

The Advent Review and Herald Sabbath

Vol. 90

Takoma Park Station, Washington, D. C., February 27, 1913

No. 9



The Power of Little Things

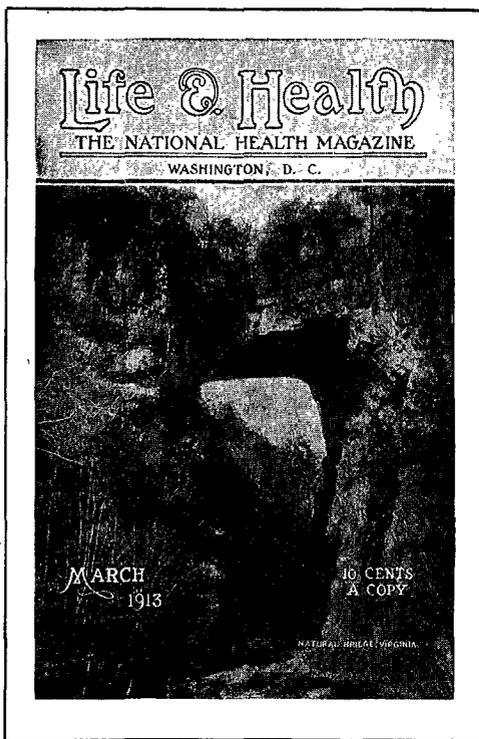
CHARLES MACKAY

A traveler on a dusty road
 Strewed acorns on the lea;
 And one took root and sprouted up,
 And grew into a tree.
 Love sought its shade at evening-time,
 To breathe its early vows;
 And Age was pleased, in heights of noon,
 To bask beneath its boughs.
 The dormouse loved its dangling twigs,
 The birds sweet music bore:
 It stood a glory in its place,
 A blessing evermore.

A little spring had lost its way
 Amid the grass and fern;
 A passing stranger scooped a well
 Where weary men might turn.
 He walled it in, and hung with care
 A ladle on its brink;
 He thought not of the deed he did,
 But judged that Toil might drink.
 He passed again; and lo! the well,
 By summer never dried,
 Had cooled ten thousand parched tongues,
 And saved a life beside.

A nameless man, amid the crowd
 That thronged the daily mart,
 Let fall a word of hope and love,
 Unstudied, from the heart.
 A whisper on the tumult thrown,
 A transitory breath,
 It raised a brother from the dust,
 It saved a soul from death.
 O germ! O fount! O word of love!
 O thought at random cast!
 Ye were but little at the first,
 But mighty at the last.

— *The Examiner.*



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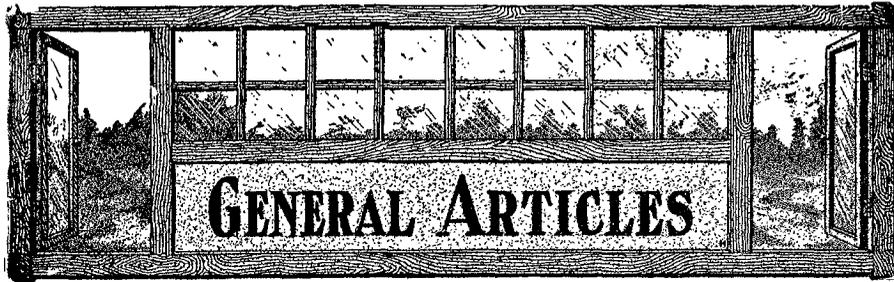
The Review and Herald

"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 27, 1913

No. 9



Spirit of God

L. D. SANTEE

I NEED thy sweet Spirit, my Saviour,
For my life is aweary with care,
And the sorrows that chasten my spirit
Are oftentimes heavy to bear.
Before thee I humbly am kneeling,
For strength in my weakness I pray;
O, come with the touch that brings heal-
ing,
And drive all the shadows away!

I need thy sweet Spirit, my Saviour,
To guide through the day and the dark.
When the tempests of earth break in
fury,
I would fly as a dove to the ark.
I would rest in the arms everlasting,
And sweet shall my confidence be;
For the hand that I love has been casting
My sins in the depths of the sea.

I need thy sweet Spirit, my Saviour,
Till I pass from time's desolate shore
To the city of love and of gladness,
Where sorrow can come nevermore,
Where is joy for the brows that are
weary,
Where is rest for the hands that hang
down,
Where no life is loveless or dreary,
But peace weaves her glorious crown.
Moline, Ill.

Having Faith in God

MRS. E. G. WHITE

WE must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have

done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of faultfinding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow, for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfil the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan can not read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O, that we might control our words and actions! How strong we would be-

come if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken. How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance.

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in the church will amount to nothing. Unless you manifest meekness, kindness, and courtesy in your home, your religion will be in vain. If there were more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying, "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he has said, and rest your whole weight on his promise.

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word

or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, and acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels.

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience; keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy

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

— No. 6

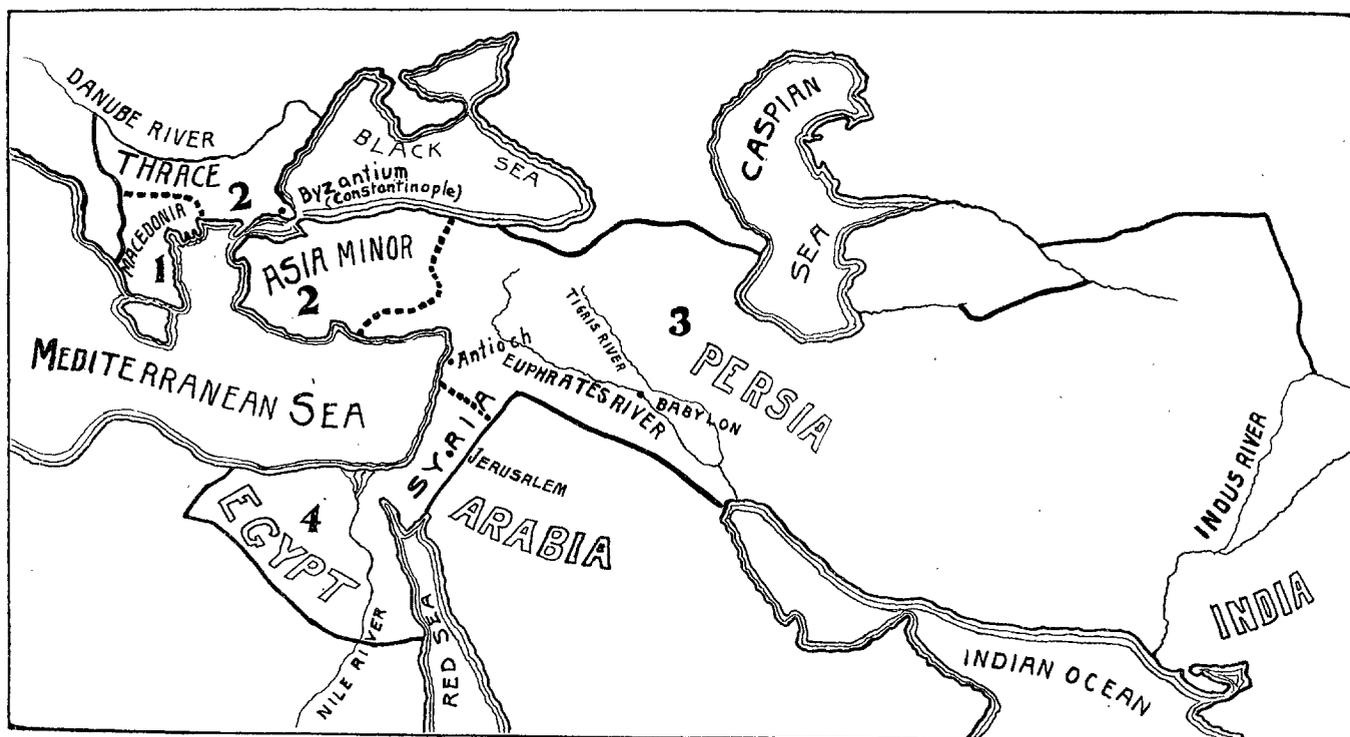
A. G. DANIELLS

As already shown, it was in the year B. C. 281 that Seleucus, king of Syria, defeated Lysimachus, king of Thrace and Macedon, and added what were originally the western and northern divisions to his eastern division. Duruy tells us that at this point "the number of kings was for the moment reduced to two, by the union of Thrace, Macedon, and Asia in the hands of Seleucus. The former satrap of Babylon [Seleucus] ruled, therefore, over the whole of Alexander's empire, except Greece and Egypt." Thus was fulfilled the prophecy of Dan. 11:5, which foretold the dominant place two of the four kingdoms were to reach in the changes that were

European territories of Lysimachus."—*"History of All Nations," Vol. III, pages 388-395.*

"Seleucus appointed his son Antiochus, who had for a long time administered the upper satrapies, regent of Asia, desiring himself to reside in Macedonia, in order to end his days in the land of his birth, while he intended Thrace for the child of murdered Agathocles. He had already landed in Europe, when the dagger of Ceraunus, the very man who had shortly before fled to him beseeching help, struck the unsuspecting old king, 281 B. C. The murderer made himself master of Macedonia and Thrace."—*"The World's History," Vol. IV, page 147.*

This arrangement left Antiochus, who succeeded his father, Seleucus, in possession of all the Asiatic part of the kingdom. Then in full accord with the prophecy of Dan. 11:6-15 there began,



Map showing Alexander's empire at the time of his death. (1) Macedon, kingdom founded by Cassander; (2) Thrace and Asia Minor, kingdom founded by Lysimachus; (3) Syria and Persia, kingdom founded by Seleucus; (4) Egypt, kingdom founded by Ptolemy.

some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If we are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew, square, and polish us? Have we faith to rest in him?

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O, let us come up to the help of the Lord, to the help of the Lord against the mighty! We have a truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls.



"If the Son therefore shall make you free, ye shall be free indeed."

to take place in the breaking up of Alexander's empire.

Seleucus was an old man when he found himself master of the greater part of Alexander's vast dominions. He made no attempt to govern from his Asiatic capital the European territory which came into his hands when he defeated Lysimachus. The arrangement decided upon was this:—

"Asia Minor was now incorporated into the monarchy of the Seleucidæ; Thrace reserved for the children of Agathocles; while Seleucus, giving up to his son Antiochus all Asia from the Hellespont to the Indus, laid claim to Macedonia for himself. But when he crossed the Hellespont, late in 281, Ptolemy Ceraunus, Philadelphus's elder brother, who had been, because of his dissolute and savage character, excluded by his father from the succession to the Egyptian throne, murdered the old king in the chersonese, and usurped authority in the

and continued for one hundred sixteen years, a terrible struggle between the dynasties of Seleucus and Ptolemy. The perfect agreement of the prophecy and the history of these two kingdoms until they were absorbed by the Roman Empire, proves beyond all question that they were the kings of the north and the south. In the continuous wars they carried on, their boundary lines were continually changing, but one never exterminated the other. They remained separate and independent until the Roman conquests.

The Kingdom of the South

Egypt, the kingdom of the south, remained under the rule of the Ptolemies until it was taken by the Romans.

"Upon the capture of Alexandria by the triumphant legions of Octavius Cæsar, in B. C. 30, Antony and Cleopatra both committed suicide, and Egypt became a Roman province. Thus ended the Egyptian kingdom of the Ptolemies, after

an existence of almost three centuries (B. C. 323 to B. C. 30).—"Library of Universal History," Vol. III, page 799.

The overthrow of Syria, the kingdom of the north, is given in these few words by one historian:—

"In B. C. 65 the Roman general, Pompey the Great, defeated Antiochus Asiaticus and converted Syria into a Roman province."—*Id.*, page 789.

In 330 A. D. the capital of the Roman Empire was transferred by the emperor Constantine from the city of Rome, on the Tiber, to the city of Byzantium, on the Bosphorus. The new capital was named Constantinople in honor of its founder, Constantine.

At the death of the emperor Theodosius, 395 A. D., the Roman Empire was permanently divided between the east and the west, and left to his sons Arcadius and Honorius.

"The eastern half bequeathed to Arcadius included the Balkan Peninsula, bounded on the north by the Danube, Asia Minor, the Taurus Peninsula (Crimea), Syria, Palestine, Egypt, Lower Libya, and the Pentapolis."—"Historians' History of the World," Vol. VII, page 26.

A reference to the map will show that eastern Rome almost exactly covered the territory of the kingdoms of the north and the south, established in 281 B. C. by Seleucus and Ptolemy. It will be helpful to trace very briefly the principal changes that have since taken place in the Eastern Empire.

Decline of Egypt

Egypt, the southern part of eastern Rome, soon fell into the hands of the Arabs. "The decline of Egypt was due to the purely military government of the Romans. . . . At last the country was merely held by armed force, and the authority of the governor was little recognized beyond the capital, where garrisons were stationed. . . . Thus the Moslem conquest was easy."—*Encyclopedia Britannica*, article "Egypt."

"The Arab conquest of Egypt took place in the eighteenth year of the Hegira, or A. D. 639. It was with only a hundred camels, fifty slaves, and thirty horses that the Arab colonization of Egypt was begun by Kaisaby-Ebn-Kelthoom near the spot now occupied by the more modern city of Cairo. Fostat, or the city of the tents, was the name given to this first capital of the Arabs under Amru, and here was reared the first mosque devoted to Islamism."—"History of the Egyptian Revolution," Vol. I, pages 7, 8.

This dynasty ruled Egypt a period of two hundred thirty years, when it was overthrown by the Fatimites.

"The establishment of the Fatimite califate happened in this wise:—

"Moezz, the so-called Fatimite, and great grandson of Obeidallah, being in possession of a considerable territory in northern Africa, invaded Egypt, in the year 969 of the Christian era, his force being to a considerable extent composed of Sicilian Saracens, headed by Gohar-

el-Caid, also a Sicilian; for in those days, Palermo, instead of being a city of Italian gardens and palaces, with a Corso and an opera, was a Moslem town, with mosques, baths, and bazaars. It was after this important event that Cairo proper was built, to the north of the town of Touloun."—*Id.*, page 18.

After reigning two hundred two years, the Fatimite dynasty was overthrown by the Mamelukes of Egypt, in 1171.

"As to the Mamelukes themselves, the reader no doubt knows that the word means slave (literally the 'possessed'), and that they were brought in youth from northern countries to serve in the south. Saladin himself was a Kurd, and long before his accession to power, Turkish and Kurdish mercenaries were employed by the califs of Bagdad and Cairo, as the Pope employs the Swiss."—*Id.*, pages 42, 43.

The reign of the Mamelukes continued unbroken until 1517 A. D., when Selim, sultan of Turkey, invaded Egypt, and annexed it to his empire. But this did not destroy the power of the Mamelukes nor terminate their rule in Egypt.

"It was after Selim's conquest that Egypt was divided into twenty-four districts, ruled by twenty-four Mameluke beys, according to the Turkish policy. . . . Seven of the beys formed the divan of Cairo, under the pasha sent by the Ottoman sultan. In the sixteenth and seventeenth centuries the pashalic was a reality, but after that period, when the power of the Porte began to decline, and Austria and Russia pressed hard upon her northern frontiers, her government of Egypt became more or less nominal, and such was the state of affairs up to the period of the French invasion.

. . . The pasha resided in the castle. His political power was entirely nominal, while all the efforts that had been made to divide these haughty and rebellious vassals [the Mamelukes], and turn the shadow of power into a reality, had been unsuccessful. . . . The pasha of the rich realm of Egypt was rather the servant of the Mamelukes than the substitute of the sultan."—*Id.*, pages 70, 71, 74, 75.

Thus, with only a slight and short interruption, Egypt remained under the rule of the Mamelukes until Napoleon's invasion, in 1798 A. D.

The Kingdom of the North

As to the northern division of eastern Rome, it gradually passed into the hands of the Saracens and Turks. Beginning with the conquest of Persia in 637 A. D., they steadily extended their conquests westward through Syria, Asia Minor, Thrace, Macedon, and Greece. Constantinople, the capital of eastern Rome, was taken by the Ottoman Turks in 1453. This brought to an end all pretense of government by eastern Rome.

Thus the whole of the territory over which Seleucus had made himself master, at the time of his death passed into the hands of the Turks. Turkey became the kingdom of the north, and still holds the territory of "the king of the north" of Dan. 11:6-15.

Thus we find that when, in 1798 A. D., Napoleon began his invasion of Egypt and Syria, these countries which were originally the "king of the south" and the "king of the north" were under the dominion of the Mamelukes and the Turks.



The Holy Spirit — No. 7

G. B. THOMPSON

The Paraclete

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

The word from which Comforter is translated is the Greek word *paraclete*. The first instance of its use in the Bible is in the above text. This word is used five times in the New Testament, four times by Jesus in the upper room discourse to his disciples (John 14:16, 26; 15:26; 16:7), where it refers to the Holy Spirit, and once in 1 John 2:1, where it is translated *advocate* and refers to Christ: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an *advocate* [*paraclete*] with the Father, Jesus Christ the righteous."

The Holy Spirit is not merely an influence, or power, or some enthusiasm; but, as the word *paraclete* suggests, a personality exerting an influence, wielding a power, awakening enthusiasm.

I am aware that we should tread softly here. We are dealing with One whose nature is a mystery, where we have been instructed that no "fanciful views" or "human construction" of Scripture should be given. We have no desire, nor do we deem it wise or profitable, to seek to define and analyze the personality of either God the Son or the Holy Spirit. When it comes to definitions here, silence is indeed golden. The Godhead is incomprehensible to man. But the Spirit himself, speaking to the church through his chosen instrument, calls the Holy Spirit the "third person of the Godhead," and it is manifestly proper to carefully study the statements of the Word of God and seek for light, and rejoice in what we find, whether we can fully understand it or not, for the "things which are revealed belong unto us and unto our children forever."

Much light is thrown on the subject of the position and work of the Holy Spirit by a careful study of the word *paraclete*, which our Saviour used in the upper room discourse, and which is translated Comforter. "I will send another *Paraclete*," said the Master. "If any man sin, we have a *paraclete*," says the beloved disciple. In the Revised Versions the word Comforter is given in the text John 14:16. The margin, however, reads, "or *Advocate*, or *Helper*, Gr., *Paraclete*."

Scholars tell us that the word *paraclete* is really an untranslatable word, it being difficult to find any word in the English tongue which fully expresses the meaning. The word *advocate*, as given in 1 John 2:1, perhaps comes nearer to

conveying the real meaning than any other word.

That we may arrive as nearly as possible at the true meaning of this word, I shall quote several definitions from recognized authorities.

Grimm-Thayer defines it as "summoned, called to one's side (esp. called to one's aid). 1. *One who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, advocate.* 2. (Universally) *one who pleads another's cause with one, an intercessor.* 3. (In the widest sense) *a helper, a succorer, aider, assistant.*"

Liddell and Scott: "1. Paraclete, called to one's aid, assisting, especially in a court of justice. Latin, *advocatus*: hence as substitute, a legal assistant, advocate. 2. Generally a helper."

"Another Comforter, or 'Paraclete.' This word is used not only of a person called in to plead another's cause, but of one who is a helper in any matter, or generally a patron."—*Henry and Scott, comments on John 14: 16.*

"This word paraclete, like its Latin equivalent, advocate, which is once used to translate it, seems to embody mainly the conception of *being called to one's aid* or summoned to act as a substitute; as, in a court of law, an advocate offers to conduct a case or cause in another's behalf and as his representative."—*"Acts of the Holy Spirit," by A. T. Pierson, page 14.*

It is quite clear from the definitions of the word paraclete given above, that it carries with it the idea of *personality*. The word means a "helper" an "advocate," one who "comforts," all of which are *titles of persons*. "Another Comforter" does not mean simply the influence of the *same* "Comforter." It is *another*, who is called in the spirit of prophecy "the *third person* of the Godhead." Our *paraclete* in heaven is Jesus Christ the righteous; our *paraclete* on earth is the Holy Spirit. With God the Father in heaven there is the Man Christ Jesus to plead the cause of men; with man on earth there is the Holy Spirit to plead the cause of God.

"Paraclete is composed of two words — *clete*, which means 'called,' and *para*, which means 'along with.' It thus means exactly 'one who is called along with another,' or 'one who is called to another's aid.' More definitely, the *paraclete* is one who is called along with the *clete* to aid him. And to understand the work of the *paraclete*, we need to understand the position of the *clete*.

"A man is called to appear before a court of justice to answer a charge made against him. He is *clete*, or 'called.' But he is ignorant of the law, and unable to plead well before his judges; therefore another is called to help him. There is no charge against this other; but he knows the law, and he is able to state the case well; therefore he is 'called to help' the former; he is his *para-clete*. In this case the word *ad-vo-cate* corresponds both in etymology and in meaning with the Greek word, and expresses the

function which the *paraclete* is expected to perform.

"Or again, a man is called on to do a certain piece of work required of him; he is *clete*. He finds that it is utterly beyond his power to do it alone; so another of greater strength is 'called to aid' him in that work; he is his *paraclete*.

"The word thus means, not merely a helper, but one who is called or appointed to help another. He may be called to help by comforting as a comforter, by pleading as an advocate, by aiding as a fellow worker, or in some other way, according to the needs of the case. The name does not belong to him till the office or work is assigned to him, and the office or work depends on the requirements of those whom he is called to aid."—*"The Holy Spirit the Paraclete," pages 6, 7.*

This understanding of the meaning of the word *paraclete* will help us to more fully comprehend the statement in John 7: 39, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." "Had not the Spirit been in the world before?—Certainly.

It is through the work of the Holy Spirit on the heart that we are converted. Without the influence of the Spirit of God on the heart there would be no conversion. He produces conviction of sin. He awakens godly sorrow, and leads us to repentance. All who have been converted and experienced a change of heart since the fall of man have been moved by the Spirit of God. He had been striving with sinners everywhere. Why then the statement, "not yet given." In "Desire of Ages," page 671, the Holy Spirit is called the "third person of the Godhead." On page 669 we are told that this "third person of the Godhead" is "Christ's representative," and sent "to be his successor on earth." The Holy Spirit, then, and *not the Pope*, is Christ's special representative, successor, or *vicar* in the church on earth. The blasphemous claim of the papal church, therefore, *unseats* the true representative of the throne of God and seats a *man* instead.

It is evident, in the proper order of things, that the Holy Spirit could not take his *official position* in the church as the "*successor*" of Christ until after the ascension. As one writer says, "The divine Artist could not fitly descend to make the copy before the original had been provided." In the sense of his *official capacity* the Spirit was "not yet given." But on the day of Pentecost he descended in fulfilment of the prophecy of Joel and the promise of Jesus, and took his *official seat* in the church, to remain with the church as the *representative* of Christ, who is the great Head of the church. Another has stated this so well that I quote his words:—

"Had the Holy Spirit not been among them? Had there been no divine guidance, no spiritual life?—Yes, there had. The Holy Spirit had worked in the world, but he had not been given to the world. He had inspired prophets; he

had helped those who believed and obeyed, but he had not been given as a 'gift not to be withdrawn.'

"We can understand this by comparing it with the gift of Jesus Christ. Had the eternal Word done nothing in the world before his incarnation?—Certainly he had; not only had he spoken in creation and in conscience, he had guided his people as the angel of the covenant. He had given the message to the prophets which the Spirit had inspired them to comprehend. He had worked; but he had not been given. He had come as a presence that might come or go at pleasure. But when he came in the flesh, he was given not to be withdrawn. Nothing can now cancel or reverse the fact that the eternal Word has become a partaker of human nature, has passed through the course of human existence from birth to death, has done the work necessary to redeem mankind, and is in glorified humanity a partaker of our nature to all eternity.

"So, too, the Holy Spirit had worked before the coming of Jesus Christ, but it was not till Jesus Christ had been given and had finished his work, that the Holy Spirit was given, an abiding presence with man, to carry out Christ's work in all generations. Had he been given previously, there would not have been the same full revelation of God and his purpose to apply to man, there would have been a waste of divine energy for want of a purpose on which to work. Not till the one *Paraclete* was given in his fullness, could the other *Paraclete* be given in his full power to apply the work."—*"The Holy Spirit the Paraclete," pages 22, 23.*

We greatly fear that we have lost much through a failure to recognize *that the Holy Spirit is here*, as one in our midst. It may be questioned whose loss is the greater, his who thinks that the Holy Spirit is present with him when he is not, or his who thinks not that the Spirit is present with him when he is.

Takoma Park, D. C.



MEN'S actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion. Our habit of judgment is so nearly incurable, and its cure is such an interminable process, that we must concentrate ourselves for a long while upon keeping it in check, and this check is to be found in kind interpretations. Sight is a great blessing, but there are times and places in which it is far more blessed not to see.—*F. W. Faber.*



"WHERE'ER the greatest sins abound,
By grace they are exceeded;
God's helping hand is always found,
With aid, where aid is needed;
His hand, the only hand to save,
Will rescue Israel from the grave,
And pardon his transgression."



WASHINGTON, D. C., FEBRUARY 27, 1913

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Editorial

Fugitive Huguenots Delivered

THE leaders of the French Huguenots, the Prince of Conde and the famous Admiral Coligny, had been warned of a plot of the Catholics to seize them. Hastily preparing for flight, they set out from Paris with their families and a band of friends, making for La Rochelle, three hundred miles distant. Soon their enemies were pressing upon them, and dangers were on every side. Wylie says:—

An incident which befell them by the way touched their hearts deeply, as showing the hand of God. Before them was the Loire, a broad and rapid river. The bridges were watched. How were they to cross? A friendly guide, to whom the by-paths and fords were known, conducted them to the river's banks opposite Sancerre, and at that point the company, amounting to nearly two hundred persons, crossed without inconvenience or risk. They all went over singing the psalm, "When Israel went out of Egypt." Two hours after, the heavens blackened, and the rain falling in torrents, the waters of the Loire, which a little before had risen only to their horses' knees, were now swollen, and had become impassable. In a little while they saw their pursuers arrive on the farther side of the river; but their progress was stayed by the deep and angry flood, to which they dared not commit themselves. "Escaped as a bird out of the snare of the fowlers," the company of Coligny exchanged looks of silent gratitude with one another. What remained of their way was gone with lighter heart and nimbler foot; they felt, although they could not see, the Almighty escort that covered them; and so, journeying on, they came at last safely to La Rochelle.

W. A. S.

Growing Better

WHILE the Scriptures faithfully warn us that until the end of the world comes, "evil men and seducers shall wax worse and worse, deceiving, and being deceived," and plainly foretell the times of strife and perplexity that will characterize the epoch which closes earth's history, many self-styled optimists are declaring

that the world is growing better, and that the golden age of peace and plenty is yet before us. And yet the newspapers of the world, recording the happenings of the world, are denouncing that doctrine and disputing that declaration every day in the very news items which they print. Here is a summary of a portion of the striking items of news printed in one morning's issue of the Washington Post, the date being Feb. 11, 1913. This is given just as it appeared in the news summary:—

World Tragedies in the Day's News

Turkey.—Six thousand five hundred killed and wounded in battles about Scutari.

Mexico.—Diaz and Madero fighting for control of the government. Hundreds have been killed in battle. United States will send two cruisers and two battle-ships to afford refuge for foreigners.

Japan.—Six killed and sixty-five wounded in political riots in Tokio. Mobs stone the premier, burn and wreck buildings.

England.—Capt. Robert F. Scott and four of his party of sixty-six explorers perished in a blizzard on their return journey from the south pole.

West Virginia, U. S. A.—Sixteen killed and twenty wounded in fierce battle between striking miners and a posse of mine guards. The governor has sent troops to the scene.

But this is not confined to one day or one issue of a journal. It is going on from day to day, the conditions becoming more desperate with each new day, the coloring growing more ominous with each new turn of the kaleidoscope. The "optimists" professed to believe that the exposures of corruption in municipal politics, which have been coming so frequently during the last few years, were an indication that the people were cleaning up and that those things were going to be wiped out. But the truth is that the more those things are opened up, the more there seem to be that needs to be opened up. One exposure blasts a way into another chamber of horrors, and that leads to another, and so on *ad infinitum*.

But a few months ago a noted gambler was shot to death in New York City, because, having grown tired of contributing to the police large sums of money to purchase protection from the enforcement of the law, he decided to expose the ring of grafters that was fattening off the vices and crimes of the city. That crime opened a new lane into that dark abode of iniquity, and permitted the world to catch a faint glimpse of the wicked practises going on there. One of the men on whose testimony the chief conspirators in that crime were convicted was himself shot to death on October 5. Another informer, who had been taunted by his former associates and his wife for testifying against the conspirators,

fired a bullet into his wife's body, and then shot to death his own little twelve-year-old girl. He is now awaiting trial for murder. Philip Davidson is awaiting trial for the confessed murder of Jack Selig, the informer. Police Lieut. Charles Becker is in Sing Sing awaiting his execution for the part he played in the gambler's death. Harry Horowitz is in Sing Sing prison awaiting execution for the same cause, as are also Frank Muller and Frank Cirofici.

This crime and these trials opened the way for further revelations, and now a police inspector has been indicted for accepting graft; and three police captains have been indicted for the same crime, and one of them confesses. In addition to these, there have been eighty-two indictments against patrolmen, sergeants, and minor police officials for graft and perjury, while many murders in East Side and the Bowery are attributed to trouble growing out of the murder of the gambler Rosenthal. Thus does the world grow better in its municipal affairs!

While these conditions continue, and the terrible revelations go on, the people continue to migrate to the cities; and this migration cityward helps to make the conditions more hopeless. If the movement of the people were outward, away from the congestion and the contamination of the striving thousands, there might be hope; but in no country is such a movement recorded. They are following the example of Lot of old, and they are finding modern Sodoms containing every element of corruption that Lot and his children found in Sodom of old; and over these Sodoms, too, hang the terrible and imminent judgments of God.

No; the world is not growing better. What is going on in New York is going on elsewhere in the great cities of the whole world. Iniquity does abound, and the love of the many is waxing cold. On every hand there is strife and contention. Laborers are banding themselves together to resist the demands of capital, and capital is doing the same to resist the demands of labor. Great Catholic organizations are banding themselves together to advance the interests and support the demands of their church; and Protestant denominations have bound themselves together to enforce their demands upon legislators and to work for and insist upon legislation of a character that will mean persecution for conscientious Christians. And it does not help the cause of the world's peace that strong-minded and purposeful women have adopted the arguments of force and destruction to win the ballot for women.

This age of confederacy is focusing the strong rays of its mighty forces upon this point in earth's history, and sooner

or later we shall see the burst of flame that starts the final conflagration. It is bound to come. The Scriptures have foretold it; and every element is working to that end. We can not prepare ourselves for what is coming by shutting our eyes and stopping our ears. He who is walking in the ways of God will want to know, and, knowing, will want to do, that the approbation of God may rest upon him when the great day of God comes.

C. M. S.

The Work of Mrs. E. G. White

A FEW weeks ago while on the Pacific Coast, it was our privilege, in company with several of our ministers, to call at the home of Sister E. G. White, and spend a short time in conversation with this aged servant of the Lord. We found her busily engaged in the preparation of manuscript for her forthcoming book, which will complete the interim between "Patriarchs and Prophets" and "The Desire of Ages." She spoke of the great burden that the Lord had placed upon her of giving to the people the light of which she had been made the messenger. She told how signally God had assisted her in the preparation of manuscript, and the great satisfaction she felt that so much had been accomplished in the publication of her books for the public. Her faith in God was undimmed, and her courage and hope were strong and bright. She looked forward with joy to the ultimate triumph of this movement, and to the fruition of her long-cherished hope in the coming of the Lord.

The Lord has wonderfully sustained his servant for many years. The story of her life is the story of this movement. The two are identified in experience. God has wonderfully used her in the promotion of his cause of truth in the earth through the many trying years since she has been made his special messenger to this people.

As we review her experiences, the evidence of her call of God to the position which she has so long occupied in this church does not rest alone upon the logic of reasoning or the enumeration of providential happenings in her work and labors. The evidence which makes the most sensible appeal to us is the general character and influence of her work and teaching.

1. Her message has never been self-centered nor self-directed. It has always pointed to Christ as man's personal Saviour, to the Scriptures of Truth as the source of wisdom and the rule and test of Christian experience.

2. The spirit of prophecy as manifested through Sister White has been in full harmony with the manifestation of this same spirit in ages of the past. The Testimonies proclaim no new gospel.

They call the people to no lowered standard. Truth and righteousness, purity and holiness, have ever been held up as the standard of attainment of the people of God.

3. This agency has been used of God in the preservation of the integrity of this movement and in the promotion of its united and harmonious operation. How many instances might be cited where the cause of truth has been saved from serious division and perhaps utter shipwreck by the clear testimony that has been borne relative to questions affecting the church. We have no Church South nor Church North, no American Church nor European Church; but our work stands as one united whole. The influence of the spirit of prophecy has had much to do in the maintenance of this desirable condition.

4. God has used this humble instrumentality to lead his people out of themselves, out of and beyond their own natural conceptions and plans. Repeatedly in response to the instruction which has come, important movements have been inaugurated, appearing to human reasoning most unwise at the time, but the ample justification of which was found in later years. Through it the church of God has been led on by his providence to build better than it realized; and perhaps to this one instrument, above all other agencies, is due the breadth and scope which this movement has taken on during the last few decades.

5. The spirit of prophecy as manifested among us has saved the church from falling into many sophistries and delusions. Repeatedly fanaticism has been rebuked. Again and again the specious deceptions of error have been uncovered. The truth of God has been caused to shine in its brightness and clearness, and the people of God saved from making moves that would bring confusion and disaster.

These are some of the great general reasons that appeal to us and lead us to believe that God has especially wrought through his servant in connection with the work of this church.

We recognize that this gift which he has placed among us sustains the same relationship to this people and this work to-day that it has sustained through all the years of the past. We believe confidently that as light and blessing and power have come to this church by heeding the counsel of the Lord's messenger in years gone by, so light and blessing and power will come to the church to-day if it still heeds the messages that God has been pleased to send through his aged servant. We also recognize that while God spoke through her as a young girl, in her weakness and inexperience, so he is abundantly able to speak through

her in her declining years, even as he did through Simeon and Anna in the days of Christ.

We have not by any means outgrown in our experience as a people this precious gift which has been set in the church of God. We have not yet reached the place where we can dispense with the warning voice that God has been pleased to let sound these many years. We thank him to-day for all the light contained in the excellent books and publications that have been issued. We believe that these books should be found to-day in every Seventh-day Adventist home. Next to the Scriptures of Truth the "Testimonies for the Church" should have a place in our daily reading. We can testify personally, as can scores of our brethren and sisters, that their reading incites to deeper consecration, to higher ideals, to greater earnestness. The instruction and exhortation they contain appeal to our hearts. They drive us to the Scriptures of Truth for light and leading. They lead us to feel like humbling ourselves before God and putting away our sins, like throwing ourselves with renewed consecration into his work and service. Their power does not consist in the phrasing of a sentence or in the turn of a word, but in the spirit which accompanies them. This influence will be felt in the life of every one who will give to these volumes faithful study.

God is still going before his people. The pillar of cloud by day and the pillar of fire by night still lead us on. May God help us to be faithful to him and to all his leadings.

We have arranged to publish in the REVIEW in the near future some of the striking experiences that have particularly marked the relation of the spirit of prophecy to our denominational work. These will be furnished by some of our ministers who were actual participants in the incidents cited and know whereof they speak.

F. M. W.

Meeting the Call at the Clinton German Seminary

It is a sign of the times that the believers so love to give for the missionary advance, as the financial reports show from year to year, and that the youth in training are so ardently answering in their hearts the call of the regions beyond. That way lies the finishing of the work,—the witness carried into all the world, then the end,—and the Lord has made his people willing.

Our training-schools are so many doors opening outward into the fields of service. I saw it anew the other day in a first visit to the German Seminary, at Clinton, Mo. There is a hard-at-work

student body of about one hundred twenty at Clinton, pushing their studies in both German and English. The buildings and industrial equipment afford facilities for giving a practical training to fit the youth to be direct factors in the work, whether Providence calls to business life—that business to be run for God and the hastening on of his work—or to direct service in the missionary field. It is a good place for our German young people.

The call of the unworked fields sounds continually in the hearts of teachers and students. Already this new school has supplied workers for Central America and South America, as well as for the home fields, and others are ready to follow on. One recognizes at once that the missionary spirit is the dominant feature in the seminary.

The seminary board was in session at the time of my visit, planning the work for the coming year. The report of Elders Haffner and Grauer, who have been soliciting gifts for the school, was a most cheering one. Well may our German brethren take special pleasure in keeping this school in the front rank of agencies for the hastening on of the last message.

W. A. S.

Fighting Principles; Loving Men

ONE of the most difficult things in Christian experience is to differ from our fellows and continue to love them as before. It was a new doctrine to many which Christ proclaimed when he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44, 45.

This principle of love has always been manifested on the part of the great Father above. He sends his rain upon the just and upon the unjust. Men may blaspheme his name, do despite to his Holy Spirit, and persecute his children, but he loves them still. Christ in his earthly ministry exemplified this divine principle. His life was one of trying conflict from its beginning to its close. In his own home he was misunderstood and misjudged. Throughout his earthly ministry enemies dogged his footsteps, seeking by every means in their power to entrap him into some unguarded expression whereby they could bring his work into disrepute.

Christ opposed the wrong teachings of his day. He not only stood as a living witness of the great positive truths of divine grace, but his life and his words were a continual rebuke to evil-doers. He exposed the hypocrisy of the ruling classes in the Jewish church; he rebuked the prevailing iniquity abounding on every side; he corrected faults in his

disciples; he labored for impetuous Peter; he sought with tender earnestness to hold back the one who betrayed him from acting this fearful part; but in all his contention he distinguished between men and principles. He reproved the sin, but loved the sinner.

This is the spirit which should actuate the followers of the Lord Jesus. There are arrayed against the church of God to-day, as in every age, unreasonable men. By their teaching and course the truth of God is changed into a lie. We have literally reached the time when truth is fallen in the street. The purpose of this movement is to sound a rallying cry. It is to lift up a standard around which shall be gathered the outcasts of Israel, those from every nation and people who fear God and love his Word above the opinions of men. But while we stand for the right courageously and fearlessly, let us do so humbly and meekly. It is only as divine love enters into our hearts and burns into our souls that we shall be able to love those who radically differ from us, those who are fighting that which we know to be the vital truth of God.

We can not save men until we love men. We can not bring our enemies to God until the same love that actuated Christ in his relationship to his enemies fills our hearts. Some of us may have personal enemies. We may feel at times that those who have been our closest friends have turned against us. Alienations of this character make the deepest wounds. We expect rebuffs from those who are opposed to us, who are out-and-out adversaries; but when rebuffs come from those who have been our close friends, when bitter, stinging words are uttered by those with whom we have taken sweet counsel, O, these cause wounds that are hardest to heal! And yet it is possible for divine grace so to permeate the life that we shall be able to love even these enemies. Their course will cause sorrow, but need not produce bitterness; and even though they may turn against us, if our hearts are filled with heavenly love we shall not turn against them.

In dealing with what might be termed personal enemies, as far as possible every misunderstanding should be cleared away. Possibly something in our words or conduct has caused a misapprehension, and if this were explained it might enable them to see things from an entirely different viewpoint. Perhaps we ourselves have done wrong and given occasion for hard feelings. This wrong should be humbly confessed. And after we have done all on our part, it is our privilege to take the matter to God and to pray faithfully and earnestly that he will turn the hearts of our enemies, even

as he turns the rivers of water; that he will change the conceptions; that he will heal the wounds. Earnest, persevering prayer of this character, with a kindly, receptive attitude on our part, will seldom fail to bring the desired results.

Surely in the church of God all bitterness, enmity, and animosity should be banished from every heart. Let us love as brethren, being pitiful and charitable. It is enough that we have opposed to us the unbelieving elements of the world. Surely in the common danger which threatens us and in the cherishing of the great hope which unites our hearts, the members of the church of Christ should work together in love and harmony. In the wear and tear of human experience, when with overwrought nerves and under great pressure of circumstances we are driven on from day to day, little differences are prone to appeal to our abnormal natures as questions of great moment. But how trivial do questions of personal interest and difference appear in the light of eternity! When, perchance, we look at the whitened face of a brother or sister who is about to be laid to rest, how childish and insignificant appear the little differences of feeling engendered in life's conflict!

And what account shall we be able to render for cherishing such feelings and permitting such principles to control our lives, when we are summoned before the great tribunal and our lives are placed in contrast with the life of him who was hated as no other man was ever hated,—who was maligned, criticized, and finally crucified to satisfy the implacable hatred of his adversaries; and yet as he hung upon the cruel cross, he could say, "Father, forgive them; for they know not what they do; who came to his own, and although rejected by them, yet he gave his life a glad sacrifice for their salvation. As we view Calvary, we shall see things as they will appear in the light of eternity. We need to cherish toward one another a generous spirit. We should aim to grow into great-hearted, noble-natured, broad-minded Christians. Standing for the truth as it is in Christ Jesus, opposing evil for the vindication of right, let us learn to love men and to labor for them in the spirit of the Master.

F. M. W.

Economy in Operating Institutions

THE nature of our evangelical work calls for frequent change of our ministers from field to field, but it will be well for us always to recognize that this is not so in our institutional management. The fewer changes made in our managers, medical superintendents, and educational leaders, the better it will be for

the institutions concerned. These men should be given opportunity to work out policies and methods that conditions demand. One great trouble continually confronting us is the scarcity of capable talent to man our many institutions, resulting in the almost constant temptation to move men who are making a success in one institution to help in another that is not so fortunate. This is not only apt to give the institution an unenviable reputation in the business community in which it is located, but it militates greatly against economical management, the development of correct policies, and an efficient corps of helpers.

Too much emphasis can not be placed upon the urgency of developing a much higher standard of efficiency in the helpers of our institutions. There is that about a denominational institution that with many apparently leads to careless and indifferent service. A comparison with privately owned institutions does not furnish a very satisfactory showing. For instance, in our sanitariums, the average number of patients treated per physician during 1909 was 195, as compared with 248 in privately owned sanitariums. At the same time, the number of patients treated per nurse in denominational sanitariums was 19.49, as compared with 46.27 in privately owned sanitariums. Taking all classes of employees into consideration, the average number of patients cared for to each employee for the year in our own institutions was 9.80, as against 21.40 in private institutions. These figures certainly indicate that there is a call for a better and more economical organization of the helpers in our sanitariums. Careful economy in the expenditure of time and means, proper care of facilities and supplies, are all certainly called for in the Lord's work, and would bring the needed relief to many of our institutions that are now making an unsatisfactory showing, and would place them on a safe basis.

A system of accounting should be adopted that will readily reveal the loss or gain of any department, and thus eliminate as far as possible every element of uncertainty. It is a great and inexcusable mistake so to conduct the affairs of our institutions that the boards and managers are ignorant of the real standing of the business and the progress being made in any of its departments until the close of the year, when perhaps all are surprised to find a heavy deficit where they had hoped to find a handsome gain.

It would hardly seem necessary to state that, being parts of the Lord's organization to give his gospel to the world, the denomination's institutions should be operated from the standpoint of salaries

and wages on the same basis as the gospel ministry. The work of God, and the need of a dying world, call for service based on a missionary wage, and no line of argument can establish a justification for class distinction among the servants of God in this regard. The fact that physicians, managers, or other workers can, without doubt, command far better remuneration from service in the world, is no reason for our placing our service to God upon that basis. To do so destroys the very foundation upon which our work is built. Neither can a satisfactory reason for inflation of wages above the scale ordinarily prevailing in the denominational work be found in the fact that this or that particular institution is in a prosperous condition and can afford it. Before we can do this, we must lose sight of or ignore the toil and sweat, the self-sacrifice and hardship endured by hundreds of our people that have made this final prosperity possible. It has been the willing sacrifice of our brethren, their self-denial for the cause, and their great liberality because of their love of the truth, coupled with the blessing of God, that has made our progress and present development possible. We as workers must always honor this their missionary spirit, by a similar spirit on our part.

In looking over some of our institutions, we find that some of our most perplexing problems arise from too large an investment. Buildings and equipments are so large that apparently we are unable to manage them successfully. In "Testimonies for the Church," Vol. VI, page 293, we are told: "It is not numerous institutions, large buildings, or great display that God requires, but the harmonious action of a peculiar people." Serious mistakes in our institutional work have been made in providing institutions in size too large for our successful management. Too many times in studying those institutions that are now struggling for an existence, we find that in the beginning wrong counsel prevailed, and heavier investments were made than conditions warranted. On this point we are counseled: "Make small beginnings, and enlarge as circumstances may demand. Count the cost of every undertaking, that you may be sure of being able to finish. Draw as little as possible from the treasury. Men of faith and financial ability are needed to plan economically. Our sanitariums must be erected with a limited outlay of means."—*Id.*, page 113.

It would be well for us to remember that men of large managing ability are not common among us. Where we may be able to find men who can manage small institutions successfully, we shall find great difficulty in securing the neces-

sary talent for the successful management of large ones. The failure of those leading out in the establishment of our institutions to heed the above-quoted instruction from the spirit of prophecy, has too many times been due to the desire to make a good impression on the community, really the result of our poor pride. How much better it would be to build small and within our means, and add to our equipment only as the increasing work demands, and our finances warrant. As work from a small beginning develops, we shall almost invariably find that there has developed with it a corps of workers and managers capable of successfully managing it in its enlarged condition, and that the heavy expense and loss that almost invariably attend the first five or six years' history of our larger institutions have been avoided.

W. T. KNOX.

◆ ◆ ◆ In the Balkans

WHILE the din of war seems to have quieted down to some extent in the Balkans, there are increasing indications of a still more fearful struggle impending, incident to the present war. The allies have not taken Adrianople at this date, nor the Constantinople defenses of Chataldja. The Greeks have not taken Janina, nor the Montenegrins Scutari. Turkish transports carrying troops have been sunk with their living freight, and a number of sanguinary engagements have occurred during the week. The greater danger in the situation lies in the refusal of Austria to agree to Montenegro's taking possession of Scutari. The Montenegrins are determined to annex that portion of Albania, and have appealed to Russia for support, and Russia, in replying to a note from the Austrian emperor, informs him that Austria's attitude in recent years compels Russia to support the interests of her Slav brothers. This really gives Austria the choice of yielding to Montenegro's desires or of going to war with Russia. This is significant and ominous when it is remembered that it is done in spite of Germany's warning to Russia to keep her hands off Turkey. The committee of ambassadors is making no progress in its efforts to reach an amicable understanding among the powers. Diplomats are declaring the situation "difficult and dangerous." An editorial published in the journal which is the organ of the Austrian heir apparent declares that "the differences existing between Russia and Austria-Hungary on Albanian questions are far too great to be bridged over by such means" as the conference of ambassadors. Appearances indicate that the great nations of Europe are drifting toward war.



The Philippine Islands—No. 1

Early History

L. V. FINSTER

[On the last Sabbath in March, our Sabbath-schools direct their special offerings to establish suitable headquarters for the Philippine Islands and to provide better hospital and school facilities for Korea. Four articles on the Philippines by Brother Finster, the first of which we present herewith, will be read with growing interest.—Ed.]

In the year 1519 began a voyage which was destined to prove of great historic importance. The discovery of the Pacific Ocean by Balboa had stimulated numerous adventurers to search for the passage which was believed to connect it with the Atlantic, but their efforts had ended in failure, and it was reserved for Fernando Magallanes, or Magellan, as he is called, to win enduring fame by overcoming all obstacles, and pushing on to success.

On the tenth day of August, 1519, the little fleet set sail from Spain, and on the thirteenth day of the following December it arrived safely at Rio de Janeiro, South America. Its course was then turned southward; and after overcoming the many obstacles that met him,—a mutiny, and determined effort of some of his officers to return home,—Magellan reached the southern part of South America and discovered the strait that bears his name. By this time his five ships were reduced to three, one being wrecked and another having deserted. Magellan now sailed to the west, and on the sixteenth day of March, 1521, discovered the Ladrone Islands. The next land reached was Mindanao, one of the southern islands of the Philippine group. He soon sailed north to the island of Cebu. Here he landed and built a hut on the shore and celebrated mass, to the great awe of the simple natives. Members of the royal family, chiefs and other influential men of the island, after only a few days, received baptism. One can quite understand the extent of their conversion.

Soon after, Magellan perished in a tribal war, in which he had taken part, on the little island of Mactan.

Trouble soon arose between his followers and the natives, and twenty-seven of the Spaniards were slain at a banquet to which they had been invited. Only one hundred men were now left to man the three ships, so they destroyed one of the vessels and started homeward with the two remaining ships. One of these soon sprang a leak and had to be for-

saken. The other continued its journey, and after adventures and fearful hardships finally reached home, being the first to circumnavigate the globe.

The next attempt to take possession of the Philippine Islands was by Philip II, in whose honor they have been named. He was inspired by religious zeal in his efforts to conquer and Christianize the islands. The army of invasion consisted of four hundred soldiers and six monks, under the leadership of Miguel Lopez de Legazpe. In due time he reached the islands and decided to land on the island of Cebu. The ruling prince was much surprised at so many formidable ships, and sent one of his bravest subjects to spy on the Spaniards and report. His report was: "The ships are manned with giants with long, pointed noses, dressed in magnificent robes. They eat stones [hard biscuit], drink fire and blow the smoke out of their mouths." The prince thought it best to make friends with such powerful strangers. This was in 1565. In 1570 Legazpe's grandson, Salcedo, subdued Luzon, the largest island. Manila was chosen as the capital of the archipelago, and within a very few years all the islands submitted to the yoke of Spain. No attempt was made to explore the natural resources of the country or improve the condition of the people. Mere greed of conquest was apparently the chief motive of the invaders.

But the Spaniards were not long to remain undisturbed in their new, easily acquired territory. Limahong, a Chinese pirate, soon appeared with sixty-seven armed boats, and four thousand men and fifteen hundred women, to take possession of the country. He made two determined attacks on Manila, but was finally forced to abandon his design.

About this time began the long series of dissensions between the church and the state, as supremacy was claimed by each. From that time till the American occupation, these bitter dissensions disturbed the tranquillity by turmoil after turmoil.

In the beginning of the seventeenth century, the Dutch made an attack on Manila, but were repulsed with heavy loss.

The year 1662 records the first of the terrible massacres of the Chinese. The governor, without any just cause, gave out that they were forming a conspiracy, and a general massacre followed.

The war of 1761 between England and Spain, invaded the Philippine Islands also. On the twenty-second of September, 1762, the British fleet reached Ma-

nila. The city was bombarded, and after stout resistance, it was forced to surrender. Terms of peace were signed in Paris, one of the conditions being that the British should leave the islands.

Now follows a long list of revolts of the natives against the Spanish rule; they had learned to hate it. Some of the most important are: The revolt on Bohol in 1622, the cause which led to it being the tyranny of the church; the revolt in Mindanao in 1629; the revolt in Samar in 1649. In 1660 the natives of Pampanga revolted. In 1744 the despotism of a Jesuit priest caused a revolt in Bohol. The priest ordered his parishioners arrested when they failed to attend mass, and in some cases he refused burial and caused the bodies to be left to rot in the sun, if the people were not there in time for mass. In 1823 a body of native troops revolted in Manila. Cebu revolted in 1827, and Negros in 1844. The most formidable revolt before that of 1896 was in Cavite in 1872. Hostility to the Spanish friars was at the bottom of this uprising. The revolt of 1896 was cut short by the sudden arrival of Admiral Dewey, and his victory over the Spanish fleet. In the terms of peace, the islands passed over to the control of the United States.

Inland China

PERCIVAL J. LAIRD

MANY years ago a sacred writer asked the question: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me." Lam. 1: 12.

To-day, even a casual observer must acknowledge that recent published reports from the United States and Great Britain show an almost unprecedented year of prosperity along most agricultural and commercial lines. This should be a cause of deep thankfulness and heartfelt gratitude to God, who has vouchsafed such great blessings to these two nations.

Unfortunately, all nations are not so well situated as are we. We think our readers will agree with this statement after they have read a few extracts from correspondence recently received.

The contingencies that brought into existence the Chinese Republic seem to have affected the customs and characteristics of the people in some of the remote inland districts of China but very little beyond the abolishing of the queue. That this can not be said of all parts the following will demonstrate:—

"Even Nanning (Kwang-si) is stirred! The other day was the birthday of the 'city god,' when he was to have been taken for a walk with a great procession through the city; but the prefect, under pressure from the colleges and the municipal council, forbade this superstition. There was a great outcry from the old-fashioned leaders and from the men who grow fat on idolatry; but the officials were firm, and military police held up the mob and fired blank car-

tridges to overawe them. These measures were not very successful, but eventually matters quieted down, after thirteen arrests were made.

"Orders were then given to smash up the idols throughout the whole city, except in one or two temples. For days the work of destruction went on, bands of soldiers visiting one shrine after another. Headless images were thrown aside onto dust heaps, unloved and unmourned, except in the women's quarters of many homes, where there is terror and dismay. No power higher than their own to appeal to!

"Nanning has at last been officially proclaimed as the new provincial capital. It is now the heart of Kwang-si. Crowds of passengers have been pouring in from all parts, the hotels are crowded, and dwellings are taxed to their fullest extent to accommodate the influx until new houses are built."

That drastic measures are not confined to the destruction of idols may be inferred from an excerpt from the *Atlanta Constitution*, Jan. 11, 1913, which reads:—

"Thirty-nine lepers recently were put to death in an atrocious manner by order of the provincial authorities of Nanning, Kwang-si. The sufferers were shot and their bodies burned in a huge trench. These advices were received here to-day from the — Mission, at Nanning, dated December 14. They said the lepers lived in the woods a few miles outside of Nanning. The mission sought permission to build at its own expense a lazaretto for them, and the provincial authorities, pretending to consent, dug a pit in which was placed wood soaked with kerosene. At the point of the bayonet the lepers were driven into the pit and shot, and the pyre was lighted and their bodies burned in the presence of a large crowd. The authorities offered rewards for the discovery of other lepers, and this resulted in the shooting of one man afflicted with the disease. The governor, after the massacre, issued a proclamation in which he accused the lepers of having committed outrages. The letters from the mission say there is no foundation for this charge."

◆ ◆ ◆ Meiktila, Burma ✓

R. B. THURBER

We moved into our new house Sept. 1, 1912, and herewith present a picture of it as it looked a month later. A little painting needed to be done to finish it. It stands a bit to one side of the front of the school campus, and presents a good appearance. It has a cement floor below and a tile roof. First-class wood and bricks have been put into the walls, in a method of construction called brick nogging. We had to put in good materials especially, to insure against attacks of white ants. These pests are here in great numbers, and even bore up through the cement floor. Circumstances worked against our getting up this building as cheaply in proportion as we did our

school building. Materials cost more, and our foreman was found working against us in various ways; so in the middle of the work we had to change to another man. The total cost is about \$1,550. But it is a substantial building, and men who know have estimated its value much higher. With verandas it measures thirty-two by thirty-two feet. One room on the ground floor is used as an office for the school.

We describe it thus fully because it is your house, readers of the *REVIEW*, and you are interested. You built it with the money you gave to the \$300,000 Fund. We moved to it from a house that stands in stagnant water, where we had to wade out or make bridges. We appreciate more than we can express the sacrifice the loving ones in the home land have made for us, and we send a thousand

estd in a brief sketch of these girls, the following is taken from the *Bible Society Record* of January, published by the British and Foreign Bible Society.— T. E. BOWEN.]

MANY of our readers will be sure to remember an interesting picture which was produced in our pages in 1907 and reproduced in February, 1912, of seven young Chinese girls, each of whom had committed to memory the whole New Testament. The picture has been reproduced in many journals and magazines, and excited no small wonderment and probably some incredulity.

A recent letter from Miss Harriet N. Noyes, who has for many years labored in the True Light Seminary for girls at Canton, China, under the Presbyterian Board of Foreign Missions, assures us that the facts are as stated, and even



NEW MISSION HOME AT MEIKTILA, BURMA—PROVIDED BY THE \$300,000 FUND

thanks. I verily believe my efficiency in the work is added to one half by having such a place in which to live. We thank God and take courage.

The attendance at the school has gone far beyond our capacity and expectations this year. We hoped for seventy-five, but this writing sees our enrolment at one hundred two. It may seem paradoxical to say that the attendance has gone beyond the capacity. But the limit of capacity was set for comfort, and as it is we, are decidedly uncomfortable. Boys are being turned away now; however, it hurts us to do it.

The trades—leather, cane, and wood working—are in a fairly prosperous condition; at least we have all the orders we can fill. We sorely need more building room and a good mechanic to take oversight of the trades.

◆ ◆ ◆ More About "Seven Chinese" Girls"

[In the *Harvest Ingathering Signs*, on page 446, appeared a picture of seven Chinese young ladies, with simply this word underneath, "Daughters of the new China who have memorized the whole New Testament." Thinking the readers of the *REVIEW* might be inter-

more striking. Another student in less than four years committed to memory the New Testament and half, or more than half, of the Old Testament also. She adds, "Some of our students were quite independent of a concordance, and were able to give at once the book, chapter, and verse of almost any text in the Bible." Such astounding feats of memory are not uncommon in the East. It is often said that the other faculties of the mind are weakened rather than strengthened by such excessive development of the memory. This does not appear to be so, however, in this case, as will appear in the following extracts from Miss Noyes's letter, which gives some interesting particulars about several of the girls and women:—

"You will, I think, be interested to know something more of the seven girls in the photograph already referred to. The first one at the head of the line is the first Christian in China of the fifth generation of Christians—her great-great-grandmother was one of the very first Bible women in China. Her mother is the Chinese principal of the True Light Seminary; she studied for many years in the True Light, and afterward for a time in the Christian College in Canton. At that time there were eighty-

five young men in the college, and she received the highest grade that was given. When B. F. Meyer visited Canton, he told me that he counted the pleasure of meeting her more than anything else that he enjoyed in Canton. For the past two years she has taught the normal class in the seminary, and is now, I suppose, on the way to America, and is planning to take the college course at Wellesley. She is a very earnest, consecrated Christian, as well as a fine student, and we hope will be very useful.

"The second in the line is a practising physician, and the third, who is her cousin, has also recently been graduated from the Women's Medical College. The father of the former is a physician, a graduate of Dr. Kerr's medical class, and he has borne the expense of the whole education of both his daughter and niece.

"The fourth is the daughter of the Rev. Kwan Loi, who was for many years the pastor of the Second Presbyterian Church in Canton. She is also a physician, and has a position in the Canton Hospital. The medical profession is very attractive to the young students, or to their friends, as they receive so much larger salaries than the teachers, sometimes in a single month more than our very best teachers in a year.

"The fifth in the line has been practising medicine for several years, and very successfully. For a time she was at the head of a large hospital opened and supported by the Chinese.

"The sixth is a teacher, a very successful one. She taught for some time in the seminary, and then went to her home in one of the large interior cities, and opened at her own expense a school for girls, which has been very prosperous for several years.

"The next and last one commenced the study of medicine, but left the college before her course was completed, was married and went to Shanghai, and I have heard nothing of her for some time. These young women are all, we feel, doing good work for the 'new China.'"

◆ ◆ ◆

THE new leaders in China have determined to abolish the old system of writing, which required the students to memorize eight thousand ideograms as a preliminary to the pursuit of written learning. Steps were taken some time ago to construct an alphabet and substitute it for the previous mode of writing. The alphabet adopted consists of forty-two characters, of which twenty-three are vowels and nineteen are consonants. Of the vowels four are taken from Greek, four from Russian, five from Latin, and one from Chinese. Of the nine remaining vowels, two are modified or elongated signs, and seven are reversed ideograms. Of the consonants, fourteen are taken from Latin, three from Russian, and two from Greek. With these it is possible to write all the words used in the vulgar tongue in any part of China.



Soon the Dawn

WALTER J. PAULSON

Art thou troubled, brother, wearied?
 Art thou harassed by a dread
 Of the future? Art thou grieving,
 Grieving for a loved one dead?
 Doth thy burdens press thee downward,
 Doth afflictions crowd thee sore,
 And the storm seem unabating
 As it rages round thy door?
 Has the sun, which e'er seemed smiling
 In thy youth, its brightness shorn?
 Is the noonday's shining dimmer
 Than the radiance of thy morn?
 Doth the foe with stealthy footsteps
 Crowd thee near, and fain would keep
 Thee from action and from striving,
 Lull thee into blissful sleep?

Plant thy feet! Gird well thy armor!
 Grasp thy shield with sturdy hand!
 Bare thy sword! Behold, thy Captain
 Urges thee to nobly stand.
 If he finds that foes assail thee,
 Bear thee down beyond thy might,
 He has promised to deliver,
 Grant thee succor in the fight.
 Striving now shall soon be ended,
 Soon the clouds of sable hue
 Will not hide the sun's fair shining,
 And obscure the sky of blue;
 Yet a little while. Then stand.
 Strain thy ears to hear the bugle
 Sounding forth its last command.
 Hark! the clarion's note is ringing:
 "Forward, Gallants! to the fray!"
 "On, my gallants!" says our Captain,
 "One more effort, and the day
 Shall be ours; and then comes resting,
 Resting when the battle's o'er."
South Bend, Ind.

The Common Sense Diet

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

THE modern man uniformly abuses his stomach. He eats and drinks as appetite dictates, paying little or no attention to the laws of nutrition or the requirements of the living machine which he controls. It is true, as Walker tells us, that "anybody can dine, but few know how to dine so as to insure the greatest quantity of health and enjoyment."

The Orthodox Diet

The diet that prevails almost universally in our country, as well as in some other civilized lands, includes both animal flesh and plant foods, and is usually spoken of as a mixed diet. Animal foods, whether flesh, fowl, or fish, are usually taken once, twice, or even three times a day. There is no doubt that people readily become fond of the savory flavors of flesh foods in much the same way that they become addicted to such habit-drugs as coffee or tea, and greatly miss the beefsteak, mutton chop, or

bacon when it has been dispensed with. Owing to the constant presence of various poisonous waste matters, the flesh of animals when eaten, however tasty and appetizing it may be to the perverted appetite, produces a distinct stimulating and narcotizing effect, which is anything but wholesome and beneficial. There is a great deal of ignorance with regard to the supposed preeminent value of animal foods, and, as a consequence, many think it quite impossible to get a square meal without including one or more varieties of flesh. But why eat the flesh of dead animals?

The Scientific Ideal (!)

It is usually claimed for flesh foods that they are more readily utilized by the body than similar elements obtained from the vegetable kingdom. Some recent experiments upon dogs would seem to confirm this belief. Dogs were fed upon various diets, and it was found that those animals had developed and thrived best which were fed not on a diet of beef or mutton, but on the flesh of other dogs. It appears that dog flesh is more readily digested and assimilated by dogs than other flesh-meats, because its physical structure and chemical composition are identical with those of the animal consuming it. From this fact of similarity of composition and from the results of the above experiment, they conclude that the diet of dead dog flesh is more easily and speedily changed into living dog flesh. If this contention is true, then the ideal diet for man is healthy human flesh, and the savage cannibal of Africa or the farmyard hog that eats her young, are the best dietitians.

Semicannibal Diet

Of course these scientists do not advocate man-eating, but they do claim that animal flesh furnishes a better supply of tissue food, that is, protein, than can be obtained from the vegetable kingdom. They reason that animal flesh is more readily and also more perfectly and more completely digested, assimilated, and converted into human tissue than is the flesh of plants. Many scientists and doctors go so far as to contend that although a few, a small minority, might be able for a time to subsist reasonably well on a non-flesh diet, the vast majority, indeed the great bulk of our population, require a mixed diet.

While from the scientific standpoint there is a modicum of truth in this contention about the advantage of animal flesh, we contend that the associated disadvantages of the flesh diet, with which we shall deal in our next article, more than neutralize this small apparent ad-

vantage; and we also contend that the eating of dead animals is but one small step removed from out-and-out cannibalism. A flesh eater is in reality a semicannibal; for the structure and chemical composition of the flesh of a sheep, for example, is almost identical with that of human flesh; and when placed under the microscope, it would be difficult and oftentimes impossible to differentiate the one from the other.

The Source of Our Food

All men recognize that the vegetable kingdom is the final and ultimate source of the food of all animals, including man. It is in the plants and their fruit that we find food material in its cleanest and purest state. And there is no doubt that plant foods contain all the elements, including sugar, starch, oil, and proteins, and all the various salts, required for the building and nourishment of the human body. There can be no question with regard to carbonaceous foods, such as sugar, starch, and oils; so the crux of the problem rests with the nitrogenous element, that is, the protein or albumen, which is the chief and by far the most important ingredient of animal flesh; but we have already shown by various tables that this important food element is found equally abundant, and in some cases more abundant, in nuts and pulses, and it is never entirely absent from any plant foods.

The Fruitarian Diet

The strict fruitarian diet would naturally consist of fruits and nuts only, which many might regard as a limited diet, and more or less difficult to obtain, as well as expensive. There seems to be no reason why a person in average health ought not to be able to obtain the necessary nutrition, and also maintain sound health, strength, and vitality on a diet of nuts and fruits, for they contain all the elements required for the sustenance of the human body. There seems good reason to believe that such was the original diet of man, and it is certainly quite in harmony with his physical development and anatomical structure. There are those who follow the strict fruitarian diet very closely, and with most excellent results.

When we add to the fruits and nuts the numerous cereals, pulses, vegetables, and greens of almost endless description, we have a much larger variety to select from. Although pleasant and wholesome salads can be prepared from a number of greens and vegetables, still, most of these additional foods require cooking in order to make them wholly digestible. By careful selection and combination, on such a diet it is possible to obtain wholesome and palatable, as well as nutritious, food for the small cost of eight to ten cents a day, and there are those who have been able to maintain both health and strength perfectly on a slightly less expensive diet. We are therefore entitled to claim that the liberal fruitarian diet, including grains and vegetables, is the most economical diet obtainable.

The Milk-Vegetarian Diet

What is sometimes called the milk- or lac-vegetarian diet is one that includes all the dairy products, such as milk, cream, butter, cheese, and eggs. Milk and eggs are both animal products, and in many ways partake of the character of animal flesh itself. When they are obtained pure and clean from healthy animals, it is only fair to say that they do not possess all the disadvantages of flesh, fowl, and fish; and most people who adopt food reform find it an advantage to use these animal products moderately. That they are essential to the maintenance of the health of the average man and woman is very doubtful, but that they add both nutrition and pleasing flavors to the diet must be granted. Eggs are generally rightly regarded as "bilious" foods, and many can take them only very sparingly. Pure milk from a healthy animal is preferable to eggs, although it is prone to undergo fermentation and produce acidity and flatulence.

Table Worries

After adopting the natural diet of pure, wholesome, and nourishing food, after making the food digestible by proper cooking, and after giving the food thorough mastication, the next step is to forget all about the meal. Many food reformers are liable to make the fatal mistake of analyzing the food they eat, and worrying about nearly every mouthful they swallow. Will this suit? Will that cause trouble? Is this the right combination? Am I eating enough? These, and a thousand and one other questions are rapidly passing through their minds, and it is small wonder that they are conscious of a stomach, and perhaps also of a liver, most of their waking hours. In most cases it would be both safer and better to eat an ordinary diet, chewing the food well, and then think no more of it, than to set up a state of worry about each meal, and anticipate what effect it is going to have upon the digestive organs. The counsel of the apostle to "let your moderation be known unto all men," applies most emphatically to our daily food. It is a safe rule in most cases to arise from the table with an appetite, for there is little doubt that the majority of persons are more inclined to eat too much than too little.



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 following comforting words may bring assurance and renewed trust to some weary heart:—

"What can it mean? Is it aught to Him That the nights are long and the days are dim?

Can he be touched with the griefs I bear, Which sadden the heart and whiten the hair?

Around his throne are eternal calms, And strung, glad music of happy psalms, And bliss, unruffled by any strife; How can he care for my little life?

"O, wonderful story of deathless love, Each child is dear to the heart above! He fights for me when I can not fight, He comforts me in the gloom of night; He lifts the burden, for he is strong, He stills the sigh and awakes the song; The sorrow that bowed me down he bears, And loves and pardons, because he cares!

"Let all who are sad take heart again, We are not alone in our hour of pain; Our Father stoops from the throne above To soothe and quiet us with his love. He leaves us not when the storm is high, And we have safety, for he is nigh. Can it be trouble, which he doth share? O, rest in peace, for the Lord does care!"

Requests for Prayer

112. An isolated sister in Missouri, who accepted the truth through reading and has never heard a Seventh-day Adventist minister nor had the privilege of receiving baptism, desires that prayer be offered for the conversion of her husband and parents; also for herself that she may be faithful in heeding the light which has come to her.

113. A sister in the same State (Missouri) asks prayer for the restoration of her sight; the healing of a sister who has lost her reason; and the conversion of three sisters, one niece, and four nephews.

Colorado, requests prayer that her two

114. An anxious mother, writing from daughters and their husbands may be converted.

115. From North Dakota a sister writes making request for prayer in behalf of her brother, who is now in an insane asylum. She desires that he may be healed if God wills. Let us also pray for the conversion of her aged parents, sister, and brothers.

116. The following note comes from an Iowa friend: "I ask that prayer be offered for the healing of my daughter and myself; also for the conversion of my daughter and her husband and their seven children."

117. The united prayers of the noon-hour prayer band are desired by a Washington sister for the conversion of her husband, father, five brothers, and a brother-in-law. She also wishes us to pray that the members of her family who have accepted this truth may not fail to do the will of God in all things.

118. A brother writing from Washington says: "My wife is suffering from heart trouble and desires to be remembered at the noon-hour prayer service." Let us pray for her healing.

119. A South Dakota, sister asks: "Will you please pray for my husband and two brothers, who are not in the truth; also that the Lord may guide my husband in a perplexing business transaction?"

120. An anxious wife and mother in Texas desires us to pray for her husband. He is a moderate drinker, and gives liquor to their little three-year-old son. She is anxious that God will take away his desire for strong drink and tobacco, and lead him to know and love his Re-

deemer. This sister also requests prayer that her daughter, who desires to keep the Sabbath, may obtain work where it will be possible for her to do this.

121. Another Texas friend asks us to pray that if it is God's will her husband may be led to enter the ministry again, or engage actively in some part of this closing work; for the conversion of her eldest son and the healing of her sister.

122. Writing from Nebraska, an afflicted sister begs that we pray for her healing, and the conversion of her three children and only sister.

123. An anxious mother in Oregon requests that this people pray for the conversion of her children and sister.

124. "I earnestly ask you to pray that my daughter and her husband may be brought back into the fold before it is too late," is the plea that comes from a Michigan sister.

125. From Illinois we have an earnest request from a mother who desires prayer that her daughter may be healed from tuberculosis.

126. "Please remember me at the noon-hour prayer service, asking God, if it is his will, to heal me of nervous trouble," writes an afflicted sister.

127. A California friend requests our prayers for the conversion of her daughter, who has never had a bright Christian experience; for the conversion and healing of a sister, and that she herself may be healed of an infirmity which stands in the way of her Christian advancement.

128. A brother writes from California asking prayer for the conversion and healing of his wife. She is suffering from injuries received in an accident.

129. From the same State (California) an isolated sister makes request that we pray for the conversion of her husband and four children; and for herself that she may be strong physically, mentally, and spiritually.

FROM generation to generation the skilled workmen in the brass industry have kept, almost secretly among them, the knowledge that a peculiar disease, consequent upon the inhalation of metallic fumes, attends the making, molding, or founding of brass. This disease is called "brass founders' ague," and the average physician is not aware of its existence. It does not kill, it does not even require the physician's attendance, but it paves the way for chronic diseases which later prove fatal. Therefore the present rate of mortality of the brass-foundry man is two and one-half times that of the farmer. The brass fumes so limit the age of foundry men that an extensive inquiry found only one seventh of the workers over the age of forty. There is no cure for brass chills, but they can be prevented by protecting the workmen from breathing brass fumes and foundry smoke. These chills practically never occur in large foundries with good ventilation. For so important an industry to perpetuate this disease when it can be prevented is as bad as the toleration of smallpox in a modern community.—*Selected.*



Medical Work in Ecuador

THE general medical practise of Ecuador is the allopathic, and until about two years ago the medicine given consisted of the most powerful drugs. A number of young men have received their medical education in Europe and in the United States at the expense of this government, and they have come back with good, practical ideas about the treatment of the sick. These doctors are highly



OUR MISSIONARIES IN ECUADOR

in favor of our treatments, especially massage, and they have been a great help in introducing our work. Success has attended our efforts, so that both of us have been quite busy giving treatments and nursing. The medical work is doing a great deal toward making friends to our cause, in that it helps to open doors to us that apparently we could not enter otherwise.

The political conditions seem to be settled now. We hope for greater success in our work in the future. We ask an interest in your prayers.

MR. AND MRS. JOHN OSBORNE.

Illinois

CHICAGO.—Sunday, January 5, we began a series of evangelistic meetings in a large Baptist church, Ashland Boulevard and Monroe Street, Chicago, Ill. We are, therefore, located only a short distance from the center of this great metropolis of the West, the second largest city of the United States.

We did not undertake this nightly series of meetings without first seriously considering what was involved in assuming such an undertaking in the midst of a Western winter, with all sorts of

weather to cope with, besides the many attractions which are to be found in this, one of the most wicked cities of modern times.

Notwithstanding all of the hindrances which have arisen, we are glad to report that we have been able to secure a fairly good attendance of a substantial class of people at every service. Among those who have attended are a number of professional men and women and other influential people. One of the most encouraging features of the meetings thus far is that to a considerable extent the same ones are in attendance at nearly every service. Some of those attending the meetings have already signified very great interest and their intention to obey the truth, although we have not yet reached the Sabbath question in our series of lectures.

An interesting feature of this series of meetings is the combining of the medical work with the evangelical. Dr. D. H. Kress is conducting three public services each week, at which he delivers health talks. Some persons in the vicinity are manifesting a lively interest in these lectures.

On account of the high rent of the church and the expense it requires to heat and light so large a building, we entertained some fears as to the financial outcome of the proposition. We are glad to say, however, that our offerings have been in excess of the expense involved in meeting the rent and heat of the plant.

The idea has been proposed that the company who embraced the truth in Austin last summer as a result of our tent effort and those who may accept the truth from this series of meetings shall be consolidated with two small churches in this vicinity. Thus there would be a strong church in the very center of this great metropolis. It is also proposed that the church be named the Central Chicago Church of Seventh-day Adventists.

We expect that another instalment of the members of the Austin company, consisting of seven or more, will go forward in the ordinance of baptism before this report appears in print.

Sunday evening, February 2, we began a series of sermons on the Sabbath question. This series will be followed by a number of lectures on religious liberty, which will be continued during the month of February.

It has been decided to hold a religious liberty convention in connection with our meetings, February 14-17. A most interesting program has been prepared. The first meeting of the convention will be held Friday evening, February 14, consisting of a symposium by Elders Allen Moon, G. E. Langdon, S. B. Horton, and the writer, on the subject "Why the Necessity of a Religious Liberty Convention?" The theme will be divided under the following topics: (1)

Because the enemies who seek to invade the rights of conscience are increasing; (2) because the people are asleep to the dangers that threaten our liberty; (3) because our time to sound the warning is limited; (4) because a woe is pronounced upon those who know the danger and do not give the trumpet a certain sound.

Sabbath, February 15, at 11 A. M., Elder S. B. Horton will deliver a sermon on the subject "Mordecai in the Gate;" at 3 P. M. the writer will speak on "Soul Liberty;" at 7:45 Elder G. E. Langdon will present a paper on "A True and False Theocracy;" and at 8 Elder Allen Moon will read a paper on the interesting topic "Forces in Training for the Final Conflict."

Sunday, February 16, at 10:30 A. M. Elder C. T. Everson will give an address on "Clasping Hands With Rome, or the Healing of the Deadly Wound;" at 3 P. M. Elder S. B. Horton will present a paper entitled "What Means Should Be Employed to Most Effectually Warn the People of the Dangers That Threaten Their Civil and Religious Liberties?" at 7:45 the writer will conclude the convention with a lecture on the subject "Will Church and State Ever Be United in This Country? or, Shall Congress Prescribe Your Religion?"

Every day at 1 P. M. we hold a meeting with our workers, and each evening preceding the public service we have special prayer in the interest of the meeting that is to follow.

We most earnestly urge that those who read this will hasten to write their relatives and friends who may reside in the city of Chicago, requesting them to attend these meetings during the month of February, while we are discussing the Sabbath question and the subject of religious liberty. Do not delay this matter, but write at once.

K. C. RUSSELL.

Maryland

BALTIMORE.—It has been three months since we have reported our work in this large city. The Lord is with us, helping us to get the victory over the enemy. The spiritual condition of the Baltimore Church No. 3 is good. Although Satan has tried us very much, the arm of the Lord is a strong support. Our Sabbath services are well attended, so much so that our little hall is too small to accommodate our attendance. We are still trying to secure the larger one, in which we have been holding our Sunday night services with such good results. At present we have only about one hundred dollars toward the purchasing price. We have three canvassers in the field from our little company, and they are having rich experiences, and good success. Good talent has been added to the church in the thirteen new members, and a family of three will soon take their stand on the Lord's side, who also give good promise of being a help to the cause. We have a live, soul-refreshing mid-week prayer service, which is well attended; a Thursday night Bible class for members in the extreme eastern part of the city; and a Friday night study for new and old members. This leaves only three nights to visit other interested homes, and sometimes we hold studies on Saturday night also.

The work grows daily, and we desire the readers of the REVIEW to pray for workers and means to reach the entire ninety thousand colored persons in this city.

During the year 1912, six hundred sixty dollars from all sources was received by the church treasurer, our little company doing very well on the Fifteen-cent-a-week Fund. Our aims for 1913 are still higher. We have a most interesting Young People's Volunteer Missionary Society, whose Sabbath afternoon program grows more instructive each week. Pray for the work here.

GUSTAVUS P. RODGERS.

Urges Us to Use Newspapers

IN a recent letter to the Southern Publishing Association, which has been forwarded to the Press Bureau of the General Conference, a woman in Wisconsin makes a strong appeal for our ministers to spread the precious truths our denomination teaches, through the secular newspapers. The writer of the letter, who resides in the city of Superior, says:—

"I am becoming interested in the subject of the true Christian Sabbath day. I have a tract before me called 'The Image of the Beast and Its Works.' Now, if you know you are right, why don't you put articles in the newspapers to enlighten the world and prove to all Christianity that you are right?"

"I am positive there isn't one keeping Sunday but thinks he is right, and is sincere in his belief. Now, if such is wrong, it is your duty to write articles and inform him that he is wrong. The Bible says to shout the truth from the housetops, and I think as little is said about the Adventist as any religion there is. In all my life I have never seen printed a sermon by an Adventist minister. Why don't you do this?"

"It looks as if you want to keep the truth to yourselves. O, please write articles, and insert them in all the public papers! Get the message before the public, so they will know about it. I want to do all I can, for I know hardly any one knows it."

This good sister has struck the right note when she urges us to put articles in the newspapers to enlighten the world. Brethren and sisters in various places throughout the United States and Canada have met with excellent success in their efforts to bring the progress of our denomination and the doctrines we hold before the world through their home newspapers, but quite a number are still letting opportunities to use this powerful medium slip by them. The views of editors in different cities toward the great fundamental principles we hold are varied, as shown in letters that have come from brethren, in which they describe their experiences with these men of authority in newspaper offices. In a letter from a brother in Oregon, in which he enclosed a clipping of a report dealing with Seventh-day Adventists, he writes: "When I handed the editor this report, he said: 'I shall be only too glad to give space to anything you may wish to have published in this line. Come again.'" The report dealt with the remonstrance the brethren of that church passed against the Johnston Sunday Bill, now before the United States Congress.

Similar reports have been published in twenty-nine States, according to clippings that have been sent to the Press Bureau.

The report in a paper in Claremont, N. H., began in this way: "Comparatively few are aware that a new church organization has been formed in Claremont recently. Growing out of the tent-meetings held last summer, a new local church has sprung up, of the Seventh-day Adventist faith, and meetings are now being held every Saturday afternoon in Hunton Block." The report told the number of charter members in the church; the manner in which our evangelists arouse interest in a community and then leave the organization in charge of local elders was explained; and there was an interesting account of the church's action in passing resolutions remonstrating against proposed Sunday legislation in Congress. The report concluded with some pointed statements on how our denomination stands regarding the observance of Sunday. This report was nearly a column long, and was the leading article in the paper, thus showing that the editor felt that this was the most important piece of news in his paper. It also indicates that editors do attach importance to reports coming from our ranks, and will open their columns to us, if we but furnish the news. Our brethren should ever remember that the newspaper is the only thing that can carry the truth with it that goes into every home. Newspapers can be used as a powerful agency in breaking down prejudice, for untold numbers will read our views in print, when they would not attend services to hear the word spoken.

WALTER L. BURGAN.

The Work in Cuba

LAS MINAS.—We are glad to report continued progress at this place. Since our last report Elders U. Bender and G. M. Brown have spent some time with us. Elder Brown baptized four candidates, and organized a church of eighteen members, fourteen of whom are Cubans. Since this, two others have signified their desire to be baptized.

It is an encouragement to the workers here to see the missionary spirit manifested by those new in the faith. This is not only shown in the tithes and offerings that are being faithfully paid, but also in the work being done for those in the vicinity who have not heard the message. We now have the use of a neat little chapel in which to worship, but are very much in need of an organ. Will any of our people in the Eastern States who has a good second-hand organ which he would be willing to donate to this church, and to pay the freight on to Cuba, or at least to New York, please correspond with the writer?

In the school which is being started here there is an opening for several young persons or married couples who wish to work part or all of their way while learning the language preparatory to work in this or other Spanish-speaking fields.

We do not know how long we shall be able to work under such favorable circumstances and without hindrance; therefore should we not press the work while it is day, for the "night cometh, when no man can work"?

CHAS. FRANZ.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KEENE - - - - - Secretary
MEADE MAC GUIRE - - - - - Field Secretary
MATILDA ERICKSON - - - - - Corresponding Secretary

Our Missionary Volunteer Institutes

A SERIES of Missionary Volunteer institutes has just closed, and we resume our work at the office with renewed courage; for the hundreds of young men and women we met gave us a new vision of the possibilities of the young people's work. We feel as never before that "with such an army as our youth, properly trained, might furnish," soon, "the message of a crucified, risen, and soon-coming Saviour might be carried to the world."

Nevada, Iowa, November 1-4

The series of institutes opened with a two days' meeting at Nevada, Iowa. Prof. W. W. Ruble, the Northern Union Missionary Volunteer secretary, and Brother George McNay, the Missionary Volunteer secretary of Iowa, were present. The attendance was good, and workers, students, and nurses, as well as the lay members of the church, helped to make the meeting a success. Victories were gained. Some took their stand for Christ, and many pledged themselves to be more faithful in Bible study, prayer, and soul-saving work.

Clinton, Mo., November 11-13

The second institute was held at the German Seminary in Clinton, Mo. The faculty and students took hold enthusiastically from the first. Prof. M. B. Van Kirk, the Central Union Missionary Volunteer secretary, Elder P. G. Stanley, the conference president, and a few other workers attended. The German Reading Course was given an impetus by Brother J. J. Reiswig. We are expecting some new members of Attainment from that school soon. But best of all was the spirit of consecration for service that prevailed. Two of the students recently sailed to take up work in the Neglected Continent.

Keene, Tex., November 15-18

We expected to have a good institute at Keene, for we had not forgotten the one held there two years ago. We were not disappointed. There was a spirit of full cooperation. A few conference presidents and several of the conference Missionary Volunteer secretaries in the Southwestern Union, together with other workers, helped in this institute. The meetings were well attended. All subjects presented met with hearty response. Many saw the importance of the Standard of Attainment plan, and resolved to prepare for membership. Already twenty-two of them have reached the goal. The Spirit of the Lord came in with mighty power. Many of the young people stepped over the line, and before the institute closed twenty-seven of them were buried in baptism with Jesus, their Creator, Redeemer, and Friend.

Huntsville, Ala., November 23-25

From Keene, we went to the Oakwood School, where our colored young people

are being trained for service for the needy Southern field. I think I never shall forget the earnest zeal and consecration of the noble workers who are devoting their lives to help train laborers to give the third angel's message to the colored race. Neither can I forget the eager and inspiring faces of those young people. Their eyes fairly clung to the speakers, fearing lest some word should fail to reach their listening ears. We were pleased to have with us in this institute several of the colored workers. More than a score of the young men and women enrolled in the Reading Courses, and before the close of the institute all the unconverted young people took their stand for Christ.

Nashville, Tenn., November 28 to Dec. 1

Thanksgiving was spent with the Missionary Volunteers of Nashville. The society Thanksgiving service took the place of the first session of the institute. After rendering a very interesting program, the Missionary Volunteers distributed a large number of well-filled baskets among the poor of the city. Most of the meetings of the institute were held in the vicinity of the Southern Publishing House. Elder S. E. Wight, most of the conference presidents of the Southern Union, Prof. A. N. Atteberry, the union Missionary Volunteer secretary, and a few of the local conference Missionary Volunteer secretaries attended the institute all or part of the time. The publishing house very kindly gave the employees the privilege of attending if they desired. Although the audiences were not large, those present took a deep interest in the subjects discussed, and I believe we all were benefited by studying together the various phases of the young people's work. Before leaving Nashville, we had the pleasure of spending one night with the young people and workers at Madison.

Graysville, Tenn., December 3-5

December 3-5, was spent with the school at Graysville, Tenn. Elder W. H. Branson, the conference president, Sister Mettie S. Lenker, the conference Missionary Volunteer secretary, and Sister L. T. Crisler, Missionary Volunteer secretary of Georgia, besides a few other workers, joined us in this institute. The illness and death of a member of the faculty cast a pall of deep sorrow over the school and over the people of that quiet little mountain village. However, the meetings were well attended, several of the young people read excellent papers, the discussions were pointed, and I believe we all turned away with stronger determination to become successful soul-winners.

Atlanta, Ga., December 7-9

Leaving Graysville, Elder MacGuire joined Prof. H. M. Hiatt, the Missionary Volunteer secretary of the Southeastern Union, and together they conducted an institute at Atlanta, Ga. The reports that have come from there indicate that it was among the best of the series. All lifted together, and a spirit of deep consecration for service permeated the meetings throughout the institute.

South Lancaster, Mass., December 19-23

After spending a few days at the general office in Washington, D. C., the institute work was resumed at South Lancaster, Mass. Prof. M. M. Hare, the

Atlantic Union Missionary Volunteer secretary, several conference Missionary Volunteer secretaries, one or two conference presidents, and a few other workers were with us. The faculty, students, and others who came in manifested a deep interest. The studies on the Reading Courses, the Standard of Attainment, and the Temperance Instructor campaign brought forth particularly animated discussions. Before the institute closed, the workers present decided to adopt a union financial policy. And the Missionary Volunteer officers of the village organization expressed their determination to do all in their power to make their society indeed and in truth a life-saving station during 1913. Christmas night was spent at the Melrose sanitarium. There also is a splendid host of young men and women.

New York City, December 26-29

En route for the next institute, we had one good meeting with the young people in New Haven, Conn. Our Missionary Volunteers in New York City are placed in the midst of a great and difficult field, but God is blessing their efforts. The institute held in Tollner Hall, Brooklyn, was well attended by representatives from the English, German, and the Scandinavian Missionary Volunteer Societies. Elder R. D. Quinn, the conference president, and other workers there entered heartily into the work of the meetings. We were glad for the inspiration received and for the privilege of studying the young people's work with the workers, parents, and youth in that great metropolis.

Mount Vernon, Ohio, January 16-19

Despite inclement weather, the meetings at Mount Vernon, Ohio, were well attended by old and young. Prof. N. S. Ashton, Missionary Volunteer secretary of the Columbia Union, two conference presidents, three conference Missionary Volunteer secretaries, a few other workers, and delegates from some of the near-by societies joined us in this institute. Almost all phases of the Missionary Volunteer work were presented, and good discussions followed. Before leaving, we were pleased to learn that Prof. Lawrence Anderson that morning organized a Standard of Attainment band with about thirty members. This band, it is planned, will meet weekly for the study of Bible doctrines or denominational history. The Columbia Union is aiming to have one hundred new Attainment members before March, 1914.

Berrien Springs, Mich., January 23-26

The last institute in the series was held at Berrien Springs. As we remembered the good meeting there of two years ago, we prayed earnestly that this one might be better still, and we believe it was. The attendance surpassed our most sanguine hopes. Prof. C. A. Russell, Missionary Volunteer secretary of the Lake Union, nearly all the conference Missionary Volunteer secretaries in the union, two or three conference presidents, and about one hundred delegates and visitors from local societies were present. Nearly every session the chapel was well filled, and often it was crowded. All phases of the young people's work received consideration. When the Standard of Attainment subject came up, plans were suggested for pushing it more suc-

cessfully. The Lake Union aims to have two hundred new Attainment members before March, 1914. In the last afternoon meeting, a delegate from each society represented rendered a two-minute report of his local organization. We think those of us who heard them, said within our hearts, God, we thank thee for a movement which is leading the youth into such noble Christian service. The institute very appropriately closed with a consecration service, in which hundreds expressed their determination to let God have all there is of them for service in seeking the lost.

The key-note of all these institutes was Personal Evangelism. And I think no other talks were appreciated so much as were Elder MacGuire's three studies on this all-important theme. In the institute program, some time was allotted for a devotional service every day, and also for a secretaries' council, at which time we talked over informally the problems before us as young people's workers. The general Missionary Volunteer Department sent to all these institutes an exhibit of charts, leaflets, and books considered excellent for young people and young people's workers. In all the institutes young people were invited to write a synopsis of each meeting. Some splendid papers were submitted, and we think this plan will help to make the results more permanent. As young people's workers, our hearts are full of gratitude to God for his guidance and blessing in this series of meetings, and we trust him for greater victories in the days to come. M. E.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. TOWN - - - - - Secretary

The Mountain View Missionary and Bookmen's Convention

IN attendance at this convention were the union and field agents and the tract society and missionary secretaries from the entire field supplied by the Pacific Press Publishing Association. This territory includes the conferences in the Northern, Central, North Pacific, Pacific, and West Canadian Union Conferences. It was the first general convention representing the entire territory.

The men had looked forward to this gathering as an "experience meeting," a time when the lessons of the past might be applied to the problems of the present and the future. Truly this was done. Many questions bearing upon their work were carefully studied. Here were men bearing similar responsibilities in the subscription book work from widely separated fields. Some had been specializing on certain books, some working in Catholic communities, and others successfully working the cities. The convention gave opportunity for an exchange of experiences and methods from which all could profit.

For the larger number of the thirty tract society and missionary secretaries in attendance this was the first privilege they had ever had of counseling with fellow secretaries about any feature of their work. The Lord's Spirit was present

from the first; and throughout the session, which continued for ten days, a spirit of earnest endeavor for higher efficiency was manifest. From 8:15 A. M. throughout the entire day, and usually during the evening, progress was made. There can be no question that the ground covered and the standards of efficiency raised will give strength and impetus to the work in these conferences throughout the year.

Field Work

An action concerning field work, presented early in the convention and endorsed enthusiastically by the entire body later in the session, was really a continuation of an action taken last year,

(3) by strengthening our grasp on the selling points in our books; (4) by proving an inspiration to our canvassers and to others; therefore,—

"Resolved, That we continue this policy for this year; and that the tract society secretaries, branch office and departmental managers, and the secretary of the publishing department engage in at least one week of active field work during the coming year."

Canvassing Bands

Union agents reported that the membership in the canvassing bands in the schools is as follows: Pacific Union Conference, 109; North Pacific Union, 161; Northern Union, 148; Central Union,



DELEGATES TO THE MISSIONARY AND BOOKMEN'S CONVENTION AT MOUNTAIN VIEW, CAL.

when a portion of the field men pledged themselves to spend at least two weeks during the year with the prospectus from house to house. A partial record of the work done is here given:—

AGENTS	HOURS	ORDERS	VALUE
F. E. Painter	128	70	\$ 260.50
A. A. Cone	80	70	247.80
W. R. Beatty	48	..	172.50
C. G. Bellah	226	157	685.60
H. E. Loop	25	..	70.50
C. C. Morlan	75	108	106.25
R. H. Miller	56	33	123.00
Totals	638	438	\$1,666.15

Brother W. L. Manful, representing Western Canada, spoke earnestly of what his personal field work had accomplished. During ten weeks he took orders for \$1,500 worth of books, some of the time working within sight of nine big thrashing crews. In this way he was able to keep his men in the field, and they sold more than \$15,000 worth of books during the year.

Following is the resolution which was enthusiastically adopted by the convention:—

"Whereas, The work done by us as union and field agents in personal canvassing for two weeks or more during the past year, has brought great blessing and benefit to us, (1) By increasing our enthusiasm, confidence, and efficiency; (2) by better acquainting us with the conditions our canvassers have to meet;

177; and West Canadian, 40. This makes a total of 635 in these schools who are following the outline study and gaining a preparation for the colporteur work. Steps were taken at the convention to give special study during the year to ways of strengthening the band programs, particularly with the experienced student canvasser in mind.

City Work

Experiences were given which show that the people of the cities are inquiring with reference to world conditions, "What do these things mean?" "Too great a gulf has been fixed in the minds of our men between the people of the city and the people of the country," was the reason given by one leader why we have not done more for the cities. He and others gave recent experiences of how they had worked successfully among the well-to-do people, introducing themselves in the usual way as Christian workers. "Bible Readings," "Daniel and the Revelation," and other large books are, where earnest effort is put forth, being sold in the cities. It was the general feeling that through better preparation and more determined effort, this year would see a greater work accomplished with our books in the cities.

Development of Workers

A half-day was spent in the study of methods by which higher standards may be reached in the development of workers. Methods in self-improvement for

the canvasser, for the field agent, and for all, were presented and studied. Elder N. Z. Town, the secretary of the Publishing Department, who took a leading part in the convention, spoke particularly of the crying need for developed men in the foreign fields. He referred to some who had, after a training in this country, gone to South America, India, and other countries, where they are doing successful work. He appealed to the leaders in these union conferences to do everything in their power to help their men so to develop that God can lay upon them greater responsibilities.

Subscription Books in Foreign Languages

In response to strong appeals made in behalf of the millions of foreigners in the United States and Canada, many of whom will buy our books, the following recommendation was passed:—

"We recommend, That steps be taken at once to provide 'Patriarchs and Prophets' in Portuguese, Italian, and Polish; and 'Great Controversy' in Finnish and Russian; and that as soon as possible subscription books be provided in the other predominant foreign languages in the United States and Canada; and—

"We further recommend, That in each instance the full book be translated."

Home Workers' Books

During the past year our field men have united more vigorously with the tract society secretaries in securing agents for the small books generally known as home workers' books. Some of these have gone into the field with the new home workers' prospectus, and have met with success, which has given them a deeper interest than ever in this class of books. There is a growing demand among the best people for suitable good books for the children and young people, and these books open the way for the larger doctrinal works. Many of our people who gain their first experience with the small books soon take up the work of selling the large subscription books. So the field agents favor pushing the sale of this class of books throughout the year.

Magazines

The question of how to organize our growing magazine work better was carefully considered. There were present men who had made a specialty of the magazine work, and an entire evening was given to its study. One conference missionary secretary reported the sale of 20,743 magazines by 20 agents in 2,238 hours. They received \$2,074.30 for these magazines, or an average of 92 cents an hour in sales. These results had been accomplished, he said, because of careful districting of the territory, getting Christian homes for the workers, giving them proper instruction in institute and field.

The Tract Society Feature

The closing days of the convention were spent on questions relating more particularly to the work of the tract society secretary. This was studied under two leading divisions,—the handling of the work that comes, and methods by which he can help to build up the various lines of missionary work in the conference.

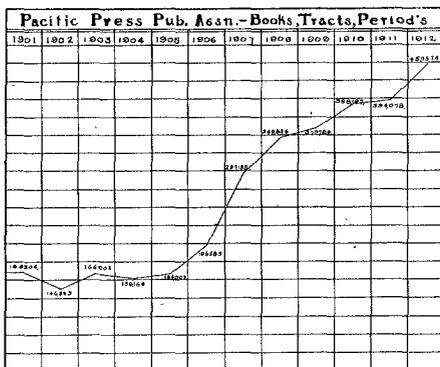
The Conference Treasurer

Two excellent papers were read re-

garding the duties and responsibilities of the conference treasurer. Some charts helped to illustrate the points made. As practically all the tract society secretaries also hold the position of conference treasurer, the help given was greatly appreciated.

"Hitherto Hath the Lord Helped Us"

Those present felt indeed that the Lord had been their helper. The spiritual help obtained during the morning devotional hour and the inspiration gained in the evening stereopticon lectures, added greatly to the good influence of the convention. In one of the evening lectures given by Brother Clarence C. Crisler, the struggles through which the pioneers in this work passed were vividly brought to view. On another evening Brother C. H. Jones gave an illustrated lecture



The above chart shows the increase in literature sales of the Pacific Press since their disastrous fire of 1906.

on the history and work of the Pacific Press. Another evening was spent in studying the steps in the revival of our book work since 1902, when the message came that it should be revived and go forward with increasing success.

The faith and inspiration of those present were still further increased by a visit to the home of Mrs. E. G. White, where, during her address to them, the Lord's presence was near. She pleaded with them to press on and on, and assured them of the help and strength of Him who has gone the way before.

There were present with the bookmen and secretaries during a portion of the convention fifteen union conference and local conference presidents from the territory represented. All returned to their fields feeling that they had gained strength, knowledge, and inspiration from this gathering, which, with the Lord's help, would enable them to do more and better work during 1913.

J. R. FERREN,

Secretary for the convention.

THERE are hours in which work is transfigured—in which it does not appear drudgery, but a mission; in which every duty is attractive. All work then becomes a divine calling: and we see that men are not only called to be apostles, but also called to be carpenters, called to be merchants, soldiers, sailors, called to be artists, inventors; and that one can sweep a room for the sake of God, and be happy in doing it. Until our work is thus transfigured, and we see religion in it, it must be often a burden and a drudgery.—James Freeman Clarke.

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

Four Sunday Bills in Oklahoma

FOUR Sunday bills have been introduced into the Oklahoma Legislature. Of these we believe three have been killed. The last one may not be so easily disposed of.

We have endeavored to place before the legislators the true principles of liberty. A remonstrance was prepared, which was read by the reading clerk of the senate. Later a copy was placed in the hands of each member of the legislature.

Our people have been sending in their petitions and letters. Some have already reported good experiences and an awakened interest as the result of their efforts in securing signatures to the petitions.

Our purpose has not been from a selfish view, but with the desire to improve the opportunity afforded by the agitation of this question to give the last message. Knowing that the work is of God, we believe all our people have felt it a privilege to do their part as individuals and leave the results with God. It certainly is evident to all that the lines are becoming more and more drawn upon this question.

Two of the newspapers have helped us some, but the leading paper of the city, while apparently friendly, has so far managed to give us no recognition.

At the present time the city of Sapulpa is having very earnest contests over Sunday closing. It seems that a few ministers are on one side, and the business men on the other. A meeting is called for to-night from which the ministers are asked to remain away. It is expected that next Sunday will be an interesting time in the city. We plan to leave for that place early in the week with a good supply of literature. Pray for this branch of the work.

I. A. CRANE,

Oklahoma City, Feb. 14, 1913.

Protesting Through the Papers

A STRIKING indication of the readiness of newspapers of this country to print reports of events transpiring among Seventh-day Adventists is shown in the prominence of the headings placed on the articles dealing with the remonstrances recently passed by our churches throughout the country against the proposed Johnston Sunday Bill for the District of Columbia.

Reproduced in this department is a photograph of several headings that appeared on reports dealing with this question. These headings have been taken from reports published in newspapers in various parts of the country. Copies of an article in which were incorporated the remonstrance, some salient points as to our attitude as a denomination on the dangers of uniting church and state through the enactment of Sunday laws, and the liquor traffic, were sent to about

two thousand of the elders in the United States, with the request that they be submitted to the local newspapers for publication.

Up to February 17, clippings of the report had been sent to the General Conference Office from cities and towns in thirty-three States. The total circulation of these papers amounted to 960,429. Computing four readers to a paper, as is

in the paper. It may not be amiss to urge that the brethren in this city ought to take advantage of the liberality of the editor and continue to hand him reports filled with words of truth.

The results of this effort should give those who have been utilizing the columns of the secular papers fresh courage, and arouse those who have been backward in using this medium, to get

shop, warehouse, cellar, restaurant, or workshop open for the reception of company, or shall sell or expose for sale any merchandise whatsoever on the Lord's day; except in case of necessity or mercy."

This bill was supported by the Lord's Day Alliance, represented by Rev. M. D. Kneeland, of Boston, Mass., also by a good-sized company of New Hampshire clergymen. Although each succeeding speaker emphasized religious reasons for its enactment into law, an earnest effort was made to impress the committee with the idea that there was really nothing religious about the bill itself.

For us, Elder Stray very effectively presented the real character of the measure and urged that in order to enforce it properly, the civil magistrate, in determining what in each individual case shall and shall not be deemed works of necessity and mercy, must of necessity become an inquisitor. After the hearing, a Roman Catholic member of the committee held a long interview with Elder Stray and expressed himself as very favorably impressed with the principles he advocated. Since then the committee has reported upon the bill, "Inexpedient to legislate." Its report has been adopted, and this measure is dead.

In New Hampshire also, on the eleventh instant, two hearings were held at the same hour. One of these was before the House Committee on Labor and the other before the House Committee on Fisheries and Game. We divided our forces, Brethren Stray and Royer remaining with the committee on labor, and Brother Farnsworth and the writer appearing before the other committee.

House Bill No. 427 seeks to enforce by law one day's rest in seven. It was associated with several other measures relative to labor problems, and was considered by the labor committee at the same hearing. In this instance the representatives of the Lord's Day Alliance were assisted by representatives of laboring men. This particular bill is so drawn as to appear to enable an employer to require his employee to work on Sunday, provided he allows him to rest one other day in the week. When attention was called to this fact and to the principles involved in legislation of this character, labor representatives and employers present became very much interested and urged the committee to grant another hearing on the bill. This request was granted, and another hearing is to be held soon.

The committee on fisheries and game considered at the same time House Bills Nos. 111, 133, and 164. The former of these bills does not mention Sunday or the Lord's day, but seeks to secure a certain amount of Sunday legislation by prohibiting certain forms of labor and amusement except upon "the first twelve week-days of December." The two other bills define Sunday as the "Lord's day" and the "Sabbath day." This gave opportunity to consider the real character of the proposed legislation and the lessons of history in connection therewith.

This is the first time hearings of this kind have been held before the New Hampshire Legislature, and the discussion has aroused much interest in both the senate and the house. Brother Farnsworth is supplying the members with appropriate literature.

One of the most prominent speakers

ADVENTISTS RESOLVE AGAINST PENDING SUNDAY LEGISLATION

Local Congregation Says it Means Union of Church and State—Would Bring Persecution Upon Dissenters

ADVENTISTS DENOUNCE SUNDAY LEGISLATION

Local Congregation Adopts Resolutions Opposing Bill Now in Congress on Sunday Observance.

PASTOR JOHNSON DEFINES THEIR VIEWS

ADVENTISTS OPPOSE SUNDAY LEGISLATION CLOSING LAW

Protest Against Sunday Bill Now in Congress—Declare Church Should Be Separate.

SEVENTH DAY ADVENTS WORK TO DEFEAT PROPOSED LEGISLATION

the reckoning of practically all newspaper officials, the number of persons reached in this one effort was 3,841,716. The States in which reports appeared were:—

Arkansas, Connecticut, Kansas, Minnesota, Montana, New Jersey, North Dakota, Oregon, South Dakota, Utah, Washington, California, Idaho, Maine, Mississippi, Nebraska, New York, Ohio, Pennsylvania, Tennessee, Vermont, Wisconsin, Colorado, Iowa, Michigan, Missouri, New Hampshire, North Carolina, Oklahoma, Rhode Island, Texas, Virginia, Wyoming.

Quite a number of the large cities were reached in this effort, and through the publication of the resolutions thousands of persons were made acquainted with some of the principles of religious liberty as held by our denomination. Among the large cities in which reports were printed were Philadelphia, Milwaukee, Los Angeles, Buffalo, Salt Lake City, Ogden, Nashville, Spokane, Knoxville, Portland (Maine), Pueblo (Colo.), and Altoona (Pa.).

It was interesting to study the prominence given to the reports in many of the papers. A large number of the reports appeared on the front page, while a few were made the leading topics in the papers. One newspaper in northern New England thought so well of the account that a new introduction was written, stating that it was news to many of the residents of the city that a Seventh-day Adventist church was in their midst. The article was given the leading column

SUNDAY LAWS

Bitterly Opposed By Seventh Day Adventists As Unconstitutional and Against Religious Liberty.

Advocate in Strong Terms By Resolutions the Separation of Church and State.

ATTITUDE ON SALOON QUESTION DEFINED.

Elder W. H. Campbell Gives His Opinion on the Subject in a Clear and Concise Manner for Consideration.

FIGHT SUNDAY BILL

Seventh Day Adventists Send Protest to United States Senate.

Claim Measure Is Religious in Nature—Contrary to Constitution.

SEVENTH DAY FOLK OUT IN OPPOSITION

OPPOSED TO BILL IN CONGRESS REGARDING SUNDAY LAWS.

IS RELIGIOUS IN CHARACTER

Therefore contrary to spirit of constitution—its enactment would be step toward union of church and state, say the members.

ADVENTISTS OPPOSE SUNDAY LAWS

a fresh supply of pencils or ink and paper and wield the weapon that is stronger than the sword.

W. L. BURGAN.

Committee Hearings on Sunday Bills

In New York State public hearings on five bills in which Sunday legislation is involved have been held by the committees to which these measures have been referred.

In New Hampshire similar hearings have been held on six bills of like character.

These hearings have afforded excellent opportunities for the discussion of the fundamental principles involved in religious legislation. These opportunities have been improved to the utmost of our ability and of the time available. Our representatives have received respectful attention, and the principles advocated have occasioned very favorable comment. The following-named brethren have been in attendance in their respective districts: W. H. Holden, E. L. Cardey, and E. A. Raymond, of New York; L. T. Nicola, of Greater New York; F. W. Stray, E. G. Farnsworth, and D. K. Royer, of New Hampshire; and the writer.

A Victory in New Hampshire

New Hampshire House Bill No. 515 proposed to so amend the existing statute that it would read as follows:—

"SECTION 5.—No person shall keep his

of the Lord's Day Alliance assured the committee that Seventh-day Adventists are an excellent people; that you can safely trust them with your pocketbook and your soul, but that they are fossilized, thousands of years behind the times, and seek to engraft an ancient institution upon the life of to-day. Again, when we made reference to the fact that the national government has never provided a Sunday law for the District of Columbia, Rev. M. D. Kneeland interrupted to assert that it would do so immediately, that the bill now before the national Congress will certainly be enacted into law.

In New York State, last year, very little religious legislation was attempted. At this time they seem to be trying to make up for lost time. However, there is considerable agitation favorable to liberalizing the existing Sunday legislation. About one half of the bills introduced have this object. Democratic Assembly Leader Mr. A. J. Levey introduced a bill modifying the existing exemption clause so that those who observe Sabbath day from sundown Friday night to sundown Saturday night may not be prosecuted for Sunday labor upon the ground that they worked Saturday evening. The codes committee for the assembly granted a public hearing upon this and three other bills involving Sunday legislation. Mr. Levey appeared before the committee and spoke for almost an hour in support of his bill. He dwelt at length, eloquently and logically, upon the fundamental principles involved in religious legislation. He said many most excellent things, and we were reminded of what is said relative to how God will influence men in places of public trust to speak strongly for the truth in the hour of need.

The committee granted much more than usual liberty and latitude, to the discussion. The writer improved this opportunity to deal directly with fundamental principles. Although the committee had been in continuous session for several hours, it gave excellent attention, and several of its members openly manifested approval as the character and work of the true church of Christ, the character, purpose, and limitations of civil government, and its proper attitude toward all religions, were set forth. This committee has since voted to report favorably those bills seeking to liberalize the existing statute; so this matter will be discussed on the floor of the assembly.

Senate Bill No. 247 seeks to further extend Sunday restrictions. It was referred to the Senate Committee on Codes, which granted a public hearing. The writer appeared for our people. The friendly questions asked by members of the committee indicated they thought the principles sound and the cause righteous.

Other hearings are to be held the coming week in Boston, Concord, and Albany. Certainly, the present is a time when our people living in these States may well engage in "supplications, prayers, intercessions, and giving of thanks . . . for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty," and that we may the most effectually prosecute the work entrusted to us.

J. E. JAYNE.

ETERNAL vigilance is the price of liberty.

Sunday Amusements

A BILL introduced by Mr. Stilwell in the State senate last week so amends the law regulating Sunday entertainments in New York as to prohibit all "vaudeville" performances of any sort and all moving or stationary pictures, and provides for the punishment of any person supplying electricity or gas for use in such exhibitions. This is drawing the line very closely. Experience indicates that so stringent a law could hardly be enforced. It is to be noted that the amendment does not prohibit the performance of vocal and instrumental music, while it does prohibit perfectly harmless and edifying illustrated lectures on Sunday, such as those of Mr. Elmendorf and Mr. Burton Holmes. It is a question, also, whether it does not prohibit art exhibitions. The pictures in the Metropolitan Museum of Art, for instance, are "stationary."

One difficulty in the enforcement of the law might grow out of the dubious meaning of the word vaudeville. This term has been appropriated in recent years to describe variety performances. They are called vaudeville in press agents' English. But Mr. Stilwell uses the word as he uses tragedy, comedy, and farce. A vaudeville, according to Webster's Dictionary, is, variously, a slight dramatic sketch, with songs; a pantomime; a popular French song, with refrain; a street ballad; a variety show. There seems to be a problem for legislators in this confusion. Mr. Stilwell's bill is doubtless well meant, but there has been no scandal lately associated with such Sunday entertainments as we have, and we have no doubt that popular sentiment is against further restrictions.—*The New York Times, Jan. 23, 1913.*

News and Miscellany

Notes and clippings from the daily and weekly press

— It is estimated that 200,000 men have been killed in the Balkan war.

— Raymond Poincare was inaugurated president of the French Republic on February 18.

— The United States is to have a tax on incomes of above \$5,000. An amendment to the Constitution which makes such a tax possible has now been adopted by a sufficient number of States to furnish Congress the necessary authority.

— The Burnett-Dillingham immigration bill, vetoed by President Taft because it imposed a literacy test upon immigrants, was passed over the President's veto by the Senate on February 18, with a majority of fifty-four votes, but the House refused to override the President's veto, and the bill is killed.

— Serious rioting continues in Kioto, Japan. A great mob taking part in a demonstration recently attacked the newspaper offices and stoned the residences of the new constitutionalist-unionist party, founded by former Premier Prince Katsura. Gendarmes were called out before the demonstration could be suppressed.

— Joaquin Miller, the well-known "poet of the Sierras," died at his home near Oakland, Cal., on February 17.

— After Jan. 1, 1914, Reno, Nev., will no more be a paradise for divorcees. The lawmakers of that State have passed a bill requiring a residence of one year instead of six months before a divorce can be obtained.

— On February 15, fines ranging from \$1 to \$10,000 were imposed on the four-teen individual and thirteen corporation defendants convicted recently in the trial of the so-called bath-tub trust, for criminal conspiracy in restraint of trade.

— Hereafter, in some of the New York hotels, when a person pays his bill in the café, he is to be allowed a rebate of ten per cent. This rebate is to be retained by the waiter in lieu of the customary tip, thereby relieving the guests of the necessity of paying for service twice.

— Spain's new ambassador to the Vatican presented his credentials to the Pope and was received recently. The post has been vacant since the summer of 1910, when the ambassador of the Holy See was withdrawn from Spain because of the strained relations between the Vatican and the government of Premier Canalejas.

— Pres. John H. Patterson, of the National Cash Register Company of Dayton, Ohio, was sentenced on February 17 to serve one year in the county jail at Troy, Ohio, and to pay a fine of \$5,000, for violation of the Sherman antitrust law. Twenty-eight other officials and employees of the company were given jail sentences varying from three months to one year.

— The physicians at Johns Hopkins Hospital, in Baltimore, Md., are now making long-distance heart examinations by the use of the cardiograph, or heart-recording instrument. They can record the heart condition of a patient 500 miles from the hospital. The specialist, hundreds of miles from the patient, can examine the heart and give the attending physician specific directions. The telephone has made this latest achievement possible.

— With the exception of an armistice of less than twenty-four hours, fighting between the federal and rebel troops in Mexico City continued until February 18. On that date Pres. Francisco I. Madero was arrested in the national palace by one of his own commanders, and forced to sign his resignation from the presidency. Gen. Victoriano Huerta, one of the Diaz sympathizers, has been proclaimed provisional president of the republic. Madero is held as a prisoner, and most of his cabinet ministers are under arrest. As the result of the conflict in Mexico City 2,000 persons are dead, and between 8,000 and 10,000 wounded. The majority of the victims are non-combatants, women, and children. Mexico is to-day honeycombed and torn asunder by many revolutionary movements. The principal of these are the Orozco movement in the north and the Zapata uprising in the south. Lawlessness has become rife, and robber bands, masquerading as revolutionists, have sent terror through the states, from the Rio Grande to Yucatan.

NOTICES AND APPOINTMENTS

West Virginia Book Society

THE first annual meeting of the board of directors of the West Virginia Seventh-day Adventist Book Society will be held at the society headquarters, Fairmont, W. Va., March 4, at 9:30 A. M., for the election of officers and for the transaction of any other business that may come before the board.

F. H. ROBBINS, *President*;
J. S. BARROWS, *Secretary*.

California Medical Missionary and Benevolent Association

NOTICE is hereby given that the sixteenth annual meeting of the members of the constituency of the California Medical Missionary and Benevolent Association will be held at Sanitarium, Napa County, Cal., Wednesday, March 12, 1913, at 12 M., for the election of four or more directors to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of the association consist of, (1) all charter or life members; (2) the following are ex-officio members: the physicians, graduate nurses, and department leaders employed in any branch of the work of this association; (3) members of the executive committee of the Pacific Union Conference of Seventh-day Adventists; (4) members of the executive committees of the following conferences: the California Conference of Seventh-day Adventists, the Northern California-Nevada Conference of Seventh-day Adventists, the Central California Conference of Seventh-day Adventists, the Southern California Conference of Seventh-day Adventists; (5) the members of the board of trustees of the California Conference Association of Seventh-day Adventists; (6) the secretary of the California Conference of Seventh-day Adventists, the missionary secretary and Sabbath-school secretary of the California Conference of Seventh-day Adventists, the church-school superintendent, all ordained ministers, licentiates, and church-school teachers in the employ of the California Conference of Seventh-day Adventists; (7) the officers and managing boards of all regularly organized Seventh-day Adventist denominational institutions in the territory of the Pacific Union Conference of Seventh-day Adventists; (8) all duly accredited delegates to the annual meetings of the California Conference of Seventh-day Adventists, and the elders, deacons, clerks, treasurers, librarians, Sabbath-school superintendents, and leaders of young people's societies in local Seventh-day Adventist churches within the territory of the California Conference of Seventh-day Adventists.

L. M. BOWEN, *President*;
J. J. WESSELS, *Secretary*.

Sanitarium Food Company

THE eleventh annual meeting of the Sanitarium Food Company will be held at Sanitarium, Napa County, Cal., on Thursday, March 13, 1913, at 12 M.

L. M. BOWEN, *President*;
L. A. WHITNEY, *Secretary*.

Change of Office Address

ALL communications intended for the Northern New England Conference and Tract Society should now be addressed to 136 North Main St., Concord, N. H., and not to Belows Falls, Vt., as heretofore.

D. K. ROYER.

Business Notices!

FOR SALE.—Because of a change in field of labor, my four-room house in Greensboro, N. C., is offered for sale. It is located only one block and a half from a good church-school and Sabbath services. For further information write Elder R. T. Nash.

WANTED.—Married man wants work where he can keep the Sabbath. Can do all kinds of ranch work or irrigating; also is handy with machinery; has given perfect satisfaction with several engines. Address R. E. Montague, Buttes, Colo.

WANTED.—A woman of mature years in good health, to do the cooking. Also a woman to do general housework. Give references and state wages desired. For particulars, write G. A. Droll, 2301 East Fourteenth St., Kansas City, Mo.

Homeless Children

MANY kind responses have been received in answer to the request for homes for three children who were rescued from Catholic institutions, and suitable places have been found for them.

Publications Wanted

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

Any denominational literature suitable for missionary work in an isolated field of small towns and logging-camps will be gratefully received by C. D. Phillips, Fernwood, Idaho.

Copies of our truth-filled periodicals, with the exception of the REVIEW AND HERALD, are desired by Mr. Henry Pike, Siler City, N. C., for free distribution.

Copies of the *Signs of the Times*, *Watchman*, tracts, and other good reading-matter for missionary work will be appreciated by Miss Grace Allen, 1021 Long St., Chattanooga, Tenn.

H. O. Pinkerton, Mountain Grove, Mo., requests a small supply of our denominational literature, such as the *Signs of the Times*, *Youth's Instructor*, and *Life and Health*, for use in a Sunday-school library.

Mrs. A. H. Sturdevant, 15 West Fourteenth St., Oklahoma City, Okla., requests copies of the *Signs of the Times* (monthly and weekly), *Watchman*, *Youth's Instructor*, *Protestant*, and *Life and Health* for use in missionary work.

Mr. and Mrs. F. A. Andrew, Crawfordville, Fla., wish to thank those who so kindly sent them literature during the months of October and November. Much good has already been accomplished through the 2,800 pages of tracts and papers they distributed. A continuous supply of literature would be greatly appreciated.

Back numbers of the REVIEW AND HERALD, *Signs of the Times Magazine*, *Watchman*, and *Life and Health*, also old Seventh-day Adventist publications, are desired for the Sabbath-school and Young People's Missionary Volunteer Society library in Memphis, Tenn. Such matter should be addressed to W. T. Dawson, 971 Joseph Place, Memphis, Tenn.

Obituaries

HAMER.—Charles Vernon Hamer was born in Logan County, Ohio, Oct. 16, 1849, and died in Mount Vernon, Ohio, Jan. 21, 1913, aged 63 years, 3 months, and 5 days. He is survived by his wife, one daughter, three sons, and one brother. His illness was of four and one-half years' duration. He accepted present truth during the summer of 1900, and began work as secretary-treasurer of the Ohio Conference in 1901. In the fall of 1908 he went to the Washington (D. C.) Sanitarium, and remained eight months, during which time an operation was performed, but he never fully recovered. As soon as able, he took up work with the West Virginia Conference, serving as secretary and treasurer for two years. He was forced to give up his work there in the spring of 1912, and returned to Mount Vernon, Ohio, where he continued to

reside until the time of his death. He was loved and honored by all who knew him, for his kindness and helpfulness, and for his wonderful patience in extreme suffering. His whole desire was to aid in the closing work of the third angel's message. Interment was made in Greenlawn Cemetery, Columbus, Ohio. Words of comfort were spoken from Rev. 14:13. The influence of this noble life will be felt by others until the happy day when he shall come forth from the grave at the call of the Life-giver.

F. H. ROBBINS.

GRIFFIN.—Mrs. Matilda Griffin was born in Steuben County, New York, Aug. 26, 1826, and died at Allegan, Mich., Feb. 5, 1913, aged 86 years, 5 months, and 9 days. She was the mother of eight children, four of whom are living. For many years she was a faithful member of the Allegan Seventh-day Adventist Church. At the funeral service a message of comfort was given from Rev. 1:18.

CLIFFORD A. RUSSELL.

HALL.—Romanda Halsted Burgess Hall was born at Rome Center, Mich., July 1, 1850. She was married to George Burgess in 1869, and to this union were born three children. In 1882 she was left a widow. Two years later she was married to Burton M. Hall. The family moved to California in 1904, and since that time have resided in Upland, where our sister fell asleep on Jan. 20, 1913, aged 62 years, 6 months, and 19 days. Sister Hall in her work as a nurse made many friends, who, with her husband, two daughters, and one sister mourn her death. She was a member of the Seventh-day Adventist Church in Ontario, and fell asleep in the firm belief of meeting her Saviour when he comes to claim his own.

F. I. RICHARDSON.

LOGAN.—James Benson Logan was born in Tennessee, Feb. 20, 1829, and died at Bluford, Ill., Jan. 22, 1913, aged 83 years, 11 months, and 2 days. In early youth he moved with his parents to Nashville, Ill., where much of his life was spent. During the war with Mexico he served as a private soldier, and was captain in the civil war, proving both his bravery and efficiency. Brother Logan united with the Seventh-day Adventist Church at Bluford in 1874, and remained a member of the same until it was disbanded. He was a constant Bible student, and during his last moments expressed strong faith in the second coming of Christ and the reward of the saints. His wife, three sons, and five daughters are left to mourn.

E. F. FERRIS.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day
Adventists

Terms: in Advance

One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

No extra postage is charged to countries within the
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Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable, to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]



WASHINGTON, D. C., FEBRUARY 27, 1913

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The articles of Elder A. G. Daniells on the Eastern question are resumed in this number of the REVIEW. The series was interrupted during his absence on the Pacific Coast.

Remember the Loma Linda Hospital Day

SABBATH, March 15, has been appointed as a time for a special collection in all our churches for the erection of a clinical hospital in connection with the medical school at Loma Linda, Cal. This is an urgent call for a worthy and greatly needed addition to our Loma Linda work. Do not wait until the day comes and then give whatever may be found convenient. Plan now to make your offering on that day as liberal as possible. Our people have never before been asked to give a general offering to this enterprise. Every reader should have a part in this good work. Remember the date and the offering.

Excellent Opportunity for Sanitarium Work

IN one of our thriving cities, where already much has been done in the promotion of sanitarium methods and the creation of a constituency favorable to our health principles, there is offered an excellent opportunity for the development of sanitarium work. Good buildings, suitable for such an enterprise, can be secured. The grounds are beautiful and ample for lawn and garden purposes. An earnest, enterprising physician would find this a good opportunity for the development of general medical and surgical practise. Full particulars will be given by correspondence. Address L. A. Hansen, Takoma Park Station, Washington, D. C.

THE West Indian Union Conference Committee has named delegates to the coming General Conference as follows: J. B. Beckner, D. E. Wellman, H. C. Goodrich, William Steele, Geo. M. Brown, F. G. Lane, E. C. Boger, H. H. Cobban, H. C. J. Walleker, Philip Giddings, E. C. Wood, A. F. Haines.

Laborers for South America

Two weeks ago a company of missionaries left New York on the steamship "Celtic" bound for South America, by way of England. Elder J. H. Boehm, of the Clinton (Mo.) German Seminary, and his wife, under appointment to the Brazilian Union, will probably labor in the Sao Paulo Mission for a time. Brother and Sister Boehm labored in Kansas before entering the German Seminary. In their farewell visits among relatives in California, services were held nearly every evening, and as a result several embraced the truth and were baptized. On returning to Kansas, Brother Boehm was ordained to the gospel ministry before leaving for his new field.

Accompanying Brother and Sister Boehm, Brother John Schmidt, of North Dakota, upon his own charges goes to Brazil to assist in the canvassing work. Having felt the call, and having had success in the book work here, he volunteers for this needy field, trusting God to open the way before him and give him success as he studies the language while working among the people. In this we can heartily bid him Godspeed.

A. R. Dennis, who has been attending the Foreign Mission Seminary the past two years, under appointment to Uruguay, sailed at the same time. Brother Dennis will also engage in the canvassing work.

Increased Price of the "Youth's Instructor" and "Sabbath School Worker"

THE publishers of the *Youth's Instructor* and *Sabbath School Worker* find that with the increased cost of production it will be no longer possible to furnish these journals at the old prices. The Review and Herald Publishing Association has no sinking fund to meet deficits which may occur on its publications, and we do not believe that our brethren and sisters will expect us to furnish any of our publications at less than the cost of production. It is true that many papers no larger than these journals are published in the world for a less subscription price, but these journals have a much larger subscription list to sustain them, and ordinarily they carry a large amount of paid advertising, whereas the pages of the *Instructor* and *Worker* are kept free from all commercial work of this character. Beginning with April 1, 1913, the following prices will be charged on these journals:—

"Worker"

Single subscription, one year.....\$.50
 (Only full-year single subscriptions received)
 Two or more copies, six months... .20
 Two or more copies, twelve months .35

"Instructor"

Single subscription, one year..... 1.25
 Single subscription, six months.... .70

The Review and Herald Board of Directors and Editors

AT the recent constituency meeting of the Review and Herald Publishing Association, four members of the Review and Herald Board were elected to take the places of those whose terms of office expired. As constituted at present the board of directors consists of the following persons:—

W. T. Knox, I. A. Ford, F. M. Wilcox, A. H. Mason, E. R. Palmer, E. L. Richmond, G. B. Thompson, H. R. Salisbury, C. S. Longacre.

The board organized by electing the following officers: President, F. M. Wilcox; vice-president, W. T. Knox; secretary, I. A. Ford; treasurer, A. H. Mason; manager, E. R. Palmer; superintendent, E. L. Richmond, J. W. Mace was appointed manager of the Western Branch, and L. W. Graham manager of the Eastern Branch.

The following editors were elected for the ensuing year: REVIEW AND HERALD, editor, F. M. Wilcox; associate editors, C. M. Snow, W. A. Spicer. *Youth's Instructor*, editor, Mrs. F. D. Chase. *Life and Health*, editor, Dr. George H. Heald. *Protestant Magazine*, editor, W. W. Prescott; associate editor, W. A. Spicer. *Liberty*, editor, C. S. Longacre; associate editors, C. M. Snow, W. W. Prescott. *Sabbath School Worker*, editor, Mrs. L. Flora Plummer; associate editor, G. B. Thompson. *Christian Education*, editors, H. R. Salisbury, W. E. Howell.

A Valuable Booklet

IN response to urgent requests from some of our workers, the General Conference Publishing Department has prepared a compendium of data regarding the beginning and development of our denominational work in its several departments. This valuable information is published in a vest-pocket diary for 1913, occupying about twenty pages. The statistics and facts are arranged in such a way that the comparative growth of the several departments of our work may be seen at a glance.

This data alone is worth many times the price of the booklet; but aside from this and the diary, there is ample space for addresses, memoranda, and cash-account. No reader can well afford to miss the opportunity of getting this valuable little booklet. Owing to the delay in getting the matter ready, only a limited number have been published. Price while they last, 25 cents. Order from your tract society, or from the Review and Herald Publishing Association, Takoma Park, D. C.

BROTHER and Sister M. R. Adams, nurses, left Australia, December 28, for Pitcairn,—the Lonely Island,—via Tahiti. "From the latest word that has reached us," states the *Australasian Record*, "it seems probable that they will have some difficulty in completing the final section of the journey for lack of shipping sailing thither, but the Lord, no doubt, has a means to this end, and we invite our readers to join with us in special prayer that the way may open before them, and, too, that they may be blessed with a special measure of the Holy Spirit to fit them for the arduous work before them."