



The Advent Review and Herald Sabbath

Vol. 90

Takoma Park Station, Washington, D. C., March 13, 1913

No. 11



THE RECORD KEPT

IT was only a cup of water, with a gentle grace bestowed,
But it cheered a lonely traveler upon the dusty road;
For the way was long and dreary, and the resting-places few,
And the sun had dried the streamlets, and drunk up the sparkling dew;
None noticed the cup of water as a beautiful act of love,
Save the angels keeping the record, away in the land above;
But the record shall never perish, the trifling deed shall live,
For Heaven demands but little from those who have least to give!

It was only a kind word spoken to a weeping little child;
But the thread of its grief was broken, and the little one sweetly smiled;
And nobody stayed to notice so tiny an act of love,
Save the angels keeping the record in the wonderful book above.
And she who had spoken kindly went on in her quiet way,
Nor dreamed such a simple action should count in the last great day.
But the pitying words of comfort were heard with a song of joy,
And the listening angels blessed her from their beautiful home on high.

It isn't the world-praised wonders that are best in our Father's sight,
Nor the wreaths of fading laurels that garnish fame's dizzy height,
But the pitying love and kindness, the work of the warm caress,
The beautiful hope and patience and self-forgetfulness;
The trifle in secret given, the prayer in the quiet night,
And the little unnoticed nothings are good in our Father's sight.

—The Examiner.



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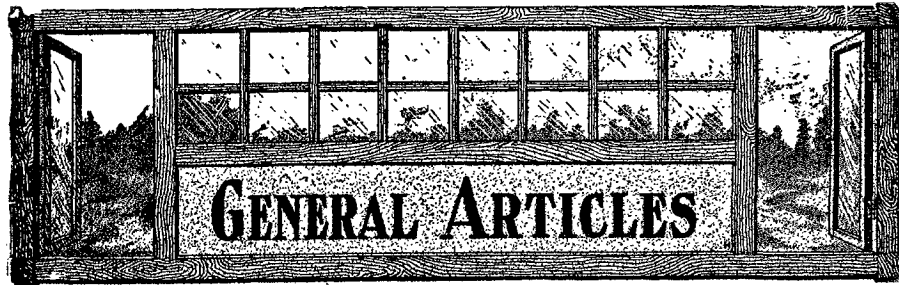
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 13, 1913

No. 11



He Loves

PEARL WAGGONER

O WONDROUS thought, *He loves!*
My Saviour knows and cares;
He's ever near, dispelling fear
And speaking words of blessed cheer;
He every burden bears,
Because he loves.

He loves! the Saviour loves!
Though dark and lone the earth,
Though joys may fleet and tempests beat,
There's naught can change this knowl-
edge sweet,
Of e'er-increasing worth:
My Saviour loves.

O precious thought, he loves!
Words comforting and blest;
I sing again this one glad strain,
It soothes the aching heart and brain
And brings sweet calm and rest:
My Jesus loves.

He lives, he knows, he loves!
A Rock he is to all;
And now he stands with outstretched
hands
To lift us off life's changing sands;
What matter what befall,
Since Jesus loves?

He loves! ah, yes, he loves,
With love both true and strong;
Like deepest sea, 'tis full and free,
Unchanging through eternity.
Forever this my song:
He loves! He loves!
Hinsdale, Ill.

Finding Rest

G. B. STARR

SHALL we, whose hearts and lives at times seem overpressed with anxiety and care, try, as David suggested, to find rest by taking the wings of a dove and flying far away from our surroundings? Do we say to ourselves, as he said: "Lo, then would I wander far off, and remain in the wilderness"? Ps. 55: 5-7. Do we say, Surely away off there, far from people who cause me so much unrest, would I find rest?

This is not the way of rest. "Rest is not quitting the busy career. Rest is the fitting of self to one's sphere." "This the brook's motion,— clear, without strife, fleeting to ocean after this life." "This living and serving the highest and best, 'tis onward, unswerving,— and this is true rest." "Casting all your care upon him; for he careth for you," just where you are.

God is honored and pleased as we put sunshine and cheer into the commonplace repetition of daily toil and do our best, leaving to him the result.

"A commonplace life,' we say, and we sigh;

But why should we sigh as we say?
The commonplace sun in the common-
place sky

Makes up the commonplace day.
The moon and the stars are commonplace
things,
And the flower that blooms, and the bird
that sings:

But that reveals the world, and sad our lot,
If the flowers failed, and the moon shone
not;

And God, who studies each separate soul,
Out of commonplace lives makes his
beautiful whole."

—Susan Coolidge.

By standing true to our post we make the work of others lighter; by fleeing from it we drop our burdens upon others already heavily laden and add perplexity where all might move harmoniously and well.

But the reason that the majority of us do not find rest is because we bring into the present the burdens and cares of to-morrow. This we should educate ourselves not to do. The promise is for to-day. "As thy days, so shall thy strength be." Deut. 33: 25. "No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear."

"Never load yourselves so. If you find yourselves so loaded at least remember this: it is your doing, not God's. He

begs you to leave the future to him, and mind the present."—George Macdonald.

"Bear the burden of the present —
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?"

Trust God. "Have faith in God." He leads, and all is well. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26: 3. "To see the hand of God in the present, and to trust the future in the hand of God, is the secret of peace."

"Why shouldst thou fill to-day with sor-
row

About to-morrow, my heart?
One watches all with care most true,
Doubt not that he will give thee, too,
thy part.

Only be steadfast; never waver
Nor seek earth's favor, but rest.
Thou know'st that what God wills must
be,
For all his creatures, so for thee, the
best."

Melrose, Mass.

The Holy Spirit—No. 9

Names and Emblems

G. B. THOMPSON

It is quite impossible for any one name, emblem, or figure to set forth fully the character and work of Christ. Many different names, therefore, are given to Christ. He is also represented by figures or symbols in the Scriptures, each of which reveals to us a new picture of our Redeemer. He is the Son of God and the Son of man, the Lamb and the Lion, the Branch and the Vine, the Bread and the Rock, the Servant of all, and the King of kings; like a refiner's fire and fullers' soap. He is Immanuel, the Shepherd, the Star, a Sun, and a Shield. Many more titles and appellations are used, each giving us additional light concerning his work as the world's Redeemer.

The same is true concerning the Holy Spirit. Different names, titles, and emblems are used in the Bible to designate the exalted nature and office of the Spirit, and throw light upon his work in the world in behalf of a lost race.

Each of these names has a deep significance, and a study of them helps us in understanding more fully the mysterious work of the Holy Spirit. We shall notice a few of these names:—

1. He is called the *Spirit*. With this name we shall readily associate such other titles as the "Spirit of life" (Rom. 8: 2),

"eternal Spirit" (Heb. 9:14), "the Spirit of truth" (John 14:17), "the Spirit of holiness" (Rom. 1:4), "the Spirit of judgment" (Isa. 4:4), "the Spirit of wisdom and understanding" (Isa. 11:2), "the Spirit of Christ" (1 Peter 1:11), "the Spirit of the living God" (2 Cor. 3:3), and others, all of which have a distinct meaning. This name suggests *life*. He is called the "Spirit of life in Christ Jesus." "The Spirit of God hath made me, and the *breath of the Almighty* hath given me life." Job 33:4. "The Spirit is *life* because of righteousness." Rom. 8:10. This is the figure used in John 20:22, where Jesus "*breathed*" on his disciples, and "saith unto them, Receive ye the Holy Ghost." The church is a "*habitation of God* through the Spirit." Eph. 2:22. To receive the Spirit is to receive the very life of God, to have him dwell *with* us, live *in* us, and impart *unto* us his own spiritual life and power. It is the taking away of the carnal mind and the giving to us of his own mind, setting us free from the law of sin and death.

And further, he is not simply called the Spirit, but the *Holy Spirit*. This title is frequently used in the Word of God. We shall do well to weigh thoughtfully and prayerfully its meaning. God is holy. The unnumbered millions of powerful angels around his throne are holy, and continually cry, "Holy, holy, holy." Christ is holy. The Spirit of God represents a holy being, and a kingdom of holiness. This is a solemn thought. To invite such a Being to dwell with us means much. We can be assured that the *Holy Spirit* will have no communion, or fellowship, with *unholy* sin, nor dwell in an unclean, defiled temple. Verily has God said, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. We pray for the Spirit to come and dwell with us. But what will he find when he comes? Will he find selfishness, impurity, uncleanness, worldliness, pride, sin? If so, are we willing to yield all these things, allowing him to cleanse the temple and control our lives? He will cleanse, if permitted, the very denizens of the underworld, and help the infirmities of us all. But we must be willing. He kindly knocks at every heart; if welcomed, he enters; if not, dove-like and gentle, he retires and patiently waits.

2. Another emblem is that of a *dove*. "And the Holy Ghost descended in a bodily shape like a *dove* upon him." Luke 3:22. How appropriate that such a beautiful emblem should be seen in connection with the Saviour. No need here of a symbol of fire or wind, but gentleness. The Spirit found perfect communion with Jesus, and it "*abode*" upon him. What purity, peace, gentleness, kindness, and love are suggested by this symbol! We think at once of the olive branch of peace. How retiring is the dove, and clean in life. She will not intrude. If received kindly she will *abide*; if not, she will retire, and mournfully watch and wait, seeking a resting-

place where she may abide in gentleness and love. How careful we should be that we do not by rude, unkind, uncultured, sinful acts, grieve from our hearts the dove-like influence of the Holy Spirit.

3. Another emblem used is *fire*. The Word speaks of the "Spirit of burning." Isa. 4:4. On the day of Pentecost "there appeared unto them cloven tongues *like as of fire*, and it sat upon each of them." Acts 2:3. The figure is a strong and impressive one, though blessed, when understood. God is a "consuming fire." There are things which neither water nor anything else, *save fire*, can cleanse. Fire consumes the dross and purifies the gold. It tests metal as well. So we, like silver or gold, need to be "refined," purified, and tested. The Holy Spirit is like a fire in the heart, consuming sin and illuminating and purifying the life. When Isaiah in holy vision saw the Lord of hosts in all his glory, and felt undone because of his sins, a seraph "having a *live coal* in his hand, which he had taken with the tongs from off the altar," laid it upon Isaiah's mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6:6, 7. It is by this emblem of fire, searching and sometimes painful in its operation, that we enjoy the blessed and holy "communion" of the Spirit.

4. Another emblem is that of a *seal*. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were *sealed with that Holy Spirit* of promise." Eph. 1:13. This was a familiar figure to the Ephesians. Ephesus was a maritime port, with an extensive trade in timber. After purchasing timber the merchant stamped it with his own signet, or seal, which was the acknowledged sign of ownership. The seal of the Spirit means the certainty of the promise of God. It indicates security, as none can break the seal of God. It suggests *holiness*, for it is the earnest, or pledge, of "our inheritance." It is, as it were, the very beginning, or foretaste, of heaven to us when received.

5. Another emblem is that of the *wind*. "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8. The Revised Versions, however, using the marginal rendering, read, "The Spirit breatheth where it will," etc.

The Holy Spirit is not the wind, but in some of its workings is *like* the wind. The emblem is a striking and impressive one. It indicates *mysteriousness*. None can understand the operation of the wind. It is everywhere. Where does it come from? Where does it go? So with the Spirit of God. This Person is veiled in impenetrable and unsearchable mystery. But in every place, under all conditions and circumstances, somehow, in some way, he is visiting hearts and transforming lives.

Then the wind is *sovereign* in its operations. It "bloweth where it list-

eth." It is beyond our dictation, or control. We can not change atmospheric conditions, nor determine the point of the compass from which the breezes shall blow, or whether they shall be hot or cold. So with the Spirit. He, too, is sovereign. He divides "to every man severally as *he will*." 1 Cor. 12:11. It remains for us to yield to his power, and come into harmony with the laws which govern his operations.

Again, the wind is *irresistible*. Think of its power. Who can stop it? See it stir and lash the mighty ocean into violent fury until its crested waves lift up like mountains. See it tear the forest in pieces, uprooting great and mighty trees. See it wreck and ruin the proudest and most enduring works of man. Recently, while traveling in Canada, I passed over the track of an awful tornado. A beautiful city was in ruins; great buildings were removed like toys. The hospitals were crowded, and the funeral trains moved mournfully to the city of the dead, while the mourners went about the streets. The ruin was awful and indescribable. Though invisible, the power of this material agency was irresistible, and the effects visible.

It is even so with the Holy Spirit. Though he is invisible, we see his operations, great and irresistible, making effective the gospel in human hearts. Nations have sought to stop his work; their lawmakers have passed decrees: these nations have passed into the tomb of time; their senators are dead and the decrees forgotten. But the work of the Spirit continues, and millions know the transforming effect in their own and others' lives. Truly we can not *use* the Spirit; the Spirit is to *use* us.

"Some quiet Sabbath day you visit a church. Everything about the outward appointments of the church are all that could be desired. There is an attractive meeting-house, an expensive organ, a gifted choir, a scholarly preacher. The service is well arranged, but you have not been long at the gathering before you are forced to see that there is no life, that it is all form, and that there is nothing really being accomplished for God or for man. You go away with a heavy heart.

"Months afterward you have occasion to visit the church again, the outward appointments of the church are much as they were before, but the service has not proceeded far before you note a great difference. There is a new power in the singing, a new spirit in the prayer, a new grip in the preaching, everything about the church is teeming with the life of God. What has happened? The Wind of God has blown upon that church; the Holy Spirit, the Holy Wind, has come.

"You go some day to hear a preacher of whose abilities you have heard great reports. As he stands up to preach, you soon learn that nothing too much has been said in praise of his abilities from the merely intellectual and rhetorical standpoint. His diction is faultless, his style beautiful, his logic unimpeachable, his orthodoxy beyond criticism. It is

an intellectual treat to listen to him, and yet, after all, as he preaches you can not avoid a feeling of sadness, for there is no real grip, no real power, indeed no reality of any kind, in the man's preaching. You go away with a heavy heart at the thought of this waste of magnificent abilities.

"Months, perhaps years, pass by, and you again find yourself listening to this celebrated preacher, but what a change! The same faultless diction, the same beautiful style, the same unimpeachable logic, the same skilful elocution, the same sound orthodoxy, but now there is something more; there is reality, life, grip, power in the preaching. Men and women sit breathless as he speaks, sinners bow with tears of contrition, pricked to their hearts with conviction of sin; men and women and boys and girls renounce their selfishness and their sin and their worldliness, and accept Jesus Christ, and surrender their lives to him. What has happened? The Wind of God has blown upon that man."—*The Person and Work of the Holy Spirit*, pages 45-47.

Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44? —No. 8

A. G. DANIELLS

IN the year 1798 A. D., a war attended by results most pathetic and terrible broke out between France and Egypt and Turkey. This was "at the time of the end," when Egypt, "the king of the south," and Turkey, "the king of the north," were to be at war with another power called "him" in Dan. 11:40.

This brings us directly and squarely to the question standing at the head of these articles. This is a most important question. Much, very much, turns on the answer that is given. The truth in the matter should be carefully and earnestly sought. If the events of the war that began in 1798 between France and Egypt and Turkey fulfil the prophecy of Dan. 11:40, God's people should be as fully assured of it as they are of the history that meets the specifications of other prophecies; and being assured of it, they should proclaim the truth of the facts to all the world.

As already stated, most important decisions follow the conclusions drawn at this point in our study. Because of this we have given large place to the question of "the time of the end," "the king of the south," and "the king of the north." And now we should give due consideration to the real facts regarding this war of 1798. So much has been written of this war that it is a little difficult in making selections from history to know where to draw the line, lest we encroach upon the space to which we are not entitled. However, we shall give, in as small compass as seems consistent with the importance of the subject, statements from thoroughly reliable historians regarding the cause and purpose of

this war, the preparations made by France, the aggressor, and the resistance offered by Egypt and Turkey. The accounts given by different writers agree regarding the main facts, the principal difference being in the fulness or brevity with which they treat the subject.

The Time

The following brief statements record the dates of the opening events:—

"Bonaparte's expedition, consisting of forty thousand land troops and ten thousand seamen, sailed from Toulon for Egypt on the nineteenth of May, 1798."—*Library of Universal History*, Vol. VIII, page 2637.

"The French fleet arrived at Malta June 9. Only a feeble defense was made by the knights, and on the night of the eleventh a capitulation was signed.

"Bonaparte sailed from Malta June 19, . . . and landed safely at Marabout, in Egypt, July 1. The Mamelukes, who then ruled Egypt, were unprepared for defense. Alexandria was immediately taken (July 2) and occupied, and the march was then resumed for Cairo (July 6).

"Ascending the Nile to the apex of the delta, Bonaparte learned that the Mamelukes under their beys, with Arabs and fellahs, amounting in all to 30,000 men, were entrenched between Embabeh and Ghizeh, in the plain of the Pyramids, opposite Cairo.

"In spite of the desperate valor displayed by the Mamelukes, led by Murad Bey, the French gained a complete victory July 21. This battle, called the Battle of the Pyramids, overthrew the government of the Mamelukes, and opened Cairo to the French, who entered it the following day."—*History of Modern Europe*, Vol. V, chap. 60, pages 275-277, by Dryer and Hassell.

"The Porte [government of Turkey] solemnly declared war against France, Sept. 4, 1798, and coalesced with Russia and England. The sultan ordered the formation of an army for the conquest of Egypt. This event rendered the situation of the French extremely critical. Separated from France, and cut off from succor by the victorious fleets of England, they were exposed to the attacks of all the ferocious hordes of the East. They were but thirty thousand to contend against such perils."—*The Historians' History of the World*, Vol. XII, chap. 16, page 468.

These statements show plainly that war was begun between France and Egypt and Turkey in the year 1798, "at the time of the end." And of this, Abderrahman Gabarty, an Egyptian historian, says:—

"In the year 1213 A. H. (or 1798 A. D.) was the beginning of the wars, the calamities, the interruption of the ordinary course of events, in short, the general ruin." See "History of the Egyptian Revolution," Vol. I, page 98.

Preparations by France for the Conquest

"On the twelfth of April, the directory signed the papers relative to the expedition to Egypt; but the secret was kept,

lest the English should take alarm. These decrees placed at the general's disposal considerable naval and military forces, with a discretionary power in their employment. He had authority to take with him 'what troops he saw fit,' to withdraw from Italy the divisions which had been left at Genoa and at Civitavecchia, as well as those in Corfu, to seize Malta and Egypt, and to drive the English from their possessions in the East, and to pierce the Isthmus of Suez. They gave him, in fact, a foreign kingdom to avoid letting him take possession of the sovereignty of France.

"Bonaparte availed himself freely of the license thus accorded him. He enlisted in his service all the most distinguished artists, savants, and men of letters. . . . He did not confine himself in his choice of generals to his old companions in arms of the army of Italy, but made choice from among all the armies of the republic, thus depriving them of all nerve and muscle. He seemed unwilling to leave any one of worth behind. . . . The directory, in their eagerness to rid themselves of his presence, allowed him to carry off the strength and flower of the nation."—*The History of Napoleon*, Vol. I, page 265, by Lanfrey.

"The land forces belonging to the expedition were of the most formidable description. Twenty-five thousand men, chiefly veterans selected from his own Italian army, had in their list of generals subordinate to Napoleon the names of Kleber, Desaix, Berthier, Regnier, Murat, Lannes, Andreossi, Menou, Belliard, and others well known in the revolutionary wars. Four hundred transports were assembled for the conveyance of the troops. Thirteen ships of the line and four frigates, commanded by Admiral Brueis, an experienced and gallant officer, formed the escort of the expedition; a finer and more formidable one than which never sailed on so bold an adventure."—*The Life of Napoleon Bonaparte*, chap. 30, page 248, by Sir Walter Scott.

The Purpose of the Invasion

"He [Bonaparte] proposed not merely to colonize Egypt, itself a formidable undertaking, . . . but completely to revolutionize the whole of the Eastern dominions. . . . To secure the English settlements in India, to chase the Turks from Constantinople and drive them into Asia by means of an immense rising of the Greek and Christian populations, and thus return to Europe *la prenant a revers*, to use the picturesque expression of the author of these gigantic plans—such was the conception that haunted an imagination that knew no rein, and of which the occupation of Egypt was only the moderate pretext."—*The History of Napoleon*, Vol. I, page 261, by Lanfrey.

"Bonaparte, on his side, accepted the command, because it opened a scene of conquest worthy of his ambition. A separate and uncontrolled command over so gallant an army seemed to promise him the conquest and sovereignty, not of

Egypt only, but of Syria, Turkey, perhaps Constantinople, the queen of the East; and he himself afterward more than hinted that but for controlling circumstances, he would have bent his whole mind to the establishment of an Oriental dynasty, and left France to her own destinies.

"If Saint-Jean d'Acre had yielded to the French arms," said he, "a great revolution would have been accomplished in the East; the general-in-chief would have founded an empire there, and the destinies of France would have undergone different combinations from those to which they were subjected."—"The Life of Napoleon Bonaparte," chap. 30, page 248, by Sir Walter Scott.

"On the thirtieth of June the French fleet appeared before Alexandria. . . . The place of disembarkation was the creek Marabout, whence the troops immediately marched to Alexandria, which they took without difficulty. There Bonaparte halted for a week. Egypt was at that time regarded as a dependency of the Ottoman Empire, but the sultan was only represented by a pasha, who resided at Cairo, holding an honorary office without any substantial authority.

"The real power rested with the Mamelukes, a service dating from the time of Saladin [1171 A. D.], and resembling no other military body in history. Recruited by slaves purchased when children in Georgia and Circassia, and governed by twenty-four chiefs under the name of beys, this force formed a strange kind of order, which recognized no other religion than that of military fraternity, and no other law than the will of their masters.

"The right of sovereignty which the Porte maintained over the Mamelukes had long been nominal, and the sultan was fortunate not to have even that disputed."—"History of Napoleon," Vol. I, page 273, by Lanfrey.

"The disembarkation of the French army took place about a league and a half from Alexandria, at an anchorage called Marabout. . . . As soon as five or six thousand men were landed, Bonaparte marched toward Alexandria, when the Turks, incensed at this hostile invasion on the part of a nation with which they were at profound peace, shut the gates, and manned the walls against their reception. But the walls were ruinous, and presented breaches in many places, and the chief weapons of resistance were musketry and stones. The conquerors of Italy forced their passage over such obstacles, but not easily nor with impunity. Two hundred French were killed.

"From the moment that Bonaparte conceived the idea of invading Egypt, the destruction of the power of the Mamelukes must have been determined upon as his first object; and he had no sooner taken Alexandria than he announced his purpose."—"The Life of Napoleon Bonaparte," chap. 30, pages 250, 251, by Sir Walter Scott.

The purpose, as expressed by the decrees of the directory of France, and many times by Napoleon, was to take possession of Egypt and Turkey, and thus to either give France a dominating place in Europe and the Orient or found a new empire with Napoleon at its head. In organizing the expedition for this great undertaking, we are told that Napoleon selected the "most distinguished artists, savants, and men of letters" in France. He chose the ablest and most experienced generals in the armies of the republic, thus depriving what remained of "all nerve and muscle." He "seemed unwilling to leave any one of worth behind," and therefore carried off "the strength and flower of the nation." All this was to enable him "completely to revolutionize the whole of the Eastern dominions" and establish an "Oriental dynasty" for himself.

It was this colossal scheme, backed by the power, ambition, and military genius of Napoleon and the resources of France, that Egypt and Turkey met in Napoleon's invasion.

Memorials

H. W. CARR

THIS world was created to be inhabited. The lights by night and day, the beauties of vegetation, the pleasant association of animal life, the purling waters, and all the charms of nature were set in order by a heart of love, that the children of men might love the Giver and enjoy the gift. But an enemy entered this beautiful creation and planted the seeds of selfishness. They grew; the roots fastened their tendrils in every heart, until man's mind is absorbed in self, and the voice of nature and love for its Author are lost in selfishness.

There is a longing in every human heart to be released from this bondage of sin, but its bands are too strong to be broken without divine help. Intellect decides in favor of freedom, but worldly attractions ever suggest delay and blind the conscience to the real value of life.

The Creator has become the Redeemer, and he is able and willing to supply the help that man must have in regaining his lost estate. But he can not give this help unless the mind chooses to believe the Giver. In many ways he seeks to attract our attention, that we may continually choose to serve him.

Earth, sea, and sky proclaim with ceaseless voice the existence and power of the Creator. From Sinai's burning top, men heard a voice proclaiming that in six days God created all; and knowing man's weak nature, he wrote on stone, lest we forget: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Most fit memorial, while days are given to man, of the mighty power of God in creating these things! God commanded the head of every house that son, daughter, man servant, and all under his control should not fail to keep holy the Sabbath hours, meditating upon the

Source of every gift and serving the Giver instead of self.

Blinded with foolishness and sin, the human race chose selfishness to that extent that only Noah remained faithful in remembrance of God's love and care; and when the mighty flood destroyed the ungrateful race, God bent his bow of peace against the azure sky, with its beautiful harmony of colors, that children might admire it, and then be taught his great love and care.

The Red Sea opened for Israel to go through; bread fell on the desert sands for forty years; and the river Jordan stayed its flow for them to pass. Thousands witnessed these mighty works of God. A monument arose, made of twelve stones which marked the place, and children down through generations were to be taught, by this memorial, of the great deliverance and the love of God.

When the Redeemer gave his life on Calvary's cross, entered the grave, and rose again, the act was finished that opened wide the prison-house of death. To show good faith in men's acceptance of this freedom, their bodies must be laid beneath the yielding wave and rise again. Wherever the gospel is taught, this sacred rite must be administered, that by this act all may know and teach and keep in mind the choicest Gift of heaven to fallen man,—baptism, the blessed memorial of Christ's death and resurrection.

The time had come when the Great Teacher's work was done. From temple, mountainside, and vale, duty to God and fellow man had been made clear. Magnified and honored by his life and word, the law of God was written in man's heart anew; and as the twilight faded toward Gethsemane's awful gloom, he, too, took unleavened bread and broke and gave to the disciples, and poured new wine into the cup—emblems of body and of life, free from the leaven of death and the sting of sin. O, precious gift to lost and dying man which binds him to his God in truest love! And then he knelt before them there and washed their feet, and taught them so to do—an example of love and service to our fellow man.

These emblems of God's law given anew,—the water, bread, and wine,—with plain command that man should keep these ordinances to the end, have been forgotten, and trodden down by the great foe who rules and reigns in human hearts. He who has made it possible for dying man to live eternally with God, has ordained these sacred services for us as covenant seals to keep the Giver's gift fresh in our minds, and has commanded that we teach them to our children when we lie down at night, or rise at morn, or go about our daily task. Our talk must be upon his wondrous works, our praise upon his gracious power, that our day and the days of our children may be multiplied as God hath sworn to our fathers, when he shall dwell with us and heaven shall be upon the earth. Escape from sin and death is made complete by faith in his eternal word, and faith is shown by works.

Salamanca, N. Y.

Sound Principles Well Stated

C. E. HOLMES

ONE of the most significant signs of the times is the demand that is now being made for religious, or moral, legislation. The beginning of this nation was marked by a complete departure from the belief that kings or majorities should rule in the province of religion. Under a régime of civil and religious liberty the United States has grown to be one of the greatest nations known to history.

Yet it is thought by many that our country is going to ruin unless certain religious observances are espoused by the government. This belief has increased in religious circles at such an accelerated pace during the past decade as to assume a very threatening aspect.

When our Constitution was framed, it was purposed that religious matters should be entirely eliminated from civil affairs. This principle was embodied in the First Amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The effort to involve our government in religious matters is centered largely in the question of Sunday laws. The plea is often made that such laws are not unconstitutional. The following statement made on the floor of the House of Representatives by Hon. Richard Bartholdt, of Missouri, is a valuable one in this connection:—

"I believe in a complete separation of church and state, and in this belief go so far as to assert that the daily prayers in this House, as well as all Sunday laws, are unconstitutional, because they signify a mixing of church and state. These views, although Lutheran doctrine, I hold not as a Lutheran, but as an American who reveres the Constitution. As such, too, I believe in religious freedom and religious tolerance."—*Congressional Record*, Dec. 16, 1912.

When the program to secure a national Sunday law is opposed by a small minority on the ground that a law of this character would deprive them of their religious and civil rights, the reply is often given that the majority should rule, even in religious matters. A very pointed comment on such an argument was made by Senator John Sharp Williams, of Mississippi, on the floor of the Senate:—

"I am not one of those who believe that tyranny is a particle sweeter because it is the tyranny of a majority. I believe, with old Roger Williams, that there are two classes of things in this world—the things of the first table and the things of the second table. The things of the first table are those things which are between God and the individual man, and government has no right to touch them. If 99,999,999 of the people out of 100,000,000 wanted to do anything in connection with them and one man stood up in his right and said 'No,' then that one man's voice should restrain all the rest. Amongst these things are freedom of religion and various other

things that will occur to your own minds. Ninety-nine per cent of the American people, I suppose, are nominally Christians. One per cent of the American people are Jews. The people have voluntarily put upon themselves restrictions with reference to that matter. They have never established the Christian religion as the religion of their country. They had the power to do it. They had the power to refuse to restrict themselves from doing it. But they decreed that for all time there should never be among us an establishment of religion. They were wise enough to know that men always, everywhere, have weaknesses."—*Congressional Record*, Jan. 30, 1913.

The February number of the Knights of Labor paper, the *Journal*, contains a lengthy article protesting against the enactment of a Sunday law for the District of Columbia. The editor has a clear grasp of our fundamental law in regard to religious liberty. We pass along the following paragraphs taken from his article:—

"The making of any federal law which shall in the slightest degree impair the policy of the absolute separation of church and state, or tend in any way to build up ecclesiastical authority or domination, would be a distinct step backward in the evolution of human progress and liberty, and bring far-reaching disaster to our government and to the people of this country.

"The founders of the republic fully realized the evils springing from legislation pertaining to religious beliefs of any kind, and in the strongest way possible provided against the possibility of the enactment of such legislation at any time. Not content with limiting the jurisdiction of federal authority to the specific grants of power therein set forth, they further provided (so as to shut out all possibility of such legislation) the First Amendment. . . .

"Any proposition to pass Sunday legislation in the District of Columbia is a direct violation of the positive prohibitions of the Constitution, against the spirit of our institutions, and against the policy heretofore maintained by the federal government. It is true that certain impairments of the doctrine of the entire separation of church and state have from time to time been made, such as the appointment of chaplains to conduct religious exercises in Congress and in our army and navy, and in the putting forth of proclamations by the chief executive of the nation providing for days of thanksgiving or of fasting, etc. It is well known that these things were strongly objected to by Jefferson and some of the other executives and statesmen in the early days of the republic. They are innovations which have crept in by sufferance rather than by the expressed wish or positive act of the great masses of the people, and their tolerance provides stepping-stones on which can stand those who clamor for still greater and more pronounced recognition by the federal government of religious doctrines and ordinances, such as the demand that

the word God be put into the federal Constitution, and that Sunday laws be enacted by Congress, so zealously contended for from time to time during the last half-century."

Speaking of the "Christian nation decision," the editor further says:—

"The doctrine of the absolute separation of church and state, and the entire lack of federal jurisdiction to legislate or to meddle with matters of religious faith and practise, so clear-cut in the earlier days of our history, is now sought to be assailed by some persons and religious bodies upon the ground that the Supreme Court of the United States has declared this to be a Christian nation; and therefore that Congress would be justified in passing laws for the enforcement of what are deemed to be the practises and obligations of Christianity. In point of fact the Supreme Court of the United States has never laid down any such doctrine, and has never had occasion to declare it. The claim comes from certain expressions put forth by the late Justice Brewer, which did not involve the consideration of any such theory or point of law whatsoever. In giving an opinion upon the question before that court, which was regarding the construction to be held as to the immigration laws forbidding the entrance into this country of certain aliens, Justice Brewer took occasion, after declaring the opinion of the court upon the main point of controversy, to travel outside of the issue thus decided and by what is known in law as *obiter dictum* express the opinion that this is a Christian country, inferentially holding that Christianity and its ordinances were a part of and within the jurisdiction of federal governmental authority and operation.

"What he thus said has no force whatever in the realm of legal decision, is binding upon no court of this land, affords no precedent whatsoever to any legal authority, State or national, and when carefully read and digested is inconsistent with the recognized judicial authorities of the land and with the history of this country. The integrity and high character of this eminent justice really cloaks this declaration with undue value and authority; and what he said was largely inspired by his zeal for the Christian religion."

These quotations are worthy of preservation. They show that there are many who are not afraid to speak out against the rising tide of intolerance in religious matters which is rapidly sweeping in upon our country.

Takoma Park, D. C.

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"Some fruits are not sweet until the late fall. Some persons ripen slowly, and it takes a long time before they become sweet, beautiful, helpful. We should not reject any life because it is not yet beautiful, because it does not yet seem lovely. Wait and let God train and discipline it in his own way, and some day it may be ready to fill an important place."



WASHINGTON, D. C., MARCH 13, 1913

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Editorial

Struggles for Great Principles

FAR back in the days of Moses, when a people had been delivered from involuntary servitude, we find the first recorded use of the word "liberty." It occurs in this expression: "Proclaim liberty throughout the land unto all the inhabitants thereof."

It is not merely a coincidence that these identical words should have been cast on the bell that was to ring out to the American people their proclamation of liberty from the rule of a country beyond the sea. While that bell had been tolling from its tower, circumstances had been educating a people in the love of liberty. With eyes opened by a divine hand, they had been enabled to see the violation of principles of truth and justice in the liberties which were denied them. Because they had been taxed without representation, because they had been looked upon as subjects rather than as equals, they made this declaration to the world: "We hold these truths to be self-evident, that all men are created equal," etc. It was a principle new to the nations, but in itself as old as creation. It simply meant that the circumstances of birth could not justly give to any man a preeminence in rights over another. It was a bold statement to make; but it was true, and they made it. It was a broad foundation on which to build; but it was a solid one, and they built upon it. They built wiser than their day, and they built wiser, it seems, than the majority of their posterity in this day are able to appreciate. Without that foundation, the structure they reared could not have stood a hundred years; and a departure from that foundation will see that structure ruined in much less than a hundred years from the date of the departure.

Because they had been deprived of many natural rights, they declared that all men "are endowed by their Creator

with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Because they had been ruled by one who claimed the inherited right to rule without any regard to the authority of those he ruled, and had suffered under that rule, they pledged their lives, their fortunes, and their sacred honor to the outspoken principle that "governments derive their just powers from the consent of the governed;" and because those principles were not recognized nor those rights allowed, they declared that "these united colonies are and of right ought to be free and independent states." From these plain declarations of principle, and the firm stand which they took upon them, there grew up what was then an anomaly among the nations, an anomaly which persisted by virtue of the principles upon which it was founded.

Now, in these later days the remembrance of those principles is fading away, even as fades the ink in which they were written. The outlines of those words which meant so much to the descendants of the American colonists are dimming to obscurity to-day, and he must look with keen eye who would see those principles in the deeds and words of many of those who are formulating public sentiment to-day.

When the nation was still young, there were incorporated into its fundamental law specific declarations of principles to safeguard the liberty of the soul as well as of the body. These were as hard a blow at the established church as the declaration of civil independence was against the former established government in the country. But they had been whipped and burned and banished when religion had been established by state law, and they would protect themselves and their posterity by disestablishing that power which had made such things possible.

Naturally the established church was strongly opposed to the cutting off of its financial state aid, its exceptional prerogatives, and its advantages over other sects. So the battle for religious freedom followed hard after the battles for civil freedom, and the victories gained were as much more important than the military victories as the freedom of the soul is more important than the name of the country to which the person owes allegiance. Efforts were made to recommit the country to the principles of a union of church and state, but they failed as they deserved to do, and there went into the constitutions of every one of the original thirteen States the principles, if not the exact words, of the following declaration: "No man shall be compelled to frequent or support any religious worship, place, or ministry what-

soever, nor shall suffer on account of his religious opinions or belief; opinion in matters of religion shall in no wise diminish, enlarge, or affect civil capacities. The rights hereby asserted are of the natural rights of man." Most of the other States since added to the Union, have also incorporated these principles into their constitutions. The nation itself was not permitted to remain silent on so great and vital a principle. It prohibited in emphatic terms the making of religion a test of qualification for public office, and forbade even Congress itself to invade the citadel of the soul by enacting religious legislation.

Therefore, with the Declaration of Independence speaking as it does, with the Constitution of the nation speaking as it does, with the constitutions of forty or more of the States speaking as they do, and with the history before us of the memorable struggle that was waged by the founders of the nation for religious liberty, it would certainly seem that the people of these United States had spoken plainly enough, and that the lesson had been learned well enough, so that never again in this land could religious persecution raise its head to hurt or punish any for worshiping God according to the dictates of their consciences.

But in spite of it all, the principles of church and state union, whose logical sequence is and always has been religious persecution, has been retained, upheld, and promoted in nearly all the States — so far have their legislators lost sight of the principle upon which their own religious freedom rests, the principle upon which the nation was established, the principle "on which the gospel was first propagated, and the Reformation from popery carried on."

As the battle for civil freedom and the battle for religious freedom were carried on at practically the same time and by the same people, so the forgetting of those political principles and those principles of soul freedom are going on at the same time and on the part of the same people. As the fathers of the nation declared it "impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility, which would lead us back to the Church of Rome," and as the magistrate is now permitted to do that very thing in every prosecution of a Christian for the violation of a Sunday law, it is evident that that claim has been to all intents and purposes erected, and that the nation is now being led just where they said it would be.

If it was "proper" in those distant days "to take alarm at the first experiment upon our liberties," it must be eminently "proper to take alarm" at the

multitudinous experiments that are made to-day along that line. It certainly is very proper so to do when men in these days have been repeatedly condemned to prison and to the payments of burdensome fines for worshipping God according to the dictates of their consciences. Out of the persecutions suffered by the Baptists and Quakers and others because of their mode of worship grew the guaranties of liberty in religious things that were incorporated into our national and State constitutions. But now we have the persecutions as they had them, and that, too, in spite of the supposed guaranties of religious freedom. America, which should have stood as a light and pattern to the world, which fought the battles of mankind and won; America, the asylum for the oppressed, is forgetting the most vital principle for which she stood,—the freedom of the consciences of men. The great hand of an oppressive church is now grasping the seats of government in State and nation, even as the founders of this nation warned us that it would do when the people departed from the principles of religious liberty.

The plans laid by the National Reform Association, by the Lord's Day Alliance, by the Federal Council of the Churches of Christ in America, by the American Federation of Catholic Societies, and, in a word, by the great Catholic Church as a body, contemplate the accomplishment of a work that is the very antithesis of what the founders of the country did. Let those plans become a fact, and the nation has started back toward the bitter experiences of colonial days and of the middle ages. It is unthinkable and unexplainable; but thus has the prophet outlined it, and thus do we see it fulfilling before our eyes to-day. C. M. S.



Delivered as the Believers Prayed

WHEN Peter was in prison under sentence of death, "prayer was made without ceasing of the church unto God for him." And while the believers prayed, the deliverance came; an angel led Peter out to safety and service, the apostle not being able to realize for a time that it was not a dream.

Some time ago, in a non-Christian land, the believers were praying as one of their number, an evangelist, went up for military examination and appointment in time of war. In time of peace, trials and tests for stoutest faith lie in wait for the Sabbath-keeping Christian called to military service. But such a call in war time meant a crisis in the life of the evangelist.

He first visited the general offices to explain his conscientious convictions in the matter, but was told that there was

no help for him, and was sent on to report to the barracks. The superintendent of our work in that field wrote, at the time, an account of the evangelist's experience, which we reproduce without names:—

On account of his visit to the general office, he arrived at the barracks about three hours late. He was obliged to call on one of the officers at his hotel. To this officer he explained his case, and received considerable sympathy. Now, the penalty for being even several hours late in reporting is two months' solitary confinement. But this officer excused him for his tardiness—a special favor. But he said that he, too, had no authority to deal with his case, or to excuse him from service. Then, as a further favor, he permitted Brother — to return home for the night.

Early next morning Brother — repaired again to the barracks, and again stated his case to other officers, but with the same result; they could do nothing in his case.

Reluctantly he joined the other men in order to pass the required physical examination. The first examiner tested his eyes, and passed him. The next questioned him about as follows: "Are you quite well?" "Fairly well, but not so strong as formerly." "Do you sleep well?" "Sometimes not very well." "All right, that will do."

Supposing that he had been passed as fit for service, he went on to the dressing-room. Very soon two of the examining physicians came to him, and asked, "When did your health begin to fail?" Brother — replied that he could give no exact time, meanwhile wondering at their question. "You had better go home and care for your health," the physician said, and left him.

He could hardly believe that he was free; so he went to the officer, and was again assured that he was free to go home. He says that the only way he can understand the matter is that the Lord intervened; for while not so strong and rugged as he was ten years ago [when serving in war time, before he was a Christian], he has been in very fair health.

Another remarkable thing is that of about three hundred examined that day, he was the only one excused, so far as he could learn. His brother went with him, and stood where he could have seen any who might have come out. But Brother — was the only one.

Small wonder that this believer attributes his deliverance to the direct intervention of the Lord. And the worker reporting the matter to us adds: "I shall not take time to tell particulars about our earnest seasons of prayer for him. Next day was Sabbath, and Brother — occupied the time with an account of his experience. Then we united in heartfelt praise to God. But other trials await us, so we must be constant in prayer."

In the trying times that lie between us all and the heavenly city we shall of a truth need strong and unshakable faith in the living God who does things for his children on earth.

W. A. S.

The General Conference Session

THE next General Conference of Seventh-day Adventists will open at Takoma Park, Washington, D. C., May 15, 1913. It will be the most important meeting ever held by this denomination. This will be true in the very nature of the case. Our work has grown to greater proportions, and greater questions are involved in its promotion and administration; at this meeting the representation will be larger than at any preceding meeting; from every part of the world will come delegates and workers bringing for consideration perplexing questions relating to the work in their particular fields; important questions of finance and organization must be considered; men and women will be chosen as standard-bearers for another quadrennial term; the denomination will be brought face to face as never before with the great work of the world's evangelization which has been committed to it, and larger plans for the development and carrying forward of the gospel message will be considered. These internal conditions and questions affecting the church, together with the state of affairs in the world, the fulfilling of the prophetic word, the marshaling of the forces that are to combine eventually against truth and right, emphasize the great importance of the coming General Conference meeting.

In dealing with these important subjects, how great the need of the spirit and wisdom of heaven! How great the need of a divine unction, the outpouring of the Holy Spirit, to prepare the church to take part in the final conflict before us! Most appropriate indeed is it that the coming meeting be made an object of earnest prayer on the part of all our people. Pray that every delegate that attends the meeting may be a man of God, and may take with him to the gathering the spirit and wisdom of heaven. Pray that the committees which shall be appointed may have special grace and wisdom in considering the questions submitted to them for study. Pray that every one chosen to positions of responsibility may be God's man, and the one whom he would have lead his people. Pray that the plans laid for the promotion of the work may be broad and generous. Pray that peace and prosperity and a great outpouring of the Spirit of God may attend the meeting from beginning to end.

This meeting should bring a great spiritual uplift to the people of God. It should mark the beginning of a new era in this movement. By God's grace we believe this result may be achieved. Let us work for it, pray for it, and believe for it.

F. M. W.

Loma Linda Day

LOMA LINDA MEDICAL COLLEGE, its work and needs, have in recent numbers of the REVIEW AND HERALD, and in the special readings for the second Sabbath service, been very fully set before the denomination. Our need of such an institution for the training of our young people desiring a medical education has also been made evident. The General Conference Committee hope that most careful consideration has been given to these articles, and that the Spirit of God has deeply impressed upon all hearts the importance of this enterprise, and begotten within all a sympathetic interest for our brethren who are immediately responsible for the operating of the college.

All who have visited Loma Linda express themselves as greatly pleased with what has been done in securing the necessary facilities. The buildings are neat and substantial, and of the character best suited for the work to be done. Other facilities must be added, however, some of them at once, in order to meet the requirements of the different State boards of medical examiners. Otherwise the graduating students will not have a standing with any of these boards, and will not be admitted to examination.

All feel to heartily commend the college board for the stand it has taken, that, urgent as is the need for these facilities, it will supply them only as it has money and can do so without creating further debt. The hospital building, which must be supplied immediately, will require about \$20,000. It is for this that the General Conference now appeals to the churches for a liberal offering, Sabbath, March 15. Recognizing the need, let us honor the position taken by our brethren in Loma Linda against further debt making, by coming to their assistance in a most substantial offering. Let us not be satisfied with an offering totaling less than an average of fifty cents a member from every church, and let church and conference treasurers hurry the offerings forward, that the work may be done at once.

W. T. KNOX.

The Survey

The Twenty-Eighth Inauguration

THE inauguration of Pres. Woodrow Wilson was probably the greatest inaugural celebration ever held in Washington. The day was a very different one from that on which President Taft went into office. On that day the country east of the Rockies was in the grip of a veritable blizzard; on this day the country seemed to be standing on the Mason and Dixon line, between winter and summer.

From early morning until late at night the city was full of the celebration and its preparation and aftermath. Shortly after noon took place the vital part of the ceremonies, the swearing in of the President and Vice-President. Following the inaugural addresses, began the great parade of 35,000 public officials, soldiers, sailors, members of civic organizations, and college students, which required more than four hours to pass a given point. In the evening the city was brilliantly illuminated, and the inaugural ceremonies closed with a magnificent display of fireworks. The new President and the old rode together over the route of the parade; and while President Wilson was reviewing the parade, ex-President Taft was being whirled away in a special car toward Atlanta. Many remarked upon the fact that here was the culmination of a political revolution in a great nation, in which the government was completely overturned, and all without bloodshed and with the utmost good feeling. The new President, a Democrat, has a Democratic House and a Democratic Senate to help him in shaping the affairs of the country in harmony with the purposes of the people who elected him. There are questions to be settled which will test all the powers of statesmanship and diplomacy which the new administration can bring to its aid. It is no small task that faces the new President and the new Congress. The true Christian, whatever his personal preference, will wish them the guidance of God in the conduct of the nation's affairs, that the rights of men may not be trampled upon and the work of God may not be hindered.

No Religious Test

ONE of the provisions of the national Constitution is to the effect that "no religious test shall ever be required as a qualification to any office or public trust" in the government of the United States. Some of the States long had provisions in their constitutions which excluded Catholics from public office. The new national administration, however, can not be accused of making any discrimination against that class of citizens. A Roman Catholic administered the oath of office to the President of the United States. A Roman Catholic is private secretary to the new President, and this private secretary's first assistant is also a Catholic. The private secretary of the President's wife is a Roman Catholic. Thus all the correspondence of the President's household comes under the eye of a member of the Roman Church. No communication can get to the President that does not pass under the eye of a Catholic. Catholic editors are jubilant over this arrange-

ment. Says the *Catholic Citizen* (of Milwaukee) of February 15: "A Southern Democrat is quoted as saying that there will be 'no Catholic in the Cabinet,' but 'Catholics will be appeased with minor jobs.'" The editor of the *Catholic Citizen* then adds: "We shall see." So while the government is debarred from making religion a test, the Catholic Church makes it a test, and urges adherence to its faith as a qualification to holding public office.

In the Balkans

PRESS reports from the Balkans indicate that there may soon be a reopening of negotiations looking to a settlement of the trouble between the allies and Turkey. The Turks seem willing now to surrender Adrianople and yield much on the boundary question, but do not propose to pay any indemnity. The allies, on the other hand, are demanding Adrianople, Scutari, Janina, and the peninsula of Gallipoli, together with all the islands of the Aegean Sea that are now occupied by the Greeks. This would give to the allies practical control of the Dardanelles. Just how the greater powers will look upon these demands is not known; but it is understood that Turkey has signified her willingness to place her interests entirely in the hands of the greater powers of Europe, feeling that in this way she would save to herself at least the control of the Dardanelles.

The Mexican Situation

REPORTS from Mexico indicate that the new government is succeeding in bringing to its standard a number of the rebel organizations, and has prospects of bringing still others to its side. The government seems to be taking energetic measures to put down such rebel organizations as have refused to yield allegiance to the government. Along the northern border, however, the Mexican troops have manifested a determination to get into trouble with the United States soldiers who are at the border line on patrol duty. On two successive days they have attacked the American soldiers and have been driven off, with some loss to themselves. None of the nations have yet formally recognized the new government of Mexico, and probably will not do so until after a regular election. General Diaz, the nephew of the former President Diaz, has announced himself as a candidate for the presidency.

C. M. S.

A WONDERFUL meteorite passed over Peshawur, India, recently. Its altitude appeared to be only one thousand feet, while its tail stretched over one hundred yards.



A Song of Love

ALBERT CAREY

I LOVE, I love the Lord;
I love his holy Word;
I love the music of his voice
In every sentence heard.

He loves, he loves me, too.
From his own Book I know
He loved before I knew to love;
That's why I love him so.

For love he lived and died,
For love was crucified,
For love he pleads before the throne,—
The Lover glorified.

Nor will his love for me
Be satisfied till he,
Safe in the Father's house above,
His ransomed ones shall see.
Nortons, Oregon.

Missionaries at the Language School in China

THE efficiency of a missionary depends largely upon his ability to acquire the language on reaching his field. In China, at Nanking, is a language school conducted by other mission boards, and our brethren there have recommended our missionaries to attend it on reaching that field. After spending some time there, Brother S. G. White, who recently went out to China from California, has this to say of it:—

"1. Being away from home, the student has no interruption nor cares while studying. This means much, especially to those who have families.

"2. Competition. Students who have just finished college courses, and some who hold university degrees, are attending the language school; therefore, one has to do his best in order to keep up with those who come fresh from study.

"3. Lectures. Persons who have been in China for many years give the students occasional lectures, which seem to be practical, and which lighten the load and light the path.

"4. Foreign instruction. Three foreign teachers systematically devote considerable of their time to teaching. The ones who give instruction have had experience here, some of them for twenty-five years. This enables the student to work intelligently from the start.

"5. Rotation of teachers, or better, of students. The individual study-rooms are about ten by twelve feet in size. These are numbered, and open into a large room on two sides. While the teacher remains in the same room week after week, the students move each Monday to

the room next higher. If one has an inferior teacher this week, it is consoling to know that a good one is in the room above his. Another advantage of this system is that the teacher does not become acquainted to any extent with the student's failings; and if he has faults or peculiarities, the student does not absorb them.

"6. Inspection of teachers. At the head of the corps of Chinese teachers is an experienced Chinese, who has traveled over China considerably, and is therefore acquainted with the different dialects and qualified to correct errors and give special instruction. This man

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GROUP OF SABBATH-KEEPERS AT CERVANTES, PHILIPPINE ISLANDS

visits the study-rooms frequently during the day, and if the teacher is not checking up and correcting the students' mistakes, tones, or pronunciation, he is instructed forthwith. Besides this Chinese head teacher, we have daily visits from the three foreign instructors. Only one who is learning the language can appreciate what a help this is, especially at the start.

"7. Poor teachers dismissed. After teachers have been given a fair trial and prove to be lazy or incompetent, they are dismissed at the end of the month, and others are employed. Thus the Chinese teaching force is kept up to a high standard.

"8. Some attention is given to physical exercise in the middle of both the forenoon and afternoon sessions.

"9. Association with missionary students."

The Philippine Islands—No. 3

Our Work

L. V. FINSTER

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

THE first worker to visit the Philippine Islands was Elder G. A. Irwin, in 1905, on his way to the General Conference from Australia. He spent but a few days gathering facts and information, preparatory to sending workers there. In August, of the same year, Brother R. A. Caldwell spent about three months canvassing for "Home Hand Book." After securing seventy orders, he left for China. In April, 1906, Elder J. L. McElhany and wife came from Australia to open up mission work. They had many trying things to encounter in starting work in a strange place. Brother McElhany soon secured a club of five hundred *Signs* from some of our American conferences, together with a great many other papers. These he sent out from week to week to the school-teach-

ers. Much of the seed sowing done in this way will in time bear its fruit. Some American families took hold of the truth, but returned to the United States. One of the soldiers became interested from studies with Brother McElhany, and is now a worker in our cause. In February, 1908, Brother McElhany left for New Zealand.

In January, 1908, Brother Caldwell and wife arrived, to take up the sale of our literature. They have been wonderfully blessed in this work. They have delivered 1,600 Spanish "Patriarchs and Prophets," 1,000 "Coming King," and nearly 1,000 Tagalog "Thoughts on Daniel," besides many smaller books. These books have nearly all been sold to Filipinos. Who can tell the amount of good these silent messengers may do? But a very small part of the islands has been worked.

Dec. 17, 1908, Mrs. Finster and I arrived to take charge of the work. After looking over the ground, I decided that the first thing to be done was to master one of the languages, as only about ten per cent of the natives read the Spanish language. It is true that a few read Spanish in each province, but the mass of the people do not understand it; so most of our time the first year was spent in study, and in getting out literature in the different languages. We were able to secure the man who had translated the Bible into Tagalog, to translate for us into that language. After translating "Is the End Near?" and "God's Love to Man," I gave him the tracts "Is Sunday the Sabbath?" and "Elihu on the Sabbath." When he brought the translation, he said, "I believe you are right on that subject." I then began studies with him, and he soon commenced to keep the Sabbath. We have also had the tracts "Who Changed the Sabbath?" "How Esther Read Her Bible," "The Second Coming of Christ," "The Immortality of the Soul," and "Which Is the Day of the

Lord?" besides "Thoughts on Daniel" and a small "Bible Readings," translated and printed in the Tagalog language. We also have a few of the same tracts translated into the Ilocano language. Our public work was commenced with some young men who understood English. They soon became so much interested that they invited many of their friends, and even older people came, although they could not understand anything that was said. Soon one of the young men offered to act as an interpreter. The Lord blessed the feeble efforts, and in a short time we had a Sabbath-school of twenty members. Our first baptism was held in March, 1911, while Elder I. H. Evans was making his first visit to the islands. A church of eighteen members was organized. Our hearts were very glad as we saw our first-fruits in these islands, united with other nations, kindreds, and tongues in giving this last message to the world.

During the next year our work went by leaps and bounds. Every quarter we were able to take into church-membership from twenty to thirty members. When our church was one year old, we had one hundred members. At the present time we have nearly one hundred fifty members.

At the beginning of this year, Elder E. M. Adams and wife, and Brother Floyd Ashbaugh came to assist in the work. They are laboring faithfully and untiringly to advance the work, while

we are on our furlough after twelve years' absence from America. When Elder Adams attended our first meetings and saw the great interest to hear, and the hungry souls with no one to feed them, he remarked, "If such things should happen in America, they would think the 'loud cry' had fully come." It is a common thing to have our tent packed and four or five hundred persons on the outside, and after holding meetings every night for two months our congregations are as large as on the first night. It makes one's heart sad as he sees hundreds of such openings with no one to fill them. The Filipino, so suddenly liberated from the darkness and gross ignorance of Romanism, is eager



NATIVE HOME IN THE PHILIPPINE ISLANDS

for anything that promises enlightenment.

Just now there are opportunities for our work that we may not long have. Thus far we have work started in but one language. We should have five families at once to begin the study of the other great languages of the islands.

Pemba, Rhodesia, South Africa

W. H. ANDERSON

It has been some time since I reported our work, and as I know the brethren and sisters are much interested in things here I shall try to make amends for this neglect. I have been very busy since I last wrote. I made a two weeks' trip among the out-stations, and had a good time with the boys in those schools. I found them all of good courage, and was able to settle some small matters for them that had seemed great to them; but when we had a chance to get together and see the thing from the Lord's side of it, they yielded and all seemed satisfactory, and I left them all happy and going on with the work as well as they could. One thing that seemed rather strange to me occurred at the Bwenga station,—the one Brother R. C. Porter and I were near when we turned back from the lion. The people had met with a number of misfortunes at the kraals near there, and on consulting the witch-doctor as to the reason, they were told

that it was because they had not attended the meetings and placed their children in the mission school, and that more would come to them if they did not attend to this matter at once. They said they thought he was right, but as the boys were all away on the Kafui with the cattle they would have to wait until the boys came home, and then they would see to it that they all attended the school. The attendance at the Sabbath services has increased very materially.

I have repaired all the plows and cultivators and harrows on the out-stations, and have the workers well supplied with food, so they have nothing to do but get at their farm work as soon as the rains start. I am quite pleased with the prospects for the future, and I feel sure that when we get Brother J. R. Campbell back and have him again devoting his time to this work, we shall see greatly advanced strides in it.

I have been reading again this past week the instruction that was given in regard to the Avondale school, and it seems to me that we are carrying it out as nearly here as the different conditions will admit. If I know that God is back of a plan, I never hesitate to carry it out, although the heavens should fall; for then I know we are in the right, and God will take care of the results. It is only when we depart from his plans that we are in trouble. I have been going over the record of the tithes and offerings for the last two years and comparing them with the previous two years, and I find that we have made gains in every department. The tithe has increased, also the Sabbath-school offerings, weekly offerings, annual offerings, and second tithe. We are glad for this and hope to do better in the future.

Brother Campbell has now prepared over two hundred hymns in the native language, and as soon as they have been thoroughly revised they will be ready to submit to the conference committee for its action as to whether they are to be published or not. By the end of the year we expect to have sufficient second tithe to meet all the expense, if the committee decides on publishing them.

I think a great deal of that second tithe as a fund for native literature. We have paid every expense for what we have published here, and have a nice little fund for the next time; then it is a perpetual fund, and no one as yet seems to have suffered from paying it. It makes it so much easier to get the books published when we can have the money on hand to meet all the expense and have the work translated and revised, and ask only the sanction of the committee instead of having to ask them for the funds to meet the expense.

THE tongue no man can tame; hence thou canst not tame thine own, for thou art a man. So thou must needs have continual recourse to God, that he may do for thee what thou art not able to do for thyself.—*St. Augustine.*



Bible Balances

MRS. MARY H. WILLIAMS

"WEIGHED in the balance, and wanting,
Is the message to Babylon's king,
While without the gate the conquerors
wait,
God's swift retribution to bring.

The Judge of the earth long waiteth,
Till iniquity's cup runneth o'er;
But the day of his wrath cometh surely,
When mercy shall plead no more.

Then I think of the scales of judgment,
Where God weighs the heart of man,
Weighs with justice the good and evil
That cover the whole life span.

When our record is placed in that
balance,
May we still in God's love abide,
And his mercy our sinful lives cover,
Until justice is satisfied.

We are told of another balance,
Where the trials and troubles of earth
And the things that are "but for a
moment"
Weigh with those of eternal worth.

O think of that great "weight of glory"!
Poor mortals could ne'er pay its price
Had God not placed in the balance
His infinite sacrifice.

Then shall we be counting and weighing
The poor little offerings we make?
Small part of our debt are we paying
To the world, for the dear Lord's sake.

We know how the Lord weighs our
giving:

Though the widow's mite be our part,
It will win us the Saviour's blessing
When weighed with a loving heart.
Charles City, Iowa.

More Objections to Flesh Foods

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

THE great prevalence of disease among domestic animals used for food, and the grave dangers associated with the consumption of diseased flesh, ought to be sufficient reason to condemn flesh-eating. Furthermore, the fact that flesh foods obtained from a butcher's or meat shop are always in a varying state of decomposition and putrefaction, and consequently contain toxic substances more or less harmful to health, and are liable to cause serious or even fatal ptomain poisoning, is another sufficient reason for abstaining from their use. Who, we ask, can contemplate with anything like complacency or satisfaction the consumption of decayed food? Decomposed food literally means poisonous food. The fact that in most cases the poisons are not

sufficiently numerous and abundant to produce grave or vital effects is no proper answer to this question. The same is true of many alcoholic beverages, and yet the majority of our readers would agree heartily to the principle of total abstinence. But there are still other equally sound and sufficient reasons why the flesh of dead animals does not furnish either a safe or a wholesome diet for man, and consequently should be avoided wherever possible.

Cancer

It is a mistake to think that parasitic and microbic diseases alone are associated with or caused by flesh-eating. We know that there are numerous other maladies that are more or less directly connected with meat-eating. Take cancer for instance. Here we have one of the most terrible scourges of civilized lands, a disease which is second in importance only to tuberculosis. Unlike tuberculosis, which we are happy to say is now slowly diminishing its dire ravages (although according to Metchnikoff it still claims one life in seven out of the total mortality of European lands), cancer is increasing each year by leaps and bounds. At the present time we have good reason to believe that after the age of thirty-five, one out of twelve men is destined to die of cancer, and one out of eight women meet the same fate. In England and Wales alone there are no less than fifty thousand persons continually suffering the awful distress and misery associated with this fatal and all but hopeless malady. In his book "Preventable Cancer" Mr. Rollo Russell shows that the increase of cancer is clearly associated with the increasing consumption of flesh foods. He says: "It has been observed by Rayer, Leblanc, and others that carnivorous animals are more prone to cancer, *caeteris paribus*, than herb- or grain-eating animals."

We need not hesitate to accept the following conclusion which we also quote from the same author: "In a general way it may be stated that all nations or races habitually using fresh and cool non-toxic foods and drinks are little affected by cancer."

The medical registrar of England has pointed out in one of his animal reports that cancer is most prevalent in those parts of England where flesh foods are most freely consumed. Lack of space only forbids our quoting much more evidence to show the intimate relation that exists between flesh-eating and cancer. Although I am not prepared to say that the consumption of animal flesh is the only and sole cause of cancer, still I do

believe that it is one of the most important factors in the causation of this deadly disease.

Appendicitis

Few people have failed to realize the increasing prevalence of appendicitis, emphatically a disease of civilized lands, where the use of flesh is all but universal. Some twenty years ago or thereabouts it was thought by some that appendicitis was caused by the introduction of foreign bodies into the alimentary tract. Although this is possible, still it is a rare occurrence, and to-day we know that appendicitis is almost invariably associated with the consumption of dead animals. Various authorities have pointed out the comparative immunity of fruitarians and vegetarians from appendicitis. This is true of the Dukhobors of Canada, who are not only immune from cancer and appendicitis, but develop a vigor of health both physical and mental which is consistent with the abstemious life which they lead. They abstain wholly not only from alcohol and tobacco, but also from animal flesh. Again, the Hindus of India, who take little or no flesh, are remarkably immune from appendicitis, and the same is said to be true of the Chinese. Appendicitis is in most cases simply a virulent form of germ invasion and ptomain poisoning, and the most important direct cause is undoubtedly consumption of poisonous animal food. Those who wish to be immune from cancer and appendicitis will find it necessary to adopt the fruitarian diet, and abstain from both stimulating drinks and stimulating foods.

Organic Extractives and Poisonous Wastes

It is a common but none the less great mistake to think that animal flesh is a very nourishing and sustaining diet. Why! even a dog's life could not be prolonged a single day by the use of beef broth. Dr. Tibbles says, "Dogs fed on beef tea die sooner than when not fed at all." And yet many ignorant people often resort to beef tea, chicken broth, and similar preparations when in ill health, and some even regard them as important invalid foods. There could be no greater fallacy. Beef tea is merely an extract of the meat, and as such contains little nourishment and much of the poisonous wastes of the animal. Even if the slaughtered animals were in comparative health, and even though they were eaten soon after slaughter and before serious decomposition set in, they are not by any means free from poisonous matters. In the case of the lower animals as well as man, the activities of life are constantly producing waste substances, known as organic extractives. In reality, these wastes are excretions, and during life are as speedily got rid of from the body as possible because of their injurious influence. The flesh of all animals always contains these poisonous excretions, and therefore we must regard animal food as anything but clean and pure. When we stop to think of it, we must realize that the poisonous excretions of animals form the worst and

most dangerous kind of filth, and it certainly seems passing strange that human beings should be willing to take this filth with their food. The thought itself is repulsive, to say nothing about the harmfulness of the procedure. Think of consuming the liver of an ox or sheep, or the kidney, an organ which is always saturated with urine. And the various meat extracts and beef broths and teas are for all practical purposes the concentrated uriferous products of the flesh. Such extracts are anything but nutritious, and must be looked upon solely as unwholesome stimulants.

The presence of these irritating and exciting poisons renders animal flesh the most stimulating of all foods, and its free use often leads to the development of a craving for stronger stimulants. There is no doubt that many persons have been led to take alcoholic beverages through the free use of animal flesh as well as tea and coffee. It is an accepted fact that inebriates and drunkards are more easily restored to sobriety on the fruitarian dietary than when allowed flesh foods.

Too Much Protein

Another important disadvantage of mixed feeding is the danger of taking a superabundance of nitrogenous food. Any one eating meat, except in very small quantities, is in great danger of taking more tissue-building food than he can use to advantage. It is bad enough to take sugar or starch foods in excess, but the evils resulting therefrom are slight compared with those consequent upon an oversupply of protein. Too much protein means extra work for the digestive and eliminating organs, and an undue increase in the nitrogenous waste products of the body. They serve to thicken the blood and clog the system, and there is no doubt that they are important factors in the causation of many nutritional diseases.

Rheumatism and Gout

The presence of these organic extracts, or as Dr. Haig would call them, uric acid and allied bodies, as well as the overconsumption of protein food of any kind, leads to various constitutional diseases and especially gouty, rheumatic, and neuralgic disorders. Dr. Haig and other scientific authorities have demonstrated very clearly the relationship which exists between flesh-eating and a long list of so-called "uric acid disorders." Again, we would say that animal flesh is by no means the only causal factor in the production of these prevalent diseases; but that it is one of the most important, and, probably, in many cases, the most important factor in bringing on these disturbances is well established. The following is only a partial list of maladies which Dr. Haig believes to be more or less directly associated with meat-eating:—

"Headache, dyspepsia, constipation, anemia, diabetes, insomnia, hysteria, neurasthenia, mental depression, eczema, neuralgia, rheumatism, lumbago, sciatica, neuritis, gout, arthritis, Bright's disease."

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."

HUGH MILLER once said: "Prayer is so mighty an instrument that no one has ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness." Are you in need to-day? The Father above is merciful and gracious. He longs to help you over the hard places and to lighten all your burdens. Trust him with a faith that is strong and steadfast; ask, believing that heaven's boundless resources await your demand and reception. Then into your life will come a wonderful blessing, such peace and joy and satisfaction as the world can never give. But if you would have the reward in its fulness, you must tarry awhile in the chamber of prayer. He who rushes into the presence of God and hurriedly whispers a few requests, and then immediately rushes out again, never, perhaps, sees God at all. "He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water."

Requests for Prayer

141. A Pennsylvania sister asks us to pray that she may be healed of tumor of the ear.

142. From Oregon a sister sends the request that we pray for the recovery of her mother.

143. A sister in Oklahoma desires prayer for the restoration of a friend.

144. An isolated sister begs that prayer be offered in behalf of her husband, who is addicted to the use of drugs.

145. An anxious mother requests prayer for the healing of her daughter who is afflicted with epilepsy.

146. A sister in Michigan whose husband is bitterly opposed to this truth, asks us to pray that God will touch his heart, and especially that he may allow their children to attend Sabbath-school.

147. An Idaho sister asks prayer for healing.

The Sword of the Spirit

Eph. 6:17

MRS. MARY H. WILLIAMS

"I THINK we may enter on this side," said Thief to his companion, Robber, as they approached the house that was built on the Rock. "The foundations were laid so long ago and its towers are so ancient that it can not possibly be equal to modern construction; we surely shall find some weak spot."

Within the House of the Sure Foundation was ancient armor, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit. All were covered with dust, for Student and Modern Thought had long since ceased to dwell on this side of the house. Though they inherited it from their father, they preferred to live in

the side that opened into the pleasure gardens, where a fountain played in the sun, and the birds sang, and there was less to remind them of the wickedness, misery, and strife in the world.

Now, seeing they were about to be attacked, Student proposed to buckle on the sword of the Spirit. "A brave defense you would make with your rusty old sword against modern weapons," scoffed Modern Thought. "I should as soon make a laughing-stock of myself with the old shield and helmet." "But," returned Student, "these are the weapons designed by the Builder for the defense of the House of the Sure Foundation. If only I had more skill in their use!"

Now Thief and Robber had failed to find a single weak spot in the building, but overhearing the remark of Modern Thought and Student's disgraceful confession, they knocked, boldly demanding admission. "I think we would better let them in with us," Modern Thought said reflectively. "They appear very respectable; besides, it is not in harmony with the spirit of the times to contend for the faith. One should be always broad-minded and liberal." Student scarcely noticed this last observation, as he was busy dusting off the scabbard to look at the sword. Coming into the sunlight, he drew it forth, and behold! it was two-edged, of the finest temper, and so bright and glistening that Thief and Robber were seized with dismay. When they saw that its gleaming point was a discernor of the very thoughts and intents of their wicked hearts, they fled in terror.

Modern Thought could not speak for amazement, but Student said thoughtfully, "The sword of the Spirit seems wonderfully suited to the defense of the House of the Sure Foundation. I think I shall begin at once to perfect myself in its use."



Make the Most of Your Time

A boy was employed to mind a lawyer's office, and he had a daily paper with which to amuse himself. One day he laid the paper aside and began to study French. Ultimately he became a fluent reader and writer of the French language. A coachman, who often had to wait a long time while his mistress made calls, determined to use his spare hours. He found a small volume of Virgil, but could not read it; so he purchased a Latin grammar, which he thoroughly mastered. One day the lady found him intently reading, and she asked him what book he had. "Virgil, my lady." "What, do you read Latin?" She mentioned this to her husband, who got David a teacher. In a few years David became a scholar, and afterward was for many years a minister in Scotland. It is said of Charles Darwin, the great naturalist, that "he never wasted a few spare minutes from thinking that it was not worth while to set to work." That is the best way to grow wise.—*Southern Cross*.



Our Training-Schools in England and Switzerland

ELEVEN years ago in one room in London was the beginning of our educational work in Great Britain. The eleventh year has opened under far different circumstances. Then we had about eight hundred Sabbath-keepers as a constituency; now there are two thousand members. For the first six years the school was conducted in rented buildings in London; now it has its own neat brick building on an estate of sixty acres fifteen miles from London. It is also to the advantage of the students that the school is connected with the printing and health food factories, and the newly established Watford sanitarium.

That this training-school has been a blessing to the British field can be seen in the number of workers who have received their education here. The young ministers, Bible workers, and all the missionaries who have been sent out to British East Africa, the mission territory of the British Union, were trained in this institution.

I wish more of our school buildings could have been constructed as suitably and at the same time as economically. Its beautiful grounds, its well-kept rooms and halls, and the quiet deportment of the students make it a desirable place to receive a Christian training.

It was a pleasure to meet again, Prof. Herbert Lacey and the other teachers associated with him. Professor Lacey has now been in the English school nine years, the last six years as principal.

I was very much pleased to find a sanitarium established on the same estate and working in the closest harmony with the school. It is evident that the building was planned by one who knew the needs of such an institution, and it has been well equipped. Dr. Charles Hayton, who is in charge, has the confidence of the patients and the hearty cooperation of his helpers. There is every reason to expect that this new sanitarium, so healthfully located and so suitably equipped, will be the means of bringing many in touch with our world-wide message. One could but wish it the same success that has been enjoyed by the Caterham Sanitarium, established ten years ago in the Surrey Hills. It was started free from debt, and under the careful management of Dr. A. B. Olsen has not only kept free from debt, but from its earnings has increased its capacity fifty per cent, added many improvements, and paid each year a per cent of its earnings to the building up of the medical work in that field.

The Latin Union School

It was my privilege to be present this year at the school in Gland, Switzerland, at the beginning of the new year. There were fifty students in attendance, almost double the number of any previous year.

Brother Paul Steiner, the principal, is being blessed in his efforts to make the school a real training-center for the Latin Union, and is greatly encouraged with its rapid growth. There were present students from Switzerland, France, Spain, Portugal, Algeria, Italy, Germany, England, and America.

The school and sanitarium have been able to operate with mutual advantage as to teachers and industrial work.

The sanitarium is enjoying prosperity, and while it has not been long since its capacity for patients was doubled by adding to the original building, it is necessary again to increase its capacity, which will be done by erecting another building this year. While there, I saw illustrated how our sanitariums are in a position to reach those who otherwise would never hear of our work. There sat facing me in the dining-room the wife of an Egyptian pasha, who has been a long time at the sanitarium, and whose husband has also been a guest; at my right sat a Catholic priest in his robes; and there were Americans searching for health, an English officer, and a number of Swiss and French men of education holding high positions of trust.

It would be difficult to find a more beautiful place for a school and sanitarium than this estate, reaching down to the shores of the blue waters of Lake Geneva and facing Mt. Blanc with its perpetual snows.

May the students of this school, who come from the land of Savonarola, Farel, and Calvin, go back to their countries with the spirit of the early Reformers deepened by a thorough knowledge of the final reformation.

H. R. SALISBURY.

Our Foreign Seminaries

RECENTLY I had the privilege of visiting our foreign seminaries. It was arranged for me to give a series of studies at the Danish-Norwegian Seminary at Hutchinson, Minn. I arrived at the place January 21, and remained one week. I was greatly pleased with what I learned and observed while there. The seminary has an enrolment of 102, and a fine class of young people they are—earnest and devoted. At the time of the week of prayer, all then present who had not already done so gave their hearts to the Lord's service. An excellent spirit seemed to prevail in the school. The principal told me at the time I was there that so far during the year not a single case of discipline had been called for. We are very thankful for the blessings attending this branch of the work.

February 4-7 I attended the annual board meeting of the German Seminary at Clinton, Mo. We had an excellent meeting, and everything passed off very harmoniously. We found the school in a fine spirit; unity and harmony prevailed,

and the work is moving very successfully. The German Seminary has an enrolment of 139 with 135 in attendance.

Elder W. A. Spicer on his way from the West made us a call and spoke twice to the school. This was very much appreciated, and I think he, too, enjoyed the privilege.

Our German people are taking hold of the school work in earnest. Recently \$11,000 has been paid on their note indebtedness, and more money will soon be coming in to further reduce what is still owing.

It was an inspiring sight to see all these young people so earnest and so bent on improving their opportunities to hasten the preparation for the work in the field. There are several mission bands—one a South American band, another a China band, and so on—consisting of those that have set their minds on a certain field.

The Swedish Seminary is located at Broadview, about twelve miles west of Chicago. The Swedes have not so large a constituency to draw from as the Germans and the Danish-Norwegians have. Their present enrolment and attendance is 42, and they are having a fine school.

It is an inspiration when visiting any of these schools to see the earnestness of these young people. Altogether we have in these schools 283 students of these various nationalities.

Sometimes the question has been raised, "Was it a proper move to break up these departments at Union College and start these separate schools?" That such an undertaking would have its difficulties no one would question, but if ever the providence of the Lord has helped in a very marked manner in any undertaking, we see it in the blessings that have come to these schools. We have had difficulties, and perplexing ones, but in the midst of it all great victories have been gained.

The action to dissolve the foreign departments at Union College was taken in October, 1909, and steps were immediately taken to find locations for the new schools, so by Sept. 23, 1910, all three schools opened up in their new places with a larger attendance than was expected for the first year.

The remarkable success that attended the locating committees was a matter of very special interest. The first to locate were the Danish-Norwegians. In looking about they were directed to Hutchinson, where there was a vacant college building that had been built by Lutherans, but had been abandoned. It was in excellent condition, and the location was a favorable one. As it was offered to us at a greatly reduced price, we could but feel that the opening was a very providential one, just such as the Lord had indicated that we should find.

In the location of the German Seminary at Clinton, we had a like experience. Everything seemed to be ready. A large college building in a very fair state of repair was there.

If it had not been for such providential openings in the matter of location, it would have been impossible for us to have got started so quickly with our schools. In all these things we could but recognize the guiding hand of the Lord.

The first year's school in each of these institutions was a real success. During the second year all of them had an in-

creased attendance and a still better school. Now the third year shows an increase over the second year, and the schools still more improved.

What has already been achieved in these foreign schools would not have been possible had they remained parts of Union College. We now rejoice not only over the success of gathering such a large number of our young people into these schools, but over the educational agitation that has taken place among our Germans and Scandinavians, as it in itself has been a wonderful blessing in the work among these nationalities.

We begin to see results of this in various ways—in the unifying of the work and in the increased missionary interest. And this increased interest among the old and young will result in the gathering of many souls for the kingdom of God. We have reason for sincere gratitude to God for the blessings that are attending these efforts. No one who is acquainted with the situation can fail to see the good providence of God in the establishment of these foreign schools.

We are also glad for the beginnings that have been made in the French in connection with the South Lancaster Academy. This department is a small one, but small as it is, it is a very important factor in connection with our French work in this country.

At the Sheyenne River Academy in North Dakota we have a Russian department, and in connection with that there are a goodly number of Russian young people who are preparing for work among the hundreds of thousands of Russians throughout this country.

The harvest is great and the fields are white, and these many foreign nationalities in our midst have a decided claim upon us. The work can not be finished until these people also have heard the message. Yet the dearth of laborers among the foreigners in this country is exceedingly great. However, we are looking forward with joyful anticipation to the time when these young people in our foreign schools will be ready to enter the work as the way opens.

May the Lord pour out his Spirit in larger measure and hasten the time when this gospel of the kingdom shall have been preached in all the world as a witness unto all nations, and then usher in the glorious day of redemption.

O. A. OLSEN.

California

DOWNNEY.—A series of tent lectures, which continued for nine weeks, was held in this city. The message had not been preached here for fifteen years, and at the close of the meetings the interest was such that a place for Sabbath meetings seemed to be imperative. A store building was rented, and fitted up not only in a suitable manner for the above-mentioned purpose, but also for a free reading-room between the times of service.

The personal library of the writer, some six hundred volumes on history, biography, travel, health, and religious subjects, was arranged on racks. Upon tables in the center are a liberal supply of such periodicals as the *Signs Magazine*, *Life and Health*, *Watchman*, *Prot-estant Magazine*, *Youth's Instructor*,

Popular Mechanics, *Review of Reviews*, *Literary Digest*, *Scientific American*.

The room is comfortably heated, well lighted, and open at all times to those who desire to take advantage of it. To transform it from a reading-room to a lecture hall requires but little time and energy. The collections taken during the services have more than covered the expense of rent. The citizens of the town have shown their appreciation of the reading-room by voluntarily contributing enough to cover the expense of light and to purchase the popular magazines. This gives the writer the use of two rooms in the rear, with electric light, free of charge.

Those desiring to make inquiries concerning our faith feel greater freedom in coming to a worker living in connection with a public work of this kind than they do in going to his rooms in a private dwelling.

The prospects seem favorable for the organization of a church in the spring. To this end I am spending my time in study with those who are interested.

D. D. FITCH.

Teaching Health Reform Principles

HEALTH reform has not been regarded by many of our people in its true light. Many Seventh-day Adventists have not understood as they should the principles of the care of the body, but have got hold of only a few rules in regard to eating, rules which they have either failed to entirely carry out or have carried to such an extreme as to bring health reform into disrepute. In consequence there has been a great lack of sympathy and harmonious cooperation between our churches and our sanitariums. Many have felt that sanitarium work was something apart from them, something with which they could have little in common. In order that there might be brought about a better understanding of health principles and of the relationship existing between the various features of our work, and that our nurses might have the opportunity before graduation of teaching health principles and thus become enthusiastic with the great principles set before them, our faculty at Glendale has long felt constrained to begin a series of schools of health in the churches of Los Angeles and the surrounding vicinity.

Of the twenty-five churches in and about Los Angeles, we began with the one at Boyle Heights, a church of about sixty members. We found them very glad to receive us, and with four nurses to assist in our demonstrations and to visit in the homes, giving treatments, teaching, answering questions, etc., we began our first school of health Sabbath, January 25.

Sabbath morning and afternoon studies were given presenting to the people the importance of health reform, showing them that the principles of health reform are God-given, that his people may have strong bodies, keen minds, and be happy, healthy Christians, and true representatives of Christ.

The importance of medical missionary work was emphasized. If we would follow truly in Christ's steps, we must be medical missionaries in our homes, among our neighbors, in field work, in our own and foreign lands. Presenting

the gospel of health as a part of the gospel of salvation, our message will be a complete one, and results will be greater and farther-reaching.

Evening after the Sabbath we began our series of lectures and demonstrations, the subjects including exercise, fresh air, proper breathing, healthful dress, hygienic cookery, dietetic reforms, simple treatments, care of the child, hygiene and sanitation, accidents and emergencies.

Sunday we served to about fifty a simple but tasty and palatable hygienic dinner at the home of one of the near-by members. This, in connection with two lectures, gave the sisters an idea of how adherence to proper methods of cooking and serving food may be a pleasure instead of a burden.

The demonstration of healthful dress led to a resolution on the part of many to readjust their clothing so that their bodies might be free in every way to do efficient service for the Lord.

Wednesday evening, in connection with the regular prayer-meeting, a little time was spent in telling the people of our sanitarium work and the importance to our young people of the opportunities afforded them in our nurses' training-schools. This led to a hearty response in the testimony meeting that followed, and the Spirit of the Lord came very near, and the bond of sympathetic union between the members of the church and the sanitarium workers was strengthened as they were led to see that the sanitarium work was their own work and needed to be upheld by them in every way. We were all led to feel that, as a result of fuller cooperation on the part of all, a great blessing would be ours, and results would be seen in our work that had not been seen before.

Thursday evening a question box was opened, and many questions were answered, throwing light upon subjects that had been puzzling different minds. Every afternoon except Monday a meeting for the sisters of the church was held, including demonstration and the answering of questions.

During the week the four nurses spent their time in the homes, becoming acquainted with the people, answering questions, and giving treatments. To say that it was a blessed experience for those nurses, can give but a faint idea of what it meant to them. They returned home with shining faces, with their Christian experience deepened, with a different conception of the goodness of God to us in giving us these great truths, and with a firmer resolve to continue ever as teachers and helpers of the people, using the gospel of health in connection with the other vital truths of this great message given us.

If we had failed to help the people, our efforts were more than repaid in seeing the enthusiasm of our nurses, their happy faces as they realized that they could accomplish something in this great work. As we left the people of the church, we told them that we should be glad to correspond with them at any time, answering questions that might arise in their endeavor to carry out health reform principles and helping them in any way possible. This was largely left with the four nurses, giving them an opportunity to carry on missionary correspondence.

Our efforts were very humble and far

from reaching that grade of efficiency we wish to see, but we feel that the Lord has blessed us in our attempt, and that by continuing our effort we shall be able to accomplish more and more. In helping our own people to carry out the light the Lord has given, we indirectly shall be the means of leading many others to the light of the truth. Our schools of health carried on among our own people may be in the end as fruitful in a harvest of souls as if our time had been spent entirely among people of the world. Our people need more education in these principles, and we feel that the Lord will hold us responsible if we do not give it to them.

Report of Work Done by Nurses

| | |
|--|----|
| Number visits made | 65 |
| Number treatments given..... | 15 |
| Number Bible readings held..... | 1 |
| Number cook-books sold | 3 |
| Number cook-books ordered | 4 |
| Number persons helped with sewing and making health garments | 2 |
| Number meetings attended | 13 |

BEILE WOOD-COMSTOCK, M. D.

Will It Pay?

THE article in the REVIEW of December 26, "More Workers to the Front," called to mind the early days of the first school among our people. When the question of a church-school was first talked of, and Prof. G. H. Bell started a school in Battle Creek, I became interested, and felt that I should like to attend and fit myself to engage in the work. It was in the fall of 1872 that I entered school, putting in two years. A few years later I entered the ministry, and I have always appreciated the help I obtained in Battle Creek College. To look over the years I spent in active service and think of the many precious souls whom I helped in making a start in living this truth, has indeed been a comfort to me during the years that I have not been in active service.

A few years ago I spent a night with a family in which the woman was an earnest member of our church. During the evening I said, "Sister R., how did you happen to learn of this truth?" She smiled and said, "Brother States, don't you remember me?" I certainly did not. She then told me that in the summer of 1889 I took her order for "Bible Readings" in Leadville, Colo., and that she accepted the truth through reading it. I then remembered how low the finances were in our conference at that time, and how I spent quite a little time selling our good books. It was a comfort to learn that one dear soul had accepted the last message of mercy as the result of that work, and to think that there may be others whom I may never know in this life.

While there is an inspiration in the ministry that is not in the canvassing work, yet the servant of the Lord told us years ago: "There are many, who, because of prejudice, will never know the truth unless it is brought to their homes. The canvasser may find these souls and minister to them. There is a line of work in house-to-house labor which he can accomplish more successfully than others. He can become acquainted with the people, and understand their true necessities; he can pray with them, and can point them to the Lamb of God that tak-

eth away the sin of the world. Thus the way will be opened for the special message for this time to find access to their hearts."

How encouraging it is to feel that those who carry the truth to the homes of the people through the printed page are reaching souls that can not be reached in any other way! While the canvasser may never know the results in this life, yet if he does faithful work, there will be stars in the crown of his rejoicing.

The present winter I have been a great sufferer, and when it seemed as if my affliction was more than I could bear, I received a letter from a brother whom I had entirely forgotten. He spoke of how Elder James Leland and I held tent-meetings in his home town seventeen years ago, and of how he became interested. He writes: "You remember how stubborn I was and how I talked to you, and you were so kind to me. It took me a long time to make up my mind. You brethren must have prayed much for me. The Spirit of God got hold of me and made an entirely different man of me. I should like to see you and tell you that that was a happy day when you led me into the water and I was buried with Christ and rose to a new life. It took tobacco, whisky, and swearing all out of me."

He wrote that two of his children who made a start at the same time he did had been graduated from our institutions, and were soon to go to China or India to give their lives to the proclamation of this message among the needy ones. He says: "I am glad you asked me to study the Testimonies. We have the nine volumes, also all Sister White's other works. We have a nice little company here of twenty-eight members, and a Sabbath-school of thirty-eight. I am superintendent, and my wife is church clerk."

A few days after receiving this encouraging letter I received another one from a young man now living in California, telling that sixteen years ago, when he was twelve years old, I baptized him, and now he has entered the ministry and is so happy to be engaged in giving the message.

Does it pay to make sacrifices and to endure trials to carry this blessed truth? Does it pay to wear out in this work? If I had my life to live over again, I should do the same, only I should try to be more careful of my health. It is certainly a comfort to think that while I am not able to go to these needy fields, some to whom I carried the truth are in turn filling these imperative calls. There is a satisfaction in taking this blessed truth of the third angel's message to those in darkness who can not be reached in any other way.

GEO. O. STATES.

Delaware

CHESWOLD.—The members of the church at this place were greatly helped recently by a visit from Brother and Sister G. P. Rodgers, who are laboring in Baltimore. They visited us the week beginning January 26, and stayed until the following Sunday.

Brother Rodgers arranged his talks so that they were of special interest to the church as well as to our visiting friends and neighbors. The evening subjects were of vital importance. Much interest was manifested in the Exodus and the movement of 1844, the seven trumpets

and the fall of Turkey, the battle of Armageddon and the memorials of God. All were impressed by these meetings, and deeply regret that a laborer can not be with us more frequently. At twelve o'clock each day special studies for the church were held. These meetings were conducted so as to give the people here a clearer understanding of healthful living.

On Sabbath the meetings came to an end with quarterly service. The Lord came near to us, and we feel that the church has had a spiritual awakening. All are looking forward to another visit from Brother Rodgers, and we hope it may be soon.

GARFIELD A. MOSLEY.

The Jamaica Conference

THE eleventh session of the Jamaica Conference was held with the church at Kingston, Dec. 27, 1912, to January 5, 1913. Elder U. Bender, president of the union conference, and the writer, were present to assist in the meetings.

The attendance was better than had been expected, considering the severe storm that visited the island just a few weeks before the meeting, destroying three of our churches and the home of Elder W. H. Randle, one of our native ministers. Though this storm destroyed a great deal of property throughout the island, still there was a note of courage in the meeting from the very first, which was good to see. The thought of loss and hardship seemed to be forgotten in the enjoyment of this yearly feast of blessing.

The financial report showed that the conference had just about held its own the past year; but when we consider the terrible drought of the first part of the year, during which not only crops perished, but cattle and horses as well as many persons died for want of food and water, and that after this came the great storm of November, we wonder at the courage displayed by the brethren and sisters not only in paying tithes and offerings, but in their attendance at this union conference.

One feature of this meeting, which seemed to the writer to be most excellent, was the institute work, in which was considered such subjects as "The Paying of Tithes and Offerings," "Sabbath-School and Young People's Work," and "Our Behavior in the House of God." Several very excellent papers were written, and the discussions which followed showed that the brethren and sisters were studying the subjects presented. I am sure they were very much appreciated by all.

Two evenings were given to the stereopticon, in which Elder D. E. Wellman took his audience around the world, viewing churches and schools, sanitariums and parties of workers, wherever the light of truth had penetrated. These lectures were well calculated to give the public a good idea of the work being done by this people throughout the earth.

Plans were laid by the conference for the extension of their work into new fields by organizing two tent companies, which will begin work as soon as arrangements can be made. The preaching was of a practical nature, and the attendance from the city very good. The Lord met with his people especially in the early morning meetings. It was in one of

these that two of our new converts told how they had purchased books in another country, and thereby been led to obey God and to keep all his commandments. The joy they expressed in this new-found truth, although they had lost their positions and had to return home, was an encouragement to every one.

Elder Wellman, the president of the conference, and those who had been associated with him in conference work during the year past were reelected, and the laborers start out with a new determination to push the battle to the gates, expecting victory at every point through our Lord Jesus Christ.

H. C. GOODRICH.

Cristobal, C. Z.

Minnesota

MINNEAPOLIS.—As the result of our work in this city during the last six months, upward of sixty adults are keeping the Sabbath. Half this number have been received into church-fellowship, and we are now planning for a third baptism. Ninety have been added to the Sabbath-school, making a membership of 221.

The tithe of the Minneapolis church has increased to \$4,369.32, which is \$1,200 more than the previous year. The books show gifts to missions of \$1,338.77 in 1912, a gain of \$633 over the previous year.

This aggressive city work has cost the conference less than \$400. Of course the salaries of the workers are not included. This amount will in a very short time be returned to the treasury by the tithe of the new converts, \$125 having been paid since January 1.

The Lord has certainly sent his angels before us. Throughout the city there is a general awakening among the people, and interests are springing up everywhere. Our effort in the Baptist church, on Fifteenth Street and Nicollet Avenue, arrested the thoughtful attention of hundreds, besides resulting in the conversion of twenty-five persons. In one instance one of the city churches omitted its Sunday night service so all could attend ours.

There is a wonderful awakening and deepening of spiritual life among our own people here. The Minneapolis English church is so crowded Sabbath by Sabbath that a new church and change of location are contemplated.

Associated with us at present in this work are the following-named Bible workers: Mr. Gust Freeman, Mrs. Minnie Bridges, and Miss Gertrude Burghart.

We are planning on still another effort, to begin March 9 in the Pence Auditorium, Hennepin Avenue and Tenth Street, and hope that we may be remembered in the prayers of God's people.

O. O. BERNSTEIN.

Conditions in Turkey

It would be difficult for the brethren who live at a distance to get a clear idea of conditions in the Orient, as they are so different from those in other lands. We are accustomed here to a general state of poverty, but now on account of the war, we are experiencing a special scarcity. These conditions would be felt much more keenly by the people of most other lands than they are here, but at the same

time even in this land the present circumstances make the people long for a change.

How Turkey has been afflicted during the past few months, and how the people have suffered, is brought forcibly to our minds by the assistance which we are obliged to give. We have one Greek brother who, during a large fire in 1912, lost his house and nearly all that he had, and the mission was obliged to help him. In Brusa we have several elderly members. The committee voted to help them. However, just as we had provided for them by renting a room and procuring provisions for the winter, a fire broke out and destroyed all. One day an aged sister told us of her need. The earthquake of last August had destroyed all she had, and we had to help her to begin anew. A soldier found her nearly dead from hunger and exposure near one of the battle-fields and brought her to us. We might continue this list and tell of widows with large families, of aged sisters who have no one to provide for them. It is true that the different nationalities make provision for their own; but as soon as they learn that one of their number has left the state church and united with us, they refuse him any further help.

There is great misery throughout the country. We feel, as one brother said, that it is almost a sin when we sit down to a well-prepared meal or lie down and rest in a comfortable bed or warm ourselves by a comfortable fire, in view of all the suffering and sorrow that exist around us. I pray God that he may work mightily by his Spirit, as the enemy is determined to hold the people fast.

C. VOIGT.

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

The Chicago Religious Liberty Convention

IN accordance with the decision of the Northern Illinois Conference at its recent session, a religious liberty convention was held February 14-17, in the Baptist church, corner Ashland Boulevard and Monroe Street, Chicago, Ill. Among those in attendance were Elders Wm. Covert, of Aurora, Ill.; J. H. Schilling, of Brooklyn, N. Y.; S. B. Horton, of Grand Rapids, Mich.; and J. A. Applegate, of Aurora, Ill. At nearly every service, there was an excellent attendance of both our own people and others.

The first meeting of the convention was held Friday evening, February 14, and consisted of a symposium in which the speakers showed the necessity of a religious convention. Among the many reasons presented for the holding of such conventions were, first, the forces which are being arrayed against the principles of religious liberty are rapidly increasing; second, the masses are asleep to the dangers that threaten them.

Sabbath forenoon, February 15, Elder Horton spoke on the interesting theme "Mordecai in the Gate." The speaker

showed that the experiences through which God's remnant people are to pass before the Lord comes are very similar to those through which God's people passed in the days of Esther. In proof of the foregoing, the following from "Testimony for the Church," No. 32, page 206, was quoted:—

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from malice of Haman toward Mordecai. Not that Mordecai had done him harm, but he had refused to show him reverence which belongs only to God. The king's decision against the Jews was secured under false pretenses, through misrepresentation of that peculiar people. Satan instigated the scheme in order to rid the earth of those who preserved the knowledge of the true God. But his plots were defeated by a counter-power that reigns among the children of men. Angels that excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads.

"The Protestant world see in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct expressing reverence for the law of God are a constant rebuke to those who have cast off the fear of the Lord and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way."

In the afternoon a union service of all the Seventh-day Adventist churches in Chicago was held, and a sermon was preached on the subject of "Soul Liberty." It was emphasized that no one is in possession of genuine soul liberty while he is held as a captive by any evil propensity or habit of the carnal nature.

One of the most interesting features of the convention was an address given by Elder Schilling regarding the question of religious liberty in Europe. His recital of God's providence in overruling circumstances so as to give signal victories to the cause of present truth where it appeared the enemy would surely triumph, were most interesting and impressive. He further showed the wisdom of exercising caution in not defying earthly governments where no principle is involved.

Sunday, February 16, Elder C. T. Everson spoke on the interesting theme "Clasping Hands With Rome, or the Healing of the Deadly Wound." He plainly showed that many nations are catering to Rome because they fear that without her influence and support they can not succeed.

Resolutions were adopted by the convention strongly protesting against the passage of the Johnston Sunday Bill, and pledging that they would do all in their power in warning the people against the evils of religious legislation by the distribution of literature, and in every other way to make known the truth of this great question.

The closing service of the convention was a lecture on the "Image of the Beast."

We are convinced that such conventions are a source of great blessing in arousing our own people and awakening the general public regarding this feature of the everlasting gospel.

K. C. RUSSELL.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. TOWN

Secretary

A Call From India

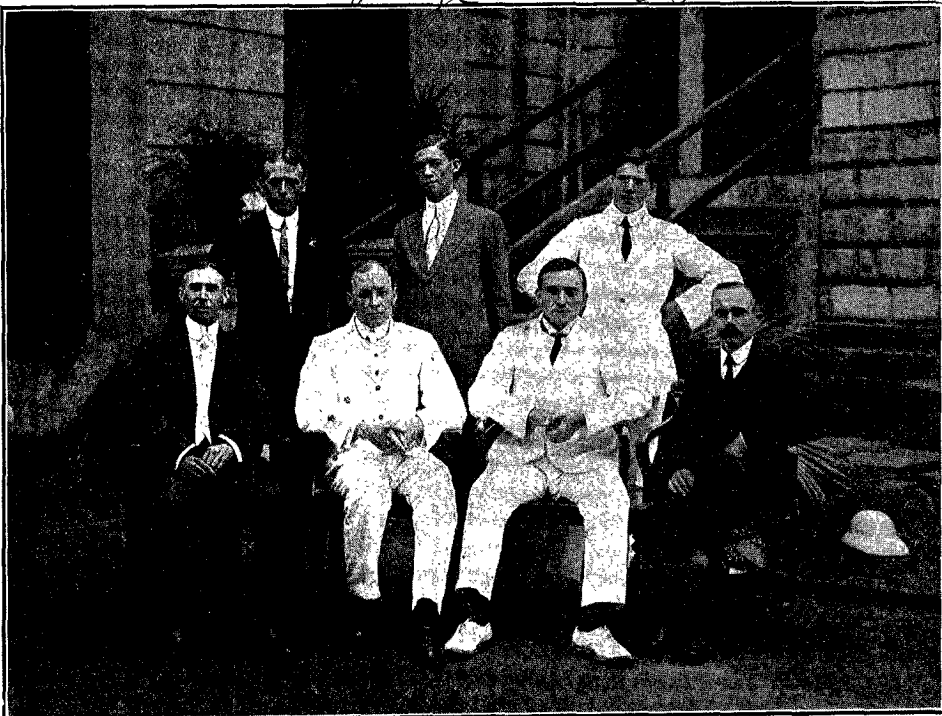
ANOTHER biennial session of the India Union Mission has just closed. It was a great cause for rejoicing to hear the reports from all parts of India and Burma telling of how the Lord had gone before the workers, giving success to those who, in answer to the call of God, have gone forth to herald the message of a soon-coming Saviour.

In no department have we greater reason for gratitude than in the work of circulating the printed page. This work has gone steadily forward during the two years since our last general meeting. At that time we were issuing three regular journals, two in English and one in Bengali. The combined circulation of these was about 3,500. Since then we have

the British army in India for a number of years, accepted the truth and entered the canvassing field a year and a half ago. Thus we have had five men engaged in the sale of English literature since July of last year.

As plans were laid for the prosecution of the work for the future, we again faced the problem of a great work with few to do it. It was imperative that men be supplied to fill places of importance, or the work would greatly suffer. As the larger number of our laborers are tied to some definite language area, the exchange of help becomes a much more serious problem than it is in the home land. As we looked over our force of workers in connection with the needs that had to be supplied, it was evident that about our only source from which to draw was our canvassing band. The accompanying cut shows those who have been at work. As stated above, only five of these have been engaged in the sale of English literature. Brother H. E. Baasch, the one standing at the right, had been working with our Burmese pa-

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COLPORTEURS IN INDIA

launched two more magazines in the vernaculars, one in Burmese and one in Tamil, and copy is now in the hands of the translator for a journal in the Hindustani language, the most widely spoken language of India. The combined circulation of the five that we are now issuing is about 20,000. While this is small compared with what the great need demands, we are glad for this growth and are pushing forward, hoping for great things for the future. We have certainly reached the time for God to work mightily in our behalf in giving our literature a wide circulation.

Our little band of faithful colporteurs have gone to all parts of India, Burma, and Ceylon with our English literature, circulating about \$10,000 worth of our journals and books. Two years ago we had two regular colporteurs for this work, but in answer to our repeated calls for help, two more have joined us from the home land, Brethren P. A. Rick and M. M. Mattison. One young man, Brother Carratt, who was a soldier in

per until some weeks ago, when he joined our city evangelical work.

Brother Carratt, who has been in the tropics for seven or eight years, left before the close of the meeting for a furlough in England. Brother Mattison and his wife will connect with our English school in Mussoorie with the opening of the next school year, about the first of March. Brother F. O. Raymond, who has been doing such faithful work during the past three years, connects with the Rangoon Branch of the International Tract Society the first of April. While he will continue to devote a part of his time to actual field work, his efforts will be divided. This leaves us but two men who can devote their entire time to this line of work in this great needy field, and it may be necessary to call one of these to other work. We could hardly have agreed to call so many from this line of effort had we not felt that our people at home would rally to our support and send men to fill the places thus made vacant. We have sent our request

to the Mission Board for two more men for the canvassing field. Unless this call is answered soon, this work will greatly suffer. Possibly there are those who read these lines whom the Lord would have respond to this call. Two years ago when we sent in a similar call, one of our young men in Canada responded, and it is of interest to note that this young man, since arriving in the field, has paid his wage and expenses from commission on papers alone. If you can not come in answer to the call, possibly you can assist in sending some one else.

CARL E. WEAKS.

Church Missionary Work

Suggestive Program for Fourth Sabbath Home Missionary Service

(March 22, 1913)

OPENING SONG: "Christ in Song," No. 764; old edition, No. 494.

BIBLE READINGS: "The Word of God."

PRAYER, in which several may take part.

SONG: "Christ in Song," No. 490.

READING: "Family Bible Readings." A

few minutes may also be spent in relating experiences of those who have given Bible readings, and of any present who may have accepted the truth by having first accepted the message through Bible readings held with them.

GATHERING REPORTS, and offering for literature.

CLOSING SONG: "Christ in Song," No. 498.

At the close of the meeting, in case no definite effort is being carried on in the church by members in giving Bible readings, we suggest that the officers remain to plan definitely to do so. A Bible reading band might be formed by appointing a leader, with two or three others to join with him, to give special thought and prayer in starting this important line of work. As these few find openings and report their work, others in the church will be led to join in it.

The Word of God

1. WHAT is said of the nature of God's word? What is it able to do? Heb. 4:12.

2. When sent forth what does God promise concerning his word? Isa. 55:10, 11.

3. To what is the word likened? Jer. 23:29.

4. How did Jesus, through a Bible reading, encourage two believers spiritually bewildered as they journeyed toward their home from Jerusalem? Luke 24. Briefly relate the story of verses 13-24 and read verses 25-27.

5. What results accompanied the giving of a short Bible study to a business man as he journeyed? Acts 8:26-39.

NOTE.—By these experiences—Jesus instructing the two disciples as they journeyed to Emmaus, and Philip sitting beside the Ethiopian in his chariot unfolding the truths of Scripture—we may learn that God expects believers to be ready to seize upon opportunities for giving light from the Word to those be-

wildered and groping toward the light. It is often by these apparently out-of-season interviews that God flashes the light of his Word into hearts, which may mean to them eternal life in the kingdom of God. But we must be ready and watching for the opportunity as God's providence opens the way.

6. What instruction was given the young man Timothy regarding his labor for others? 2 Tim. 4:1, 2.

7. What makes it all the more evident that at this time the Word of God is needed by the people? Verses 3, 4.

8. That the people of God to whom has been committed the truth shall be prepared to give it to others, what is necessary on their part? 2 Tim. 2:15.

9. What will those who are thus instructed in the Word of God be able to do? Isa. 50:4.

10. What will be their reward? Dan. 12:3.

Family Bible Readings

THE beauty of the Bible consists in its perfect adaptation to the needs of humanity. It meets the wants of all classes in the most varied circumstances of life. It brings instruction to the ignorant, reproof to the erring, pardon to the penitent; promises a way of escape to the tempted, light to those who are in darkness, strength to the weak, rest to the heavy-laden, riches to the poor, love to the outcast, friends to the friendless, a Father to the fatherless, health to the sick, life to the dead; gives courage to the faint-hearted, hope to the despondent, comfort to the sorrowing, bread to the hungry, and water of life to the thirsty.

Every individual, however weak, sinful, tried, tempted, perplexed, persecuted, or cast down, can come to its pages, and find the help he needs. Here he learns of that Saviour who has been tempted in all points as we are, yet without sin; who died that we might live, and ever liveth to make intercession for us. Here he finds a God of infinite love and mercy, who tenderly cares for even the least of his creatures. Here he finds the hope of eternal life in the world restored to its Eden beauty, and freed from all traces of the blight of sin; and here he reads the rules that must direct his life in order that he may be fitted to enjoy this world of purity and holiness. Yet how few, even of those who profess to prize the Sacred Volume, realize what a treasure-house of blessings it opens to them, and what beauty and harmony there are in its teachings when rightly understood.

Ever since Satan's first lie to the human race in Eden, he has continued the work of leading man to believe that God's Word is not to be relied upon, that he does not tell the truth, and therefore we should not be careful to obey him. Those whom he can not deceive in this way, he endeavors to persuade that God is so particular and exacting with the creatures of his hand that it is useless to ask for mercy at his throne of justice. Thus he labors to secure the souls for whom Christ died, and who, did they know the true character of God, would not listen to these suggestions of the enemy.

The Bible is the revelation of God's character, and it is by studying its teachings that man may become acquainted with his Maker. We who have received light from its pages have a special re-

sponsibility resting upon us to show to others what a wonderful book God has given to an unappreciative world, to teach them the truths that have long been hidden by the sophistry of error, and to reveal to them the character of God as it shines forth in his Word in marked contrast to the representations of Satan. It should be our daily study to know how we can do this acceptably to him whose we are and whom we serve.

In our association with our fellow men, we have an opportunity to become acquainted with their wants, and to call their attention to the passages of Scripture in which they will be likely to take an interest, and from which they may derive comfort and instruction. Surely in the thirty thousand promises of the Bible we can find plenty that will apply to every one who is in need; and by bringing these to their notice, we may awaken an interest to engage in the study of the Scriptures.

When going out to call upon our neighbors, we should ask God's blessing upon our visit, that we may indeed be a help to them, and also select a few texts that we think will be likely to meet their wants. We should endeavor to direct the conversation in such a way that they will desire to know what precious promises there are in the Word of God for them, and get them to read those promises from the Bible with us. We should not continue the reading till they become weary, but should close while their interest is at its height, and suggest that we will consider other scriptures in which they are interested, at some future time.

All this while, we should be lifting our hearts to God for wisdom and guidance, and praying that the Holy Spirit may enable the reader to see new beauty in the Sacred Word. The reading should be conducted in a manner calculated to make a serious impression upon all present, and if circumstances are favorable, it may be well to have a short prayer at its close. As we continue the readings, and consider subjects that the people are not so ready to accept, it sometimes gives them confidence in the work to have the prayer before the reading, asking that God will direct us in our search for truth, and will give us a right understanding of the question under consideration.

With great care, by noticing the ideas that seem to strike them the most favorably, we should seek to lead them on from subject to subject till they acquire a love for the study of the Bible, till they begin to comprehend the character of God, to understand that he is not an arbitrary Ruler but a loving Father, that the laws he has given to govern mankind are for their best good and must be obeyed, and that every word of God is more enduring than the "everlasting hills."

When they have reached this point, they are prepared to read upon subjects that would previously have aroused their prejudice, and closed their ears to the truth. But even then, heavenly wisdom is needed to know how to present what are considered unpopular truths so that they will have a converting influence.

It may not be best to pursue the same course with any two individuals. A text that contains a most valuable lesson for one, will perhaps convey little meaning to another of a different nature who has had a different experience. We must make each person a special subject of

study and prayer, and rely upon the Holy Spirit to lead our minds to just those passages that we can impress upon the hearts of the individuals for whom we are laboring. God has said that his word shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sends it; and if we are laboring for him, guided by his Spirit, we may have confidence that the scriptures we present to the people will not be lost upon them.

At first it may be difficult to get those whom we visit to read from the Bible. Many are so unfamiliar with the Book that they can not readily turn to the passages, and may feel embarrassed at having their ignorance exposed to one who is better acquainted with it. Where a reluctance to take part in the reading is manifested, and we have reason to suppose that this may be the cause, we can mention the fact that it is not easy for most persons to find the different books, and on announcing the texts, state in what part of the Bible each book is located. We should plan to get them to read for themselves, as a more lasting impression will be made than if we do the reading.

We must not be discouraged by seeming failures; but seeking the aid of the Holy Spirit, endeavor to learn wherein we have not pursued a wise course, and lay skilful plans for renewed effort. Thus an excellent opportunity will be afforded us to develop tact, courage, faith, and perseverance. God has promised to give wisdom liberally to those who ask in faith, and he will fulfil the promise to all who comply with the conditions.

This is a work in which every lover of the Bible can have a part. None are excused because they have had no experience. If that were an excuse for idleness, few would ever gain an experience. Neither should want of talent lead us to hesitate about engaging in the work. "Men with one talent may reach a class that those with two or five talents can not approach." God has given "to every man his work," and "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

We are to be ready always to give an answer to every man that asketh us a reason of the hope that is in us, and as this hope is based upon the Scriptures, is it not most appropriate that the answer should be in the form of a Bible reading? God has said that his word shall not return unto him void, but he has nowhere given a similar promise concerning our words.

One "Thus saith the Lord" sent home to the heart by his Spirit, will have more power to convert a soul to the truth than a thousand arguments from the most logical men. It is true that we might quote the texts showing the reason of our hope, but they would be less forcible than when read directly from the Word of God.

The number of our people who can leave their homes and take a course of instruction in Bible readings, with a view to devote their time to this branch of the work, is small; but if each one would prepare his heart by seeking God and taking lessons of the Great Teacher, and would improve every opportunity to magnify his Word before the world, might we not look for great results?

JENNIE THAYER.

(Continued from the Field Work Department)

Loma Linda Hospital Day, March 15, 1913

THE commission of Christ to his disciples, to the seventy who were sent forth, and to all his followers down to the end of time was: "Go ye into all the world, and preach the gospel." "Heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you." This complete gospel for body and soul is committed in a special way to his remnant people for two reasons,—first, to prepare a people for translation; second, to aid in reaching the public with the message for to-day.

Purpose of the College of Medical Evangelists

Early in the history of the denomination, emphasis was laid by the spirit of prophecy upon the importance of combining medical missionary work with evangelistic effort in carrying the gospel message for this time. About four years ago plain instruction was given regarding the establishment of a school for the preparation of medical evangelists.

Following as nearly as possible the light received, the College of Medical Evangelists was chartered Dec. 9, 1910, for the purpose of educating physicians as medical missionaries.

Courses of Study Directed

It was evident from the instruction that three courses were to be given,—one preparing men and women as physicians to meet the medical requirements of State laws, to stand at the head of our institutions; another preparing a larger number of persons as physicians, to labor as evangelists; and a third, preparing a large number as nurses, for missionary service.

Present Facilities of the College

One of the best laboratories in the West has been provided for the college. In this the most of the first three years' work of the course is given. Excellent equipment has been installed, making it possible to give thorough instruction in all branches of the first half of the medical course.

Our Crying Need Now

The last half of the medical course consists very largely of hospital and dispensary practise. No hospital has as yet been provided for the college. Hospital and dispensary facilities must be provided before the opening of another school year if the college is to continue. Already the school is in jeopardy because they have not been provided. These features are required for the use of students the last two years of their course, or they will not even be admitted to examinations before State boards.

We now face the necessity of providing these needed facilities and having them in operation before September next. Otherwise we should disappoint the sixty-three students who are in the college, which would be a great injustice to the more advanced classes. In fact, unless the hospital and dispensary are provided at once, we can get no recognition as a medical school. Will the denomination come to the aid of the school to-day by raising the \$20,000 needed for this hospital?

Two Great Plans

The General Conference has undertaken two great plans for delivering our institutions,—one to remove all indebtedness from our institutions, and the other to raise sufficient means to build a hospital for the medical college. The latter plan is as follows: Sabbath, March 15, has been set apart as Loma Linda Hospital day. Liberal donations and gifts are to be received from all our people in the churches on this day. It is desired that at least half as many dollars be raised by each church as there are members in the church. This would abundantly provide for the hospital.

Reasons for a Hospital

There are two great reasons why there should be a hospital. The one of primary importance to the college is to furnish opportunity for training its students in the methods of treating the sick which the Lord has given us as a people. Some have advocated that students be sent to this college for the first half of their course, and then go to an outside college to finish their course. This will never do. The most important part of our medical course is the last half, when the students are grounded in the right methods of treating the sick. These methods can be taught and demonstrated only in a properly conducted hospital under the complete control of the school.

The second great reason for a hospital is that the poor may be provided for in such a hospital. Abundant provision is made for treating the rich in our sanitariums, but little effort has been made heretofore by the denomination to provide a place where the sick poor may be brought in a medical way under the influence of the truth.

Will not all our people unite in this effort to furnish this hospital for our college at Loma Linda.

W. A. RUBLE.

News and Miscellany

Notes and clippings from the daily
and weekly press

—The fall of one inch of rain is equivalent to 100 tons of water per acre of land.

—The fact has recently been brought out that a trust exists to control the tips received at all the large city restaurants, thousands of dollars being paid over for the privilege.

—During the fiscal year 1912, 838,172 immigrants were admitted to this country, a decrease of 40,415 as compared with the previous year. On the other hand, 333,262 emigrant aliens departed, an increase of 37,596 over 1911. Nearly 70,000 aliens were naturalized during the year.

—Serfdom is finally at an end in Russia, by virtue of a law adopted by the council of the empire last week, following its passage by the Duma. Although most of the serfs were emancipated in 1861, the Caucasus region was excepted from the scope of the rescript because of special conditions prevailing there, and transitional measures of a supposedly temporary nature were adopted, but only after the lapse of more than fifty years was the transitional stage terminated.

—The total wealth of the four principal nations of the world stood as follows at the latest dates:—

| | |
|---------------------------|-------------------|
| United States, 1910 . . . | \$125,000,000,000 |
| Great Britain, 1909 . . . | 88,725,000,000 |
| France, 1909 | 83,000,000,000 |
| Germany, 1909 | 63,500,000,000 |

Grand total \$360,225,000,000

—Although the cattle shipped to the Chicago stock-yards during the past year exceeded in value the shipments of 1911 by \$3,000,000, the supply fell so far short of the demand that prices were advanced as a result. The fact is that while the population of the country increased by 20 per cent, the cattle supply increased only 8 per cent.

—From expert investigation it appears that the light-yellow oranges are not sun-kissed into ripeness, but sweated in air-tight rooms. The fruit is picked when green, and placed in air-tight sweat-boxes heated to a temperature of 95 degrees Fahrenheit. It usually takes three or four days to give the oranges their Turkish bath. The process brings out a pale-yellow color, and they are then cooled, packed, and shipped to market labeled "sun-kissed."

NOTICES AND APPOINTMENTS

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.



District of Columbia Conference Corporation of Seventh-Day Adventists

THE second annual session of the District of Columbia Conference Corporation of Seventh-day Adventists will be held in connection with the regular session of the conference at the Memorial Church, 1210 Twelfth St., N. W. The first meeting of the legal corporation will be held Monday, March 31, 1913, at 10 A. M. The regular delegates to the conference are the members of this corporation. At this session a board of seven trustees is to be elected, and any other business transacted that may come before the corporation.

J. L. McELHANY, President;
A. J. BRISTOL, Secretary.

Obituaries

STEWART.—George Leland Stewart was born in Battle Creek, Mich., Feb. 26, 1893, and died at College Place, Wash., Dec. 17, 1912, in his twentieth year. Soon after Leland's birth the family returned to their former home in the West, and since that time have resided in Washington and Idaho. At the tender age of nine years our departed brother had a bright Christian experience, and was baptized by his father in the Boise River. Through many temptations he remained faithful to God and this truth, and we feel confident that he will meet his loved ones again in the soon-coming resurrection morning. When taken sick Leland was attending school in College Place, preparing to take an active part in carrying to others the message he loved. His parents and a large circle of relatives and friends are left to mourn.

P. A. HANSON.

HANSEN.—Mabel, infant daughter of Brother and Sister F. G. Hansen, was born Dec. 25, 1912, and died Jan. 20, 1913, at Edmonton, Alberta, Canada. Funeral services were conducted by the writer.

H. A. NIEGARTH.

SIEBERT.—William E. Siebert was born in Canada, Kans., Oct. 22, 1879, at which place he lived until 1906, when he moved to Alberta, Canada. There he died Jan. 22, 1913, aged 33 years and 3 months. His death was the result of a street-car accident. The remains were taken to his old home in Kansas, where the funeral service was held. We believe that our brother sleeps in Jesus, and hope to meet him when the Life-giver comes. His wife is left to mourn.

J. H. ROTH.

JENKINS.—Beulah F. Jenkins died in Washington, D. C., at the age of nineteen. Her mother became a Sabbath-keeper seven years ago, but Beulah made no profession until during her last illness, when she fully accepted the Saviour. She was much loved for her bright, sweet disposition. Her father, mother, one brother, and a number of relatives and friends are left to mourn. Services were conducted at the home in Washington and at Ornon, Va., by Brother A. J. Bristol and the writer.

J. L. MCELHANY.

LONGACRE.—Elizabeth Longacre fell asleep in Jesus at the home of her daughter in Fox Chase, Philadelphia, Pa., Feb. 4, 1913, aged 76 years and 28 days. She was born Jan. 6, 1837. Early in life she gave her heart to the Saviour, and fourteen years ago accepted the third angel's message. She was a consistent Christian, walking humbly with her God. Three daughters and one son are left to mourn their loss. We laid her to rest in the blessed hope of the first resurrection. Words of comfort were spoken by the writer from 2 Tim. 4:6-8.

R. E. HARTER.

LOTT.—Brother F. H. Lott was born in 1852, at Kent, Sherbro District, Sierra Leone, West Africa, and died Jan. 2, 1913, in Waterloo, aged 60 years. The deceased spent twenty years in the government service, retiring as police sergeant. He was one of the first to accept the truth in Waterloo, and was baptized by Elder Babcock in 1907. Until the end, he was faithful to the cause he loved dearly, and fell asleep in the blessed assurance of a part in the first resurrection. His companion and two sons are left to mourn. The funeral service, which was largely attended, was conducted by the writer, assisted by Elder T. M. French.

W. H. LEWIS.

FITZJERALD.—Died at Jacksonville, Fla., Feb. 2, 1913, Mrs. Alice Fitzgerald. She was born March 30, 1859. Early in life she was converted, and about seventeen years ago heard and accepted the truth for this time, uniting with the Seventh-day Adventist Church at Asheville, N. C. Her hope was bright to the end, and we believe that she sleeps in Jesus. The deceased was a faithful wife and an affectionate mother, highly respected and loved by all who knew her. Her husband, nine children, two brothers, and three sisters are left to mourn. The funeral service was conducted by Pastor Moore (Baptist), assisted by the writer.

G. G. LOWRY.

WOODMAN.—Floyd A. Woodman, son of James and Alice Woodman, was born July 4, 1885, near Ashley, Mich. He was married to Thressa McNichol on June 13, 1903. Floyd was converted in June of 1905, and united with the Seventh-day Adventist Church at Ithaca, Mich. In February, 1912, he and his wife went as missionaries to the Wayside Bible Industrial School near Rockford, Ala. He greatly enjoyed his work in this field, where he won the love and respect of all who were associated with him. While engaged in tearing down an old building, on the twentieth of last November, he met with a serious accident which resulted in his death two days later. We believe that he fell asleep fully prepared to meet his Saviour at the resurrection day. A loving wife, son, mother, brother, and two sisters are left to mourn. Elder Wm. Ostrander conducted the funeral service.

IRA J. WOODMAN.

KNUTH.—Russel George Knuth was born in Otsego Township, Michigan, April 18, 1906, and died at the age of 6 years, 9 months, and 20 days, after an illness of five weeks. He was a bright, lovable child, and will be greatly missed by all who know him. He was a member of the Otsego Sabbath-school. His parents, grandparents, and one brother mourn. The writer spoke words of comfort at the funeral service from Rev. 21:4.

C. F. McVAGH.

ORCOTT.—Died near Richmond, Maine, Mrs. Hattie Mae Orcott, in the thirty-fifth year of her age. During her sickness she was led to accept present truth through reading-matter given her by some of the faithful members of the Richmond church. She leaves a husband, mother, and one brother to mourn their loss. Just before her death she requested that the twenty-third psalm be used as the text for the funeral sermon. Services were conducted by the writer, assisted by Elder S. J. Hersum.

J. F. PIPER.

BERGE.—Clarence D. Berge was born in Milwaukee, Wis., April 9, 1890. About nine years ago he moved with his parents to Paw Paw, Mich. In June of 1912 ill health forced him to give up his work in the shops at Kalamazoo. During the long illness that followed, he was very patient, and fully resigned to the will of God. The bereaved family have the sympathy of a large circle of friends. Clarence was loved by all who knew him. The funeral service was conducted by the writer. Text, 1 Peter 1:24, 25.

C. F. McVAGH.

THORPE.—Thomas Earl Thorpe was born in Hector, N. Y., Oct. 7, 1832. He was married to Martha Glenney in 1856 at Sheboygan Falls, Wis. Two children were born to them, both of whom survive. His wife died in 1907, and the following year he was united in marriage with Mrs. Mary Eager, of Bethel, Wis., who is left to mourn. About sixty years ago the deceased joined the Seventh-day Adventist Church at Battle Creek, Mich. At the time of his death, Feb. 3, 1913, he was a member of the church in Bethel, Wis.

H. W. REED.

COMSTOCK.—Mary Lewis was born in Mount Pleasant, Green Co., Wis., Sept. 14, 1861. She was married to Mr. Albert B. Comstock March 6, 1883. Her faithful companion, a foster daughter, one sister, and five brothers survive. The deceased united with the Seventh-day Adventist Church July 26, 1891, having accepted the truths held by this denomination, under the labors of Elder Isaac Sanborn. She was a consistent Christian, and though a constant sufferer for three years, was always patient and ready to assist others as she had opportunity. On Jan. 15, 1913, she fell asleep in Jesus.

H. W. REED.

BASTIAN.—Henry Bastian was born in Steinbach, Germany, July 2, 1833. In 1862 he was married to Nettie Smith at Hyer, Germany, and five years later the family came to America. Until six years ago they made their home in Waupaca, Wis., but since that time have been located at Ogdensburg. The deceased embraced the truths of the third angel's message about the year 1888, and became one of the charter members of the Ogdensburg Seventh-day Adventist Church, of which organization he was a member at the time of his death, which occurred Dec. 29, 1912. His life companion and ten children are left to mourn.

H. W. REED.

SCHIRMER.—Erica A. Schirmer died in Portland, Maine, at the age of 57 years. She was born in Kongsberg, Norway, Jan. 16, 1854. Through the labors of Elder J. G. Matteson in Christiania during the year 1884, she accepted the third angel's message. Three years later she came to this country with her husband and three children. The family settled in Boston, where Sister Schirmer united with the English church. Though called to pass through many trials and difficulties, she was always faithful to the truth. One son, one daughter, and one sister are left to mourn. Elder A. E. Sanderson conducted the funeral services.

P. E. BRODERSON.

ADAMS.—John Quincy Adams was born in Illinois, Jan. 29, 1835, and died at the home of his daughter in Conconully, Wash., Jan. 2, 1913. During the last twenty years of his life he was a believer in the advent message, and faithfully observed the Sabbath of the Lord. The funeral services, which were held in the Methodist church, were conducted by Brother T. A. Hoover.

MRS. ANDREW SPEEDIE.

EDDY.—Mrs. Malinda May Eddy was born May 3, 1876, and died Jan. 28, 1913, aged 36 years, 8 months, and 28 days. Sister Eddy lived all her life in Mendocino County, California, with the exception of the last two and one-half years, which were spent at Fresno. Five years ago the light of present truth came to her. In 1906 she was married to Dr. C. E. Eddy, who, with her five children, her mother, three brothers, and five sisters, is left to mourn. Our sister's life was exemplary. The text for the funeral sermon was Rev. 14:13.

J. H. BEHRENS.

LAWRENCE.—Died at his home in West Bangor, N. Y., Jan. 25, 1913, Horace W. Lawrence, aged 84 years, 11 months, and 21 days. In 1843, at the age of sixteen, he heard the advent message and accepted it. A few years later he accepted the Sabbath truth, and was a faithful servant of God until his death. In 1849 Brother Lawrence was united in marriage with Miss Maria Louise Kimball. Five of their ten children are living. He was left a widower in 1906. Three years later he was married to Mrs. Martha Bean, who is left to mourn. The funeral services were conducted by the writer, assisted by the Methodist and Holiness ministers of West Bangor.

B. M. GARTON.

BROWN.—Mrs. Annah L. Brown was born in Portland, Mich., March 30, 1845, and moved with her parents to Allendale, Ottawa County, in November, 1859. She accepted present truth under the labors of Elder I. D. Van Horn in the winter of 1868, and united with the Seventh-day Adventist Church. From that time until her death she was an exemplary Christian, ever reflecting the character of her divine Master, and was highly esteemed by all who knew her. Sister Brown died Jan. 30, 1913, at Battle Creek, Mich., aged 67 years and 10 months. Three sons, one daughter, four brothers, and one sister are left to mourn. The funeral service was conducted by the writer.

HOMER H. PERKINS.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day
Adventists

Terms: in Advance

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

No extra postage is charged to countries within the Universal Postal Union.

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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.]



Or self-destructive smoke nuisances

February Record of Temperance Instructor 90,967

In the first twenty-four days after the date of issue (February 4), the Temperance Instructor reached a circulation of 90,967 copies, 46,790 copies having been put out before the date of publication, making a total of 137,747 copies ordered out before March 1, or before the publishing date of the 1912 Temperance issue.

Successful Instructor Enterprises

Among the many enterprises associated with the Instructor sales are: the sale of the Instructor by outside Temperance organizations on the Thanksgiving Ingathering plan, applying all received above the cost of the papers on the Temperance campaign fund; the young people of a conference selling Temperance Instructors and giving their profits to the conference tent fund; the children of schools turning in all their profits for school furniture; members of families applying the profits on the 20 cent-a-week fund; and hundreds of young people depending on the Temperance Instructor sales for the coming year's school expenses.

While all of these and other good works are accomplished with the Instructor, a greater work is being done through the molding influence of the Instructor as it enters the homes of those who need it.



The only animal that smokes

**LET ALL ORDERS BE SENT THROUGH
THE CONFERENCE TRACT SOCIETIES**

A FEW LEFT

Two weeks ago we published a list of shelf-worn books which were found in taking inventory, and which were placed by themselves for special sale. Many of these have been ordered since, but we still have a few left. This is a splendid opportunity to secure these valuable books. Get a supply for missionary work as well as for your own library.

| No. Copies | | Regular Price | Special Price | | | |
|---------------|--|------------------|------------------|----|---|-----------|
| 1 | Bible Readings, library | \$4.00 | \$1.50 | 2 | Daniel and Revelation, cloth | 3.00 1.25 |
| 8 | Bible Readings, cloth | 3.00 | 1.25 | 2 | Desire of Ages, cloth | 3.00 1.50 |
| 3 | Bible Readings, half morocco | 4.00 | 1.50 | 1 | Seer of Patmos, half cloth, marbled | 1.50 .75 |
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| 57 | Siberia and the Nihilist | .25 | .15 | | | |
| 1 | Daniel and Revelation, morocco .. | 5.00 | 2.75 | | | |

"The Speaker's Manual"

Few public speakers are entirely free from errors of pronunciation. Oftentimes the very best thoughts of a speaker lose their force by being conveyed to the people through words incorrectly pronounced. Sometimes this is the result of carelessness, but the hearers are apt to think it is because of ignorance of the correct form.

"Speaker's Manual" is a handy little companion for study and reference. It contains the correct pronunciation of over 2,000 words commonly mispronounced. Just the right size to fit the pocket. Bound in cloth, 25 cents; leather, 50 cents.

REVIEW AND HERALD PUBLISHING ASSN., Takoma Park, Washington, D. C.



WASHINGTON, D. C., MARCH 13, 1913

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By division of the territory of the old Cape Colony Conference, South Africa, a new conference has been formed, the Orange Free State Conference. Prof. H. Elffers is its president.

READ the article on page 21, from Dr. W. A. Ruble, regarding the work in Loma Linda. Remember with a liberal offering the Loma Linda Hospital enterprise Sabbath, March 15.

SPECIAL attention is called to the fact that subscriptions for less than six months are not accepted for the *Protestant Magazine*. If this is borne in mind, embarrassment will be saved both to the subscriber and to the publishers.

WE learn of the safe arrival in Europe of Elders L. R. Conradi and G. Dail, following their extended tour of the East African missions. We shall soon begin a series of reports from Elder Conradi, illustrated by photographs, bearing witness to the growth of the work in East Africa.

PROF. H. R. SALISBURY, secretary of the Educational Department of the General Conference, who left this country in October to visit India and other mission stations in the Far East, returned to Washington last week. The Lord blessed him with good health during his entire trip, and we know from letters

received from our brethren in the various fields which he has visited that his work has been blessed of the Lord in the accomplishment of much good.

THE report from Dr. Belle Wood-Comstock, on page 16, of the health institute work being carried on in Los Angeles shows what might be done by many of our sanitariums in the localities surrounding them.

LAST week Elder John Shultz and family, of Ohio, sailed from New York for Jamaica, West Indies, under appointment of the Mission Board. We were glad to greet these workers in Washington, on their way to the port of sailing.

"We have believers now in twenty-three places in Peru," writes Elder A. N. Allen, of Lima. That is a good word to send from a field where but a few years ago there were only a handful of believers, having to meet with closed doors on account of the restrictive laws.

WE have received copies of the *Cape Times* giving photographic illustrations of the camp-meeting and conference of the South African Union, which closed in Claremont, Cape Town, January 22. Letters from the field tell us of a most successful meeting, one of unusual blessing and power.

NOTWITHSTANDING the immense field of the European Division, Europe is always ready to share its workers with the regions beyond the division boundaries. We have word from Elder H. F. Schubert that the East German Union, in response to an invitation from the General Conference, is arranging for Elder R. Dietrich and family to sail from Hamburg, March 19, en route to Brazil.

ELDER H. F. SCHUBERTH, president of the East German Union, speaks of blessings in that field as follows: "The year 1912 has been a good one for the East German Union, 1,728 members being added to the church by baptism and vote. The net gain was 1,141 souls. If we draw a comparison with last year, we have special reason to thank the Lord, for in 1911 we had, with the Middle German Conference, a net gain of 1,007 members, whereas without this conference (that means fourteen laborers less) our gain for 1912 was 134 more. Everywhere there is a searching after truth as never before. The war gives good opportunity for drawing the attention of the people by lectures on the Eastern question."

Who Will Respond?

WE wish to call especial attention to the appeal from India, which appears in this number of the REVIEW. The brethren in India are very desirous of securing two strong young men who have had at least twelve grades in school to take up work in India.

The secretary of the Publishing Department will be glad to hear from any young men who are willing to respond within the next six months to this urgent call.

N. Z. TOWN, Secretary.

No Sunday Law for the District of Columbia

WE believe our people everywhere will be much gratified to learn that the Sixty-second Congress adjourned on Tuesday, March 4, without enacting any Sunday law for the District of Columbia. The three bills which were pending—the Johnston bill in the Senate, the Heflin bill and the Howard bill in the House—died with the close of Congress. The Johnston bill has been before the Senate under Rule IX for nearly a year, while the other two bills were not reported to the House of Representatives by the Committee on the District of Columbia.

The failure of Congress to pass any District Sunday bill is of special interest, in view of the efforts made by influential organizations to secure such action on the part of Congress. The Lord's Day Alliance of the United States, with headquarters in New York City, announced through its general secretary, Dr. George W. Grannis, that their legislative committee had prepared a bill which it was proposed to substitute for the Johnston Sunday Bill, and Dr. Grannis even announced that Senator Johnston had consented to such an arrangement. Dr. Grannis visited Washington for the purpose of urging such legislation, but whatever effort he put forth did not seem to bring the desired result. Dr. W. F. Crafts, secretary of the International Reform Bureau, of this city, announced some time ago his purpose to secure, if possible, the passage of the Johnston Sunday Bill. The Interdenominational Committee of the Churches of the District of Columbia has been urging such legislation for several years. Other organizations have passed resolutions in favor of the enactment of a Sunday law by Congress for the District of Columbia. In the face of this combination of influences, no action was taken.

During the Sixty-first Congress a Sunday bill for the District of Columbia, introduced by Senator Johnston, and embodying practically the same provisions as his bill which he introduced in the Sixty-second Congress, was passed by the Senate and sent to the House, but it was not reported by the District Committee. Senator Johnston's bill did not meet with so much favor in the last Congress, as it failed to pass even the Senate.

During the last two or three months a steady stream of letters, remonstrances, and petitions from all parts of United States has been sent to Congress, urging that neither the Johnston Sunday Bill nor any similar measure become a law. We are sure that all this had an influence upon the congressmen, and quite a number have frankly expressed themselves as opposed to any Sunday legislation.

It is more than likely that Sunday bills will be introduced into the next Congress, and this will open the way for continuing the campaign of education which has been carried on during these last few months. Those who have taken part in this campaign by passing remonstrances, by circulating and forwarding petitions, and by writing letters, may be encouraged by the results gained, and will, we are sure, respond to any call for further efforts of the same kind. Let us continue the campaign of education.

W. W. PRESCOTT.