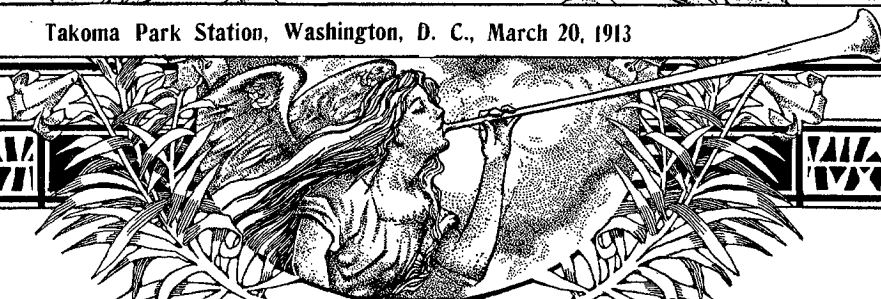


The Advent Sabbath Review and Herald

Vol. 90

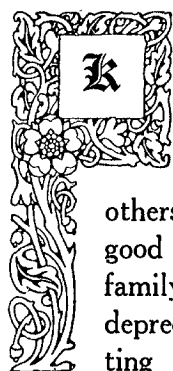
Takoma Park Station, Washington, D. C., March 20, 1913

No. 12



Evil-Speaking

JOHN HALL



KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

— Selected.



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Don't Neglect nor Abuse This Wonderful Creation of God

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will help you to become better acquainted with the needs and the ills of your earthly tabernacle.



Fig. 5. From position A, place finger-tips on shoulders, elbows front, as in position C, and inhale deeply as shoulders are forced back as in position B. Exhale from position B to C.

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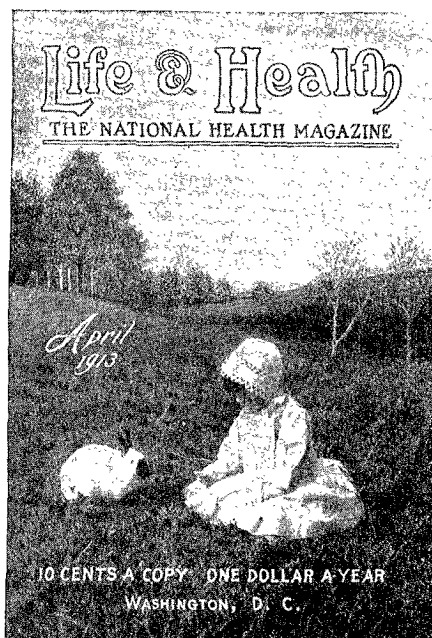
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| "Vegetarianism" | "Non-Drug Treatment" |
| "Physical Culture" | "Cause of Pellagra" |
| "Spring Fever" | "Questions and Answers" |
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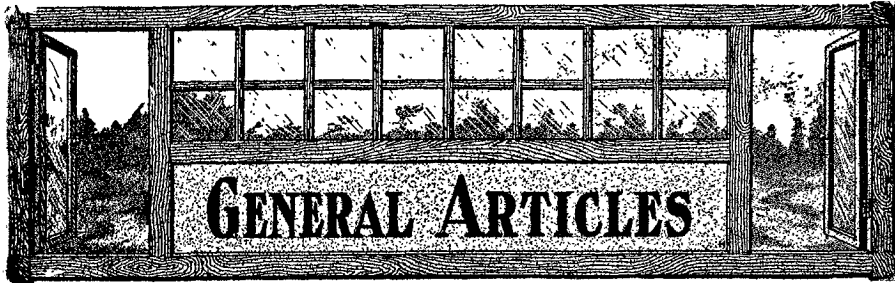
The Review and Herald

"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 20, 1913

No. 12



God Holds the Key

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I'd rather he'd unlock the day,
And as its hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way
I feel his hand, I hear him say,
"My help is sure."

— Selected.

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

— No. 9

A. G. DANIELLS

ALEXANDRIA was taken by the French July 2, 1798. Napoleon began at once the entire reorganization of affairs, with the view of placing the country under the government of France. Of this the historian says:—

"Napoleon remained in Alexandria but six days. During this time he devoted himself, with a zeal and energy which elicited universal admiration, to the organization of equitable laws, the regulation of police, and the development of the resources of the country. The very hour of their establishment in the city, artisans and artists and engineers all were busy, and the life and enterprise of the West were infused into the sepulchral streets of Alexandria.

"Preparations were immediately made for improving the harbor, repairing the fortifications, erecting mills, establishing manufactories, founding schools, exploring antiquities; and the government of the country was placed in the hands of the prominent inhabitants, who were interested to promote the wise and humane

policy of Napoleon."—*The Life of Napoleon Bonaparte*, by John S. C. Abbott, Vol. I, chap. II, page 188.

"Every act thus showed that his design was not a temporary occupation, but the foundation of a permanent colony."—*History of the Egyptian Revolution*, by A. A. Paton, Vol. I, page 109.

The March to Cairo

"Leaving three thousand men in Alexandria, under the command of General Kleber, who had been wounded in the assault, Napoleon set out, with the rest of his army, to cross the desert to Cairo. . . .

"Napoleon despatched a large flotilla, laden with provisions, artillery, ammunition, and baggage, to sail along the shore of the Mediterranean to the western branch of the Nile, called the Rosetta mouth, and ascend the river to a point where the army, having marched across the desert, would meet it. The flotilla and the army would then keep company, ascending the Nile, some fifty miles, to Cairo. The army had a desert of sixty miles to cross. It was dreary and inhospitable in the extreme. A blazing sun glared fiercely down upon the glowing sands. Not a tree or a blade of grass cheered the eye. Not a rivulet trickled across their hot and sandy path.

"After five days of inconceivable suffering, the long-wished-for Nile was seen, glittering through the sand-hills of the desert, and bordered by a fringe of the richest luxuriance. . . .

"The flotilla now appeared in sight, having arrived at the destined spot at the precise hour designated by Napoleon."—*The Life of Napoleon Bonaparte*, by John S. C. Abbott, Vol. I, chap. II, pages 188-192.

The Battle of the Pyramids

"After a march of seven days, during which time they had many bloody skirmishes with the enemy, the army approached Cairo. . . .

"Murad Bey had there assembled the greater part of his Mamelukes, nearly ten

thousand in number, for a decisive battle. These proud and powerful horsemen were supported by twenty-four thousand foot-soldiers, strongly entrenched. Cairo is on the eastern bank of the Nile. Napoleon was marching along the western shore. On the morning of the twenty-first of July, Napoleon, conscious that he was near the city, set his army in motion before the break of day. Just as the sun was rising in those cloudless skies, the soldiers beheld the lofty minarets of the city upon their left, gilded by its rays, and upon the right, upon the borders of the desert, the gigantic pyramids rising like mountains upon an apparently boundless plain.

"The whole army instinctively halted, and gazed, awestricken, upon those monuments of antiquity. . . . The whole plain before them, at the base of the pyramids, was filled with armed men. The glittering weapons of ten thousand horsemen, in the utmost splendor of barbaric chivalry, brilliant with plumes and arms of burnished steel and gold, presented an array inconceivably imposing. Undismayed, the French troops, marshaled in five invincible squares, pressed on. There was, then, no alternative. Napoleon must march upon those entrenchments, behind which twenty-four thousand men were stationed with powerful artillery and musketry to sweep his ranks, and a formidable body of ten thousand horsemen, on fleet and powerful Arabian steeds, awaiting the onset, and ready to seize upon the slightest indications of confusion to plunge, with the fury which fatalism can inspire, upon his bleeding and mangled squares. . . .

"It was, indeed, a fearful spectacle. Ten thousand horsemen, magnificently dressed, with the fleetest steeds in the world, urging their horses, with bloody spurs, to the most impetuous and furious onset, rending the heavens with their cries, and causing the very earth to tremble beneath the thunder of iron feet, came down upon the adamantine host. Nothing was ever seen in war more furious than this charge. Ten thousand horsemen form an enormous mass. Those longest inured to danger felt that it was an awful moment. It seemed impossible to resist such a living avalanche. The most profound silence reigned through the ranks, interrupted only by the word of command. The nerves of excitement being roused to the utmost tension, every order was executed with most marvelous rapidity and pre-

cision. The soldiers held their breath, and, with bristling bayonets, stood shoulder to shoulder to receive the shock.

"The moment the Mamelukes arrived within gunshot, the artillery at the angles plowed their ranks, and platoons of musketry, volley after volley, in uninterrupted discharge, swept into their faces a pitiless tempest of destruction. Horses and riders, struck by the balls, rolled over each other by hundreds on the sand. They were trampled and crushed by the iron hoofs of the thousands of frantic steeds, enveloped in dust and smoke, composing the vast and impetuous squadrons. But the squares stood as firm as the pyramids at whose base they fought. Not one was broken; not one wavered. The daring Mamelukes, in the frenzy of their rage and disappointment, threw away their lives with the utmost recklessness. They wheeled their horses round, and reined them back upon the ranks, that they might kick their way into those terrible fortresses of living men. Rendered furious by their inability to break the ranks, they hurled their pistols and carbines at the heads of the French. The wounded crawled along the ground, and with their simitars cut at the legs of their indomitable foes. They displayed superhuman bravery, the only virtue which the Mamelukes possessed.

"But an incessant and merciless fire from Napoleon's well-trained battalions continually thinned their ranks, and at last the Mamelukes, in the wildest disorder, broke and fled. The infantry in the entrenched camp, witnessing the utter discomfiture of the mounted troops, whom they had considered invincible, and seeing such incessant and volcanic sheets of flame bursting from the impenetrable squares, caught the panic, and joined the flight. . . .

"The victors, with their accustomed celerity, pursued, pitilessly pouring into the dense masses of their flying foes the most terrible discharges of artillery and musketry. The rout was complete—the carnage awful. The sun had hardly reached the meridian before the whole embattled host had disappeared, and the plain, as far as the eye could extend, was strewn with the dying and the dead."—*Id.*, pages 193-196.

"Thus were in a great measure destroyed the finest cavalry, considered as individual horsemen, that were ever known to exist. 'Could I have united the Mameluke horse to the French infantry,' said Bonaparte, 'I would have reckoned myself master of the world.' The destruction of a body hitherto regarded as invincible, struck terror, not through Egypt only, but far into Africa and Asia, wherever the Moslem religion prevailed."—*The Life of Napoleon Bonaparte*, chap. 30, page 251, by Sir Walter Scott.

"The justice that never fails had overtaken the iniquities of the Mamelukes. . . . The fiat of heaven itself was against them, and the decree of their doom went forth as infinitely more in-

exorable than the laws of the Medes and the Persians as Omnipotence is to impotence."—*Bonaparte in Egypt*, page 93, by Haji A. Browne.

Egypt Conquered

"After the battle, Napoleon, now the undisputed conqueror of Egypt, quartered himself for the night in the country palace of Murad Bey. . . .

"Cairo contained three hundred thousand inhabitants. Its population was degraded, inhuman, and ferocious. The capital was in a state of terrible agitation, for the path of Oriental conquerors is ever marked with brutality, flames, and blood. Napoleon immediately despatched a detachment of his army into the city to restore tranquillity, and to protect persons and property from the fury of the populace. The next day but one, with great pomp and splendor, at the head of his victorious army, he entered Cairo, and took possession of the palace of Murad Bey. With extraordinary intelligence and activity, he immediately consecrated all his energies to promote the highest interests of the country he had conquered."—*The Life of Napoleon Bonaparte*, Vol. I, chap. II, pages 196, 197, by John S. C. Abbott.

"Lower Egypt was completely in the hands of the French, and thus far the expedition of Bonaparte had been perfectly successful. But it was not the will of Heaven that even the most fortunate of men should escape reverses, and a severe one awaited Napoleon."—*The Life of Napoleon Bonaparte*, chap. 30, page 252, by Sir Walter Scott.

We now have before us the main facts regarding the French invasion and conquest of Egypt, and the resistance offered by the latter. This event holds a prominent place in every standard history of that part and age of the world, and all accounts agree in the main features of the affair.

We have now to decide whether this event fulfils that specification of the prophecy which says: "At the time of the end shall the king of the south push at him."

The "time of the end" began in the year 1798. The "king of the south" was Egypt. In that very year Egypt was invaded and conquered by the armies of France, one of the greatest of the European powers. Alison describes the part taken by France in this event as a "celebrated undertaking," and says: "Seldom had a more splendid armament appeared on the ocean." Of this expedition Scott says, "A finer and more formidable one than which never sailed on so bold an adventure." Abbott declares that "Napoleon's expedition to Egypt was one of the most magnificent enterprises which human ambition ever conceived."

From the standpoint of prominence among the nations, there is no reason why France might not be the power called "him" in the prophecy, and against which Egypt was to "push." The purpose, the preparation, and the execution of the undertaking are all of

a character to allow the event to have a place in the prophecy.

Egypt's part in this conflict accords with the prophecy. The landing of an army into Egypt by France came upon the inhabitants like a thunderbolt. Alexandria was attacked without an hour's warning. Three weeks later the French and Mameluke forces met near Cairo in full strength. The defense made by the Egyptians was all that was possible under the circumstances. Their charge upon the French was terrible, but it was not the kind required to successfully meet the modern methods of warfare adopted by the French. They pushed at their invader, but went down in doing so.

The prophecy does not foretell the result of the conflict. It simply states that it would come, and marks the time. The history we have here given of the French invasion of Egypt is all that has been made up to the present time which can possibly be referred to as the fulfilment of the prophecy.

The Holy Spirit—No. 10 Conditions of Spirit Filling

G. B. THOMPSON

IN the heart of every child of God there is an intense longing for spiritual power. For this he has earnestly prayed. Must he ask, and not receive? seek, and not find? knock, and the door not open? We can not so believe.

In this article we purpose to begin a study of that personal fellowship and communion with the Holy Spirit which is promised,— a study of how we can personally receive the fulness of spiritual power in our experience and labors which we so much need and long for. This is of vital concern to us. The Spirit is here; but unless he *abides in us*, his presence will do us but little good.

It is not implied that we have not experienced the work of the Holy Spirit in the heart. The Spirit is omnipresent. He is seeking a place in every heart. Conversion is the work of the Spirit. God's people everywhere have a measure of his Spirit. But there is a *fulness* that is lacking. There is a gift of the Spirit *for service* that is not looked for and experienced as it should be. The disciples had experienced the work of the Spirit in their lives, but they needed a greater fulness, a baptism for service. This is our need also.

We must understand clearly how we can receive the Spirit into the heart, not as a transient visitor, but as our abiding guest. If we fail in this, all is lost. But we need not fail. God's promises are sure; he has marked out the path very clearly, and when we follow his counsel the promised blessing will surely be realized.

In Eph. 5: 18 we read: "Be not drunk with wine, wherein is excess; but *be filled with the Spirit*." Here is a plain command of universal application. Be not intoxicated with wine, but "be Spirit-filled men," the apostle seems to say. Why is this experience not real-

ized? The trouble is just here: before the *filling* there is an *emptying*. The emptying may be painful, doubtless is; but it is absolutely necessary to being filled.

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is *not* because of any restriction on the part of God that the riches of his grace do not flow earthward to men. *If all were willing to receive, all would become filled with his Spirit.*" — "Christ's Object Lessons," page 419.

All of heaven's resources at our command through the Spirit, but held in check, and we destitute, cold, and lifeless because we are *unwilling to receive, unwilling to be emptied* that we might be filled! We need not mourn longer over the reason of our lack of spiritual power. This reaches the root of the difficulty. It is because we *love* sin in some form, and are unwilling to give it up.

There is a *preparation, a getting ready*, to receive the Heavenly Guest. The Spirit is as free as air, free for the asking; yet there is a *price* to be paid, not once, but daily and hourly. This is the point. There are *terms, certain conditions*, upon which "Christ's Representative" takes his abode in the temple of our bodies. Is he asked to share the throne with another, or is *he* to be the *sole occupant*? We must settle this question. Christ, through the Spirit, will be *Lord of all*, or he will not be Lord at all.

The Representative of Christ in this world is sovereign; he will *not* sit on the throne *with an idol*. Here is where many fail, and the longing cry for Spirit-filling goes unanswered. They set up some idol, some pet, keepsake sin, some darling indulgence, set up their own will in opposition to the Spirit's and refuse to do his bidding, and then ask the Spirit to sit enthroned with this *unclean thing* by his side. What a presumptuous insult to offer to the *Holy Spirit*! It is a clean temple he demands, not some den of impurity and wickedness, where selfishness, pride, and lust hold sway. When the Spirit takes up his abode in us, he is enthroned in the *mind*. It is a pure, clean mind that he wants to fill. Vile thoughts must be stamped out; unchaste, lascivious imaginations must be cast down. *All* our affections must be centered in God. Though our flesh remain the same, there *must* be a *new* mind, created after the image of Christ. In short, the rubbish of sin must be put away, the "vessel" must be cleansed if it is to be used by the Master. We must be purged from all unrighteous things.

Among the things that hinder the infilling of the Spirit might be mentioned:—

1. Regarding iniquity in the heart.
2. Censoriousness.
3. Self-dependence.
4. Gossiping, talebearing, backbiting.
5. Resisting conviction.
6. Dishonesty in dealings, driving sharp bargains, scheming.
7. Refusing to confess to those we have wronged.

8. Refusing to make restitution where we should.

9. Being prejudiced and uncandid.

10. A revengeful spirit; carrying some old grudge in the heart.

11. Worldly ambitions.

12. Being resentful, envious, jealous.

13. Quenching the Spirit by wrongdoing.

14. Grieving the Spirit by dissension.

15. Indulgence of bad temper.

16. Impatience and fretfulness.

17. Vain and trifling conversation.

18. Various forms of selfishness, covetousness, stinginess.

19. Neglect of prayer.

20. Neglect to study the Bible.

21. Lack of consecration.

22. Hatred in the heart.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, . . . variance, emulations, wrath, strife, seditions, heresies, envyings, . . . and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 19-21.

What an unclean brood is all this! And it is such a "den of thieves" as the foregoing that robs us of the abundant blessings which the Lord has promised. But while we are repeatedly assured that the Spirit of the pure and holy God will not live in a temple where such thieves are welcomed, if we are willing to have the temple cleansed the Spirit will come in with a whip of cords and drive out these unholy traffickers, illuminate every dark corner where the cobwebs of sin have been allowed to accumulate, and make the heart a fit habitation. It is ours to *will*; it is the Spirit's to *do*.

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. *But like every other promise, it is given on conditions.*"—"Desire of Ages," page 672.

It is intensely interesting to study the Bible in search of the conditions upon which the Lord has promised to bestow upon us the gift of the Holy Spirit. We shall notice some of these as mentioned in the Word, not necessarily in the order of their importance:—

1. *Thirst*. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man *thirst*, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7: 37-39.

We must *desire* the Spirit. We must *hunger and thirst* for it as for food. Those who do, the Lord has promised to fill. "He hath filled the hungry with good things; and the rich he hath sent *empty* away." Luke 1: 53. I remember hearing a man relate how he had experienced real thirst. He was lost on

the plains. He wandered about seeking to find his way. The earth was parched, the sun was hot. He began to grow thirsty. His tongue began to swell, and every pore in his body began to cry, "Water! water!" He said he finally reached the place where he would gladly have given all his land and money for a good drink of pure, cold water. This was real thirst, such as the psalmist expresses: "As the hart *panteth* after the water brooks, so *panteth* my soul after thee, O God." Ps. 42: 1.

When our thirst for the fulness of the Spirit becomes so great that we are willing to yield *all* to God that we may drink from this refreshing spring, we shall be filled. And this is a blessed experience. To the woman at Jacob's well, Jesus said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14.

It is indeed true, as the Saviour said, that those who drink of any earthly fountain, no matter how inviting it may be, will receive no permanent satisfaction. They will thirst again. We see about us those who are seeking satisfaction by drinking at the fountain of wealth. But it does not satisfy. The wise man declares, "He that loveth silver shall not be satisfied with silver." Eccl. 5: 10. I heard of a dying capitalist who had spent all his life in the accumulation of wealth. In his dying hours a friend asked him how much money it took to satisfy a man. His answer was, "One dollar more." The fountain of wealth does not bring happiness or satisfaction.

We find others seeking satisfaction by drinking at the fountain of pleasure. Many have tried it for years, but can testify that it was a failure. The husks and pods of sin do not satisfy the real cravings of the heart. Some we see drinking at the fountain of fame. For a time it lures them on, but in the end there is an aching void. When death begins to feel for the heart-strings, when circumstances change and our fame begins to wane, when former friends begin to desert us and the infirmities of the flesh begin to assert themselves, the real emptiness of earthly things begins to appear.

Some are drinking at the muddy fountain of human philosophy; but philosophy affords no foundation upon which to stand, no rock upon which to build the structure of life.

How different the spring of life, the Holy Spirit! It is always with us in its freshness and power. When sick or in distress; when circumstances and environments are against us; when without friends and afflicted; when called, perhaps, to stand by the casket and view for the last time a most cherished loved one; even in the hour of sore bereavement, in cloudy days and starless nights, this fountain, like a perennial spring, *gushes forth* and fills our souls with joy and peace, and the heart, though broken, finds comfort.



WASHINGTON, D. C., MARCH 20, 1913

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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

Editorial

The Personal Touch of Faith

THE relationship of the Christian to his Saviour requires the personal touch of faith. It is not enough for us to see Christ as a historical character; it is not enough that we recognize him as the Saviour of mankind. In order for his sacrifice to be effective in our own individual cases we must see him as *our* Saviour.

Many to-day come to Christ as did the multitude who thronged his steps two thousand years ago. They read his words, they profess faith in his name, but the character of their lives shows that after all there is no real contact with divine power. We have the record of one, a poor diseased woman, who pressed through the throng and touched the hem of his garment. This touch had in it that which brought immediate recognition from the Master. It was a cry for personal help in a soul's great need. We need to-day to reach out after Christ in the same manner. We may be assured that as he responded to the appeal of this poor woman, so he will respond to-day to the personal touch of faith.

Pitying One's Self

IN the world around us we see many objects worthy of interest and sympathy. The cry of sorrow comes up from every quarter. Grieved and burdened hearts, pain-racked bodies, grief and sorrow and anguish we find on every side. Multitudes to-day need the touch of a helping hand, and the manifestation of a kindly interest. Thousands are sad and sick and dying. Many a poor heart is crying out in anguish. "No one cares for my soul."

The recognition of this great field for missionary effort will lead to self-forgetfulness. There will be no time for self-pitying. How can we be self-centered when men and women around us every-

where are dying spiritually and physically for want of help? Sad indeed is it to see professed Christians, instead of trying to alleviate these untoward conditions among their fellows, nursing personal grievances.

Before us hangs a motto which reads, "He who falls in love with himself will have no rivals." Many to-day are in love with themselves. They think only of their own interests. With one of old, they say, "Behold, and see if there be any sorrow like unto my sorrow." The most miserable creature in all the world is the man who goes through life pitying himself.

Let us fight against this spirit. Let us seek a broader outlook than our own little field of experience. Let us lift up our eyes and behold the fields how they are white for the harvest, and recognize the call of God sounding in our ears to go forth to do valiant service for our fellows. Forgetting our own troubles and seeking to help other people out of theirs is the surest road to happiness in this life and to eternal happiness in the life beyond.

Easy to Faith

WORLDLY wisdom makes very difficult the things that are easy to faith. A writer in the *Outlook*, dealing with religious experience in children, tells the following story:—

The other day I heard a little girl recounting to her young uncle, learned in the higher criticism, the story of the creation. "Just only *six days* it took God to make *everything*," she said; "think of that!"

"My dear child," remonstrated her uncle, "that isn't the point at all—the *amount* of time it required! As a matter of fact, it took thousands of years to make the world. The word *day*, in that connection, means a certain period of time, not twenty-four hours."

"O!" cried the little girl in disappointment, "that takes all the wonderfulness out of it!"

"Not at all," protested her young uncle. "And, supposing it did, can you not see that the world could not have been made in six of *our* days?"

"Why," said the child in surprise, "I should think it could have been!"

"For what reason?" her uncle asked, in equal amazement.

"Because God was doing it!" the child exclaimed.

Her uncle did not at once reply. When he did, it was to say, "You are right about *that*, my dear."

Truly, many a thing that is hid from the wise and prudent is easily understood by those who are but babes in worldly wisdom. The child's belief in a God that could do things allowed of no difficulties or impossibilities. The theories of the evolutionary or million-year development of this earth are designed merely to take away "the wonderful-

ness" of the workings of God in creation and salvation. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It is easy to understand it, "because God was doing it," as the little child said.

W. A. S.

One Way of Salvation

God has provided one means and one only whereby salvation may be obtained. That one means is through the Lord Jesus Christ. He himself declares: "I am the way, the truth, and the life." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "I, even I, am the Lord; and beside me there is no Saviour."

In answer to the inquiry of the jailer, "What must I do to be saved?" the word was given, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This acceptance of Christ becomes a transforming power in the heart and life. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

In offering salvation to the human family God makes no class distinctions. The reason for this is that one great universal malady afflicts the human family. None is exempt or immune from its power. "All have sinned, and come short of the glory of God." "There is none righteous, no, not one: . . . there is none that doeth good, no, not one." This universal, all-pervading malady of sin requires a universal, all-pervading remedy. To every heart there is needed the application of cleansing power.

Every man needs a Saviour. No soul can fall back upon his wealth, his education, his social position, his royal blood, his godly parentage, or any other consideration whatsoever. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me."

Man has nothing, absolutely nothing, to commend him to God's favor. He possesses a perverted nature, a sinful, corrupt heart, a mind at enmity with God, feet whose natural tendency is to run to evil and destruction. He has no power within himself. He can not create any environment which will change his inherent condition. He may seek by penances and fastings, by scourgings and floggings, by benefactions and beneficences, to obtain the precious boon of righteousness, but all this will not avail.

He can not train himself into holiness. He can not be born into the spiritual life, "of blood, nor of the will of the flesh, nor of the will of man."

There is one power and only one that can come in and take away the enmity of man's natural heart, and remove its corruption and defilement; that can give peace for unrest, cleansing for impurity, strength for weakness, wisdom for foolishness; that can change the current of his thoughts and purposes and motives; that can fill his mouth with blessing instead of cursing, and set his feet in the upward path to life: and that is the recreative power which comes through the acceptance by simple faith of the Lord Jesus Christ.

The life of the one who receives this power will not be fruitless. Good results will follow this union of man with his Saviour. Love will prompt the giving of the body to be burned, if need be, the bestowal of goods to feed the poor; and the service will not be as sounding brass or as a tinkling cymbal, but as a sweet savor, showing forth the excellences and virtues of the indwelling Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

F. M. W.

Counterfeiting Heaven's Ways

NEITHER human being nor angel has ever been commissioned by the Lord of glory to stand as an intermediary between Christ and his children. That infinite price, the life of him who was at once the Son of God and Son of man, was not given that another might step in between him and the object of his redemptive work.

Upon this point of his right to retain what his blood had purchased, our Lord declares: "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48: 11. Christ achieved glory by his sacrifice for man. By the glorious work which he there accomplished, he won the right and the glorious position of Mediator between God and man. So we read: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself." 2 Cor. 5: 18, 19.

Whatever other glory Christ may have achieved, whatever other position he may be now holding, he did achieve that glory of redeeming man and the earth that sin had cursed, and he does occupy that posi-

tion of mediator between God and man. That it is, then, which he will not relinquish to another. There is no power that can deprive him of his well-earned office. Of Judas it was said prophetically: "Let his habitation be made desolate, and let no man dwell therein: and his office let another take." Acts 1: 20; Ps. 109: 8. Why was this? Because his character was the antithesis of righteousness. The reward he sought is called "the reward of iniquity." Acts 1: 18. How fitting that the betrayal price, the reward of his traitorous act, should be used for the purchase of a grave! On the other hand, the reward sought by the Redeemer was an eternal habitation for every child of his.

God the Father said of the Son, "Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." That preeminence of Christ has always stirred the animosity of Satan, even as did the Father's council with Christ over the creation of man.

In view of this, how natural it is that the enemy of Christ and his cause, he who inspired Judas to his infamous act, should seek to wrest from Christ his office, his glory, in the estimation of mankind. Satan's representative — Judas — lost his office; therefore he will seek to rob Christ of his, so far as the estimation of men is concerned. Christ's position is between the Father and his people. He says: "Whatsoever ye shall ask of the Father in my name, he may give it you." John 15: 16. Again: "If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name." John 16: 23, 24. This is Christ's own definition of his position; and nowhere in the Sacred Word is any intimation given that any person or any being of any order whatsoever is ever to come between him and those whom he redeemed.

What means, then, this human exaltation of the name of another — the Virgin Mary — as an intercessor between human beings and the Christ who died to save them? It means simply the outworking of Satan's envy at the exaltation of Christ. Lucifer had conceived the mischievous purpose of being like the Most High. That purpose was his ruin; and so he has set himself in every possible way to war against the purpose of Jehovah. It is consistent with his plan, therefore, that he use the same great power in the earth in more than one line of opposition to Christ and his work. The same power that instituted Mariolatry, the worship of Mary, — that made Mary an intermediary between the

people and their Saviour, putting her in the place of Christ, — that same power it is that has thought "to change the times and the law" of God, as foretold by the prophet Daniel. Through that same power has come to us the pseudo-sabbath, usurping the place of the Eden-blessed Sabbath of the Lord. Through that same powerful organization we have been given a doctrine which would rob Christ of his glory and office as life-giver. That doctrine is the immortality of the soul. Through Christ only have we life; but that dogma would make life inherent in us, independent of Christ and his great sacrifice in our behalf.

So we might continue on to the end of the whole roster of false doctrines, and find them aimed at the position and glory of our blessed Redeemer; but his own word is sufficient: "I will not give my glory unto another." He is ours, and we are his; and to him who is "touched with the feeling of our infirmities," "in all points tempted like as we are," we can come direct for forgiveness, blessing, and every temporal and spiritual necessity.

Until the end of time, until the warfare of evil against righteousness is ended in the triumph of Christ, we may expect to see the counterfeits of Satan put forward as the truths of God, even to the sealing of the people with a mark which stamps the deceived hosts as the subjects of Satan's kingdom. He who would be a child of God and would share in the victory of Christ needs to walk close beside his Master, trusting him implicitly and listening intently to his counsel. Half-hearted service will avail nothing. It will require the whole heart, might, mind, and soul, and all under complete submission to the will of Christ.

C. M. S.

The Missionary Partnership

THE superintendent of the South China Mission, Elder George Harlow, closes a recent letter with the words: —

We are glad that our people in the home land are so good to us in this benighted land.

In his letter he had told of plans for securing at last the long-hoped-for mission headquarters building in Canton. "I hope ere long," he says, "to close the bargain and go to building. We are very thankful for the good appropriation that was given us at the last committee meeting in Shanghai, and we are glad that our people in the home land are so good to us."

Our work has so spread out that not even in the General Conference Office can the brethren watch developments and needs in detail. The union or division committees in the fields must make the

detail appropriations according to the needs. But when a local field gets the lift it has longed for, the hearts of the brethren in that remote field immediately turn toward the believers in the home churches, their comrades and partners in service, whose gifts that come flowing in week by week make all the advances and the victories possible, under the providence of God.

W. A. S.

The Work in the South

RETURNING from the Pacific Coast several weeks ago, we came into brief touch with the organized work in the great field of the South. One day and night were spent at Keene, Tex. Here it was our privilege to meet with the students of the Keene Academy and to speak to them at the chapel hour. We faced a company of earnest, sturdy young men and women, whose evident and determined purpose is to fit themselves for active, efficient work in connection with this great movement. Prof. C. B. Hughes and his associates are doing faithful and painstaking work in this Southern training-center. This school is located in the midst of a great needy field, and no class of workers can do so much for the development of the work in the South as those who are born in the field, educated in it, and who are thus acquainted with its needs and peculiar conditions.

From this school have gone out a goodly number of earnest young men and women who to-day are bearing an active part in the carrying forward of the gospel, and we are satisfied from what we saw that there are many others who will go out in the near future to do valiant work for the Master.

We regret that the day following our visit a fire destroyed their broom-factory. It had been enjoying an excellent patronage, and the academy board, which was in session at the time, determined to rebuild at once, and so continue this excellent feature of industrial training in the school.

The meetings of the Southern Publishing Association were in session at the time of our visit. From all parts of the Southland the workers were gathered at Keene to consider the work of our Southern publishing house, elect a board of directors for the ensuing year, and transact other business pertaining to the publishing work. We were pleased with the whole-hearted interest which these brethren manifested in the publishing work, showing that they recognize it as a strong leading factor in the development of the cause in the South. Of the excellent success that has attended the work of the association Elder A. G. Daniels speaks quite fully in another column.

Certainly the Lord has prospered the

faithful efforts of Brother R. Hook and his associates, enabling the publishing house to net the neat little sum which was reported at this meeting. We believe that these workers will be even more abundantly blessed in the year to come, and that the results of the work for 1913 will greatly surpass the record of succeeding years.

We were pleased to greet at this meeting Elder G. F. Watson, an old-time associate in labor, who is president of the Southwestern Union Conference; Elder S. E. Wight, president of the Southern Union Conference; and Elder C. B. Stephenson, president of the Southeastern Union Conference; and a number of others whose acquaintance we formed for the first time.

We were particularly pleased to meet L. A. Smith and C. P. Bollman, the editors of the *Watchman*. These brethren have done faithful and efficient work, as the character of our Southern magazine testifies from month to month. We have always regarded the *Watchman* as a most excellent exponent of the great issues before the world at the present time. Many have been brought to a knowledge of the truth through the ministry of this paper, and we believe that our people throughout the country, and particularly in the Southern field, should give to this journal their hearty and constant support from month to month. Much can be done in the way of increasing its regular subscription list, and even more can be done in the circulation of the paper by our brethren and sisters in their localities in selling the magazine regularly from house to house. This will place the truth it contains before many readers, and will furnish remunerative employment as well.

In the Southland as well as in other parts of this country and the field at large, there is still a great work to be done. Men are needed to establish more firmly the work that has been begun, and to extend it into new avenues. May the Lord bless the efforts of the faithful workers in the hard and difficult field of the South.

F. M. W.

The White Slave Decision

THE Supreme Court's decision as to the constitutionality of what is known as the White Slave law is generally regarded as the most advanced step yet taken by the Supreme Court in construing the powers of the federal government over interstate commerce. The law was passed in 1910, and since its passage there have been 337 convictions of persons engaged in interstate transportation of women for immoral purposes.

The sentences pronounced upon these persons total 607 years, and the

finer amount to \$66,605.50. In addition to this, 106 cases were pending at the time these figures were announced. The Attorney-General asked for an appropriation double the amount previously appropriated to enable the government to increase its efficiency in detecting such criminals and bringing about their conviction.

In answering the contention of the opponents of the law that as persons have a right to move freely from one State to another it can not be considered criminal for another person to assist them in doing what they have a right to do, the Supreme Court answers: "The contention confounds things important to be distinguished. It urges a right exercised in morality to sustain a right to be exercised in immorality." The court places this contention on the same ground with that which opposed the law against sending obscene literature through the mail and the law against the use of the mails by lottery concerns. The court then says: "It is misleading to say that men and women have a right. Their rights can not fortify or sanction their wrongs, and if they employ interstate transportation as a facility of their wrongs, it may be forbidden them to the extent of the act of July 25, 1910." The decision of the court holding the law in question to be constitutional will do much toward hindering the business of that class of moral degenerates known as the white-slavers, who deceive, entrap, ruin, and induct into a life of shame thousands of unsuspecting girls and young women every year. Regarding the interests and the rights of the individuals affected by that immoral traffic, there could not have been a more important law passed. That the Supreme Court has found it constitutional should be cause for rejoicing on the part of every friend of humanity.

C. M. S.

Prayer and Politics

IF the establishment of chaplaincies in the halls of legislation is out of place, doubly so is the weaving of political speeches into such prayers. For doing this, the lieutenant-governor of Indiana called a Baptist clergyman sharply to time in the Indiana Senate on February 20, and cut short the prayer which the clergyman was making, by ordering the reading of the journal. A little previous to this, however, a Catholic clergyman, in the same chamber, took occasion to thank God for a Democratic victory, for thirteen Democratic representatives, lieutenant-governor, speaker of the House, a Democratic governor, two United States Senators, a Democratic Congress, and for Woodrow Wilson. In concluding his prayer, the Catholic clergyman wove in considerable Roman Catholic dogma, and

closed his prayer by placing the Indiana Legislature under the special protection of the Virgin Mary. The lieutenant-governor did not interfere with this prayer in any way. The *New York Weekly Witness*, commenting upon the last occurrence, says:—

The action of the lieutenant-governor of Indiana in stopping a minister's prayer and rebuking him publicly, calls attention in a very emphatic way to a practise that needs to be sharply condemned, and prohibited; namely, the practise of making speeches in the form of prayer. . . .

Neither politics nor religious controversy, nor any economic question as to which the opinions of the audience may be divided, is a suitable subject for public prayer.



Arrangements for the General Conference

IN response to the general interest manifested by our people in the approaching General Conference, we avail ourselves of the columns of the *REVIEW* to report the progress being made in our preparation for the meeting. All who contemplate attending the Conference should read with care the information given in the *REVIEW* from week to week regarding railway arrangements, and entertainment during the meeting.

In our endeavors to secure favorable railway accommodations we have found the railway officials most obliging and willing to do all for us that the general regulations of the railroad associations of the country will allow. The Baltimore and Ohio is the only road running through Takoma Park. This road has granted all we have asked in the way of local accommodations. Thirty trains pass through Takoma Park daily over this road. Some are local trains, and some are fast express-trains running between New York City and Pittsburgh, Cincinnati, St. Louis, and Chicago. During the first three days of the opening and also at the close of the conference, every train running through Takoma Park will stop. None of our people traveling on this road need leave the train at the Union Station in Washington. All the agents of this road will be instructed to ticket our people and check their baggage to Takoma Park. And on leaving, all may purchase tickets and check baggage to any station on the Baltimore and Ohio Railroad.

The General Conference Reception Committee will have persons at the Takoma Park station to meet all trains. These persons will collect all railway baggage checks, and give in their place Conference claim checks to be presented at the Conference grounds to obtain baggage. Conveyances will run between the station and the grounds to carry passengers and baggage. The conference grounds are about one and one-half

miles from the railway station. There is now a good cement walk all the way. The vehicle road is nicely macadamized from the station to the grounds, and the entire distance is lighted with electric lamps. A new subway under the railroad has just been completed, so no one will be exposed to danger by having to cross the tracks in a crowd.

We have been greatly favored in securing the lumber we shall need to floor the family tents, the large pavilion, the dining-tent, and others that may need to be floored. We have purchased the large reviewing stands used by the President and the senators on inauguration day. By taking the large quantity of lumber in these stands just as they stood, we were able to make very favorable terms, and this will make it possible to lighten the expense of our people who attend the meeting. We have also been favored in securing good beds at a reasonable rate. We are doing all in our power to provide for the comfort of our people, and as cheaply as possible.

The dining arrangements will be on the cafeteria plan. Brother E. G. Fulton, of Los Angeles, who has had large experience in this line, will have full charge of the arrangements. Plans are being made to seat six hundred at a time. In addition to the cafeteria, there will be a lunch-stand and a grocery.

There is one thing all should remember, and that is that it will not be possible to supply many furnished rooms near the grounds. The rooms in the Sanitarium and nurses' dormitory will all be required for the sick. Nearly all the rooms in the Sanitarium are now occupied with guests, and new ones will be coming each week. The rooms in the Seminary buildings will be used for those attending the Conference, but these should be reserved for three classes of delegates: those who are advanced in years, those who are not strong physically, and married couples from foreign fields. These we must care for first. We shall make the tents just as comfortable as possible, and we shall notify all who apply for rooms whether it will be possible to supply them, so that there need not be any disappointment in this matter.

All who contemplate attending the Conference should apply at an early date, so that there may be time to make provision and assignments and send back information regarding the arrangements we are able to make. Send all applications to L. A. Hansen, Takoma Park, Washington, D. C.

A. G. DANIELLS.



"SEEKST thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Note and Comment

The Influence of Romanism

SPEAKING of the influence of the Church of Rome in those countries where she has become most predominant; the *Standard* of March 1, 1913, says:—

We are not among those who are never able to see any good in the Roman Church, but it is equally impossible for us to be blind to the fact that in those countries where it has had the fullest opportunity for self-expression, Romanism seems not only to have been bankrupt in moral and social and religious uplift, but even to have been an active agency in the very opposite direction, as the corrupt national church in Mexico well illustrates.



Disintegrating Protestantism

THAT disintegrating elements are at work in the great Protestant bodies today, is recognized by others than Seventh-day Adventists. Speaking of this weakening process which is now going forward the *Christian Appeal*, published at Greenwood, S. C., says:—

The editor of an organ of the Northern Methodist Church is responsible for the statement that "Protestantism is losing its religious character and becoming a civil force." This is a far-reaching and profoundly significant statement; it is made by a man in high official position with every opportunity to know the facts; it is the utterance of a man who expresses his convictions when he knows that by so doing he subjects himself to sharp, keen, and bitter criticism, and possibly the loss of his official head. But that utterance is worth, as a warning, more to the church than the babbling of a thousand men who have no eyes to see, no ears to understand, no convictions to express and maintain. . . .

Is Methodism losing her religious character? Other Protestants may speak for themselves, but we can not deny that we have lost our spiritual power. We have a compact organization, but it is permeated with a spirit of unrest. We keep up the form of godliness, while we are without the power. Are we losing our religious character? Have we not, in the true sense of those words, lost it already? . . . Have we not built handsome churches and furnished them extravagantly? Have we not given hundreds and thousands to charity, benevolence, and missions? Why should God withhold his approval and his blessings? Why should he hide his face and deny us power? In what spirit did we those things? Others cast of their abundance into the treasury, but they received neither reward nor commendation. Were we actuated less by pride of heart than loyalty to God?

If Protestantism is drifting into a civil force, a political power, then she becomes a failure both as a political force and as a church, because she departed from faith in the living God and sacrificed her mission.

True indeed is it that when Protestantism drifts into a civil force and

becomes a political power, she becomes a failure in her God-given work; a failure also in the new rôle which she assumes. She has departed from God's great design for her, and is left to reap the fruits of her own apostasy. The extent to which the great churches of Christendom to-day reach out after social prestige and political favors indicates their departure from the true work that Heaven gave them to perform.



Seeking Church Office

WE expect that in the political world men will seek office and do everything in their power to secure the coveted position. This is the spirit of the world. But this spirit of self-seeking should have no place in the Christian church. According to the teachings of Christ, Christian service affords the greatest distinction. The Lord of all became a servant of all. He sought not his own but others' good. This same spirit should possess his followers. Speaking of the self-seeking policy of the world, which little by little is slipping into the great church of 'God, the *Continent* of Feb. 27, 1913, justly says:—

Spring birds are not more sure to be a-wing in March than a covey of moderatorial booms flying toward one or more of the Presbyterian General Assemblies dated for May. Wherefore the *Continent* deems it seasonable in the end of February to say again what in substance it said soon after last General Assembly time—that for the credit of the church this whole flock ought to be mercilessly hunted with ammunition guaranteed to be fatal to ambition and self-seeking.

Progress from bad to worse in the use of political methods to secure personal honors in the church has gone far enough to demand drastic measures to end it. For the Christian cure of the condition the only adequate measure is a frank and unreserved adoption of the standard of the apostle Paul, who prescribed that Christians must in honors and distinctions prefer not themselves but one another.

Knowing full well how grave a thing it says, the *Continent* declares here its positive conviction that henceforth no man ought to be selected to the chair of moderator in any General Assembly who has given the least occasion to suspect that he covets the place. Only by this rigid rule, in our opinion, can the horrible unchristian habit of "making a fight" for distinction in the kingdom of God be obliterated. And nothing less than obliteration of it can square the church with the plain teachings of its Master. Better far that all the men of eminence in the church should be passed by and that the choice should fall upon some man too obscure to have dreamed of receiving the honor, than that the place and its distinction should be esteemed the reasonable reward—as is now with amazing complacency often assumed—of the most shrewd and relentless candidacy for it.

Control of Catholic Church Property

AN interesting decision has recently been made by Judge Brumm, of Pottsville, Pa., in the case of the legal control of the St. George Catholic Church, Shenandoah, of that State. The attorneys for the church argued that the present Archbishop Pendergast had succeeded to all the rights of the late Archbishop Ryan, and for that reason was the legal trustee of the church property. The court, however, decided that church property in Pennsylvania is absolutely under the control of the lay members of the congregation, and that as the former archbishop had held the deeds only in trust for the congregation, the present archbishop has no trustee rights in the property unless they are given him by the members of the church society.

The Survey

Equal Suffrage in England

THE feeling seems to be quite general throughout England that the militant methods of the exponents of equal suffrage there have hopelessly injured their cause. With the leader under indictment for complicity in the dynamite outrage on the home of David Lloyd-George, with a number of other representatives of the cause in prison, and with large crowds breaking up woman suffrage meetings and only restrained from injuring the speakers by strong forces of police, it seems evident that nothing has been gained by the methods employed. The destruction of property has not impressed the general public as a demonstration of the right and ability to conduct good government.



Cuba and Santo Domingo

WITHIN the last few weeks affairs have been developing in Cuba which are quite unsatisfactory to the American government. A personal attack upon the American consul-general by a Cuban was followed by a bitter newspaper attack upon the American minister to Cuba. The Cuban government took no steps toward punishing the responsible parties, even after strong urging by the State Department at Washington. Later an amnesty bill was passed by the Cuban congress, whose provisions made it very objectionable to the American State Department. Both former Secretary Knox and Secretary Bryan protested to the Cuban government against this legislation. President Gomez signified at first his intention to sign the bill, but has not yet done so, and it is reported that a new bill will be put through the Cuban congress as a substitute, in which the objectionable features will be eliminated. In Santo Domingo a peculiar situation

now exists. A Roman Catholic archbishop was made temporary president, and was virtually kept in office by President Taft, who despatched a war-vessel to Santo Domingo to back up the policy of the United States. The archbishop did not desire to continue the office, and signified to President Taft his desire to resign. The President strongly discouraged the archbishop's intention, and promised to stand by him with whatever force was necessary. The archbishop left the capital a few days ago on a visit to another city in line with his ecclesiastical duties, and it is reported that he will not return to take up the duties of president of Santo Domingo.



The Balkan Situation

THE city of Janina, Turkey, which had been besieged by the Greeks for many weeks, has been taken by assault, and with a large loss of life on the part of both besieged and besiegers. The cities of Scutari and Adrianople are still holding out. There has been a serious clash between the Greeks and Bulgarians at Naghrita. The Greeks had captured the town after a skirmish with the Turks. A strong Bulgarian force with artillery then attacked the Greeks, who defended the town with infantry alone. Both sides are said to have suffered heavy losses. This incident indicates that when the allies have settled with Turkey, there will need to be arbiters to help them to settle with each other. Each is likely to feel that the others have more than their share of the spoils. The powers having been appealed to by Turkey to arrange for another conference, have communicated with the allies in reference to the matter. The allies have not yet replied, and it is the opinion that they are waiting for Scutari and Adrianople to fall, in order that they might have the advantage of going into conference with these undertakings as accomplished facts.



The Mexican Situation

THE reports of the week indicate that the forces in opposition to the new government in Mexico have been materially augmented, and that the situation is less promising than it appeared the previous week. There has been a renewal of rebel activity along the border and much apprehension on the part of Americans in border cities. Because of a fear of international complications, the federal garrison at Agua Prieta has decided to evacuate the city, so as to avoid a battle at that border town. It is reported that the insurgents are now in complete control of the state of Sonora. Both railway and wire communications are blocked, and the insurgents expect to be able to check any advance of the fed-
erals.



Claremont Camp-Meeting

W. S. HYATT

ACCORDING to appointment, we held our camp-meeting January 3-19, at Claremont, a suburb of Cape Town. The camp was pitched on the same beautiful oak-shaded grounds which we occupied six years ago when we were visited by Elder G. A. Irwin. The South African Union Conference held its biennial session and the Cape Colony Conference its annual meeting at this time. This brought a large number of our people together from various parts of the field.

The mission fields were well represented. Elder W. H. Anderson and Brother J. R. Campbell, with their families, were in attendance from Barotse-land; Elder M. C. Sturdevant and wife from Mashonaland; Brother T. J. Gibson and family, also Brethren J. N. de Beer and G. Hutchinson, from Matabeleland; Elder W. C. Walston and wife from Solusi, our oldest mission station, near Buluwayo; Brethren E. C. Silsbee and H. C. Olmstead, with their families, from Basutoland; Elder F. B. Armitage from Zululand; and Brethren Sparrow, Tarr, Burton, and Moko from Kafirland. This band of workers, together with all the ministers of the local conference, gave a strong force of laborers for the meeting, although we had no assistance from abroad.

God greatly blessed the message delivered by his servants. During the fifteen years that I have been in this field, I have never known the Saviour to be presented so clearly and with such power. At the beginning of the meeting the steps to Christ were clearly pointed out, and nearly every one found forgiveness, acceptance, and peace in believing. Then came a call to the higher life in Christ,—the life of continual victory through faith. As the possibility of such a life was presented, God witnessed to the preaching of his word and placed his seal upon this truth. Then as faith grasped these promises of continual victory and the power to live a blameless life in Christ, expressions of confidence such as we seldom hear were heard in the camp.

As the Spirit of God began his work among us, and sins were pointed out, confessions were made among the workers, and hearts were drawn to one another till it seemed that every barrier between the laborers had disappeared. The same spirit took possession of the entire camp, and where there had been words of criticism and faultfinding there were now heard expressions of confidence and love.

As this spirit flowed from heart to heart, all could say that it was truly good to be there.

It can be easily understood that under the influence of such meetings the business passed off pleasantly and harmoniously. The reports of the various laborers, secretaries, and treasurers caused much rejoicing, and I think that I can safely say I never was in a meeting where "Praise God, from whom all blessings flow," was sung so often by and meant so much to a congregation.

The finances of both the union conference and the Cape Colony Conference were found to be in good condition. The debt on the college has been reduced £800, and the funds are in hand to reduce the sanitarium debt £1,000. There has been a steady increase in all the various funds, and the tithe has come up with a corresponding ratio. The union conference begins the new year with a good balance on the right side, as does also the Cape Conference. It is encouraging to our people when they see the work rising in all its departments. During the meeting over £200 was donated for a tent and camp-meeting fund, and £150 to purchase a plot of ground upon which to build a home for those workers who are compelled to go to the Cape on account of sickness. As the plot is adjacent to the sanitarium ground, it will be a convenient home for our workers who may need such a home from time to time after spending a period in the fever districts of the interior. There are but few places more healthful than the vicinity of Cape Town.

For several years the brethren in the Cape Colony Conference have largely concentrated their labors in the Free State in order to build up the work in that field as rapidly as possible. For some months there has been talk of dividing the conference. This matter received due consideration, and a new conference was organized. Prof. H. Elffers was chosen president, and three of our best workers, Elder D. F. Tarr and wife and Brother A. H. van Eden, were given to assist in the work. During the past year this part of the field has raised nearly or quite £1,000 for the work in its own borders, which shows the new conference to be quite able to be self-supporting. The Cape paid all the workers up to date, and gave £150 to start this our youngest conference upon its mission.

A proposition was then made to change the fields of labor of some of the workers. Elder H. J. Edmed has been the president of the Natal-Transvaal Conference

for the past ten years, or ever since it was organized. During the many years that the writer has been in South Africa he has been connected with the work in the Cape Colony Conference. The brethren decided that a change would be advantageous for both conferences, and these two brethren were invited to exchange fields. Accordingly this has been done, and we are pleased to say that all were united in the change. Here again the mother conference showed her liberality by donating £100 to assist work in the Natal-Transvaal Conference. We were very thankful that the Cape was not only able but willing to render this much-needed assistance.

Although the meeting continued longer than usual, still it was none too long in which to accomplish the work that the Lord desired to do for his people. The Sabbath meetings were precious seasons, but the revival work was of daily occurrence. The last days of the meeting were blessed ones. Faith had taken the place of unbelief and confidence that of doubt. As the brethren separated for their various fields of labor, they went with a confidence and assurance hitherto unknown that God would be with them and give them victory in their personal experience, and success in the work of the Lord.

The South American Union Conference

J. W. WESTPHAL

THERE are many evidences to show that the Lord is blessing his work in this field. In some respects the past year has been the most difficult we have had. There has been considerable sickness among the workers and their families. Bolivia has suffered most. All the workers have been seriously ill, most of them with typhoid fever. Brother Ramon Beltran, of Peru, a native missionary, died, while Sister A. N. Allen, Brother and Sister O. H. Maxon, and Sister W. R. Pohle have been either seriously ill or very poorly, two of them not being very well at the present time. Elder Damaso Soto and Brother and Sister C. E. Krieghoff, the latter of the Chile office, have passed trying experiences with feeble health. In Argentina Elder Luis Ernst, who has been working in the south of the republic, has lost two children with diphtheria. In their affliction the Lord has graciously sustained and comforted the parents. Mrs. Westphal, Sister Lude, Sister Kerr (matron of the school), and Sister Rojas (wife of Elder L. A. Rojas, of Paraguay) have all spent very seriously ill; and some of the nurses have been close to death's door with typhoid fever. Sister Frances Brockman, of Uruguay, found it necessary to return to the States on account of poor health.

Even the physical blessings far outnumber these apparent evils, while our spiritual blessings have been many. The union conference was a season of great

blessing. The recent camp-meeting in Argentina was one of the best that I have ever attended. The sanitarium graduated its first class of nurses, six in number, and these will nearly all be in the field under conference employ. The sanitarium has greatly improved its condition financially. The school has had a splendid year, and eight or ten of the students have been baptized.

Since the camp-meeting in October forty-four have been baptized in Argen-

Islands. Our first church was organized in March, 1911, with a membership of eighteen. One year later this church had grown to one hundred members, and many others were keeping the Sabbath. The question in all our meetings is not how to secure an audience, but how to care for the ones who come.

Thus far we have no church building in Manila. Our meetings have to be held in our living-rooms. Rent is very high. For part of a house with six rooms and

a kitchen, we pay sixty dollars a month. Two families have occupied these rooms; besides, they form an office, storeroom for our tracts and books, and meeting-house. I wish you could see our crowded conditions at quarterly meeting, with from eighty to one hundred persons in our living-rooms. It is very hard to preserve the proper dignity of the services of God

having but little of this world's goods, and so are not able to put up the church we shall need. We must appeal to our people in the home land to help us to build our first chapel in the Philippine Islands. I am sure if you could look into the bright faces of these people and hear their good testimonies, you would feel it a privilege to help them all you could.

Second, we must have a mission home of our own. It is not a good business policy to pay out so much each month for rent. We have already paid nearly twice as much in rent as would build a cottage. One thing that has pained me very much during the past years was to have to pay out each month as much for rent as would employ two native evangelists, when there were so many pressing calls for help which we could not fill for lack of funds. Owing to the fact that so many government employees come to the islands expecting to spend only two or three years, but few desire to build, and so rent is held at an exorbitant figure.

The health of our workers living in tropical climates demands that they be given every possible advantage, that they may continue to labor in these trying fields. Many have had to return home with broken health for the rest of their lives, caused by living in insanitary places, when, for the expenditure of a few hundred dollars in proper homes, these laborers might have been saved to the field.

It is seldom possible to rent houses suitable for our work in these fields. The



SCENE IN MANILA, PHILIPPINE ISLANDS

tina, and others intend to take this step soon. In Buenos Aires the work had grown until there was a church of ninety-five. It became necessary to divide it and organize two new churches, making three in all. The interests in the city are promising. To the Indian church at Puno, Peru, eighteen have been added, making a church of sixty-two. The interest among the Indians is spreading to other localities. The work in Montevideo is growing and promises excellent results, several having accepted the truth recently. These are only a few of the more prominent blessings received.

In finances the Lord has also blessed us. In nearly every field the tithe has increased over the previous year, while the offerings also have been good. The thirteenth Sabbath-school offering for our schools in South America was over \$175 in the Diamante church. We can not report for the rest of the field as yet.

The canvassing work, under Brethren E. M. Trummer, John Lorenz, and R. B. Stauffer, has made splendid progress. It is the best year we have had, but we need more leaders. We have every reason to be greatly encouraged in our work. We ask that our brethren continue their prayers in our behalf.

Diamante, Argentina.

**The Philippine Islands—No. 4
Our Present Needs and Opportunities**

L. V. FINSTER

[Prepared to assist in the special Sabbath-school offering for Korea and Philippine Islands, March 29.]

THE Lord has providentially gone before us in our work in the Philippine

under such conditions.

First, we must have a meeting-house, or chapel. This should be a large, substantial building that will seat at least three hundred persons. As Manila, with a population of nearly three hundred thousand, is the capital of the Philippine

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SABBATH-KEEPERS AT SANTA ANA, PHILIPPINE ISLANDS

Islands, the natural center, it will be the place where our general meetings will be held; so we must not only plan for the present, but also for the future. On account of the intense heat it will be impossible to hold our general meetings in tents, as is done in many places.

The Filipino people generally are poor,

cost of building is high in Manila, as structures must be put up very substantially on account of the many earthquakes and the ravages of the ants.

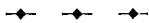
We feel that these buildings will help to give stability to our work. The people will see that we have come to stay with them. We feel that the cause of

the third angel's message among nine million persons should have some permanent headquarters.

The prospect for a good harvest of souls in the field is very favorable. In his recent letter Elder E. M. Adams writes concerning the many openings, as follows: "I think it is not possible for any one to realize the opportunities that are open for us now in this field unless he has been here. It makes me sad when I see the full ripe grain falling to the ground unharvested. Coming out of dense darkness and gross ignorance, as the Filipino has, he is anxious to grasp anything that offers enlightenment."

Our tent-meetings are crowded not only on the inside, but on the outside persons will stand as far back as they can see.

We have opened work thus far only among the Tagalog people. Some one should go among the other tribes and begin the study of the languages, preparatory to opening up mission work. The doors are open for us to enter in all these different islands, and the Lord calls us now to delay no longer.



Mission Notes

THE following picture of an aged Chinese colporteur in the province of Shensi, comes from the Rev. G. F. Easton, of the China Inland Mission, Hanchung: "Though Chang is seventy-two years of age, he often tramps two hundred miles in a month, carrying his load of books himself, and calling at every place, however small, to sell and explain the Gospel. A few days ago when he was about to start out, I went to see him off. I found him in his room, committing himself and his work to the Lord. I caught some sentences: 'Prepare men's hearts to receive the word. Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how I am to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife.' . . . When he had finished, I said, 'It is very wet; you had better wait a day.' 'No,' he said, 'on wet days I can often sell books in the inn to weather-bound people,' and off he went. Thus the work is being done with care and prayer, and it is not without definite encouragement."

THE Mission Board has news of the arrival and location of the following missionaries in various fields: Chas. C. Belgrave and wife, in India, located at the Garhwal station, north India, Brother Belgrave having made his journey by way of British Guiana, his old home; K. H. Wood and wife, in China, entering the language school in Nanking; and J. E. Brown and family, in Brazil, located in the city of Sao Paulo.

WE learn that Brother L. A. Butler sailed from Australia, December 3, for Fiji, where he goes to assist in the school work at Buresala.



God's Leadings

MRS. EMMA THARP HALE

IN looking calmly back
 Across the waste of years,
 In thinking o'er my joys
 And all my doubts and fears,
 I still can say, in truth,
 My Father led me on,
 And made the pathway blest
 O'er which my feet have gone.

There've been some dreary days
 Of agony and doubt,
 When gloom and dark despair
 Drove faith and courage out;
 There've been some blessed days,
 Replete with hope and joy,
 Whose golden gleam no clouds
 Or darkness can destroy.

And there've been other days —
 Days full of dreary care —
 Whose skies were leaden gray,
 And all that made life fair
 Seemed vanished from my sight,
 And not a gleam of blue
 Made bright the sky of life
 With glory shining through.

But skies of leaden gray,
 Or nights of darkness drear,
 Or skies of tender blue,
 Their glory shining clear,
 Whatever they have been
 Or what they yet may be,
 My Father sends them all;
 And that's enough for me.

So, trusting all to him,
 I walk serene and calm,
 And to my waiting heart
 He brings his healing balm;
 The days that are to be
 Shall bring me what I need,
 Because he wills it so:
 This hope brings peace indeed.
 — *Western Recorder.*



Dietetic Accessories

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

THERE are a large number of articles, most of which possess no appreciable nutritive value either in the way of building material or fuel, that are used for the purpose of heightening or neutralizing the natural flavors of foods, adding new flavors, or in some way or another acting the part of a perfume or flavor and so rendering the food supposedly more attractive and tasty. The natural question arises, Does man alone of all animals require such accessories, whether they are harmless or otherwise, and, if so, to what extent are they permissible, consistent with good health?

The question is rather difficult to answer, for we are bound to admit that flavorings of one sort or another are

used almost universally throughout both the civilized and the uncivilized world. Nevertheless, in spite of this fact it seems clear that a healthy man does not require spices, condiments, and other flavorings for the purpose of making his food palatable. If he possesses anything like a natural appetite, and this we are entitled to presume in the case of a healthy man, his palate will require no artificial stimulation; he will eat all the food that he can use to advantage without the addition of condiments, and any excess would only cause trouble. On the other hand, if appetite is wanting, that is a strong indication that food is not required, even though meal-time has arrived, and the wisest plan is to postpone eating until appetite returns.

Invalids and Convalescents

But it is clear that there might be exceptions, as in the case of persons who are in poor health, or who have just recovered from a long and severe illness and have completely lost all desire for food, and are not in a position to do sufficient manual labor or take sufficient physical exercise to develop normal hunger. Still, in most of these cases carefully selected food, plainly but efficiently cooked and is served in an attractive way, is preferable. There is always great danger in taking condiments to excess, for the more they are used the more they are craved, until persons sometimes get in the habit of taking quantities which in time destroy natural appetite and debilitate the organs of digestion. Good cookery should not only prepare food for digestion, making it susceptible to the influence of the various digestive juices, but also should develop and emphasize the natural flavors of the food; and if this were the rule rather than the exception, there would be less call for condiments and spices. Under anything like ordinary conditions of health and activity the natural appetite needs no goading, and plain but wholesome fare without the addition of special relishes is acceptable. We must not forget that fruit, either fresh or stewed, with its fragrant perfumes and luscious flavors, makes the best and most wholesome relishes obtainable.

Careful Discrimination

All who indulge in any dietetic accessories should discriminate carefully between those which are harmless when taken with strict moderation and those which are always more or less injurious and consequently should be discarded altogether. For example, there are the acrid or peppery condiments, including

both black and white peppers, Cayenne pepper, capsicum, chillies, curcuma, and kava, a pepper used in eastern Asia. Prof. A. Gautier in his standard work on "Diet and Dietetics" tells us that "pepper irritates the digestive and urinary tracts. It is aphrodisiac." Pepper contains an irritating essential oil, and also a poisonous alkaloid, piperin. Although we realize that pepper is very widely employed in almost all lands, still we do not hesitate to condemn its use for dietetic purposes. There is reason to believe that it is not infrequently the cause of even serious or grave liver disease, especially in those lands where it is most freely used, as in the case of Mexico. It is one of the accessories which should never find a place on the table of the health reformer.

Most of what we have said about peppers applies equally to mustard, either the black or the white variety. Mustard, too, possesses irritating and harmful properties, and it can not fail to cause more or less mischief in the digestive tract. It is true that mustard is sometimes valuable in the form of a plaster, but we would suggest that the plaster should be applied to the skin, and then only for the relief of pain or the treatment of some specific disorder, and not indiscriminately to the sensitive walls of the stomach simply for the purpose of gratifying an unnatural taste. Both ginger and horseradish belong to the same category as pepper and mustard, and they, too, are to be regarded as irritants of the delicate mucous membranes of the digestive tract, and the best way to deal with them is to avoid them entirely, except for medicinal purposes.

Sugar is a good example of an article which is both a food and a condiment, and of course, at least in the case of non-diabetics, its moderate use is permissible. It is well to bear in mind that formerly sugar was used as a medicine, and if the majority of persons nowadays used sugar only in medicinal doses instead of in the large quantities that so many take, they would be far better off. Until recent years sugar was always regarded and used as a luxury, but now in many countries it has come to be taken far more freely than is desirable for health. Another objection to sugar is the deteriorating effect which it has upon the teeth. Sugar and sugary foods are a prolific cause of decaying teeth.

Aromatic Spices

There is a long list of aromatic spices, some of which are mild and comparatively harmless when taken in strict moderation. There is the pleasant flavor of vanilla, which is a universal favorite, and which is not likely to cause any serious harm when used with discretion. Cinnamon, cloves, and nutmeg are less innocent spices, and their use in anything but the minutest traces is certainly undesirable. There is really no necessity for the use of cloves, which are closely related to the peppery condiments, and are hence best omitted from the culinary department of the health culturist.

Aniseed, cumin, fennel, parsley, saffron, laurel, thyme, sage, mint, savory, caraway seed, tarragon, and pimpnel, for the most part, belong to the milder savories and flavorings, and although they are one and all unnecessary, still there is little chance of harm arising from their discriminate and sparing use.

Acid Condiments

The most common acid condiment is vinegar, of which there are several varieties. It is well to bear in mind that vinegar is a much adulterated condiment. A pure, good grade of vinegar should contain five per cent of the strongest acetic acid, and it usually contains traces of alcohol, as well as other ingredients. The effects of acetic acid upon the body are anything but benign, and we need not hesitate to consign vinegars, with peppers and mustard, to the class of condiments which should be discarded entirely. Speaking of acetic acid, Dr. Robert Hutchison tells us in his authoritative book "Food and Dietetics" that "there is still reason to believe that it has an unfavorable influence in gout, and may even precipitate an attack if freely indulged in." There is little excuse for using vinegar, seeing that lemon-juice, which readily serves all the wholesome purposes of vinegar, is easily accessible, and contains at the same time an acid which is both refreshing and wholesome. Lemon-juice and olive-oil make a far better and more healthful dressing for salads than vinegar and olive-oil, and any one who has not given it a trial will be surprised at the pleasant and delicate flavor of the juice of lemons or limes. Both of these fruits, as well as oranges, tangerines, and grapefruit, contain citric acid, which is a natural fruit product, while acetic acid is the result of decomposition and fermentation, and its influence is more or less hurtful.

Before leaving the subject of acid condiments, we must say a word about pickles prepared by the use of vinegar and various other flavorings. The ideal way to make a food article indigestible and troublesome to the stomach is to pickle it. The very processes through which pickles are passed are intended to act as a preservative, and the ingredients used for this purpose have more or less antiseptic and disinfectant properties which render the pickle unfit for food. Generally speaking, we may say at once that pickles, whether sour or sweet, should be omitted from the table of the health reformer.

Salt is another unnecessary condiment, and one that is decidedly provocative of skin disorders when used freely, especially in the case of those who are susceptible. Any but the most sparing use of salt throws additional work on the kidneys, and therefore those who suffer from kidney disease should avoid salt entirely. A natural diet provides all the salts required by the body, and in the only form in which they can be utilized. It is a moot question whether common table salt is of any use to the body except as a flavoring.

Animal Condiments

We can not leave the subject of condiments without at least mentioning the various animal preparations of one kind or another that are supposed to be appetizing and have a stimulating effect upon the palate. We may say at the outset that most of these animal condiments undergo various processes of putrefaction in their preparation, and it is this decomposition which produces the extractives that appeal so strongly to the epicure. It is a well-known fact that the Chinaman is fond of half-putrid fish, the German of Limburger cheese, which is also in a state of putridity, while the Englishman has a predilection for a ripe Stilton or Gorgonzola cheese, both of which are in much the same condition as Limburger. The *pâté de foies gras*, which is a toothsome morsel of the epicurean degenerate, is nothing more or less than the fattened and diseased liver of a stuffed goose. Anchovies, caviar, botargo, and similar preparations need only to be mentioned to be condemned offhand.

Then there are the numerous meat extracts, which, as we have already explained in a previous article, contain the waste matters of animal flesh. It is difficult to account for the use of such preparations, and, indeed, a large number of the accessories which we have mentioned, unless we ascribe it to the cravings of a perverted appetite. Surely persons who are able to carry on their ordinary occupation and possess a fair amount of health are far better off without taking these irritating and oftentimes more or less poisonous preparations, which in themselves not only possess no real food value, but also throw upon the digestive organs a large amount of useless work.

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."

"DANIEL through prayer became a man of power. The secret of his life-long, steadfast integrity is found in his habit of prayer. That was the discipline that made him what he was. 'I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.' Daniel was well known in heaven and greatly loved there. His constant intercourse with God had made him a man with whom heaven delighted to cooperate; and when Daniel began to pray, immediately the angels were at work to fulfil his heart's desire. It was in prayer that Jacob found power with God and men. Prayer is the unfailing key to life's problems. . . . Prayer opens a way when there is none. Prayer makes it possible for the Omnipotent to work. Prayer makes the weak and erring man a prince of heaven."

Answered Prayer

A sister in Oregon who asked prayer that she might be healed from dropsy, writes that the disease has completely

disappeared, and she praises the Heavenly Father for his great mercy.

Requests for Prayer

148. A Kansas sister desires that we pray for the healing of her sister, and for herself that she may be relieved of several afflictions.

149. "Please pray for the healing of a friend who is very deaf, and also that my daughter may be restored to health," asks an anxious sister.

150. From Colorado a burdened mother writes, asking prayer for her son who has begun to drink, and is being led away from God by evil influence.

151. A brother sends the request from Arkansas that prayer be offered for the healing of his wife and son.

152. A Nebraska sister desires prayer that her son and aged mother may be restored to health.

153. "Please pray that I may be healed of rheumatism," asks a sister in Ohio.

◆ ◆ ◆
Chastening

L. D. SANTEE

INTO all lives some rain must fall,
Into all hearts the gloom of sadness;
Shade and sunshine exist for all,
And none may enjoy unsullied gladness;

Into all minds will doubtings come,
All heads have sometimes thorny pillows,

All feet in paths of darkness roam,
All souls be tossed on stormy billows.

'Tis not in the glare and the light of day
That our eyes to the golden stars are lifted,

But the sharpest sorrows are not in vain,
Where tread the feet of the tried and gifted;

And souls by sorrow made pure and wise
By the chastening that God has given,
Look with desire to the far-off skies,
And long for the shadowless calm of heaven.

And often the crucible of pain
Is the Master's way of the gold refining,

But the sharpest sorrows are not in vain,
And the darkest cloud has a silver lining;

Unto all servants are talents lent,
Unto all hands are duties given,
And the sharpest trial that God has sent
Is but an angel to lead to heaven.

Faint not under the heavy cross,
Murmur not 'neath your burden bending.

Counting the gains of life but loss,
Your toil will soon have a glorious ending;

For the joy and peace of the farther shore
Shall be yours through years that last forever;

You will rest with the ransomed evermore,
Where the woes of time shall afflict you never.

Moline, Ill.

◆ ◆ ◆

"SELF-POSSESSION is one of the marks of the truly cultured; it denotes the possession of many other virtues."



Life Sketch of Elder G. W. Amadon

THE funeral service for Elder G. W. Amadon was held in the Tabernacle at Battle Creek, Mich., on the afternoon of February 26. A large congregation was in attendance. The service was opened by a quartet singing one of Brother Amadon's favorite songs, "How cheering is the Christian's hope."

Following this song Elder C. F. McVagh, the president of the West Michigan Conference, read the one hundred twenty-first and twenty-third psalms. These scriptures were selected to be read at the service because they were the two

Creek church. His hands were always full. He sought out the afflicted, and by his prayers and words of encouragement helped them. When he was seventy-two years old he was ordained as a minister of the West Michigan Conference. As his years advanced, the responsibilities of his calling pressed heavily upon him and his anxiety for the work increased. To make his burdens lighter, and if possible to obtain for him a new lease of life, the family moved to St. Joseph, Mich., where he could enjoy the fresh air of the lake. In every way the change was beneficial. He delighted in the beautiful scenery along the river, the vineyards, and gardens, and had keen interest in the boats on the lake. Above all he loved the members of the Benton Harbor church, with whom he worshiped nearly every Sabbath for the eighteen months of really good health he enjoyed.

"He was tenderly cared for during his last illness by his faithful wife and daughter Grace, whose ministrations were constant and untiring until he closed his eyes in death. During the first months of his illness he sometimes felt depressed and restless. He longed to be able to meet with his brethren again and to do his part in the work. As he lay on his bed or sat in his chair he continually repeated scripture upon scripture, and when he no longer had strength to do this, he called for some one to quote the promises to him, indicating which one he wanted by giving the first word or two. He wanted to hear frequently the words in Isa. 54:10: 'For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.'

"He died in the early morning of February 24, at the age of eighty years, five months, and twenty-four days."

The funeral discourse was delivered by the writer. It was based upon Heb. 11:4, "He being dead yet speaketh." It was shown that Abel, the character to whom this text refers, stands forth in bold relief in the Bible as a remarkable example of one whose profession was sustained by a life or character that has ever stood as a living testimony through the history of the world, demonstrating that there is a reality in the religion of Jesus Christ. In these times when there are so many whose profession is but as sounding brass or a tinkling cymbal, such characters as Abel should be emphasized in contrast to those who only possess an empty profession of religion.

The deceased was one whose life was in harmony with his profession. Such a life continues to speak after the individual has fallen in death. Like Cornelius of old, he was a man of prayer. Among the greatest tributes to his life of devotion were the many calls he received from his brethren and sisters to pray for



ELDER G. W. AMADON

psalms upon which Brother Amadon meditated much of the time during his last sickness. Following the scripture lesson, Elder A. C. Bourdeau offered a most earnest prayer. After the rendering of another song by the quartet, Elder A. J. Clark, the pastor of the Battle Creek church, read the following biography of Brother Amadon's life:—

"George W. Amadon was born at Sandlake (near Albany), N. Y., Aug. 30, 1832. His boyhood days were spent with his grandfather, near Boston. As he grew to manhood he desired an education, and entered Oberlin College, where he worked his way and studied.

"He connected with the Review and Herald Office in Rochester, N. Y., soon after Elder Uriah Smith and Brother Warren Bachelor became associated with that work. He came to Battle Creek when the office was moved, and remained with it fifty years. He had been with it just half a century when the plant was destroyed by fire. Then for several years he was visiting pastor of the Battle

them when sick or dying. He was methodical, systematic, and accurate in all his business relations.

Following the funeral sermon, Elders A. C. Bourdeau and H. Nicola spoke words of esteem and regard for their departed brother and colaborer in the cause of present truth.

He was laid to rest in the Battle Creek cemetery, to await the coming of the Life-giver. K. C. RUSSELL.

The Work of the Washington Foreign Mission Seminary

IN view of the solemn times in which we live extraordinary responsibilities rest on the heralds of the advent message. "The times demand *greater efficiency and deeper consecration.*" To those who realize the magnitude of the work we have undertaken,—the advent message to all the world in this generation,—these two things must appear paramount.

It is becoming more and more apparent that to cope successfully with the great problems confronting us in mission lands,—Catholic bigotry, Mohammedan fanaticism, heathen sophistries, and pagan indifference,—we must send men to the field who are well equipped intellectually, practically, and spiritually,—men who have elements of leadership, and who are practical students of the great mission problem, and well informed in regard to the peculiar problems of their respective fields. We must send men who know the message and have the depth and versatility to know how to present it to strange peoples. We must send men who by temperament are fitted for the trying conditions to be met in many of the mission fields.

It was the need of a better preparation for foreign service which led to the establishment of the Washington Foreign Mission Seminary. That a measure of success has been attained is recognized by the Mission Board, mission superintendents, and by our people generally. That foreign service requires some special preparation is now quite generally admitted.

Enrolment

This school year has, we believe, marked advancement in this work. The total enrolment to date is 150. This is 20 more than last year, which was 20 higher than the preceding year. We have an excellent grade of students, especially with reference to maturity and experience. Of those under provisional appointment there have been 53 in all, compared with 37 last year. Of these appointees there are 15 married couples, 12 single women, and 11 single men. Of the entire number, 11 are not here, 2 having sailed for Burma, 7 for South America, and 2 having returned home.

A few have come and others are coming to take studies in the special course arranged for the last term.

Workers' Training Classes

The practical Christian work is proving to be one of the most profitable and interesting lines of our work. The students do not hesitate nor falter in this work, but are eager for it, even though the distance of some of the work from the school causes the loss of considerable time and sleep. A young woman who

has been sent on to the mission field said that her hardest trial was to leave her city Bible work. The value of this work in determining practical ability and developing initiative can hardly be overestimated. It is time well spent. It has been a great source of encouragement, too, that persons have been brought to a knowledge of the present truth and baptized into this message as a result of this work.

We have a fine class of young men preparing for the ministry. In the class they study all that pertains to the work of a minister, instruction which every prospective minister should have. We have passed the time when haphazard methods or unstudied efforts will produce results.

The following is the record of one month's work by the ministerial class, going out, as a rule, once a week. The places worked were outlying Seventh-day Adventist churches of the District of Columbia Conference and six other locations:—

Sermons preached	43
Bible readings held	27
Cottage meetings held	41
Missionary visits made	136
Pages of tracts distributed	5,239

The Bible workers' training class is also very encouraging. About one half the class are graduate nurses. The theoretical work in class is done not with vague reference to the possibility of being called on to give Bible readings somewhere, sometime, but with reference to cases in hand for which the students are working and praying. This plan of training which includes strong theoretical methods, combined with earnest study of the Bible and other subjects, and also a study in religious pedagogy, is to my mind a better method for the average candidate for the Bible work than that of more practise and very little serious intellectual work. There is an admonition by the apostle Paul to Timothy which the rank and file of our workers and prospective workers would do well to heed—"study." We are endeavoring to train individuals to do independent work, and not be mere imitators.

This year the colporteur has been added to our training classes. The same general plan of work is followed. All who are in the class were practical canvassers before coming to school. An effort is being made to study the city problem as it pertains to the circulation of our literature.

Training of Medical Missionaries

The medical missionary idea is heaven-born, and medical missionary work must always form an important part of the advent message. With the great Eastern cities all about us calling for medical missionaries, as well as the foreign fields, our board has felt that the Seminary must do something definite along medical missionary lines. Many of our nurses have already come to look to this place for a practical training in Bible, Bible work, and advanced nursing, that they may go out into the highways and hedges of the world to minister to the souls and bodies of men. Our city dispensary, which has been running ten months, has opened up wonderful doors of opportunity both for advanced medical experience and for missionary opportunity. The opportunities afforded there, and the earnest, devoted class of nurses who have

worked there, have made a connection with that work a pleasure. Not only have the graduate nurses who have led out in the work been helped, but our missionary appointees who are not nurses have had excellent privileges for observation and experience.

We have an excellent postgraduate nurses' course. Prospective students are not now promised work to meet their expenses, but this is really an advantage, for they thus have more time for study. By planning ahead, graduate nurses can easily provide funds for school work.

A very interesting and practical feature of our medical work has been the elementary dentistry class. The progress these young people have made in learning to alleviate toothache, remove nerves, place fillings, and extract teeth is remarkable. The teacher, who is also a teacher in the George Washington University Dental School, attributes their aptitude to the definite and missionary purpose which they have.

Constituency Meeting

The annual constituency meeting of the Seminary was held at Takoma Park, Md., Feb. 13, 1913. The constituency includes the General Conference Committee and the presidents of all local conferences in the United States and Canada. Several of the Eastern presidents were here. Reports of the Seminary were received, and some study given to its work. The following-named persons were elected as trustees for the coming year: W. T. Knox, A. G. Daniells, F. M. Wilcox, G. B. Thompson, L. A. Hansen, H. R. Salisbury, H. N. Sisco, J. L. McElhany, M. E. Kern.

Conclusion

We solicit the prayers of God's people that this school may be able to do its heaven-appointed work. Without doubt the Foreign Mission Seminary was established in the providence of God, and it will continue to bear a very important relation to the work of God until it is finished.

M. E. KERN,
President.

Maine

THE Lord has graciously blessed the work in Maine the last year. There has been a larger number of Sabbath-keepers reported than for several years in the past. One new church of seventeen members was organized and has prospered. Several of the older churches have been encouraged by having new members brought in. While we have mourned the death of several of our workers, yet such experiences should cause us to renew our consecration and to buckle the armor a little tighter that we may hasten on to the finishing of the work.

The finances of the conference have been blessed by the Lord, our tithe being \$3,043.14 more than the previous year, or an increase of 51 per cent, giving the conference a tithe of \$20.96 per capita; while for the year 1911 it was \$13.85 per capita.

The offerings to missions, too, have increased quite encouragingly, as there was contributed \$2,960.42 during the year; while in 1911 there was given only \$1,145.86, making an increase of 158 per cent for the year 1912, or more than two and one-half times as much as in 1911. Our people throughout the State have

responded nobly to every call made, and are willing to give even to the point of sacrifice for the advancement of the cause of God. One church of more than fifty members averaged 27 cents a week a member, while two other churches gave 20 and 22 cents a week a member.

The Harvest Ingathering work was planned, and those who were systematic in following the plan were successful in securing money for missions. The Portland church alone, with only fifty-five members, raised \$209 in the Harvest Ingathering work.

Our book and periodical work also has made an encouraging increase, the total sales for 1912 being \$7,818.39, while for the year 1911 our total sales amounted to \$3,976.99, giving us a gain for 1912 of \$3,841.40, or an increase of almost 100 per cent for the last year.

The Sabbath-school work is prospering. The offerings for the last year have more than doubled that which was given for 1911. The work in all departments is onward, and our people are of good courage and have a mind to work.

J. F. PIPER.

Annual Meeting of the Southern Publishing Association

It was my privilege, while returning from the General Conference Council in California, to attend the annual meeting of the Southern Publishing Association, which was held this year in Keene, Tex., Feb. 3, 4, 1913. The constituency of this association embraces the Southeastern, Southern, and Southwestern Union Conferences. Its territory extends from the Atlantic coast to the western boundary of New Mexico. In this territory are located the Southern States as far west as Arizona.

As I looked over the representatives gathered at this meeting and heard the reports for the previous year, I could not but praise God for what he has wrought in this field and for the publishing house in Nashville during the last twelve years. My heart was cheered and my courage renewed as I reviewed the steady growth and development of the work of this institution.

When I attended the first meeting of this association, in the autumn of 1901, the outlook was not very cheering. The constituency was the Southern Union Conference, which had just been organized. Its membership was very small, and there were but few ministers and general canvassing men in the field to organize and build up the publishing work.

During its first years, this enterprise made a very sorry showing. For three years in succession the balance-sheets showed a loss of about one thousand dollars a month. This was very discouraging; and as is generally the case in such experiences, it was felt and talked that a great mistake had been made in starting such an enterprise, that it never could succeed, and that it would be better to close it up. It surely looked that way. But all the way and all the time in these dark hours of perplexity there came to us through the spirit of prophecy the counsel that the Lord would have a publishing house in the city of Nashville, and that from this center a great work must be carried on throughout the whole Southern field.

It was due to this counsel more than to

anything else that all concerned stood by the enterprise. Finally, by persevering efforts and many prayers, conditions were changed. The annual losses ceased, then small gains were made, which have steadily increased until they have reached about one thousand dollars a month. The gain for the year ending Dec. 31, 1912, was \$9,623.17. The year before that was a gain of \$15,769.10. We are glad to say that now the total gains of the institution have exceeded its losses. But in addition to this, the institution itself has been greatly enlarged. Its equipment and efficiency have been greatly improved, and its business has grown to large proportions. It now has a larger territory, a stronger constituency, and a large staff of well-trained, successful workers in its factory, its branch offices, and its field.

Who can estimate the value of this publishing house to our cause in the Southern States? The institution itself at Nashville, its branches in Atlanta and Fort Worth, its monthly magazine, its splendid staff of periodical and book workers, all contribute wonderfully to the rapid strides our whole cause is making in the South. We no longer hear the plea for the "great, poor, weak Southland" that is talked about. This change has surely come, and the work done by the Southern Publishing Association has helped to bring it about.

At the last annual meeting the former members of the board and its officers were nearly all reelected for another year. When the members of the board came together to organize, they personally and earnestly reconsecrated themselves to the Lord for better service during the coming year. The Holy Spirit came very near on this occasion, and blessed us all with a larger measure of brotherly love and with new hope and courage. Let us remember this institution and all its interests in our prayers.

A. G. DANIELLS.

Dedication of the Buffalo (N. Y.) Church

FEBRUARY 22 and 23 were days of special encouragement to the church in Buffalo, N. Y. For a number of years our work in this large city was carried forward without any permanent place of worship, except a house where services were held on the Sabbath. About two years ago, however, the Lord opened the way by which the believers here were enabled to purchase a church building located at 92 Hadley St., in a good residential section of the city. Since the purchase of the church evangelistic work has been carried forward in the city by Elder T. B. Westbrook and his wife, with a few other workers. As a result of the labors put forth by this faithful corps of workers, quite a number of excellent persons have commenced to keep the Sabbath and been added to the church. Thus in spite of unusual difficulties the church here has grown to be among the strongest in the Western New York Conference.

Some necessary repairs and changes have been made in the building since it was purchased. Also new pews and carpet have been bought and paid for, and the building painted and decorated inside. At the time of its dedication it presented a very neat and inviting ap-

pearance indeed, as all places set apart to the worship of God should. The church is in every way calculated to give those who may attend the services an excellent impression of our work. A mortgage of four thousand dollars that has been standing against the building was canceled a short time before the meeting, so the church was dedicated practically free from debt. It is a well-built structure, easily seating three hundred persons. There is also a good basement which can be used.

Many from the churches within reasonable distance of Buffalo were present at the dedication at 3 p. m., February 22, and the house was filled. The dedicatory sermon was preached by Elder A. G. Daniells. Elder W. B. White offered the consecration prayer. The abundant blessings of the Lord were experienced in all the services held during the series of meetings, and our hearts were made to rejoice at the substantial tokens of the Lord's guidance and care.

Our work in Buffalo has passed through some trying and perplexing experiences. The enemy has contested every advance move made in this city. Some who have gone out from us have endeavored to wreck the good work commenced, but have only succeeded in confusing the minds of a few. Man can not destroy God's work. This message is a prophetic movement. It is fulfilling prophecy uttered by the seer of Patmos in holy vision, and it can no more be stopped than Pharaoh could stop the Israelites' leaving Egypt, after the Lord had declared that the seed of Abraham, after four hundred years of affliction, would "come out with great substance." As well seek to stop the sun's shining as to endeavor to stop the light of the three-fold message of Revelation 14 from shining into hearts. No matter how dense may be the darkness, the light continues to pierce the gloom and bring a new hope to weary souls.

The outlook for the work in Buffalo is of the most encouraging character. Brother Westbrook, with other workers, will continue the work. Let all pray that the Lord will abundantly bless their labors among the thousands of this large city.

G. B. THOMPSON.

Field Notes

THERE are four new Sabbath-keepers at Herrin, Ill.

ELDER C. A. HANSEN reports fifteen new believers in Nashville, Tenn.

EARLY in 1913 the Second Seventh-day Adventist Church of Detroit, Mich., was organized, with a membership of sixteen. Since that time six new members have been added. Three persons have begun the observance of the Sabbath at Cooks, and six adults have taken their stand for the truth near Clare.

ELDER MATT J. ALLEN writes from Hamilton, Ontario, that during 1912 the Lord prospered their little church most graciously. The treasurer's report showed that sixty members paid tithe amounting to almost \$1,300 and gave \$650 in offerings. Twenty-seven were baptized and added to the church during the year. A short time ago five persons were baptized by Elder M. C. Kirkendall at Toronto.

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 Latest Sunday Bill

FOR some time what is known as the Northwest Sabbath Association has had in mind to introduce a Sunday bill in the 1913 session of the Oregon Legislature. This took definite form at a called meeting of the Portland Ministerial Association on Monday, January 27. A committee of ministers was then appointed to see that a proper bill was drafted to be presented to the legislature. These ministers were chosen from the Christian, Methodist, and Congregational Churches. Some animated speeches were made on the subject. One prominent minister stated plainly that he wanted all places of amusement closed on Sunday because ten persons went to the theater where one went to church. He said in Canada they had strict Sunday laws, and as a result the churches were well attended. A Sunday law, he argued, would produce the same results here.

Accordingly the bill was introduced. It is clearly a religious measure, and the whole desire is to secure legislation favoring the churches. Drug stores are to be closed except between 9 and 11 A. M. and 5:30 and 7:30 P. M. They are to be closed during the hours of church service. The proposed law was introduced into the house of representatives, and a delegation of ministers appointed to lobby for it. From the first, it was apparent that there was not much chance for the bill to become a law. The different members of both branches of the legislature had been supplied with religious liberty literature, and had been personally interviewed. As a result, there was a strong sentiment in the legislature against Sunday legislation. The bill was considered by the committee on revision of laws, reported adversely, and killed in the house with only one vote in its favor. Thus again has religious liberty scored a victory in the State of Oregon.

W. F. MARTIN.

NOTE.—In the bill referred to in the report given above, there is a section which is worthy of special attention. It reads as follows:—

"It shall be the duty of the prosecuting attorney, sheriff, constable, city or town marshal, or any and all public or peace officers in this State, to inform against and diligently prosecute any and all persons guilty of the violations of the provisions of this act, either upon credible information or upon reasonable cause to believe that there has been any such violation. Any said officer who shall refuse or wilfully neglect to inform against and prosecute said offenders against this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than fifty dollars nor more than five hundred dollars, and the court before which said officer shall be tried shall declare the office or appointment held by the said officer vacant, and said officer shall not be re-elected or appointed to fill said vacancy."

It will be seen at once that this section, if enacted into law, would establish a State inquisition of the most drastic kind. Not only is an officer to be punished and disqualified for office if he neglects to inform against and prosecute offenders against this act when he has "credible information" upon which to base his action, but also if he has "reasonable cause to believe that there has been any such violation." It is passing strange that in this twentieth century, with the lessons of the past before them, intelligent men professing to be ministers of the gospel would deliberately seek to secure the enactment of such a measure as this. It is startlingly suggestive of what may be expected when the advocates of Sunday legislation acquire sufficient influence so that legislators yield to their demands.

Two Strong Protests

THE members of the Ministerial Alliance of Oklahoma City, Okla., presented to the Oklahoma Legislature a memorial favoring the passage of a Sunday bill which was then pending. This called out a letter to the members of the alliance from our brethren in charge of the work in that part of the field, and also a protest addressed to the senate. Both of these documents we present herewith:—

"OKLAHOMA CITY, Feb. 26, 1913.

"ESTEEMED BRETHREN: Having read a copy of your memorial to the Oklahoma Legislature favoring the passage of Senate Bill No. 329, we take this means of placing before you our reasons for opposing the same.

"We believe that attendance at shows, theaters, etc., is detrimental to Christian experience, and in many cases absolutely corrupting to the morals of society. As Christians, we shall use our influence against such attendance every day of the week. We do not favor shows. Neither do we desire to oppose any one who conscientiously believes that Sunday should be observed as a day of rest.

"We believe that one of our greatest dangers to-day arises from the encroachments of the Church of Rome. She does not and will not fail to improve every opportunity afforded her to gain governmental control. We therefore decidedly oppose Senate Bill No. 329, because we believe it to be a denial of Protestantism, and as a precedent it would open the way for further encroachment from this source.

"The very name Protestant came into existence because Rome denied two great God-given principles; namely:—

"1. 'The Bible, and the Bible only,' as a rule of faith.

"2. The right to worship God according to the dictates of the individual conscience without interference on the part of the civil magistrate. (See the Protest of the Princes at the Diet of Spires.)

"The Protestant religion is therefore grounded upon the Bible, and the Bible only, as to matters of faith. Even though the observance of the first day had been commanded by God, Protestants must deny the authority of the state to enforce it upon unbelievers.

"If we deny these foundation-stones of Protestantism, we are but playing into the hands of Rome. Leaving these principles, we can but sink in the mire of

tradition. Rome will accept what we place in her hands, and we shall feel her desolating influence.

"We entreat your careful consideration of this question from our viewpoint, and trust that we may be united in fortifying against that which endangers our common liberty.

"We can assure you of our hearty support in your effort against the evils of liquor and tobacco, and against the terrible curse of the white slave trade.

"Hoping that this communication may serve to correct any wrong impression you may previously have had of our work, and praying for your success in all your efforts to build up the cause of Christ, we are—

"Your brethren in Christ,

"DAVID VOTH,
"G. F. WATSON,
"A. F. HARRISON,
"W. R. HANSON,
"I. A. CRANE."

"Whereas, The Ministerial Alliance of this city has presented a memorial to your honorable body asking for the passage of Senate Bill No. 329, therefore,—

"We the undersigned Seventh-day Adventist ministers now laboring in the city wish to enter a protest against the same:—

"First, we are Protestants. The Protestant rule of faith is 'the Bible, and the Bible only.' There is no command found in the Bible for the observance of Sunday, the first day of the week. What is not commanded in the Bible surely should not be enforced by civil law because of its religious nature.

"Second, as Protestants we do not seek the aid of civil law to enforce our faith upon unbelievers. On the contrary, we emphatically deny the right of the state to interfere in matters of religion.

"Third, as American citizens we believe that all men have the right to worship or not to worship God, according to the dictates of conscience. Any deviation from these principles we hold to be neither Protestant nor American.

"DAVID VOTH,
"G. F. WATSON,
"A. F. HARRISON,
"W. R. HANSON,
"I. A. CRANE."

The presentation of the true principles of religious freedom, as set forth in these documents, must do good; and we hope the legislature of Oklahoma will not be influenced to violate these principles in the enactment of religious legislation.

Sunday Bills in New Hampshire

IN New Hampshire, two one-day-in-seven rest bills were introduced. One of these was the "standard bill" proposed by the Federal Council of Churches.

The public did not recognize the real character of these measures until Elder F. W. Stray and his associates spoke in opposition to them at the public hearing. Then representatives of the Boston and Maine Railroad Company and representatives of laboring men urgently requested and obtained a further hearing. These people, and others representing various business interests in the State, appeared in such numbers that it required two days' additional time in which to hear them. At this hearing the writer appeared for our people.

Prominent among the reasons that the working men urged in opposition to the bills was their inalienable right to work. One of their number urged this reason with unusual strength, clearness, and effect.

February 25 the committee reported upon these two bills, "Inexpedient to legislate." The house adopted their report, and these bills are dead.

This is our first contest over the "standard bill" backed by the Federal Council of Churches, and we are thankful that the result is a victory for the right.

Six bills seeking to enforce more strict Sunday observance were introduced into the New Hampshire Legislature at this session. It has been the privilege of the association to appear for our people against all of them. We are truly grateful for the victories the truth has gained. We thank God for such principles. These last hearings and reports dispose of the bills seeking restrictive Sunday legislation that have been thus far introduced. The result constitutes a record of victory all along the line. Our brethren and all lovers of religious liberty in New Hampshire have real reason for gratitude. The present is an opportune time to put forth every possible effort to acquaint the public with those fundamental principles of the gospel that make men free indeed.

There was a splendid hearing in Massachusetts on the same bill. This will be reported by Elder G. B. Starr. Elder C. H. Edwards will report a good hearing at Hartford, Conn., February 25, in which it was also the privilege of the writer to participate. J. E. JAYNE.

News and Miscellany

Notes and clippings from the daily and weekly press

— The inauguration of Pres. Woodrow Wilson cost approximately \$73,000.

— A disastrous fire, causing a loss of \$100,000, destroyed thirteen business houses at Presque Isle, Maine, March 9.

— On March 8, 200 natives were killed and 400 others wounded in a fight between French soldiers and natives in the interior of Morocco.

— The British steamer "Lugano" went ashore on the Ajax Reef off the Florida coast, March 9. The 116 passengers were rescued by a passing tug.

— On March 7 an explosion of 340 tons of dynamite in the lower harbor at Baltimore, Md., destroyed two steamers and a tug near by, killed fifty men, and injured many others.

— Dr. Friederich Friedmann, the Berlin bacteriologist who claims to have discovered a serum which will cure tuberculosis, is now in this country demonstrating the efficacy of his turtle-germ vaccine.

— On March 10, King George and Queen Mary of England were the targets of a suffragette attack, and a London riot followed an attempt of the women to present His Majesty with a petition asking votes for women. Seven suffragettes were arrested.

— The United States uses one fifth of all the sugar made in the world.

— In the partial sterilization experiments of J. N. Harvey, an English gardener, steam at eighty pounds is forced through soil fifteen minutes, four or five cart-loads being treated in a day. In the treated soil the yield of tomatoes was increased eighty per cent.

— Air-ship travel is the remedy for tuberculosis advocated by Dr. Flemming at a recent meeting of the Berlin Aeronautical Association. High altitudes are known to be of great benefit, and he declared that no germ could survive fifteen minutes in the sun's rays on a high flight.

— It is estimated that the loss as a result of the strike of ready-made suit workers in New York City, in effect since December 30, aggregates over \$30,000,000. The manufacturers lost \$20,000,000 of this sum in suspended business, the strikers themselves losing the remainder in wages.

— Intermittent flashes are being tested on Swedish railways in place of the usual fixed lights. Cylinders of acetylene are used, and control valves give ordinarily sixty tenth-of-a-second flashes per minute. There is the usual control of color by the semaphore arm. The signals are recognized with certainty at a great distance, and the special use of the system for express-trains should increase the safety of travel at high speed.

— As nearly as can be determined, the crops of the nation in 1912 had a money value of about \$10,000,000,000. During the year there was expended in malt and spirituous liquors and on the jails, almshouses, and the asylums made necessary by the use of these poisons about \$5,000,000,000. What this withdrawal of \$5,000,000,000 from useful investment means to every individual of the country affords food for much thought.

— During the past ten years, according to the *Christian Observer*, through immigration the Roman Catholic Church has grown twice as fast as all the Protestant churches combined; and United States statistics covering a period of fifteen years reveal a Catholic increase of sixty-one per cent to our Protestant growth of thirty-nine per cent. There are twelve States in which the Roman Catholic outnumbers all Protestant churches combined. It is true of every New England State. In Rhode Island the Roman Catholics have seventy-four per cent of the total church-membership.

— Whooping-cough, usually neglected or carelessly treated, is responsible for 5,000 deaths in the United States every year,—a total equal to fatalities from scarlet fever, and half as large as those from diphtheria,—according to statistics compiled by the Georgia State Board of Health. Ninety-seven per cent of these deaths are among children under five years of age according to the figures, and the vast majority of them result from complications growing directly out of the cough itself. Pneumonia and kidney and heart diseases develop readily from wrongly treated cases, it is stated. Whooping-cough is highly contagious, the board further reports, the paroxysmal cough of the patient saturating the air with germs of the disease.

NOTICES AND APPOINTMENTS

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*.

District of Columbia Conference

THE fifth annual session of the District of Columbia Conference of Seventh-day Adventists will be held in the Memorial Church, 1210 Twelfth St., N. W., Washington, D. C., March 30, 31, 1913, for the election of officers and the transaction of any other business that may properly come before the conference. Each church is entitled to one delegate, and one additional delegate for each ten members of the church.

'Delegates' credentials should be sent immediately to the conference office. An invitation is extended to the members of all our churches to attend this conference session as a number of measures of great importance to the work in this conference will be considered. The opening meeting will be held at 10 A. M., Sunday, March 30.

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

Historical Sketches

ELDER CLARENCE SANTEE, the Bible teacher at the College of Medical Evangelists at Loma Linda, Cal., is very desirous of securing a copy of "Historical Sketches of Foreign Missions" for use in the work there. Will any one having a copy of that book who is willing to contribute it to the college, please correspond with Elder Santee? Address him at Loma Linda, and write him before sending the book.

Should You Like to Know at a Glance

WHEN the first Sabbath sermon was preached by an Adventist minister?

Who that minister was?

When the General Conference was organized?

How much money our people have given to the cause since the organization of the General Conference?

How many union and local conferences we now have?

How many laborers are employed?

When we first began work in foreign lands?

When the first missionary was sent to heathen lands?

How many missionaries have been sent to these lands?

How many publishing houses we have?

In how many languages the truth is being published?

How many periodicals we publish?

When the first sanitarium was opened?

How many sanitariums we now have?

When the first denominational school was opened?

How many young people are now attending our schools?

Who have been the presidents and secretaries of the General Conference since its organization?

How many sessions of the General Conference have been held, and where?

If you wish to know all these and many other valuable facts concerning the growth of our work, and have them in concise and convenient form for reference, send 25 cents to your tract society, or to the Review and Herald, Takoma Park, D. C., and get the booklet prepared by the General Conference containing these data.

The General Conference Important Notice!

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

Concessions in railroad fares have been obtained from the following associations:—

The Southeastern Passenger Association, roads operating in Kentucky, Virginia, Tennessee, North and South Carolina, Georgia, Alabama, Mississippi, and Florida.

The Trunk Line Association, roads operating in the States of New York, Pennsylvania, New Jersey, Delaware, Maryland, and West Virginia, and in the District of Columbia.

The New England Passenger Association, roads operating in the New England States.

The roads indicated in these associations will sell on certificate plan for one and one-half fare for the round trip, going and returning by the same route.

On roads in the Southeastern Association territory, certificate receipts will be issued, and tickets sold May 12 to 17, inclusive. Return certificates will be honored at Washington up to June 11. The reduced fare returning will apply to Cairo, Ill., and to all States and territory south of the Ohio and Potomac and east of the Mississippi Rivers, except on the line of the Georgia and Florida Railway.

Roads in the Trunk Line territory will issue tickets going May 13 to 15, and returning to reach original point not later than June 11, minimum round-trip fare one dollar.

Roads in the New England territory will issue tickets going and returning the same as the Trunk Line Association.

The Central Association, covering roads operating in Michigan, Ohio, Indiana, and southern Illinois, while granting no special concessions, will issue tickets to Washington or Takoma Park at a 2-cent-per-mile rate in each direction from selling stations, added to the special rates on the roads in the Trunk Line Association territory leading to Washington and Takoma Park. Tickets going will be issued May 12-14, returning to starting-point not later than midnight June 12.

In purchasing tickets from points in any of the above territory, purchasers must not fail to secure certificates from ticket agents. Otherwise, no reduction can be obtained on return ticket. Full fare going will be charged, and half fare returning to those holding certificates.

It is anticipated that special round-trip fares for the general public to all eastern points will be in effect from the Pacific Coast at the time of the meeting.

All trains run into the Union Station, Washington. The Baltimore and Ohio only passes through Takoma Park, and has arranged to stop all trains at Takoma Park May 13-16. All coming over the Baltimore and Ohio, should check baggage to Takoma Park. Those entering Washington over other roads than the Baltimore and Ohio, should buy ticket and recheck baggage from Washington to Takoma Park at a cost of twenty cents. There will be a frequent train service between Washington and Takoma Park.

Delegates and attendants will be met at the Takoma Park station of the Baltimore and Ohio and at street-car terminal by representatives of the General Conference, who will assist them in reaching the grounds or their rooms, and attend to the transfer of baggage.

Conveyances will be provided for transfer of both passengers and baggage to the encampment. Transportation to the grounds from Takoma Park will be provided at the following prices:—

Passengers	10 cents
Trunks	10 cents
Hand-Baggage	5 cents

Passengers desiring their baggage transferred to the quarters assigned them, should surrender their checks for baggage to the Reception Committee, paying for the transfer of the same, and receiving in return a claim check.

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

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

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

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

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

Tent and Room Rent

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

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

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

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

Board

A commodious dining-tent, with ample accommodations to care for those attending, will be conducted on the cafeteria plan. A lunch-counter will also be operated. Thus all can be speedily served, and with as great a degree of economy as the individual may desire.

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

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

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

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

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

Do not forget that the General Conference will not have bedding to sell or rent, nor will they supply any articles except those mentioned above, nor can they guarantee any

lodging accommodations to those who do not order in advance. All expecting to attend are therefore urged to write immediately.

For the committee,
W. T. Knox.

Business Notices!

WANTED.—An all-round, competent painter and decorator at the Hinsdale Sanitarium. Steady employment for at least a year to the right man. Hinsdale Sanitarium, Hinsdale, Ill.

WANTED.—A single man to work in garden and orchard. Must be Sabbath-keeper not over fifty years old, and physically able to give good service. Will pay \$25 a month, including board and lodging. Steady employment. Edgar A. Baxley, Larkins, Fla.

Will allow 20 per cent discount on the Kloss High-Pressure Steam Canner until April 15. There is no canner on the market that is superior to this one; all kinds of canned goods keep in any climate without preservatives. Send for circular. Jethro Kloss, Fountain Head, Tenn.

WANTED.—Engineer on the Pacific Coast. Must be practical mechanic, competent to handle large central heating and electric-lighting plant and men. A knowledge of plumbing and general mechanical and engineering work an advantage. Address "Engineer," care of Review and Herald, Takoma Park, D. C.

Publications Wanted

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

Mrs. Effie Kalbaugh, Sandyville, W. Va., desires papers for missionary purposes.

Papers for use in depot-racks are desired by Mrs. K. Taylor, 6503 Cedar Ave., Cleveland, Ohio.

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind., will appreciate any of our papers for free distribution.

Mrs. G. H. Watson, of Mitchell, S. Dak., is very grateful for papers received, but wishes no more at present.

A continuous supply of literature for free distribution is desired by Charles Downey, Rock Hall, Md., Box 35.

Copies of our papers for missionary work are requested by Mrs. E. M. Gifford, R. F. D. 2, Box 122B, Shreveport, La.

Papers and magazines for missionary purposes will be appreciated by James M. Johnston, Hickory, N. C., R. F. D. 5, Box 49.

Frank Ward, Coal Springs, S. Dak., wishes late copies of the *Protestant Magazine, Liberty*, and *Life and Health* for free distribution.

Tracts, papers, and magazines containing present truth are requested by N. J. Etheridge, Clyde, Tex., R. F. D. 2, Box A. These will be used in missionary work.

Mr. Everett Dyre, Jordan, Ky., requests copies of the REVIEW AND HERALD, *Signs of the Times* (weekly and monthly), *Watchman*, and other publications for free distribution.

Mrs. Mary E. Garber, Jonesboro, Tenn., R. F. D. 3, will be thankful for a continuous supply of literature for free distribution. She is especially anxious for copies of the REVIEW AND HERALD, *Signs of the Times, Watchman, Liberty, Protestant Magazine*, and *Life and Health*.

The Missionary Volunteer Society of Meridian, Miss., will be glad to receive a continuous supply of tracts, and clean copies of the *Watchman, Life and Health, Liberty, Youth's Instructor, Our Little Friend*, and *Signs of the Times* (monthly and weekly) for Sunday missionary work. All communications should be addressed to G. Z. Clark, Box 246, Meridian, Miss.

Obituaries

BIGGS.—Died at Burlington, Ontario, Feb. 16, 1913, Ellen Ruth Biggs, aged 29 years. She accepted present truth in Oakland, Cal., about two years ago, and united with the Hamilton (Ontario) church by letter in October, 1912. She was preparing to enter one of our institutions to gain a preparation for more efficient service when the sad accident occurred which resulted in her death.

MATT J. ALLEN.

GROW.—Rosannah Gibbs Grow was born in Pennsylvania, Oct. 25, 1836. At the age of eighteen she was married to Ira D. Grow. To them were born eight children, five of whom are left to mourn. One sister also survives. Sister Grow accepted this message while living in Illinois, and was baptized by Elder Kilgore in 1884. From that time until her death, which occurred Oct. 8, 1912, her life was a constant witness for the truth she loved.

W. M. LEWSADDER.

GHRING.—Jacob Ghring died at his home in Rensselaer Falls, N. Y., Jan. 6, 1913, aged 89 years, 5 months, and 26 days. He was born in Germany, and came to this country with his parents when eight years old. The family settled at Rensselaer Falls, where he lived until his death. In 1844 Brother Ghring accepted the views held by this denomination, and has always been true to his profession. His wife, one daughter, and two sons mourn their loss.

T. H. O'NEAL.

AKE.—Samuel Ake was born in Williamsburg, Pa., in April, 1830, and died Feb. 19, 1913, at his home in Beaver City, Nebr. He was married to Mrs. Rebecca Whiteus in 1868, who, with one daughter, is left to mourn. Brother Ake united with this people in 1878, becoming a member of the church at Beaver City. He was a faithful soldier of the cross until the end. The writer conducted the funeral services, words of comfort being spoken from Rev. 14:13.

B. L. HOUSE.

SOWERS.—Martha C. Clement was born in Mississippi, June 17, 1850. She was married to C. W. Baugh in 1876, and they made their home in Arkansas. After her husband's death Sister Baugh returned to her native State, and in 1898 heard and accepted present truth. Six years later she was united in marriage with P. C. Sowers. On May 5, 1912, she fell asleep in Jesus. At the funeral service the hope of the Christian was set forth by the writer from Job 14:14.

G. W. BOSTON.

OWEN.—Ada A. Owen, *née* Thornburg, was born April 7, 1872, at Albia, Iowa. In 1891 she was united in marriage with William F. Owen. To them were born three children. The deceased was a woman of excellent character and Christian integrity, and nothing was too hard for her to undertake for the Master. On Feb. 11, 1913, at the age of 40 years, 10 months, and 4 days, she fell asleep in Jesus. Her companion and two daughters are left to mourn. The funeral services were held in Hastings, Nebr., and Elder O. E. Jones accompanied the bereaved family to Broken Bow, where Sister Owen was laid to rest until the Life-giver comes to claim his own.

J. W. CHRISTIAN.

CHASE.—Peter F. Chase was born in Sumner, Maine, March 28, 1833, and died in Monroe, Wis., Feb. 6, 1913. He came to Wisconsin in 1855, and four years later was married to Corrina C. Stowell. During the civil war he served his country faithfully for three years. Brother and Sister Chase and Elder James White and wife were associates during childhood. Brother Chase accepted this truth during the 1844 movement, and during the forty-six years of his residence in Monroe he was a faithful witness for the Saviour. He fell asleep in the hope of a part in the first resurrection. His wife and two sisters are left to mourn. The writer conducted the funeral service, with the assistance of the Methodist pastor.

W. H. THURSTON.

WRIGHT.—Marquette Blasier Wright was born June 22, 1853, at Oneida, Mich., and died in Battle Creek, Mich., Feb. 6, 1913. In 1880 she was married to William Wright, who mourns the loss of a loving and faithful wife. A little adopted daughter, two brothers, and two sisters also survive. The deceased embraced this truth in early girlhood, and was ever a faithful follower of her Saviour. Words of comfort were spoken by Elder L. T. Nicola.

CORA B. RIDEOUT.

BUCK.—Margaret Buck died at her home in Willits, Cal., Dec. 28, 1912, aged 79 years and 6 months. She was born in Missouri in June of 1833, and came to Willits with her husband over thirty years ago. Sister Buck embraced present truth in 1881, and was a faithful member of the Seventh-day Adventist Church for thirty-one years. Hers was a beautiful Christian character. Appropriate words of comfort were spoken at the funeral service by a Baptist minister.

CHAS. W. PETER.

BUCKLEY.—Peter Buckley was born near Geneva, Switzerland, Dec. 25, 1840, and died suddenly Jan. 1, 1913, at Portland, Pa., aged 72 years and 7 days. In 1859 he was married to Miss Mary Reitz, who, with their six daughters, is left to mourn. About eight years ago Brother Buckley accepted the truths of the third angel's message, and became one of the founders of the Stroudsburg Seventh-day Adventist Church, of which he was a faithful member at the time of his death.

S. D. HARTWELL.

STEWART.—Lewis Stewart was born Nov. 19, 1855, at Roden, Canada, and died Feb. 5, 1913. He came to Wisconsin with his parents and located at Seymour. Later he moved to Appleton, at which place he fell asleep in the blessed hope. The deceased was married to Mrs. E. I. Brown in 1884, who, with three sons, is left to mourn. About twelve years ago Brother Stewart united with the Seventh-day Adventist Church. The writer spoke words of comfort from John 11:25.

P. C. HANSON.

CLOUGH.—Lydia Maria Everett was born May 7, 1856. She was converted at the age of sixteen years, and about eighteen years ago accepted the third angel's message. On Jan. 6, 1878, she was married to Chester Augustus Clough, and was a devoted wife and mother, a kind friend and neighbor, and a consistent Christian. Sister Clough died in Phoenix, Ariz., Feb. 14, 1913. Her husband, two sons, three daughters, an aged mother, three brothers, and two sisters survive. Words of comfort were spoken by the writer from Job 14. Pastor G. G. Sims assisted in the service.

I. P. DILLON.

PAYNE.—Edward R. Payne was born at La Fayette, Ind., July 17, 1846, and died near Blunt, S. Dak., Feb. 15, 1913. At the age of ten years he moved with his parents to Dallas County, Iowa, where he grew to manhood. He accepted present truth under the labors of Elders R. M. Kilgore and G. I. Butler at Adel, Iowa. In 1873 he was married to Flora E. Russell, and to them were born six children, all of whom are living. While asleep Brother Payne passed away without a moment's warning, and awaits the coming of the Lord in glory. Words of consolation were spoken by the writer.

C. F. COLE.

HUGHES.—Florida A. Hughes was born April 5, 1843, in Grant County, Kentucky. She was the third child of Sylvester and Mary Edwards. When she was three years of age her parents moved to Howard County, Indiana, where the subject of this notice grew to womanhood. She was married to William W. Hughes April 6, 1866. To them were born three children, two of whom are left to mourn their loss. Sister Hughes embraced present truth in 1875, and continued faithful until her death, which occurred at Graysville, Tenn., Feb. 9, 1913. Words of comfort were spoken by the writer from 1 Thess. 4:13.

SMITH SHARP.

HASTINGS.—Charles Hastings, of the Twentieth New York Cavalry, was buried Feb. 5, 1913. He enlisted at the age of seventeen years, and only ten of his old comrades are left in the village and vicinity. Sister Hastings, a faithful member of the Seventh-day Adventist Church, is left to mourn.

D. E. LINDSEY.

ANDERSEN.—Zette Andersen, wife of Jonas Andersen, a native of Norway, died at Oakland, Cal., Feb. 19, 1913, aged 34 years. She closed her eyes in death with the full assurance of having a part in the first resurrection. Her companion and six children survive. The writer conducted the funeral service.

B. E. BEDDOE.

GRAVES.—Etta Graves, of Carson, Va., was born in September, 1861, and died Feb. 7, 1913, aged 52 years. She was married in 1886. Her companion, five of their nine children, and six stepchildren are left to mourn. Sister Graves accepted present truth about seven years ago, and last summer was baptized at the annual camp-meeting, uniting with the Richmond Seventh-day Adventist Church No. 2. Her faith in this threefold message never faltered, and she fell asleep in Jesus. The writer spoke words of comfort from Eze. 24:17, 18, and Isa. 57:1, 2.

F. G. WARNICK.

WOODWARD.—At the age of 76 years, 5 months, and 11 days, George Woodward peacefully fell asleep in Jesus Jan. 12, 1913. About sixteen years ago he embraced present truth, and united with the Boston Seventh-day Adventist Church. For many years he served the church faithfully as elder and treasurer. Brother Woodward was blessed with a bright, cheerful disposition, and always had a good word for every one. He was loved and respected by all who knew him. He leaves a faithful wife, one nephew, and one grandson to mourn their loss.

A. E. SANDERSON.

MURPHY.—Mrs. Huldah Murphy fell asleep in the blessed hope at the home of her daughter in Northfield, Ind., Feb. 8, 1913, aged 85 years, 1 month, and 12 days. She endured the hardships of pioneer life, being among the early settlers in that part of the State. In 1882 she accepted the truths of the third angel's message under the labors of Elders W. W. Sharp and Victor Thompson. Her consistent life and patience in suffering give us assurance that she will have a part in the first resurrection. Three daughters and a large number of relatives and friends are left to mourn.

C. N. SANDERS.

KURTZ.—Fanny A. Kurtz was born in Mifflin County, Pennsylvania, Feb. 19, 1842, and died Jan. 24, 1913, aged 70 years, 11 months, and 5 days. She was married to Jonas Kurtz at the age of twenty years. To them were born three children. Sister Kurtz accepted the truth for this time in the fall of 1890, and until the end God's Word was to her "a shining light, that shineth more and more unto the perfect day." Her consistent life and unwavering faith in God led many into a deeper Christian experience. One son is left to mourn. Elder S. T. Shadel conducted the funeral services.

MAUD RAINWATER.

DE FORREST.—Emma Denning was born in Illinois, April 3, 1849, and was reared in Wisconsin. On Oct. 3, 1873, she was married to George De Forrest. They settled in California, where the deceased lived for thirty years. She was the mother of six children, only two of whom survive. For the last eight or nine years of her life she was unable to stand upon her feet, but her loving daughters did everything possible for her comfort. Sister De Forrest was a faithful member of this denomination for nearly thirty years, and her life was a testimony to the power of divine grace. She trusted all to the Father above, and in distress and discouragement resigned her cares into his keeping. The funeral service was conducted by Elder G. C. Tenney, of the Battle Creek (Mich.) Sanitarium, assisted by the writer.

A. J. CLARK.

SWAN.—Julius A. Swan was born in Allegany County, New York, Aug. 19, 1830, and died Feb. 19, 1913, at his home near Lincklaen, N. Y., aged 82 years and 6 months. The deceased was married to Miss Zelette Dye in 1876. To them were born three children, two of whom, with their mother, are left to mourn. Brother Swan had been a Seventh-day Adventist for thirty years, and died strong in the faith.

B. M. GARTON.

CORNWALL.—Arthur M. Cornwall was born Dec. 29, 1830, and died at the home of his son in Chicago, Ill., Feb. 20, 1913. Brother Cornwall came into the truth under the early labors of Brother and Sister James White, and for forty-five years was a regular subscriber to the REVIEW. He was a firm believer in the truths held by this denomination, and lived a consistent Christian life until he fell asleep in Jesus, and was laid to rest at New London, Iowa.

MRS. HENRIETTA DUNSTAN.

BUTLER.—Betsy Butler was born Feb. 10, 1846, and died at Brantford, Ontario, Feb. 19, 1913, aged 67 years and 9 days. Sister Butler was an Indian, belonging to the Mohawks, the chief of whom, "Dr." Hill, is her brother. About fifteen years ago she became a Seventh-day Adventist under the labors of Elder William Simpson, and died with a firm faith in Christ. Her husband and daughter, together with other relatives and friends, are left to mourn, and to these words of comfort were spoken by the writer.

C. H. KESLAKE.

PERVORSE.—Andrew H. Pervorse was born in Genesee County, New York, in the year 1826, and died at the home of his daughter in Detroit, Mich., aged 86 years, 2 months, and 9 days. He was married to Cloie M. Rice in the year 1851, and to this union were born eleven children, four of whom survive. In early life the deceased gave his heart to God, and in 1860 accepted the truth for this time, in which belief he remained faithful until the day of his death, Feb. 21, 1913. His was a consistent Christian life.

E. I. BEEBE.

ROBINSON.—Amiel Robinson was born on Old Providence Island, Columbia, in the year 1890, and fell asleep in Jesus July 22, 1912, aged 22 years, 5 months, and 9 days. When seventeen years of age he accepted Christ as his Saviour, and after being baptized united with the Seventh-day Adventist Church on Old Providence Island. Worldly influences, however, drew him away from the path of right, and it was only a few hours before his death that he made his peace with God. His parents, four brothers, and eight sisters survive.

SHERIDAN T. ARCHBOLD.

GRIM.—Charles Grim was born in Coshoc-ton County, Ohio, Sept. 20, 1832. At the age of six years he was left an orphan, and in 1845 came to Indiana with his uncle. For more than three years he served his country faithfully during the civil war. Brother Grim was converted at the age of twenty-three, and accepted the truths held by this denomination in 1882, under the labors of Elder S. H. Lane. He fell asleep in Jesus at Madison, Ind., Feb. 17, 1913, aged 80 years, 4 months, and 27 days. His wife and three children are left to mourn.

C. N. SANDERS.

BENTON.—Cathern Mary Benton was born in Albion, Pa., Aug. 6, 1833, and was left an orphan at the age of six. When eleven years old she gave her heart to God. On Dec. 25, 1852, she was united in marriage with Lorenzo Dow Benton. To this union were born eleven children, all of whom except the youngest daughter are left to mourn. Thirty-four years ago Sister Benton accepted present truth in Iowa, and lived an earnest, consistent Christian life until her death. It is noteworthy that she attended twenty-five consecutive annual conference camp-meetings. During the last twenty-three years of her life she was unable to move about without the aid of crutches or a wheel-chair. On Jan. 12, 1913, she peacefully fell asleep in Jesus.

V. H. LUCAS.

HUFFMAN.—Eloise Marjorie Huffman was born Sept. 8, 1912, and died Jan. 26, 1913, aged 4 months and 18 days. The funeral service was held at the home of the parents, Brother and Sister W. J. Huffman, at College View, Nebr.

D. P. MILLER.

PICKARD.—Maybell Treadwell was born at Gilbert Mills, N. Y., in 1857. She was married to Ezra Pickard in 1874. At the Oswego camp-meeting, in 1901, she received baptism. At the time of her death she was a faithful member of the Roosevelt Seventh-day Adventist Church. Sister Pickard was an invalid during the last seven years of her life, but she bore her suffering patiently. One son, two daughters, her mother, and one brother survive, but they sorrow not as those who have no hope.

H. F. TAYLOR.

COVEY.—Julia Trumbull was born in Mount Pulaski, N. Y., Aug. 1, 1818. At the age of thirty-two she married Egbert Covey. They moved to Illinois in 1868, and thence to South Dakota. In 1891 they came to Washington, and settled in Dayton, where Brother Covey died fifteen years ago. The deceased accepted this message in 1878. She died in Seattle, Wash., Jan. 27, 1913, aged 94 years, 5 months, and 26 days. Two daughters and two sons survive. At the funeral service words of comfort were spoken from Ps. 116: 15.

C. A. PURDOM.

BOWMAN.—Laura Bowman was born in Indiana, March 10, 1867, and died in Lodi, Cal., Feb. 14, 1913, aged 45 years, 10 months, and 24 days. Her early life was spent in Kansas, where she was married to H. L. Bowman in 1896. The last nine years of her life were spent in Lodi. She suffered with tuberculosis, against which her strong constitution struggled for nearly three years. She desired to live for her crippled husband and her four daughters, but was resigned to the Lord's will, and died with a bright hope of life at Jesus' coming. The funeral service was conducted by the writer, assisted by Elders J. N. Loughborough and H. Shultz.

D. T. FERRO.

CULVER.—Henrietta Culver was born in Kane County, Illinois, May 28, 1839. She and her husband, James O. Culver, were baptized by Elder H. Grant, Oct. 19, 1875, and united with the Mankato Seventh-day Adventist Church. Although Sister Culver had been sick much of the time for several years, the end came almost without warning, Feb. 13, 1913. Their only child died Aug. 6, 1880, so Brother Culver is left to mourn alone, but not as those who have no hope. By special request Rev. 14: 13 was used as a text for the funeral sermon. A large congregation of friends and neighbors attended the services, which were held in the Seventh-day Adventist church at Hopewell, Oregon.

B. L. HOWE.

MERTKE.—Augusta Mertke was born at Gross Lessen, Kreis Gruenberg, Germany, May 5, 1870, and died of the blackwater fever, at her post of duty as a medical missionary nurse in Majita, Victoria Nyanza Mission, German East Africa, at 5:45 A. M., Dec. 29, 1912. Sister Mertke was one of the first of our Friedensau Industrial School students, and from the time she was graduated as a nurse, she had been constantly in our employ, first in Germany, then in Palestine, and lastly here among the natives of the Dark Continent. She was earnest and devoted, and has actually given her life to the people among whom she came to labor. Her illness lasted only one week, and in spite of all that could be done for her, the disease so weakened her system that she could not be saved. With sorrowful hearts we laid her to rest by the side of Sister Kaltenhauser, near the Majita chapel, just before leaving that place on our return trip to British East Africa. Though dead, Sister Mertke's works begin to follow her in the converted heathen of the Majita school, and we feel sure that her death will serve as the seed of a grain of wheat, which will spring up and bear an abundant harvest, and we hope to meet her glorified on the bright resurrection morn.

GUY DAIL.

CORNELL.—Reynolds T. Cornell was born at Nebraska City, Nebr., Aug. 8, 1866, and died at Colby, Wash., Feb. 17, 1913. When nineteen years of age he moved to Colorado, and about two years afterward came to the coast, where he has since lived. Brother Cornell was converted and embraced the views held by the Seventh-day Adventists in 1887, and was a faithful member of that church till his death. He was elder of the Colby church for a number of years, and was also engaged in conference work at one time. In 1897 he was married to Miss Mary Adamson, to which union were born six children. Through an illness of about a year, his hope and trust were strong in God. He leaves a wife, six children, four brothers, three sisters, other relatives, and many friends to mourn his decease. The funeral services were conducted by the writer in the Methodist church, Pastor Rubican assisting, words of comfort being spoken from Rev. 14: 13.

CHARLES MERTON CORNELL, son of Brother and Sister Charles Cornell, was born sixteen years ago last August, and died Feb. 16, 1913. It was his ambition to obtain in one of our schools the best education possible. He was finishing the tenth grade by correspondence course at the time of his death. In the home he was a loving son and brother, one who cared for and did much for his mother. He had a cheerful and happy disposition, knew much of his Bible, and seemed to want to do right and be right with God. His funeral service and that of his uncle were conducted at the church at the same time.

L. JOHNSON.

SMOUSE.—David H. Smouse died at Mount Pleasant, Iowa, Feb. 18, 1913, aged 55 years, 8 months, and 25 days. He was the third son of David and Elnoe Smouse, and was born at Washington, Iowa, May 23, 1857. He was married to Cora VanSoye, Jan. 5, 1887. To this union three sons were born, all of whom are living. His wife died in 1896, and he was married to Helen May Wright in 1899. Four children were born to them. Brother Smouse united with the Seventh-day Adventist Church at Mount Pleasant, Iowa, in the spring of 1882, continuing a firm believer in the message until the time of his death. He had been in failing health for several years. The funeral was conducted by the writer, assisted by Brother W. K. Smith. There was a very large company of sympathizing friends and neighbors at the service.

A. R. OGDEN.

The Advent Review and Sabbath Herald

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

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The GREAT THREEFOLD MESSAGE



It is a solemn and awful thought that to every sinful soul of earth there comes a last and final message of mercy. If accepted, he is saved; if rejected or slighted, he is lost. This is not because God would not do more, but because He can not do more consistent with man's free will.

It is even so with nations and generations in great crises, and in those crises the fate of nation, generation, or world, is decided.

"Once to every man and nation comes the moment to decide, In the strife of truth with falsehood, for the good or evil side, Some great cause, God's new Messiah, offering each the bloom or blight, Parts the goats upon the left hand, and the sheep upon the right, And the choice goes by forever 'twixt that darkness and that light."

The last message to the antediluvians was sent through Noah. The last message to Jerusalem came through Jesus Christ. Moses carried the last message to Pharaoh, and Egypt was lost. Daniel carried such a message to Nebuchadnezzar, and he was saved.

To the World.

To the divided, scattered, confused, backslidden church, and to the great world, God sends a great threefold message, a last effort to save from coming destruction. Rev. 14: 6-14.

That message is "the everlasting Gospel," embracing all saving truth, with the special truth for these days; and it is to go "to every nation, and kindred, and tongue, and people." Rev. 14: 6.

It calls from the fear and worship of man, now so prevalent, to the fear and worship of God.

"Fear God, and give glory to Him." Rev. 14: 7.

It bears with it a great present truth for this time.

"The hour of His judgment is come;" therefore worship Him that made the heaven and the earth. Turn from evolution to creation; from man's theories to God's Word. This Gospel message would, if received, unite all the discordant elements among God's people, and heal all their divisions and confusions. "We would have healed Babylon," said God in His solicitude, "but she is not healed." Jer. 51: 9.

Rejecting God's healing, creative Gospel with its announcement of the judgment, one thing only is possible, and that is the second phase of the great threefold message: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

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WASHINGTON, D. C., MARCH 20, 1913

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LAST month Brother W. R. Howse and wife, of the Australasian Union Conference, left Australia under appointment as missionaries to Tahiti.

SPECIAL prayer in behalf of our Indian mission work in Peru is asked by Elder F. A. Stahl. The fanatical elements in that region of Lake Titicaca are making trouble, and persecution is being renewed. We know that our readers will remember this request before the Lord.

We have received a copy of an outline of studies in the book of Matthew, covering a thirty-five weeks' course, printed in the Chinyanja language, for use in the schools of our Nyasaland Mission. The outlines have been prepared by Elder and Mrs. J. C. Rogers, of Takoma Park, now on furlough from Africa.

THE attention of the REVIEW AND HERALD readers is again directed to the important notice, appearing on page 20, regarding the arrangements for the next General Conference session. Delegates should not fail to notice that accommodations can be assured only to those who make early arrangements for the same.

WHILE Brethren Conradi and Dail were returning from their visit among the African missions, they received at Aden, on the Red Sea, the sad news of the death of Sister F. W. Vasenius, wife of Dr. Vasenius, of fever. Brother Dail writes: "When we left her she seemed in perfect health for Africa, but I noted as we said good-by that there came a look of exceeding loneliness over her face, and tears in her eyes. However, she was happy in the work. She leaves two little children and a husband with whom we deeply sympathize." In this sympathy all our people will join.

A REAL revival of our work in the Maine Conference is indicated by the report of the president, Elder J. F. Piper, in this number. But few of our conferences can present a better showing.

The General Conference Session

THE thirty-eighth regular session of the General Conference will be held in Takoma Park, Washington, D. C., May 15 to June 8, 1913. At this meeting the regular business of the Conference will be considered, reports received from the field, officers elected, etc. The constitution makes the following provision regarding delegates:—

"ARTICLE III, SECTION 4.—Regular delegates shall be such persons as are duly accredited by union conferences, local conferences not included in union conferences, or properly organized missions.

"SEC. 5.—Each union conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each five hundred of its membership. Each local conference not included in the union conference shall be entitled to one delegate without regard to numbers, and one additional delegate for each five hundred members. Each union mission shall be entitled to one delegate without regard to numbers, and an additional delegate for each five hundred members. Each organized mission not included in a union mission shall be entitled to one delegate."

By order of the executive committee. A. G. DANIELLS, President.

From Our Workers in Mexico

A LETTER from Miss Grace White, one of our Bible workers in Mexico City, dated February 22, has just been received. In it she speaks of some of the experiences through which she and our other workers had passed during the last few weeks of turmoil and danger in that unfortunate center. Referring to the outbreak February 9, she says:—

"I was on my way to give some Bible studies that day, as usual, and reached the Center before I knew what was going on. Just after I got off the car that morning, I heard some quick shots, and every one began running in my direction, crying, 'Run! run!' I could not see any reason for their running; and as I had never heard battle shots before and was not thinking of a revolution right in the very heart of Mexico City, I waited to see. All ran into the nearest doors, and some invited me to enter, but as I was as much afraid to go in as they were to stay out, I remained in the street. After walking around some, I found some one who knew enough to tell me what it meant. I heard more firing, saw some of the wounded carried by, and then as there were neither cars nor coaches in operation, I started to walk home, it being impossible to get to my readers.

"In the excitement that prevailed one could find out but little, but by the next day we knew that there was a cuartelazo (a general military uprising), that the rebel forces had possession of the citadel with all the reserve of arms and ammunition, while the government forces were entrenched in the national palace.

They seemed to be about equally well prepared for fighting indefinitely, and day after day, for ten days, the sound of shot and shell came plainly to our ears, though we are over four miles from the Center. The continual firing came to be the signal that the situation was unchanged, as sunset day after day found the position of the combatants practically the same. There were many killed, but the majority of them were non-combatants whose curiosity cost them their lives. In a number of cases, however, the death-dealing shell fell upon those quietly working in their homes."

Sister White writes of the change which took place in the government, the resignation of President Madero and the election of General Huerta as provisional president, events with which most of our readers are more or less familiar. Of the feeling of the people toward this last change in the administration, and of the preservation of our workers, she says:—

"The joy of the people is very great, as great as was their fear and dejection during the time of suspense. Among some of the queer incidents was the pathetic sight of two Chinamen skirting the Alameda one day with a dish-cloth extended between them, for protection. That illustrates the idea that was current that a white flag is just as good to indicate neutrality as to ask a truce. It was displayed on every vehicle from an automobile to a hand-cart, and ranged from a handkerchief to a half-sheet.

"Every one seems anxious to get to work again; all are tired of loafing. We have wondered how the poor managed during this time of enforced idleness, for the great majority of them never have a crust in the house for to-morrow.

"As far as we know, none of our people suffered any loss. Yesterday I learned that the original plan was for the attack to be made from the side of the plaza where the most of our congregation in Mexico City live, but for some unknown reason it was changed. I felt that it must have been caused by Him who said, 'Ye are the salt of the earth,' and that the presence of some of his 'little ones' had saved that section from destruction.

"Mrs. Caviness, Miss E. V. Martin, and I are near one another, and so we had or made frequent opportunities to compare experiences and to pray with one another. We were glad to be able to say that we were finding the promises true, and that they stood every strain placed upon them. We felt the presence of our great Captain, and knew that he sent his soldiers to protect us. While different friends and neighbors were watching at night and trusting in their own power to care for themselves, we had the sweet assurance that 'the angel of the Lord encampeth round about them that fear him, and delivereth them.'

"We know that these terrible experiences are the forerunners of worse ones, and that as we meet these we either gain strength to stand firmly before those farther on, or we do not. Our overcoming to-morrow depends on our overcoming the enemy to-day. It is so easy to become used to things and not realize what they mean! I found that one can become relatively indifferent to a bombardment, but let us pray that none of us become indifferent to the attacks of Satan."

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