseball and

certain other games under restrictions of various sorts. One of these bills proposes to submit the question to a vote in any city or town where one hundred qualified voters so petition, and then to abide by the result indicated by a majority of the votes cast. Two other bills have been introduced seeking to enforce one day's rest in seven. One of these provides that a man may not work on Sunday without having rested within the previous six days for a period of not less than twenty-four consecutive hours, and that every employer of labor shall post conspicuously on his premises a list of employees who work on Sunday, and shall designate the day of rest for each, and shall file a copy of this list with the State board of labor and industries, and promptly inform the board of any changes made in the list. Provision is also made for a time-book containing names and addresses of all employees, and the hours worked by each of them in each day.

In New Hampshire two bills have been introduced in the house seeking the more strict observance of Sunday, especially with reference to hunting on that day; also, one bill seeking to permit the playing of amateur baseball, under certain restrictions.

In New York State Senator Roosevelt has introduced two bills, one of which seeks to amend the labor law, and the other to amend the penal law, in relation to labor of more than six days in any one week. Senator Boylan has introduced a bill restricting bootblacks, and Senator Stillwell has introduced another bill restricting vaudeville and moving pictures. The latter measure is so worded that if it becomes law as at present drawn, it will be impossible to exhibit a picture or a chart at a meeting on Sunday, provided "an admission fee is charged directly or by subterfuge." In the assembly, four bills have been introduced seeking to permit the playing of certain games and to provide for certain amusements on Sunday, under restrictions of various kinds, also, to allow certain dealers greater liberty in disposing of their wares on Sunday. Two bills have been introduced seeking to authorize the governing bodies of cities of the first class to enact legislation that shall, within their limits, supersede and replace the existing State Sunday statutes. Another bill has been introduced seeking to further restrict the Sunday-work of barbers.

In Vermont Senator Barber has introduced a bill to further regulate Sunday sales.

In Rhode Island the legislature is not in session. Thus it will be noted that in every State within our territory wherein a legislature is in session, Sunday legislation is receiving attention. To date, public hearings before committees have been granted in the States of Maine, New Hampshire, and New York. These hearings have, as usual, been besieged by representatives of Protestant churches, demanding the preservation of existing Sunday laws and the enactment of more stringent statutes. At such times our views have been given respectful attention. At a hearing held before a committee for the assembly in New York, on the fifth instant, there was granted the most perfect liberty to state the fundamental principles involved in:

(Concluded on page 19)

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town - - - - Secretary

The Summary

It is with feelings of gratitude to God that we publish this last monthly summary for 1912. The Lord has especially blessed our colporteurs month by month during the year. The grand total of orders taken for our subscription books amounts to over one million dollars. Not all these orders have been delivered; but on the whole, the per cent of deliveries has been high during the year, even in some of the most difficult and fanatical fields.

The magazine colporteurs also have done a splendid work during the year. Those who have been at work in the United States have placed in the homes of the people over 2,300,000 copies of our ten-cent magazines.

Life and Health takes the lead in circulation in this country, having averaged over 43,000 copies a month for the year. The *Signs of the Times* follows with an average of over 33,000, and the *Watchman* has had a circulation of over 26,000 a month.

The periodical work in other countries has been signally blessed. The two papers published in England have had an average monthly circulation of over 150,000 copies. The *Herold der Wahrheit*, a semimonthly paper published in Hamburg, takes the lead among our denominational missionary papers. Its total circulation for the year has been 2,280,000 copies, or nearly as many as the total circulation of all the magazines published in the United States combined. Its average circulation each issue has been over 95,000.

We are sure that the readers of the REVIEW will rejoice with us over the successful work that is being done by our colporteurs in all parts of the field. The workers have started in with a strong determination that the present year shall show even better results than 1912. To this end let us pray and work.

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Successful Year in Cuba

THE year 1912 was a very prosperous one for the canvassers in Cuba. In January there was but one canvasser at work, and at the end of the year there were six canvassers. During the summer months as many as sixteen were in the field, and God gave us good success in placing the health books among the people. In the month of February, the two canvassers who were then working set a goal of \$10,000 worth of orders for the year. This the Lord helped us to accomplish, as the orders taken amounted to \$13,604. The largest amount of orders taken in a single day of seven hours' work was \$91, and \$289 in a week of twenty-six hours. At our institute in September, it was thought that \$10,000 worth of deliveries would be a better prize to strive for. The amount delivered was only \$7,694, as some of the workers were obliged to leave the field before the year closed. However, we are not discouraged. We hope to work harder for the Master, and pray for more of his grace, so as to be able to accom-

Colporteurs' Summary for December, 1912

	Book Sales			Magazines		
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	TOT'L VAL.
ATLANTIC UNION CONFERENCE						
Maine	3	148	\$ 63.15	910	\$ 91.00	\$ 154.15
N. New England	6	209	205.83	464	46.40	252.23
Massachusetts	5	143	225.85	1725	172.50	398.35
S. New England .....	.....	.....	.....	875	87.50	87.50
New York	15	633	573.55	1247	124.70	698.25
W. New York	3	135	119.05	1978	197.80	316.85
Greater New York	10	383	321.19	4285	428.50	749.69
Totals	42	1651	1508.62	11484	1148.40	2657.02
COLUMBIA UNION CONFERENCE						
Ohio	17	669	479.25	3897	389.70	868.95
West Virginia	8	443	471.05	115	11.50	482.55
Virginia	2	134	23.00	865	86.50	109.50
Chesapeake	11	447	333.05	520	52.00	385.05
E. Pennsylvania	21	713	674.10	2351	235.10	909.20
W. Pennsylvania	13	981	766.51	1201	120.10	886.61
New Jersey	7	443	448.85	1201	120.10	568.95
District of Columbia	10	92	181.30	1318	131.80	313.10
Totals	89	3922	3377.11	11468	1146.80	4523.91
LAKE UNION CONFERENCE						
E. Michigan	7	482	355.25	1703	170.30	525.55
W. Michigan	3	216	79.75	619	61.90	141.65
N. Michigan	5	263	148.40	410	41.00	189.40
Wisconsin	5	308	168.35	1425	142.50	310.85
N. Illinois	3	460	293.40	2800	280.00	573.40
S. Illinois	11	648	477.40	625	62.50	539.90
Indiana	2	168	191.00	296	29.60	220.60
Totals	36	2545	1713.55	7878	787.80	2501.35
CANADIAN UNION CONFERENCE						
Ontario	2	82	127.25	1217	121.70	248.95
Quebec .....	.....	.....	.....	650	65.00	65.00
Maritime .....	.....	.....	.....	5	.50	.50
Newfoundland	1	30	12.75	.....	.....	12.75
Totals	3	112	140.00	1872	187.20	327.20
SOUTHERN UNION CONFERENCE						
Louisiana	5	121	103.25	450	45.00	148.25
Alabama	13	660	477.25	444	44.40	521.65
Kentucky	11	451	352.75	1110	111.00	463.75
Mississippi	16	847	322.85	452	45.20	368.05
Tennessee River	7	630	251.45	1947	194.70	446.15
Totals	52	2709	1507.55	4403	440.30	1947.85
SOUTHEASTERN UNION CONFERENCE						
Cumberland	9	1010	271.00	350	35.00	306.00
Georgia	12	889	485.80	2405	240.50	726.30
North Carolina	15	1093	431.35	1625	162.50	593.85
South Carolina	6	611	307.50	270	27.00	334.50
Florida	13	686	421.53	370	37.00	458.53
Totals	55	4289	1917.18	5020	502.00	2419.18
SOUTHWESTERN UNION CONFERENCE						
Arkansas	8	659	531.70	95	9.50	541.20
Oklahoma	34	1528	488.20	755	75.50	563.70
W. Texas	6	108	74.65	.....	.....	74.65
S. Texas	11	283	244.20	394	39.40	283.60
N. Texas	22	1000	145.75	275	27.50	173.25
New Mexico	8	464	388.55	375	37.50	426.05
Totals	89	4042	1873.05	1894	189.40	2062.45
CENTRAL UNION CONFERENCE						
N. Missouri .....	.....	.....	.....	154	15.40	15.40
S. Missouri	7	362	384.60	145	14.50	399.10
E. Colorado	13	306	351.25	860	86.00	437.25
W. Colorado	9	256	387.00	85	8.50	395.50
Nebraska	3	176	110.80	2040	204.00	314.80
Wyoming .....	.....	.....	.....	600	60.00	60.00
E. Kansas	6	374	374.20	775	77.50	451.70
W. Kansas	11	550	412.60	700	70.00	482.60
Totals	49	2024	2020.45	5359	535.90	2556.35
NORTHERN UNION CONFERENCE						
Iowa	6	259	224.10	3482	348.20	572.30
Minnesota	1	75	66.00	1530	153.00	219.00
North Dakota .....	.....	.....	.....	155	15.50	15.50
South Dakota .....	.....	.....	.....	460	46.00	46.00
Totals	7	334	290.10	5627	562.70	852.80

	Book Sales			Magazines		
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	TOT'L VAL.
PACIFIC UNION CONFERENCE						
California-Nevada	4	365	\$1015.35	451	\$ 45.10	\$1060.45
Arizona	3	74	1065.00	10	1.00	1066.00
S. California	7	442	863.55	2407	240.70	1104.25
Utah	2	42	41.00	15	1.50	42.50
Cent. California	2	39	753.30	292	29.20	782.50
California Coast	9	107	285.80	1743	174.30	460.10
Totals	27	1069	4024.00	4918	491.80	4515.80
NORTH PACIFIC UNION CONFERENCE						
W. Washington	2	....	191.50	3046	304.60	496.10
Upper Columbia	8	303	846.05	350	35.00	881.05
W. Oregon	9	....	523.20	3078	307.80	831.00
S. Idaho .....	..	....	....	352	35.20	35.20
Montana .....	..	....	158.95	500	50.00	208.95
S. Oregon	4	21	132.70	270	27.00	159.70
Alaska .....	..	....	....	....	....	....
E. Oregon Mission .....	..	....	....	....	....	....
Totals	23	324	1852.40	7596	759.60	2612.00
WESTERN CANADIAN UNION CONFERENCE						
Alberta .....	..	....	....	1660	166.00	166.00
Manitoba .....	..	....	....	55	5.50	5.50
British Columbia .....	..	....	....	165	16.50	16.50
Saskatchewan .....	..	....	....	338	33.80	33.80
Totals .....	..	....	....	2218	221.80	221.80
Subscription lists .....	..	....	....	31835	3183.50	3183.50
Foreign and miscellaneous .....	..	....	....	9627	962.70	962.70
FOREIGN UNION CONFERENCES AND MISSIONS						
British	48	4646	2428.36	176940	1135.24	3563.60
Australasian	66	4443	7564.83	....	2103.92	9668.75
India	27	619	511.60	....	....	511.60
Scandinavian	77	8948	3251.38	5629	266.59	3517.97
German (2).....	426	48578	13987.00	309220	8149.20	22136.20
Russian	44	925	1156.05	....	....	1156.05
Porto Rico	2	123	83.70	....	131.35	215.05
Cuba	5	327	1054.00	842	43.60	1097.60
Levant	10	656	92.14	....	....	92.14
Latin	9	1024	1029.23	6870	173.61	1202.84
Brazil	28	2535	1427.85	....	....	1427.85
South American	23	1392	2506.10	....	236.89	2742.99
Mexico	2	....	....	7418	387.56	387.56
South African	14	1348	1522.60	1456	78.52	1601.12
Siberian	4	....	77.36	....	....	77.36
China	19	....	....	19918	141.61	141.61
Philippine Islands	2	180	375.70	....	....	375.70
Totals, Foreign	806	75744	37067.90	528293	12848.05	49915.99
Totals, North America	472	23021	20224.01	111199	11119.90	31343.91
Grand totals	1278	98765	\$57291.91	639492	\$23967.99	\$81259.90

Comparative Book Summary						
	1907	1908	1909	1910	1911	1912
Jan.	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb.	36,369.61	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	57,291.91
Totals	\$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13

Comparative Summary of American Ten-Cent Magazines						
	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912	TOTALS 1909	TOTALS 1910
Jan.	71094	89462	122202	121666	Aug.	174136
Feb.	91812	116198	99234	144257	Sept.	102033
March	134206	132165	244003	207529	Oct.	108571
April	120582	183981	192757	189498	Nov.	106860
May	115145	174886	141204	162220	Dec.	90737
June	163545	193727	145025	163120		99137
July	168689	222146	197582	191937	Totals	1447510
						1703187
						1866363
						2344207

plish more in his vineyard during the present year.

We are just now closing up our work in the old historic city of Santiago de Cuba. The Lord has blessed us with over \$1,900 worth of orders already. The majority of the best families have a copy of our book Spanish "Home and Health." The influence of the long list of good names we now have helps us to get many orders easily where otherwise it would be hard to get them.

Our good experiences have been many and varied. Our Cuban brother has probably had the best one, which I will relate. He visited a home in which he found a minister of the Christian Church. In the conversation that followed, our brother told that he was a Seventh-day Adventist. He was recommended to visit a man who was interested in the Sabbath. He found the man and his family, who said that while studying the Bible they discovered that the seventh day is the Sabbath of the Lord, and so began to keep it. They were persecuted, but remained firm to their convictions. Later, many of this man's neighbors accepted the new light. He worshiped with them in his home, and also conducted a Sabbath-school for the children, whose membership at one time ran up to about fifty. About two years ago he had to remove to his farm, and so the company was broken up. For twelve years he has been keeping the Sabbath without knowing a single Adventist. He is again located in this city, and rejoices that he has met us and has learned that there are many thousands of like faith. He is helping get his old friends interested again, and we are doing what we can to keep up the interest until pastoral help can be sent. We trust we may yet see a large company raised up here.

H. A. ROBINSON.

Religious Legislation in New England and New York
(Concluded from page 17)

this kind of legislation, and the opportunity was improved to the extent of the time limit. What was said was well received. At the same hour there was a hearing before a committee of the house in New Hampshire. This hearing is reported to have been very satisfactory. The writer could not be present because of the hearing in New York. In fact, the hearings are so numerous that we are of necessity dividing our forces. The Lord is blessing us in so doing.

Future public hearings have been announced as follows: February 11, 12, 17, 19, 26, 27, 28. The dates for hearings on several of the pending bills have not been announced. It is probable, therefore, that other hearings will be held before the close of this month. It is our most earnest hope that those brethren who participate in these hearings shall have wisdom to say and to do that which the Lord would have said and done, and that only. To this end we know that we have the earnest prayers of all those who love the Lord of liberty and truth.

J. E. JAYNE.
Religious Liberty Secretary of the Atlantic Union Conference.

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"Ask nothing of God that would be dishonoring him to grant."

News and Miscellany

Notes and clippings from the daily
and weekly press

—Fifteen American missionary societies have organized work in Porto Rico.

—All records for subway traffic were broken recently when, during one day, the New York City subways carried 1,208,626 passengers.

—Federal investigation has revealed the existence of a vice syndicate in New York City, which sells girls and women to Chicago white slave dealers for from twenty-five to thirty dollars each.

—Thousands of dollars' worth of cotton samples were destroyed February 9 when two large buildings in the city of Washington, D. C., used as storerooms by the Bureau of Plant Industry of the Department of Agriculture, were burned to the ground.

—Sixteen persons are dead and a score wounded as the result of battles between striking coal-miners near Mucklow, W. Va., and elsewhere in the Kanawha coal strike district where trouble began last April. State troops have been called out again, and martial law prevails.

—On February 1 Pres. R. T. Miller of the Texas State Agricultural and Mechanical College, expelled 466 of the students of that institution for insubordination. Twenty-seven students had been dismissed for hazing, and the members of the junior, sophomore, and freshman classes demanded that all so dismissed be reinstated, and said they would attend no academic duties until the faculty complied with their demands. The expulsion of the 466 students was the result.

—During a political riot in Tokio, Japan, on February 10, 6 persons were killed and 65 seriously injured. The government finds itself in a critical situation. For some time friction has existed between the premier, Prince Katsura, and the diet of constitutionals and liberals. Recently the last-named body passed a vote expressing lack of confidence in the government. The premier then adjourned the diet for five days. This has resulted in a political upheaval, and the resignation of the premier and ministers of the cabinet is demanded by the people.

—Another crisis has been reached in Mexican affairs. The long-predicted revolt against the present government, which has been smoldering for months, broke out February 9, when the federal troops in Mexico City revolted and freed Felix Diaz from prison. He at once took charge of affairs and led an attack on Madero's palace, in which 200 persons were killed and about 500 wounded. Though the terrific bombardment continues, and thousands have been killed, each leader seems to be holding his own. President Madero professes confidence in his ability to suppress the revolt. The United States has sent two cruisers and four battle-ships to the scene of trouble. The talk of American intervention is stirring up much feeling on the part of the Mexicans.

—American students have carried off the first and second medals in almost every subject at the great Catholic University of Propaganda Fide at Rome.

—Nineteen persons, twelve passengers and seven members of the crew, were drowned on the morning of February 6, when the schooner "Granada" was wrecked off Greytown, Nicaragua.

—Investigation of police graft conditions in New York City has revealed the fact that more than \$5,000,000 is paid by resorts to the officers annually for protection in their unlawful business.

—An apparatus has been devised that, its inventor claims, will provoke disturbances of the air causing any type of aeroplane to capsize, even if it has ascended to a height of more than 9,000 feet.

—The Montenegrin army besieging the Turkish fortress of Scutari carried the great Bardanjoli Hill on the morning of February 10. This victory cost the contending armies 6,500 men in killed and wounded.

—The total population of the world is now estimated at 1,700,000,000. This is based upon the most recent censuses, which all civilized countries now take, with a careful estimate of the number of inhabitants of uncivilized lands.

—The Webb bill to prohibit the interstate shipment of liquor into dry States for purposes of sale "or in any manner used" in violation of State laws was passed by the House of Representatives on February 8, and two days later by the Senate.

—The Senate, on February 1, after a three days' debate, adopted the resolution to submit to the States an amendment to the Constitution, fixing a six-year Presidential term for the President and Vice-President, and making the President ineligible for a second term. The resolution now goes to the House, where it also must receive a two-thirds vote. If agreed to in that body, it will be submitted to the legislatures of the various States. If three fourths of the States ratify the amendment, it at once becomes a part of the organic law.

—At a meeting of the Royal Geographical Society held in London February 10, announcement was made of the disaster which has overtaken Capt. Robert F. Scott's antarctic expedition, resulting in the death of Captain Scott and four of the sixty-six members of his party. The survivors report that this explorer and his companions reached the south pole and found the hut and records left by Amundsen, but on their return journey to the ship were overtaken by a blizzard, and froze to death before the relief party sent out could reach them.

—Preparations are being made for a fitting celebration in 1914 of the anniversary of the signing of the Treaty of Ghent, which will mark a century of peace between America and Great Britain. The British committee's plans propose the erection of a monument to George Washington, to be placed in Westminster Abbey or in Westminster Hall, adjoining the House of Commons. It is also planned to purchase Sulgrave Manor, the ancestral home of Washington, in Northamptonshire, to serve as a national and international shrine.

—J. P. Morgan has spent a large sum of money in getting together manuscripts which have the signatures of all the signers of the Declaration of Independence. He was fortunate enough to secure them all, and has given the volume to the Congressional Library.

—The centuries-old styles in clothing for both men and women of China have come under the disapproval of the cabinet of the republic, and an edict has been issued calling upon the women to abandon their trousers for the Occidental skirt, and the men to give up their comfortable loose clothes for the sack business and conventional evening clothes of the Caucasian.

—Mr. L. L. Parrish, of New York, has recently visited the island of Kos, in the Aegean Sea. He reports a tree in vigorous condition, which is said to have been planted by Hippocrates, the great physician, who was born on this island in the fifth century before Christ. The tree has a circumference of thirty-six feet, and the large branches, themselves as large as great trees, are supported at different points, fifty feet or more from the trunk, by pillars of stone.

NOTICES AND APPOINTMENTS

Notice!

THE Tennessee River Conference will hold its annual colporteurs' institute February 28 to March 9, in the Southern Publishing Association chapel in Nashville, Tenn. Plan now to attend. We want to make this the best one ever held in the conference. Let every one who is thinking of canvassing attend and prepare for the work. Proficient help will be present.

If you expect to be a minister, a Bible worker, a school-teacher, a colporteur, or any other worker, there is no better schooling than canvassing. Come and prepare yourself for this work. If you expect to attend, write me at 2309 Lacy St., Nashville, Tenn.

C. G. DART.

STRAWBERRY PLANTS in quantities of 25 up. If you will send us the address of five parties that will want plants, we will give you 25 Dunlap or Blizzard Plants, sent at your expense. Asparagus Plants, 40 cents for 100. Large Rhubarb Roots at 45 cents a doz., \$3 for 100. Descriptive price-list free. Lake View Nurseries, Box 10, Poy Sippi, Wis.

Publications Wanted

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

A continuous supply of tracts and papers, especially tracts on the Sabbath question, and copies of *Protestant*, *Liberty*, and the *Signs of the Times*, will be appreciated by Mrs. Cicero Hall, R. F. D. 3, Florence, S. C.

Mrs. M. Florer, 6742 Aberdeen St., Chicago, Ill., requests literature for free distribution.

Miss Minnie Griffin of Rock Mart, Ga., would like a continuous supply of our denominational literature and tracts, for reading-rack purposes.

Copies of the *Signs of the Times*, *Watchman*, and tracts and papers suitable for prison work are earnestly desired by Mrs. Laura Pearson, 1120 54th St., between 12th and 13th Aves., Birmingham, Ala.

Elder James A. Morrow, 932 Union St., Jackson, Miss., desires a continuous supply of *Signs of the Times*, *REVIEW AND HERALD*, and *Youth's Instructor* for use in a reading-rack in a depot.

Obituaries

JOHNSON.—On the afternoon of Jan. 22, 1913, we laid our infant son, Ivan Ray, to rest in the cemetery at Good Thunder, Minn. He was born January 15, and though so young left a vacant place in our hearts and home. Our prayer is that God will hasten the finishing of his work in the earth, and the coming of the resurrection morning.

JAMES AND MARIE JOHNSON.

HAWKINS.—Elizabeth Terry Hawkins died very suddenly on Jan. 22, 1913. She was born in Atlanta, Ga., Nov. 27, 1862. Seven years ago the light of present truth came to her, and she united with the Birmingham, Ala., church, remaining faithful until the end of her life. The pastor of the Presbyterian Church assisted the writer in conducting the funeral services. Text, Job 14:14.

A. L. MILLER.

HARRISON.—Elizabeth Von Voorheis Harrison fell asleep in the blessed hope at her home in Nashville, Tenn., Jan. 13, 1913, in her twenty-second year. She was baptized when a child in the State of Ohio, and with her parents came South, where she was united in marriage to Harlan Harrison. Her consistent life and patience in suffering gave us hope in her coming forth in the first resurrection.

C. A. HANSEN.

TRIPP.—Mrs. Sarah Tripp died at her home at Stephenson, Mich., Dec. 16, 1912, at the advanced age of 91 years, 4 months, and 8 days. She embraced the truth of the third angel's message twenty years ago, and fell asleep in the blessed hope of the soon coming of her Saviour. Two sons and five daughters are left to mourn. Comforting words were spoken to the family and friends by the writer from the twenty-second chapter of Revelation.

W. J. HATTON.

PETERSON.—Helen Hansen was born in Norway, Jan. 13, 1858, and died in Lower Natches, Wash., Jan. 2, 1913, being almost 55 years old. At the age of twenty she was converted in Christiania, Norway, and continued faithful in the truth until her death. In the year 1890 the deceased was married to Peter Peterson, two years after coming to America. Five children were born to them, two of whom, with their father, are left to mourn. Words of comfort were spoken by the writer, assisted by Brother Sargeant.

S. H. KIME.

(Scandinavian papers please copy)

FINCH.—Mary Saphrona Wells was born near Hartford, Conn., March 19, 1824. When eighteen years old she was converted, and in 1845 united with the Seventh-day Adventist Church, of which she remained a faithful member until her death. The deceased was united in marriage to T. P. Finch when twenty-five years old. To them were born two daughters, one of whom survives. The greater part of her life was spent in the State of New York. At the age of eighty-two she came to Gretna, Kans., to live with her daughter, at which place she fell peacefully asleep Jan. 6, 1913. Pastor Hodson (United Brethren) spoke words of comfort from 1 Thess. 4:13-17.

MARY HALLOCK.

BOLLES.—Nelson Richard Bolles died at his home in Springboro, Pa., on the morning of Dec. 17, 1912. He was born at Ellicottville, N. Y., Jan. 26, 1831. On Oct. 2, 1861, he was married to Melvina Bell Whitford. Our family spent a few years in Wisconsin, living near the Poy Siippi church, of which mother was a member. Shortly before his death, father made his peace with God, and was willing to go. We feel confident that he sleeps in Jesus. He was always honest and upright in all his dealings, and ever ready to help any good work. He was devoted to his home and family, and we miss him everywhere. The funeral service was conducted by Pastor W. J. Baldwin (Methodist), as no Adventist minister was near.

LENORA BOLLES PATCH.

BOSTWICK.—After a very brief illness, Irving Kimball Bostwick died at his home in Granville, Vt., in his nineteenth year. He was an earnest Christian, and planned to earn money to assist his father in carrying forward missionary work in neighboring counties. The funeral services were largely attended, words of comfort being spoken by the writer from Rev. 22:14.

FRANKLIN B. NELSON.

PEAREY.—Mary Melissa Pearey was born May 25, 1890, and died at the home of her parents in Ann Arbor, Mich., Jan. 21, 1913, aged 22 years, 7 months, and 26 days. During the last eight years of her life she was a constant sufferer. Her patience and Christian fortitude were an inspiration to all who came in contact with her. Her parents, brothers, and sisters, together with many friends, are left to mourn.

D. P. WOOD.

LEIGHTON.—Dominicus R. Leighton was born in Somerville, Mass., Dec. 8, 1830, and died suddenly Jan. 14, 1913, at his home in New Haven, Conn., aged 82 years. He accepted present truth nearly fifty years ago, and remained faithful until his death. The funeral service was largely attended. The writer spoke words of consolation from 2 Tim. 4:6-8. His wife, two sons, one daughter, and an aged brother are left to mourn.

J. C. STEVENS.

BURROWS.—Died at her mother's home in Haywood, Cal., Sister Ida M. Burrows, at the age of 33 years. Her faith in God was strong until the last, and she was fully reconciled to the Lord's will. She leaves a devoted husband, seven children, her mother, father, two sisters, and two brothers to mourn. Interment took place at Napa City, where words of comfort were spoken by the writer. Elder D. E. Robinson assisted in the services.

S. T. HARE.

WEBBER.—Died at the Garden City Sanitarium, San Jose, Cal., Dec. 27, 1912, Miss Emma A. Webber, aged 66 years, 8 months, and 27 days. Sister Webber was born in Union City, Mich. She was an Adventist from childhood, and at the time of her death was a member of the Battle Creek, Mich., church. For twenty years she was connected with the Battle Creek Sanitarium, holding several responsible positions, until failing health compelled her to resign. Eight years ago she came to San Jose. We believe that she sleeps in Jesus. Words of hope were spoken by the writer from Rev. 14:13, 14.

A. E. PLACE.

HARMON.—Gerome L. Harmon was born in Genesee County, New York, Nov. 15, 1830, and departed this life Jan. 10, 1913, aged 82 years, 1 month, and 25 days. The deceased was married to Miss Emily Read in 1853, and to this union were born four children. In 1870 the family located at Pottsville, Mich., and at that place accepted the third angel's message under the labors of Elder E. B. Lane. In 1878 they settled near Ithaca, Mich., where they have since resided. Brother Harmon was a faithful member of the Seventh-day Adventist Church, and we laid him to rest confident that he sleeps in hope. His aged companion and two children are left to mourn. The funeral service was conducted by the writer. Text, Rev. 14:13.

F. H. HOXIE.

WADDELL.—Henry Waddell was born in Michigan City, Ind., April 4, 1833, and died at his home in Baraboo, Wis., Jan. 7, 1913, aged 79 years, 9 months, and 3 days. His life was spent in Sawk County, Wisconsin, where his father was a Methodist minister. He was married to Selena C. Harsiem, who died about ten years ago. Nine children are left to mourn. Brother Waddell was converted during a series of tent-meetings conducted by Elders I. Sanborn and H. W. Decker about thirty-five years ago, and united with the Seventh-day Adventist Church, becoming a charter member of the company organized at Baraboo. He looked forward in the hope of a soon-coming Saviour. The funeral services were conducted by the writer.

F. F. PETERSEN.

DOBLE.—Lorenzo Doble was born in Bangor, Maine, Feb. 17, 1824, and died at the home of his daughter in Seattle, Wash., Dec. 3, 1912. He was a member of the Seventh-day Adventist Church for over forty years. This message was very dear to him, and in his younger days he was active in helping to give the good news to others. His companion, three sons, four daughters, one brother, and one sister are left to mourn.

MRS. L. E. GEISSLER.

HANSEN.—Mrs. Anna Anderson Ross Hansen was born in Gagnef, Sweden, Feb. 24, 1849, and died Dec. 19, 1912, at her home in Hoffman, Minn. Jan. 4, 1899, she was married to Christian Hansen, who is now left to mourn the loss of a faithful companion. Sister Hansen embraced this truth a number of years ago, and clung to the blessed hope until the last. During her sickness she was very patient, and often spoke of her trust in God. The funeral service was conducted by the writer.

W. H. SHERRIG.

WOODWORTH.—Franklin Woodworth was born in Albion, Mich., Aug. 7, 1847. He came to Nebraska in 1868, where he was united in marriage with Clara A. Brewster on July 14, 1872. Two sons are born to them. Brother Woodworth accepted present truth in 1899, and was a faithful member of the Seventh-day Adventist Church until he passed away Jan. 30, 1913. He leaves a wife, one son, and many relatives and friends to mourn. Services were conducted by the writer.

F. I. RICHARDSON.

SWIFT.—Floyd W. Swift, of Nashua, N. H., passed away at his home Jan. 19, 1913. He accepted the Sabbath and kindred truths under the labors of Elders O. O. Farnsworth and A. T. Robinson in the summer of 1889, and became a charter member of the Nashua Seventh-day Adventist Church. In the early days of his Christian experience he was an active church worker. Brother Swift led a devoted, godly life, and, if faithful, we shall meet him when Jesus comes. His wife, two sons, and one daughter mourn their loss.

M. J. WOODS.

HUBBARD.—Mrs. P. F. Hubbard, of Urbana, Ill., died on Dec. 23, 1912, at the advanced age of 81 years. She came to Illinois when a young woman. Early in life she was baptized into the Seventh-day Adventist Church, having accepted present truth through studying her Bible and reading our literature. Sister Hubbard continued faithful until the end, and we believe that she will have a part in the first resurrection. Her brother, granddaughter, and a large circle of friends are left to mourn. The funeral services were conducted by the writer.

E. A. BRISTOL.

THOMAS.—Franklin Parker Thomas was born June 22, 1846, in Fannin County, Georgia, and died Jan. 15, 1913, at Sallisaw, Okla. In the year 1884 he was baptized into the third angel's message by Elder Marshall Enoch. The truth was very dear to him, and his voice was raised in prayer as long as he could speak. During the last two years of his life he suffered intensely, but was ever patient and perfectly resigned to the will of God. The deceased was married to Frances A. Dibeliso in 1883, who, with one son, is left to mourn. Pastor J. C. Floyd (Methodist) spoke words of comfort at the funeral service.

FRANCES A. THOMAS.

OAKLAND.—Gudrun Oakland was born April 9, 1897, and died at the home of her parents in Chicago, Ill., Jan. 13, 1913, aged 15 years, 9 months, and 4 days. Gudrun was a very earnest, conscientious Christian. She was baptized about one and one-half years ago, uniting with the Scandinavian church here in Chicago, and was unusually faithful in attending all meetings and participating in prayer and social services. She attended the young people's meeting on the evening of January 7, but when the society met one week later, she was at rest. The writer conducted the funeral services. We laid her away to await the call of the Life-giver.

P. E. BRODERSON.

WALINDER.—John Walinder was born Nov. 13, 1839, in Sweden, and died at Herndon, Kans., Jan. 23, 1913. Four children are left to mourn. The funeral service was conducted by the writer, words of comfort being spoken from 1 Cor. 15: 26. B. H. SHAW.

GRAHAM.—Died at Ramah, N. J., Jan. 22, 1913, Sister Lucy A. Graham, in her eighty-first year. Sister Graham accepted present truth seventeen years ago, and united with the Seventh-day Adventist Church, remaining a faithful member until her death. Two daughters are left to mourn their loss. Words of comfort were spoken by the writer from 2 Tim. 4: 7, 8. M. C. WHITMARSH.

COULON.—Mrs. Melinie Coulon died at the home of her son in Newton Township, Michigan, in her seventy-first year. She was a Christian from her youth, and an observer of the Sabbath of the Lord for twenty-seven years, having accepted present truth in New Orleans, La. Five daughters and three sons are left to mourn. The funeral service was conducted by the writer in the Tabernacle at Battle Creek, Mich. A. J. CLARK.

LANGE.—Lola Lange was born in Greenfield, Dade Co., Mo., July 15, 1897, and fell asleep Jan. 16, 1913. While in our home for a short time, Lola learned to keep and reverence God's Sabbath and look for the Saviour's return. She persisted in asking the blessing at each meal in her own words. Lola had many friends, and we believe she will arise, when the Life-giver comes, among the faithful of all ages.

MR. AND MRS. CHAS. F. CLARK.

CURTIS.—Susan Curtis, beloved daughter of Brother and Sister D. Curtis, was born on the Indian reservation at L'Anse, Mich., Feb. 2, 1898, and died Jan. 2, 1913, at the same place. This is the first death among the company of Indian Sabbath-keepers at L'Anse. She, with her parents, accepted present truth over two years ago. By her kindly disposition she endeared herself to all. Funeral services were conducted by the writer.

E. F. PETERSON.

BRADLEY.—Mrs. Hester A. Bradley was born in the city of Elbridge, N. Y., Nov. 8, 1837, and died at her home in Los Angeles, Cal., Dec. 29, 1912. In January of 1857 she was married to Ruben R. Bradley at Eckford, Mich. To this union were born seven children, four of whom survive and were present at the funeral. The deceased united with the Seventh-day Adventist Church fourteen years ago, and remained a faithful member of the same until her death. Words of comfort were spoken from John 11: 25.

WILLARD H. SAXBY.

WILSON.—Claude D. Wilson was born in Multnomah County, Oregon, March 22, 1879, and died near Cottage Grove, Oregon, Nov. 9, 1912, aged 33 years. He was converted two and one-half years ago, and remained faithful to God until his death. His companion, five children, and father are left to mourn, but they are comforted by the assurance that if faithful they will meet him again at the resurrection of the just. The hope of a soon-coming Saviour was made prominent in the funeral sermon, which was conducted by the writer.

L. A. GIBSON.

BABCOCK.—John A. Babcock was born Aug. 12, 1850, in Jackson Township, Shelby Co., Ohio. In 1872 he was united in marriage with Ella Lippincott, and to them seven children were born. The family accepted present truth in 1892, through the study of "Bible Readings for the Home Circle." Brother Babcock was a member of the Seventh-day Adventist Church at Mt. Vernon, Ohio. He was an invalid during the last twenty-two years of his life, and Aug. 1, 1912, was brought to Battle Creek, Mich. Because of brain affliction he was taken to the State hospital at Kalamazoo on Dec. 4, 1912, and died there Jan. 20, 1913. His companion and three sons survive. The funeral service was conducted by the writer, assisted by Brother D. C. Lippincott, a Seventh-day Baptist. A. J. CLARK.

MACHEMER.—Paul Sands, infant son of Brother and Sister David Machemer, of Stony Creek, Pa., died Jan. 25, 1913, aged 2 months and 24 days. Words of comfort were spoken to the sorrowing parents from Jer. 31: 15.

R. E. HARTER.

HUIE.—Mrs. Welcom Olds Huie died at the home of her nephew in Corry, Pa., Jan. 23, 1913, aged 73 years. She was a firm believer in the truths held by this denomination, and lived a devoted Christian life. She fell asleep in the glorious hope of a part in the first resurrection. Words of comfort were spoken by the writer from Rev. 14: 13.

I. N. WILLIAMS.

MECKS.—Martha Stanley was born in Tip-pah County, Mississippi, April 8, 1840. When she was fourteen years of age the family moved to Texas, and she was married to James Franklin Meeks. In 1894 our sister accepted present truth under the labors of Elder J. A. Holbrook. She came to California in 1911, making her home in Tulare. While visiting her daughter in Corcoran she died very suddenly Jan. 2, 1913. Her companion, six children, and two brothers are left to mourn. Words of comfort were spoken by the writer from James 4: 15.

PAUL E. SCOGGINS.

STALEY.—Sarah Elizabeth Staley was born in Highland County, Ohio, Nov. 27, 1845, and died in Columbus, Ohio, Jan. 18, 1913, aged 67 years, 1 month, and 21 days. She was married in 1865. The deceased accepted present truth about twenty years ago, and died firm in the belief that the Saviour will soon come. The hour of prayer was her Bethel. During her last illness, she frequently spoke of her confidence in God to do all things well. One son, two daughters, one brother, and one sister are left to mourn. Words of comfort were spoken by the writer from 2 Peter 3: 13.

JOHN FRANCIS OLMSTED.

JACOBS.—Addie T. Hoyt was born April 16, 1850, in the State of Vermont. When she was six years old her parents moved to Ohio, where they lived for twelve years, and then came to Fontanelle, Iowa. The deceased was married to A. W. Jacobs, on March 14, 1872. About six years ago they moved to Villisca, where our sister passed away, Jan. 31, 1913. Sister Jacobs was converted early in life, and thirty years ago accepted present truth. From that time until her death her faith in a soon-coming Saviour never wavered. Her companion and two daughters are left to mourn, but they sorrow not as those who have no hope.

M. B. BUTTERFIELD.

GREEN.—Elbridge Green was born at Dover, Maine, Sept. 19, 1834, and died at Greeley, Colo., Jan. 11, 1913. While a young man he came West and located in Johnson County, Iowa. He was converted at the age of seventeen, and six years later became a Seventh-day Adventist. He ever took an active interest in the progress of the advent movement, giving liberally toward the building of the publishing house and the sanitarium at Battle Creek, Mich., and to various other enterprises as help was needed. In 1881 he moved to Boulder, Colo., which was his home for twenty-four years. Here his earnest Christian life made an impression for good that will never be forgotten by those who knew him. Here his children grew to maturity, and the companion of his youth was laid to rest. In 1896 he was again married, and in 1905 moved to Dover, Colo., where he spent the remaining years of his life. Five children and his aged companion survive him. His children are Dr. G. W. Green, of Ravenswood Hospital, Chicago; Mrs. J. A. Leland, of San Antonio, Tex.; Mrs. M. L. Adams, of Dover, Colo.; and Misses Elva and Celia Green, of San Francisco and Oakland, Cal. He died at the home of his stepdaughter, Dr. Eva Reed. A funeral service was held in Greeley, and he was brought to Boulder for burial, where a short service was conducted at the grave. Later a memorial service was conducted in the Boulder church. M. A. ALTMAN.

BRYANT.—Wylie Bryant, aged 75 years, fell asleep in Jesus, Jan. 17, 1913, at Mobile, Ala. He accepted this truth fourteen years ago. He was deacon of the Mobile church, and in spite of his advanced age was ever faithful to his duties. He died in the hope of a part in the first resurrection. His companion, two sons, and two daughters are left to mourn. Funeral services were conducted by the writer.

S. D. MILLER.

RICE.—Daisy Kivett Rice was born July 25, 1879, in Harrisonville, Mo. At the age of twelve years she was converted, and united with the Seventh-day Adventist Church in that place. She lived a consecrated Christian life until she fell asleep in Jesus, Jan. 10, 1913. On Oct. 19, 1898, she was married to Alfred H. Rice. At that time her church-membership was transferred to Kansas City, Mo. During her long and severe suffering she did not forget the cause of Christ. Her companion and two children are left to mourn.

VIRBROOK NUTTER.

DEFOREST.—Emeline Finch DeForest was born in the State of New York, Feb. 2, 1829, and died at Montesano, Wash., Jan. 24, 1913. The deceased was married to David DeForest when twenty-six years of age. They accepted present truth under the labors of Elder A. O. Burrill, and united with the Muir-Lyons (Michigan) Seventh-day Adventist Church. About four years ago they moved to Washington and became members of the Montesano church, of which organization our sister was a consistent member until she fell asleep in Jesus. Her aged companion, one son, and one daughter are left to mourn. The funeral service was conducted by the writer, assisted by G. B. Collett, the local church elder.

E. L. MAC LAFFERTY.

JOHNS.—Martha Ann Piper was born in St. Marys, Ohio, Oct. 4, 1839, and died at the home of her daughter near that place on Jan. 28, 1913. Sister Johns accepted present truth in 1883, and until her death was a firm believer in the truths held by this denomination. She was married to Robert Lloyd in 1859, and four children were born to them. Her husband died, and in 1875 she was united in marriage with William Johns. Two daughters were born to this union. Our sister was indeed a mother in Israel. She leaves two sons, two daughters, one brother, and a large circle of friends to mourn their loss. The writer conducted the funeral service, assisted by Elder E. J. Van Horn.

JOHN FRANCIS OLMSTED.

The Advent Review and Sabbath Herald

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

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A New Diary for 1913

AN announcement of this Diary was made through the REVIEW some weeks ago. The makers of the book, however, delayed in furnishing copies to us. We expect to have these in hand by the time this issue of the REVIEW reaches its readers. This book is got out by the General Conference, who have placed in it data concerning the beginning and growth of our work in general, and also of the several departments in particular. It will be a most valuable little book for all our workers; aside from the diary feature. Price, only 25 cents.

"The Mystery Unfolded"

BY L. R. CONRADI

THE mystery of the divine plan, which the Father of the universe purposed in his Son before the foundation of the world was laid, is the greatest of all mysteries. It is the deepest, the most important, the most personal, the most comprehensive, and the most glorious subject that the human mind can contemplate.

To the principalities and powers in heaven there is to-day being revealed the manifold wisdom of God in his developing church on earth. The angels desire to look into this mystery. Yet it is revealed to men by the Lamb who has broken the seven seals and is unfolding the mystery in the Word of God.

This volume contains the product of many years of Bible study and meditation. This book was originally printed in the German, and has just been translated into the English. The titles of the different chapters will give an idea of the scope of the work:—

The Reliable Source of Light

The Mystery of the Divine Will Unfolded

The Mystery of Lawlessness

The Mystery of Redemption

The Eye of Faith Perceives the Substance of the Mystery

The Mystery of the Gospel in Shadow and Type

The Mystery of Christ's Sufferings Foretold by the Prophets

The Mystery: Babylon

The Mystery of the Kingdom of Christ

The Mystery of the Kingdom of Christ Foretold by the Prophets

Sealed Unto the Time of the End

The Lightning-Like Wheel Within a Wheel, Full of Eyes

The Mystery of God Manifest in Flesh

God's Mysterious Dealings With Israel Unfolded

The Mystery of the Incorporation of the Gentiles Unfolded

"The Mysteries of the Kingdom of Heaven" Unfolded

"Behold, I Show You a Mystery"

The Mystery of the Seven Lamps and Seven Stars Unveiled

The Seven Seals Broken by the Lamb of God

The Mystery of the Woman and the Red Dragon Unveiled

The Mystery of God Finished

The illustrations used are original, and especially designed for this work. The book contains 350 pages.

Price, \$1.25. Order through your tract society.

The Temperance "Instructor" for 1913

STILL the orders for the new Temperance *Instructor* are pouring in at the rate of 7,000 to 10,000 copies a day. With these orders come the most gratifying reports we have ever had on the Temperance *Instructor*.

Our workers in some places are demonstrating that it is better to put ten



men to work than to attempt to do ten men's work. They are also proving that the sincere temperance people in various temperance organizations are ready to join us in the circulation of the Temperance *Instructor*. We quote the following report in order to reveal a new, successful method of temperance work recently adopted in the West Pennsylvania Conference:—

"You have perhaps noticed from the wire orders that have come in from 'this neck of the woods' during the last few days that there is something doing. Brother Panches has been down in Somerset County this week working with the W. C. T. U. and Anti-Saloon people, and has just come back to the office, having disposed of 3,075 copies of the Temperance *Instructor* in four and one-half days' work in that county.

"The league people take the papers at five cents, and we furnish an organizer to get the work started. The plan that is being followed is to get the churches and the W. C. T. U. people to take the papers, and sell them on somewhat the same plan that we have been using in the 'Ingathering campaign, and thus raise money for the extension of the temperance movement. This plan appeals to these people as the very best thing they have ever struck, and they grab at it like a hungry man at a free lunch. They are all delighted with the magazine; and, as the State presidents of the W. C. T. U. and the Anti-Saloon League were prominent in the campaign and liked the idea very much, you are likely to hear of it again before we get through. We are expecting a call to furnish a worker for a Beaver

County campaign within a few days.

"Now I do not know that this plan is a new venture, but it seems to work all right so far, and, as you see, opens up some very good possibilities for the development of our temperance campaign. If these good people want to sell our magazines for us, we are willing to let them do it, especially when they are willing to pay us well for teaching them how. I am very much pleased with the way the Lord is opening the doors for us in this temperance campaign. Every time we strike a blow for temperance, we strike a blow that helps some one back to God. No man can fear God and glorify him while a slave to drink. So I feel that this is part of the work of the Second Advent Message to prepare a people to meet the Saviour face to face. I hope the time will come when we can see the work done in Somerset County duplicated not only in other counties in West Pennsylvania, but all over the country. When the Lord has put such excellent 'entering wedges' in our hands, why should we lay them away carefully on the shelf and try to beat the logs open with our mauls?"—B. F. Kneeland, president of the West Pennsylvania Conference.

The Temperance *Instructor* appeals strongly to all classes in every locality. Presidents of our conferences lavish upon it the highest commendations. Elder C. F. McVagh, of West Michigan, sends us this message:—

"I feel sure that this number will prove a winner. I really did not think the last one could be improved upon; but even before I have read this new number all through, I must say it is the best yet. We are putting a man in the field for general missionary work, and he will



not lose an opportunity for the 1913 Temperance *Instructor*."

Send all orders through the conference tract societies.

Prices

Five to forty copies, one order, one address, 5 cents. Fifty or more copies, one order, one address, 4 cents. Single copy, 10 cents.



WASHINGTON, D. C., FEBRUARY 20, 1913

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PROF. S. M. BUTLER, president of Mount Vernon College, spent last Sabbath in Takoma Park, occupying the pulpit of the Seminary-Sanitarium church at the morning service.

THE constituency meeting of the Review and Herald Publishing Association was held this year in the chapel of the Foreign Mission Seminary. The office was closed for the day, and the workers were privileged to attend the meeting. A dinner was served by the association to those attending the meeting.

IN a letter written by Brother L. R. Conradi, from the head station (Gendia) in British East Africa, he states that he found the twenty-two missionaries in that district of good courage, the schools full, the meetings crowded, and many candidates ready for baptism. More than fifty believers had been baptized shortly before he arrived, with fifteen others to go forward in this sacred rite the evening he wrote. Three workers were ordained to the gospel ministry, and four others were to be set apart for this work soon. The prospects were good for planting several new mission stations in the Kongo.

DURING the last few days there have been held in Takoma Park several important meetings. The Review and Herald Publishing Association held its annual constituency meeting January 12. The Washington (D. C.) Sanitarium and Foreign Mission Seminary held their regular constituency meetings January 13. These meetings brought together a number of leading brethren from the field. The counsel and assistance of these field workers were greatly appreciated in the constituency meetings. Boards for the several institutions were elected, for the

ensuing year, and resolutions were passed shaping the plans and policies of their future work. Further announcement of these meetings will be made later.

THE operation of the Review and Herald Office for 1912 resulted in a net earning of nearly nineteen thousand dollars. This excellent result, by God's blessing, was achieved largely through the efforts of our faithful people who have sold the output of the plant. The treasurer's report, together with other reports pertaining to the year's business, and the actions taken by the constituency meeting, will be printed in due time.

Remember Sabbath, February 22

IN the last issue of the REVIEW quite a full statement was made concerning the "Standard Bill for One Day of Rest in Seven," prepared by the American Association for Labor Legislation, and being urged throughout the country by the Commission on the Church and Social Service, a department of the Federal Council of the Churches of Christ in America.

In a review of this proposed legislation, written by a Roman Catholic writer and published in the *Catholic Citizen* of Feb. 8, 1913, occur the following paragraphs:—

"The viewpoint of the bill is that of human conservation primarily, and it loses sight, in part, of the divine command to keep the Sabbath. It seems to us that the Sunday should be made more evident in the bill, and that the one day of rest in seven ought to appear in a secondary rôle—in the light of an exception to the law.

"Catholics everywhere ought to assist this legislation more largely from the viewpoint of God's first great labor law—the Sunday."

It thus seems likely that the cooperation of the Roman Catholic Church will be secured in urging this bill. This would demand a nation-wide campaign to set forth the character of this legislation and what is involved in it.

On Sabbath, February 22, the churches throughout this country will be asked to make a contribution for the maintenance of the religious liberty work. As has already been stated, one third of this contribution will be used in the local conference, one third in the union conference, and one third will be sent to Washington for the benefit of the Religious Liberty Department. A liberal contribution is earnestly solicited.

Loma Linda Hospital Day

THE announcement of an offering in all our churches for the benefit of the clinical hospital to be erected in connection with the College of Medical Evangelists in Loma Linda, Cal., is enlisting the serious attention of our people. A hearty interest in this enterprise is developing throughout the field. Many have expressed their pleasure for an opportunity to manifest their interest in a material manner in the work at that important center.

Our church officers will be supplied with data and information regarding the work, which will enable them to place the

situation before our churches. Twenty thousand dollars is the least that is required for the erection of a hospital building. Our brethren at Loma Linda are determined to incur no further indebtedness in the operation of their work. They are dependent upon donations for the further promotion of the enterprise. They look with concern to the coming offering, wondering if their hopes will be realized in the response of our people. As has been stated, the erection of this hospital is an absolute necessity to the continuance of the medical school. Without it the graduates of the institution will not be permitted to take the State board examinations for medical practise.

The brethren at Loma Linda have donated most liberally to the work that has been established. They stand there as our representatives. They are not promoting an enterprise of personal concern. The medical school is a denominational institution. The servant of the Lord has spoken directly with reference to the support that should be accorded it. Let all esteem it a privilege to have a part in the upbuilding of this splendid enterprise which promises so much in the development of laborers for this work.

A Call to Earnest, United Effort

WE hope all conference officers, ministers, and church elders will earnestly unite with the trustees of the Loma Linda College of Medical Evangelists and the General Conference Committee in working for a large offering for the Loma Linda Hospital. This hospital must be provided in order to give the fourth- and the fifth-year students their necessary work. It is not a matter of desire simply on the part of the faculty and students, but of absolute necessity. One of the ablest surgeons in our ranks, and medical superintendent of one of our sanitariums, has recently visited Loma Linda, and writes as follows about the medical college:—

"The past few days I have had the privilege of spending a little time in Loma Linda once more, and I have been very much pleased to observe the progress that has been made in the medical college. The laboratory building and equipment are all that any one could desire. I know their facilities, so far as they have gone, to be far superior to the medical departments of some State universities with which I am acquainted. The teachers are doing good, conscientious, faithful work. I see that ground is now broken for a clinical hospital; and if the same advancement is made in the next year and a half that has been made in the last year and a half, we may expect to see on the school grounds a well-equipped hospital, with ample clinical facilities, in full operation, and owned and controlled by the college.

"With the completion of the contemplated hospital, it will be perfectly possible to give a very thorough medical training at Loma Linda."

From now until the offering is taken Sabbath, March 15, articles will appear in the REVIEW and in the union and local conference papers, giving information regarding all phases of this enterprise, and we earnestly request all our people to give this information careful study. Now is the time to act. There should be no delay.

A. G. DANIELS.