



The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., March 6, 1913

No. 10



Untrue to Self

CANON FARRAR

MOST of these our sufferings are self-inflicted. We are cruel to ourselves. We feather the arrows of our enemies, and make the wounds rankle, which otherwise they were powerless to inflict. We anticipate misfortunes which never come. We brood over injuries at which it would have been far wiser to smile. We neglect or despise the joys which God otherwise would freely give us. We will not know the things which make for our peace, and in things which we know naturally, like brute beasts made to be taken and destroyed, in these we corrupt ourselves. Ah, how true, how true it is that heaven seems to be "everywhere if we would but enter it, and yet almost nowhere, because so few of us can." Alas, my brethren, all this might be otherwise, but, as we ruin our bodies by excess and ignorance, so we ruin our minds by greed and care.— *Selected.*

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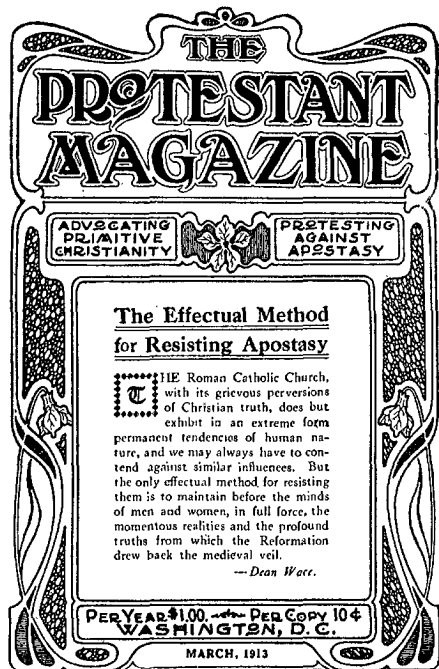
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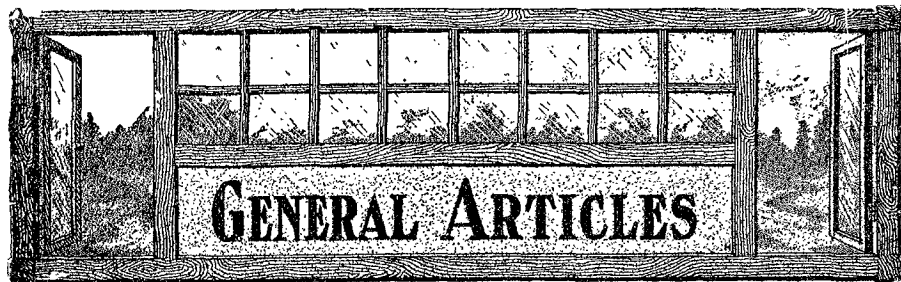
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 6, 1913

No. 10



A Constant Spirit

WORTHIE HARRIS HOEDEN

No swiftly rising waves wind driven to beat

Assault upon the strand ere they retreat,
No lurid flash which by its vivid light
Reveals the veiled specters of the night,
But constant and abiding evermore,
His legacy of peace from heaven's store,
And e'er increasing light of dawn to bless,—

The rising of the Sun of Righteousness.

So, heaven-wrought, our souls in hal-
lowed life

Are kept unsullied through our earthly
strife,

And Israel are children of the light
Though Egypt gloom enshrouds, and it
is night;

Fore'er within the spring of life o'er-
flows,—

A stream of joy to bless where'er it
goes,—

And love abides forevermore to stay
To crown our bliss supreme through end-
less day.

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

—No. 7

A. G. DANIELLS

It may be helpful at this point to take a fresh look at the text upon which these studies are based.

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Dan. 11:40.

The distinct points in this statement are these:—

1. "At the time of the end." This particular period of time began in the year 1798 A. D., at the expiration of the twelve hundred sixty years allotted to the supremacy of the Papacy. In that year the papal church received a deadly

wound dealt by the hand of France, which broke for a time and to a degree its supremacy over the consciences and liberties of men.

2. "Shall the king of the south push at him." This king of the south is the one whose origin and history are so fully and clearly foretold in Dan. 11:5-15. This kingdom was founded by Ptolemy, in B. C. 301. It became a Roman province in B. C. 30, passed into the hands of the Arabs in 639 A. D., was conquered by the Fatimite Arabs in 969, became the empire of the Mamelukes in 1171, was conquered by the Ottoman Turks in 1517, but gradually passed back under the control of the Mamelukes, who were the "real lords and tyrants over the country" at the time of the end—1798 A. D.

3. "And the king of the north shall come against him." The king of the north is inseparably connected in the prophecy with the king of the south. It is the kingdom founded by Seleucus, in B. C. 281, which extended from the Bosphorus and Dardanelles to Persia, beyond the Euphrates and Tigris. It was conquered by Rome in B. C. 65, and gradually passed into the hands of the Turks, who began their invasion of eastern Rome in 637 A. D. In 1453 they took Constantinople, and completed the destruction of the Eastern Empire of Rome. Thus, Turkey became the king of the north of Daniel's prophecy, and has held that place, without interruption, to the present time.

If the interpretation of these predictions as here given is correct, it is plain that in 1798 there was to begin a sharp conflict between Egypt and Turkey and a power designated by the pronoun "him." The fact that just such a conflict as this prophecy foretells was begun in the year 1798, between Egypt and Turkey and France, leads us to believe and confidently to affirm that France is the power referred to by the pronoun "him" in verse 40.

This position is sustained by the undeniable facts of history which meet the

specifications of this prophecy. In this we follow the course we pursue in the interpretation of the other parts of this prophecy. The subject of verses 5-15 are the kingdoms of the north and the south. Verse 15 tells of the "king of the north" being at war with the armies of the south, and verse 16 says: "But he that cometh against him shall do according to his own will." Who is the antecedent of the pronoun "he" in verse 16? Is it the king of the north or the king of the south? These are the two powers specified in the preceding verse.

From the use of the pronoun "he" in this verse, one would naturally suppose that it points to the king of the north of verse 15. But it does not. It refers to Rome, a power not mentioned in verse 15. Here a world power slips into the prophecy by a little pronoun with no antecedent expressed in the preceding verse.

Our ground for the claim that Rome is the antecedent of the pronoun "he" in verse 16, is because it is Rome that meets the specifications of that verse and of those that follow to the point where another power is introduced. In this we take into account more than the construction of the language. We give due regard to all the specifications mentioned, to the history of the times, and to other prophecies relating to Rome and the period of time covered by its history.

Another instance similar to this occurs in verse 31, where a transition is made from the Roman Empire to the Papacy, without any indication whatever in the language. The pronouns "his" and "they" in verse 31 seem to refer to Rome, the subject of the preceding verse, but they do not. They point to the Papacy, a power not once mentioned before in this prophecy. This we know by the specifications that follow, and by other prophecies of the Papacy, and by its history. Thus an entire change is made, and a wholly new power is introduced by a pronoun, the same as in verse 16, where, without a word of warning, a change is made by a pronoun from the kings of Syria and Egypt to Rome. So in verse 31, the papal church takes the place of the Roman Empire without any change in the language to indicate it. In reaching conclusions as to the meaning of these passages, we are guided more by the specifications and the history that fulfils them than by the nouns and pronouns.

The prophecy points to a definite, specific time, and declares that "at the

time" which it designates there will be conflict between powers that we know to be Egypt and Turkey with another power. The time referred to came in 1798, and the conflict came also. In that very year France began the conquest of Egypt and Turkey. Egypt resisted,—pushed at him,—but was conquered. Turkey's fate, however, was different. Turkey triumphed over the armies of France, and overflowed and passed over just as the prophecy said would be done. The full history of the invasions, the resistances, the victories, and the defeats of that war which began in 1798, meets every specification of the prophecy, and this is the only history of nations that answers to these predictions. If those events did not fulfil the prophecy, it is still unfulfilled, and we are thrown into great uncertainty and confusion regarding the meaning of the closing part of this great line of prophecy. We shall now trace the history of Egypt and Turkey which fulfils the last part of this prophecy.

◆ ◆ ◆ The Holy Spirit—No. 8 Presiding in the Church

G. B. THOMPSON

THE article last week was given to a consideration of the advent of the Holy Spirit at Pentecost, in fulfilment of prophecy and the promise of Jesus to his disciples. It was seen how the Holy Spirit, from Pentecost till the end of the church's warfare against sin, has taken up his abode with the church on earth. The Spirit has his home and office in the church. The church is a "holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The Spirit tabernacles in the church, and God tabernacles there also, *through the Spirit*. The only temple the Lord has on earth, during the present dispensation, is his church. And while Christ is ministering in the "true tabernacle" in heaven, the Spirit, his own representative, is ministering in the temple on earth, the church.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. It is through the Spirit that Jesus abides with his people, for, speaking of the Spirit, the Saviour said, "He dwelleth with you, and shall be in you." John 14:17. The Spirit not only dwells *with* us, but is *in* us as well. Blessed mystery!

Through this Spirit, who comes not to speak of himself, but to exalt and glorify Christ, we have access unto God, and he will take of the things of God and show them unto us. He sits, not as a critic, but as a helper, enabling us to overcome sin and proclaim the gospel "with the Holy Ghost sent down from heaven."

Our need is not so much the sending from heaven in some mysterious way some new power in answer to prayer, as it is the *recognition* of a power *already here*. We need consecration and the forsaking of sin, the yielding to the Spirit, that we may be used to do God's work.

Having found that the Spirit has a *place* in the church, not simply as an influence, as light radiates from the sun, but as a real *presence*, it will be interesting to notice briefly a few instances recorded in the book of Acts which clearly indicate his *presiding presence* in the early church.

After Pentecost Ananias and his wife Sapphira, members of the church at Jerusalem, having sold a possession, conspired together to withhold "part of the price." When Ananias came to make his gift, Peter said to him, "Why hath Satan filled thine heart to *lie to the Holy Ghost*, and to keep back part of the price of the land?" Acts 5:3. And a little later when Sapphira came in, Peter said to her, "How is it that ye have agreed together to *tempt the Spirit of the Lord*?" Verse 9. The lie was "to the Holy Ghost." Back of the visible church to whom the vow was made, there was One *presiding* over the church as Christ's representative, who by an awful act of judgment made known his presence in their midst. And this lesson is for the church for all time, and should not be forgotten. Once for all God has made "an example of an offender in some of the prominent forms of sin; such as, of Cain in murder, of Lot's wife in loitering, of Achan in coveting, of Korah in presumption, of Uzziah in profanation, of Saul in disobedience." This instance stands as an awful warning against the sin of breaking vows, and thus lying to the Holy Ghost. The Holy Spirit is in the true church now as truly as at Pentecost.

In the sixth chapter of Acts we have an account of the choosing of certain officers—deacons—in the church. Notice the qualification of these officers. "Wherefore, brethren, look ye out among you seven men of honest report, *full of the Holy Ghost* and wisdom, whom we may appoint over this business." The Spirit of God was recognized. It was not fluent talkers, shrewd business men, secular brethren who would deal in a cold, legal manner, that were to be selected, but *spiritual* men, men *filled* with the Holy Ghost.

Here also is another lesson for the church to-day. If there was ever a time when the church needed *spiritual* leaders, it is now. And in selecting church officers the consideration should not be how long they have been in office, just how they will feel if not continued in the responsible position, but, Are they *spiritual* leaders? Will they *feed* the church? Has the Holy Spirit set his seal of approval upon them?

"A unique lesson on church life, indeed! Let us lay stress on it, by repetition. Secular men—men of worldly type of character and a secular spirit—have no place in the church of Christ; above all, no *official* place, though it be only in administering 'secular' affairs, and though they be men both of honest report and of wisdom. The natural man, even when that term is used of the princes of this world, can not receive the things of the Spirit, because they are

spiritually discerned; and therefore, so far as we put into office or allow to occupy official positions in the church, men who have not the Spirit of God, who are chosen without reference to spiritual qualifications, we at least consent to an administration which is unspiritual in character, which is an offense to the Spirit, a virtual disputing of his headship, and, we hesitate not to add, in so far an *actual unseating of the Spirit* from his throne of control!

"If this appears to any to be an extreme position, let such consider what, in other spheres of business, is the common course pursued when it is desired to rid a corporate body of its controlling or presiding head. We shall suppose a corporation to have a man as president whom for some reason it is deemed desirable quietly to oust, or displace. Gradually, in the subordinate offices and board of trustees or directors, men are placed who are opposed to the presiding officer in method and spirit. They quietly antagonize his measures, obstruct his plans, thwart his policy. Instead of co-operation and support, he meets inertia and indifference, if not violent opposition; until at last, unable to conduct affairs, he resigns from sheer inability to carry out what he regards as a true policy of administration."—"Acts of the Holy Spirit," pages 62, 63.

Again, in what has been called "The birth hour of early missions to the Gentiles" we read, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate *me* Barnabas and Saul for the work whereunto *I* have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Acts 13:2-4.

"*I* have called them." The pronouns *I* and *me* refer to the Holy Spirit. The Spirit speaks here in the first person. He *speaks*, calls *by name*, and *sends forth* chosen missionaries. The personality and activity of the Spirit of God in the direction of the church could hardly be any more clearly shown than here. We should not overlook the obvious lesson that this teaches. The Holy Spirit is present in the church to-day, the same as in apostolic times, and should be recognized. Those to-day who go forth in the work of saving souls, should be "sent forth by the Holy Ghost." God, of course, desires at all times to work through his organized body on earth. This calls for great consecration of life in those entrusted with official responsibility in the church of God.

At the council at Jerusalem, where matters which greatly disturbed the church were studied and after careful consideration decisions reached, in narrating the conclusions of the council the record says, "It seemed good to the Holy Ghost, and to us." Acts 15:28. Here the Holy Spirit is first. He is recognized, and treated as a *fellow counsellor* whose presence had been with them in their deliberations. On the lesson here taught Dr. A. T. Pierson says:—

"Here is a lesson for all ages on the true character of church councils. What we call a 'court of Jesus Christ' has too often been more like an assembly of unbelievers, if not like a 'synagogue of Satan.' When in church meetings for business,—even business so sacred as the election of a pastor,—and when in those higher courts where the wider interests of the churches are adjusted, we find subtlety and diplomacy, worldly policy and temporizing expediency, even downright deception and dishonesty, practised; when we find a party spirit existing; and warring factions, hot with controversy, waging ecclesiastical warfare, and politicians pulling wires and pursuing personal and selfish schemes; when we hear little prayer or praise, and much noise and confusion and clamor of excited if not angry debate, and occasionally witness scenes of uproar that would disgrace a political caucus,—we have been compelled to stop and ask, *Is this a court of Christ? Is the Holy Ghost here? Is this the see of a divine Archbishop, or is it the 'seat of Satan'?*"—"Acts of the Holy Spirit," page 109.

We have perhaps never witnessed just such scenes in the church as are here described. We devoutly hope not. But wherever "pulling wires," "debate," or "caucus" may have appeared among us, whether in different form or lesser degree, the principle remains the same. The Holy Spirit is greatly grieved.

When Paul and his companions in labor were seeking to know the place where they should labor for God, they were "forbidden of the Holy Ghost to preach the word in Asia," and when they "assayed to go into Bithynia," "the Spirit suffered them not." But while restrained from certain fields, they were directed to Macedonia. In some marked way the Spirit of God was present, directing his chosen laborers. And though they were soon imprisoned at Philippi, yet the Lord glorified his name, and before the morning dawn they were encouraged by having a company of baptized believers.

To-day, as truly as in Paul's time, the Spirit of God is present to help and strengthen his church. It "awaits our demand and reception." Speaking concerning the great conflict through which his laborers must pass, the following most encouraging words have been written:—

"They [his laborers] are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—"Desire of Ages," page 352.

"More than angels" in the ranks! The Holy Spirit, who is here called the "representative of the Captain of the

Lord's host," is present, directing the battle, and commanding all the "intelligences of heaven." The Spirit, by means of these heavenly intelligences, is everywhere present. With such a mighty leader in our midst as the direct representative of Heaven, with "ten thousand times ten thousand, and thousands of thousands" of mighty angels, cherubim, and seraphim at his command, truly the powers of hell shall not prevail against the church.

O that we might recognize the presence of the Holy Spirit in a fuller sense than ever before, and allow him to preside in our lives, to be the presiding officer in the General Conference, every union conference, every local conference, every church, and every individual heart.



Have Changed Their Minds

C. A. HANSEN

It is an astonishing fact that the Protestant churches, which have contended with one another so earnestly for many years in order to maintain their peculiar views, have now suddenly and without any apparent reason changed their minds, turned about, and to a large degree cast away their differences in order to unite; and not only so, but have also paved the way for union with the Roman Church. Such a movement could not have been foreseen by the most optimistic of men, and yet it was definitely foretold by the seer of Patmos nearly twenty centuries ago. This is a further illustration of the fact that when God has spoken, there is nothing to do but to get ready for the fulfilment.

Simultaneous with this peculiar development the federation of churches purposes to unite religion and the state by the passing of religious laws, which fulfils that prophecy relating to the making of "an image to the beast." Rev. 13: 14. That word beast designates that principle, or power, which stood for the union of church and state in the days of Rome, and which resulted in the establishment of the Roman Catholic Church. One of the points on which that union was effected was the making and enforcing of Sunday laws, and we hear that one of the strong hopes of the newly formed federation is the securing of a strict Sunday law. We then begin to discern in this movement the rise of the "image."

A new doctrine has come with all this, that "it makes no difference what a man believes." How strange that sounds to a Bible student or to a reader of church history! Jesus Christ himself could not have belonged to that organization, for he said, "In vain do they worship me, teaching for doctrines the commandments of men." Martin Luther could never have started a reformation, nor could any new sect ever have arisen.

Satan's Aim in This

Now the main aim of the great deceiver in spreading this soul-destroying theory is to make it unpopular to preach the present truth. Even now in many

communities when the servant of God preaches the message that God bids him speak, we hear this cry: "We don't believe in running on other churches." But God himself makes the declaration that "Babylon is fallen." It can not be wrong, then, for the servant of God to warn Babylon of its fallen condition and the necessity of repentance. And Jesus did not err when he told the Pharisees their true condition, that, knowing it, they might turn from their course and be saved. The world was then and is now full of churchianity without Christianity—the shadow without the substance.

And John Wondered

When John saw the workings of the beast, he wondered with great admiration (Rev. 17: 6, 7), and indeed we all wonder at the strange way that all these things are brought about; but we know with all assurance that in a short time the prophecy concerning the beast and his image will be fulfilled, and we shall see that power manifesting its character and carrying on its work as only God could have described it, "with all deceiverfulness of unrighteousness."

Now is the time for the honest in heart to come out of Babylon, to believe and practise and teach the commandments of God and the faith of Jesus. While it will mean trial and tribulation, it will mean everlasting triumph when the saints possess the kingdom.

Nashville, Tenn.



Faithfulness

J. L. SHULER

It is a duty God requires of us. 1 Peter 4: 10; 1 Cor. 4: 2.

It is a characteristic of the saints of God. Rev. 17: 14.

A lesson Christ has taught us by his life. Heb. 3: 2.

Faithfulness in What?

1. In the Lord. 1 Cor. 4: 17.
2. In our dealings. 2 Kings 22: 7; Dan. 6: 4.
3. In our doings. 2 Chron. 19: 9.
4. In the payment of tithes and offerings. 2 Chron. 31: 12; Luke 16: 11, 12.
5. In our work. 2 Chron. 34: 12.
6. In speaking the word. Jer. 23: 28.
7. In all our duty. Matt. 24: 45, 46.

Promises to the Faithful

1. They shall abound with blessings. Prov. 28: 20.
2. The Lord will preserve them. Ps. 31: 23.
3. They will have a crown of life. Rev. 2: 10.
4. The Lord will judge us according to our faithfulness. 1 Sam. 26: 23.
5. We should be faithful in little things. Luke 16: 10.

Fidelity depends not on the amount entrusted, but on the sense of responsibility. He that feels this in little will feel it also in much. Faithfulness in little things counts with the Lord. It costs something to be faithful. May we hear the well done. Matt. 25: 23.

Martinsville, Ill.



WASHINGTON, D. C., MARCH 6, 1913

EDITOR - - - FRANCIS M. WILCOX

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Editorial

The Connecting Link

MANY times in the history of this movement have we rendered, and most justly, praise to God for the advancement that has been made. Year by year we take note of the gain in membership, of the increase in church funds, of the enlarged sale of our denominational literature, of the new mission fields that have been entered, and of scores of other points which indicate the progress that has been made during the last twelve months. We are thankful for the many agencies that have been brought into being in the promotion of this cause; for our publishing houses, schools, and sanitariums.

But while we consider with gratitude all that has been accomplished, we stand almost speechless as we contemplate the work that remains to be done. We have sent missionaries to many lands, but we have touched, as it were, only the outer fringes of vast territories. We have made but a beginning among the many millions of unwarned. How shall we fulfil the commission entrusted to us? How shall we carry to all nations, peoples, tongues, and kings the message for this last day, of which the Lord has made us the bearers? We can never accomplish this work through material agencies. The message can never be given alone through the influence of our publishing houses, schools, and sanitariums, nor even by men and means.

We have accomplished much in the past for the reason that we have taken hold in some small degree upon the arm of the Lord. We have accomplished so little, comparatively, for the reason that we have trusted so largely to our own resources, and have by this means obstructed so greatly the working of divine power. If the work committed to us shall be accomplished, this order must be reversed. There must come in between us and God a connecting link. We must

take hold of the resources of heaven, the strength of Omnipotence, in order to accomplish in God's way and in God's time the work that he has given us to do.

In the world's business everything is brought down to the computation of dollars and cents, and is viewed from a cold, commercial basis. There is danger that we shall view the work of God in this manner; that in the enumeration of facts and the contemplation of figures, we shall seek to measure our strength, to number Israel, as did David of old, and not recognize that a higher, divine power must spiritualize our energies if we shall accomplish successfully the work committed to us.

The principle of the old covenant was doing by works. It is necessary for us to work, to show our faith by our works; to labor and toil and sacrifice, and die, if need be, for the cross of Christ; but O, let this be but the result of a living, transforming, inspiring faith that shall fill our hearts and souls and become the actuating motive of all our efforts! As righteousness is obtained by faith, so this work must be accomplished by faith. Prayer and faith must be the links that connect us with the power from on high. This all-prevailing prayer, this simple, childlike faith, we need to-day. Before these, mountains will fall, the barriers will be removed, the darkness will be dissipated, and life and light and energy will flow through the material agencies of God's work, causing them to throb and pulsate with mighty power.

In Ezekiel's vision of God's throne he saw many wheels, wheels within wheels, a beautiful and glorious mechanism. But that which made the wheels powerful in the accomplishment of God's mighty purpose was the spirit that was within them. The need of the church of God to-day is more of this spirit. A spiritual dearth has entered into the lives of some of our church-members. Lean-ness of soul, lives without fruit bearing, are apparent in every company of believers. There is needed to-day in our ranks the divine touch. This is needed above men, above silver and gold, above institutions, above conference organizations. And when the Holy Spirit fills the hearts of God's people, the gold and the silver will not be withheld. Offers for hard and enduring service will not be lacking. The treasury of the church will be filled to overflowing. Thousands will respond, "Here am I, Lord; send me." This spirit of consecration must precede the day of power. For this consecration let us plead. Let us humble ourselves under the mighty hand of God, knowing that in his own time and in his own way he will exalt us and manifest before us the power of his saving truth.

F. M. W.

God's Word Their Target

A most tempting target for the higher critics is found in the miracles of the Bible. The attempt is made either to discredit the narrative itself or to gloss over the miraculous with a film of cunningly devised fabrication, to show that whatever occurred was in the ordinary course. With all the miraculous carefully expunged from the gospel records, Satan would naturally consider his conquest over the remainder more certain in the minds and hearts of men.

One of the most curious and irreverent exhibits of this character appears in the columns of the *Christian Work and Evangelist*. It is an effort to discredit completely the miraculous in the deliverance of Peter from prison at the time when he was about to be given to the sword. The writer's idea, in a few words, is that the Roman soldiers who were guarding Peter had heard of his teachings, perhaps becoming converted, or at least friendly, and released him themselves, in spite of the fact that they certainly knew their own lives must pay the penalty for permitting their prisoner to escape from their hands. He says, "They deliberately gave their lives that Peter might live," and the words are in italics. This deliberate, emphasized assertion is made in spite of the plain declaration of the Word that "an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands." Acts 12:7.

Note the last sentence in the verse quoted, and then alongside that place this statement of the higher critic: "While Peter slept, the soldiers unfastened his fetters. They unlocked the prison door. A confederate was waiting at the iron gate to open it." Now another statement of the Word: "When they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord." Verse 10. The higher critic says a confederate did it. Whom shall we believe, Inspiration or Inspiration's human antagonist?

When Peter had arrived at the house where his brethren and sisters were praying for his deliverance, he declared that "the Lord had brought him forth out of the prison." The higher critic states that it was a rough Roman soldier who did it. Again, whom shall we believe?

The higher critic states that the word here rendered angel simply means messenger. Messenger is a correct translation of the original word; and standing by itself that is what it means. But it makes the greatest possible difference how the word is qualified. When the Bible states, as in Acts 12:11, that "the

Lord hath sent forth *his* angel [messenger],” we have no shadow of excuse for supposing that God’s angel was a “rough Roman soldier.” In fact, the word translated angel in the New Testament, though coming from the original Greek word meaning messenger, does not refer to men in any case, but to celestial beings, and that, too, where no qualifying word is used. One such expression is this: “And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.” Acts 6:15. There can be no question that the word which is there used means a heavenly being; and how much more surely when the word angel is accompanied by a qualifying word such as is used in Acts 12:11!

Another subtle insinuation of discredit in such criticisms as this above referred to is revealed in the attempt to make the sacred records appear to be simply a man’s impressions of what he supposed to be a fact. One other quotation from the writer referred to will show this very clearly. He says: “It will be objected that Peter himself ascribed his escape to supernatural agency. It appeared that way to him, and he told the story as he thought he saw it. But Peter’s perceptions were not sufficiently aroused to permit him to note accurately his surroundings, and his mental concepts were too indefinite to enable him to reason correctly as to cause and effect.” What a jumble of inconsistencies and uncertainties all this would make of the Bible! In place of the infallible Word of God, we should then have only the inaccurate “mental concepts” of those whose pens Inspiration used. The Bible writers would be giving us only their drowsy, foggy ideas of what they thought they saw or heard, and we should be at liberty to accept or reject as our own mental concepts or inaccurate notions might influence us. On such a foundation no man can stand with any assurance of safety. If that be the Bible, then we have no Word of God, but are floundering among a mass of human guesses, inaccurate mental concepts, and human judgments biased and prejudiced by our own natural inclinations.

With such expositions of Scripture from pulpit and religious press, is it any wonder that souls are drifting to ruin under the very eyes of the preachers? that doubting, agnosticism, and infidelity are growing apace? It is the crying sin of the age that theologians are wasting time and opportunity with such worse than worthless babblings, when they might be saving souls.

This is but a portion of the great campaign of the enemy of man to becloud the minds of men, and set souls adrift from their moorings without chart

or compass. He who rightly estimates the value of souls for whom Christ gave his own life will not be found feeding them on such soul-destroying husks. “The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” Heb. 4:12. It is not made up of the guesses, or impressions, or inaccurate mental concepts of human beings. We come to it as to the fount of eternal truth, and find it to be in very deed the word of the living God.

C. M. S.

What We See in the Training-Centers

In three things we can plainly see the hand of God set for the missionary advance,—in the swift opening of doors of access to the multitudes in the fields; in the rising stream of gifts for missions in the churches; and in the growing army of youth in the training-centers, intent on getting into the field of service.

These are signs to gladden the hearts of all who look to see the Lord quickly finish the work.

All reports agree that in the school centers the missionary spirit is stronger than ever before. We see it wherever we meet the student bodies. The development in our own work in the mission fields speaks with a direct challenge that is shaping the student aim every day. There is a clearer understanding of what the fields demand and of the work before us.

From the church-school period onward—in fact, from the Sabbath-school kindergarten stage—the missionary motive is kept ever at the fore in the entire course of instruction, with encouragement to active service for others all the way through the student life. It is the ideal of a system of preparation for a missionary movement; and it is the possession, in its most complete form, of the plain, simple people who stand for the proclamation of the definite message of Christ’s soon coming, the last gospel message to the world.

In the sanitarium nurses’ schools and the Loma Linda Medical College, we have provision within the ranks for the development of medical missionaries, thus completing the entire series of educational agencies, aiming at every point at the giving of the advent message to all the world in this generation.

Apropos of the special offering of March 15 for the medical college hospital, it is of interest to note that our Loma Linda brethren are aiming to keep their college students face to face with the definite missionary call, supplying opportunity for that spiritual development

by Bible study and personal service which all the great missionary societies recognize as most essential, and yet especially difficult of attainment in medical missionary training. This feature was discussed at the World’s Missionary Congress in Edinburgh. It was urged that “the intellectual atmosphere in class-room and laboratory may be out of sympathy with, or even antagonistic to, religious belief,” hence, the congress declared, the greater necessity of the missionary society’s making special effort to keep in touch with its medical candidates through the years of college work, endeavoring to encourage such in Bible study and in “direct spiritual work for others.” At our Loma Linda medical school, naturally, the atmosphere of simple faith in the advent message and the incentive to personal service in that message are maintained, the same as in all our training-schools.

Yes, the reenforcements are on the way. It may well give courage to the missionaries who see their work outgrowing their utmost efforts, and it is an inspiration to the believers to keep the gifts for missions and missionary training agencies flowing on in yet more liberal streams of blessing.

W. A. S.

A Great Center of Influence

It afforded us pleasure several weeks ago to attend the constituency meeting of the Pacific Press Publishing Association, a report of which appears in this number. We were convinced as never before of the great influence which this association is exerting in connection with this movement. The large amount of printed matter being sent out from the home office and its three branches, and the work being done in preparing literature in other tongues, particularly the Spanish, open before the association a vast field for operation. The splendid record which has been made for the last year shows that it is endeavoring nobly to fulfil its mission as one of the great agencies in the dissemination of gospel light and truth.

It was only a few years ago that the home of the association was in Oakland, Cal. At that time it was doing a comparatively much smaller business in connection with this movement. Much of its energy was consumed in commercial work. There came the decision to leave that populous center with its many evil influences, for a more quiet retreat. Mountain View, a little town on the bay about sixty miles south of San Francisco, was chosen. Here the association made its headquarters, buildings were erected, and much earnest and faithful work was done in the establishment of the plant.

Then came the terrible experiences with earthquake and fire. The plant was

badly shaken, and later burned. The labor of years apparently was swept away as in a moment. But in the hour of disaster there came the resolution to erect another building and to dedicate it wholly to the service of the Master, entirely eliminating work of a commercial character. The blessing of heaven attended this resolution from the first. On the ruins of the former building a more commodious and convenient structure has been erected; and as one walks through the various departments, from editorial office to type-room, bindery, pressroom, and foundry, the busy hum of machinery affords pleasant music because the entire power of every machine and the energy of every worker is devoted to the creation of means and agencies whereby may be spread abroad the knowledge of this blessed truth.

God has abundantly blessed the efforts of the tried and faithful workers,—C. H. Jones, M. C. Wilcox, A. O. Tait, W. N. Glenn, C. M. Snow, L. A. Reed, H. W. Cottrell, H. H. Hall, E. A. Chapman, and others,—who labored long and earnestly, under most trying circumstances, in the establishment of the work in this place.

But the efforts of these men and their faithful office assistants would have availed little had it not been for the devoted agents in the field who have disposed of the products of the establishment. A glance into the earnest faces of the agents assembled on the occasion of this meeting was truly inspiring. Here we saw a company of men representing a large field constituency who are filled with enthusiasm of this message, whose inspiration is the giving of the gospel to their fellows. They leave home and friends; they travel from door to door in rain and shine, meeting welcome and rebuff, not for glory or riches or selfish pleasure, but for the sake of the souls whom they seek to save. To our devoted brethren and sisters who are engaged in this service our hearts go out in sympathy. We need to uphold them continually in prayer.

It was a pleasure at this meeting to listen, as we have been privileged to do so many times before, to the reports of missionary experiences resulting from the distribution of our literature. The results attending the circulation of both the monthly and the weekly *Signs of the Times* have been most gratifying. Many who read these words have been brought to a knowledge of this message through the excellent instruction contained in our pioneer missionary paper. In the hands of God the *Signs of the Times* has been an instrument whereby many have been brought to a knowledge of this truth, and its usefulness as a medium of this character was never greater than at the present time.

A special six months' series of articles covering the various doctrinal features of the message, is now being published. We were glad to learn that thousands are taking advantage of the opportunity this offers, and are providing themselves with the paper either for their own reading or to send to interested friends, and thus the circulation is being greatly increased. This surely is as it should be. Our people everywhere should give to the *Signs of the Times* their hearty support, of which it is well worthy. They should use it for the work for which it is especially designed. No other publication by the denomination can occupy its field. As a paper for personal missionary work and for use in clubs by all our churches it is unexcelled.

We greatly rejoice in the prosperity of our sister institution. We are glad that we can cooperate heart and soul with the earnest men and women, in both the field and the office, who are striving together to make the Pacific Press Publishing Association a great center of light and blessing.

F. M. W.



The Only Safe Financial Policy

THE following instruction has been given to the leaders of this people:—

The Lord would not be gratified by your placing a yoke of debt upon the General Conference. In a special manner he has wrought to break from the necks of his people the binding yokes of debt which they have worn so long. The conference must not again tread the same path they have trodden.

In another communication this emphatic warning is given:—

By working on wrong plans, men have brought debt upon the cause. Let not this be repeated. Let those at the head of the work move carefully, refusing to bury the cause of God in debt. Let no one move recklessly, heedlessly, thinking, without knowing, that all is well.

The General Conference, acting upon this instruction, in 1902 enunciated a financial policy in keeping therewith, and reaffirmed and somewhat enlarged it at the fall council of 1912. It is as follows:—

Whereas, The work of carrying on the third angel's message is rapidly enlarging and extending into new fields; and,—

Whereas, Unless careful management be given to the operations in extending the message, large debts will be contracted; therefore,—

We recommend, That all evangelical and missionary enterprises carried on in the name of the denomination, or under the denomination's support, be conducted on a strictly cash basis.

Whereas, Most of our corporations and institutions are carrying large liabilities; therefore,—

We recommend, That said corporations and institutions be requested to give special attention to the rapid liquidation of their obligations.

We further recommend,—

1. That the General Conference or Mission Board from this day shall not be held financially responsible for any obligations which they have not assumed by their own action.

2. That the foregoing be the general policy of the union and State conferences and other organizations and institutions of the denomination.

3. That all parties undertaking local enterprises such as institutions, church buildings, and other undertakings in this country, secure their means in their respective local territories, and not by general call for means, unless previously arranged.

To this action we recommend that the following counsel be added:—

Whereas, Investigation shows that our present indebtedness has, to a large extent, been created by the starting of enterprises, and the erection of buildings by individuals, boards, and committees, without due counsel with the people upon whom such obligations fall; and,—

Whereas, This indebtedness is steadily growing larger because of the failure of various enterprises and institutions to meet operating expenses; therefore,—

We urge, 1. That when any local conference committee proposes to start an important financial enterprise, erect or purchase an institutional building, or make any large addition to either the buildings or equipment already provided, it shall first secure the authority of the people who are to furnish the funds; and further, that it shall obtain the approval of the union conference committee having general supervision of said local conference.

2. That when such authority and approval have been obtained, the local conference shall raise the funds required to meet the proposed expense, so that no additional debt shall be created.

3. That any union conference committee desiring to launch any large financial enterprise, erect a building, or take over an institution, shall, before doing so, secure the vote of the union conference in session, or of its several local conferences in session; and also obtain the counsel of the General Conference Committee.

4. That having been duly authorized to make such expenditure, the committee shall proceed to raise the amount necessary to finance the enterprise so that no debt shall be incurred.

5. That we earnestly counsel all committees and boards in charge of enterprises and institutions already established and carrying heavy financial obligations to maintain the most rigid economy consistent with the purpose and welfare of said enterprise.

6. That our people be requested to loan to the institution without interest as far as they can do so, and that those who need interest make it as low as consistent with their needs.

7. That continuous and earnest efforts be made to secure donations to pay off liabilities.

8. That well-planned efforts be carried forward with relief books to raise funds.

9. That the financial condition of each institution be kept before its staff of workers, that they may be stimulated to aid in every possible way to remove the financial burden.

10. That an appeal be made to our people everywhere to stand by conference committees and institutional boards in their efforts to carry out these recommendations.

The safety of the denomination lies in our making this policy our practise. A resolution that involves no more than that we shall no longer conduct our institutional work by borrowing money, will not suffice to meet the General Conference policy, nor the denomination's present financial condition, although it would be a step in the right direction, and a great improvement on our past practises. But the present situation calls for provision to liquidate the existing indebtedness resting on any institution. It seems to the writer that now the only reasonable thing to do is for each conference or group of conferences served by any institution that is in debt, to formulate some practical plan for raising funds for the payment of the indebtedness, a plan that will be acceptable to all, and begin at once to execute the same. It may require years to accomplish it, but if so, then it is high time that we were at it. It may not be a pleasant task, for in most instances, these debts are legacies handed down to us by our predecessors, but they must be cared for.

When our people see and believe that as leaders we have finally and completely turned away from a debt-making policy, and will not again enter upon the same, they will surely rally to our support, and help us with their means.

Much can be accomplished in this particular by entering into annuity contracts at reasonable rates with our brethren, these to take the place of our interest-bearing notes. Many legacies can be obtained when the people's sympathy is enlisted in our effort. Help can also be obtained by securing loans without interest, or at low rates, to tide over the first years of our efforts. Much can be accomplished also by relief campaigns with books devoted to this purpose, and without doubt, as the work broadens, much help will come to us in donations, for the people are heartily tired of our present condition, and if they can see a reasonable prospect to correct it, they will help liberally with their means.

With the inauguration of these plans to provide for existing indebtedness, there must, however, be a well-settled policy that no further debts shall be created in operating. Each institution should be expected at the close of the year to render a report that would not show debt created in operating, and if careful study shows that any institution can not be expected to operate within its legitimate income, provision should be made to meet the prospective deficit

by other agencies, and so avoid increased indebtedness.

Earnest and untiring effort should be put forth to accomplish this, but if this can not be done, what then? The instruction given by the spirit of prophecy leaves no room for doubt. "Shun debt as you would the leprosy." "Refuse to bury the cause of God in debt." "The conference must not again tread the same path that they have trodden" (speaking of creating debt). To follow this instruction will certainly result in discontinuing such an institution. Some will, without doubt, object that to close up or abandon one of the Lord's agencies would be to bring reproach upon his cause and to suffer defeat at the hands of the enemy. But it appears to the writer that it is far better to take even this drastic step than to go on blindly, year after year, increasing the indebtedness, with no tangible plan to change this condition, against which we are so definitely warned by the spirit of prophecy.

Careful search should be made to find any leaks that are draining the resources and causing the loss. Earnest study should be given to the matter of strengthening the institution in every way, and to the establishment of an economical and efficient management and service, and no effort should be left untried that promises to bring relief; but when all this is done, and the institution still continues to run behind and increase its indebtedness, there seems but one course left to pursue, and that is to discontinue it. The writer believes, however, that cases that call for this extreme action will be very few, if any, if the brethren connected with the institutions and responsible for their operations, will give their cases the careful study and thought called for. W. T. KNOX.

The Survey

Mexico and Her Troubles

THE situation in Mexico may still be fitly described as "difficult and dangerous." President Madero's brief term of office expired in a manner even more tragic than that of the man whom he deposed. The release of Felix Diaz from prison was followed immediately by fierce attacks by his followers upon the buildings occupied by the government, and the terrific bombardment by high-power guns within the city itself for nine days created conditions that are impossible to describe, and resulted in untold damage to property. It is stated that of the many hundreds killed the larger portion were non-combatants, including men, women, and children. President Madero professed belief in his ability to put down the insurrection up to the hour of his capture and imprisonment at the

hands of his own generals. General Huerta was chosen provisional president, a new cabinet was selected, and the prospects of peace after so much turmoil were gladly welcomed by the distressed inhabitants of the city and by foreign governments. But the selection of General Huerta has not proved acceptable in all parts of Mexico, and the reports indicate that further trouble may be expected. There seems to be dissatisfaction with the selection in both the north and the south. Fearing that the deposed president might be summarily executed, the government of the United States requested that the new government of Mexico give Francisco Madero a fair trial. This was promised; but while he and the vice-president were being conveyed from the government palace to the penitentiary, his guards were attacked, and in the exchange of shots both the former president and vice-president were killed. This has had a bad effect throughout Mexico, as Madero still had many sympathizers. While the new government disavows any complicity in the death of these two men, it is very evident that foreign governments are not ready to excuse the new Mexican government from all blame in the matter. The various diplomats in Mexico have declined an invitation to dine with the new minister of foreign affairs, thus indicating their governments' feelings of disapproval or dissatisfaction over the course of events. In a late despatch, however, American Ambassador Wilson wires his belief in the innocence of General Huerta. With a number of the rebel leaders declaring that they will not accept the new régime, and even governors of some states declaring against General Huerta's selection, the outlook is not promising. The United States government is despatching troops to the number of nearly 10,000 to Galveston to be ready in case developments in Mexico should make it seem necessary for the United States to intervene. The British press is urging the United States to do so, and in several of our State legislatures bills have been introduced urging intervention, although it is realized that such a step would mean a long and costly war.



The Liquor Interests Up in Arms

THERE has been much interest through the country in what is known as the Jones-Works Excise Liquor Bill now before Congress. This bill proposes such a regulation of the liquor traffic in the District of Columbia as will prohibit the opening or maintenance of saloons within certain distances of churches, educational institutions, and alleys used for residential purposes, or within a certain distance of another saloon, or in the residential portion of the District. It

also contains a provision which makes a saloon-keeper liable for damages in a case where the saloon-keeper ignores the request of a member of a drinker's family that he do not sell him liquor, providing that as a result of such sale of liquor the one who makes the request is injured in person, or property, or means of support. The liquor interests of the District and outside of the District are doing all they can to defeat the enactment of this bill. Protests against the bill are appearing in the daily papers of the District, covering entire pages, petitions are being circulated extensively, and individual protests made. The old argument is being used that if this bill becomes a law, it will throw many persons out of employment. If the bill does become a law, it will close many of the saloons of the District, and to that extent decrease the expenses of the District government, and increase the happiness and prosperity of many homes. The passage of the proposed measure, coming immediately after the passage by Congress of the Webb bill prohibiting the shipment of liquor into dry States, would be considered by the liquor interests a very hard blow, and one that might lead to others equally hard. It is claimed by the liquor interests of the District that the passage of the Jones-Works bill would mean practical prohibition for the District. But many times apologists for the liquor business have made the declaration that more liquor is sold in prohibition territory than in license territory. If this were true, the liquor men of the District should vote for the bill.

Slow Church Progress for 1912

ACCORDING to the annual statistical statement of Dr. H. K. Carroll, the church-membership figures for the year 1912 show a much smaller gain than for the year 1911. In the latter year the gain in membership in the United States was 859,000, but in the year 1912 the gain was only 579,000. It was expected that last year the figures would be larger, owing to the work of the Men and Religion Forward Movement, in which a million dollars was expended. It ought to have been, and that it was not so, is due in large measure to the work of evolution and the higher criticism.

Demanding the Ballot

THE failure of the woman suffrage bill to pass the British Parliament has been a cause of bitter disappointment to the advocates of equal suffrage, and the more militant of these have declared war against those held responsible for the failure of the measure. For some time they have been pouring destructive acids into the mail-boxes, destroying in that

way a great amount of mail. While these tactics are kept up, some of the English suffragists have taken a step farther, and have begun to set fire to buildings and make use of dynamite in the same work of destruction. David Lloyd-George, chancellor of the exchequer, whose residence has been destroyed by this means, is now warned to have a bodyguard for personal protection from the militant suffragettes. Near Newcastle, England, the suffragettes have cut down telegraph-lines, seriously interrupting communication. These militant methods in England are turning many against the equal suffrage movement. American equal suffragists are appealing to their British cousins to abandon the program of destruction because of its bad effect upon the movement in America. The United States Congress is now being besieged by the advocates of votes for women, and it is reported that favorable impressions are being made upon the national lawmakers. Recently a number of women in the interests of that movement tramped from New York City to Albany to present their cause before Governor Sulzer, and at this writing another company is marching from Trenton, N. J., to Washington City, to win sympathy for that movement. On arrival at the capital, they will join with hundreds of other equal suffragists in a parade on March 3. With continued activity along these lines, both England and America are threatened with, not a civil war, but a domestic war, which seems certain to add to the turmoil of the world, the perplexity of men and nations. It is certain that if the larger portion of the advocates of that movement should sanction the methods of Mrs. Pankhurst, literal war would be the inevitable result.

Rome Says No

FOR some time there had been before the Congress of the United States an immigration bill, whose purpose was to exclude from entrance to the United States a portion of the hordes of ignorant persons that are now permitted to enter this country. By the provisions of this bill an immigrant, in order to enter the United States, must be able to read the language of his own country, or that of another. This would exclude hundreds of thousands of Roman Catholics. Therefore the Roman Church has been vigorously opposing the measure. Nevertheless, it passed both houses of Congress, and went up to the President for his signature. President Taft vetoed the bill. The Senate, still convinced that the measure was a worthy one, passed it over the President's veto, though it required, of course, a two-thirds majority to do it. In the House it lacked the necessary two thirds by only five votes.

This was enough, however, to kill it. There has been considerable agitation of the question of giving independence to the Filipinos, and it has been known that many Democrats favored this. Therefore Cardinal Gibbons has appeared in print more than once, vigorously denouncing the idea of granting the Filipinos independence, and President Taft has also published his views on the question, which are in exact harmony with those of the cardinal. The Roman hierarchy knows that Rome can control the Filipinos much more easily with the United States in charge of the islands than she could if she had to deal with a Filipino government direct. The treatment which the Roman Church has received at the hands of Mexico, France, Portugal, and even Spain, has made her feel the necessity of having a strong government to do her bidding and keep her own subjects from turning upon her. That is why so many feel that Rome would like to see the United States take control of Mexican affairs. With the United States in control of the Philippines, Mexico, Cuba, and Porto Rico, there would be as many Catholics as Protestants under the American flag.

From the Balkans

AFTER a struggle of some forty years, the island of Crete has at last been freed from Turkish rule. The Greek flag has been raised over this island of 350,000 inhabitants, most of whom are Greek. With the possession of this island and others in the Ægean Sea which will doubtless come to her when the Balkan war is finished, Greece may yet be a power to be reckoned with in the control of the Suez Canal. The allies are now planning a combined military and naval attack on the Dardanelles from both shores. If they can capture this stronghold, the way will be opened for the bombardment of Constantinople by the Greek fleet. There has been severe fighting between the Turks and Bulgarians on the Gallipoli Peninsula, in which it is stated that about 3,500 have fallen on each side. Fugitives from Gallipoli report that food is very scarce among the Turks. The difficulty between Roumania and Bulgaria has not yet been satisfactorily adjusted, and there is still danger of war between these two powers. It is reported that in an attack on Scutari the Servians have lost 4,000 men and the Montenegrins 6,000. It is reported that Turkey has asked England to take steps to bring about another peace conference between representatives of Turkey and the allies. The Greek premier, however, declares that there will be no peace now until Turkey begs for it on her knees, and that Turkey will be compelled to pay a very large indemnity.

C. M. S.



The Philippine Islands—No. 2

Who Are the Filipinos?

L. V. FINSTER

[Written in view of the special Sabbath-school offering for Korea and the Philippine Islands, March 29.]

It is a great mistake to think of the inhabitants of the Philippine Islands as one people. They are as far from being one people as are the inhabitants of Europe, India, or South America. At the outset, there are two great divisions,—the Christian (so-called) and the non-Christian tribes, or we might call them the aboriginals and the invaders. Both of these classes are subdivided on ethnological and linguistic lines, until, instead of a homogenous people speaking one tongue, as in Japan, there are sixty-nine peoples, speaking thirty-four different languages, and many dialects in addition.

Of the non-Christian people, the dwarf Negro, or Negrito, numbers about 30,000. He has crispy hair, wide nose, thick lips, and long heels, but never attains a stature of five feet. He is a savage pure and simple. He builds no house. He sleeps under some huge tree, and if approached by any human being, will scurry away like a rabbit. Thus far all attempts to Christianize or civilize him have been unsuccessful.

The Igorots are a more formidable race of savages. They are mountain dwellers, as the Negritos are forest dwellers. The Igorot is usually a peaceable savage, as far as outsiders are concerned, but the continual tribal race feuds give him the name of head-hunter. Several hundred Igorot children are now in the government schools, and their reports are very favorable.

The Tinguianes are a very queer people, living in northern Luzon. They have no temples, but hide away their idols from public gaze in caves and ravines. They live in small huts, built high up among the branches of large trees.

•The Moro lives in the southern islands. His relig-



PREPARATION FOR RICE SOWING IN THE PHILIPPINE ISLANDS

ion is a degraded Mohammedanism. He is a warlike man. He is taught to believe that special rewards are given to the one who dies fighting the "infidel" (meaning the Christian).

We now turn to the real Filipino, the people we shall have to do with for some time to come. There are six main divisions, as follows: the Visayans, 3,225,000; Tagalogs, 1,500,000; Ilocanos, 300,000; Bicolos, 500,000; Pampangans, 335,000; and the Cagayans. They were, until the American occupation, nominally Roman Catholics. As a whole, they are bright and learn readily. With the overthrow of the Spanish rule, religious oppression ceased; and liberty and freedom took its place. Within three months



FILIPINO YOUNG LADIES OF SANTA ANA

from the day that Commodore Dewey captured Manila, several missionary societies laid plans to open work in the Philippines. Protestantism has made wonderful progress.

It has taken much painstaking and hard work to get the Bible translated into all these different dialects. But to-day some portion of the Bible can be had in nearly every tongue. Thus, for the first time, the natives that have been considered Christian for three hundred years, are able to read the Bible in their own language.

The Methodist Episcopal Church was the first to send missionaries to the islands. They found ready hearers, and to-day they have training-schools, a large publishing house, hospitals, churches, and members. The Presbyterians, the Church of England, the Baptists, and the Church of Christ soon followed, and have been equally successful in making progress. Missionaries have learned the different languages and are now training many native workers, which has given a great impetus to their work, so that now the work is going by leaps and bounds. The long misrule of Spain and the church, has engendered a distrust of the Catholic religion. The opening of over 9,000 public schools has also done much to enable the people to break away from the superstitions of the past. This leaves most of the people without any faith in religion as they have been taught it, and unless Protestantism reaches them, they will soon drift into infidelity. Now is a most favorable time to work. I think I was never in any other field that had such opportunities for giving the message.

God, Prayer, Man, Missions

T. E. BOWEN

God says, "My thoughts are not your thoughts, neither are your ways my ways." "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

Here comparison is made between God's ways and thoughts and our ways and thoughts, if in very fact such comparison is possible. In attempting it, God leads us at once to the impossible, for who can tell how far heaven is above the earth, or in what direction to point for it? This being true, then how can we tell how much higher God's thoughts are than ours, or in what directions his ways differ from ours?

Wisdom would point out that whatever the endeavor to advance God's own work in the earth, only that can succeed which is *his* way, that only can prosper which is inspired by *his* thought. How plain it is, then, that the man or woman who is the most successful in eliminating his way, his thought, her way, her thought, will be the individual through whom God can display the more perfectly his way and his thought; this means success, because only God's ways and thoughts can endure in the final test, for we are told

that every plant which our Heavenly Father hath not planted shall be rooted up.

We get God's thoughts and touch upon his ways as we search his Word and pray. It is through prayer that we lose our ways, and our thoughts become divested of self. *God and prayer*, then, have a wonderful part in our mission-ward efforts. Without these elements *man and missions could accomplish little. Money and effort man-raised*, man-directed, can accomplish little, however much to us it may seem to be, unless God and prayer—God's thoughts, God's ways—have been the molding factors in it all, the groundwork, the structure, the arch-stone, that binds together the whole.

The year 1912 was one of remarkable growth. More money was raised for missions by Seventh-day Adventists than in any preceding year, a total of \$653,458.28. Here in the home field our efforts came within \$12,300 of reaching our goal of an average of fifteen cents a member each week to missions. This is good, and represents much earnest labor. It is possible God will enable his people to do even more this year. But let us not rest in congratulating ourselves on the raising of this splendid sum. This of itself means little only as the Lord's blessing is upon it all, as he takes these few loaves and fishes at our hands and blesses and breaks and multiplies as he feeds the multitudes. His ways, his thoughts, yea, his altar, must sanctify the gifts. Shall we not endeavor to mingle still more of the prayer element into our efforts this coming year?

Speaking on the subject given at the beginning of this article, Henry W. Frost, home director of the China Inland Mission, presents in the *Missionary Review of the World* for February some thoughts worthy of study. He says:—

"Four great propositions related to prayer and missions are found in Matt. 9:36-38; Acts 1:13, 14; 2:1-6; and 13:1-3. These passages may be regarded as one, for at the root of each passage is a great, dominating thought.

"1. *God makes little of what we make much.* When you and I learn this lesson, we shall have made a long stride in the spiritual life and a far advance in this matter of missions. If you let your thoughts go back upon these passages, you will be surprised by the silence of God and his followers concerning the great things of which we hear very much indeed. In that ninth chapter [of Matthew]; we may say Jesus Christ is announcing that he is about to start a great campaign in behalf of the evangelization of the world. He sees the great multitude, and there comes to him a picture of the vaster multitude beyond, throughout all the world; and then his heart goes out in compassion toward them, and this compassion leads him to say that great effort was needed, and the thing was not to be accomplished by himself nor by that little handful of men about his person. The task was to be fulfilled by a great number of men and women to the very end of time.

"Notice the silence of Christ. If we had spoken before the Master had spoken, I think we should have said, 'Lord, if thou art going to undertake the evangelization of the world, we shall need a very strong central committee. We may call it anything, but let us have it strong.' . . . And we should have wanted subcommittees all over the world. Then we should have wanted a million-dollar campaign.

"But the Lord said absolutely nothing of the kind. Don't let me be misunderstood. I believe in organization. I believe money is a great power, provided it is in God's hands and provided it is God-given. When Jesus Christ comes to the thought of that great campaign which was to be world-wide, he said just one thing, 'Prayer.' Until we begin to learn a lesson of getting a changed viewpoint, of coming to that for which he stands,—spiritual life and spiritual power,—our services will be vanity itself.

"2. *God makes much of what we make little.* The very things that we are talking about lead us to pass over the things that he is talking about. Our temptation is to deal with things that are seen and can be handled. There are things that appeal to us, but God leaves them all out of account. He comes to the invisible, spiritual power that deals with spiritual forces. We want to know how big a thing is, how effective it is going to be from a standpoint of numbers, what it has done. Our thoughts are always upon these outer things. God's thought is not there.

"God is making much of what we are tempted sorely to make little. God would have us make much of compassion. It was as Jesus saw these multitudes that his heart was moved with compassion and he said to pray. What the church of Jesus Christ at large needs is compassion, not simply for minds and bodies, but for spirits. I notice they have fasting in that passage. Fasting is an old thing nowadays, but I assure you more things come out of fasting than this world knows of. . . . Prayer is the thing that Jesus is bringing to our minds as the requisite thing, such prayer that it displaces other things in their right place and time.

"3. *God does little for those who make much of what he considers little.* You make much of a thing of which God makes little, and God's wise thought is in another direction, and he will do little for you. If there were time to-day, we should go back into church and missionary history and prove it over and over again. How many Christians in the world? You say about twenty millions. Do you mean to say that if these twenty millions were doing what God wants them to do, this world would be what it is? What is the meaning of it all? It is simply this, that we have made much of what God has made little, and God doesn't help those that make much of what he makes little.

"4. *God does much for those who make much of what he makes much.* O, the harmonies at last when we get our

thoughts Godward and Christward, and understand the great and eternal lesson that he has taught his people concerning service! Who will be little enough that God may be all in all? Who will be done with secular methods, and take the method of our Lord and Saviour Jesus Christ? You may be obscure, but the day you fit your unworthy life into the great plan of God, you will see things accomplished. The promise of God is yea and amen in Christ Jesus. Christ Jesus sits on his throne to bring to pass the things that he has promised in his Word."

Of all people in the world who ought to enter the most fully into God's divine purpose, should not those people who stand out apart and alone from all the people in the world as the "little flock," that remnant of commandment-keepers? This is certainly true. Then how it behooves us to pray for the heavenly anointing, so that truly we shall as never before enter into God's ways, God's thoughts and purposes, in all our activities in both home and foreign fields to extend the third angel's message. Christ's word to all is, "Pray ye." And when this is done, the gratifying results we all love so much to see, the advance into new fields, and our mission funds increase, shall not be lacking. Acts 2: 42, 46, 47.

Mission Notes

Writing from Changsha, November 29, two days after his return from Shanghai, Brother R. F. Cottrell says:—

"On my return to Changsha, I found Brother C. P. Lillie and family and Mrs. Cottrell usually well. Excellent reports are coming in from our out-stations. About fifty are reported as desirous of baptism in various places. I fear I shall not be able to visit more than one of these places this year, as it is now low water, and the bund and well must be fixed before the Chinese new year if possible. We never had the interest in Changsha that we are having at present. The young man who took his stand during our general meeting is coming along splendidly. Twenty or more students from one of the government schools are attending daily Bible studies at our chapel. The average Sabbath attendance is over fifty, and the women's meetings held on Tuesdays of each week are also well attended. Our brethren and sisters in this province never manifested more zeal and enthusiasm in the work than at present."

FROM Canton, Elder I. H. Evans writes:—

"To-day [December 7] we had a most remarkable meeting, and all in the audience gave themselves to God. Several heathen bore testimony for the first time. One man, who had formerly worked for us but who had gone into the revolution and trained soldiers, wept so he could hardly speak when he bore testimony. The brethren say this was the best meeting ever held by us in Canton."



The Home Lights

EDITH CASEBEER

O BEAUTIFUL, beautiful home lights
That shine at the end of my way,
How oft do ye give me new courage,
After a wearisome day,
Gleaming bright through the mist and the
darkness,
Throwing light on my path through the
storm!
And the way that I take seems less
dreary,
For I know I shall reach them ere long.

I know over there in the home lights,
My Father is waiting for me;
And often when crossing rough places,
I hear his dear voice calling me:
"I love thee, my child, do not falter,
'Tis the narrow path leads unto home."
And so I press on toward the home lights,
Knowing well I shall reach them ere-
long.

Animal Flesh and Disease

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

IT is a well-known fact that disease of all kinds, both infectious and non-infectious, prevails very widely among the lower animals, and especially among domestic animals which are slaughtered for food. Indeed, it is a moot point if any of the animals which are butchered and eaten in civilized lands are in a state of perfect health. It is true that in the case of a fair number there may not be grave lesions or marked evidence of disease, but we must bear in mind that most so-called functional disorders produce little or no physical change that can be recognized. Furthermore, many of the diseases, including some of the most virulent, can not be recognized by the naked eye of an expert, to say nothing about a layman, but require investigation by the aid of the microscope or chemical tests to show the presence of disease. Again, even though there may not be positive disease, the presence of emaciation is of itself a bad sign, and should be sufficient to condemn the animal.

It is also a well-known fact that so-called inspection of the average slaughter-house is very largely a farce, and the casual observer might naturally think that inspection is a nominal thing, a mere form, calculated to satisfy the conscience of the consumer and permit the butcher to claim that his animals had been inspected. It is safe to say that the inspection of animals in many if not all of the leading slaughter-houses only means the exclusion of animals that are so obviously sick and diseased that a layman would have little or no difficulty in recognizing the fact.

Parasitic Diseases

Animals are afflicted with numerous contagious or infectious parasitic diseases, many of which are transferable to men through the consumption of flesh. For example, there are over fifty varieties of the tapeworm. What we call measly pork, simply means that the flesh of the pig is infected with a tapeworm known as *Tenia solium*, while "beef measles" indicates the presence of another variety, *Tenia saginata*, which is longer than the *solium*, sometimes attaining a length of six or seven yards. Another tapeworm which may be transferred to man is *Bothriocephalus latus*, found in certain edible fish. *Tenia echinococcus*, which produces the characteristic hydatid cysts of the liver, afflicts cattle, sheep, and swine, and in some countries is a prevalent disease of human beings. Human beings would rarely if ever suffer from any form of tapeworm if they refrained from eating dead animals.

Then there are the whipworms, hookworms, two varieties of flukes, and various filariae, not to mention other more or less numerous parasites which afflict lower animals and may be in different ways communicated to human beings.

Germ-Diseases

Besides the larger parasites, there are a large number of germ disorders to which both animals and man are subject, and which may be transferred by eating the infected flesh. One of the most deadly of these is anthrax, which is invariably fatal. Malignant pustule, or wool-sorters' disease, although not invariably fatal, like anthrax, is a dangerous disease. There are also glanders, rabies, foot-and-mouth disease, and *actinomycosis*; the latter is not a germ-disease, but is produced by a ray-fungus.

Perhaps the most prevalent disease among the lower animals is tuberculosis, to which cattle particularly are subject. At the present time it is estimated that eighty per cent of the largest herds of England suffer from tuberculosis. A still higher percentage has been found in some herds. It would not be inaccurate to say that more than half the milch cows suffer at one time or another from some form of tuberculosis. That such animals sometimes recover from tubercular disease, as is the case with human beings, seems very probable. It is difficult to realize how wide-spread the white plague is among domestic animals, and particularly our milch cows. But consider how few of these animals are rejected at the slaughter-house. Most if not all other domestic animals suffer

more or less from tuberculosis, and we now know that it is comparatively common among fowls.

It is not an uncommon thing to hear of typhoid fever spreading from the use of shell-fish or other varieties of fish. Oysters, sometimes known as the scavengers of the sea because they seem to thrive on sewage, are not infrequently infected with the bacillus of typhoid fever, and are thus capable of passing it on to man. A few years ago two mayoral banquets in England were followed by epidemics of typhoid fever, both of which were traced to the consumption of oysters. Cockles, mussels, and winkles, and among fish the plaice, have been known to transmit typhoid fever.

Decomposing Flesh and Ptomain Poisoning

One of the chief as well as one of the most important objections to flesh eating is the presence of putrefaction in varying degree in all forms of animal flesh. A fact that few persons realize is that decomposition sets in the moment life departs. The great bulk of flesh foods are consumed days, or weeks, or even months after death has taken place. The flesh of the average animal is naturally tough and difficult of mastication immediately after slaughter; but the disintegrating processes of decomposition, which start at once, have a solvent effect, and gradually render the flesh more tender. The epicurean usually prefers his flesh in a putrid state before eating, and fancies the flavor of the greenish mold which sometimes forms on the surface. Putrefaction of any kind of food means the formation of certain more or less poisonous bodies which give rise to ptomain poisoning, a disorder that is steadily becoming more common. Ptomain poisoning is almost invariably the result of flesh consumption. Pork, veal, kidney, or meat pies, sausages, potted meats, and tinned fish or meats are perhaps the most common causes of ptomain poisoning. Who has ever heard of a case of ptomain poisoning arising from the consumption of a baked potato, a banana, or a piece of bread? The very thought is ridiculous.

Botulism is a form of poisoning associated with the eating of sausages; hence the name. Many diarrheas and dysenteries are the direct result of ptomain poisoning, although they do not always receive their proper name. Sickness, cramp, and other violent pains of the bowels, and many headaches are also some of the penalties paid for eating putrefying animal flesh.

Caterham, England.

The Noon-Hour Prayer

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

SINCE we opened this column for requests for special prayer, there have been received a large number of letters, presenting a great variety of needs. We feel that there is danger that we shall wander away from our original purpose

and that the special object of this column will be lost. We have therefore decided to publish hereafter only personal requests for healing and for deliverance from special affliction. We have received many requests for prayer for the conversion of friends. If we should enter this field, we might fill the entire paper. We feel that we can not broaden the scope of the original plan, and must therefore confine it in the manner suggested. The editors must of course always use their best judgment as to the appropriateness of the requests that shall be presented. The following come this week asking to be remembered at the throne of grace:—

130. A sister in Oregon requests prayer for healing from dropsy.

131. "Please pray for the recovery of my son, who is insane, and also for my healing," asks a Michigan brother.

132. An afflicted sister in Missouri desires prayer for restoration to health.

133. A brother writes from Tennessee, "I ask your earnest prayers that the Lord may heal my throat."

134. An invalid sister in California asks prayer for her healing.

135. A sister in Iowa, suffering from an affection of the nerves, requests prayer that her health may be restored.

136. A brother in the State of Iowa earnestly asks prayer that his hearing may be restored, and that he may be healed from stomach and bowel trouble.

137. A sister writing from Nebraska asks our prayers that she may be healed.

138. Another sister writes: "Please pray for the restoration of my nephew."

139. A sister in the Canal Zone, who is trying to live out the truth in the face of bitter persecution, requests prayer in behalf of her two sons.

140. A Kansas sister desires prayer for the healing of her brother in Michigan.

Our Sufficiency

PEARL WAGGONER

To sufferers prostrate with sickness,

To all the afflicted who mourn,
Who feel that their trial's too heavy,
Knowing not how its weight can be borne,

To them a glad message is given,—

'Tis comforting, blessed, and free,—
"My strength is made perfect in weakness;

My grace is sufficient for thee."

Ye fainting, who seem to be burdened

With more than life's usual cares,
The sky all above you seems darkened,
Your feet beset thickly with snares,
Discouraged because on before you

No light on your pathway you see,
To you is the word of the Saviour,
"My grace is sufficient for thee."

Remember that whate'er the trial

Or work that is given to you,
There's always sent with it the courage
And strength that will carry you through.

And even should others forsake you,
Yet sure and unfailing is He;

For still can be heard the glad whisper,
"My grace is sufficient for thee."

Hinsdale, Ill.



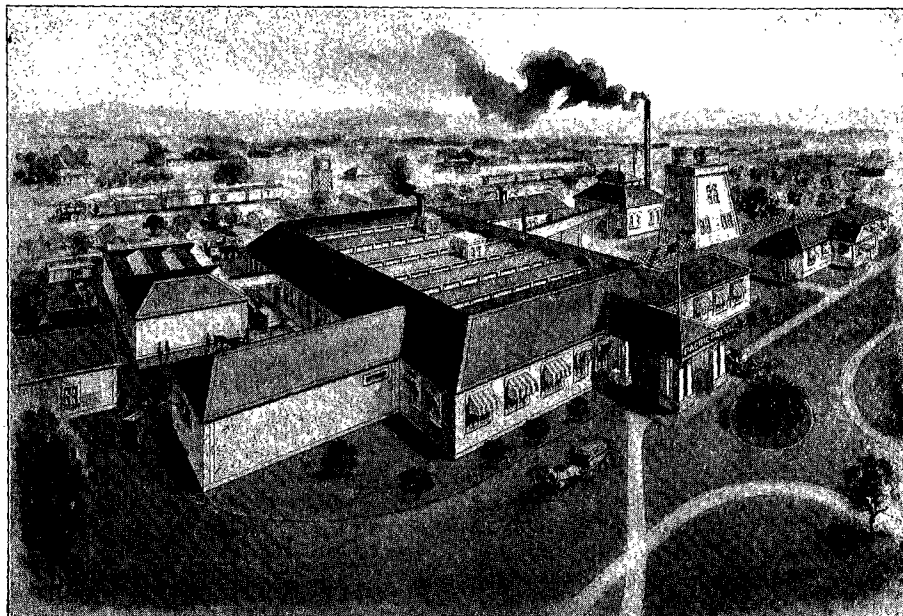
The Pacific Press Publishing Association

[The following report of the ninth annual meeting of the Pacific Press Publishing Association, held at Mountain View, Cal., Jan. 20, 1913, is epitomized from the report of the manager of the institution and from reports published on the Pacific Coast.—Ed.]

THE attendance at this meeting was larger than that of any previous annual meeting in the history of the association. Elders A. G. Daniels, W. T. Knox, and W. A. Spicer, of the General Conference, were present. Twelve union conferences in the United States and Canada were

\$33,343.78 the home office was able to apply \$17,000 on notes and accounts payable. The net gain for the year, including the branch offices, amounted to \$37,304.22. The association has a net worth of more than \$182,000.

During 1912 machinery and printing equipment amounting to \$4,104.51 were donated to foreign mission fields. The struggling little printing-offices in Japan, India, China, and Korea were thus materially helped in the prosecution of their work. Since its reorganization the Pacific Press has given a grand total of \$30,076.39 for missionary purposes. The institution has not only given machinery and money, but has sent out well-trained,



MAIN OFFICE PACIFIC PRESS PUBLISHING ASSOCIATION, MOUNTAIN VIEW, CAL.

represented by their presidents; also seventy general agents and tract society secretaries, representing Pacific Press territory, together with about two hundred members of the constituency, attended.

The meeting was called to order in the new Assembly Hall of the institution. By a few well-chosen words, C. H. Jones, president and general manager of the association, extended a cordial greeting to all. His "welcome to California, the land of sunshine, fruit, and flowers; to Mountain View, its garden spot; and to the Pacific Press, one of the largest denominational publishing houses," meant much to many of the delegates, several of them having been delayed from two to five days en route by snowslides, blizzards, and floods.

After the usual preliminaries the report of the treasurer, H. G. Childs, was presented. The total retail value of the sales of the association, including its three branch offices, during 1912, showed a volume of business amounting to \$459,349.07, an increase of \$33,488 over the record for 1911. From its earnings of

consecrated workers who are now laboring in South America, Mexico, China, Japan, Korea, India, and the islands of the sea.

Gratitude to our gracious Heavenly Father for the unprecedented degree of prosperity which has attended the work of the association was expressed by several of the visiting brethren present, among whom was Elder J. N. Loughborough, the first president of the Pacific Press.

The report of the general manager, C. H. Jones, emphasized the fact that the year just closed was the best in the history of the institution. The Kansas City Branch of the association, located at Euclid Avenue and Thirteenth Street, Kansas City, Mo., dedicated its new office building and warehouse on Oct. 9, 1912. The manager, S. N. Curtiss, reported sales amounting to \$89,086.70 for the past twelve months, showing a net gain of \$726.58. The workers at the branch office in Portland, Oregon, dedicated their new office building July 21, 1912. This office showed a net gain of \$1,-

908.44, the sales for the year totaling \$48,202.96. For several years after its establishment the Canadian Branch, now located in its new substantial quarters at Calgary, Alberta, was not a self-supporting enterprise, but during 1912 it made a gain of \$1,138.71, showing total sales for that time amounting to \$29,803.80. The manager also called the attention of the constituency to some necessary improvements made at the home office since the last annual meeting, stating that much of the work was done by employees, at a cost of about three thousand dollars.

The year 1912 was a banner one for the book work in Pacific Press territory. The total sales amounted to \$322,000, a gain of about \$35,000 over the previous year; and the foreign business showed a healthy growth, its sales amounting to \$55,555.59. Those in charge of this work attribute this splendid gain largely to more thorough organization in the office and in the field, a better corps of trained workers, and a higher standard of attainment. Most grateful tribute was paid to the devoted canvassers who so faithfully carry the printed page from door to door, making possible the existence of the institution.

One million one hundred ninety-seven thousand copies of the *Signs of the Times* weekly were circulated during 1912. The subscription list stands at about 13,000. That the *Sings of the Times Magazine* is still growing in favor is evidenced by the increased circulation, the average being 35,250 copies a month, exclusive of the missions number. Of this particular number 490,000 copies were printed this year. *Our Little Friend* has a subscription list of nearly 15,000. During 1912 the periodical department carried forward a volume of business amounting to \$137,339.

In closing his report to the constituency, the manager said:—

"During the last thirty-three years, in which I have been connected with the Pacific Press, never have we had a more earnest, consecrated, devoted, reliable company of workers in all departments of the office than at the present time. All, or nearly all, are members of the church and earnest Christian workers. They are here because they believe this to be the work of the Lord, and they want to be engaged in it. Some could earn more wages elsewhere, but that is no inducement for them to leave.

"The week of prayer was a season of great refreshing. Every morning special meetings were held in the chapel or in the various departments of the office, and there was a general forward movement. Following the meetings, three of our number went forward in baptism and united with the church.

"The office was closed, as usual, one day during the Harvest Ingathering campaign, and nearly all the employees went out to distribute the *Signs* and solicit funds for missions. Many reported rich experiences.

"As we look back over the past, and see how graciously the Lord has led us, and the wonderful prosperity that has attended this work, we are led to exclaim with the psalmist of old, 'This is the Lord's doing; it is marvelous in our eyes;' and to him we would ascribe all the praise and the glory."

The following-named persons were

unanimously chosen as a board of directors: C. H. Jones, H. G. Childs, M. C. Wilcox, H. H. Hall, E. E. Andross, B. M. Shull, James Cochran.

An advisory board was appointed, consisting of one representative from each of the following union and local conferences: Pacific Union Conference, Northern Union Conference, Central Union Conference, North Pacific Union Conference, Western Canadian Union Conference, California Conference, Central California Conference, Northern California-Nevada Conference, and the Southern California Conference.

The board chose the following-named persons as officers and assistants in effecting its organization:—

OFFICERS.—President and general manager, C. H. Jones; vice-president, H. H. Hall; secretary and treasurer, H. G. Childs; auditor, J. J. Ireland.

DEPARTMENT MANAGERS, ETC.—Manager book department, H. H. Hall; assistant manager book department, James Cochran; manager periodical department, G. C. Hoskin; art director and foreman photoengraving department, F. H. Gage; cashier, T. F. Culhane; manager Kansas City Branch, S. N. Curtiss; manager Portland Branch, J. F. Beatty; manager Canadian Branch, J. M. Rowse.

EDITORS.—Weekly *Signs*, editor, M. C. Wilcox; associate editors, A. O. Tait and L. A. Reed. *Signs Magazine*, editor, L. A. Reed; associate editor, A. O. Tait. *Our Little Friend*, editor, Miss K. B. Wilcox; associate editor, Mrs. V. J. Farnsworth.

PUBLISHING COMMITTEE.—H. H. Hall, M. C. Wilcox, E. E. Andross, E. W. Farnsworth, A. O. Tait, L. A. Reed, C. H. Jones, J. O. Corliss, J. R. Ferren, F. H. Gage, G. C. Hoskin, James Cochran, H. G. Childs.

PURCHASING COMMITTEE.—Manager and treasurer.

One feature of the day particularly enjoyable from a social standpoint was the dinner served in the folding-room of the Pacific Press. Five long tables were tastefully decorated, and spread with appetizing food. At these were seated one hundred fifty persons at a time. The music furnished by the Mountain View orchestra added much to the pleasure of all throughout the meal. Many leading business and professional men from the city were present, and three hundred forty were served. All pronounced this feature of the program a complete success.

The reports rendered by both the home and branch officers, gave evidence that the year 1912 had been the most prosperous in the history of the association. The entire Pacific Press family and visitors present united in expressing praise and gratitude to our Heavenly Father in the adoption of the following resolution:—

"For the goodness of our God in the temporal prosperity of the past year, for the preservation of life and health among our workers within and without the factory, for the spiritual blessings which have been poured upon us from on high, for the privilege of laboring with our blessed Lord and gracious Master in his ever-expanding and fast-closing message, we here record our heartfelt thanks and rededicate our lives to him in glad, whole-hearted service."

Death of a Pioneer

ONLY the eleventh of last November we buried Father Locke, at the ripe age of seventy-nine years; and now death has taken our dear mother, Sally Underwood, at the advanced age of nearly ninety-six years. Mother was born June 28, 1817, in Williamsfield, Ohio, and died at her daughter's home in Youngstown, Ohio, Jan. 18, 1913.

Mother's maiden name was Morse. Her parents moved on an ox sled from Massachusetts to Ohio when the latter State was a wilderness. It required six long weeks to make the journey. She knew the hardships of a pioneer life of nearly a century ago. At that time the population of the United States was less than eight million. Mother recently told me of her oldest brother's going seven miles through a dense forest to the nearest neighbor to get fire, after they had tried in vain by the use of flint to light some punk that had become damp. Such a thing as a lucifer-match was not invented till mother was twelve years of age. The only pen used in those days was made from a goose-quill, and the



MRS. SALLY UNDERWOOD

postage of a letter was twenty-five cents and upward, according to the distance sent. Mother was about ten years old when the first railroad was chartered. She was twenty-seven when Professor Morse sent his first telegraph message.

Mother was married twice. Her first husband, Smith Allen, lived only two years. Her second husband was Alfred B. Underwood, a Baptist minister. She was the mother of nine children, eight of whom are living, and seven of her children were present at her funeral. She had thirty-two grandchildren, and forty-two great-grandchildren, and four great-great-grandchildren.

In my boyhood days mother spun and wove into cloth all our linen wear from the flax father raised. She took the wool from the sheep's back and made it also into garments for all her children and household. Mother's life was one of true heroism in spiritual ministry no less than in the care of her large family and the needy about her. She gave much time to nursing among the sick, especially among those who were unable to pay for any service rendered. Mother was a

great help to father in his public ministry, particularly was this so in his revival efforts, as she was especially gifted in song and as a personal soul-winner.

It was in 1864 that father and mother both attended meetings conducted in a tent by Elder J. H. Waggoner in Wayne, Ohio, where their minds were directed to the Sabbath of the fourth commandment and the kindred truths of the third angel's message of Revelation 14. After earnest, diligent study and much prayer, father and mother called their children together and stated that they had decided to obey the light that God in his love had sent to them. Father soon resigned his pastorate of a large Baptist church, and united with the Seventh-day Adventist Church, to which both he and mother faithfully adhered till their death.

The last few weeks of mother's life were full of evidences of God's acceptance. She retained her faculties, both mental and physical, to a remarkable degree to the very last. Only three hours before she closed her life in a peaceful sleep in Jesus, she was able to walk across the room, supported by her daughter. The same evening that she died, she joined in a clear voice with the others in singing "Face to Face," No. 861 in "Christ in Song," and when she sang "Face to face in all his glory, I shall see him by and by," she exclaimed, "Yes, I shall, praise the Lord." and soon peacefully passed away.

Mother had recently spent some months in my home. She read the Bible and REVIEW most of all. She was awake to the current events, especially she read everything she could about the war with Turkey, and recognized it as a sign of the approaching end of that government and of the coming of Jesus Christ to take his kingdom. She often referred to the falling of the stars in 1833 and to the many signs of the end. The last chapter she read was 1 Chronicles 29, in which is given the closing acts of David's life.

Appropriate services were held at the residence of her daughter in Youngstown, Ohio, and also at the Congregational church in Williamsfield, Ohio. The local pastors and the writer took part in the services. We laid mother to rest beside our dear father, to await the voice of Christ, which will call them forth from death and the grave into immortal youth and glory at his soon coming. And may God grant that the earnest prayers of our dear parents may be answered in the salvation of their children and the large number of grandchildren, great-grandchildren, and great-great-grandchildren.

R. A. UNDERWOOD.

It is just as easy to go through life looking for the good and the beautiful instead of the ugly; for the noble instead of the ignoble; for the bright and cheerful instead of the dark and gloomy; the hopeful instead of the despairing; to see the bright side instead of the dark side. To set your face always toward the sunlight is just as easy as to see always the shadows, and it makes all the difference in your character between content and discontent, between happiness and misery, and in your life between prosperity and adversity, between success and failure.—*Orison Swett Marden.*

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN

Assistant Secretary

The Loma Linda Medical School

A Symposium

The True Education

It is not necessary that our medical missionaries follow the precise track marked out by medical men of the world. They do not need to administer drugs to the sick. They do not need to follow the drug medication in order to have influence in their work. The message was given me that if they would consecrate themselves to the Lord, if they would seek to obtain under men ordained of God a thorough knowledge of their work, the Lord would make them skilful. Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men and by pursuing a course that is sanctioned by worldly men, I would now say, Put away such ideas. This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites, will bring into the work a spirit which the Word of God can not sanction. It is a lack of faith in the power of God that leads our physicians to lean so much on the arm of the law, and to trust so much to the influence of worldly powers. The true medical missionary will be wise in the treatment of the sick, using the remedies that nature provides. And then he will look to Christ as the true healer of diseases. The principles of health reform brought into the life of the patient, the use of nature's remedies, and the cooperation of divine agencies in behalf of the suffering, will bring success.

I am instructed to say that in our educational work there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world to carry various lines of work according to worldly plans and worldly wisdom.

Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not harken to his commandments.

Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord.

The representation of the Great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive

only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick.

I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for training physicians. There is danger of such physicians attaching themselves to worldly institutions, and working under the ministrations of worldly doctors. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people attach themselves to worldly medical institutions in hope of gaining better success, or stronger influence as physicians.

MRS. E. G. WHITE.

A Pressing Need

We owe it to our young people who desire a full preparation for medical work, to provide at the earliest possible moment the facilities necessary to enable our own Christian doctors to give a medical course equal to any in scientific lines, and so far superior in moral and spiritual lines that there can be no comparison. The world is full of those who need to be ministered unto—the weak, the helpless, the ignorant, the degraded. The continual transgression of man for nearly six thousand years has brought sickness, pain, and death as its fruit. Multitudes are perishing for lack of knowledge.

The world's need can not be met fully by the ministry of God's servants who preach the word. While it is well, as far as possible, for evangelical workers to learn to minister to the necessities of the body as well as of the soul, yet they can not spend all their time and strength in relieving those in need of help. There must be associated with these, Christian physicians and nurses who have received special training in the healing of disease and in soul-winning. Medical missionaries and workers in the gospel ministry are to be bound together by indissoluble ties. By their combined efforts the world is to be prepared for the second advent of Christ.

The students at Loma Linda are seeking for an education that is after the Lord's order, an education that will help them to develop into successful teachers and laborers for others. When their education at Loma Linda is completed, they should be able to go forth and join the intelligent workers in the world's great harvest-fields who are carrying forward the work of reform that is to prepare a people to stand in the day of Christ's coming.

We should do all in our power to enable those who desire to be thus fitted for service to gain the necessary training. The Lord has given us great advantages in bringing into our possession such an institution as Loma Linda. Let us cooperate with him in making this place a blessing to humanity. By liberal gifts let us say to the burden-bearers at Loma Linda, "Put up your hospital quickly."

Let those who have money make in-

vestment in the work of God. Use it freely in opening the way for workers to get a training as medical missionary evangelists. The Lord will reward all who come forward in emergencies and do their best.

G. A. IRWIN.

A Clinical Hospital Needed

A hospital is required where students may have under their care and supervision, subject to the direction of the instructor, patients whom they treat for the purpose of establishing in the minds of the students the benefits to be derived from true physiologic therapeutics. They should receive the most thorough training in rational methods of treating disease, and there can be no better provision made for this than in a hospital under the supervision of our own medical schools. The effort to safeguard the religious welfare of our young people is a most essential one, and of itself a sufficient reason for providing educational facilities of our own for imparting a high-class medical training. But we should show no less determined effort to provide such a training in rational therapeutics as will maintain the integrity of our medical work as a denomination.

There are scores of our own people who are every year seeking help in hospitals of the world because they feel that they can not come to our sanitariums and pay the prices there charged. Such a hospital as is proposed for the college will make it possible for our own people to receive the best of medical attention at moderate cost. It will also bring under the influence of the truths for to-day a large number of people from without. In this hospital they will receive as good treatment and as much kindly consideration as in any sanitarium in our midst, and the scientific phases of the work will be kept at the highest point of efficiency possible.

Another reason for the establishment of a hospital is the demand of the law, which requires of a medical school a certain standard of clinical work and experience for its students. There is no other class of people that have placed in their hands the responsibilities that come to medical people. In giving into the hands of a special class of men this responsibility, the law has a right to stipulate the thoroughness of the training that shall be given this class of people, and to say what facilities shall be provided to give such training. Seventh-day Adventists, above all others, should submit to and encourage such supervision of the medical profession as to medical training. Everything we have tried to put into our medical school is recognized as being a requisite for giving students the preparation they must have to take the lives of human beings into their hands.

W. A. RUBLE, M. D.

Reasons for a Hospital

While Seventh-day Adventists have done much in the establishment and maintenance of sanitariums, they have done comparatively little along hospital lines. There are many reasons why we should now undertake such work in connection with the College of Medical Evangelists. Among these are:—

1. Hospitals are most successful when connected with medical colleges.

2. The efficiency of hospitals is greatly increased when the patients receive the attention of medical students who have been trained in the care of the sick.

3. No medical college can be successfully conducted without a properly equipped hospital.

4. The expense of caring for patients is less in hospitals than in sanitariums; for in hospitals the number of attendants is much less, and even some of these, notably the interns, devote their time to the comfort of the sick, without any financial compensation.

5. A hospital connected with a medical school is assured of the highest skill in the care of the sick. Everything is carried on scientifically. The best of laboratory facilities are available for making all tests that are necessary for the good of the patients.

6. Men of experience do the work in surgery and medicine, and this is an additional safeguard for the welfare of the patients.

7. A hospital is most desirable in the country, for convalescing patients have all the advantages of fresh air, sunshine, attractive foliage, and a minimum of noise.

T. J. EVANS, M. D.

An Appeal for Right Training

When a Seventh-day Adventist is ill, he wishes to be cared for by a physician who has been thoroughly trained in natural methods of treatment, and whose faith and practise is not dependent on drugs.

We wish the same for our neighbors to whom we recommend our sanitariums. We might as well expect properly to educate our ministers in the theological schools of the world by afterward giving them a six months' course in Bible doctrines, as to expect our physicians to learn natural methods of treating the sick after they have spent four or five years in the medical schools and hospitals of the world. Right principles and methods can not be tacked on after the education is finished. They must be inground and interwoven from the very first day the student enters school until the last day before graduation, and especially during the last half of his course, when he gains his practical knowledge of treating the sick.

Shall we not help train our young men and women in these physiologic methods by giving of our means to assist in providing the necessary facilities for a medical school in which they can be properly trained? Does not the Lord hold us all responsible for the training we might, by a little sacrifice, provide for our physicians?

G. K. ABBOTT, M. D.

A Personal Appeal

This college and sanitarium have been established by the direction of the Spirit of God. The General Conference Committee has appointed a day for a special collection to be taken in all our churches in the United States and Canada to raise funds for this college—not to pay a debt, but to build a hospital.

The necessity for this building has been explained by others. Our graduates will be debarred from taking the State board medical examination if this hospital is not secured, and it must be done without delay. Brethren and sisters throughout the land, please give consideration to this matter. Prepare for it, and place not dimes only, but dollars—ones, twos, fives, tens, twenties, and up—in this general collection for the hospital. Its purpose is not only to benefit the students now being educated, but to

give free treatment to hundreds of sick poor, thus blessing them with a renewal of physical life and bringing them in touch with the influence of the saving truths of the third angel's message.

This letter is an appeal to those with whom I have been associated in the past, from the Gulf of Mexico to the Great Lakes in the north. You have never been called upon to donate to a more worthy or a more needy enterprise than this. Let us lift together, and the result of this one day's work will place the college where it will be recognized by the medical fraternity of America, and enable it to furnish free treatments to many hundreds of poor afflicted ones.

C. McREYNOLDS.



A Call for Seventh-Day Adventist Medical Missionaries

THERE is no question but that a man or woman with a medical education can be much more useful as a missionary than one without this training. There is great advantage in knowing how to treat those who are sick in body as well as to minister to sin-sick souls. A laborer thus qualified will find ready access to many hearts and homes that might otherwise never be reached. Intelligent care of the sick and sound instruction in health principles will gain the confidence of many to whom no other method of labor would appeal. Spiritual instruction and prayer will often find acceptance and response on the part of those who are brought low in spirit through sickness, and may readily lead them to him who can give complete healing. The worker who has a medical education and a good knowledge of present truth is doubly equipped, and his possibilities for usefulness many times increased. This is true of the minister, Bible worker, or canvasser, as well as of the physician or nurse.

It was not chance that associated the health work with this people and made its truth a part of our message. Its place in the cause has been as clearly defined as have the relations of other phases of our denominational work. In the first instruction given regarding health reform among us, we are told that it "is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."—*Testimonies for the Church*, Vol. I, page 486.

Its special place in connection with the basic doctrines of our message is given very clearly in a later statement, as follows:—

"Health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; but the Lord would not come to punish the transgressors of that law without first sending them a message of warning. The third angel proclaims that message. Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be.

"Men and women can not violate natural law by indulging depraved appetite and lustful passions and not violate the

law of God. Therefore he has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws which he has established in our being. All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men, who, some knowingly but many ignorantly, are living in violation of the laws that he has established. And in love and pity to the race, he causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with natural law. He proclaims his law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Id.*, Vol. III, page 161.

We have been especially blessed in having committed to us the light on health reform, but with the blessing comes proportionate responsibility. We are under obligation to God to let this light shine, and will surely be held guilty if we do not make a right use of it. This is true of us as a people and as individuals.

Individuals who are qualified to work and instruct in health lines owe it to the Lord, to his cause, and to their fellow men to make wise and faithful use of their talents. The identity given our health principles because of their connection with other truths and their adaptation to physical conditions and needs, makes it particularly essential that they be disseminated as fully as possible. Health lectures in connection with regular evangelical meetings should be given. Schools of health are important. Frequent lectures in sanitariums should be presented. Personal instruction in right living is nearly always in place. Health literature, tracts, journals, and books should be freely used. In every proper way, by pen or voice, should we make known these Heaven-sent truths.

The instruction that has long come to us about combining our medical and evangelical work finds echo in many places. The very need of it answers back from one situation and another in corroborating appeal, and every effort to carry out the instruction confirms its value. The call is strong for Seventh-day Adventist medical workers, those whose first adherence is to the truth. Those are needed whose conception of their abilities is governed by the needs of the cause and whose course is controlled by loyalty to its advancement. We may ask, What other motive should our young people have in taking any special training or securing advanced education than to be better prepared to work in the cause, giving the soul-saving truths of this time? I take the liberty of quoting from our office correspondence to indicate some of the sentiments expressed on this question. A union conference president, a worker of long experience, says:—

"If it is important that ministers should be prepared by a medical knowledge to create openings for the presentation of the message, is it not vastly

more important that the medical man should be prepared to present the living message for which his medical work may create openings? If an individual can be trained for one line of work only, then by all means let that training be to prepare him for the work of preaching the message, the all-important work. The evangelical and medical lines will never be successfully united for the advancement of the truth so long as they are not united in the individual. Men are sanctified through the truth. An individual who is not thus sanctified is unfit to minister truth to others. The unsanctified doctor can not, in any way, be helpful to our field workers.

"The minister who is wholly without knowledge of that which is declared to be the right arm of the message is greatly lacking in power to create opportunities for the preaching of the message. The doctor who is wholly without a training as to how to impart the great message of truth to mankind, has power to create opportunities without power, to deliver the message for which opportunities are created. And another individual who has the power to use the opportunities created can never compensate for the failure of the doctor to be able to do the same. Our sanitariums afford a wonderful opportunity for the doctor to present the truth. If these opportunities were faithfully embraced and improved, it would be a wonderful help to the advancement of the work in general."

It is encouraging to note that in many places in the field, in and out of sanitariums, in conference work and out of it, work is being done in the spirit herein outlined. It is being demonstrated that medical work may be most successfully carried forward as a distinctive missionary factor, and that there is great advantage in its close relation to our denominational interests. We shall be pleased to make mention of some instances of this kind at another time.

L. A. H.

State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

A Religious Liberty Campaign

IN view of the fact that the World's Christian Citizenship Conference is to be held in Portland, Oregon, during the present year, and because of this a strong effort will be put forth by the promoters of this conference to forward the aims of the National Reform party, it was thought best to inaugurate a religious liberty campaign in the North Pacific Union Conference. Already the fore-runners of the Christian Citizenship Conference have been on the ground preaching the doctrine of religious legislation. It has been the privilege of the writer to hear a number of these men.

To prepare for the religious liberty campaign, theater buildings and good halls were rented in several of the best cities of the union. It had been hoped that Prof. W. W. Prescott and Elder C. S. Longacre could be with us

throughout the campaign. After arrangements had been made, it was learned that Professor Prescott could not be present, as he was detained in Washington, D. C., on account of the Johnston Sunday Bill. Arrangements were then made for Elder J. O. Corliss to come instead of Professor Prescott. Elder Longacre joined us at Seattle, Wash. Both of these brethren gave good instruction, which was much appreciated by our own people and by the large number of strangers who attended.

Our first meetings were held in the Keylor Grand Theater in Walla Walla. Thorough advertising had been done and full arrangements made. Two meetings were held. Fully one thousand persons were present at each meeting. Elder Corliss spoke each evening. Excellent attention was paid to the truths spoken. Much good literature was distributed. The people from College Place assisted in the meetings, and a good-sized chorus from the college rendered excellent help.

From College Place we went to Spokane. The large auditorium in the new Lewis and Clark High School building had been secured for the meetings here. Notwithstanding a severe snow-storm, the worst for years, we had good congregations. Never in my experience have I seen more attentive audiences nor finer-looking congregations. Here also much interest was manifested in the literature. It was refreshing to have fine-appearing people come and say, "I have read your tracts, and want to get more of them to send to my friends." One man, the last evening, said he had a friend who was a senator, to whom he wished to send some of the literature. At the first meeting small cards were distributed to be signed by those who wished to read further on the subject of religious liberty. A good number of these were signed and handed back. These names will be followed up by the local workers. This same plan was followed at all the meetings. We consider this one of the most important features of the campaign.

Our next stop was at North Yakima. The Masonic Hall had been secured here. Between five hundred and six hundred persons attended the Yakima meeting. Here, as elsewhere, a deep interest was manifested by both our own people and those not of our faith. From here we went to Tacoma and held a meeting in the Temple of Music. The attendance at Tacoma was not what we had hoped for, but some were deeply interested.

One of the most interesting experiences we had was at Seattle. The Guardians of Liberty attended our meetings in a body, and manifested a deep interest. They gave us a cordial invitation to speak to them in their place of meeting. We intend to do this in the near future. Meetings were also held in Bellingham, Mt. Vernon, and Olympia in the Western Washington Conference. Theater buildings and good halls were secured in all these places, and the members of the churches did a good part to make the meetings a success. Elder E. H. Huntley, religious liberty secretary of that conference, was present at the meetings and rendered valuable service.

Two meetings were held in Portland in the Bungalow Theater. Excellent work had been done to advertise the

meetings. A hard storm and deep snow came, however, and hindered the attendance, but good and appreciative audiences were present each evening.

On the way back from the council in California, Elder Longacre lectured in Medford, Grants Pass, Roseburg, Cottage Grove, and Eugene in the Southern Oregon Conference. He reported good meetings in all these places. Elder T. G. Bunch, the religious liberty secretary for that conference, was with Elder Longacre.

About this time, a Sunday bill was introduced into the Oregon Legislature. After consulting with the local brethren, it was decided to hold two meetings in Salem. The opera-house was secured and two meetings held. The local church and workers took a good interest in the meetings. Elders M. H. St. John and C. F. Folkenberg are religious liberty secretaries for Western Oregon. These brethren were present and took part in the service. The Sunday bill met with but little favor in the legislature. The report of the committee to which it was referred was adverse, and it took the house of representatives not more than three minutes to kill the bill. A delegation of ministers had been appointed to lobby for the measure; this was known and resented by the members of the house. The bill was hurried through and killed only a few moments before these ministers reached the Capitol, and they were much disappointed. We felt that the Lord gave a victory for the truth.

The meetings in Salem closed the campaign for the present. Requests have come in for meetings in other places; these we hope to fill soon.

In looking back over this, perhaps the first campaign of its kind ever held, we have asked, Did it pay? There is no question that it did. There were many difficulties to meet, but the God for whose truth we were fighting enabled us to overcome them. When we think of the thousands of fine, intelligent men and women who listened so attentively to what was said, and many times broke into applause at hearing the simple truths of the message; and again when we think of the many thousands of pages of literature distributed, and last but not the least, when we think of the splendid interest taken in the work by our own people, and the effect it had on them, we say the campaign was a success. The officers of all the conferences gave their full cooperation and did all in their power to make the work succeed. Knowing this to be true, there is no doubt that they will lend their influence in the follow-up work. If this is done, we feel sure many souls will be gathered in when the harvest-time comes. W. F. MARTIN.

From the Field

IN a report printed in the *Atlantic Union Gleaner* Brother Ellery Robinson writes of his experience in soliciting subscriptions for the *Protestant Magazine* among ministers of other denominations. We quote a portion of his article:—

"From the fact that many Protestant clergymen are on terms of more or less intimacy with Roman Catholic priests in efforts with them for 'moral uplift' in their communities, the introduction of

the *Protestant Magazine* seems to them as almost a vicious attack upon those whom they have come to regard as Christian brethren. Many have told me point-blank that they are not in sympathy with my propaganda, that there is no danger from Romanism in this enlightened age, that Romanism is different from what it was, and that my procedure would tend to excite animosity and division when it is so desirable that all Christian bodies should unite and work together. So much for their side of the question.

"Other ministers, I am glad to say, are not so, but are very appreciative, expressing hearty approval and sympathy for my work, which they say has been started none too soon. From these, when their circumstances permit, subscriptions are easily secured.

"I am deeply impressed that the *Protestant Magazine* should be quickly introduced to every minister, so that those whose hearts respond to its principles may, by reading its pages, be trained to act with definiteness and power to restrain the ever-increasing tide toward Romanism among their fellow ministers."

News and Miscellany

Notes and clippings from the daily and weekly press

—Statistics show that fifty-two persons were lynched in the United States during 1912, one for each week of the year.

—A severe blizzard gripped the northwestern section of the United States on February 22 and 23, delaying trains and interrupting telegraphic service.

—Congress has passed the bill for a memorial building to President Lincoln to be placed in Potomac Park, Washington, D. C. The design is architecturally most beautiful, and it is to cost \$2,000,000.

—Last week the militant suffragettes of England destroyed the country home of Chancellor Lloyd-George with dynamite. Their latest plan is to kidnap the cabinet ministers, and the police are taking every precaution to protect these gentlemen.

—Five new publications came into existence every day of 1912, according to census figures compiled for the 1913 American Newspaper Annual and Directory. But while 1,686 new publications were born, during the same period 1,650 died, making the net increase but 36. There are 2,633 dailies published in the country, 17,285 weeklies, and 3,069 monthlies.

—Announcement was recently made in St. Louis that department stores in many large cities of the United States have organized the American Department Stores Corporation to consolidate their purchases and thereby get low prices from manufacturers. The wholesaler is to be eliminated as far as the stores in the corporation are concerned. The stores in the new company have an aggregate purchasing power of more than \$75,000,000 annually.

—A religious census of the Imperial University of Tokio, Japan, has been taken. There were 8 Shintoists, 50 Buddhists, 60 Christians, 1,500 atheists, and 3,000 agnostics.

—The Atlantic Cotton Compress Plant, located at Columbus, Ga., was practically destroyed by fire February 22. The loss is estimated to be over one million dollars.

—President Taft's record as a judge maker is unsurpassed in our history. Of the 195 federal judges, he will have named 114 when his term of office ends. These include five members of the Supreme Court.

—The United States imports five times as many bananas as any other country. In 1912 it imported 44,520,539 bunches of this most easily consumed fruit—say 50 bananas per capita. Of the countries contributing these, Jamaica led all the rest, with 15,000,000 bunches.

—The first demonstration in this country of the Pollak-Virag telegraph system, by which 40,000 words can be despatched in one hour, was given in New York City on January 31. A remarkable feature of the invention is that the message, sent at such great speed, is recorded directly in writing as with the hand—in long hand—at the receiving end. The system has been successfully tested in Germany.

—A train that left Bolivar, in South America, for a neighboring town three years ago has just arrived. The distance covered was 120 kilometers, and the reason for the delay was a storm which derailed the train, killed most of the passengers, and ripped up such a goodly portion of the railroad line that the company owning it was forced into bankruptcy. About six months ago an American engineer undertook the reconstruction of the road, and brought the long-delayed train to the point for which it originally started.

—Vincent Astor, who is reputed to be the richest young man in the world,—made such by the death of his father in the "Titanic" disaster,—has chosen scientific agriculture as his life-work, according to an announcement made a few days ago by Governor Sulzer, of New York. The governor is given credit for having diverted the mind of the young multimillionaire from idleness and pleasure to a channel of great usefulness through the development of the Astor farm at Rhinecliff on the Hudson along new and experimental lines.

—With her old conservatism broken down, there seems to be nothing new that China is not ready to adopt. President Yuan Shi Kai, on the suggestion of his French military adviser, has decided upon the organization of an aerial fleet of most modern and efficient character. All Chinese staff-officers will be required to pass through the aviation school, either as pilots or observers, and a series of competitions is being arranged for 1914, to which all aeroplane constructors will be invited to send machines. The despatch making report of the plan, says that in times of peace this new arm of the military service will be employed in police duty throughout the empire—a distinct innovation with the Chinese, and one capable of very practical development.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town

Secretary

An Encouraging Beginning for 1913

As we completed this, the first summary of the colporteur work for the new year, we could not help rejoicing over the splendid showing which it gives, and over the substantial gain which it shows over the corresponding month last year. Eight of the unions in North America made a gain in their book sales and eleven in periodical sales. The grand totals show a gain of more than \$10,000 in book sales, and a gain of over 55,000 in the number of periodicals sold in North America. In the book sales, the Columbia Union leads with a report more than twice as large as that of January last year, and also double that of any other union. The Lake, Central, and Southwestern Unions also show splendid gains. Evidently our colporteurs have learned that books can be sold just as well after the Christmas holidays as before, and as well in winter as in summer. This splendid beginning that has been made strengthens our hopes that 1913 will be the best year we have ever yet seen in the history of our colporteur work.

Changes in the Summary

We have rearranged the form of our summary, so as to show the value of book and periodical sales in each field for 1912 and 1913. This will enable each field agent to see at a glance whether the work in his conference is growing or declining. About half of the conferences in the United States show a gain this month over January of last year. We hope the other half may join this honor roll next month.

We are also able this year to compare the sales of our foreign periodicals with those of 1912. Owing to the low price at which most of these periodicals are sold, the value of sales is considerably smaller than in North America, but in the number of periodicals sold, the foreign fields are far ahead of this country. Again we rejoice over the successful work of our colporteurs.

God permits us to have trials only when trials will be a blessing. The highest attainments in piety are never reached without heart-searching trials. For the time being trials and testings are not enjoyable, but in the end they are a great blessing. If you are now passing through a severe trial, you may rest assured it will be a blessing if you are faithful to God. Trust God in the storm.—*Selected.*

THE most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness. The waves of a tossing and restless sea of unbelief break at his feet, and he stands still the supreme model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God.—*Herrick Johnson.*

Colporteurs' Summary for January 1913

	AGTS.	HRS.	Books		Periodicals		
			VALUE	VALUE	NO. COP.	VALUE	VALUE
			1913	1912		1913	1912
ATLANTIC UNION CONFERENCE							
Maine	3	63	\$ 56.05	\$ 72.15	585	\$ 58.50	\$ 86.00
N. New England	3	197	184.20	308.77	431	43.10	25.40
Massachusetts	4	226	417.50	619.80	5919	591.90	47.50
S. New England	2	148	137.10	78.75	2006	200.60	149.30
New York	11	491	605.60	588.75	1210	121.00	108.50
W. New York	6	162	133.30	85.20	1555	155.50	116.00
Greater New York	14	533	353.85	185.15	6104	610.40	283.50
Totals	43	1820	1887.60	1938.57	17810	1781.00	816.20
COLUMBIA UNION CONFERENCE							
Ohio	13	1081	1253.80	340.25	4477	447.70	400.70
West Virginia	6	584	672.85	427.45	358	35.80	40.00
Virginia	3	230	254.75	963.40	1401	140.10	108.60
Chesapeake	6	617	913.75	446.20	1023	102.30	128.90
E. Pennsylvania	23	1376	1061.54	190.00	2796	279.60	133.70
W. Pennsylvania	10	1045	1148.00	680.20	1979	197.90	67.60
New Jersey	7	647	827.65	.....	1820	182.00	72.50
Dist. of Columbia	16	444	993.70	.....	2418	241.80	123.00
Totals	84	6024	7126.04	3056.50	16272	1627.20	1075.00
LAKE UNION CONFERENCE							
E. Michigan	7	651	554.95	773.55	2768	276.80	218.90
W. Michigan	5	415	314.45	141.90	2097	209.70	117.90
N. Michigan	7	267	103.30	118.35	355	35.50	27.00
Wisconsin	8	805	585.80	307.55	1362	136.20	244.80
N. Illinois	4	282	256.95	478.48	6465	646.50	236.20
S. Illinois	8	1094	1158.15	415.05	316	31.60	55.50
Indiana	1	176	131.50	139.95	526	52.60	108.50
Totals	40	3690	3105.10	2374.80	13889	1388.90	1008.80
CANADIAN UNION CONFERENCE							
Ontario	2	342	372.85	141.50	1701	170.10	206.00
Quebec	..	...	.....	31.50	975	97.50	20.00
Maritime	..	...	.....	79.80	.....	.....	.....
Newfoundland	..	...	.....	.....	460	46.00	10.00
Totals	2	342	372.85	252.80	3136	313.60	236.00
SOUTHERN UNION CONFERENCE							
Louisiana	8	562	603.50	356.55	1480	148.00	36.40
Alabama	7	990	484.00	305.25	905	90.50	72.00
Kentucky	8	399	412.65	297.25	1302	130.20	61.00
Mississippi	13	443	525.05	734.70	720	72.00	7.00
Tennessee River	5	644	355.80	415.15	1565	156.50	86.20
Totals	41	3038	2381.00	2108.90	5972	597.20	262.60
SOUTHEASTERN UNION CONFERENCE							
Cumberland	10	518	565.25	244.25	805	80.50	10.00
Georgia	8	381	308.45	598.85	2590	259.00	100.00
North Carolina	9	781	508.75	564.75	1825	182.50	21.00
South Carolina	7	519	415.00	442.00	1025	102.50	32.50
Florida	9	512	658.50	1566.80	920	92.00	91.50
Totals	43	2711	2455.95	3416.65	7165	716.50	255.00
SOUTHWESTERN UNION CONFERENCE							
Arkansas	6	251	280.95	.....	962	96.20	36.00
Oklahoma	13	682	889.05	678.10	1060	106.00	22.00
W. Texas	6	249	302.70	.....	160	16.00	18.50
S. Texas	8	261	229.60	292.85	826	82.60	39.20
N. Texas	12	190	265.70	117.75	625	62.50	173.50
New Mexico	14	729	687.56	276.10	540	54.00	74.00
Totals	59	2362	2655.56	1364.80	4173	417.30	363.20
CENTRAL UNION CONFERENCE							
N. Missouri	..	.....	.....	436.15	322	32.20	20.60
S. Missouri	6	744	1443.00	157.15	335	33.50	7.00
E. Colorado	3	143	167.50	332.20	1555	155.50	46.80
W. Colorado	..	.....	.....	.....	193	19.30	11.00
Nebraska	5	152	155.55	179.40	1330	133.00	147.00
Wyoming	1	75	265.00	.....	343	34.30	30.00
E. Kansas	3	100	117.10	66.50	1190	119.00	124.70
W. Kansas	6	887	942.26	58.50	565	56.50	27.50
St. Louis	..	.....	.....	.....	.....	.....	2.50
Totals	24	2101	3090.41	1229.90	5833	583.30	417.10
NORTHERN UNION CONFERENCE							
Iowa	6	396	356.80	392.25	2610	261.00	112.60
Minnesota	2	137	154.75	.....	3196	319.60	154.50
North Dakota	..	.....	.....	.....	270	27.00	50.50
South Dakota	..	.....	.....	.....	195	19.50	38.50
Totals	8	533	511.55	392.25	6271	627.10	356.10

	AGTS.	MRS.	Books		Periodicals		
			VALUE	VALUE	NO. COP.	VALUE	VALUE
			1913	1912		1913	1912
PACIFIC UNION CONFERENCE							
California-Nevada	4	154	\$ 210.50	\$ 272.30	1950	\$ 195.00	\$ 22.70
Arizona	3	36	45.45	1255.00	100	10.00	5.00
S. California	4	133	352.55	766.55	8554	85.40	231.10
Utah	2	36	46.00	461.95	260	26.00	11.00
Central California	3	158	217.50	541.70	630	63.00	16.20
California Coast	3	....	209.05	630.75	4458	445.80	477.60
Totals	19	517	1141.05	3928.25	15952	1595.20	763.60
NORTH PACIFIC UNION CONFERENCE							
W. Washington	4	118	187.60	....	4935	493.50	191.00
Upper Columbia	2	20	298.50	....	1270	127.00	85.00
W. Oregon	4	55	167.25	....	2700	270.00	491.50
S. Idaho	..	....	....	....	530	53.00	30.70
Montana	..	....	....	....	453	45.30	9.00
S. Oregon	..	....	....	....	325	32.50	23.30
Totals	10	193	653.35	....	10213	1021.30	740.50
WESTERN CANADIAN UNION CONFERENCE							
Alberta	..	....	....	....	415	41.50	21.50
Manitoba	..	....	....	....	700	70.00	75.00
British Columbia	..	....	....	....	80	8.00	45.50
Saskatchewan	..	....	....	....	165	16.50	57.80
Totals	..	....	....	....	1360	136.00	199.80
Subscription lists	....	....	....	....	46912	4691.20	....
Foreign and miscellaneous	....	....	....	....	22122	2212.20	....
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	78	6515	10793.66	9766.74	....	....	....
British	40	2570	1120.16	1632.45	196454	3986.14	4887.09
South Africa	10	562	636.08	1475.06	2453	128.90	101.33
India	4	645	472.35	302.73	....	....	....
Scandinavian	67	7063	1891.28	....	7067	457.50	....
German (2)	437	47744	16273.70	13232.30	185197	5124.30	5201.90
Russian	46	1218	1942.85	1739.96	....	....	....
Siberian	7	330	147.01	104.85	....	....	....
Latin	4	371	334.50	647.65	2675	51.34	120.90
Levant	9	618	81.48	77.78	....	....	....
South American	33	1870	4099.58	2018.20	....	85.84	157.36
Brazil	11	1105	....	807.58	....	....	....
Mexican	2	188	....	1463.75	8350	410.11	779.44
Cuba	5	427	876.77	316.00	712	46.40	....
Porto Rico	2	....	31.50	283.50	....	11.10	....
Philippine Islands	2	126	181.50	....	....	....	....
Totals, Foreign	746	70247	38882.42	33868.55	402908	10301.63	11248.02
Totals N. Amer.	373	23331	25380.46	20063.42	177080	17708.00	12166.60
Grand totals	1119	93578	\$64262.88	\$53931.97	579988	\$28009.63	\$23414.62

Comparative Book Summary						
	1908	1909	1910	1911	1912	1913
Jan.	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb.	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	....
March ..	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	....
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	....
May	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	....
June	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	....
July	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	....
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	....
Sept. ...	51,148.56	55,625.91	66,523.65	86,001.72	67,551.70	....
Oct.	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	....
Nov.	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	....
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	....
Totals, \$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	....	....

Comparative Summary of American Periodicals									
TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS
1910	1911	1912	1913	1910	1911	1912	1913	1910	1913
January * 89462	122202	121666	177080	August 152520	215773	183119	....	....	....
February 116198	99234	144257	....	Sept. 120020	135179	173077	....	....	....
March 132165	244003	207529	....	October 116157	164537	587830	....	....	....
April 183081	192757	180498	....	Nov. 102795	110326	108755	....	....	....
May 174886	141204	162220	....	Dec. 99137	98541	111199	....	....	....
June 193727	145025	163120	....	Totals, 1703194	1866363	2344207	....	....	....
July 222146	197582	191937	....	....	....	....	....	....	....

* Multiply number of magazines in any month by \$.10 to get value.

Comparative Summary of Foreign Periodicals				
	COPIES		VALUE	
	1912	1913	1912	1913
January	457122	402908	\$11248.02	\$10301.63

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 territory 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 Belkows 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.—Single man to work on farm by month. Must be Seventh-day Adventist. Howard L. Stringer, Hunters Creek, Lapeer Co., Mich.

WANTED.—Man and his wife to work on farm. Must be Sabbath-keepers, experienced in farm work, able to milk, and take care of stock. Might rent to right party. F. M. Rodenberger, Bruno, Minn.

WANTED.—A housekeeper in small family. Middle-aged lady preferred. Must be Seventh-day Adventist. Will pay \$4 a week. Address Mrs. John McHenry, Station A, East Liverpool, Ohio.

WANTED.—Woman thirty to sixty years of age to do general housework, cooking, and plain sewing in a small family. Hygienic living. Mrs. J. S. Comins, R. F. D. 6, Battle Creek, Mich.

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.

Linotype machinist operator for Model 8 machine in Seventh-day Baptist office. Man who understands ad. setting preferred. Preference for Sabbath-keeper. Write, telling experience, speed, and age. The Utter Company, Westerly Daily Sun, Westerly, R. I.

Important Notice

The next session of the General Conference of Seventh-day Adventists will be held at Takoma Park, Washington, D. C., from May 15 to June 8, 1913. The opening meeting will be held Thursday morning, May 15, at 10:30 o'clock. Every delegate should be present at the opening meeting.

Accommodations for lodging will be provided for delegates and visitors in tents or in buildings.

All tents will be floored and furnished with cots, mattresses, pillows, chairs, a small table, pail, tin wash-basin, and cups. All other articles required—bedding, curtains for dividing the tents, linen, towels, soap, mirrors, etc.—must be furnished by the occupants. An abundance of bedding should be brought, as there may be cold nights during the meeting.

The tents will be located on the Seminary grounds where the Conference will be held, the grounds being well supplied with substantial walks.

The General Conference Office building and the Takoma Park church-school building, located about one mile from the Seminary grounds, will be open for the accommodation of guests. Rooms in these buildings will be supplied with cots, mattresses, pillows, and chairs. All other requisites must be supplied by those who occupy the rooms.

A charge will be made for accommodations in tents and rooms in the above-mentioned buildings at the following rates:—

Tent and Room Rents

Two persons in tent or room\$5.50 each
Three persons in tent or room 4.50 each
Four persons in tent or room 4.00 each
Five or more persons in tent or room 3.50 each

These rates will be the same whether the tent or room is occupied by the renter a portion or the whole of the time of the General Conference session.

A limited number of furnished private rooms can be secured in Takoma Park. The rental for such rooms will range from \$2 to \$4 a week for one person, an additional charge generally being made when two persons occupy the same room.

Delegates from foreign fields will receive entertainment free, and will be lodged in the Seminary dormitories.

Board

A commodious dining-tent, with ample accommodations to care for those attending, will be conducted on the cafeteria plan. A lunch-

counter will also be operated. Thus all can be speedily served, and with as great a degree of economy as the individual may desire.

Those occupying tents may board themselves, if they prefer, but no cooking will be allowed in the rooms.

There will be a store on the grounds, at which breadstuffs, fruits, nuts, and vegetables can be secured at market prices.

It is anticipated that there will be a large attendance at the coming General Conference session, hence it will be absolutely necessary for the Committee on Arrangements to know beforehand for whom accommodations must be provided.

Delegates and all visiting brethren who expect to be supplied with accommodations in tents or rooms and board, or in private homes, should write at once to L. A. Hansen, Takoma Park, D. C., stating their requirements and preferences.

All orders should be in the hands of the Committee on Arrangements not later than April 15. Those failing to write early, must not be disappointed if on arrival they do not find provision made for their needs.

Do not forget that the General Conference will not have bedding to sell or rent, nor will they supply any articles except those mentioned above, nor can they guarantee any lodging accommodations to those who do not order in advance. All proposing to attend are therefore urged to write immediately.

Information concerning special railroad rates and how to reach the grounds, will appear in an early number of the REVIEW and HERALD.

For the committee,
W. T. KNOX.

Obituaries

CHAPMAN.—Edith Chapman died at her home in Nashville, Tenn., Feb. 3, 1913, on her fifty-third birthday. She was a faithful member of the Seventh-day Adventist Church, and we laid her to rest to await the resurrection morning.

C. A. HANSEN.

RUMERY.—Harriet King Buck was born at Bucksbridge, St. Lawrence Co., N. Y., Oct. 10, 1847. Her father, H. G. Buck, a Wesleyan Methodist minister, accepted the doctrine of the soon coming of the Saviour when she was four years old, and identified himself with the Seventh-day Adventist Church, which was just springing into being. Thus her childhood and youth were deeply influenced by the pioneer experiences of this people. Her whole life bore the fruitage of that early training. At the age of sixteen she went with the family to Battle Creek, Mich., and the year following to Monterey, where at the age of twenty-one she was united in marriage with J. L. Rumery, who survives. Here for many years she was closely identified with church work, holding several different offices in the church, Sabbath-school, and missionary society. For the past twenty years the family home has been in Hopkins, Allegan County. Here, while denied church privileges, her tender and sympathetic nature manifested itself in unselfish devotion to her family, and a spirit of overflowing Christian helpfulness to those about her, until the entire community feels that it has sustained a personal loss. Hoping that she might be benefited in health, she was taken, last summer, to Chattanooga, Tenn., where her son-in-law and daughter, Dr. and Mrs. Otis Hayward, are operating a sanitarium. Another daughter, Mrs. Arthur Westphal, who is a trained nurse, hastened to her side. All that loving hearts and skilful hands could do proved ineffectual to stay the disease, but served to unite more closely, if possible, the tender bonds of affection, and she quietly fell asleep at the home of her daughter, on Lookout Mountain, Jan. 29, 1913. She was brought to her Michigan home for burial, all of her immediate relatives being privileged to attend the services—the husband, the aged mother in her ninetieth year, three daughters (Mrs. Mina Hayward and Mrs. Kate Westphal, of Tennessee, and

Mrs. Alonsa Baird, of Hopkins), Sib Rumery, also of Hopkins, and one brother, John Buck, of Hastings. Besides these, an unusually large circle of friends mourn the loss of one whom to know was to love and appreciate. Those who were with her to the last felt that her death was one of those designated by David as "precious in the sight of the Lord," which consoling text was chosen as a basis for a message of comfort when we laid her away to rest until the coming of the Life-giver.

CLIFFORD A. RUSSELL.

OLNEY.—Sarah J. Wells was born in the year 1841 at Homer, Mich., and died at Richmond, Va., Jan. 28, 1913. She was married to David W. Perry in 1870, and, after his death, to Leonard Olney, whom she also survived. Of three children only one survives, Dr. Olive Perry Ingersoll. With her husband, Sister Olney accepted present truth in 1885. For two years, between 1895 and 1898, she was preceptress of Battle Creek College, where she won the friendship of many young people. In the closing days of her life it was a great comfort to her to read the letters that came from some of those young people, now scattered to all parts of the world, who had been encouraged to live a Christian life by her counsel and example. In 1898 she accompanied the Drs. Ingersoll to India. While there she gained the distinction of being the first American woman to enter Kabul, the capital of Afghanistan. Her party was escorted through the Khaidar Pass by the ameer's troops. Returning to this country, she made her home with the Drs. Ingersoll at Washington, D. C., and later at Richmond, Va. After a lingering illness she passed away while asleep. On the morning of her death the family gathered in the sanitarium parlor, and for worship sang "Sweet Peace, the Gift of God's Love." The strains of this hymn, which was repeated at her request, were especially comforting to her. After remarking that it sounded like the angels singing, she fell asleep to awaken no more in this life. During her illness she was patient and ever thoughtful of others. Her life was filled with ineffable sweetness, and to know her was to love her. We all miss her, but we laid her away in perfect confidence that a place is assured her in the first resurrection. Besides the family of Dr. Ingersoll, the only relative of Mrs. Olney attending the funeral was her nephew, Mr. R. J. Foster, of Irwin, Pa. Elders W. J. Stone and J. H. N. Tindall assisted the writer in the funeral service.

J. L. McELHANY.

The Advent Review and Sabbath Herald

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

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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.]

The Temperance "Instructor" for 1913

THIS issue of the *Temperance Instructor* more favorably impresses the public than any previous number. Nearly all say it is the climax of all the Temperance issues. Others suggest that in addition to this year's issue being the best Temperance Annual printed, the *Instructor* is becoming well known, and its influence is beginning to be felt in nearly all temperance circles. A State senator writes: "Send me at once a copy of the *Instructor* Temperance Annual for 1913. I shall likely become a subscriber."

As an evidence of the increasing interest of clergymen in the circulation of the *Temperance Instructor*, we quote the following from a pastor of a large Baptist church:—

"If you will send me a copy of the 1913 *Temperance Instructor* I will give it a review in our church paper, which will be worth more than the price of the paper."

The following is illustrative of the way some of our conference tract society secretaries speak of the 1913 *Temperance Instructor*:—

"I want to congratulate you upon the publication of this year's issue of the *Temperance Instructor*. It is one of the best things in temperance literature. Its saving influence is bound to be great. Five thousand copies, our first order, have just arrived, and they certainly look good to us. We are proud of the paper, both cover and contents. We expect to circulate these and many more during the next few weeks. Last year we placed more than 20,000 copies, and hope we can do better with this issue."

"This afternoon I presented a copy of the *Temperance Instructor* to a department-store manager, and took his order for 100 copies. These will be distributed among his young men. I then called upon the boys' work director in the Central Y. M. C. A. He plans to bring the matter before the association board this month. The director's desire is to place 1,000 copies in the hands of boys between 14 and 18 years of age. My last call this evening was at the office of the board of education. The secretary of the board, who was so favorably impressed with last year's *Temperance* number, promised to give the paper special attention in the next meeting of the board, and to consider some plans for getting it into certain grades in the schools."

"The prospects are very bright in California for a larger circulation of the

Temperance Instructor this year than we had last year."—*Ernest Lloyd.*

Many of our bookmen appreciate this number of the *Instructor*. A State worker writes:—

"The *Temperance Instructor* was on my desk when I arrived home, and although there were other duties pressing, still the attractive cover compelled me to read it. My children had already been

"The *Temperance Instructor* came just as I was leaving home, so I took a copy with me to examine critically on the train. While these annual productions have been excellent in the past, I can truthfully say that to my mind the present issue surpasses them all. The striking illustrations with their volume of forceful information make it easy to present; and the pointed, pithy contents of the paper backing the suggestions of the artist, with other commendable features of the issue, make this *Temperance Annual* a credit to the editor, and a blessing in the hands of the people. We are laying plans for a vigorous campaign, and while our working force is far too small to accomplish what we wish, we expect to do our best."

Voices From Our Schools

Our school people appreciate the *Instructor*. Prof. O. J. Graf, of Emmanuel Missionary College, says:—

"Each succeeding number seems to be better than the former. We are already laying plans to place a large number of the *Instructor* in the hands of the people during our spring temperance campaign."

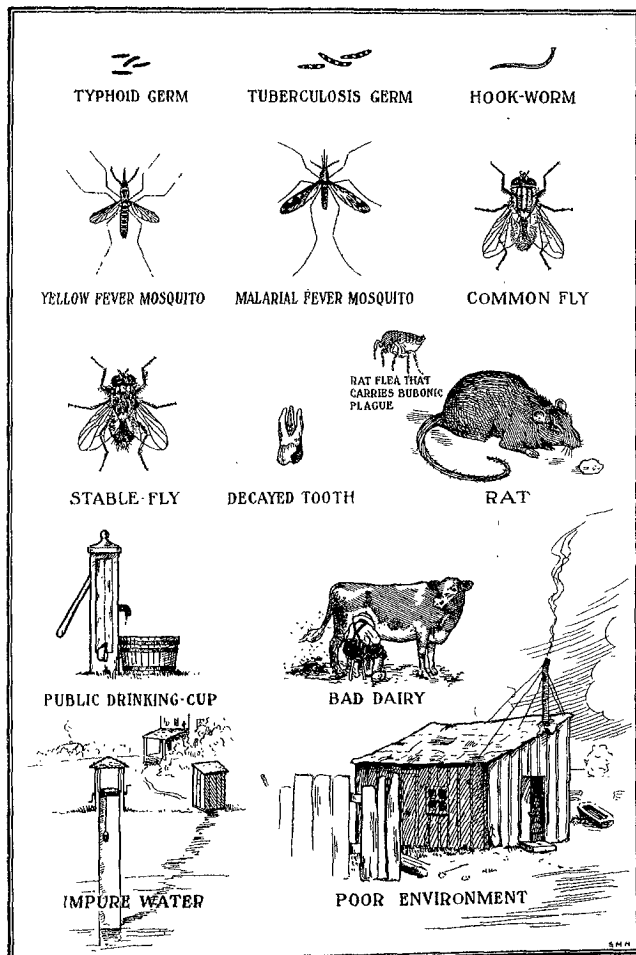
"I believe the 1913 *Temperance* issue is the best yet. For many years I have felt the lack of material in making up a temperance lecture whenever called upon to talk on this subject, but in the *Temperance Instructor* for this year you have given material for a dozen lectures. I consider it one of the best efforts our people have ever made in behalf of temperance."—*J. O. Johnston.*

How It Is Going

Every mail brings a large number of orders for the *Temperance Instructor* from all parts of the field. The tract society orders range from 100 to 5,000 copies. Individual orders scarcely ever fall under 50 copies. Over 125,000 copies were ordered out by February 25—only three weeks after the date of its issue. *Let all orders be sent through the conference tract societies.*

Prices

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



The acknowledged enemies of mankind with which the nations are at war.

reading it, and the smaller ones wanted it to be read on the Sabbath. There is no doubt in my mind that it will be a most ready seller."

Nearly every conference president in the United States and Canada has sent in strong recommendations for the *Instructor*. Elder A. C. Gilbert, of Saskatchewan, writes:—

"I have read the 1913 *Temperance Instructor* with the deepest interest, and find it is a most excellent number. It should receive the fullest support of every person in this denomination, and be given the widest possible circulation. With reading-matter so vigorous and so effective, and illustrations so striking, this *Temperance* number could not help but arouse an interest in the minds of the persons who read it, and who are awake to the seriousness involved in the present liquor traffic."

Another conference president writes the *Instructor* as follows:—



Greater enemies of mankind which the nations are protecting.



WASHINGTON, D. C., MARCH 6, 1913

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A LETTER from Brother and Sister F. W. Temple, of Alaska, tells of the death of their little two-month-old daughter, Leona Fern, February 3. This is a cause of deep sorrow to our dear fellow workers in that field, but Brother Temple adds that they are cheered with the blessed hope, and feel that the little grave is a link which binds them the more closely to the mission field of their choice.

THE earnest religious liberty campaign which has been carried on in the Northwest, as shown by the report from Elder W. F. Martin, is a work which should be undertaken in every section of the country. In this time of comparative quiet the gospel seed should be sown everywhere. The minds of the people are now prepared for investigation and are open to the influence of the truth. In the time of peace we should be preparing for the conflict which will surely come.

A TELEGRAM from Sister Grace Amadon, St. Joseph, Mich., February 24, brings the sad intelligence of the death of her father, Elder G. W. Amadon. His death marks the departure of another faithful pioneer in connection with this movement. Brother Amadon connected with our publishing work in Rochester, N. Y., and with the removal of the Review Office to Battle Creek, Mich., went to that place, and was prominently connected with the Review and Herald Publishing Association for many years. He was an earnest, God-fearing man, a true father in Israel, and his death will be deeply and widely mourned. A suitable sketch of his life will later appear in the REVIEW.

READ the important notice from Elder W. T. Knox on page 22 regarding arrangements for the next General Conference session. Early orders should be placed for tents, rooms, and other necessary supplies. This will save disappointment when delegates reach Washington.

A LETTER from Dr. E. W. Ingle, dated Edinburgh, Scotland, January 29, brings the news of his successful acquirement of his English medical degree after three months' study. While now fully qualified to take up medical work in British possessions, he has decided to avail himself of some hospital advantages in Europe, and before going to his chosen field, attend the General Conference if the way opens.

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Help Wanted for the Coming General Conference Session

THE following help is wanted for the dining-room and kitchen at the General Conference session to be held at Takoma Park, Washington, D. C., May 15 to June 8: 6 young women for cashiers and checkers; 18 young and middle-aged men for general dining-room work; 18 young and middle-aged women for dining-room service; 5 cooks; 12 kitchen help; 3 storemen; 3 young men or women for lunch-counter; 2 women for glasses and silverware; 4 men or women for peeling vegetables.

All whose services are engaged for these lines of work will be expected to serve throughout the entire session. Applications should be made at once, giving recommendations from responsible parties in their conferences, and stating the class of work desired.

W. T. KNOX.

WE add a new feature to our paper this week, and one which we believe will prove of general interest to our readers. At the end of Editorial we give The Survey, dealing with some of the great national and international events now before the world. We shall endeavor to make this a weekly feature of the REVIEW. This will be furnished by Brother C. M. Snow, of the editorial staff.

Lightening the Load by United Effort

ONE of the joys and blessings of the marriage relationship is that neither the man nor the woman is left to cope with life's difficulties single-handed. Each stands as a helper to the other. In this union family joys are enhanced and the burdens of life are made lighter to bear. This is one test of the true home, the home where love reigns.

This same principle is true as applied to the church of God. As in the relationship of the various parts of the human body, where if one member suffers all the members suffer with it, so in the body of Christ the members bear one another's burdens. The joys of each become the joys of all the rest, and conversely, the burdens of each become the object of solicitude of every other member. And this pulling together, this spirit of united, harmonious cooperation, moves the hard load. Is there a difficult enterprise to be inaugurated, one could hardly attempt it; a score would stand back with hesitation; but with the whole body of the church united in the accomplishment of the work, how light the burden becomes, and how easily the plan is brought to a successful termination.

It is this spirit which has enabled Seventh-day Adventists, by God's blessing, to build up this movement to its present proportions. With this spirit, the work has been established in Europe, in Australia, in South Africa. With this cooperation, it has been carried into the many Catholic and heathen lands of the world. This united effort has resulted in the erection of schools, publishing houses, and sanitariums. It is responsible for the millions of pages of periodicals, tracts, and books that are being circulated yearly. It has created the splendid constituency of young men and women who are preparing for active service in the promulgation of the message.

The exercise of this spirit of cooperation is needed just now in the effort that is being made for the establishment of our medical school at Loma Linda, Cal. In this number there is given a symposium, containing articles from several of our brethren setting forth the needs of this enterprise.

March 15 has been set apart as a day on which a general offering shall be made for the purpose of providing a hospital for this school. Let there be a general rally in answer to this call. Let every one put his shoulder to the wheel, and contribute something toward the moving of this heavy load. If left to a few, the burden will be great. If our people generally and heartily respond, no one will feel the weight of the burden, and this much-needed equipment for the medical school will be provided. Let there be a generous response to this present appeal for help.