



The Advent Review and Herald Sabbath

Vol. 90

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

No. 13



My Prayer

—AMOS R. WELLS

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf and blind;
I ask Thee humbly for the gracious dower
Just to be kind.

I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray that, knowing well my simple duty,
This I may do.

I do not ask that men with flattering finger
Should point me out within the crowded mart;
But only that the thought of me may linger
In one glad heart.

I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends, a few dear friends, may know me,—
And, knowing, love.

I do not pray for palaces of splendor,
Or far amid the world's delights to roam;
I pray that I may know the meaning tender
Of home, sweet home.

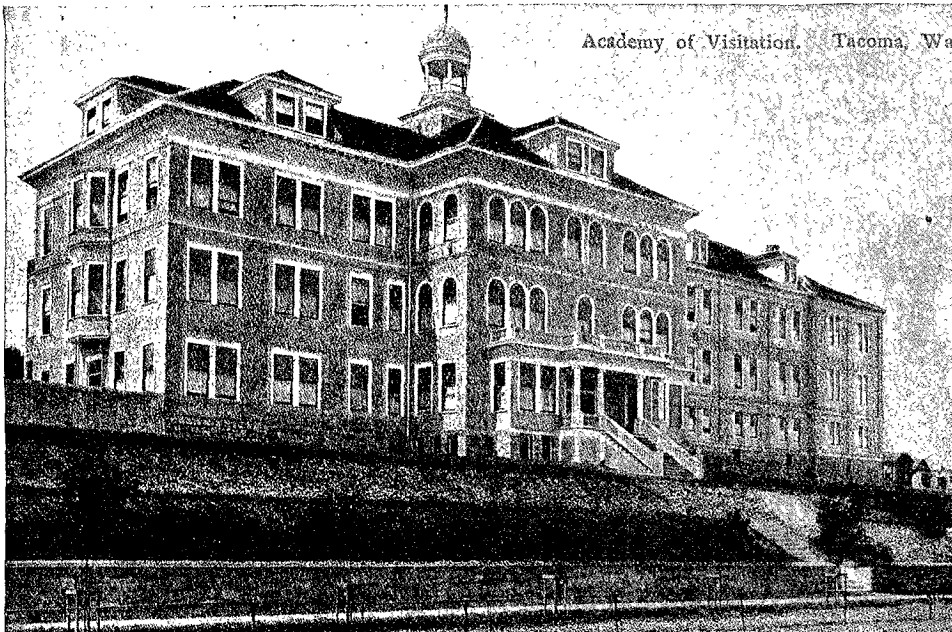
I do not ask that heaven's golden treasure
Upon my little, blundering life be spent;
But O, I ask Thee for the perfect pleasure
Of calm content.

—*Christian Endeavor World.*

"A CONVENT TRAGEDY"

And a Letter from a Catholic Priest Denouncing Romanism

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"The Academy of Visitation," Tacoma, Wash., where Marjory Rieman was placed by her mother, and where she was afterward induced to become a nun.



Miss Marjory Rieman, the girl who was kidnaped.



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Double frontispiece: Six pictures of persons and places connected with the "Convent Tragedy."
 A Convent Tragedy (Part II)
 A Priest's Letter Denouncing Romanism
 The Keys of the Kingdom
 The Hope of the Church
 Romanism in South America
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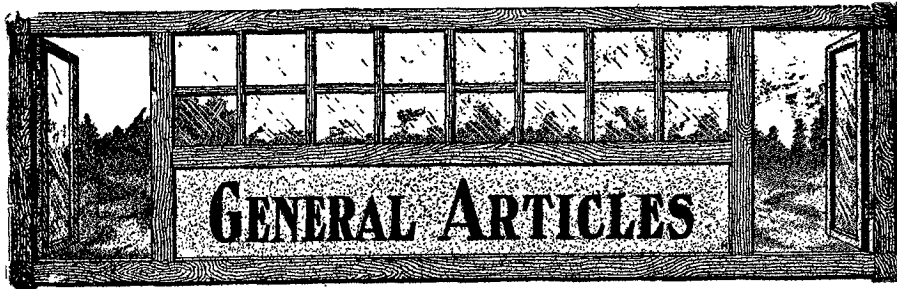
The Review and Herald

"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 27, 1913

No. 13



"Confidence and Quietness"

ARTHUR C. LOGAN

Isa. 30: 7, 15

"In confidence and quietness"

My soul at length doth boast.
The lesson learned, no more this bark
Shall scan life's rugged coast;
But in returning now, and rest,
Her haggard form doth wait,
No more to roam the desert wild,
Nor sail through stormy strait.

"In confidence and quietness,"

O, words with comfort fraught,
That in his might our strength shall be,
As in the Word is taught!
Yea, they who on Jehovah wait
Their strength shall e'er renew;
And they that in his arm shall trust,
Shall all their foes subdue.

"In confidence and quietness"—

No more the fevered breast,
No more complaint, all murmurings
ceased—
My soul doth calmly rest;
No more of anxious care and strife,
Nor motives overwrought;
No more is selfish impulse rife,
Nor false emotion sought.

As weaned child, in quietness

My soul doth find repose;
All evil passions now subdued,
And vanquished all my foes;
All worldly lust and appetite
Henceforth are crucified;
And clinging, trusting in the blood,
I 'neath the cross abide.

Prayer and Faith

MRS. E. G. WHITE

"ELIAS was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Important lessons are presented to us in the experience of Elijah. When upon Mt. Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request

unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with a strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would not have been answered, but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we should become careless, and fail to realize our dependence upon him, and our need of his help.

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgressions, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed.

In order to exalt the Lord as we

should, we must have genuine faith, which will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work; and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,—the faith that works by love, and purifies the soul.

The Holy Spirit—No. 11

Prayer and Unity

G. B. THOMPSON

2. ANOTHER necessary step in the reception of the Holy Spirit is *prayer*. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13.

A prayerless life is a Spiritless life. There will never be found a fulness of the Spirit in the lives of those who neglect prayer. Find a backslider, and you find a prayerless life. A study of the lives of those through whom the power of the Holy Spirit has been greatly manifested, shows that they were men of prayer. Before the day of Pentecost, when the disciples were waiting for the promised blessing, we read that they "all continued with one accord in *prayer* and *supplication*, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1: 14. Mark, this was not some hasty prayer of those so busy with cares that they did not take time to pray, but it was *continued* prayer. After Pentecost, deacons were chosen to look after temporal matters in the church. And the disciples said, "We will give ourselves continually to *prayer*, and to the ministry of the word." Acts 6: 4.

Again we read, "And when they had *prayed*, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4: 31. No such wonderful manifestation of God's glory and power as this had been seen perhaps since the days of Solomon, when "the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." 1 Kings 8: 11. Earthquake power was manifested. The earth shook. They were filled with the Spirit, and spake with power. All this happened "when they had *prayed*."

There is a vital connection between *praying* and being *filled* with the Spirit.

The reason for our spiritual barrenness is stated thus by the apostle: "Ye have not, *because ye ask not.*" James 4:2. Our life is a fruitless one; no spiritual power manifested, no souls won for God; our interest in God's work is but feeble and waning. We mourn over our cold, backslidden condition, and attribute it to our surroundings; the manifestations of irritation, fretfulness, and impatience we attribute to nervousness. Manifestations of irritability and a fulness of the Spirit do not go together. Our criticism of the brethren we excuse by saying we are naturally of a critical turn of mind. But the apostle puts his finger on the real seat of the difficulty. "Ye have not, because ye ask not." The trouble is the *neglect of prayer*. This is the dead fly in the ointment. And we shall never enjoy a revival in our personal experience until there is a revival of prayer in the life. It has been truly said, "Much prayer means much power; little prayer means little power; no prayer means no power."

What a striking example of prayer is seen in the life of the Saviour! "And in the morning, rising up *a great while before day*, he went out, and departed into a solitary place, and there *prayed.*" Mark 1:35. "And it came to pass in those days, that he went out into a mountain to *pray*, and continued *all night* in prayer to God." Luke 6:12. When the multitude pressed about him to be healed, in the midst of his work "he withdrew himself into the wilderness, and *prayed.*" Luke 5:16. When Jesus was transfigured, he "went up into a mountain to *pray.*" There is a close connection between transfiguration and prayer.

But, says one, I have repeatedly prayed for the Holy Spirit, but my prayers have not been answered. I am as barren as ever of the Spirit. Just here is where many fail. They do not know when their prayers are answered; they do not recognize the Spirit when he comes to them. The idea prevails with many that when their prayers are answered, and the Spirit comes to them, some great feeling of ecstasy, some joyful, halleluiahs spirit will take possession of them, and they will be lifted above *being tempted*, and all trials be banished forever. This is a great mistake. Let us notice the first work of the Spirit in the heart. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And *when he is come*, he will *reprove the world of sin*, and of righteousness, and of judgment." John 16:7, 8.

The Spirit *strives* with sinners. Gen. 6:3; Acts 7:51. When he comes to us, he *reproves* us for our sin. He *convicts* us of wrong-doing. He *convinces* us that we have things in our hearts that we should give up. His first work is to *point out sin*, and show where the temple is unclean and not a fit place into

which to invite the Holy Spirit to take up his abode.

Have you prayed for the Holy Spirit? After praying for God to send him into your heart, did you begin to feel a deeper sense of your sinful condition? did your sins begin to trouble you as never before? Be of good courage; the Spirit of God has drawn near, and is seeking admission into your heart. As you continued to seek God for the fulness of his Spirit, your prayerless life, your poor Sabbath-keeping, your cold, formal profession; your envy, jealousy, and hatred of the brethren; your cherishing of darling sins; your impurity of thought and unchaste language; your robbing God in tithes and offerings; your unkindness and fretfulness in the home; your sharp, critical disposition; your harsh words to those you love; your inclination to scheme and drive a sharp bargain, have come up before you like a mountain. You seem to be the "chief of sinners" and almost beyond hope. This is God's answer to your prayer. The Spirit has come to you. He is convincing you of sin, pointing out in your life the things that you must give up, or they will land you at last in the lake of fire.

If, after we have had the continual evidence of the Spirit's presence with us in convicting us of sin, we still are destitute of his fulness and power, it can only be because we have refused to surrender our sins, and allow the Holy Spirit to cleanse his temple. When we do this, we shall be "filled with the Spirit," and have that joy and peace which are the heritage of the Spirit.

3. A further condition in receiving the Holy Spirit is *unity*. "Endeavoring to keep the *unity* of the Spirit in the bond of peace." Eph. 4:3. The Lord will never baptize with his Spirit strife, hatred, variance, and discord among brethren. He will not bless at this time that against which his curse has always been directed. These things eat like gangrene at the very vitals of true religion.

Some mourn over their lack of power, and yet day by day are conscious that they are cherishing discord and hatred in their hearts against some one. In the church prayer will sometimes ascend asking for a fulness of the Spirit, from those who backbite with their tongues. In the prayer-meeting professed Christians mourn their lack of spirituality, and ask the prayers of the church, who during the week have been meddling with strife, tattling, sowing discord, spreading gossip, and peddling from house to house the latest details of some scandal. God hates such hypocrisy and formalism as this, and will never grant a fulness of his Spirit until these things are confessed and put away. Confessions, too, will need to be made, in many cases, to those we have wounded and injured by our words, before our hearts will be right and we clear in the sight of God.

The time between the ascension and Pentecost was devoted to a preparation for the reception of the promised bless-

ing. "The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. *Putting away all differences, all desire for the supremacy*, they came close together in Christian fellowship."—"Acts of the Apostles," page 37.

The apostles had had differences among them. The desire for the *highest place* had been strong. In that farewell meeting in the upper room, with the solemn emblems before them of the slain Lamb, "there was also a strife among them, which of them should be *accounted the greatest.*" Luke 22:24. The desire to sit in the most honored seat in the kingdom, which they expected was to be established, was the burden of each heart. They wanted a place on the "committee," as it were. Each one, doubtless, argued his own case, and gave the reason why he should be chosen for the position. Quite a scene this, to be enacted in the shadow of the cross, the most awful tragedy the world has ever seen! Yet we have seen similar scenes in the shadow of the final consummation.

So anxious were they in this matter that James and John had had their mother go and have an interview with Jesus over the matter. "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." "And when the ten heard it, they were *moved with indignation* against the two brethren." Matt. 20:20, 21, 24. "Moved with indignation"—the ten were angry with the two. Why?—O, they feared they had gained, by their tact and diplomacy, an advantage in the receiving of the coveted position! How could the Lord baptize such selfishness? He *did not* then, and he *will not* now. They had to put away their differences, and come to a *unity*.

Before Pentecost they put away all differences that they might not hinder the blessing. Confessions were made. These were days of deep heart-searching and contrition for sin. They felt their need and earnestly sought God for this holy unction. The burden of souls was upon them, and they longed for the spiritual power to fulfil their great commission.

The church to-day needs the anointing of the Holy Spirit for service. It is *service* for which the Lord bestows his Spirit, and not that we may engage in speculation, and the piling up of the things of this world. Under the power of the Holy Spirit after Pentecost, the power of covetousness was broken, and men relinquished their grip on their earthly store. Instead of purchasing more of this earth, they *sold* their possessions and gave to the work of God. When we come again to the unity of the Spirit, we shall see similar manifestations of the working of the Holy Spirit.

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

— No. 10

A. G. DANIELLS

HAVING traced the history of the French invasion and conquest of Egypt, "the king of the south," as far as the limits of these articles will permit, we now take up the conflict that immediately followed between France and Turkey, "the king of the north."

After stating that "at the time of the end shall the king of the south push at him," the prophecy turns from the king of the south to the king of the north, as follows:—

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

In previous articles it has been made clear that in 1798, "the time of the end," Turkey was the power that ruled over the territory originally possessed by "the king of the north." For this reason it is claimed that Turkey was at that time "the king of the north." From the prophecy we understand that the war begun by France on Egypt in 1798 was to be extended to the Turkish Empire. We shall now give a brief outline of the history of that conflict:—

Turkey Declares War Against France Sept. 4, 1798

"The tidings which reached Constantinople in July, 1798, that a French army, 30,000 strong, under the most celebrated general of the republic, had suddenly landed in Egypt and taken the city of Alexandria by storm, left the sultan no alternative. It was true that the Turkish authority in Egypt was little more than nominal; and that the Mamelukes, the real lords and tyrants over that country, were as deeply hated by the Sublime Porte as by the Copts and felahs whom they oppressed. . . .

"An alliance was concluded between Turkey, Russia, and England, and war was solemnly declared against France [Sept. 4, 1798]. An Ottoman army and a fleet were forthwith ordered to be assembled at Rhodes, and another army was collected in Syria."—*History of the Ottoman Turks*, by Sir Edward Creasy, Vol. II, chap. 10, pages 336, 337.

Alliance Between Turkey and Russia to Defeat France

"Bonaparte's invasion of Egypt gave rise to an alliance between Russia and the Ottoman Porte. . . . The Russian fleet was admitted through the Dardanelles, was received with every mark of honor, and visited by the sultan in person. Outside the Straits it was joined by the Turkish fleet, and for the first, and perhaps the last, time the Russian flag waved in cordial union with the crescent. On the twentieth of September the combined fleets sailed for the archipelago, agreeably to instructions

from Nelson, under whose command they were placed.

"The alliance between the czar and the Sublime Porte was definitively concluded by the treaty of Constantinople, Dec. 23, 1798.

"The coalition was consolidated by the treaty of St. Petersburg between Great Britain and Russia, Dec. 29, 1798."—*History of Modern Europe*, by Dryer and Hassell, Vol. V, chap. 60, pages 282-284.

"The Russian fleet crowded down from the Black Sea, through the Bosphorus, to the Golden Horn, where, amid the thunders of artillery, and the acclamations of the hundreds of thousands who throng the streets of Constantinople, Pera, and Scutari, it was received into the embrace of the Turkish squadron. It was indeed a gorgeous spectacle as, beneath the unclouded splendor of a September sun, this majestic armament swept through the beautiful scenery of the Hellespont. The shores of Europe and Asia, separated by this classic strait, were lined with admiring spectators, as the crescent and the cross, in friendly blending, fluttered together in the breeze. The combined squadron emerged into the Mediterranean, to cooperate with the victorious fleet of England, which was now the undisputed mistress of the sea. . . .

"The Grand Seignor had assembled an army of twenty thousand men at Rhodes. They were to be conveyed by the combined fleet to the shores of Egypt, and were there to effect a landing under cover of its guns. Another vast army was assembled in Syria, to march down upon the French by way of the desert, and attack them simultaneously with the forces sent by the fleet."—*The Life of Napoleon Bonaparte*, by John S. C. Abbott, Vol. I, chap. 12, page 206.

The French Army Enters Syria

"It was designed that the Syrian army should cross the desert and attack the French in Egypt early in 1799, and that the armament from Rhodes should act simultaneously with it by landing 16,000 of the best Turkish troops under Mustapha Pasha at Aboukir. The activity of Napoleon disconcerted these projects. Instead of waiting to be thus assailed in Egypt, he anticipated his enemies by crossing the desert into Syria during the winter, and carrying offensive war into that important province."—*History of the Ottoman Turks*, by Sir Edward Creasy, Vol. II, chap. 10, pages 337, 338.

"Bonaparte, on the eleventh of February, 1799, marched for Syria at the head of 10,000 picked men, with the intention of crushing the Turkish armament in that quarter, before their chief force (which he knew was assembling at Rhodes) should have time to reach Egypt by sea."—*History of Ready Reference*, by J. N. Larned, Vol. II, page 1324.

"After a march of five days, they arrived before El Arish, one of those small, strongly fortified military towns, deformed by every aspect of poverty and wretchedness, with which iron despotism

has filled the once fertile plains of Syria. El Arish was within the boundaries of Egypt. It had been captured by the Turks, and they had accumulated there immense magazines of military stores. It was the hour of midnight when Napoleon arrived beneath its walls. The Turks, not dreaming that a foe was near, were roused from sleep by the storm of balls and shells shaking the walls and crushing down through the roofs of their dwellings. They sprang to their guns, and, behind the ramparts of stone, fought with their accustomed bravery; but, after a short and bloody conflict, they were compelled to retire, and effected a disorderly retreat. . . . El Arish is in Egypt, eighteen miles from the granite pillars which mark the confines of Asia and Africa."—*The Life of Napoleon Bonaparte*, by John S. C. Abbott, Vol. I, chap. 12, pages 209, 210.

"Pursuing his march, he took Gaza (that ancient city of the Philistines) without opposition; but at Jaffa (the Joppa of Holy Writ), the Turks made a resolute defense. The walls were carried by storm; 3,000 Turks died with arms in their hands, and the town was given up during three hours to the fury of the French soldiery, who never, as Napoleon confessed, availed themselves of the license of war more savagely than on this occasion.

"A part of the garrison—amounting, according to Bonaparte, to 1,200 men, but stated by others as nearly 3,000 in number—held out for some hours longer in the mosques and citadel; but at length, seeing no chance of rescue, grounded their arms (seventh March)."—*Life of the Emperor Napoleon*, by J. G. Lockhart, page 90.

In this account of the opening of the conflict between France and Turkey, we find three features worthy of notice:—

The time—1798, "at the time of the end." It was in that year that Turkey declared war on France, and that Napoleon made his decision to immediately invade Turkey.

Many horsemen—the land forces brought together by Turkey in Syria, a "vast army," says Abbott, and Alison describes it by "vast multitudes." "As numerous, said the people of the country, as the stars of heaven and the sand of the sea," is Napoleon's description in his report to the directory of France; and he added, "Never have we seen so much cavalry [horsemen] prance, charge, maneuver in every direction."

Many ships—Turkey's navy, Russia's Black Sea fleet, and England's Mediterranean fleet united to convey to Egypt a Turkish army of 20,000 assembled at Rhodes.

These great forces were all bent on crushing Napoleon. The result will be given in our next number.



"It would prevent a great deal of strife for us simply to remember that our neighbor is no more bound to come to our views than we are to come to his."



WASHINGTON, D. C., MARCH 27, 1913

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Editorial

The Test of Holiness

THE test of true holiness is obedience to God. It is a prime requisite. This is seen by reading the following text:—

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:13-16.

It is all comprehended in obedience. The "obedient children" will do the things there set forth; and it is that spirit of obedience to God which eventuates in true holiness. The admonition, "Be ye holy," is preceded by the direction for maintaining true holiness, and that is summed up in the two words, "obedient children." As in all things pertaining to life and godliness Christ is our example, so we see that he was our example in this matter; for we read:—

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him." Heb. 5:8, 9.

Followers of Christ are looking for and hoping for perfection. Many have claimed and are now claiming perfection, holiness, but without following Christ's example in the matter of obedience. Christ became the author of eternal salvation because of his perfection, his holiness; but he did not consider himself our perfect Saviour until he had learned obedience. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He suffered for us, "being tempted." He "was in all points tempted like as we are, yet without sin." If he had sinned, he would have been disobedient; that is, he would have

broken the law, for "sin is the transgression of the law." Therefore, being obedient, he was a law-keeper. Obedience means law-keeping. He became a man for the very purpose of teaching men obedience by the power of his own example; and he learned his lesson through suffering, even the ignominious death of the cross.

Not only did Christ suffer that he might teach us obedience, but also that he might be able to help us and sympathize with us in our struggle against the spirit of disobedience. Hear these words concerning him:—

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18.

That fact is thus reiterated:—

"For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Having left us an example that we should walk as he walked; having become a man that he might have a perfect knowledge of the feelings and infirmities and temptations of men; having declared himself able to succor them that are tempted, and to help us "in time of need;" we are without excuse now in refusing to keep his law. He says that he "became the author of eternal salvation unto all them that obey him." What have we to expect, then, if we refuse obedience? To refuse him obedience is to deny him as our Master; and of those who do this he says: "Who-soever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33.

What is meant by obedience? It is the keeping of the law of God, conformity to that law; for in that law is the will of God expressed. That this is what is meant by "obedience," as used in the Word of God, is taught both directly and indirectly in that Word itself. It is taught directly in such texts as these:—

"Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger." Isa. 42:24.

"As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." Deut. 8:20.

It was the law of God that was spoken by this "voice of the Lord;" for we read:—

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee. . . . Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Verses 30-33.

There can be no question, then, as to what the Lord means when he commands us to be obedient unto his voice. He is commanding us to keep his law, the law spoken with his own voice, and written with his own finger upon two tables of stone.

That "obedience" means the keeping of the law of God is taught indirectly in the Bible in the record of the life of Christ. "Sin is the transgression of the law." Man had sinned. "Sin, when it is finished, bringeth forth death." So man had earned death through sin, the transgression of the law. But Christ, triumphant where man failed, obedient where man was disobedient, keeping the commandments of God, and so declared righteous by the Father, was able to purchase redemption for us, giving us the life earned by his obedience in place of death which would have been the wages of our disobedience. Man's failure was in his disobedience to God's law. Christ's victory was in his obedience to that same law. The law of God was the test of Christ's holiness; and he stood the test because of his obedience to that law. There is no different test for the followers of Christ to-day. It is folly for us to claim holiness while despising or neglecting the law of God, or trampling upon any one of its several commandments.

C. M. S.

By the Arm of Prayer

WHILE Paul was laboring amid special difficulties in Asia, he was conscious of the fact that across the Ægean, in Corinth, a praying church was "helping together by prayer" unto God for him. It is one of the lessons written by Inspiration to teach us that prayer actually does things away beyond the reach of personal effort.

Many will remember the photographic reproduction of the message of greeting from our Chinese brethren in Shanghai, printed in the REVIEW a few weeks ago. Many an earnest prayer, we may be sure, went up to heaven from believers who read that message in the translation that accompanied the Chinese characters.

A letter just received from Shanghai reminds us of that week of prayer message. Writing of other matters, Brother F. E. Stafford closes his letter with the words:—

We are very thankful to say that the Lord is blessing the present effort far beyond anything we have experienced before; and we believe that we shall gather a good-sized harvest here before the Lord comes. My Chinese evangelist said yesterday that he believed that our brethren and sisters in other lands were praying for us, and that was the reason we were receiving such help at this time. I trust it is so, and we praise God for it.

Keep on praying, brethren and sisters. These prayers are lifting burdens far away.

"Away in foreign lands they wondered how

Their single word had power;
At home the Christians, two or three,
had met
To pray an hour."

All the resources that we can dedicate to service are, after all, but tokens of our consecration to the Master in the closing work. Our numbers and our means, of themselves, can never accomplish the results. The results must all be wrought of God, and we must cry to him to give power to the message and to finish the work quickly.

In the far fields it is courage and strength to the missionaries to know that by prayer believers left behind in the churches are actually working with them in the daily round. The other day we received a letter testifying anew to this. Sister Elnora Davis, one of the little band of nurses in Uruguay, South America, wrote:—

So many times when I was in the Washington Foreign Mission Seminary did I hear earnest petitions going up to the throne of grace for the workers in every part of the globe, and I used to think how grateful they would be if they could only hear these prayers, and know that such earnest requests were ascending in their behalf. Then my mind went ahead to the time when I should probably be numbered among the foreign workers, and I thought how comforting it would be to me to know that I should be remembered also. And it surely is a blessed thought to me now; it seems to me that we are all so closely united by prayer. When we all talk to the very same Father, and we know that he is listening to each of us, I am sure it draws us all closer together.

Thank God for the arm of prayer by which we join one another in the fellowship of service even though separated by seas and continents.

Since writing the lines just preceding, an unusual call has come in, showing how the missionaries depend on this ministry of prayer by the great family of believers. Over the telephone, three words were passed on to the General Conference Office from the Washington

cable office: "Puno, persecution, pray." The words had come from Puno, the telegraph station on Lake Titicaca, in Peru, about twenty-five miles from our Indian station. They meant that again trouble had come—doubtless more serious than ever—to the believers in the Indian mission, on those bleak highlands of the Andes, where a fanatical Catholicism has reigned with unchallenged power for centuries. And the workers desired that the church at home might join in praying God to overrule all to his glory. We know that our brethren will pray; and, somehow, out of the determined effort of the enemy to block the splendid work going forward in that wild region, the victory will come, and many souls will be saved.

W. A. S.

The Chief Responsibility

Is the church to lose its children? This is the question raised in the leading editorial of the *Continent* (Presbyterian) of March 13, 1913. It is a question which concerns not alone the Presbyterian Church, but every church. It is one of the vital questions of the Seventh-day Adventist Church at the present time. The *Continent* quotes Sir Robinson Nicol, as stating in the *British Weekly* that the large decrease in attendance at Christian worship in some of the churches of England as compared with ten and twenty years ago is directly due to the absence of young people and children. Reference is made to five of the strongest Presbyterian synods in the United States, embracing six hundred Sunday-schools with some forty thousand young people under instruction, and in the whole year not one of them was led to confess Christ.

How many children and young people among Seventh-day Adventists have been led to confess Christ during the past twelve months? Our church record would make a different showing than the above figures we are sure. We are glad indeed that the report has come from many of our camp-meetings, schools, and sanitariums of scores of earnest young men and women who have been led to consecrate themselves to God. But while we rejoice in this, what shall we say of the scores of young men and women, and boys and girls, among Seventh-day Adventists who have not been led to take this step? In every Sabbath-keeping community we find the unconverted. We can not visit a church of any size but that we find in the congregation bright, intelligent young people who have never yielded themselves to God.

Upon whom does the responsibility for these unconverted ones rest? Upon the church, we are willing to admit; but this, after all, does not locate specifically the

responsibility. In too many instances we believe the church has been recreant to its trust. The ministry itself, and the writer includes himself with his brethren, have not labored so faithfully as they should for these classes. The church of God has a great responsibility in these matters. This should be sensed by every officer and by every member. By attractive, spiritual services in the house of God; by kindly personal interest on the part of its members, the church should seek to attract rather than repel the children and youth.

But when we say that the church is responsible for the salvation of the youth, we speak of a general responsibility. Back of the church the chief and specific responsibility rests upon the home. Above the responsibility of the minister of the gospel; above the responsibility of the church elder; above the responsibility of the officers of the Sabbath-school and young people's society; yea, above the combined responsibility of every member of the church, stands the responsibility of the home for the conversion of the youth. This is where God has placed it, and, dear parents, we can not shift this responsibility; we can not throw it off upon others.

We can not secure entrance for our boys and girls into our institutions, and then say to the managers of these institutions, "We hold you responsible." For your child God has placed the chief responsibility upon you, and O, what a blessed labor of love you may make it! In your own home you can watch and labor for souls as those who must indeed give an account. To your children who have not reached the age of accountability you stand in the place of God. The Heavenly Father designs that you shall represent to them the principles of heaven,—the love and mercy of his character,—and he has not left you to do this alone. He desires to become your mighty helper; he desires to enter into your heart and life and fill you so full of his Spirit that your life shall indeed reflect the principles of heaven.

In labor for no other class may you so confidently take hold of the hand of God. If your souls are drawn out in burden of prayer for those you love, the Spirit of God will seek in sympathizing co-operation to change the hearts of those for whom you pray. And what a joy will it be, when the Master comes, to be able to say, "Lo, here am I and the children that thou hast given me."

God has promised to turn the hearts of the children to the parents and the hearts of the parents to the children. It is our blessed privilege to pray and work and believe for the fulfilment of this promise. Doing this, we shall not be disappointed.

F. M. W.

Ensamples to the Flock

THE minister of Christ should exemplify in his own life that which he preaches to others. If his life denies the profession he makes, his preaching, however good, will accomplish but little. The minister proclaims Christ as the Saviour of mankind. Does he know this as a precious truth which he himself has realized in his own experience, or has he learned merely the theory from the Scriptures? Does he know that his own sins are forgiven, and that he is accepted in the Beloved? Is he experiencing from day to day the keeping power of God? Only by knowing God for himself can he minister light and blessing to those in the bondage of sin. And he will be able to bear witness only to that which he has seen with his own eyes, felt in his own heart, and experienced in his own life.

It is a great thing for the minister of Christ to maintain a clear connection between his own soul and God. It is a great thing also for the gospel minister to live in this world as an ambassador of heaven; to associate with worldly men and women, and yet not partake of their spirit; to labor for men, free from personal prejudice and bias; to hold himself above the spirit of self-seeking, of envy, jealousy, and evil surmising. He is human, the same as those for whom he labors; and it is only as he is kept by the power of God that the worldly influences with which he is surrounded do not enter into his heart and control his life.

When the gospel laborer fails; when, in an unguarded moment, the enemy has come in and carried off the victory, then it is for him to turn again to God in precisely the same manner as must come every penitent to the mercy-seat. Have difficulties arisen between him and his brethren? has he been a party to strife and become embittered against those who he feels have wronged him? Then, to be consistent, he must be governed by the same principles which he advocates to his flock. For him or for his class there is no royal road of repentance. He can put away his sin only through confession and humiliation of soul. He can make wrongs right with his brethren and with God only by confession of those wrongs, the same as he enjoins upon the lay members of the church. And the occupying of official positions in no way affects the principle. The president of a conference, the principal of a school, the manager of a sanitarium, must put away sin in precisely the same way as those under their direction. Indeed, in matters of this kind the gospel worker should be an example to the flock.

There is quite as much need of the

recognition of these principles on the part of the gospel worker as on the part of other members of the church; and if they were observed and followed, it would save many differences and much misunderstanding among brethren. It would relieve many heartaches and heal many wounds.

David was a man after God's own heart. He committed a great sin against both his Maker and his fellow men. But when this sin was pointed out, when an awakened conscience recognized the enormity of his guilt, he demonstrated that he was indeed a man after God's own heart, by humbling his soul before God, renouncing his sin, and turning again to the principles of righteousness.

The ministers of Christ to-day, like the priests of old, are "compassed with infirmity." But though beset with human infirmity, though falling short of the perfect righteousness there is in Christ Jesus, it is their privilege to prove to all the sincerity of their profession by a recognition of the gospel principles of which heaven has made them the teachers. In this course they will prove to all men their sincerity and their consistency.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." F. M. W.

Note and Comment

President Wilson and His Cabinet

WE are indebted to the *United Presbyterian* of March 13, 1913, for the following statement with reference to Mr. Wilson's Cabinet:—

President Wilson's Cabinet has a reassuring personal aspect. The members of it are men who have won success or distinction in business, professional, or public stations. They are in the prime of life, the average age being about fifty years. Five of them (one half) were born in the South. The list of members is headed by Wm. Jennings Bryan, who has the portfolio of Secretary of State. The Secretary of the Treasury is Wm. G. McAdoo, a lawyer, but better known in connection with his very successful construction of the tunnel system under the Hudson River. He was born in Tennessee, but resides in New York City. The Secretary of War is L. M. Garrison, from New Jersey. He is the son of an Episcopalian clergyman and a jurist of acknowledged ability. The Postmaster-General is Albert S. Burleson, of Texas. He is a lawyer, and

has been a member of Congress for seven consecutive sessions. The Secretary of the Interior is Franklin K. Lane, of California, a lawyer, but for seven years a member of the Interstate Commerce Commission. The Attorney-General is James C. McReynolds, born in Tennessee, but resident in New York City. For some time he has been special government counsel in proceedings against trusts. The Secretary of Navy is Josephus Daniels, of North Carolina, admitted to the bar, but his energies have been devoted to journalism in his native State. The Secretary of Agriculture is David Houston, born in South Carolina, but resident in Missouri. He has been in educational work all his life, being chancellor of the Washington University, St. Louis, at the time of his appointment to the Cabinet. The Secretary of Commerce is Wm. C. Redfield, of New York. He is a well-known manufacturer, and has served one term in Congress. The new chair in the Cabinet, Secretary of Labor, is filled by William B. Wilson, born in Scotland, but since 1870 resident in Pennsylvania. He was a coal-miner, coming into prominence as a union leader. He was twice member of Congress. Seven of the ten secretaries are college men—the editor, the manufacturer, and the labor leader not having had that sort of training.

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Dr. Pierson on Baptism

DR. ARTHUR T. PIERSON, for many years the efficient and inspiring editor of the *Missionary Review of the World*, before he died changed his views regarding the question of infant baptism and immersion. Quoting from "The Life of Arthur T. Pierson," published by the Fleming H. Revell Company, the *Examiner* of March 6, represents Dr. Pierson as saying:—

Another impression left by the reading of the Acts of the Apostles was that infant baptism has, in that book, a very slender basis of authority. The common, unbiased student would not infer that such was the primitive custom. In every case but one, where the baptism of households is referred to, their "believing" is also recorded. I was compelled to admit the absence of any direct injunction, and that so far as the explicit teaching of the Word goes, the practise found but little support or sanction. I observed with increased misgiving that in actual practise infant baptism is sometimes a snare. In the Presbyterian Standard, though it is more carefully worded than some others, I find no word concerning baptizing children of the regenerating influence of the Spirit. They are treated as within the pale of the church, under its inspection and government, to be taught all Christian duties, and "when they come to the years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper." Is it not the fact that, judged by such criteria, many an utterly unregenerated person actually finds entrance to our communion? If in our day of superficial and unsanctified morality any truth needs emphasis, it is that "except

a man be born again — born from above — he can not enter nor even see the kingdom of God." A baptized infant needs, as much as any other, the new birth. I was sought by scores of inquirers who had been depending upon baptism in infancy to such a degree that they had no clear sense of their need of the new birth. Every motive of worldly policy counsels me to silence, but loyalty to God, to the truth, and to my brethren demands utterance, whatever consequences may come to me personally.

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Is the Saloon Doomed?

WE truly hope that this will be the result of the growing agitation regarding the future of this institution. The Charlotte (North Carolina) *Observer* has this to say on the subject: —

It is significant of the changing condition of the country that one of the New York newspapers — *Collier's* — has begun to discuss the question as to what occupation shall be provided for the saloon-keeper when the present-day saloon goes, as go it must. Even in the large cities of the country the handwriting is seen on the wall. The open saloon is disappearing from the land, and the time is not far away when it will be unknown in the United States. The dispensation of whisky through the open saloon is a species of traffic that is destined for final disappearance. Whisky will for a time after the disappearance of the saloon be obtainable in some way, but it is not reasonable to suppose that it will survive any great length of time, for the traffic in it will be made unprofitable, and it is peddled now mainly for the money that is in the business. The process of the elimination of the saloon will be slow, that of ridding the country of liquor will be still slower, but no two ends are more certain of final accomplishment. It is certain we shall never again see the open saloon in North Carolina. It is equally certain that in time this institution will be searched for in vain in any State in the Union.

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Enforced Bible Reading in the Public Schools

RECENTLY there was introduced into the house of the Pennsylvania Legislature a bill requiring teachers in public schools to read without comment every morning at least ten verses from the Bible, the penalty in case of refusal being dismissal. When this question came to an issue, there were 149 votes in its favor, with 29 against it. Two years ago the same bill was rejected by the senate, and it remains to be seen whether or not the senate of the present session will indorse the action of the house. Among the reasons urged against a bill of this character, the *Lutheran* of March 6 gives the following: —

There is never anything gained by legislating religion into favor. The state should give the church the benefit of its support; but it has no right to force the Bible upon any one who does not want it. There are Jewish and Roman Catholic

teachers and pupils in the public schools. The former do not accept the New Testament, and the latter have a version of the Bible different from the one in general use. To compel teachers to read the Bible when they either do not believe it or are opposed to a certain version is not in accord with the law of liberty which Christ preached. Christ never compelled any one to listen to him.

It is not the function of the state to prescribe in religious matters. It may frame laws that accord with Christian principles, and should always do so in this country where those who are in sympathy with Christianity are greatly in the majority. But it may not teach Christianity. That is the function of the church. As the church (blessed be God) is separate from the state in this country, it devolves upon the former to teach religion, and upon the latter to see to it that the church may do so unmolessted.

The truth of the matter is, parents are thrusting upon the church and the state burdens that are placed primarily upon them. Religion and morals should be taught in the home. There is where the best foundation for citizenship is laid. Parents should cooperate with the church.

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No Command for Sunday Observance

QUOTING the *Times-Journal* that "the Christian citizenship of our nation should stand four-square against Sabbath desecration and should drive from our land the loose idea of Sunday observance," the Bowling Green (Kentucky) *Messenger* of Feb. 9, 1913, truly says: —

The decalogue decrees that the seventh day of the week shall be observed as a day of rest. "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord." . . . The provision of Sabbath observance is likewise incorporated in the decalogue, or ten commandments. But this referred to Saturday, or the seventh day of the week, and such a day of rest was observed with more or less rigidity by the children of Israel, and is to this day. At what time Sunday, or the Lord's day, came to be observed as a day of rest is clouded in some obscurity. Certain it is there is no direct command for its observance in the Scriptures.

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Paganizing Easter

ADMITTING that it has never felt very keenly over the origin of the Easter festival even though it came from heathenism, the *Standard* of March 15, 1913, confesses that it views with deep concern the influences which are now at work to paganize this church festival: —

The extent to which this modern paganizing of Easter has gone is indicated, for example, by the fact that most of the magazine articles for several years fail to refer to what is the heart of Easter. One will find discussions about the date of Easter, menus for Easter breakfasts and luncheons, chatty talks about Easter eggs, advice about Easter gifts and entertainments, but not much about the great hope of personal immortality.

When an institution like Easter is founded upon pagan custom rather than upon Scriptural injunction, why should we consider it strange to see it reverting to its old-time use? The very fact that paganizing influences are molding the observance of this institution shows that the church at large recognizes its true origin after all. It would be far better for the church of God to drop out of its reckoning and observance these institutions that have descended from the pagan fathers of the past, giving more regard to those institutions and ordinances and observances which have their foundation in the Scriptures of Truth.

For the Christian church to do this, however, would greatly revolutionize her faith and practise. For instance, she would have to drop out sprinkling for baptism and employ immersion instead; she would need to regard the first day of the week as an ordinary day of labor and observe the seventh day of the week as the Sabbath of Jehovah. It is too much to hope that this will ever be done, but there will be found devoted lovers of the truth, who, through discarding tradition, will take their stand upon the Word, and the Word only, as the foundation of their faith and practise.

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Increasing Their Armies

OF the efforts being made to increase the peace footing of the armies of France and Germany, the *Advance* of March 13, 1913, says: —

The French cabinet accepted the decision of the supreme council of war in favor of a three years' term of service in all branches of the army instead of two years, as hitherto. The measure will add at least 210,000 men to the peace footing of the army, which at present stands at 580,000, excluding officers. The vast military preparations being made by Germany are given as the compelling reason for this step of the French government. The new German military bill will add 84,000 recruits to the annual contingent called up for service in the army. The total strength of the peace footing of the army will thus be increased by 168,000 men, bringing it up to 806,000, excluding officers.

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The Jesuit Oath

REFERRING to the oath purporting to be that taken by the Jesuits, which has been printed in some of the newspapers recently, the *Christian Observer* quotes this from Dr. Juan Orts Gonzalez: —

I am absolutely certain that the oath printed on the little folder you sent me was never used at any time by the Jesuits. The Jesuits, however, have taught, and still teach, that the Inquisition is right; that heretics deserve to be burned if they do not accept the Roman Catholic faith. They are deterred from resorting to the Inquisition because the civil law of the land prevents them, but should they ever get control, they could

by right, as they see it, apply at once the methods of the Inquisition; in other words, if the church likes to burn heretics, she has a perfect right to do so. They are compelled to this line of action without any special oath to that effect, because the Roman system teaches that the Inquisition is right, and they are its staunchest exponents.

Regarding this testimony the *Observer* adds:—

From this it is evident that should the Roman Church come to a dominating influence in any land, there is nothing in the moral and religious beliefs of the church to prevent it from punishing heresy with the fagot or the hangman's noose. The Inquisition has repeatedly done this in past ages with the approval of the hierarchy. And it is the boast of the church that it never changes.

The Survey

Europe Fearing War

PRESS reports indicate that there is a general expectation throughout Europe and Great Britain that a clash between the armies of the greater powers is imminent. This fear was accentuated recently when it was declared that Germany, in order to make such an increase in her army as she considered necessary to the carrying out of her aims, had provided for the placing of a direct tax on private fortunes. Fortunes up to \$50,000 would bear a tax of \$1.25 on every \$500, and this rate of taxation would be increased for fortunes of a greater amount, until fortunes of \$25,000,000 or over would be taxed \$20 on each \$500. It is reported that France at once began to arrange for similar taxation, in order that she should not be left behind in this race for a large army and the latest equipment. A London correspondent says, "France's spirited response to the proposed military aggrandizement of Germany has done more toward insuring peace to-day and war to-morrow than any diplomatic move in the recollection of any person now living. On the other hand, Germany's lame explanation as to the causes of the enormous outlay and the increase of her peace army has deceived nobody." A British diplomat says: "It is admitted by all who are acquainted with the currents of diplomacy in Europe that the coming of Poincaré has put more electricity into the French-German situation than there has been in many years. The appointment of Delcasse, who has a decided partizan policy, as ambassador to St. Petersburg, constituted nothing less than a direct challenge to Germany, the answer to which has not yet been given, and which, when it comes, may stagger the world with its suddenness." This diplomat declares that the appointment of M. Delcasse to the Russian post is a matter

of undisguised amazement to all the chancelleries of the world. It is also reported that France will spend \$200,000,000 in strengthening her land forces. A well-known American, Mr. Perry S. Heath, who has just returned from Europe, states that "one hears little but war and preparations for war in Europe just now." Germany, he reports, is preparing for a standing army of 900,000 and France for a standing army of 750,000, while the British are demanding a large aerial fleet and the strengthening of the land forces. In the Balkans the situation is little changed since the capture of Janina by the Greeks. The Turkish and Bulgarian forces have been engaged twice during the week, with honors about even. It is reported that the commander of Adrianople has offered to surrender if his troops are allowed to march out with the honors of war and to retain their arms. This the Bulgarians refuse. It is also reported that the powers are insisting upon a material reduction of the demands of the allies. The situation has never been more uncertain and dangerous than at the present time. Every European nation seems to be expecting war, and is preparing for it with all possible haste.

Threatening Men in Office

MUCH is being said to-day about the spirit of terrorism which is being inspired by threats against the life of prominent citizens. Within fifty years three Presidents of the United States have been murdered, one ex-president wounded, and it now is necessary to subject the one occupying this position to constant surveillance by secret service men. Three turbulent mountaineers of New Jersey have been arrested for threatening the life of President Wilson. Recently Mayor Gaynor, of New York, narrowly escaped assassination; and District Attorney Whitman, of that city, has had his life repeatedly threatened. Rosenthal, a noted gambler in New York, was murdered to prevent his disclosures of crime and graft. Zelig was slain to prevent revelations that he purposed to make, which would have involved the police, and thus the list might be indefinitely continued.

This state of affairs is a terrible commentary upon the condition of society at the present time. While this spirit of terrorism should be held in check by legal enactments, and those who participate in it should be punished as criminals, yet it must be confessed that back of all this there is a great lowering of the moral standard in the hearts of men which makes such crimes possible, and with this the state can never hope to cope. We are coming into evil days in the history of this world, into the times

when he that would depart from evil makes himself a prey. How great is the privilege of the child of God to trust himself to the keeping of infinite power!



In Mexico

THERE seems little change in the general situation in the Mexican Republic. While Mexico City and the central portion of the republic seem to be enjoying comparative quiet, in the north and in the south the conditions are very similar to what they were during the last few months of President Madero's administration. The government continues to send out detachments to deal with the rebels in the various states where there is resistance to the Huerta government; but these detachments are usually outnumbered by the rebels in whatever vicinity they operate. There have been a number of sanguinary engagements during the week, some of these close to the American boundary, and resulting in the injury of persons on the American side of the line. American troops are still patrolling the border, but no further encounters have taken place between American and Mexican soldiers.



A Setback in Sunday Laws

THERE have been a number of different organizations working earnestly for the enactment of a general Sunday law for the District of Columbia, and several times it has appeared to both the friends and opponents of such measures that the efforts of such organizations would be successful. A few years ago a Sunday law which was taken over from the general statutes of Maryland when the District of Columbia was carved out of that State was declared obsolete by the courts and was set aside. However, there was still on the statute-books of the District a law against the operation of barber shops on Sunday. Recently a prominent barber of the District, determining to furnish a test case, kept his shop open on Sunday, was indicted, and brought to trial. Judge Pugh, who tried the case, decided that the regulation prohibiting the operation of barber shops on Sunday was void. This law, which was passed in 1869, together with all the laws adopted under what is known as the old corporation, the judge holds were vacated with the establishment of the new form of government. To receive such a setback after such strenuous endeavors for Sunday legislation for the District must seem discouraging to the advocates of such legislation. It is quite probable that this decision will make the opponents of religious liberty more determined than ever to insure the enactment of a Sunday law for the District.

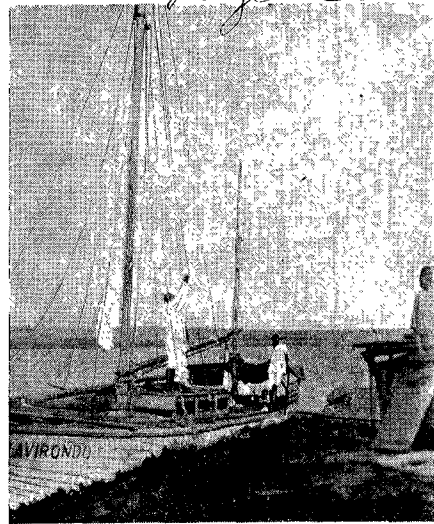
C. M. S.



From Aden to Gendia, British East Africa

L. R. CONRADI

AFTER we had spent five days at Aden, the German East African steamship "Tabora" reached that port Nov. 23, 1912, and we at once took our cabin. This is the latest and the largest of the



THE NEW BRITISH MISSION SAILBOAT
"KAVIRONDO"

German East African steamers, being a boat of eight thousand four hundred tons, and in its equipment, especially in the second class, it is fully up to Atlantic steamers. We were happily surprised to see the change for the better, when the service is compared to what we found on this line eight years ago. The boat was well filled with cargo and passengers. There were about seventy second-class passengers, nearly half of whom were missionaries—German, English, Irish, Dutch, Portuguese, and American. About a dozen of these were Roman Catholics. It was not altogether a happen so that we met two missionaries of the Leipzig Mission, who are our neighbors in the Pare District, and with whom we had corresponded concerning their cooperation with us in the translation of the New Testament.

Early on the morning of November 28 we reached Mombasa, where Brother E. Kotz and his native teacher came out to meet us on the steamer. We were soon settled in the African hotel, where they had secured quarters for our accommodation. That evening we called on Major Millet, of the East African Industries. I had quite an interesting talk with him and with one of his employees whom I met four years ago, discussing various points of present truth with them. At the major's invitation we

visited their large workshops next morning, where we found an excellent outfit of modern machinery for working up timber, doing blacksmithing, and producing cement, and we were also informed that the company has a good brick-kiln. They still employ a number of Indian workmen, some of whom earn ten dollars a week, but we were told that the natives are rapidly getting hold of the various handicrafts, so that before very long Indian labor can be dispensed with.

At noon the Uganda Railway train left for the lake. A second-class return ticket from Mombasa to Kisumu costs about twenty-seven dollars, and the apartment we had was arranged as a tourist's sleeper, so we could sleep at night. In about fifty hours we reached Kisumu, where we were met by Brethren A. A. Carscallen, B. Ohme, J. D. Baker, H. J. Sparks, and a number of our mission boys. That evening we were invited to tea by the district commissioner.

Kisumu, formerly known as Port Florence, is quite a growing town. The Uganda Railway has four good steamers on the Victoria Nyanza. One of these plies regularly between Uganda and Kisumu, while the others make monthly trips around the lake in the northern and southern directions. Some of our fellow missionaries remained down in Mombasa, because they could not get a boat leaving for the lake for some days. We were more fortunate in this respect. Brother Ohme had come to Kisumu on the German boat "Harold," from German East Africa. This dhow carries nearly seven tons. Our British mission had during the last year also built a new dhow, the "Kavirondo." At Mombasa a man who was an entire stranger to us had told us that the "Kavirondo" is about the best sailor on the lake. It cost seven hundred dollars. During the night we sailed across the bay to Gendia, a distance of about twenty miles. Early in the morning, as we came up to the pier, we were greeted by a number of our native Christians, who sang songs of welcome in their own language. All our British East African missionaries were in, so that, with Brethren Ohme and Kotz, there were fourteen foreign workers in all—eleven brethren and three sisters.

One of the first things we did was to draw up a program for our stay here,

and for our trip to German East Africa. We were pleased with the signs of progress about the mission and the hearty welcome accorded us by the brethren. God is surely working in this mission, as will be seen from our next report.

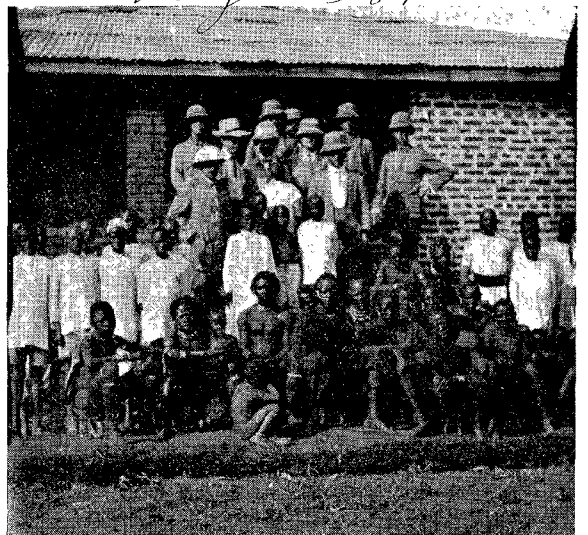
In Troubled Greece

R. S. GREAVES

BEFORE the war broke out there were many rumors, but the whole Levant is a land of rumors, and if one paid too much attention to them he would never venture at anything. Therefore, having business at Saloniki, I started out. On arriving at Athens, it was easy to see that something unusual was taking place, and within a few hours it seemed that the whole nation had suddenly become electrified.

During my short stay it became apparent I had better not try to go to Saloniki, and the question was whether I could even return home, for the government seized steamers, railway-trains, automobiles, and horses. The reserves were being called to the colors, and everything available was bringing them. The small coast steamers were coming in from every direction, crowded with men who, as soon as they got within jumping distance, came ashore with a shout of "Hurrah! Hurrah for the war!" They struck one straight line for the barracks to get their names enrolled, and don soldiers' clothes. Officers on horseback were galloping through the streets, and military carts filled with war materials rolled along. The whole place was stirring, and preparing for a desperate struggle.

One evening I found a small steamer that was supposed to be just starting for my home town. It was crowded with men, and loaded down to the water's edge with merchandise, and I considered myself fortunate to get a place even on



WIRE HILL MISSION STATION, BRITISH EAST AFRICA

the open deck; and it was no time to complain although we were delayed nearly twelve hours before sailing, not starting until after daylight the next morning. After a while I found an unoccupied chair, and made myself quite

comfortable, considering the heat. I was very glad indeed when about the following midnight I reached home. During my short absence, what a change had taken place! The grocer and his assistant just across the street were no longer in their accustomed places. They were called to be soldiers. The same was true of many other tradesmen all around us. The familiar faces had given place to the faces of strangers. This is a time when old men and boys are in great demand. Where conscription exists it is not the regular soldiers only who go to war, and here at this time it is the arming of the nation.

In the excitement of the moment there is no doubt the enthusiasm has been great. The first change from this I noticed when a number of troops were embarking on steamers to go to the front. There was no noisy demonstration, for it was realized that many would never return, and women with handkerchiefs to their red, swollen eyes could be seen everywhere. As the troops passed the spot where I was standing, I noticed the crowd silently doffed their caps as a parting sign of respect to their kinsmen who were going to fight. Many a hasty hand-shake was given as friend passed friend.

What is it all for? We might almost liken it to some one wanting a garden-patch that another has, and that can be purchased only with blood; and so the price is paid. If some of those heart-broken wives and mothers had that garden-patch, how willingly they would give it in order that their loved ones might have the privilege of staying at home. People are already tired of the war, and its dreadful toll is being seen by the increasing number of women dressed in black that one meets on the streets every day. We hope it may soon end.

From Alabama to Haiti

ALBERT F. PRIEGER

At the request of the Mission Board we responded to the call to take charge of the work in Haiti. We left Alabama with great reluctance, as no one who could take up the work there had been secured. Much to our satisfaction, however, we hear that a worker is there, and that other members are being added to the church that we were privileged by the help of the Lord to build up.

After spending a pleasant day with friends and relatives at Mobile, we left Alabama Oct. 19, 1912, for New Orleans, where we spent several days of pleasant association with the believers. Elder U. Bender, who was then in the States, met us in New Orleans and accompanied us to this field. We enjoyed a safe and pleasant voyage to Havana, Cuba, where we spent four days. While there we enjoyed a prayer-meeting in Spanish, being fortunate enough to have an interpreter. From there we went via the Cuban railroad to Camaguey, and were delighted to meet there Brethren Earl Shidler and Will Spicer, who were can-

vassing at that place. We then went on to Omaja, where we spent two days with our isolated Sabbath-keepers. While there I was privileged to preach in the Dunkard church on the coming of the Lord. Sister Gustafson, formerly of Sioux City, Iowa, who is a trained nurse, is doing a good work there.

We accepted an invitation from Brother and Sister J. E. Anderson, of Las Tunas, to spend a few days with them, and it was a season of refreshing to all. The school which Brother and Sister Anderson are conducting is a potent factor in giving the message in Las Tunas and vicinity.

From there we went by train to Santiago, where we spent two days at San Juan hill and the Peace Tree and other places of interest connected with the Spanish-American war. It was the last reminder of "home, sweet home."

On November 8 we embarked for Kingston. We reached there Sabbath morning, and went at once to the church, where we had the pleasure of meeting Elder and Mrs. D. E. Wellman and attending the services. We found a large church of very active members there. We enjoyed our visit at Elder Wellman's home, and also at Riversdale, up in the mountains, where the headquarters of this union conference is located. The scenery in the mountains is indeed grand. We left there just when a hurricane was at its height.

Returning to Kingston, we left for Port au Prince November 15. The first night at sea was terrible. The storm raged all night with terrific force, and the vessel was a mere plaything in its clutches. However, the next morning was clear and pleasant, and we landed in Port au Prince, Haiti, in safety, for which we were especially grateful to the Heavenly Father who ever watches over and cares for his own.

Brother M. Nord Isaac, one of the native workers, welcomed us in Port au Prince, and rendered assistance in interpreting, etc., whenever necessary. We were kindly provided for by one of our dear sisters, a very charitable woman, who has a successful business there. We found there an earnest company of Seventh-day Adventists who are doing all they can to spread the message to the people of the city and vicinity. As a result of our special services the people were aroused to greater activity. On Sunday two persons were baptized in the bay, and from a recent report two others have since united with our people.

As the believers had been left alone for nearly two years, it was found necessary for us to give instruction in church and Sabbath-school work, which was gladly received by all the brethren and sisters in Haiti. While the work has languished, the native brethren have done nobly in taking care of it as best they could. We left the little company at Port au Prince in good courage.

Sailing from there November 24, we arrived at Cape Haitien the next day. The president of the republic, M. Tan-

credo Auguste, started on a tour of the country, and sailed on the same boat. Through Brother Isaac we were introduced to the president at his request, and he gave us a warm welcome to his republic.

On arriving here we received a most cordial welcome from all our brethren. Many of them came from the interior, riding horseback from twenty to fifty miles, to welcome the new *Pasteur* and *Madame Pasteur*. We find ourselves handicapped greatly in not being able to speak to these people in their native tongue, and are now hard at work on the language.

As our goods were delayed in the United States, we thought best to go to Grand Riviere to spend a few days. When we arrived there Mrs. Prieger became very ill with bilious fever, and we were compelled to return to Cape Haitien. We spent the Sabbath there and found a church of about one hundred members, and twenty awaiting baptism. On our return to Cape Haitien, we secured a comfortable house near the sea, and our goods arrived January 14, so we are now settled.

An urgent appeal came from Port de Paix, about eighty miles west on the coast, and Brother Arioste Pean and I went to that place and spent two weeks. A wonderful revival took place, and nine were buried with their Lord in a watery grave to arise and walk in newness of life. After the baptism six others, witnessing it, decided to obey God, and will be baptized when I return about April 1, the Lord willing. A church of twenty-one members was organized, also a society of Young People's Missionary Volunteers.

About ten thousand tracts have been ordered from Gland, which we hope to receive soon. We expect to see a great work done here, for the people have the missionary spirit and are willing to work. About eight of our fine native young men have expressed an eager desire to go into the canvassing work as soon as possible. We hope to start them out very soon. At Cape Haitien we have organized a Young People's Missionary Volunteer Society, and reorganized the Sabbath-school work in three of the churches and companies. I am just now recovering slowly from a three weeks' illness with the tropical fever, and as soon as I am able I plan to visit the remaining churches and companies to bind up the work.

Do not forget Haiti in your prayers. It has many perplexities and trials, but we intend to press the battle to the gates.

— Words are mighty, words are living,—
Serpents with their venomous stings,
Or bright angels crowding round us
With Heaven's light upon their wings.
Every word has its own spirit
True or false that never dies;
Every word man's lips have uttered
Echoes in God's skies."

— Found in the Bible of a deceased missionary.



Blessed to Be Blessings

N. W. VINCENT

God is waiting, my dear brother,
To be gracious to each one,
To bestow the Holy Spirit
In the name of Christ, his Son;
We are in our Lord abiding,
Victors over sin and lust,
Strong in faith, in hope rejoicing,
Filled with perfect love and trust.

REFRAIN:

Are our habits right before him?
Are our tempers always sweet?
Are we ready now to greet him,
In his fulness all complete?

O, what love will swell each bosom
Of that holy, ransomed throng,
As with Christ we meet the Father,
Unto whom we all belong!
Christ will welcome each dear servant
With the glad, the true "Well
done!"

Then joint heir with him in glory,
In his kingdom sought and won!
Caney, Kans.

Tea, Coffee, and Cocoa

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

It is a mere truism to state with Dr. Robert Hutchison that "*tea and coffee are in no sense foods.*" Although the same statement would not be strictly accurate of cocoa, still we may say, in the words of the same authority, that "the place of cocoa in the diet is not really very different from that of tea and coffee." It is true that, theoretically, cocoa appears to be a nutritive food, but in practise the amount of nourishment that it affords is so small that it is quite negligible.

Habit Drugs

If not food drinks, then what are they? The answer is, *drugs, habit drugs, poisonous drugs*, which are more or less closely related to alcohol, tobacco, opium, and cocaine. The "coffee poison" is an alkaloid called caffeine, just as morphin is the poisonous alkaloid of opium. The "tea poison" is thein, which is identical with caffeine. Theobromin is the poisonous alkaloid of cocoa, and although not quite identical with caffeine in chemical composition, still its influence upon the body and the nerves is the same. Dr. Gautier calls them all "nervines," that is, nerve excitants; and Dr. Alexander Bryce writes, "Tea, coffee, and cocoa are nerve poisons, cardiac poisons, and cerebral excitants."

As regards the food value of tea and coffee, and, with the qualification above mentioned, cocoa, we may say emphatically that they are valuable just in proportion to the amount of cream, milk,

and sugar they contain. We might add, in passing, that the addition of sugar does not neutralize the poisons of these drugs, but rather intensifies their disastrous influence, especially in the case of tea.

Composition

Tea contains from two to four per cent of the alkaloidal poison, thein, and from seven to seventeen per cent of tannic acid, according to the variety and length of infusion. An ordinary cup of tea which has been briefly infused will, then, contain from one to two grains of thein, and approximately three grains of tannic acid.

Raw coffee contains from one to two per cent of caffeine, and eight to ten per cent of tannic acid, so that a tea-cupful of coffee will contain approximately the same amount of caffeine (one to two grains, and tannic acid, about three grains) as a similar quantity of tea. One pound of ordinary coffee contains one hundred five grains of caffeine, or probably sufficient to kill four men, the medicinal dose according to the British pharmacopoeia being from one to five grains.

It is thus obvious that an average cup of tea or coffee contains a full medicinal dose of caffeine.

The composition of cocoa is much the same as that of coffee, the theobromin amounting to from one to two per cent, and the tannic acid about five or six per cent.

Physical Effects

It would be strange if the daily use of such drugs did not produce untoward physical effects, and we are not surprised to find that the digestive organs, as well as other organs, suffer. Dr. Hutchison tells us that "the influence of these beverages [tea, coffee, and cocoa] on salivary and gastric digestion is, on the whole, unfavorable." Dr. Roberts experimented with tea and found that it has a marked effect in slowing salivary digestion, while the presence of five per cent of tea infusion stops it entirely. Another investigator, Dr. Fraser, tells us that both tea and coffee retard stomach digestion. Speaking of experiments with cocoa, Dr. Hutchison adds, "If more than ten teaspoonfuls were taken at a time, digestion was always upset."

Tea, coffee, and cocoa not only irritate the digestive organs, slow digestion, encourage fermentation and flatulence, and ultimately bring on atonic dyspepsia, but they also raise the arterial blood pressure, thus throwing increased work upon the heart and disturbing the cir-

ulation. Furthermore, they have been shown by Dr. Haig and others to have a distinct and marked effect in encouraging various forms of neuralgia, rheumatic and gouty disorders. Persons suffering from arthritis or chronic Bright's disease should be very strict about avoiding these drinks.

Nerve Excitants

No organs in the body suffer more from the poisonous effects of these habit drugs than the brain and nerves. The alkaloids, caffeine and theobromin, are emphatically nerve excitants, for they increase the irritability of the nerves and excite both the brain and the nervous system. Their continued use soon puts the nerves on tension, makes them sensitive and "jumpy," and, in the course of time, especially in the case of neurotic persons, may give rise to hallucinations. The unsteady condition of the nerves is manifested by trembling of the hands, and by what is aptly called "fidgets," a "condition of nervous restlessness manifested by constant changes of position." The patient gets languid, often has a sinking feeling, and giddiness and dizziness develop. The usual result is to produce wakefulness, cause palpitation of the heart, and bring on a serious condition of sleeplessness, which later on is followed by mental depression, hypochondria, or melancholia. Anxiety, worries, forebodings, and morbid fears are aggravated by the use of these narcotic stimulants.

Many make the sad mistake of thinking that these drinks furnish nerve energy, but this is far from the truth. The fact is that instead of introducing any form of nerve energy to the body, they very quickly deplete and waste nerve energy by calling out the natural reserves of nerve force which are so essential to good health. Their effect is that of the blow of a whip upon an overworked and overtired horse.

The free use of narcotic drinks is not unlikely to bring on a condition resembling drunkenness, a sort of tea or coffee drunkenness. Dr. Gautier tells us that "one may become caffeic, just as one can become alcoholic or a morphin maniac." Why not? The difference between the alkaloidal poisons, caffeine and morphin, is simply one of degree and not of kind.

Temperance Tea

To the question which is sure to arise, "What then are we to drink?" we answer, Water. There is no drink which is so satisfactory in quenching thirst as plain, pure water. But in any case it is not a good custom to drink much with meals, for free drinking washes down the food before it is properly masticated, and also dilutes and attenuates the digestive juices.

For those who are not prepared to break off the habit of drinking at meals entirely we offer an alternative. We must first state that there is no proper or real substitute for tea, coffee, and cocoa. The drink that we offer as an alternative is wholesome and refresh-

ing, and possesses natural stimulating properties which leave no adverse effects behind. This drink, which has been aptly called "temperance tea," also possesses a considerable amount of nutrition, and at the same time is easily digested. Another great advantage is the ease with which it is obtained almost anywhere, and under any circumstances. "Temperance tea" consists of equal parts of milk and water, hot, with or without the addition of sugar. It is most wholesome and refreshing when sipped slowly and without sugar.

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."

IN suggesting the observance of the noon-hour prayer service several months ago, the design was that this should be observed by families and individuals as far as possible. We believe that such a plan as this would bring spiritual blessing and help into many lives. Some we know have regularly engaged in this season, and they write us of the blessed communion which they have enjoyed with the great Father above. We suggest that all our readers, as far as possible, form a practise of seeking God at the midday hour. Withdraw for a few moments from the busy affairs of life, read some blessed promise from the Word of God, take a moment for meditation and serious thought, and then kneel down and seek for divine blessing and guidance. It would be well on this occasion to remember the poor and needy and sick and suffering; also to hold up before Heaven those who have made special requests for prayer in this column. Morning, noon, and night is none too often to address our petitions to the throne of grace.

Requests for Prayer

154. An aged sister desires prayer for the healing of her great-grandson in California.

155. A California sister asks us to pray that she may be restored to health.

156. A friend in the same State (California) requests prayer that her mother's eyesight may be strengthened, and that the health of her brother and herself may be restored.

157. A brother writes from Iowa in behalf of a girl fifteen years of age who is unable to talk. She is anxious to be healed, and desires us to join in prayer for her recovery.

158. An aged sister upon whom has fallen the care of two little grandchildren asks us to pray that she may have the physical strength and wisdom needed to train them for the Lord.

159. "Please pray for the restoration of my eyesight; also that I may be healed from throat trouble and a diseased ankle," writes a Rhode Island sister.

160. A nurse in Washington requests that prayer be offered for the recovery of a patient.



THE FIELD WORK



"The Coming of the Lord Draweth Nigh"

L. D. SANTEE

HE is coming as the "lightning,"
All the world can not conceal it.
'Tis foretold by saints and sages
That his advent draweth nigh;
He is coming with his angels,
Thrilling prophecies reveal it;
There are omens of his coming,
In the earth, and sea, and sky.

He is coming in the heavens,
'Tis not long till I shall meet him,
When the King to crown his children,
Shall in majesty descend.
Faith has longed for his appearing,
Soon then in the clouds I'll greet him,
My dear Saviour and Redeemer,
Who will all my steps attend.

He is coming in the heavens;
All the saints will rise immortal,
And will bid farewell forever
To the darkness of the tomb;
In the joy of life eternal,
They will cross the pearly portal,
To dwell for aye with Jesus,
Where the flowers of Eden bloom.

O, I'm longing for his coming,
And the life that lasts forever,
Free for aye from every heartache
And from sorrow, sin, and pain!
In the radiance of heaven,
And where sickness cometh never,
Shall the bosom thrill with rapture
When the Lord shall come again.

Moline, Ill.

The Annual Meeting of the Review and Herald Publishing Association

THIS meeting was held at the Foreign Mission Seminary in Takoma Park, Md., Feb. 12, 1913. The publishing house was closed the entire day, giving the employees the opportunity of attending the meeting. This they greatly appreciated. We were favored, also, with the presence of the presidents of conferences in the Columbia Union, several members of the General Conference Committee, and a number of other visiting brethren. While the constituency were gathering, the Review and Herald band played a number of selections, which were much enjoyed.

Reports were presented from the various officers and heads of departments. These were all of an encouraging character. E. R. Palmer, the general manager, said in part:—

The Manager's Report

"The Review and Herald Office has nearly completed its fifty-second year as an organized institution, the original association having been organized in Battle Creek, Mich., in May, 1861, two years before the organization of the General Conference of Seventh-day Adventists.

"The objects of the association are at least threefold:—

"1. To provide a literature that will faithfully represent this movement.

"2. To cooperate in all general features of the message.

"3. To train workers.

"In harmony with a recommendation passed at the previous annual meeting, efforts are being made to train missionary printers for the foreign fields. Young men of ability and promise are being given experience in several departments of our office, so as to be well prepared to take charge of small missionary printing plants when they are called upon by the Mission Board for such work.

"During the past year two of our workers have been sent to mission fields in response to calls from the Mission Board,—Brother Frank Mills to Korea and Brother William Kirstein to South America.

"The past year has, in many respects, been a good year for the association. The Lord's protection has been over the work, and no serious loss nor injury has occurred either to the employees or to the plant.

"With all our hearts we join in thanking God for his blessing upon the work. We have been especially blessed in the faithfulness of our colporteurs, who, without salary and dependent largely upon the precarious hospitality of an unfriendly world, have sold from door to door a large proportion of the literature we have handled.

"It is cause of great satisfaction also to see the rank and file of our people, without financial reward but simply for the love of this work, distributing such large quantities of our books, periodicals, and tracts.

"Another cause of satisfaction also is derived from the privilege of submitting this report to an audience made up very largely of the employees of the Review and Herald Office, who by their faithful work and cooperation, have contributed much toward making possible this good report."

The manager spoke of numerous changes which had been made in the operation of the plant during the last year. A great economy of space had been effected, a cost system which gave promise of excellent results in more systematic and economical operation had been installed, a night-school for the employees had been conducted with excellent results, and improvements had been made in the purchase of necessary machinery and equipment.

Of the outlook for the future of the work, he said:—

"The work of this new year has been entered upon with good prospects of a busy, prosperous season. There is an abundance of work in hand to keep the office running at full capacity. The Lord has blessed us with strong leaders and

faithful, self-sacrificing employees. Our field was never before so strongly organized as it is to-day. The work in each union and local conference is under the direction of a full corps of general agents, field agents, and tract society secretaries.

"The schools give promise of sending out a large number of student colporteurs this year. The people are offering themselves willingly for the service, both as regular colporteurs and as home workers.

"The Spirit of God is evidently moving upon the hearts of men and women to labor and sacrifice for the gospel message as never before. Our hearts are full of good cheer and courage. We greatly rejoice in the evidence that the work of the third angel's message is being hastened on to a speedy triumph."

The Treasurer's Report

The treasurer, A. H. Mason, presented some interesting data for study. His report showed that the total assets of the institution amounted to \$312,176.72. Of this amount \$16,133.62 was represented in the New York Branch and \$16,886.34 in the Western Branch. The earnings of the association for 1912 amounted to \$18,945.79. In this the work of the home office was represented to the amount of \$12,657.39, the Western Branch \$4,423.72, and the New York Branch \$1,864.68. From this net earning various donations to the extent of over \$3,000 had been made to different enterprises, and a two-per-cent reserve credited to the Sickness and Emergency Fund; also a tithe paid to the General Conference, leaving a net gain of \$13,247.93. The net worth of the association Jan. 1, 1913, was \$134,846.86.

Report of the Superintendent

E. L. Richmond, the superintendent, reported as follows:—

"During the year 1912 there were printed 826,727 copies of the REVIEW, using nearly three car-loads of paper.

"The printing orders on the *Youth's Instructor* totaled 1,086,389 copies, of which 300,000 were the Temperance number containing 32 pages instead of 16 pages, and had a cover in two colors.

"The circulation of *Life and Health* has called for the printing of 525,000 copies for the year; *Liberty*, 158,000; *Protestant*, 150,000; *Sabbath School Worker*, 121,000; *Education*, 31,600; making a total output of periodicals and magazines of 2,899,154 copies.

"This is not all. During the same period there were printed 170,000 books, about 50,000 of them containing from 600 to 800 pages each; 265,000 tracts belonging to the Words of Truth Series and the Religious Liberty Library. Besides, a great many other tracts and pamphlets received their share of attention.

"The new books completed during the year were 'History of the Sabbath,' 'Hydrotherapy for Nurses,' 'Capital and Labor,' and 'The Printing-Press and the Gospel.'

"'Friends and Foes,' by Vesta J. Farnsworth, and 'Good Form and Social Ethics,' by Fannie Dickerson Chase, have been put in type and are being prepared for electrotyping. The preparation of the copy and illustrations for 'Bible Readings' is going forward rapidly.

"'Religious Liberty in America,' by C. M. Snow, is about ready for the printer, and a good portion of the copy

for illustrations is in hand. The author has the new 'Denominational History' nearly prepared. With the *General Conference Bulletin*, the *Harvest Ingathering REVIEW*, and the book work, in addition to our seven publications, we are expecting this to be a fairly busy year."

The Work of the Book Department

The manager of the book department, I. A. Ford, reported the following encouraging items:—

"In looking over the records for the past three years, we are pleased to note an increase in the sales of our subscription books each year. During the year 1910, the retail value of subscription and home workers' books sold was \$132,745; during the year 1911 it amounted to \$157,161; and during the year 1912 our sales of this class of books were \$166,470, showing a steady development in that branch of the business. The total sales of the department for the year were \$203,468.50.

"Our faithful general and field agents have labored hard during the year in training and encouraging a competent and faithful corps of colporteurs. A few of the conferences were badly crippled during the year in their colporteur work by not having field agents, but we believe at the close of the year all our conferences were supplied with leaders in this work.

"The Lord has most certainly blessed the efforts of our faithful colporteurs during the year. The reports from several of the conferences show that the average sales were about \$1 an hour. This fact demonstrates the great possibility we have in the circulation of our literature. Our great need is more colporteurs—men and women of experience and thorough training."

Report From the Western Branch

J. W. Mace gave the following summary of the excellent work done by the Western Branch:—

"Dec. 31, 1912, marked the close of seven years of branch business, three at our original location in Battle Creek, Mich., and four at South Bend, Ind. We have been blessed with a steady gain all the way along and especially since our move from Battle Creek, where the total value of the three years of business was only \$145,271.95 as compared with \$294,925.50 for the last four years in South Bend, in the first instance an average of \$48,423.98 a year as compared with \$73,731.37 a year in South Bend. Another advantage is the ability to do our business more economically, and hence a larger surplus each year, which is not affected by extra expenses or local conditions, but only contingent on the volume of business done by the branch. The number of subscription books sold in the territory was 38,862.

"One gratifying feature of our work is the individual home missionary spirit which is springing up among our constituency; this is especially noticeable in the sale of tracts and small books. The sale in both lines is on the increase in our territory, and we have only touched the proposition with the tips of our fingers, so to speak. A few years ago it was not possible to sell tracts to our people in any quantity, and we read the records of sale in the Western country by sister publishing houses and branches, with envious feelings, and wondered how it could be done; but we have seen a dif-

ferent spirit coming in this last year, and recently at a small conference meeting the writer saw fifteen or twenty dollar-tract packages sold in a few minutes. Our sale of tracts last year was over 300,000 copies.

"We start the 1913 battle with twenty-five good men on the firing line, a full corps of State agents, and enthusiastic tract society secretaries, with institutes well attended by a solid class of men and women, with policies well established and successfully demonstrated; and with God's especial guidance and the continued earnest cooperation of conference and union workers, we hope to make the coming year the best in our history."

Report From the Eastern Branch

Of the gratifying gain made by the New York Branch and of some of the good results attending the circulation of literature from that center, L. W. Graham reported as follows:—

"The prospering hand of God has been seen in our work to the extent that our sales during 1912 were \$60,185.62. This is \$9,869.16 greater than 1911, excluding 'Ministry of Healing' sales from both years. Last year we sold more than one third of a million tracts.

"While we are glad to see this increase in the sales of literature, it is a source of great joy to know that not a few persons have become interested in our truth from reading. A man and his wife in New York State, who were missionaries for another denomination in a Spanish-speaking field, after their return home secured some of our literature, read it, became interested, and as a result accepted the truth, and have offered themselves to our people to go as missionaries to Spain.

"Another incident: Last summer one of our canvassers sold a copy of 'Great Controversy' to a prominent woman. She was so pleased with the book that she sent for the canvasser and purchased another copy for a friend in New York City. This friend is a very prominent leader in her church society in this country, and her name is very familiar to every newspaper reader. She liked the book. A little later our canvasser received a letter asking him to call at a certain address in New York City. He did so, and found a large class of interested women who had organized themselves for the study of 'Great Controversy.' He took a number of orders from these people; in all about \$200 worth of books was sold to them. Recently he has been visiting these same people with 'Daniel and the Revelation,' and is almost duplicating his former sale.

"Our financial statement is gratifying to us. Our net gain last year was \$1,864.68, or \$864.12 more than for the year 1911.

"Whatever success has been attained we attribute to the watchful care our Heavenly Father has had over his work, and whatever mistakes have been made we trust he will overrule that the progress of the work may not be retarded."

The Periodical Department

In behalf of the journals making up the periodical department D. W. Reavis rendered the following encouraging report:—

"The periodical department handles the REVIEW, the *Instructor*, including the Temperance Annual, the *Sabbath School Worker*, and *Christian Education*. The

total number of these papers sent out in various ways during the year was 2,057,542 copies. These represent, at the estimated retail price, a value of \$119,265.90.

"The average subscription list of the REVIEW during 1912 was 14,953, an increase of 410 subscriptions over 1911. This increase has been made mostly during that part of the year since the price of the REVIEW was brought back to the old 1885 rate of \$2 a year. As usual in such cases, some predicted that increasing the price of the REVIEW meant a decline in the subscription list; but the records show that during the three months following the raise in price the list gained over 500 subscriptions. The clubbing privilege in operation at this time doubtless had some influence upon this increase, but it could not possibly have been responsible for all of it.

"The average subscription list of the *Instructor* for the year 1912 was 14,098, while the average list in 1911 was 13,761, giving a gain of 337 subscriptions for 1912. But while we gained on the regular list during 1912 we lost on the circulation of the Temperance number. In 1911, 326,239 copies of the Temperance *Instructor* were circulated in addition to the regular list. In 1912 only 286,377 copies were circulated in addition to the regular list—a loss of 39,842 copies over the previous year. It is hoped that the lack of last year will be more than made up by the gain in the circulation of the excellent 1913 Temperance number.

"The average subscription list of the *Worker* during 1912 was 9,289. The average list during 1911 was 8,893, giving a gain of 396 subscriptions in 1912 over 1911. The amount received on subscriptions, and the estimated value of copies circulated in other ways during 1912, was \$3,716.15.

"The average subscription list of *Education* during 1912 was 1,410, or a gain of 149 subscriptions over 1911. With so small a subscription list as *Education* has, or ever has had, and with the high-class work bestowed upon it in making it an educational journal that ranks well with the best college papers of the country, it could not be expected to yield a profit to its publishers. The loss on *Education* last year was less, however, than the loss during the previous year; yet, it is still far too great and should be entirely eliminated during 1913."

The Magazine Department

From the report presented by A. J. S. Bourdeau, for the magazine department, we give the following items:—

"This year I have an encouraging report to present in behalf of *Life and Health*, *Liberty*, and the *Protestant Magazine*. Our total receipts on the three magazines for the year 1912 amounted to \$33,538.33 as compared with \$28,392.68 for 1911, or a gain of \$5,145.65.

"During 1912 we have endeavored to economize to the utmost in both the cost of production and circulation of the three magazines. The number of pages in *Life and Health* and *Protestant* were reduced from sixty-four to forty-eight, the regular size of *Liberty*. Several *Life and Health* covers were printed in two instead of three colors, and the *Protestant* covers were printed in one instead of two. Considerable expense was also saved by saddle-stitching *Life and Health* instead of side-stitching.

"We are pleased to report a substantial increase in the number of subscriptions received for the three magazines. The combined average subscription lists for 1912 show a gain of 2,176 subscriptions over 1911 and 6,010 over 1910. The average subscription list for the *Protestant* was 11,852, a gain of 3,018; of *Life and Health*, 6,507, a loss of 184; of *Liberty*, 19,694, a loss of 658.

"During the year 1912 we circulated 825,948 copies of *Life and Health*, *Liberty*, and the *Protestant* as compared with 797,087 during 1911, a gain of 28,861 copies."

Plans were laid looking toward the reduction of the liabilities of the institution, and improving our equipment by the addition of some new machinery.

There was placed in the by-laws an article authorizing the board of trustees to pay to the General Conference annually a tithe of the profits of the institution.

Officers and Heads of Departments

Four trustees were elected to fill the offices made vacant by terms which expired at this meeting. The office force is now organized as follows: President, F. M. Wilcox; vice-president, W. T. Knox; secretary, I. A. Ford; treasurer, A. H. Mason; manager, E. R. Palmer; superintendent, E. L. Richmond; manager Western Branch, J. W. Mace; manager Eastern Branch, L. W. Graham. The managers of departments of circulation are: D. W. Reavis, periodical department; A. J. S. Bourdeau, magazine department; I. A. Ford, book department. The following editors were elected by the board: For REVIEW, F. M. Wilcox; associates, C. M. Snow and W. A. Spicer. *Youth's Instructor*, Mrs. Fannie Dickerson Chase. *Life and Health*, Dr. George H. Heald. *Protestant*, W. W. Prescott; associate, W. A. Spicer. *Liberty*, C. S. Longacre; associates, C. M. Snow and W. W. Prescott. *Sabbath School Worker*, Mrs. L. Flora Plummer; associate, G. B. Thompson. *Christian Education*, H. R. Salisbury and W. E. Howell.

One of the interesting features of the meeting was a generous dinner, which had been prepared by a number of the sisters, assisted by the Seminary. One could easily see that this was enjoyed quite as much as any other one feature of the meeting. During the dinner the Review and Herald orchestra favored us with numerous selections. Altogether, it was a day of gladness which will long be remembered.

I. A. FORD,
Secretary.

Florida

A SERIES of evangelistic services conducted by Brother Carlyle B. Haynes, assisted by Mrs. L. Whitgrove, Miss Mary L. Sladen, and the writer, began in Morocco Temple, Jacksonville, Fla., Sunday night, February 2.

Morocco Temple is one of the largest and most popular halls in the city. Other places of less prominence were closed to religious meetings, so that at one time it began to look as if we should not be able to secure a suitable place for this effort.

It seems quite providential to us now that this hall was secured, because of the fact that it is so well known and so favorably located, it being in the heart

of the city. Indeed the building is an advertisement of itself.

About five hundred persons attended the first service, and an interest was awakened during the week that brought out one thousand or more the second Sunday night. In the congregation may be seen ministers, doctors, lawyers, merchants, and many other prominent citizens of the place. Already some of these leading representative men have expressed themselves as being very much interested. Others have said, "These are the best meetings I have ever attended." At this writing the interest is on the increase. From ten to twenty questions are asked at each service. The asking and the answering of these questions adds much to the interest of the meetings.

Jacksonville is a city of about seventy thousand. Two large daily papers are publishing full synopses of the lectures, which are being eagerly read, not only in the city but throughout the entire Southland. It should truly be a source of encouragement to our people everywhere to learn that the closing message of the gospel—the truth in its purity—is reaching tens of thousands of people through the medium of the secular press.

The expense of these meetings will be large, but let it be remembered that every dollar invested in the grand and glorious work of making known to the world the precious truth that God in his love and mercy has so freely given to us, will be placed to our credit in the ledger-books of heaven.

The workers are all of good courage in the Lord. They feel that in a time like this and with this great interest on their hands, they need and must have the power of the highest to overshadow them. They meet together each day at 6 p. m. to talk over the day's experiences, and to seek God unitedly for his special help and blessing.

Brethren everywhere, do not forget these faithful servants at the throne of divine grace. They need your prayers, your sympathy, your moral and financial support.

CHAS. P. WHITFORD.

Field Notes

SIX new believers were recently baptized at Davenport, Iowa.

A CHURCH of twelve members was recently organized at Decatur, Ala.

THE workers at Wadena, Minn., report that six have accepted the truth recently, and six others are deeply interested.

A WORKER in the Northern California-Nevada Conference reports three new believers who will unite with the Atwater church.

IN Bath, Maine, a family of four has begun the observance of the Sabbath. They gained a knowledge of this truth largely through our literature.

A NOTE from Sawtell, Cal., reports that on a recent Sabbath fourteen persons were baptized by Elder D. A. Parsons. Ten others will go forward in this ordinance soon. Several weeks ago a church of sixteen members was organized at Reedley, and a German church has been organized at Dinuba by Elder H. F. Graf.

Young People's Work

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

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

Choosing Books for Boys and Girls

Few persons except those who as teachers or social workers are constantly with children realize the quantity of trivial, enervating, inane, and even noxious literature that is being constantly circulated by libraries and read by the children of every community; nor do they sense what an amount of frivolity, crime, and godlessness may be traced to the influence of this effervescent, soul-rotting plague of yellow literature that is everywhere entering homes. True books for children are not easier to find than true and wholesome companions, and it behooves every parent and teacher to look carefully into the nature of the books selected for their children's reading.

The following paragraphs, somewhat abridged, are taken from a paper recently read before the American Booksellers' Association, by Mr. Edward W. Mumford, of the Penn Publishing Company, Philadelphia, and are well calculated to show the seriousness of this problem of selecting children's books, as viewed by the booksellers themselves:—

"Every educated man and woman knows that story-books are powerful influences in the molding of character. How many parents study their purchases of children's books from this angle?

"Every story cheap in quality, whether high or low in price, helps to make a cheap boy or girl, to lower the moral tone, to coarsen the character fiber, and to turn the child away from what is fine, true, honest, and worth while. Before he knows it, he has been cheated out of his noblest heritage.

"Bad Books Are Wide-Spread

"With the demand for lower prices has come an enormous output of juveniles sold within the limit of the child's own pocket-money. They are bought by teachers to present to their classes. They are purchased for Sunday-school libraries, although many of them are grotesquely out of keeping with the teachings of the school. Many a parent who would promptly take John out to the wood-shed if he learned that the boy was collecting dime novels, himself frequently adds to John's library a book quite as bad.

"Characteristics of Trashy Stories

"This book—the commonest purchase for a child of ten to fifteen today—is usually one of a series (several pages in the body of the story advertise the other books of the set). Its infallible hero and his friends are invariably opposed by a despicable villain and an assistant, who, although a little worse than the villain, is often reformed. The villain seldom reforms, as he is needed for the plot of the next book. The forces of vice and virtue invariably clash in the first chapter, and thereafter the villain stops at nothing that will injure the hero. If they are rival candidates for the position of pitcher on the school

nine, the hero may expect to be assaulted by thugs at night. If it is a girl's book, the heroine (blonde) has a 'dangerous enemy' (brunette) in the person of a rich schoolmate. The youthful villain, by the way, is almost invariably rich.

"Do we wish our boys and girls to think straight?

"These poor juveniles distort facts, make impossible feats possible. The young hero of one series builds and runs an air-ship with sleeping berths and automatic control, has miraculous escapes from earthquake, hurricane, and shipwreck, thwarts gangs of desperate men, captures bank robbers, rescues beauty in distress, and presents to his sweetheart diamonds worth thousands of dollars. In another, boy aviators reach the south pole. In another 'our hero' on a motorcycle jumps a fifteen-foot gap in a broken bridge. In another, two poor girls of fourteen and sixteen attend balls and yacht parties given by the exclusive set of Newport. In another a girl says she has 'a perfectly crazy desire to excite love.' Do such books help or hinder the development of a love for fact and the habit of *straight thinking*?

"Shall we teach children that honesty is the best policy?

"The hero in these juveniles often wins his point by lying, evasion, or smart trickery.

"Respect for Elders

"Should children learn to respect their elders?

"The hero or heroine in low-grade juveniles almost without exception is in opposition to some older person. The hero is always proved right. The parent or guardian, or other person in authority, is as invariably wrong. Does the constant repetition of this make for discipline among young people, or the reverse?

"Good Language and Manners

"Should children be taught to speak correctly?

"Will they learn the habit from books written in bad English, with much objectionable slang and many coarse expressions?

"Is it desirable that our children should grow up well mannered?

"What is the influence of books which show boys employed in coarse practical jokes, and girls in hoidenish midnight pranks? A noisy frolic of boys and girls on the street at night is expressly condoned in one of these volumes. 'What they were doing,' says the author, 'might be considered exceedingly out of place by a few strait-laced persons; but boys and girls will have their fun, even if it must sometimes be at the expense of other people.'

"Should our children's companions be carefully chosen?

"Would you have your young people associate with a girl who would deliberately try to maim a companion by running into her while coasting? or a girl who would yell fire in a theater to stampede the audience? or a boy who, seeing another about to do a mean trick in a race, does it himself and does it first? Too many modern juveniles have such characters.

"Is thoughtless, cruel mischief to be encouraged among children?

"In one book of the sort we are discussing, 'our hero' turns on the grocer's molasses barrel spigot, puts a 'tick-tack'

on a poor widow's window (the author commends the tick-tack and tells how to make it), frightens a woman teacher with a live mouse, puts glue on the minister's chair, and pulls over a ladder, injuring a man and a woman. How would you feel about the influence of such a book if you were the grocer?

"Judge Lindsey's Warning

"Judge Lindsey, whose work among boys has made him a national figure, says, in a recent letter: 'I recall a gang of boys in my court. In the trunk of one, in an attic, were found hundreds of "cheap juveniles," and I think they had much to do with the misdirected energy and spirit of adventure in these boys, which, instead of taking the wholesome channels, took really to serious crime. The coarse, cheap appeal of some of this literature is certainly dangerous.'

"Read What You Buy

"These are some of the characteristics by which the false and dangerous story may be detected. If every buyer of children's stories will read what he buys before putting it into the hands of children, or into libraries for their use, such stories will be easily avoided. No parent nor child-lover will long remain contented with the position, 'It may be poison, but the boy likes it, and it's cheap.'

EDMUND C. JAEGER.

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 Victory in Utah

Proposed Sunday Legislation

"THE Cardon Sunday-closing measure went down to defeat in the house yesterday after two hours of fervid and at times acrimonious debate," began the report of the utter overthrow of the proposed enactment in Utah, published next day in the *Deseret Evening News*, the Mormon newspaper of Salt Lake City. The climax came February 18, after a vigorous campaign lasting about two weeks, in the course of which wide publicity was given to the controversy by the public press, the final vote standing twenty-one to fifteen, eight absent and one not voting.

A despatch from Elder W. M. Adams, president of the Utah Conference, conveyed the information of the filing of the bill February 5, by means of which it was sought to make the drastic Sunday-closing laws of Utah still more oppressive. That night Elder W. M. Healey came up from San Diego to join me in the journey to Salt Lake City, and together we arrived at the Mormon capital within forty-eight hours of the receipt of the telegram. Elder Adams was at the station to greet us.

Two days before, on the day the bill was introduced in the legislature, the *News* had printed an editorial entitled "Now For a Sunday Law," and not a breath had been raised in opposition to the measure, with the exception of the formal objections filed by our representatives in Utah. At Sacramento last

spring, I had visited the State library, where I had looked up the laws of Utah and Nevada, those States being within the jurisdiction of the Pacific Union Conference. I discovered that constitutional guaranties had been violated in the adoption of the existing statutes, and while at Sacramento in January I had prepared a memorial for introduction in the legislature of Utah, protesting against this invasion of civil rights, and demanding the repeal of the Sunday law.

So happily was this memorial ordained by Providence that it was there and was introduced in the legislature on the very day the new Sunday bill made its appearance. I had also prepared personal letters to every senator and member of the house of representatives of the Utah Legislature, setting forth at length the salient reasons why the Sunday law was unconstitutional and opposed to natural rights of the individual, and these multigraphed letters arrived and were read by the legislators whose votes were to decide the issue, at the very onset of the fight. I was not surprised to learn from Elder Adams, therefore, that he had discovered friends for religious liberty in both houses of the legislature, whose aid we could secure for the defeat of the proposed enactment.

Two hearings in committee were accorded to us by the Utah Legislature. Elders Healey and Adams, with myself, constituted the representatives opposed to Sunday legislation from the ranks of our own denomination, but the spirited warfare waged had encouraged others to rally to our side. One of the hearings was held in the court-room of the Utah District Court and the other in the senate chamber of the legislature, where the newspaper men listened to the debate, and almost unopposed we brought before the committeemen the telling arguments in opposition to interference by the state with the religious views and sectarian practises of citizens equally entitled to consideration and protection in the enjoyment of their conscientious systems of worship, so long as they do not meddle with the equal rights of their fellows, nor commit acts in themselves opposed to good government.

The best report of our first hearing was given by the *Mormon News*, the paper which had been calling for a Sunday law through its editorial columns. This eminently fair and brilliant defense of the principles of religious liberty occupied about two columns of the paper; and while not directly framed to lend journalistic support to our contentions, it stultified completely what had been printed before in the same paper. Thus the Mormon vote was divided, some standing for the passage of the law, on the grounds common to those who favor Sunday observance, and others siding distinctly with us.

The first hearing came on Lincoln's birthday, and the portrait of the great emancipator, hanging in the folds of the stars and stripes, emblem of our national freedom, gave an excellent opportunity for the suggestion of the remarkable fact that we were there on the birthday of the man who freed 3,000,000 slaves, to plead for the natural rights and constitutional freedom of 100,000,000 free-born American citizens.

Discerning the fact that the main fight would revolve on the contention of the advocates of the bill that Sunday legis-

lation is not religious in character, Elder Healey devoted nearly all his time to the demonstration that it is wholly religious, sectarian in origin, fanatical in its enforcement, and despotic in its very nature. Elder Adams pressed these facts home with telling arguments. In the closing argument for the observance of constitutional guaranties, the writer called upon the legislature to stand for the principles advocated by Abraham Lincoln and symbolized by the old flag. For two weeks the Sunday issue was the foremost subject of comment, and the newspapers printed much concerning it. There was a fervid interest in the matter up to the date of final settlement.

Notwithstanding the handwriting on the wall, the Mormon newspaper came out with a column editorial, still favoring the Sunday measure, and criticizing Seventh-day Adventists for their hostility to the existing law, which the *News* itself, eight days before, had characterized as both unjust and unfair, when asking for its amendment, on the ground that its evident discrimination between classes made it inoperative as it stood. Silly arguments concerning the round earth, and the inability of men to keep the same time throughout the world, whatever day was kept, and demanding the revision of the law so as to make it more drastic, gave us an admirable opportunity to respond in print. The *Salt Lake Tribune* printed in its editorial columns a long letter which the writer prepared, with accompanying comments indorsing our position, the whole matter making an article nearly a column in length. The editor pertinently called attention to the fact that if the Mormon newspaper's argument for the control of the minority by the majority in respect to Sunday-keeping were carried to its logical sequence, it would lead to the sweeping of Mormonism from the earth. And there the matter stood when the legislators lined up for the fray on the day of battle.

The bill had been made a special order for 3 P. M., at which time the interested public thronged the halls of legislation. The debate was sharp and hot, beginning with the attempt to add still more drastic provisions to the bill itself, and leading to absurd propositions from the opponents of the measure, calculated to reveal its sectarian nature and lack of sincerity when offered as a labor measure.

Three days before the combat, we circulated among the legislators an "open letter," setting forth afresh the objections to the proposed law, outlining the authoritative expressions favorable to religious liberty in the doctrinal books of the various denominations, including Methodists, Baptists, Presbyterians, Lutherans, Mormons, and Catholics, ample material for reflection being imparted in this way, which would influence both Mormons and Gentiles. The constitutional pledges of State and nation were also made strikingly manifest. This letter had been read and digested by the legislators, as was evidenced by their remarks on the floor of the house. The battle raged fiercely, but the bill went down in a storm of disapproval, and the spectators rushed in to congratulate the members of the house, who immediately adjourned at the close of the engagement. That night Elder Healey and I left for home, again to take up the fight in California.

J. F. BLUNT.

Opposing Sunday Legislation

THERE appeared in the *Hartford Courant* of February 26, a column and a half report of a hearing before the judiciary committee on various Sunday bills which have been introduced into the Connecticut Legislature. The time of this hearing was occupied by those who were opposed to the existing Sunday laws, and who either desired their repeal or their modification. Among the speakers was Dr. Willard C. Fisher, formerly professor in Wesleyan University of Middletown, Conn., who was recently requested to resign by the president of the university because of his utterances concerning a more liberal Sunday.

Two of our brethren spoke at this hearing, and we quote from the report the paragraphs relating to their remarks:—

"Rev. C. H. Edwards, appearing for the Seventh-day Adventists of the State, protested against the present law rather than in favor of the proposed changes, contending that it is against the bill of rights to enact Sunday laws, which, he said, are simply religious legislation. The present act, he said, is a survival of the old church and state times, and its whole idea is to make people observe Sunday as a religious day who really do not want to. He said he did not think 'Brother MacIntyre' (of the Lord's Day League) really believed in the whole act himself. The pending bills, he said, would make matters more of a muddle than they are."

"J. E. Jayne, appearing for the Religious Liberty Association, said he favored House Bill 331, which would permit the sale of anything, except liquor, which is lawfully sold on other days of the week. His opinion was that the churches ought to keep out of politics and stick to the business of saving souls."

A Ridiculous Law

AN effort to enforce the drastic Sunday laws of Connecticut upon players of Sunday golf called forth an editorial in the *Hartford Times* of February 10, from which we take the following paragraph:—

"It will be noticed that those who sign their names to the protest against Sunday golf in West Hartford base their objections upon grounds as strong as they are reasonable. They point to the existing law—narrow, ridiculous, and impossible of strict enforcement as it is—and ask if representative citizens consider it advisable that the organization with which they are connected should go on record as encouraging the violation of that law. They make other points, too, and there is, of course, every probability that their true objection is inspired by a personal distaste for Sunday golf in just the place where it is proposed to play Sunday golf, rather than upon any respect for an archaic Connecticut statute; but their argument holds good just the same. The law is there, and one can not get away from it; at least one can not get away from the fact that it is there. Everybody knows that for practical purposes it is honored only in the breach."

A law which is "narrow, ridiculous, and impossible of strict enforcement," and which is "honored only in the breach," might well be repealed.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. TOWN - - - - - Secretary

Record Breaking in Cuba

WE are glad to pass on this cheering item from Cuba. Since Brother Geo. A. Sandborn was obliged to leave the island on account of malaria, Brother H. A. Robinson has been acting as field agent there. He and the two Shidler brothers and Brother Spicer, the son of Elder W. A. Spicer, are now working together in the eastern part of Cuba. Brother Robinson sends the following encouraging report of recent experiences which they have had together. It surely does please us, as he suggests:—

“I am writing this now as I am sure you will be glad to know that Cuba has broken all former records. Albert Shidler took \$104 worth of orders last Thursday in 7 hours. In 28 hours for the week he got \$311 worth.

“This is really the best place we have found yet in Cuba for selling books. We have lost very few exhibitions. And the best part of it all is that we four have all done well. The report at the end of the first week we were here was as follows:—

	HOURS	VALUE
W. H. Spicer	14	\$ 73
A. L. Shidler	16	85
Earl Shidler	10	30
H. A. Robinson	16	113

This past week was the best of all in the history of Cuba. Following are the figures:—

	HRS.	ORDERS	VALUE
A. L. Shidler	28	88	\$311.00
Earl Shidler	27	48	147.50
W. H. Spicer	27	86	259.50
H. A. Robinson	24	64	209.50

Total (gold) \$927.50

When I get the reports of Roman and Avila, the two natives, it may pass the \$1,000 mark. I feel thankful to God for this manifestation of his goodness, and I trust that we may each realize our indebtedness to him who gives to them that ask in his Son's name. Of course the boys feel much encouraged over this, and expect good deliveries, as the orders are mostly from a good class of men.

“As the Cuban office has run out of books lately, we came here so as to be able to continue working while the books are on their way from California. As there are several sugar-mills outside of the city, I thought it would be a good idea to see what could be done among them; so on Tuesday, Brother Spicer and I worked one of them. The number of orders we took surprised us. We got about \$76 worth between us. In the afternoon Brethren Spicer and Earl Shidler visited another mill. That day Brother Spicer took \$74 worth of orders. On Thursday, Albert Shidler and I worked two mills. He got 28 orders, or \$104 worth, and I got \$60 worth. Thus he passed my former day's record by \$13. The second mill was about six miles from town, so we went on bicycles. We left there at about 6 p. m., and after riding some 15 minutes the rain overtook us. We had to carry our wheels to the next mill, about half a mile away, and

then walk in the mud from there home. I did not enjoy the experience much at the start, but later thought that it was not much to suffer after all, if we were doing other people good, as Jesus did when he was here on earth. Maybe if we had to suffer a little more like this, we should love him more and appreciate his help more than we do now. I trust that experiences and successes like these will make us more faithful to him, and also help others to have more courage to press the battle on to victory.

“We had a hot bath when we got home, and the next day Albert and his brother visited another mill farther on, while Brother Spicer and I worked the railroad. Albert got 27 orders, or \$96 worth, and Brother Spicer took 31 orders, or \$96 worth,—the best he has ever done in a day, he says. We secured most of the best men and *jefes* (leaders) for *cueros* (moroccos) or *mediocueros* (half morocco), Brother Shidler having 34 of these.

“I am sure this report will please you, and I trust we shall be able to send you another as good or better soon.”

H. A. ROBINSON.

Turkey's Most Successful Year

IN view of the terrible war which has been raging between Turkey and the Balkan States during a portion of the past year, we are glad to be able to present such a good report as the one that follows, recently received from the secretary of the Levant Union Mission, Brother C. Voigt:—

“We are very glad of the success of our canvassers during the past year. It was the most successful year that we have ever had in our canvassing work; but we think also that it was the most difficult year which our canvassers have had. Wars, revolutions, epidemics, famine, earthquakes, and difficulties in communication do not serve to make canvassing an easy task. It took all the faith and courage of our canvassers to continue their work. There were about twelve who devoted their whole time to this work. They sold 27,350 piasters' worth of books and tracts, about 2,000 piasters' worth more than in 1911. They worked 8,046 hours. On an average each canvasser sold every hour 3½ piasters' worth. This is much better than in 1911, when each canvasser sold 2 piasters' worth per hour.

“Since 1909 our canvassers have sold in the Levant 70,835 piasters' worth of our books and tracts. Praise the Lord for this, and never cease to pray for our canvassing brethren and sisters.”

During 1910 our brethren in the Levant published literature in four languages. In 1911 they added one more language, while during 1912 they published in seven languages. The number of pages published during 1912 amounted to 4,415,500, more than double the number of pages printed in 1911. Let us not forget Brother Voigt's request to pray for the canvassers in that difficult field.

THE human race is divided into two classes: those who go ahead and do something, and those who sit still and inquire why it was not done the other way.—O. W. Holmes.

Medical Missionary Department

Conducted by the Medical Department of the
General Conference

L. A. HANSEN - - - - - Assistant Secretary

Opportunities of the Nurse

ONE of the Washington Sanitarium nurses was asked to respond to a call on an outside case. Understanding that the family had just dismissed a professional nurse, and might be rather hard to please, some hesitation was shown in answering the call, but she consented, entering upon her duties with some timidity.

The attending physician prescribed massage, and gave his consent to the use of other sanitarium treatments. While the patient had been pronounced incurable, favorable progress was made, and the doctor, the patient, and her friends were much pleased. A message of thanks was given the sanitarium for sending such a good nurse, and the doctor stated that he wished to “keep tab” on our nurses hereafter.

Interest was awakened in other places of our work, and many questions were asked about the truth, with the result that when the nurse returned to the sanitarium for fomentation cloths and other supplies, she also asked for some tracts on various points of truth.

Another nurse from the sanitarium was called to care for a woman of means and influence, a writer of some note. A favorable impression was created, and the attending physician told the nurse to use such of our treatments as she thought best, saying that while he had himself taken treatment in one of our sanitariums, he was not well acquainted with their application. As the nurse prepared the patient's food, she was asked if she would prepare a special dinner for some guests. She consented, and with such things as were available provided a menu as follows:—

Creamed rice soup, with zwieback; mashed potatoes and gravy; spinach, with lemon points; vegetable roast, made of beans; apple and date salad; prune fluff, with whipped cream.

It was not an elaborate dinner, but the guests, a prominent city pastor and his daughter, were much pleased with it, expressing their appreciation many times, and saying they had never enjoyed a dinner more.

Another duty of the nurse was to read to the patient. She made as good a selection as possible from the library, and also read from “Ministry of Healing.” On Sabbaths only religious books were read, which was perfectly agreeable to the patient. A chapter from the Bible was read in the morning. One morning the patient asked the nurse if she would pray after reading. Later the patient said she was improving, and she felt sure it was due to the prayers of her nurse and her Christian influence. She expressed her purpose to give up certain hurtful articles of diet.

These are simple experiences, but they represent real, true-hearted service. Both these nurses have recently had a spiritual revival for themselves, and believe it is a special privilege that they can now

help some one else. They know they could not have done this before they had an experience of their own. It is in just such work that our nurses can fulfil their mission of service to the cause and to souls.

L. A. H.

A Canvassing Experience

I AM now at this place [Miami, Gila Co., Ariz.] on a new canvassing trip. In two weeks and one day here the Lord gave me over four hundred dollars' worth of orders for books, helps, etc. A lot of these were for "Daniel and the Revelation." I am glad to place this timely book. In addition to all this, I was blessed in getting over fifty orders for "Ministry of Healing." I rejoice to sell this jewel casket of Heaven-sent truth.

Yesterday I secured an order for "Ministry of Healing" in each of the first three homes at which I called. I spent a good part of the day canvassing for this book, and the Master granted me ten orders for it. Up to about 4 P. M., I had not a single large-book order. An observer might say: "Well, you have just lost some thirty or forty dollars' worth of your usual orders by devoting nearly this whole day to selling 'Ministry of Healing.' You have spoiled your day's work." It might appear so, but it does not necessarily follow that it is so. I felt that somehow the Lord would work for me even at that late hour. I had had such experiences many times before. I was interested to see how it would come out, or how the Lord would bring it about. A little before 8 P. M. I was favored with over forty-two dollars in orders for large books, helps, etc. This was in addition to the ten orders for "Ministry of Healing." In one cabin in a few minutes, or almost as fast as I could write them down, I took six orders for "Home and Health" ("Salud y Hogar") in Spanish, or eighteen dollars' worth.

A devoted servant of God, an old tried soldier in the cause, has aptly said, "When we make God's interests our interests, God makes our interests his interests." I see many tokens of God's love and care, and remarkable answers to prayer.

Recently a young Japanese, a head cook at a big mine boarding-house, bought a "Ministry of Healing." Some days afterward he met me on the street, and in a rather grave, sober way he said he wanted another book. At first I feared he did not like it and wished to exchange it for something else; but, O, no! he wanted to get another copy of the same book, which I gladly supplied him.

On this trip, God willing, I plan to deliver over two hundred dollars' worth of "Ministry of Healing" for Loma Linda College.

WALTER HARPER.

Don't give up hoping when the ship goes down;

Grab a spar or something, just refuse to drown;

Don't think you are dying just because you're hit;

Smile in the face of danger, and hang to your grit.

—Selected.

News and Miscellany

Notes and clippings from the daily and weekly press

—A recent earthquake in the vicinity of Guatemala City, Central America, destroyed several villages. One hundred children are reported to have been killed when a school building collapsed.

—Hollow Horn Bear, the noted chief of the Sioux Indians, contracted a severe cold on inauguration day. Pneumonia resulted, and his death occurred at Washington, D. C., on March 15. The remains were taken to the South Dakota reservation of the tribe for burial.

—Eleven men are missing, all believed to have been drowned, as the result of a New York harbor collision on the night of March 12, in which a steam lighter, the "Wyckoff," was run down off Governors Island and cut in twain by an unidentified vessel, thought to be a laden tugboat.

—French engineering has triumphed in a task attended by tremendous difficulties—a railroad over the Alps. The last rail of the Loetschberg Railroad, joining Berne with Brieg, was laid February 28. The new road opens an international highway to north and south Europe by way of the Loetschberg and Simplon tunnels across the Central Alps. Immediately express-train service will be started over the new line.

—The Italian government is waging war against such moving-picture shows as are contributing to the perversion of morals and encouraging brutal instincts and criminality. A strict police censorship has been established. Films dealing with immoral subjects are absolutely forbidden, as are antinational subjects. Other things prohibited are representations of crimes, suicides, or sensational trials, especially if they lessen the prestige of the police; scenes of cruelty, involving men or animals, surgical operations, vivisection, and the like. This film campaign is due to the recent increase in crimes and suicides, which is attributed to the extension of the moving-picture business, the low prices of admission resulting in heavy patronage from the most ignorant part of the population.

—A recent number of *McClure's* states that Jews are the greatest owners of real estate in New York, after the hereditary proprietors, like the Astors; that they control the clothing business, the theaters, most of the department stores, many great banking houses, and some branches of the city government; that the school-teachers are largely Jewish, the police force is becoming Jewish, and most of the prize-fighters are Jews with Irish names! The Jews are extremely influential in the railways of the country; they control the whisky business, eighty per cent of the members of the National Liquor Dealers' Association being Jews; they make eighty-five per cent of the cigars, leaving the great American Tobacco Company only fifteen per cent; while 90,000,000 Americans look to them for their amusements. In a hundred years, a writer suggests, the Semitic influence may be the preponderating one in this country.

—Of girls in India who have not completed their fifth year more than 300,000 are wives and nearly 18,000 are widows, while approximately 9,500,000 girls fifteen years of age and under have entered the married state.

—Train service on the railroads in Nebraska, Wyoming, Colorado, Montana, and South Dakota was tied up for several days last week as the result of a severe blizzard which swept over the Central West. Many trains were stalled out on the snow-covered prairies.

—The number of suicides in Germany is distressingly large. In 1909 there were 14,225 cases, about the same number of lives that Germany lost in the war with France. It is attributed by some writers to the growth of infidelity in Germany, and the consequent loss of hopefulness.

—Postage-stamps in mile lengths soon will be printed by the government, as the result of the invention of a machine by Benjamin R. Stickney, of the Bureau of Engraving and Printing, which will print, gum, dry, and either cut into sheets or coil in mile lengths the product of the press.

—British suffragettes have suffered a serious loss in the physical breakdown of Mrs. Emmeline Pankhurst, the militant leader. Mrs. Flora Drummond has taken her place. Suffrage meetings held in Hyde Park have been broken up by the London mob, the situation at times assuming alarming aspects. The best endeavors of the police were all that saved the women from bodily harm.

—As the result of a destructive wind-storm which swept over portions of Texas, Louisiana, Alabama, Mississippi, and Tennessee last week, thirteen persons were killed and many injured. Two days later, March 15, the worst rain-storm that has visited the South in twenty-five years swept through the same district, exacting a toll of more than one hundred human lives, and causing property damage running far into the millions.

—A London cablegram to the *New York American* says: "The exploration of the inside of the Sphinx has had interesting results, according to advices from Egypt. Professor Reisner succeeded in removing the accumulated sand of sixty centuries from the interior of the head, and gained entrance through the neck to a temple that runs the whole length of the gigantic body, measuring one hundred twenty feet. In the temple is a pyramid forming the tomb of Menes I, king of Egypt. It is supposed to contain his mummified body. Sloping passages from the temple lead to other chambers yet unexplored."

—Four prominent army and navy officers appointed by the French government to cooperate with the United States in determining, by means of wireless tests from the station at Arlington, the exact longitude between Washington and Paris, arrived in the capital March 18, ready for preliminary work. These visitors will be the guests of the nation during their stay. All the nations of the world are cooperating in this effort to establish the longitude between the various countries and principal cities, and when the series of tests are concluded between all nations, the true map of the world will be completed for the first time.

NOTICES AND APPOINTMENTS

Rooms for General Conference

It is important that the matter of rooming facilities at the time of the coming General Conference be fully understood by those who may be planning on securing rooms.

The Conference will be held on the Seminary grounds. The location is about a mile from Takoma Park proper, and the neighborhood does not have many private homes near by. Available rooms in the immediate vicinity are very few.

The Washington Sanitarium is now using nearly all its rooms for patients, and anticipates a patronage through the Conference session that will make it impossible to use rooms for entertainment of visitors.

The Seminary buildings will be vacated by the students, and the rooms used for those of our foreign workers who, on account of climatic changes or other urgent necessity, must be indoors, and for aged workers and others in poor health. The demand for these rooms is such that the assignment of each one is made with careful consideration by our Committee on Location and Entertainment. The urgent demand for these rooms will far exceed our supply.

The church-school and General Conference buildings, located about a mile from the grounds, will be utilized for rooming purposes. A number of men, with two or more in a room, can be cared for here.

A limited number of rooms may be had in Takoma Park in private homes. Some of these are fully furnished, affording accommodations for one or two persons to a room at \$2 to \$4 a week for each person. Other rooms will be provided with cots for two to six persons to a room. The prices for these range from \$1.50 a week for each individual, upward, according to accommodations.

We understand that some persons not of our faith who have rooms to let are planning to secure prices which to us seem exorbitant. The urgent demand for rooms at this time will give opportunity to those wishing to do so to take advantage of the occasion, and make it one of financial gain. We very much regret anything of this nature, and wish to do everything we can to prevent it. Our General Conference gatherings must not be occasions that in any degree savor of commercialism. Our General Conference Committee has studied carefully how to provide everything needed by our visitors at the lowest figures possible. Some of the prices quoted in our rates for tents and furnishings are below cost.

We would advise all who can possibly do so to occupy tents. All tents will be in first-class condition, most of them being new. They will be well floored, and located with a view to health and comfort. The grounds will be supplied with good walks, and everything possible will be done to make tenting pleasant and agreeable. We have secured good iron cots, made with springs, and comfortable mattresses. Two may be placed together to form a double bed. With an ample supply of bedding, which each should bring, most persons will find tenting comfortable.

Scores of requests are being received for a location "near the pavilion." While it will, of course, be impossible to have all tents located next to the large pavilion or in some other choice location, they will all occupy ground comparatively near by and with convenient access to all parts of the camp. The rates quoted are reasonable—from \$3.50 to \$5.50 an individual for the entire time of the meeting. The rate is determined by the number of persons occupying a tent, and covers tent rent, lumber, and furnishings.

Those who feel that they must have rooms, and are willing to take them at some distance and under conditions already mentioned, should write at once. The supply is nearly

exhausted already. State if tents can be used if rooms are not to be had.

Address all requests for accommodations to L. A. Hansen, Takoma Park, Washington, D. C. Send your order as early and state requirements as plainly as possible. It is very important that every one coming, either as delegate or otherwise, give us formal notice. Do not take it for granted that we know it already and will make provision accordingly. We must know quite fully what the attendance will be, so that we may make proper provision for the dining and seating capacity required, the help needed in various departments, and many other demands. We wish to be fully prepared for all needs.

W. T. KNOX.

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*.

Absent Members

THE Toronto (Ontario) Seventh-day Adventist Church will revise its membership list the first Sunday in April. All absent members are requested to send in a report before that date, if possible, to the clerk, J. Davies, Third Street, New Toronto, Ontario.

Addresses Wanted

THE Seventh-day Adventist Church in Sault Ste. Marie, Mich., is anxious to get the addresses of the following persons: Harry Chovin, Mrs. Will Elves, Minnie Dayton, Mrs. Albert Hibblen, Miss Jennie Olson. Send information to E. F. Peterson, 517 East Spruce St., Sault Ste. Marie, Mich.

THE church at Colorado Springs, Colo., desires to get in touch with the following persons: Mrs. Mary Ellis, Mattie Sennitt, Lennie Sennitt, Kathleen Klug, Maud Patterson, Marie Rowe, E. M. Bolin, Mary Beezley, O. R. Keil, Rodah Keil, Cora E. Borah. Any one knowing their whereabouts should address Mrs. Cora M. Gossard, 1501 Hayes St., Colorado Springs, Colo.

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.—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.

WE supply Stereopticon Song Slides, words and music, from our church song-books. Can be distinctly seen by audience. Also Songs illustrated by beautifully colored slides with the words accompanying slide. Effective combination never before produced. Send for lists and prices, also catalogue of 2,500 Biblical views, stereopticons, and supplies. Address Nashville Book Company, Marshall, Mich.

Publications Wanted

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

Mrs. D. A. Briggs, Madera, Cal.

Mrs. Kate Taylor, 6503 Cedar St., Cleveland, Ohio.

C. E. Lowry, Box 517, Alvin, Tex., for use of the Young People's Society.

Mattie H. Welch, 58 Forty-sixth St., Chicago, Ill., for use of the Young People's Society.

J. J. Jobe, General Delivery, Waco, Tex., periodicals, except REVIEW and conference papers, and tracts.

H. C. Chilson, Royston, Ga., a continuous supply of *Signs of the Times*, *Instructor*, and *Christian Education* especially requested.

Adrian E. Clark, Melrose, Mass., *Liberty*.—First Quarter 1906, Second Quarter 1907, Third Quarter 1909, Third Quarter 1911.

Edw. Quinn, 4 Hickory Ave., Takoma Park, D. C., a continuous supply of weekly and monthly *Signs of the Times* and *Watchman*.

Mrs. W. F. Nall, Luthersville, Ga., a continuous supply of *Watchman*, *Signs of the Times*, *Our Little Friend*, and REVIEW AND HERALD.

Mrs. Hugh McDonald, 1006 Seventh Ave., Sault Ste. Marie, Mich., a continuous supply of weekly and monthly *Signs of the Times*, *Watchman*, *Life and Health*, *Protestant Magazine*, *Liberty*, and tracts.

Obituaries

ELLINGSON.—Gustave Ellingson died in the hospital for the insane at Jamestown, N. Dak., Feb. 18, 1913. Six years ago he went South to engage in the canvassing work, and later spent some time selling our literature in Colorado. We hope to meet him in the earth made new.
BEATTA ELLINGSON.

STEVENS.—Edith Laurie Stevens, wife of O. B. Stevens, was born in Eaton, Ohio, Oct. 24, 1872, and died near Napa, Cal., Jan. 14, 1913. Sister Stevens was very philanthropic in disposition, always alert to the needs of neighbors, and ever seeking to give her very best in service for others. Her hope was bright to the last. A husband, two sons, and a little daughter are left to mourn.

C. L. TAYLOR.

McCOLLUM.—Esther Amelia McCollum was born at Tecumseh, Mich., Oct. 7, 1843. Being left an orphan at an early age, she came to Ann Arbor, Mich., and made her home with an aunt and uncle. Her life was filled with loving service for others. She united with the Seventh-day Adventist Church of Ann Arbor in 1899, and remained a faithful, earnest member until her death, which occurred Jan. 11, 1913. She is survived by a sister, who was with her during her last illness, and one brother. Elder O. M. Kittle, assisted by Dr. A. W. Stalker, conducted the funeral service.
E. S. SKEELS.

ATKINSON.—George Atkinson was born in Guernsey County, Ohio, Feb. 29, 1828, and died near West Mansfield, Ohio, Feb. 23, 1913, aged 84 years, 11 months, and 23 days. He settled in Logan County sixty-five years ago, and was married to Martha Bell in 1851. For sixty-two years they walked the ways of life together. Brother and Sister Atkinson accepted present truth thirty-eight years ago. Sister Atkinson is left to mourn the loss of her companion, whom she led since he lost his eyesight a number of years ago. The deceased was a man of sterling character, a good neighbor, and a faithful friend. He was never too busy to do a kindness and never shirked duty. The funeral was largely attended.

JOHN FRANCIS OLMSTED.

HOUSTON.—Sarah Ethel Houston was born in Osteen, Volusia Co., Fla., Dec. 17, 1887, and died at Jacksonville, Fla., March 5, 1913. When fifteen years of age she accepted present truth, and at the time of her death was a faithful member of the Jacksonville Seventh-day Adventist Church. Her consistent life and unflinching cheerfulness endeared her to all. She always met life's burdens and trials with the spirit of the Master. A mother, four sisters, and three brothers are left to mourn.

CARLYLE B. HAYNES.

TEVAULT.—John Henry Tevault was born Nov. 8, 1839, and died at Winchester, Va., Feb. 22, 1913, aged 73 years, 3 months, and 14 days. Brother Tevault was quite feeble in both body and mind for nearly a year previous to his death, but he bore his illness with fortitude and patience. He was a member of the Mount Williams church, having joined about 1883 when the organization was first effected. He is survived by his wife, two adopted children, and three sisters. We trust he rests in hope of the first resurrection.

R. D. HOTTEL.

NORRIS.—Ethel M. Norris was born May 24, 1896, at Maple Grove, Barry Co., Mich. At an early age she gave her heart to the Lord, and in 1909 was baptized, uniting with the Seventh-day Adventist Church at Cedar Lake, Mich. She lived a consistent Christian life, and during her lingering illness manifested much patience and resignation to the will of God. She fell asleep Feb. 14, 1913. Her parents and seven brothers and sisters mourn the separation, but confidently expect a reunion at the coming of the Saviour. Funeral services were held February 16 at the Primitive Methodist church at Barryville, Mich. Words of comfort were spoken by the writer from Rev. 21:4.

C. F. McVAGH.

SEMOS.—Louis Semos was born in Halifax, Quebec, and died at Memphis, Mich., Feb. 14, 1913, at the age of about 80 years. When nineteen years old he came to Michigan, where he was married to Letitia McConnel. To this union was born one daughter who survived her mother only a few brief years. The deceased later married Eliza Boyd, whose death occurred six months ago. One son and one grandson are left to mourn. Many years ago Brother Semos accepted the third angel's message, and his faith never faltered. He was a kind husband and father, patient in suffering, and considerate to all humanity. He passed away with the hope of a part in the first resurrection. Words of comfort were spoken by the writer.

IRA J. WOODMAN.

TAYLOR.—Ernest Sylvester Taylor, son of Mr. and Mrs. Elijah Taylor, was born in Navarro County, Texas, Feb. 21, 1877. He was converted and baptized when about eleven years of age. When nineteen years old he entered the canvassing work, in which he engaged at intervals until he was graduated from Keene Academy, in 1901. After his graduation he continued in the canvassing work, laboring in America, England, and Scotland. After four years' work abroad he returned to the United States because of failing health. In 1908 he was joined in marriage to Miss Wilhelmina Lambeth at Naples, Tex. In 1911, at San Antonio, Tex., he was ordained to the ministry. Further failing health compelled his disconnecting from active labor, and in April, 1912, with his wife and little girl he came to Monrovia, Cal., where he spent the last few months of his life. On Jan. 29, 1913, our brother fell asleep in Jesus in the full triumph of faith, aged 35 years, 11 months, and 8 days. He leaves besides his sorrowing wife and little daughter five sisters to mourn their loss. It was the writer's privilege to be with Elder Taylor on several occasions during his last sickness. This was a privilege, for the beautiful example of his resignation and sweet submission will always be a help to me. I have learned of him. The funeral service was conducted by the writer at Monrovia, where we laid our brother to rest until his Friend shall come.

F. M. BURK.

MARSHALL.—Died at her daughter's home near Selma, Ala., Feb. 21, 1913, Mrs. Branch Marshall, aged 70 years, 5 months, and 14 days. Sister Marshall was a devoted Christian and always faithful in Sabbath observance. She accepted present truth twenty years ago in Oklahoma, and did what she could to bring a knowledge of its saving grace to others. One daughter is left to mourn.

HELEN M. KEATE.

FLINT.—William P. Flint was born in Penobscot County, Maine, Jan. 29, 1850. He was converted in early life, and came to Iowa when a young man. Later he embraced present truth under the labors of Elder R. M. Kilgore, in which faith he died March 3, 1913. His wife, two daughters, and one son are left to mourn. Those who knew him are confident that he had made his peace with God and will have a part in the first resurrection.

C. McREYNOLDS.

CROSBY.—Frances Hale Crosby was born near Liverpool, England, April 13, 1836. When she was six years of age the family came to America and settled near New York City, afterward moving to Ohio. The deceased was married to Almiron H. Crosby in August, 1855. To this union were born eight children, six of whom survive. Sister Crosby became a member of the Seventh-day Adventist Church in 1893, and fell asleep in Jesus Jan. 8, 1913, her last words being those of praise to her Master.

J. J. MARIETTA.

FERRETT.—"Uncle Henry" Ferrett, as he was familiarly known, was born in Cornwall, England, in 1827, and died at his home in Logan, Kans., Jan. 31, 1913, at the age of 85 years. He sleeps, we confidently believe, in Jesus and will come forth in the first resurrection. He accepted present truth in 1901. Brother Ferrett's faith and confidence led him to erect a church building when there were only parts of two or three families of believers in Logan. Many times before his death he was rewarded and cheered in seeing the building filled to its utmost capacity. It was the privilege of the writer several years ago to hold a series of meetings in this church and see a goodly number accept the message. The Logan church is now one of the strongest churches in northwest Kansas. Brother Ferrett was a zealous missionary worker, always keeping on hand a supply of our truth-filled tracts and periodicals, which he distributed freely far and near.

A. R. OGDEN.

THOMSON.—Margaret Drummond Thomson was born at Bannockburn, Scotland, Nov. 24, 1835, and passed away at her home in Cedar Lake, Mich., Jan. 5, 1913, aged 77 years. At the age of twelve, she removed with her parents, Mr. and Mrs. James Drummond, to Union, a village not far from Port Stanley, Ontario, and later lived in Euphemia Township, near Bothwell; and at Blyth, Ontario, where, Christmas day, 1860, she became the wife of Peter Thomson, who survives her. To this union were born two sons and six daughters. Five of the children are living, and with the husband were permitted to be present at the funeral. Captain Thomson's work upon the Great Lakes made it seem best for the mother to make her home where her husband could most easily reach the family when ashore, and wherever that home was, the quiet, yet persistent Christian influence was continually reaching out to bless others. At Cleveland (Ohio), Port Burwell, Duart, and Brantford (Ontario), where they lived for a long time, then later at West Bay City (Mich.), and lastly at Cedar Lake, will be found earnest and sincere mourners. Nearly a year ago while on a trip to Edmore, she suffered a partial paralysis. Though suffering intense agony at times, her cheerful patience and trust were a daily sermon to all who came in contact with her. Words of courage and comfort from texts of Mother Thomson's own choice were spoken by Elder S. B. Horton, of Grand Rapids, who was assisted at the service by R. U. Garrett, principal of Cedar Lake Academy.

J. G. LAMSON.

TOWNSEND.—Eber L. Townsend died in the seventy-second year of his life, at the home of his brother in Fresno, Cal. He was born in Wilna, Jefferson Co., N. Y., and in 1858 came to California, following the occupation of a miner until about one year before his death. Two brothers and one sister survive. About one year ago he gave his heart to the Lord and was baptized, uniting with the Fresno church. He fell asleep in the hope of sins forgiven and a part in the first resurrection.

J. H. BEHRENS.

TYLER.—Charles Jefferson Tyler was born in South Carolina, Jan. 3, 1844. There he grew to manhood, and in 1869 was married to Nancie A. Borup, at Memphis, Tenn. Of their six children five are left to mourn. The family moved to Maher, Colo., in 1884, and there his wife died. Three years later he was united in marriage with Mollie L. Record. Six children were born to them, five of whom are living. In 1905 the deceased removed to Oregon, and later located at Yoakum, Tex. Feb. 20, 1913, he boarded the train en route to Hotchkiss, Colo., but died suddenly the following day before the journey was completed. Mr. Tyler became a Seventh-day Adventist in 1893, and remained faithful unto the end. The writer conducted the funeral service at Crawford, Colo., assisted by the local Methodist pastor.

W. M. ANDRESS.

CORNWELL.—Arthur M. Cornwell was born in Connorsville, Ind., Dec. 29, 1830. In 1850 he came with his parents to New London, Iowa. He was united in marriage to Sarah Ann Shepherd March 14, 1852. To this union ten children were born, five of whom are living. He enlisted for service in the United States Army in 1861, as a member of the First Iowa Cavalry. He served his country for three years and three months. He enlisted under the banner of King Jesus at the age of twenty. In 1865 he embraced the message of Christ's second coming, uniting with the Seventh-day Adventist Church, of which he remained a faithful member until the time of his death, which occurred at the home of a son in Chicago, at the age of 82 years, 1 month, and 22 days. His life was that of a consistent, faithful Christian, in harmony with his profession. For many years Brother Cornwell was a member of the Mount Pleasant church. The funeral service was conducted by the writer in the Christian church at New London, Iowa, Feb. 21, 1913.

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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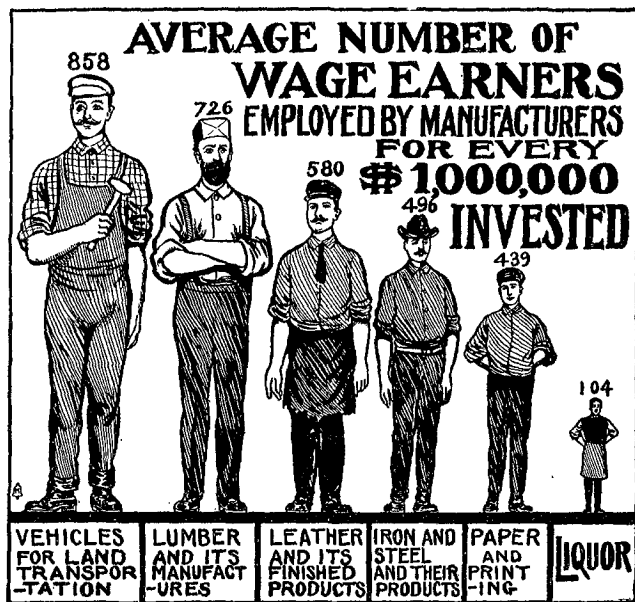
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HISTORY OF THE SABBATH

REVISED AND ENLARGED

THIS splendid volume by Elder J. N. Andrews, which was so highly prized by our people during the early years of this denomination, and which was the means of persuading many to accept the Bible Sabbath, has just been reissued in its revised and enlarged form.

For several years Elder L. R. Conradi, who has had access to the large libraries in Europe, has been making a thorough research in the ancient histories with regard to the Sabbath question. The information thus gained has been carefully prepared for this book, thus adding greatly to its completeness. It is a mine of useful information on the Sabbath question.

This book treats the Sabbath question from both the Biblical and the historical standpoint. Every passage of Scripture which has any connection with the Sabbath is carefully examined. The prophecies relating to the change from the seventh to the first day of the week and the history showing how and when the change was made, combine to make the study of this important subject one of great interest and profit. The various steps by which the change was made are given in detail; also the scriptures showing that the Sabbath will finally be exalted and restored to its proper place by the people of God.

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Order of Your Conference Tract Society, or of

REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., MARCH 27, 1913

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WHEN the statistics of the European Division are complete, we learn, they are very sure to show over 30,000 Sabbath-keeping believers in that division. We have seen wonderful growth in Europe in the last twenty-five years.

WE are glad to see evidence of the prosperity of the publishing work in the British Union in the annual financial report of the International Tract Society, our publishing house at Watford, England. The balance sheet shows a gain for 1912 of about \$5,680.

WHILE visiting Saloniki, the Turkish city that his army had recently captured, King George of Greece was assassinated by an anarchist on March 18. He had planned to celebrate in a few days the fiftieth anniversary of his reign as king. His son Crown Prince Constantine, has been proclaimed king.

A LETTER just received from Elder G. W. Caviness reports his return to Mexico City from the southernmost part of Mexico, where he had been visiting Indian believers. He says: "I had a splendid time down there, and while they were fighting here in Mexico City, I was having good meetings with our brethren, and baptized twenty altogether. The interest there is growing, and we plan to open up work in some new places." We may count upon it always that even amid war and revolution God's work will go forward swiftly to the close.

A LETTER from Elder J. L. Shaw, superintendent of the Indian Union Mission, referring to his coming to General Conference, says: "I have arranged my date, April 1, for sailing from Bombay. I am planning to take Mrs. Shaw and the children at my own expense as far as England." One by one many of our laborers from the great mission fields will be turning their faces toward America for the General Conference gathering. To the hearts of all this will be a meeting of deep interest. Let us remember it in prayer that God may make of this gathering a great inspiration to this movement.

WE again call attention to the important announcement regarding arrangements for General Conference, found on page 21. Particular attention should be given by our brethren and sisters who anticipate attending the meeting to the ordering of supplies. Undoubtedly this year, the same as four years ago, a large number of people will decide to come at the last moment and reach Washington without having ordered tents or rooms. Some of these who thus delay we fear will be disappointed. Now is the time to decide about attending the meeting. Now is the time to place your orders for tents and other necessary supplies.

THE report of the proceedings of the Review and Herald Publishing Association as given in this number will be of interest. The Lord has wonderfully blessed in the operation of this our oldest publishing house. Starting in with its removal to Washington with practically nothing, and receiving but a few thousand dollars in donations, the institution has steadily advanced in its actual worth until at the present time it possesses a well-equipped plant, which is turning out yearly millions of pages of books, periodicals, and tracts filled with present truth. In the future it should prove a still more effective agency in connection with this movement.

General Conference Matters

THERE have been received so many replies to the advertisement for help in the dining-room and store at the coming General Conference that no further attempt will be made to acknowledge their receipt. Selections from these applications will be made in the near future, and the persons chosen will be notified. We ask all to kindly accept this as an acknowledgment of their applications.

A great number of applications have been received for privileges to conduct certain lines of business at the General Conference session. These requests include many kinds of enterprises, such as oculists' services, medical devices, food displays, and photography, which, if they were all granted, would bring into the meeting an undesirable feature of commercialism. The General Conference Committee, in order to conserve the best interests of the meeting, has decided to grant no concessions of this character, and to exert its influence against all forms of business enterprises on the

grounds. The committee will endeavor to provide for all the necessities of those attending a well-conducted dining-room, lunch-counter, general store, and bookstand.
 W. T. KNOX.

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.

General Conference Bulletin

THE *General Conference Bulletin* of the next session will be a sixteen-page daily, the size of the REVIEW. It will give full reports of the proceedings of the Conference as the meetings are held day by day. It will be filled with just such things as our people will want to know. While it will cost only fifty cents for the eighteen or twenty issues, it will bring promptly to our people all the important and interesting things presented at the Conference. The business of the Conference will be faithfully reported. All resolutions, appointments, appropriations, elections, statistics, etc., will be given. The *Bulletin*, therefore, will be not only interesting and instructive during the Conference, but a valuable record for reference in the years to follow.

Every person interested in our general denominational affairs, and every one who desires to keep in close touch with the progress of the world-wide message entrusted to this denomination, should by all means arrange to have the *Bulletin* for the coming session of the General Conference—the greatest and most important council of leaders of our world-wide work ever held.

Arrangements have been made for the Review and Herald Publishing Association to print and to circulate the *Bulletin*. REVIEW readers should send in their orders in ample time for the list to be made up before the first day of the Conference, May 15. Delays, mistakes, and disappointments usually accompany late orders. Let all avoid these by sending in their orders early.