

The Advent Review and Herald Sabbath

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No. 17



Christian Fruit-Bearing

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"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

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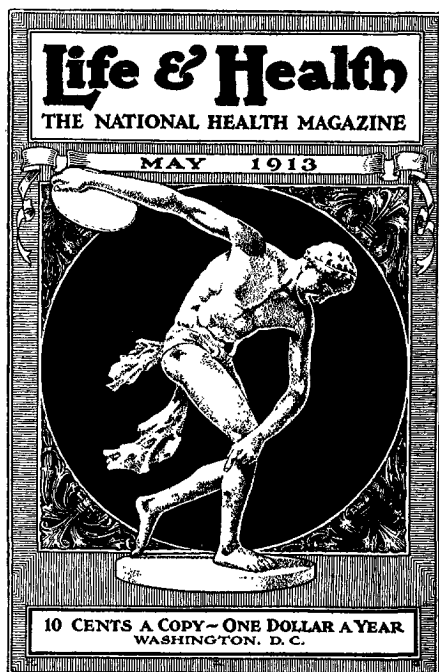
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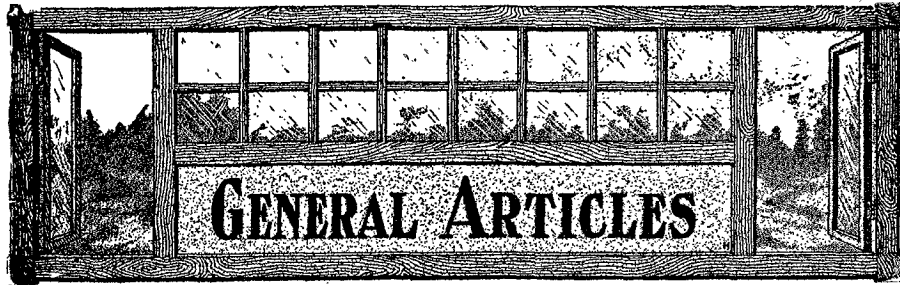
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 24, 1913

No. 17



The Judgment

L. D. SANTEE

Is it true that an angel in glory
Is recording the acts I have done,
That he writes down the pitiful story
Of the course I have run?
Is it true that each thought is recorded,
Of folly or anger or sin?
And will justice for each be awarded
When at last the Judge shall begin?

Ah, yes. And the record is growing,
As the days pass away into years.
Alas, what will be the sad showing
When Jehovah in judgment appears?
In the day when the saints shall adore
him,
And worship the Lamb that was slain,
Shall I stand unforgiven before him,
And know that repentance is vain?

In the day when the world is divided
And the Judge in his grandeur is seen,
When a refuge for all is provided,
Whose record is shown to be clean;
In the day when the world is on trial,
With the dead raised from earth and
from sea
By the call that will take no denial,
Then what will my life's record be?

Thank God, there is hope for the fallen,
For Jesus can cleanse every stain,
The dark crimson record appalling,
In the blood of the sacrifice slain.
With our sins all confessed and forgiven
And the record made whiter than
snow,
We may enter the glories of heaven,
Where life's waters forever shall flow.

The True Church

MRS. E. G. WHITE

TRUE Christians will be Christlike. The Redeemer clothed his divinity with humanity, and came to our world—a world seared and marred by the curse of sin, a vale of darkness and woe—to accomplish a great work, as he announced in the synagogue of Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me

to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Each church-member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ should be constantly set forth as the fountain of life, mercy, and love.

Brethren, have we any truth in advance of others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our characters, carry out its sanctifying principles in our daily lives, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus and catch his spirit. In this age the mind is inclined to lose sight of Jesus, and what is the result?—The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth to-day his solemn rebuke would be upon many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted there can not be a ready sympathy with the poor and lowly and oppressed.

By beholding we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our characters into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full

of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the outpouring of the Holy Spirit. How many have lifted up their souls unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellow men. They have a right to expect help, comfort, and Christlike love. But this is not what they receive. Every neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart and investigate his course of action to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"

(To be concluded)

The Coming of the King

DAVID J. BURRELL, D. D.

"Where is the promise of his coming?"
2 Peter 3:4.

THE word here rendered "coming" is *parousia*, literally "a drawing near" or "being alongside." It is the technical word which was used by the sacred writers to designate the second coming of Christ. In the early church a deep emphasis was laid upon this doctrine; and there is reason for profound regret that the edge of expectancy has been permitted to wear off.

It will be remembered that soon after the resurrection of Christ he met his disciples by appointment on a mountain in Galilee, where he discoursed with them on the great truths of the kingdom; and then, "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." Acts 1:9-11.

Prophecies of His Coming

That was in the year 33 A. D., and it was now the year 66 A. D. A generation had come and gone, and still the promise was unfulfilled. "Hope deferred maketh the heart sick." So it came to pass, not only that the faith of some of the disciples was shaken, but that scoffers arose, saying, "Where is the promise of his coming?"

Now nineteen centuries have passed and the followers of Christ are still waiting, and scoffers are still asking, "Where is the promise?" Are we to conclude that there has been some mistake? Is there really such a promise? and if so, where is it?

First, it was spoken in terms clear and unmistakable by the angels on the mount of ascension: He "shall so come in like manner as ye have seen him go." This promise can not be explained away by referring it to the influential presence of Christ. It is true that he has been the commanding figure in history since those days. The power of all the Cæsars and Alexanders and Napoleons combined is not comparable with that of him who cometh from Bozrah, with garments dyed red in the wine-press of redeeming grace. But this does not answer the demands of the promise that he "shall so come in like manner as ye have seen him go." It will not answer to explain it away as a reference to the miracle of Pentecost. He did, indeed, so pour out his Spirit on that memorable day that his church was baptized with power for the great campaign before it. But this was not the coming here referred to.

Nor was the prophecy fulfilled in the coming of Christ at the destruction of Jerusalem. He came then with his fan of retribution in hand to purge his threshing-floor; but this was with no

such benignant glory as when he ascended into the heavens that were opened to receive him. Nor are the conditions of this promise met by the sympathetic coming of Christ referred to in his words, "I will not leave you comfortless: I will come to you." Here is a splendid truth, which is realized in the experience of every follower of Christ; but it does not exhaust the matter in hand. The *parousia* lies deeper yet. Still less can the promise be explained away by referring it to Christ's sustaining grace in the dying hour. He does meet us at the threshold of the valley of the shadow and offer his rod and staff to comfort us; but this does not cover the case. The promise given on the mount of ascension is that he shall come at a definite time and in a definite way; and this coming is further described in his own words: "They shall see the Son of man coming in the clouds of heaven with power and great glory . . . with a great sound of a trumpet." Matt. 24:30, 31. "Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth." Mark 13:27. Such passages as these obviously refer to a personal coming, at a definite time, in the clouds of heaven, and the holy angels with him.

The "Golden Thread," in Scripture

Second, the promise in the Scriptures, running all through them like a golden thread. The first prophecy in the Old Testament is the protevangelium at the gate of paradise; in that prophecy there is a distinct reference to the final triumph of the Seed of woman over the power of sin. And thenceforward there is a continuous line of prediction with respect to the *parousia*. It is traceable in the Levitical system of Messianic rites and ceremonies, as well as in the prophetic books.

You may read the same promise in Daniel's vision of the image with head of gold, breast of silver, thighs of brass, legs of iron, and feet of iron and clay. Babylon, Medo-Persia, Greece, Rome; they come and go. And, behold, a stone hewn out of the mountain without hand smites the image so that iron and brass and silver and gold are reduced to dust and swept away like the chaff of the summer threshing-floor. Let Daniel himself interpret it: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever."

If the Old Testament speaks with no uncertain sound, the New Testament is clearer still. There are approximately a thousand allusions in the teachings of Christ and his apostles to this return of the King. In the twenty-fourth and twenty-fifth chapters of Matthew we have what is familiarly known as the *parousia* discourse of Jesus; and whatever of uncertainty there may be as to its interpretation in detail and particular, there is no room whatever for any un-

certainty as to the promise which it contains of his coming to reign gloriously in this world of ours. The teaching of the apostles is of the same tenor. Paul and Peter, James and John, were all looking for his appearing in the clouds of heaven. The book of the Revelation would be a mere dream-book, a panorama of meaningless visions, if the *parousia* were left out of it.

The Christians of the early church took Christ and the apostles at their word, and awaited his coming with joyful expectancy. In trying times of persecution the hope of his appearing was their strength and support. Their customary greeting morning and night was Maran atha, "The Lord cometh!"

The Promise Read in History

Third, the promise may be read clearly in the logic of events. If the angels had delivered no message to the disciples on that mountain in Galilee, if the Scriptures had made no prediction of the *parousia*, it would still be forced upon us by the fact that the centuries have been moving forward in converging lines of increasing light toward one focal point. What is this "one supreme divine event to which the whole creation moves"? Call it the "Golden Age" if you will. It borrows all its luster from the fact that Christ, coming down through the centuries, is flooding the world with light. He is coming to reign! "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The nations that were in darkness are emerging into light. It is less than sixty years since Commodore Perry opened the ports of Japan, and Japan is one of the great powers of the world to-day. It is less than forty years since Livingstone died in middle Africa, and lo, the face of Ethiopia is turned toward the rising sun! It is not a decade since the decree against foreigners was annulled in China, and, behold, "the great wall" is no more. The darkness is lifting; the nations of earth are wheeling into line. For what? It is for wise readers of history to ask, What shall the end be? . . .

In the religious world there are three signs: First, the opening of the doors of the nations for the incoming of the gospel. In the *Missionary Concerts* of forty years ago there were earnest prayers for the opening of the doors. No such prayer is heard to-day. The hands of all the nations are beckoning, like those of the man of Macedonia, and all people are calling, "Come over and help us!"

Second, the enlistment of volunteers. In my seminary days it was a difficult matter to induce theological students to offer themselves for missionary service; now it is almost impossible to restrain them. The missionary boards are embarrassed. Only the choicest candidates are permitted to go. . . .

Third, the ingathering of souls. William Carey preached seven years in India without a sign of success; then Krishna

Pal was converted. Now who shall count the converts in India? It seems but yesterday that our missionaries were permitted to enter Korea; to-day Korea is a yellow harvest-field. They are coming to Christ, "a nation in a day."

Signs of Its Near Approach

In the world of unbelief there are three signs: "First, the decay of the false religions. Of all the great religions of the centuries there are only three which survive, namely, Islam, Buddhism, and Christianity; and of these, as Max Mueller said, "two are moribund." The only religion on earth which lives to carry on a propaganda for light and civilization is the religion of Christ.

Second, the silencing of open and avowed infidelity. At the beginning of the last century the air was rent with the vociferations of Thomas Paine and Voltaire and Jean Jacques Rousseau. There was not a nation in the world which did not have its brave cohort of infidels who stood forth impiously shaking their clenched fists at God. The last of the old guard were Bradlaugh in England and Ingersoll in America; and they have gone their way.

Third, the appearing of false teachers within the church. "When the Son of man cometh, shall he find faith on the earth?" The disciples were repeatedly and most earnestly warned that in the last days false teachers were to come who would deceive, if it were possible, the very elect. They were admonished that there must first be "a falling away" before Christ could come to his own.

. . . That time is now. If infidelity has ceased to fulminate its impieties outside the church, it is largely because the same work has been undertaken by men in canonicals. The Trojan horse has been wheeled within our walls. Shall we lose heart by reason of that fact?—Not at all! If a hundred millions of professing Christians were to be led away by false teachers into the wilderness of unbelief, there would still be four hundred millions on earth professing the name of Jesus and presumably true to their consecration vows. And that would be twice as many Christians as there were a century ago. The great promise holds true. And, what is more, the signs indicate that its fulfilment may not be afar off. In view of these facts, what shall we say?

The Believer's Attitude

First, let us believe in the promise. For thus it is written; and thus it must be. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:8, 9. Here is the reason for his delay. It is not because he has forgotten, but because he is long-suffering toward the children of men.

Second, let us be ready. "For in such an hour as ye think not the Son of man

cometh." Let us watch, therefore; not as those who stand with folded hands looking out of their windows, but rather as those who, with their sleeves rolled up, are busy in God's harvest. He looks to us for a helping hand in the work which must needs be done before he shall part the heavens asunder and come down.

Thus let us renew our consecration to Christ. For the highway must be cast up for his coming; the stones of stumbling must be gathered out. There is something for us to do, and when it is done, O happy day! The heavens shall part asunder and his people shall cry, "Maran atha! Behold him!" For we shall see him with these eyes! Meanwhile, blessed are they that love his appearing. Amen; even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all.—*Christian Herald of Oct. 11, 1911.*



The Holy Spirit—No. 15

Receiving the Spirit

G. B. THOMPSON.

A WRITER relates how a trolley-car in a rural district suddenly stopped, and the conductor, being new at the work, walked to the nearest house supplied with a telephone and called to headquarters, "The power has gone off. What shall I do?" At once the office telephoned back, "The power is all right. Put on your trolley and come home." The power was present, but in some way the car had lost the connection with it.

This explains the standstill efforts in the experience of many churches and individuals. At times there seems to be some motion something like a rocking-horse or a cane-mill, but no real progress. The power is a living reality ever with them, but they have either never had a connection with it or have lost it. The organization and machinery may be all right, but if we do not have a vital connection with the Source of power, it will do us no good. "The body without the spirit is dead."

We have carefully studied in former articles some of the things that interrupt our personal connection with the Spirit, and cause the flow of dynamic power to be weak. The story is told of a man whose Artesian well ceased to flow as it had formerly done. The connection with the hidden reservoir seemed to be in a measure cut off. An examination, however, revealed an old carpet stuffed into it. When this was removed, it flowed as before. There are many Christians whose experiences are similar to this well. They run well for a time, but the fountain suddenly seems to be stopped. Doubtless all that is needed is to have some old rubbish removed from the heart.

One other important point to be considered in the reception of the Spirit is that of *faith*. It is by faith that the connection is made between the soul and the promises of God. Without faith it is

impossible to please God. All that God has promised is received by faith. We receive the Spirit *by faith*. Many are making the mistake of trusting to their feelings, but feeling is not a safe guide.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14.

We are redeemed that we might receive the blessing of Abraham, that we might receive the promised Spirit. The blessing of Abraham is righteousness by faith. Rom. 4:1-3. We receive righteousness not by works or feeling, but *by faith*, as the unmerited gift of God. But many stop here. The text, however, encourages us to go a step farther. Having received from God the forgiveness of all our sins and the imputed righteousness of Christ, we are then in a condition to reach out the hand of faith still farther and "receive the promise of the Spirit through faith." "But as many as received him [by faith], to them gave he power to become the sons of God." John 1:12. "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. Power is bestowed through the Spirit, and receiving the Spirit is receiving power. The Spirit is received by faith. We therefore receive power through believing. Having received righteousness from God by faith, by the same faith we are to lay hold of the Holy Spirit for power in our personal experience, and to enable us to labor for the salvation of others.

When Jesus met with his disciples after his resurrection he "breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. The word here translated "receive" is the same word that is translated "take," where Pilate said, "Take ye him, and judge him," and, "Take ye him, and crucify him." John 18:31; 19:6. Jesus therefore said to his disciples, "Take ye the Holy Ghost." We "take," or "receive," the Spirit by faith. By faith the disciples were to receive, or take, the Holy Spirit with them in their work. How simple this is! Just as we are to accept the forgiveness of our sins by faith when we have confessed them, just as we take a proffered gift from a friend, so we are to receive by faith the fulness of the blessing of the Spirit of God when we have, so far as we know, put away our sins, and opened the channel of blessing into our hearts. This is beautifully illustrated in the following incident:—

"There is a story of a ship called the 'Central America.' The drinking-water had failed, and the crew were in great need. They ran up a flag of distress. The flag was seen by the captain of another ship, and through the speak-

ing-tube came the question, 'What is the matter?' 'Water! water! we are dying for want of water!' The answer came back, 'Dip it up; you are in the mouth of the Amazon.' The mighty Amazon was pouring a flood of fresh water far out to sea. They dipped it up. There was no need to ask further for drinking-water."

"Whosoever drinketh of the water that I shall give him," said Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. From this eternal, living spring, this river, this Amazon, which is constantly flowing, as from the smitten rock, we have but to "dip" and drink. Have you put away every known sin? Have you prayed for the Spirit? Then "take," "dip," "drink."

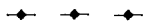
And what a rich blessing! When we by faith receive the Spirit into the heart, we are told it brings all other blessings in its train. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3:16. The riches of grace is all that we get from the cross upon which our Redeemer died; the riches of glory is all that we get from the throne of the eternal Godhead. We get pardon from the cross; we get strength and power from the throne. Wonderful riches, indeed!

More than this, we are instructed that those who consecrate soul, body, and spirit to God will receive the "breath of his own Spirit," and through cooperation with Christ be able "to do the deeds of Omnipotence."

"Christ's ascension to the Father, as we know, was the condition of the descent of the Spirit; and concerning this the Lord said, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' Thus the ministry of the Spirit was announced to be mightier in results than that of the Son. This would not seem easy to credit. If we were ignorant of the facts of science, and some one were to show us a reservoir of water, and tell us that this element is capable of three manifestations, liquid, vapor, and solid, and ask us which would be the most powerful, we might say the solid form; and looking at the iceberg, which can crush a huge ship as you grind a dry leaf between your fingers, this conclusion would seem to be justified. But science would point at once to the vapor, so light, so impalpable, and in its finer forms invisible, and remind us that this is the power that is moving our huge steamships, drawing our countless railway-trains, and driving our ponderous factories—the greatest motive force in our modern civilization. The blessed Trinity has been manifested to us in two forms in this dispensation. First, he came as the Word made flesh, the incarnate Lord, with the might of

his divine manhood, which could silence the winds, still the waves, open the gates of the grave, and reverse the laws of gravitation. Is not this the most powerful revelation of God? 'Greater works than these shall ye do,' is his answer. When God comes as the secret invisible Spirit, like the wind, which we can not see and can not tell whence it cometh or whither it goeth; and when this Spirit shall dwell in his fulness in believers, moving their wills, inspiring their words, and energizing their actions, then shall be seen the greatest things for the glory of God and the salvation of souls, that have yet been witnessed."—*The Two-fold Life*, pages 187, 188.

Shall we not receive this blessed Spirit by faith, and experience daily this mighty power that the Lord has promised? We need to appropriate by faith the blessings the Lord has promised to us, and placed within our reach.



Does the History of Turkey and Egypt Since 1798 Fulfil the Prophecy of Dan. 11:40-44? — No. 14

A. G. DANIELLS

WE have now traced as fully as our space will permit the history of the French invasion of Egypt and Turkey. In response to requests from a number who desired the historical data for use, the quotations from history have been more numerous and lengthy than would have been necessary for the elucidation of the prophecy.

This history, we believe, fulfils the predictions of Dan. 11:40. Before proceeding with the study of the remainder of this prophecy and the events it foretells, we should pause long enough to put together the simple statements of the prophet in verse 40, and the plain undeniable facts of history that have been given in these studies. The prophecy says:—

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

We shall consider the details of this statement in the order in which they are given:—

1. A definite, specific time is given when the events here foretold were to take place—"at the time of the end." The time of the end began in the year 1798 when the supremacy of the Papacy was broken. In that very year, war was begun between the king of the south, the king of the north, and France. On May 19, 1798, a fleet of four hundred ships carrying 40,000 French troops sailed from France for the purpose of invading and conquering Egypt and Turkey. And before the year closed, both Egypt and Turkey were at war with France. No specification of prophecy was ever more exactly fulfilled. When

the "time of the end" began, the conflicts began.

2. The king of the south shall "push at him." Egypt is the king of the south. At the time of the end, the power ruling Egypt was to push at, contend with, and resist another power. This was done. On the night of July 1, 1798, the French army landed in Egypt near Alexandria, and the next day opened fire on the city. The innocent, surprised, and unprepared citizens offered the best resistance possible under the circumstances, but they lost in the struggle and Alexandria passed into the possession of France.

On the seventh of July, the French army left Alexandria for Cairo, the capital. The Mamelukes, who ruled Egypt, were apprised of this, and prepared to give battle. Twelve thousand horsemen and over twenty thousand foot assembled on the banks of the Nile between Cairo and the pyramids, and bravely met the French troops. Their charges were furious and desperate. "Nothing," says Abbott, "was ever seen in war more furious than this charge." They "displayed superhuman bravery."

The word push is defined by Webster as meaning "to make a thrust; as, to push with the horns or with a sword. To make an attack. A forcible onset; a vigorous effort." The American Standard Revised translation gives the word "contend" instead of "push;" and contend is defined as, "to strive in opposition; to contest; to dispute."

Surely all this was done by Egypt, the "king of the south," against France. The prophecy does not foretell the outcome—whether the king of the south was to triumph or suffer defeat. It simply states that the king of the south would offer resistance, and the prophecy was fulfilled.

3. "And the king of the north shall come against him like a whirlwind, with chariots, and horsemen, and with many ships." This part of the prophecy introduces the "king of the north," who, at that time, was the Turkish Empire. The prophecy inseparably connects Egypt and Turkey in this conflict, and history inseparably connects Egypt and Turkey in the French invasion of 1798. The Mamelukes were defeated at the Battle of the Pyramids, July 21, 1798, and the next day Cairo, the capital of Egypt, was taken by the French. On learning of this, Turkey declared war against France, September 4, and began at once to assemble two armies, one of 30,000, at Damascus, to march overland to Egypt, and the other of 30,000, at Rhodes, to be transported by the fleet to Alexandria. At the same time Turkey formed naval alliances with Russia and England by which she secured "help."

On hearing of these designs and preparations of Turkey, Napoleon decided to hasten his invasion of Turkey, and on the ninth of February, 1799, he began his march from Cairo to Syria. His purpose and his fullest expectation was to defeat the Turks, as he had the Egyptians, and add Turkey to his new territory.

The small, poorly fortified towns along his march were easily taken, but at Saint Jean d'Acre he met with a surprise. The garrison did not surrender nor flee at the first attack, nor the second, nor the third. Here he met not only a furious resistance, as in the engagement with the Mamelukes, but a resolute, unyielding, and effective resistance. In the conflict between these powers, and the outcome, we have every specification of verse 40 regarding the king of the north most accurately fulfilled.

Note the exact language of the prophecy: "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." Segregating the points here mentioned, they are as follows:—

(a) "Come against him like a whirlwind." Wind and whirlwind, when used as a symbol in prophecy represent strife, war, bloodshed. Dan. 7:2; Jer. 25:31-33; 2 Kings 7:6, 7. In this conflict Turkey was to make more than a frantic dash at her enemy. She was to plunge into war,—resolute, prolonged, bloody war. Turkey did this. She made every preparation for well-sustained, destructive battle with her powerful enemy. And the horrors of the different engagements may well be represented by the devastating whirlwind.

(b) "With chariots, and with horsemen." While the garrison in Saint Jean d'Acre was offering a stubborn and successful resistance to the French troops, Turkey was gathering a great army in the eastern part of Syria to give battle. Note the description of this army as given by the historians we have quoted: "An enormous army . . . congregated to rush, with resistless numbers, upon their bold antagonist."—*Abbott*. "An innumerable horde of irregular cavalry formed a vast army, . . . and threatened soon to envelop the besieging force."—*Alison*. "A great Turkish army . . . of about 30,000 troops, twelve thousand of whom were the fiercest and best-trained horsemen in the world." "Twelve thousand horsemen . . . mounted on the fleetest Arabian chariots . . . like the sweep of the wind, came rushing down upon them [French army]."—*Abbott*.

The very words of the prophet are used by the historians to describe the forces which Turkey brought against the French. The fact that this great army was defeated in its direct engagement with the enemy, is no objection whatever against the claim that it fulfils the prophecy. That great army of horsemen weakened and delayed the French attacks against Acre until the "ships" of the prophecy brought the reinforcements which in the end gave Turkey, the king of the north, the victory foretold in the prophecy.

(c) "With many ships." While the French were making one desperate, destructive attack after another upon Acre, a Turkish fleet of thirty ships brought

12,000 troops to the help of the defenders of the town. The arrival of this fleet decided the fortunes of the contending forces. It brought victory to Turkey and defeat to Napoleon and his hitherto unconquered forces.

Through all this terrible struggle between these three powers, most effective and victorious service was rendered Turkey by the "many ships" that took part in the conflict. The ships of the Russian and British fleets joined the Turkish fleet to crush the French, and they succeeded.

In the last verse of this prophecy we are told that the king of the north "shall come to his end, and none shall help him." From this it may reasonably be inferred that this power had been kept from coming to an end by help from others. This has been true of Turkey ever since the French invasion of 1798. At that time, and ever since, with the exception of the present Balkan war, some of the powers have helped Turkey in her conflicts.

Thus it makes no difference whether the "many ships" that came against France all belonged to the Turkish fleet or not. They were all used in Turkey's behalf, and they achieved their purpose.

(d) "He shall enter into the countries, and shall overflow and pass over."

This statement forecasts the outcome of the struggle. The king of the north was to come out the victor, and thus it was. Napoleon and his invincible and always victorious forces invaded Turkey with the fullest expectation of taking the empire. They had never known defeat, and surely Turkey would go down as Egypt, Italy, and Switzerland had under their terrible onslaughts.

But Turkey did not go down. The prophet had predicted her triumph, and the prediction was fully met. The defeat of the French was a surprise to all Europe, and ever remained a mystery to Napoleon, that great man of war who had never before met with a reverse. Lanfrey says that—

"many times during the deadly delays of this fatal siege, in which he experienced his first check, he was heard to inveigh against this *miserable little hole* which came between him and his destiny. And many times later, when dwelling on the vicissitudes of his past life, and the different chances which had been open to him, he repeated that if Saint Jean d'Acre had fallen, he would have changed the face of the world, and been emperor of the East. And he generally added that *it was a grain of sand that had undone all his projects*."—"*History of Napoleon*," by Lanfrey, Vol. I, pages 295, 296.

But it was more than the miserable sand-hill of Acre that decided the issues of that conflict. The mighty hand of Providence controlled affairs. The time had not come for the king of the north to come to his end, which would have been the result if the colossal designs of Napoleon had been carried out.

This explains why everything in con-

nection with the invasion of Turkey seemed to conspire against the invader. It explains the mystery of the defeat of the French where and when it was not looked for even by the victors themselves. It was the fulfilment of the unfulfilling word of prophecy.

We shall now trace very briefly the history that fulfils the remainder of the prophecy.

Counting the Cost

HIRAM MORRELL

WHILE it is true that our blessed Saviour with his own precious blood paid the price that our sins might be canceled and God still be just, it will cost us suffering in the flesh to perfect character so we shall be fitted to live in a sinless world. I wonder if we count the cost enough, or are we in danger of taking it for granted that because we know the truth we shall be all right, somehow? I believe it is high time to wake up to our real condition and count the cost as we never have before, for surely it will be "through much tribulation" that we shall enter into the kingdom. We must be willing to suffer in the flesh and to deny self daily in order to overcome every wrong word and act, perfecting holiness in the fear of God. And let him that nameth the name of Christ depart from evil. It will be a battle and a march, and a battle and a march; and we need to remember that it will not be all marching, for we are exhorted not to think it strange concerning the fiery trial that is to try us, as though some strange thing had happened unto us, but rejoice, inasmuch as we are partakers of Christ's sufferings. 1 Peter 4:12, 13.

Is it all suffering, all struggling, all fighting, with nothing else to look ahead to while in this world?—Ah, no. We are to count it all joy to suffer with our blessed Saviour; for it bringeth the peaceable fruits of righteousness, and we are filled with much love, joy, and peace: that love that vaunteth not itself, is not puffed up, envieth not, seeketh not her own, is not provoked, and is long-suffering and kind; that joy that comes through suffering for the right and in unselfish service for others; that peace one has whose mind is stayed on Christ, and no amount of praise can elate or puff up, or no amount of censure or abuse can discourage or cast down. "We must have a faith that will endure hardship, hunger, delay, if need be." I believe many of us need to examine ourselves as we never have before, and see if we are really in the faith and are really getting the victory every day over our besetting sins. Our names may soon be brought up before the great tribunal, the investigative judgment now going on in heaven; and surely "it is high time to awake out of sleep," "for now is the accepted time; behold, now is the day of salvation." Solemn are the times in which we live, and we are soon to meet a just and holy God, and we must be holy to meet him in peace. Do we realize these things as we should?

We must make a real business of living a Christian life day by day, and really overcoming all sin in our lives. If we do our part, Jesus will give us all the help we need as the days come and go, and we shall grow in grace and knowledge of our Lord and Saviour Jesus Christ, and our path will be a shining light that groweth more and more unto the perfect day.

Portland, Maine.

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"What You Know and We Don't Know Is What Will Interest Us in This Church"

T. E. BOWEN

SOME good practical missionaries are needed at home,—every conference needs them; every church needs them.—men and women of good judgment, practical ability—people who know how actually to do things. Theory may be good and necessary, but real practicability, that which accomplishes things, is of still greater value. This is true when it comes to real home work in providing the munition of war for work in foreign fields.

How preachers at home can help in creating and maintaining an interest in missions, as well as how missionaries can touch the right spot when they are home on furlough, is illustrated by a few paragraphs taken from "International Review of Missions," under the topic "Broadening the Home Base," written by C. H. Patton:—

"If ever our preachers had an opportunity to offer a demonstration of Christianity, to compel belief in its universal and divine claims, it is now. Yet, as a matter of fact, with rare exceptions, the people have not been made acquainted with this situation [in foreign fields]. In the majority of the churches the sublime opportunity is allowed to pass unnoticed. Or, if attention is called to the new era which has set in, it is not done in a manner to carry conviction and bring a hearty response. There is material in the present world situation to stir the churches profoundly, and if the churches are not greatly stirred it must be because the *facts* have not been made known.

"A somewhat careful study of the ministerial mind favors the conclusion that the ordinary preacher is not facile in the presenting of *facts*, possibly does not see the supreme *value* of facts. The habit of dealing with religious and philosophical abstractions, of laying down principles, of elaborating ideas and developing texts, holds many a preacher as in a vise. If a body of missionary facts is placed before him, he looks at them in a helpless sort of way, and, more than likely, considers it beneath his dignity to build such material into his sermon. Sermons, he thinks, should move on a higher plane. Strange to say, missionaries on furlough sometimes are possessed of the same idea. They will consume a large share of the precious time

allotted them in explaining the missionary motive, enforcing missionary texts, and engaging in general exhortations, instead of giving to the people the superb body of information at their command. Missionaries sometimes confess that when occupying pulpits at home they desire to give the impression of possessing sufficient intellectual power to preach a regular sermon. This is natural of them, but unnecessary. Few doubt the ability of missionaries in these days of high intellectual standards. In fact, returned missionaries have always had a glad hearing in the churches. But what the people desire of them is evidence as to the success of the enterprise—what is the good cheer, what the news of the kingdom?

"Now I maintain it is no small intellectual feat so to marshal a series of facts as to cause conviction in a modern audience. This is the ability of the great pleader at the bar; this is the talent which enables the leading journalists and foreign correspondents to earn their munificent salaries. A writer like William E. Curtis would visit a mission field, spend a few hours talking with missionaries and government officials, and then lay out his facts in a compelling article which would be read round the world. The *facts* which he would use are the very material which a missionary is liable to pass over as too commonplace for use in a pulpit address. 'What you know and we don't know is what will interest us in this church,' was the remark of a discriminating pastor to a missionary about to speak. . . .

"This world situation means something to Christ. It should mean something to Christ's people; and it will mean something when the people know about it. There is no one thing more important just now than a definite and earnest purpose on the part of pastors to 'preach up' missions. Let our pastors master the facts, become afire with enthusiasm as they consider their meaning, and then speak with the ring of conviction, and we shall see a situation changing with great rapidity. . . . No amount of literature issued by the boards or newspaper articles written by experts can take the place of the living word spoken from the sacred desk by ministers on fire with missionary zeal. One strong sermon, earnest, intelligent, vibrating with conviction, will often accomplish more in the way of converting a church than years of cultivation by literature and special programs. It is a mistake, too, for pastors to depend upon secretaries and missionaries in this matter. They should speak out for themselves as the accredited interpreters of the times, as the spokesmen for Christ in the hour of his great opportunity."

These are strong arguments well stated. We have a world situation today that should appeal to every Christian, and especially to every Seventh-day Adventist, as nothing else has ever done. Never before were there such golden opportunities for achievements in the

winning of souls to Christ as to-day. Practically every door stands open to the missionary. And not only so, but earnest pleading for teachers to come among them is heard from nearly every land from those who but a short time ago were in dense heathen darkness and opposed to the entrance of Christianity. Think of the situation faced by Judson, Livingstone, Morrison, Carey, and others only one hundred and less years ago. What would they say were they to awake and see the situation presented to-day in Burma, Africa, China, and India? Would they not urge the church in burning words of zeal to press out into these wonderful openings created by the providence of God? They certainly would.

May God help us, ministers and people alike, believing as we do that the end is right upon us, to be alive to appreciate the opportunities afforded us in such a time as this.

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Hold Me Closely

PEARL WAGGONER

O JESUS, hold me closely,
I need to feel thy hand,
For I am but a stranger
Within a foreign land.
The way that lies before me
To me is all unknown,
But if thou hast my hand, Lord,
I shall not feel alone.

O, hold my hand, my Saviour,
I need thee every hour;
To help my utter weakness
I need thy mighty power.
For I am prone to stumble,
And oft I miss the way;
So quickly, Lord, I weary,
So hold me close, I pray.

I can not walk, my Saviour,
From thy blest side apart:
I need thy friendship tender
To cheer my fainting heart;
I need thy words of counsel
When storms would overwhelm;
I need to feel thee guiding,
And know thee at the helm.

O Saviour, hold me closely,
And leave me nevermore.
To me 'tis new, but thou, Lord,
Hast been the way before;
No danger in the pathway
Can take thee by surprise.
Be thou my shield, my wisdom,
In darkness be mine eyes.

O hold me close, my Saviour,
And ever closer still,
Then whatsoever I meet, Lord,
To me can work no ill;
No more I'll fear the darkness
Nor aught that may befall,
For thou, my guide and helper,
Art greater far than all.

So, Jesus, hold me closely
Till journeying days are o'er,
Until the road is ended,
Where night shall come no more.
May all my walk while here, Lord,
Be close, so close to thee,
That naught from thee can sever
Through all eternity.

Hinsdale, Ill.



WASHINGTON, D. C., APRIL 24, 1913

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Editorial

Jesus — Saviour

JESUS means Saviour. When Christ was about to be born, the angel directed, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus died for mankind. He "is the Saviour of all men, especially of those that believe." To those who accept him as their substitute he is a Saviour in a special sense. This class "receive abundance of grace and of the gift of righteousness."

Dear reader, is Christ your Saviour in this special sense? Is he working out his purpose in your life? Is he saving you from your sins daily? Through his grace are you obtaining victory over every besetment? Are you finding in him present salvation, an earnest of the eternal salvation he desires to bestow upon you?

You can never save yourself. Many have tried this by power of will, by resolutions, by pledges and promises. The righteousness of God does not come as a result of education or physical or intellectual training. It can not be secured by the science of eugenics or by change of environment. Those who are born into the kingdom of righteousness do not obtain the birthright through the inheritance "of blood, nor of the will of the flesh, nor of the will of man, but of God." Many have tried to obtain righteousness by these means. Israel of old tried it, but all their promises and resolutions and efforts were as ropes of sand.

Dear reader, are you one of this class? Have you tried and tried again, and failed, until you feel that there is no need of making further effort? The trouble was not with God nor with his promises. You left these too largely out of the account. You failed because you trusted in yourself. You failed because you had not made a full and complete surrender. With one hand you were seeking to grasp heaven, and with the

other you were reaching out after the things of earth. You had not come to that place in your experience where you were willing to surrender every plan in life, every ambition of the heart, to the Lord Jesus. Only in this surrender, in this self-distrust, in this reaching out in your helplessness after God, is overcoming power assured.

When you realize that you are lost and undone, possessing no wisdom, no power, no strength; that you deserve nothing at the hand of God through your own merits; that you are entitled to no consideration in consequence of anything you have ever done or planned or accomplished of yourself; that God, knowing your frame and all your inherent weaknesses, does not bless you primarily because of your promises and resolutions, but wholly on account of his great love; that the work of grace must be the exercise of the mercy of God, and that you are saved alone because God treats you better than you deserve — in thus coming to God you will find help and overcoming power in your own personal experience. God's strength will be made perfect in your weakness. "By grace are ye saved, through faith; and that not of yourself: it is the gift of God."



Ancient Uses of the "Mark"

WHEN the Lord called Israel out of Egypt and its idolatries and warned his people against the ways by which the heathen round about worshiped their gods, he gave commandment: —

"Ye shall not make any cuttings in your flesh for the dead [demon- or spirit-worship], nor print any marks upon you: I am the Lord." Lev. 19:28.

The distinguishing mark of God's people was to be found in their loyal obedience to his commandments, the fourth precept particularly pointing out the sign of the great Creator: —

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes." Deut. 4:6. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

From the earliest days, it is evident, the heathen were accustomed to mark themselves with the signs or symbols of their gods. Marks were also sometimes carried to indicate the master that a man served. An old author, Dr. John Potter, in a work on the "Antiquities of Greece," says of these ancient practices: —

Slaves were not only branded with stigmata for a punishment of their offenses, but (which was the common end of these marks) to distinguish them, in case they should desert their masters; for which purpose it was common to

brand their soldiers; only with this difference, that whereas slaves were commonly stigmatized in their forehead, and with the name or some peculiar character belonging to their masters, soldiers were branded in the hand, and with the name or character of their general. After the same manner, it was likewise customary to stigmatize the worshippers and votaries of some of the gods: whence Lucian, speaking of the votaries of the Syrian goddess, affirms, "They were all branded with certain marks, some in the palms of their hands, and others in their necks: whence it became customary for all the Assyrians thus to stigmatize themselves." And Theodoret is of opinion that the Jews were forbidden to brand themselves with stigmata, because the idolaters by that ceremony used to consecrate themselves to their false deities. The marks used on these occasions were various. Sometimes they contained the name of the god, sometimes his particular ensign; such were the thunderbolt of Jupiter, the trident of Neptune, the ivy of Bacchus: whence Ptolemy Philopater was by some nicknamed Gallus, because his body was marked with the figures of ivy leaves. Or, lastly, they marked themselves with some mystical number, whereby the god's name was described. Thus the sun, which was signified by the number 608, is said to have been represented by these two numeral letters XH. These three ways of stigmatizing are all expressed by St. John, in the book of Revelation: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."—*Vol. I, page 75.*

Still the mark is used in modern heathenism. Most of the Hindu sects in India have their special marks to distinguish the god or gods of their chief devotion. On the festivals, after the ceremonial bathing and worship, the marks are painted afresh on the devotee's forehead or breast or arm. It is the sign of allegiance and submission to the authority whose badge it is.

So the prophetic scriptures represent the Papacy, and the "image of the beast" (the likeness to the Papacy formed in the falling away from Protestant principles) as joining in enforcing the mark of papal authority, upon the world.

The whole matter of papal authority turns upon the question as to whether God's Word or the church is supreme. As a mark of the superior power of the church, Rome sets forth the Sunday institution. God's law says that the seventh day is the Sabbath. That is the sign of Jehovah, the Creator of heaven and earth. By church tradition the change has been made to Sunday, the first day. The famous Council of Trent, Rome's answer to the Reformation, cited the general acceptance of the Sunday as proof that the church is above the Holy Scriptures. And ever since, Roman Ca-

tholicism has held forth the Sunday as the sign of its power, boasting of its acknowledgment and acceptance by nearly all Christendom. Years ago Cardinal Gibbons summed up the claim in the letter by his secretary, or chancellor, saying:—

Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamt of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power.

God's answer is the cry of the last gospel message: "Worship him that made heaven and earth. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 6-10.

W. A. S.

The Lord's Return—No. 2

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 35-39.

How will the hope of the church in the return of its Lord be realized? How will Christ come the second time? Regarding this the Scriptures of Truth give plain and unequivocal testimony. They tell us the manner in which Christ will return, and warn us against accepting the erroneous theories which will be advocated regarding this great event.

To those who were associated with our Lord nineteen hundred years ago; who with their own eyes looked upon him in form and feature, clasped his hand, and heard his voice; who enjoyed his daily association as a beloved friend, the promise that "this same Jesus" shall come again could have meant nothing else than the personal, literal return of the Lord Jesus Christ to this earth. Anything else than this would prove to them a hollow mockery. And this will be true also with the great multitude of believers, whom no man can number, who in their relationship with heaven have come to regard the Lord Jesus as a real presence, as a personal Saviour, as a true friend. This faith and hope will not be disappointed. The return of the Master will meet every expectation of Christian faith.

The Manner of His Return

Among the many statements regarding the second coming of Christ, three conditions are positively affirmed in the Scriptures:—

1. The return of the Lord will be a personal coming. How clearly and emphatically did the Saviour state this on

that eventful night of his betrayal when giving to his disciples his parting words of comfort. He had told them that he was going away. Sorrow filled their hearts. He gave them then this assurance:—

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

"If I go and prepare a place for you, I will come again." It is no one in my stead; it is not my representative; but I myself who am with you now. I will return to take you to the mansions which I go to prepare.

2. The return of the Lord will be a literal coming. Says the apostle Paul in his letter to the church at Thessalonica:—

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

3. The return of the Lord will be a visible coming. He did not disappear from among men in a secret manner. At the time of his ascension a number of the disciples were gathered together. They walked and talked with Christ as of yore. He expounded anew to them the mysteries of his kingdom. Again he commissioned them to go forth as witnesses of his gospel.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 50, 51.

Long and wonderingly, filled with awe and eagerness, the disciples gazed after the ascending figure of their Lord. A cloud enveloped him. He passed out of the range of their vision.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 10, 11.

If Christ is to return "in like manner as ye have seen him go into heaven," it is sufficient for us to determine how he went away in order to know how he will return. He went away with the clouds of heaven, evidently myriads of angels who surrounded their beloved Master and escorted him to the courts of glory. "A cloud received him out of

their sight." He will return in the same open, visible manner in which he went away. To this the apostle John bears testimony in Rev. 1: 7:—

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

In view of these plain, positive declarations of Scripture, how weak and futile the claim put forward by some to-day that the second coming of Christ to this earth is at conversion. The Lord by his blessed Spirit does come near to his disciples at this time in their experience. As they open their hearts to receive the Spirit's infilling, it enters into the life with gentle, comforting, transforming assurance, but this is not the return of the Lord. This is the coming of the Comforter, whom Christ declared when he went away that he would send as his representative to fill the aching void left in the hearts of his orphan children here on earth. John 16: 7-14; 14: 16-18.

In the light of the testimony of Scripture, how groundless also is the claim often advocated, and that, too, by many excellent Christian people, that the return of the Lord is at death when he comes to take his children home. Throughout the Bible death is represented as an enemy,—the last great enemy which Christ will destroy. Christ comes at the close of this world's history to unloose his children from death's relentless embrace. It is then that he will open the prison-house and set the captives free and take his loved ones home unto himself.

"If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. 24: 26.

In a spiritual and personal sense the Lord draws near to his dying children. In the experiences of many of his faithful ones, as they were about to enter the dark valley, like Moses who from the heights of Nebo viewed the promised land, they have been privileged to obtain a vision of the heavenly Canaan. Angel hands have swept back the curtain and these dying ones have been given visions of celestial glory, even as was given to the martyr Stephen when he was about to seal his testimony with his blood. That some have seen angel forms about their bedsides we do not doubt. But however blessed this experience, this was not the second coming of Christ.

He comes to take his children home, not one by one, in the quietness of night; but "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." And in that day "the dead in Christ shall rise first: then we

which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In this hope may the church of God to-day find comfort and assurance, as has the church in every age. F. M. W.

God's Kingdom in the Heart

It is more than a coincidence that in the services carried on in the sanctuary of old the sinner and the law he had trampled upon should come face to face.

That sacred structure was built under the eye of God. He furnished the plans and the specifications; and he laid upon his chief human agent this solemn charge: "And see that thou make them after their pattern, which hath been showed thee in the mount." Ex. 25:40.

God designed that the services carried on in the sanctuary should work out a certain object. It was therefore necessary that the pattern God gave to Moses should be followed with exactness; otherwise the sanctuary and its appurtenances would not lend themselves to the accomplishment of that object.

Toward that structure the spiritual thoughts of Israel constantly turned. Within that enclosure were slain the creatures whose shed blood typified the blood that was to flow on Calvary for the remission of the sins of the world. In the inner apartment of that structure was a representation of the throne of God, and in the foundation of that throne—the ark of the covenant—reposed the law of God. Over that law lay the covering, the mercy-seat, with an angel standing upon either end of it as guardians of the throne of God, and between them the bright shining Shekinah, representing the presence of the Almighty.

In that emblematic arrangement God is teaching us that in breaking the law of God, men do despite to the very throne of God, of which that law is a part; and that, in so doing, they must deal with him who sits upon that throne. But in the covering of that ark we see the type of him who is the hope of the world. That covering God named the mercy-seat. It stands between the sinner and the broken law, and thus is a type of Christ, who paid on Calvary the penalty of man's transgression of the law of God. It teaches also that mercy and justice mingle in the throne of God; that while he is the lawgiver and the ruler of the universe, he is still our Father, the God of love.

Where God dwells there is his throne. "Let them make me a sanctuary," said he, "that I may dwell among them." They built the sanctuary, and the glowing Shekinah, the symbol of his presence, took up its station above the mercy-seat,

upon the ark, over the law, in the most holy place. That place became the "holy of holies," made so by the fact that it was the throne-room of God himself.

In that sacred place, that throne-room of the Almighty, and inside that very throne itself, God had caused to be placed the tables of his law, that code by whose principles the universe is governed. That law there deposited was written upon the tables of stone, and all the services of that sanctuary circled around and had their occasion in that law and man's attitude toward it. If man had never sinned, there would never have been a sanctuary in this world. Sin, the transgression of the law of God, made necessary the sacrifice of the One whose blood alone could save the race from extinction; and the services of that sanctuary in the wilderness and of the temple which followed it were designed to keep ever before the mind of mankind the reason for the fall and the way to life through the promised Redeemer.

Now when that promised Redeemer was come, there came also in its fulness and its actuality that "better covenant" "enacted upon better promises." The sacrifice toward which all other sacrifices had pointed from that of Abel down had been made. The types and shadows had vanished in the substance itself. What was that better covenant? Was it an arrangement by which the law was abolished and something else was put in its place? Was it an arrangement by which mankind can claim holiness while trampling upon the only true test of holiness—the law of God?—No. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people." Heb. 8:10.

The new covenant, then, does not abolish the law, but puts it in the mind and writes it in the heart of the individual, and of every individual who is a child of God indeed. The literal sanctuary of type and symbol has ceased to be. The "ark of the covenant" is no longer to be seen, and the tables of stone with the law engraved upon them have now no visible existence. But that law is still in force, is still a written law, written upon the hearts of the loyal followers of Christ, and, wherever so written, is doing its office work of bringing the lives and characters of individuals more nearly into harmony with the will and purpose of God than could otherwise be the case. It makes known the standard of God's will; and the power and grace of Christ, freely bestowed upon submissive and obedient souls, helps them to "walk even as he walked." Upon such souls will be bestowed that righteous-

ness of Christ which robes them for the marriage supper of the Lamb. Without that robe of righteousness none will witness that event; and that robe can not be bestowed upon those who maintain a spirit of enmity toward the law of God or are hostile toward any of its requirements. The translated ones must have the spirit of Christ, who declared: "I delight to do thy will, O my God; yea, thy law is within my heart."

Where the law of God is, there the throne of God is, and there God is. Said Jesus: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. His earnest desire for his followers was this: "I in them, and thou in me, that they may be perfected into one." John 17:23. "We are a temple of the living God; even as God said, I will dwell in them, and walk in them." 2 Cor. 6:16.

The child of God has the law of God written in his heart, and the Son of God and God himself make their abode with him. In that spiritual sense he is a temple of God, his heart an "ark of the covenant" with the law of God written upon its fleshly tables. Then in the heart of such an individual the throne of God is set up, God is the only recognized ruler there, and that much of this world is won back to the sovereignty of heaven again. In view of these considerations, how important that we maintain a right attitude toward the law of God!

C. M. S.

The Interest in the Coming General Conference an Encouraging Omen

As the time approaches for the General Conference to convene, increasing evidence comes to us of a deepening interest among our people everywhere in that important meeting. This interest is expressed in conversations, correspondence, good wishes, earnest prayers, and a great desire to attend the conference.

As far as one can discern, this interest is of the right stamp. There is an earnest desire that this Conference shall in some way bring a great spiritual blessing to our cause, giving a new impetus to the work everywhere. This is an encouraging omen, for if rightly directed and developed, this solicitude in behalf of the Conference will contribute much to its success.

All should understand that it is not possible for man to make the Conference the inspiring, uplifting occasion it should be. We may make the most perfect arrangement and preparation of the material features, and carry through an interesting program, but all this will not make just the meeting we want.

Perhaps the most any one can do to help make the Conference all that it should be to this closing work is to pray the Lord most earnestly to be signally present in the meeting. Only the Lord's presence, instruction, and blessing will make the Conference what so many earnestly long that it shall be.

With prayer there must be self-surrender, consecration, and obedience. When the people of God unitedly take this attitude, every needed blessing will be given them. The believing, trusting, obedient followers of the Lord are the objects of his supreme love. In his infinite wisdom he knows all their needs and freely supplies them from his inexhaustible resources.

The coming Conference will be the largest we have ever held. Every conference in North America will be fully represented by accredited delegates. The most of the foreign conferences will be more largely represented than at any former Conference. Nearly all the mission fields throughout the world are sending delegates, and large numbers are coming at their own personal expense. Some who are paying their own way are coming from parts of the globe the most distant from Washington. May all these dear, loyal believers receive help that will fully repay them for the sacrifice they are making.

There is one thing for which we should all continually pray—that the Lord will make very clear to those gathered at this Conference just what steps should be taken now to quickly finish the work of God and bring the end. The last warning message we are proclaiming to the world has now been sounding sixty-nine years. It is to do its full work in a single generation. We must surely be near the close, and now we should have clear vision regarding the finishing of the work.

We all need the baptism of the Holy Spirit for personal victories over evil, and for power to win the lost to Christ. O, how greatly we need the wisdom and love and power of the Saviour to reach the great masses around us who are unprepared to meet God! This is more vital to the triumph and consummation of the cause of God than anything else. For this all should pray.

A. G. DANIELLS.

Note and Comment

Roman Catholic Strength

ADVANCE sheets of the official Roman Catholic Directory present some interesting figures for study. According to this report the United States now ranks as one of the countries in which Roman Catholicism has reached its highest nu-

merical strength, 23,329,000 persons in this country being recorded as members of the Catholic Church. Of this number upward of seven millions are found in the Philippines. Of the Catholic countries of the world Italy heads the list, with a sum total of 30,500,000 souls who nominally adhere to that faith. Austria and Germany have but a few more than are found in the United States, while Spain has four million and the British Empire ten million less than this country in Catholic population. Referring to this, the *Christian Advocate* of March 27 says:—

In so far as these figures indicate the growth of a body aiming at political supremacy and the subordination of the state to the will of a church, we deprecate this multiplication of adherents. We have been accused of bigotry because of criticisms we have uttered against the politico-ecclesiastical machinery of Romanism. We shall probably be compelled to repeat many times what we now put down in all candor, namely, that we have no quarrel with the Roman Catholic Church as an institution seeking to redeem the lives of men and women from destruction by the offices of a religion which teaches the doctrines of our Lord and Saviour Jesus Christ. Our only contention is with that influential element in the Roman Catholic Church which is trying to make religion an agency by which political supremacy shall be secured, and which would use that supremacy, when obtained, as a means of substituting ecclesiastical control for civic and national authority.

The Church and the Stage

IN the *Western Recorder* of March 27, A. C. Dixon quotes Sir Beerbohm Tree as saying that the church and the stage have now come together and are on friendly terms. To this Dr. Dixon truly replies: "If so, it is not because the stage has been lifted to the level of the true church, but rather because the church has fallen to the level of the stage." He then contrasts the difference between these two institutions as follows:—

The difference between the church and the stage is an impassable gulf. The purpose of the stage is to teach people how to act a part; the purpose of the church of Christ is to teach them how to be real. The purpose of the stage is to amuse; the purpose of the church is to save. The symbol of the church of Christ is the cross; the symbol of the stage may well be the baby's rattle. The purpose of the stage is to make money, and managers are not slow to do it, even at the expense of good morals; the purpose of the church of Christ is to make character, and good morals are not for sale at any price. The stage gives what the people want, and, sad to say, the worst plays often draw the biggest crowds; the purpose of the church of Christ is to give what people need, regardless of its popularity. The stage ministers to "the lust of the flesh, and the lust of the eyes, and the pride of

life, which is not of the Father;" the purpose of the church of Christ is to crucify these things. The stage is a caterer; the church of Christ is a prophet. The stage in its tragedies glorifies revenge; the church of Christ teaches forgiveness of enemies and the patient endurance of wrong. The tendency of the stage is to make people childish in their feverish desire for diversion; the work of the church is to make people childlike in their faith and love and simplicity of character. The tendency of the stage is to keep the race in its childhood of self-gratifying amusement; the work of the church is to lead the race into the manhood of self-sacrificing achievement.

One Day of Rest in Seven

IN its issue of March 22, the *Standard* declares, "The rush of modern conditions has made continuous seven-day toiling a necessity." It quotes John Fitch as follows:—

Sunday laws do not and can not deal adequately with the situation. Stop all trains, all street-cars, all heating and lighting plants, all delivery of milk, and all garbage removal, on Sundays, and the great cities will suffer as under a pestilence. Stop the blast-furnaces, smelters, and other industries which for technical reasons require continuous operation, and those industries will be paralyzed.

From this the *Standard* argues:—

A new type of law is needed, based on a new principle,—a law that will forbid an employer to work his men seven days a week, and yet permit an industry necessarily or desirably continuous to operate seven days a week.

We believe, however, that a one-day-rest-in-seven law construed upon this liberal basis would be used in the end for the promotion and protection of the Sunday institution. The means for accomplishing religious legislation are many and varied, and are based many times upon apparently the most plausible reasons. It is well to regard with suspicion any law which takes from an individual the inherent right bestowed upon him by his Maker to use every hour of his time fully and freely as he shall elect.

A Campaign Against Mormonism

AN active campaign has recently been inaugurated by the *Chicago Journal* against Mormonism. It calls the people not to a war on the church as such, but a war against a "cabal of treacherous and criminal bosses in politics." Petitions have been prepared and circulated, addressed to the Attorney-General of the United States, the Postmaster-General, and to the President and members of the Senate at Washington. According to the *Continent* of April 3,—the Attorney-General is asked to prosecute the Mormon Church under the Sherman act for maintaining combinations in restraint of trade, chiefly in the

beet-sugar industry. The Postmaster-General is desired to deny the privilege of the mails to the authorities of the Mormon Church because they continue defiantly to practise and teach the crime of polygamy. And finally, the United States Senate is petitioned to reopen the case for the unseating of Senator Smoot, the Mormon apostle, as the case against Senator Lorimer was reopened.

The Survey

The Flood Situation

REPORTS from various places along the Mississippi River indicate that the greatest danger is passed, and that the levees in the main are holding the flood waters. A few breaks at unimportant places have somewhat relieved the strain upon the embankments at places where greater damage would have resulted. Conditions, while still grave, are more hopeful. At places farther down the Mississippi preparations are being made for a hard fight to hold the water within the embankments. Figures now published in reference to the sections devastated by the flood place the number of drowned at 500, the number of those rendered homeless at 100,000, and the financial loss at \$250,000,000. A proposition is now before Congress to establish a permanent federal fund of \$100,000,000 for relief and construction work in localities laid waste by fire, flood, earthquakes, and other catastrophes.

In the Balkans

A DESPATCH from Belgrade, Servia, states that the Servian government, yielding to the advice of Russia, will withdraw all her troops now cooperating with the Montenegrins against Scutari. The Russian government has issued a long statement relative to its course in agreeing to the program of the other powers in reference to Albania. Russia considers that to allow Montenegro to take and hold Scutari would be a cause of continual irritation and always a menace to the peace of Europe. Montenegro has not desisted in her efforts to take Scutari, and the international blockade of the coast of Montenegro continues. All ships at the Montenegrin ports were given forty-eight hours to take their departure. Djavid Pasha, formerly the Turkish commander of Uskub, is reported to have captured the Albanian city of Avlona, imprisoned the members of the Albanian provisional committee, and hoisted the Turkish flag. The European powers agree to Bulgaria's demands concerning the line to divide what is left of Turkey from the territory to the west. There still remain differences between the powers and the allies over the disposition of the Ægean islands. The allies wish to dispose of

these according to their own plans, while the powers will not consent to such a program unless it shall be in harmony with their plans. They fear that the possession of some of these islands by one or more of the allies might give them control of the Dardanelles. The question of a war indemnity is to be reserved for settlement by a financial commission to meet in Paris. It is reported that in case the powers use force against Montenegro, the king of Montenegro will abdicate, remove his family to Servia, and that Montenegro and Servia will be united.

Recognition of China Delayed

THE great nations of the world have declined to act upon the suggestion of the United States government in reference to the recognition of China. Recognition by the United States will be withheld until after the Chinese assembly attains a complete organization. It is expected that a few of the nations will join with the United States in recognizing China at that time.

Woman Suffrage in England

THE militant campaign in the interests of votes for women in England continues unabated. Mrs. Pankhurst, the head of the movement, has been released from jail on account of her physical condition due to her hunger strike, and an American suffragette who had been imprisoned in London for the same cause is also released for the same reason, and is now under the care of physicians. The reckless attempts to destroy property, and seemingly without regard to the danger to human life, continue. An empty car on a passenger-train was set on fire by a bomb, and destroyed, endangering the lives of all the passengers on the train. A close guard is being kept around Nottingham Palace and other public buildings. A can filled with gunpowder and connected with an electric fuse was found in front of the Bank of England. The can with its lighted fuse was thrown into a fountain.

Industrial Unrest

ONE of the most unique strikes in the history of the world is now in progress in Belgium. The strikers are demanding the right of the franchise for all men. "Manhood suffrage" is the slogan of the striking workmen. This particular strike is more political than industrial, and is a movement engineered by the socialists. It is a strike against the government. To most of the world it would not seem that the strikers are asking much, the right to vote on an equality with the more favored classes. But if strikes for "political" ends become the fashion

throughout the world, it can readily be seen into what a dangerous and threatening condition the world will be plunged. If the socialists win this campaign in Belgium, it may logically be expected that their brethren throughout the world will be stimulated to use similar means to accomplish the purposes which they have in mind. The government of Belgium feels that it dare not put the franchise into the hands of 300,000 men oath-bound to revolutionize the instrumentalities of civilization. The strikers are sending their children out of the country, and many others are going away in order to be out of danger. The government is making no move to meet the demands of the strikers, but is posting the divisions of its army in the various industrial centers where trouble would be likely first to occur. While the strikers declare for a peaceable strike, it is expected that the strike will completely paralyze the industries of the nation. This strike puts a new complexion upon the struggle between organized government and the forces which are working to overthrow the present system. The first reports indicate that 200,000 workmen have joined the strike, and 100,000 more are expected to do so.

In West Virginia conditions are still unsettled, practical war existing between laborer and capitalist. The threatened strike of telephone girls in Boston was only averted at the last moment by a compromise agreement. The strike of street-car operators in Buffalo, N. Y., has come to a close after riotous scenes, an almost general suspension of street-car traffic, and much bloodshed. About 400 cars have been more or less seriously damaged since the strike began, and the hospitals have had many patients to care for as a result of clashes between the strikers and the police and militia. At Auburn, N. Y., a situation has developed which is new in the history of these industrial conflicts. A branch of the International Harvester Company, a \$150,000,000 concern, has been experiencing a strike for about one month. On April 5 this branch of the company warned its 700 employees that unless they returned to work within three days, the entire plant would be dismantled and shipped to Germany. The strikers ridiculed the idea, and the time was allowed to pass. The company has now begun to dismantle its plant. In view of the fact that many of the employees had erected homes which were only partially paid for, and depended for their occupation upon the company, its decision is arousing the most intense animosity. Public meetings of protest are being held, and legislation is demanded which will prevent, in future, the removal of such plants under such conditions. C. M. S.



Kalyan, India

M. D. WOOD

[In a communication written aboard ship just before reaching Calcutta, Brother M. D. Wood gave a very interesting account of their journey from College View, Nebr., out to their old mission field, India. This appeared in the Second Sabbath Readings for January, 1913. The following article continues their experience in locating near Bombay, in the vicinity of their old field of labor, and will be of interest to all the brethren and sisters in the home land.]

THE brethren requested me at the Calcutta conference to come to Kalyan and look over the field thoroughly, and then tell them if I thought this would make a suitable place for a permanent mission station among the Marathi-speaking people. Consequently I came to Kalyan December 1.

I left Mrs. Wood and the two children with some of our old Methodist friends, of whom many, I am glad to say, are still very kind to us.

When I came to Kalyan the only stopping-place I could possibly find was the government bungalow. I obtained permission to stop in this bungalow erected for the convenience of government officials when on tour through the district. I had to pay one rupee a day for this home. The house contains a few chairs, tables, and two couches on which one may repose at night. I had to retire with the chickens. I had no lamp with me, and the servant could not furnish one; so I got my bed ready before dark and retired early. During the day I would spend all my time inspecting the town and its surroundings, on foot.

A few days later Pastor Geo. F. Enoch came to Kalyan, and together we hired a *tonga*, a two-wheeled pony-cart, and we drove all about the place together in search of a house in which to live. When we had failed completely, we decided to call upon a Parsee gentleman, on the very outskirts of town. This man had a large house, something after the style and construction of a two-and-one-half-story house in the United States. He was very kind to us indeed, but said he did not really want to rent his house, as he and his family lived in it. He wanted an exorbitant rent, but after a few kind words he consented to move out in a few days, and let us have the house for any length of time at the rate of fifty rupees a month. The house has four rooms and two bath-rooms on the first floor, five rooms and two bath-

rooms on the second floor, and a large finished attic on the third floor. In the compound is a large well, about twenty feet in diameter. The compound contains various kinds of roses that are watered from the large well, and are continually in bloom. In fact, the landlord cuts at present about one thousand roses a day for the Bombay market. These roses are not cut with long stems, as in America, but are nipped just back of the blossom, and are sold for offerings to the idols of Bombay. The upper-caste Hindus usually purchase them. There is also a large banana orchard in the compound.

December 10 Mrs. Wood and the children joined me, and thus we began our life at Kalyan. The Parsee lent us a few chairs and a table, lamp, etc. Igatpuri friends sent us a few pieces of furniture also. We found our small oil-stove we brought with us a great help.

The first month we spent practically all our time tramping the fields to select a suitable building site. But Kalyan has two rivers running through it, and the most of it is on low land. The salt water from Bombay backs up with the tide and the water is not good; in fact, the people are afflicted with guinea-worms and ringworms from the use of foul water. For health's sake we sought high ground. This station is at the junction of two important railroads, and within a year several hundred Europeans will be settled here. Hence the price of land is enormous near the town.

After we had become almost discouraged, we took a walk out on a road. We saw just at sunset a most beautiful spot up on a hill, away from all the dust and smoke of the town. We climbed this elevation, and got one of the most beautiful views of palms, green groves, and silvery streams we had ever seen. Back of it all are high mountains, with broken peaks of rock, and mother earth dotted with large green trees. We said "Sunset Ghat,"—ghat means hill,—and the die was cast.

In a day or two we brought the Hindu magistrate up with us, and he immediately said, "Mr. Wood, we will call this spot No. 1." Not long after this the West India Committee, with Prof. H. R. Salisbury and Pastor J. L. Shaw, met at Kalyan, and then we all visited Sunset Ghat together, and all pronounced it a most beautiful spot indeed. So we thanked God that our prayers had been answered, and that he had directed us to select this place.

The owners were two elderly Hindu farmers. They seemed quite willing to

sell. In town no land can be purchased for less than one thousand rupees an acre. This land we got for two hundred rupees an acre. An engineer in Bombay has drawn up plans for a mission bungalow to be erected on this spot. A Bombay contractor is to have the job. The well, which is an absolute necessity, has been started, and we hope to find water soon. In a few days ground will probably be broken for the foundation of the new structure. The house is to be made of local dark-gray stone. The roof will be of red tiles. The bungalow will contain a large front veranda, two offices, three bedrooms, two bath-rooms, a sitting-room, dining-room, and storeroom. The outbuilding will consist of kitchen, wood-room, cook's house, and storeroom. The house will face the north and afford continual shade on the front veranda,—a thing to be greatly appreciated in this hot and sultry climate. Another pleasing feature is that the sea breeze often blows over Sunset Ghat.

A very interesting point is the fact that on all sides from the top of Sunset Ghat may be seen the thatched brown roofs of the homes of the people in many little villages. We are as a city on a hill. The people are all about us. O, what an opportunity! The population of Kalyan is twelve thousand. Here, within one hour's ride of the large city of Bombay, lies not only the town of Kalyan, but many towns and hundreds of villages, where the gospel herald has never gone, where the people are ignorant, without clothing and without the knowledge of the Christ we love.

You may ask what we are doing for these people. First, we have established a medical dispensary, where we reach at present about five hundred persons a month. We have a school for boys and a school for girls at Kalyan. Here the Bible is read, Christian songs sung, and prayer to God in the name of Jesus Christ is offered. We also have a school for low-caste children not far from the railroad station. We are just about to open another school for children in a near-by village. We had tried to enter two villages, but Hindu influence closed the doors. However, all these villages and towns are open to the preaching of the gospel, and we hope after a while to plant the gospel standard in every one of them. The darkness of heathenism all about us is like that of Egypt,—it may be felt. Please, my good brethren at home, pray much for us here in the darkness. We have also established three Sabbath-schools for these people, and already some of these heathen children bring little offerings of grain and *pice* [money] for the Lord. It would do your hearts good to hear them repeat the ten commandments, the twenty-third psalm, the Lord's prayer, and other portions of the Word of God. Yes, the seed of truth is being sown and God will water it and give the increase, I am sure.

The people here are composed of three classes: the Hindus, the Mohammedans, and the Parsees. The Parsees have been

exceedingly kind to us ever since we came to Kalyan. The Mohammedans also have been very friendly, and many of the Hindus as well. The Mohammedans have many large and small *masjids*, or mosques. The Hindus also have a number of idol temples. But there is as yet no house of worship erected to the true God. At present we meet for our weekly prayer-meeting every Wednesday at 5 p. m. at the schoolhouse, and at 5 p. m. Sabbath afternoons for preaching service at the mission home. All our workers are with us, carefully studying the message of present truth.

Since I began this letter one of our schoolmasters has called to say that he has a house for himself and a school in a near-by village. It is a rather difficult task for the missionary to get into close contact with the villagers; but when we have a village school the missionary may daily go there to inspect and say a few words, and thus he gradually gets the confidence of the people, and they are not so shy of him. Here is where the medical missionary may also perform an important service for the Master and for the people.

At present Mr. and Mrs. Kelsey are with us at Kalyan. Besides our family there is only one European family in town. How do you think you should feel to be thus cut off from all your accustomed surroundings or associates? Well, it's a blessing in itself. Here one proves the power of prayer as he does not at home; here one learns to rely upon God alone, and not to lean upon the arm of flesh. The one who said, "Go ye into all the world," is the one who also said, "And, lo, I am with you alway." We daily find it so, thank God!

◆ ◆ ◆
German Victoria Nyanza Mission
—No. 2

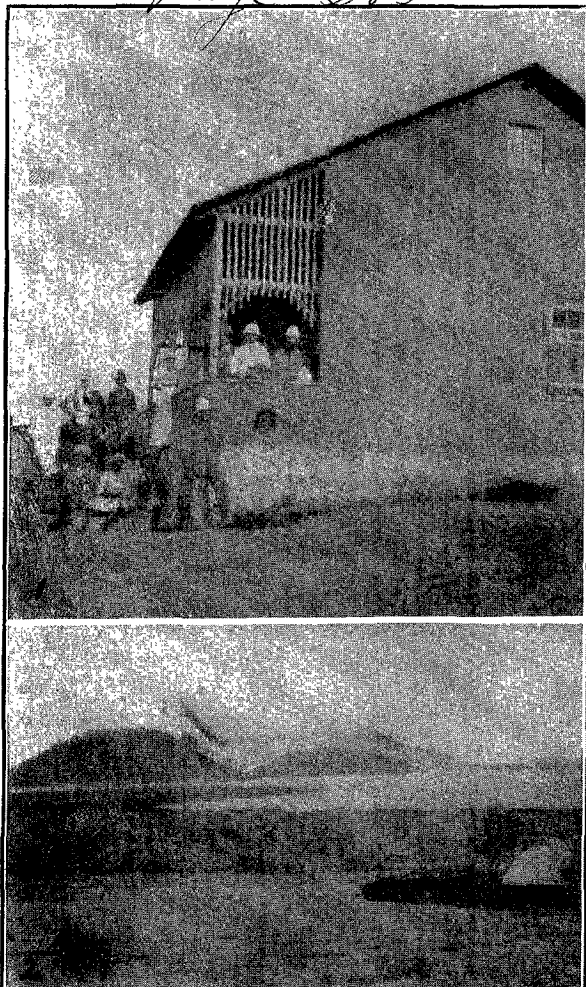
L. R. CONRADI

As our time was so limited and the other stations in the Wasakuma country were only being started, we did not go farther into that land, for it would have taken us at least another week. We met our Kidzu porters, and after great difficulty secured sufficient porters among the Wasakuma people to take us to Nassa, on the southeast corner of the lake. This is a trip of not less than eighteen hours. Our caravan had grown considerably, so that we were no less than ten white missionaries, and over forty boys and porters. To save ourselves the hard trip in the hot sun, we left on the evening after the Sabbath. As there is quite a stretch of sparsely settled country and desert, we marched the twelve hours, all the night through. After we had gone a few hours we found about a thousand of the Wasakuma people gathered on a hilltop having one of their great heathen feasts, which generally last the entire night. Young and old were hastening to the feast, bearing great pots of beer. As we were several porters short, two of the boys were secured as porters, but one of them had

already swallowed so much that he had a rather hard time carrying his load.

Toward morning we passed the Kasema Mountain, where is a gold-mine, and we could clearly hear the noise of the machine crushing the gold ore. From five hundred to one thousand natives are employed there. Had it not been for the lack of time, we surely would have called. When we went into camp on December 22, we were all quite tired out and enjoyed our rest that day. As heavy showers came up, we appreciated the advantage of having that much

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1. IRAMBA MISSION STATION
 2. LAKE NYANZA FROM SAME MISSION

of our journey behind us. At 1 p. m. of the twenty-third we reached Nassa, on the Speke Gulf. From early in the morning we had been seeing the cheery waters of the lake, and as we neared it we saw the mast of our mission boat "Herold" awaiting us.

Nassa is an old station of the English Church Mission. Nine years ago when we started in German East Africa we carefully studied its history and thought some of purchasing it, as we knew the society would be willing to dispose of it. Two years ago the African Inland Mission took charge of this station, which is two miles up from the lake. Several of us walked up there to call on the missionaries. Mr. Suwalki, an American Pole, with his wife, is in charge. He is assisted by two other lady workers. They have an out-station besides this, which is at Nera, farther inland. The main mission building had burned down,

the large school and church was also in ruins, there was some cultivated land, and another dwelling and school building had been put up. But the buildings and ground were in a condition forming quite a striking contrast to ours.

The Church Mission has four graves here. The African Inland Mission also has lost one man, and his bride, who had come from America, is one of the lady workers still there. When we wanted to visit the school, we found it had just been dismissed. The highest enrolment they report is thirty, but they had at the time scarcely more than half a dozen, and but very few boys living at the station. They had had baptism, but this American society has no real church organization; they pay no fixed salary, giving only an uncertain allowance. Mr. Suwalki would have been glad to attend our general meeting, but he was awaiting orders to be present at a meeting of their society. They have a small hand-press, and expect to get out some hymns in the Wasakuma.

At 10 p. m. we all gladly embarked on our mission boat, rather enjoying its close quarters after so long an overland trip. During the night we crossed the Speke Gulf, and by morning neared Ukerewe, a large island which is separated from the mainland by the narrow Busegwe Channel. The Catholics have old mission stations on the island, but already several of their people have come over to our stations to be taught. This naturally has enraged the missionaries of that body.

The channel, deepened by a German navy official with the help of the natives, was just deep enough in several places to allow our sailboat to pass through. We then entered the Baumann Gulf. Right before us was the high Majita Table-mountain, a leading way-mark on the lake, near which our main station, Majita, is located. But we passed up the gulf, and by noon our Iramba station came in sight. At 3 p. m. we were able to land, and a ten-minute walk brought us to the top of the hill, where the station is located.

A substantial dwelling-house has been erected, together with a good school building, workshops, native huts, etc. Brother Stein and his wife, who went out after the last large Friedensau council, are in charge of the station. We were well entertained in their cozy home. Their grounds are well laid out, and they have a fine view of the lake and bays and islands about them. They have also

about one hundred fifty students, and seem to be doing a good work.

Next morning at seven a fair wind took us across the gulf to Majita Peninsula in two hours. Here we found a well-settled and well-cultivated country. After ascending the hill we saw in the midst of the peninsula on a lofty elevation our main station. A number of the natives had come down to act as porters, and as we passed, the people tilling the land gave us a hearty greeting. At Iramba the sad news reached us that Sister Mertke, our faithful nurse, took ill of the blackwater fever December 21, and was in a dangerous condition.

On reaching the station, we found a splendidly laid-out mission, with good, substantial buildings. Last year Brethren Ohme and Winter erected a good three-room dwelling, where Brother Ohme lives and has his office. We have also a large iron-roofed chapel, which seats fully six hundred persons. Then there are the workshops, girls' school, some native huts, and the old mission dwelling. But as this old building was put too much into the ground and not cemented, as the other buildings, the white ants had already attacked one end. Dr. Vasenius and Brethren Persson and Wallath arrived soon after we did. We found Sister Mertke in a rather low condition, but were pleased that Sister Ohme and the children and the other missionaries seemed to enjoy good health. Ample preparations had been made for the comfort of all the missionaries, and the natives soon came with baskets of food, etc., from all directions. We had scarcely arrived before the native sultan and his sons called on us. When we reached the station several hundred native boys were lined up, with Brother Winter, and they gave us a hearty reception.

Our main station, which commands a view of the lake from three sides, is surely well located, and is an honor to our work. Several of the German officials have taken extra trouble to come this way and take photographs of the station, but best of all we have been able to get an excellent hold upon the thrifty Majita people. Several hundred of their boys and girls attend the main school, and we have at the foot of the hill near the lake another excellent out-school with about one hundred thirty pupils, who came up on Friday to greet us, and were with us over Sabbath. While the Victoria Nyanza has no lighthouses as yet, and her steamers must anchor overnight, we are indeed thankful to the Lord that Seventh-day Adventist mission stations are planted all along the east coast, and even far inland, as bright beacon-lights. Let us remember them in our prayers.

◆ ◆ ◆
PRAY for patience toward men and patience toward God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon him.—C. H. Spurgeon.

Traveling Over Bible Lands

THE following post-card from Elder E. E. Frauchiger, superintendent of the Turkish Mission, will be read with interest. The places named may be picked out on a good atlas. The post-card is written from Konia, the old Iconium:—

"It is nearly five months since I left my home to visit places and churches in Asiatic Turkey. My journey has carried me to Samsun, Amasia, Tikat, Sivas, Malatia, Mesereh, Kharput, Diarbekir, Urfa (Mesopotamia), Aintab, Halep, Beirut, Lebanon, Tarsus, Adana, over to Antitaurus (in ice and snow), to Kaisarieh, and now to Konia (Iconium).

"In most of these places we had large meetings, larger than ever before held among our people. I baptized ten persons on the journey. One sees great depression among the people; nevertheless the outlook for the future is good. It was not at all easy to visit some of these places during the war time. I was the only foreigner on the road, so far as I observed. We met hundreds of soldiers who were being gathered from all parts to go to the front. We live constantly in uncertainty as to what we may expect next. Since I left my home in Constantinople, the terrible war has begun. Events go forward rapidly in fulfillment of the prophecy. May the Lord soon finish the work. The church in Konia send their hearty greetings, in which I join."

Malamulo Mission, Nyasaland

A. E. ELLINGWORTH

◆ ◆ ◆
THE vernacular school building is finished and limewashed, and it is well lighted and clean. It needs only the seats finished now, and we shall be ready to start in on another session. In future I expect to spend most of my time in the vernacular school to see that the beginners get a thorough grounding. When thoroughness is neglected here, the weakness is certain to show up when they are put out to teach in the villages. My wife will attend to the Anglo-vernacular school.

I have made two trips to the out-schools recently, the first to those among the hills and the other to the Elephant Marshes, Chiromo District. Those on the plains are finding it difficult to get food; the children leave the villages in the morning to hunt for palm-trees, from which they get a sap to drink, and for roots, or anything they can find to satisfy hunger. The palm sap, if left to work, makes a very powerful intoxicant. Our teachers find it hard to get food; they have to go or send to the hills to buy it. Under these circumstances it is not surprising that some schools have a poor attendance; other schools are well attended and have well-organized Bible classes. On the last trip I took Simon into the schools, and pointing out the weaknesses, gave him hints as to how to strengthen and encourage the resident teacher. While at the villages we held meetings for the people and

visited with them. Before leaving Simon I had a long talk with him about the plan of labor and the best line of instruction to give the people. Judging from his letters and the fact that he has not yet returned, he must be putting his heart into the work. I am anxious to get out and see what has been done and its effect upon the people. I think a great deal of Elder Hyatt's methods of evangelical work, and as opportunity offers, intend to put into practise the "little wagon" methods.

We have had Mr. Moore, a Seventh-day Baptist, staying with us for a few days. His colleague, Mr. Wilcox, was also here two days. While over to meet Mr. Wilcox, I called on Mr. Cox, who has an estate near here. He is a brick and tile manufacturer at home, and is now experimenting with tiles here, and he was good enough to let me see the results of his experiments. I have made a start to see if we can not produce tiles also; I am not sure of it yet, but if we can, it will end the continual thatching which has to be done. We have nearly twenty acres of land ready for plowing when the rain comes.

Brother Robinson is away visiting the schools around Blantyre; he also intends taking a run up to Mantandane.

The mission house is now quite a comfortable place with its cement floors. I have to-day finished off the last room in our house also, so we are very comfortably situated. Miss Edie goes out to the villages every day except Sabbath. She is working hard; nothing daunts her.

One Verse Each Day

◆ ◆ ◆
REV. ARTHUR TAYLOR, one of the secretaries of the British and Foreign Bible Society, in a report given at the annual meeting in Queen's Hall, London, recently, told of how a Bible colporteur caught a man out in Tasmania in the gospel net. The story follows:—

"There was another colporteur whom I met in Tasmania. I never met a man of greater humility of spirit joined with a greater courage. He told me how he went to one man and said to him, 'Do you read your Bible?' And the man replied, 'You are a queer one to ask a question like that!' The colporteur said, 'Do not take offense at what I am saying.' The man admitted frankly that he did not read the Bible as he ought to do. 'Well, now,' said the colporteur, 'I want you to do something for me. It is not much. I want you to promise me that you will read one verse every night, only one verse. I am not asking much; and I want you to say one little prayer when you read it. I want you to pray, "Lord, teach me." Now it is not much, is it?' And the man agreed to do this. Some time afterward he met our Bible seller again and said, 'You are a cunning one, you are! Mind you, I have done it; but I do not say that I have not read more than one verse. Do you know, I am beginning to see things as my old mother saw them? She was not so far wrong after all.'"



Do Not Murmur

J. R. WILBUR

Do not murmur, dear soul, at the sorrow
That God in his wisdom has sent.
Do not think that your life is a failure,
But, trusting in him, be content.

You say that your troubles are many,
And more than you feel you can bear;
This is part of the plan of the Master.
He has promised your troubles to share.

Each sorrow he sends and each burden
But leads to the mansions above.
So murmur no more at his leading,
But trust in his infinite love.
Ranger, N. C.

More Upon the Dress Question

MRS. CARRIE R. MOON

THE moral effect of present-day fashions among women is a subject that is being discussed very extensively. The minds of both women and men of the better class are becoming deeply exercised concerning it. There certainly is need of a reform in this matter.

A bill to regulate women's garb has recently been introduced in the Ohio Legislature, and members are urging its passage. This is loudly denounced by some of the leading women of Chicago.

"Ridiculous!" exclaimed Mrs. Catherine Waugh McCulloch, the suffrage leader. "The idea of a man even suggesting that the men lawmakers of a State should dictate to the women what they should wear!"

Yes, it certainly is ridiculous that women should so far depart from womanly modesty that it would be necessary for men to cry out against their pernicious example.

Mrs. McCulloch continues: "Do you think women would dictate what a man should wear?"

Most assuredly, if a man appeared in public insufficiently or immodestly dressed, women would immediately protest, and the man would most likely be lodged in jail. The laws of the land prohibit men from appearing in public improperly dressed. Why should not women be subject to just such laws if their womanly sense of propriety is not sufficient to make civil law unnecessary?

This is not a matter of little importance. It is tremendous in its influence in molding the characters of the young people of to-day.

The wife of Dr. John C. Hessler, of the James Millikin University, Decatur, Ill., in a recent lecture before the Chicago Woman's Club, declared that

"women attired in the extremes of modern fashion are unconscious contributors to the growth of vice." She showed that the wrong-doing, or the degradation, of the individual woman affects all womankind, and added: "All womankind is suffering definite moral degradation from prevalent fashions."

Mrs. Hessler places the blame for this condition, not alone upon the young women, but upon those who are older. They have set the example of wearing in public garments that are fit only to be worn in the privacy of their own rooms. Then she says: "Women have not realized that they have been taking part in the breaking down of barriers between virtue and licentiousness." This is entirely in harmony with the following:—

"The love of dress endangers the morals, and makes woman the opposite of the Christian lady, characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer, and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress."—*"Testimonies for the Church," Vol. IV, page 645.* "Vice, disguised in fashion's garb, intrudes itself among the children."—*Id., page 643.*

Seventh-day Adventists have had great light upon the subject of conformity to the fashions of the world. We have been instructed that our dress should be neat and in good taste, but without any attempt to follow the extreme fashions.

"As we see our sisters departing from simplicity in dress and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God. . . ."

"It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world. . . . It is so inconsistent with our profession of faith that it makes us ridiculous in the eyes of worldlings. Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters. . . ."

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. . . . A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*"Testimonies for*

the Church," Vol. IV, pages 628, 641, 643.

Dear sisters, let us be examples in modesty, simplicity, and neatness; and let our dress, as well as our actions, be in harmony with the faith that we profess.

South Bend, Ind.

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."

OUR Saviour says: "Ask, and ye shall receive, that your joy may be full." There are many kinds of joy pictured in God's Word, but wondrous indeed is the gladness which fills the heart when a direct answer to prayer is experienced. To pray amid darkness and have God send great light; to pray in the face of a mighty barrier, and see God tear it down before our very eyes; to cry when in dire need and have God swiftly and bounteously supply it—what joy floods the heart at the moment our Father sends such answers! It is the joy of heaven itself, born of God, and its fullness may be ours for the asking. A Texas sister who several months ago asked us to pray for her healing, writes: "God has wonderfully answered your prayers, and has raised me up."

Requests for Prayer

181. A sister in New Hampshire, who is passing through severe trials, begs us to unite in prayer that God will sustain her and keep her faithful to him.

182. A California brother desires prayer for healing.

183. A sister, writing from Iowa, desires prayer for the healing of her aged mother.

184. An afflicted sister in Colorado requests that prayer be offered in her behalf. She suffers from heart and lung trouble.

185. "Please pray for the healing of a dear friend who has tuberculosis," is the request which comes from a Texas sister.

186. Writing from Louisiana, an afflicted sister makes known her desire for prayer that she may be healed from a complication of diseases.

187. An anxious brother in Oregon asks prayer that his wife may be healed of cancer.

188. An Alabama sister writes: "Please pray that I may be healed and avoid an impending operation."

189. An aged colporteur, who is laboring in Missouri, begs us to unite with him in asking the Lord to restore his hearing.

190. Two Indiana sisters request prayer that their health may be restored.

BACK of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the
shower,
And the sun and the Father's will.

—M. D. Babcock.



Gathering Sheaves

VERNA COWAN

GATHERING sheaves for the Master,
Gathering the ripening grain;
Working in sunshine or shadows,
Working in falling rain.

Gathering sheaves for the Master,
In far-off heathen lands;
Though perils thick surround us,
We gather with willing hands.

Gathering sheaves for the Master,
To all now comes the call.
The daylight fast is fading,
Soon darkness will cover all.

The Message for the Blind

THINKING the readers of the REVIEW AND HERALD might be interested in the work we have been doing the past few months in supplying books for the libraries for the blind, we will give some particulars in regard to the work. There is no work more important at the present time than the distribution of message-filled literature. Wars and rumors of wars and storms by sea and land unite with many other tokens in proclaiming that the Lord is coming soon. We can not conceive how it is possible for any one who truly believes these things not to do all in his power to help prepare the people for the coming of the Lord.

There are many thousands of blind people scattered over the country who are not reached by the large quantity of literature that is distributed year by year for the seeing people. Thousands of dollars' worth of our books have been placed in public libraries for the seeing people, but in the past we have not had one large bound book for the libraries for the blind. The number of blind people is increasing so rapidly that the work of educating them is not all left with the fifty-three State educational institutions for the blind. Many of the public schools in our large cities have a department for the blind. All are taught to read, and a large amount of literature is being printed for the use of the blind.

Some time ago, our attention was especially called to the libraries for the blind, and upon investigation we found that in the most of the States there were circulating libraries for the blind; some of the States have three or four of these libraries. The government carries the books to blind readers and returns them free of postage. There are very few religious books in any of these libraries. There are histories, books on science, educational books of all kinds, and many novels, but little reading-matter that would lead the blind into the kingdom of heaven. The Catholics seem to be the only denomination that has given much attention to the needs of the blind. They are placing many of their books in these

libraries. I just received the late catalogue from one of the largest circulating libraries for the blind in the country, and there are in that library alone twenty-four volumes that the titles reveal to be Catholic books, and others that might be taken for Catholic works.

The *Christian Record* has for years been doing a good work, and I understand our printing-office at College View has printed fifteen or more tracts for the blind, which are doing much good; but they have not had the facilities with which to print large bound books.

Several agents selling the special number of the *Bible Training School* have for some time been donating a portion of the profits on each paper sold to create a fund with which to print books for the blind. When sufficient funds had accumulated through the efforts of these faithful agents, we began printing, and now have "Steps to Christ," "Our Paradise Home," and the chapter from "Desire of Ages" entitled "The Lord Is Risen" printed in the New York point. Before we did any printing, we communicated with the leading institutions for the blind to ascertain which style of print was most widely used, and found the New York point was read more generally than any other.

As many read the American braille who can not read the New York point, we are having "Steps to Christ" printed in the American braille, and will have it ready for distribution in about two months. All our printing has been done by the American Printing House for the Blind in Kentucky, which is subsidized by the United States government.

We have received requests for the books from libraries in over thirty States, and several of these States already have three or four different libraries where the books are placed. We shall quote a few of the many words of appreciation we have received from the librarians. The following is from one of the large Eastern cities:—

"We were very glad to learn of the three books which have recently been put into embossed type for the blind, and which you so kindly offer to give to this library for the use of the blind readers. We shall be glad indeed to receive them, and feel sure that they will receive good use and be greatly appreciated. Thank you very kindly for extending this offer to us."

The following was received from one of the States of the Middle West:—

"Your letter concerning the three books of religious literature donated to the blind has been received and contents duly noted. The need of books of this character has long been felt, and I know that many hearts will be gladdened and cheered by them. Perhaps those who donate these books can never conceive of the pleasure and happiness they will bring into many lives. Books mean

much more to blind people than the average seeing person can estimate.

"Anxiously awaiting the new books in behalf of the readers of this library, which number about five hundred, I am,

"Very sincerely yours."

We wish to print "Patriarchs and Prophets" in an abbreviated form for the blind. This will cost about two thousand five hundred dollars. If any one has a stray dollar or two that he does not know what to do with, send it to us and we will use it to help print these books.

S. N. HASKELL.

South Lancaster, Mass.

Progress of the Work Among the Jews

WE are glad to report to our brethren and sisters through the REVIEW that the Lord seems to be opening doors and hearts among the Jews for them to hear and to receive the gospel as it is in Jesus. We can see a great change coming over many of them with reference to the gospel of Christ, and we certainly believe that it is the Lord who is opening the way for the message to go among these people.

Thousands of Jews are becoming acquainted with Seventh-day Adventists, and we know that this is having its effect upon them. Many of them are expressing themselves with regard to us and to our work; and we feel certain that this influence will have its effect upon these people.

In correspondence with Jews about the matter of religious legislation, the writer received the following:—

"The somewhat oppressive Sunday laws are certainly a remnant of oppression; and as the Sabbath has been made for man, it is wrong to make it a means of oppression. The Founder of the Christian religion never said that majorities are right, because they happen to be majorities. And it seems to me that the Seventh-day Adventists are doing a good work.

"Thanking you in advance for any information you may send me, I am,

"Yours truly."

Here is part of a letter from another business man:—

"I am very much pleased to know that a noble body of Christians, better known as Seventh-day Adventists, have come to the front with fundamental principles, and are interpreting the true teaching of the Bible whereby the great principle of Love thy neighbor as thyself could easily be carried out. May God bless them, and open the eyes of others that can not see. . . .

"Thanking you for the kind information,

"Yours truly."

Here is an extract from a letter from a Jewish rabbi:—

"Of course, as the people who still cling to the Biblical Sabbath day, your denomination is of especial interest to us, and we can not but believe that it lives up to the original Christian doctrines more than does any other Christian sect.

"Very faithfully yours."

Many letters might be quoted from Jews who are taking an interest in the work being done by our people. For centuries the Christian religion has been such a terrible thing to the Jews that it

takes them a long time to get over the feeling engendered among them. But the Lord Jesus is able to break down all this barrier when the time comes for the work to be done for this people.

In the latest volume from the spirit of prophecy, "The Acts of the Apostles," are found these words:—

"When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it can not save. As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed."—Pages 380, 381.

These are precious words, and they certainly ought to be a great comfort and to bring much cheer to the hearts of the people of God. For years many have felt that to work for the Jews seemed an impossibility; the prejudice was so strong and the bitterness so intense that the Jews would not listen. But God has said that many will listen, and a great many will accept Christ as their Messiah and Saviour. The reader will notice that the message to the people of God is that they must put forth *special* efforts for the Jews. And the Lord expects his people to do this. The Saviour would never expect to have his people do a work that could not be done. There is nothing impossible with God. We need to have faith in the promises of God.

There are influences at work to-day even among the Jews which make clear to the student of the Word of God how easily all this can be done. For instance, a short time ago a very prominent Jew, Prof. Israel Abrahams, of Cambridge University, England, teacher of Rabbis, came to this country on a lecture tour. He traveled from New York to California, addressing tens of thousands of Jews, as well as many thousands of Gentiles. One of his principal addresses

among his Jewish brethren was that they should study the New Testament. He urged this in many places in the land, and it is having its effect. The Jewish papers in this country are taking the matter up, and comments and criticisms, favorable and otherwise, are being heard on every side. Thousands of Jews who did not hear Mr. Abrahams are hearing and reading of the views now held by those discussing this suggestion of this Jewish professor, and it can not help making an impression upon the minds of many of the Jews.

It is admitted by many of the Jews that this idea of Mr. Abrahams is original, and many Jewish writers are asking what will be the effect upon the Jews if they accept this suggestion. A few years ago such a suggestion from a Jewish scholar would be unthinkable. The writer well remembers how he used to distribute the New Testament among the Jews, and how many of them felt toward its reception. Many of them still feel the same way. But when the Jewish leaders advocate the reading of this blessed Book, it will mean much in behalf of the gospel work among these people. Then as we, as a people, come in contact with them, and make plain to them that we live out the teachings of the New Testament by keeping the Sabbath and recognizing the obligation of the law of God, it will indeed be a revelation to them; it will be a resurrection to them; it will be as the dawn of a new creation. The principles of present truth should be kept before the Jewish people, that they may see there is a consistency in the teaching of the New Testament, and among the people who profess to follow it.

This testimony of the servant of the Lord also indicates that there are many Jews, like Paul, who will accept the truth. But Saul of Tarsus was a bitter persecutor. God opened his eyes to see, and his heart to believe. We must not get discouraged, then, if some of the Jews are bitter and feel disinclined to receive the truth. Let us do all we can to give it to them, and the Lord will do the rest. F. C. GILBERT.

Florida

JACKSONVILLE.—The city effort for Jacksonville, which has been held in Morocco Temple for the last nine weeks, came to an end last night, with a large and attentive audience. When beginning this effort, the writer and the workers associated with him earnestly prayed that it might be a city effort indeed, one which would reach the entire city and bring to the attention of all the inhabitants the truths of the final message. The writer also prayed that we might find at least fifty souls who would accept this message. God has wonderfully answered our prayers in both respects, as well as in many other things.

Through the medium of the newspaper this effort has been made a city effort. Every sermon delivered has received no less than a column and a half report in the paper, and many sermons have received more. Last night's sermon took up more than two solid columns. There have been sixty consecutive reports in the paper, day after day. This paper covers not only the city, but also the State of Florida, and we have received

letters of inquiry from many widely separated places in Florida from persons who have been reading the sermons. We feel that the remarkable work which we have seen accomplished through the newspaper is due alone to the blessing of God.

Among those who have accepted the message are four preachers, three of them colored. The colored people have had the privilege of occupying the gallery at these meetings, and as a result there are nine colored persons who have accepted the Sabbath, including the three preachers just mentioned.

The white clergyman is an ordained minister of another denomination. He and his wife are rejoicing in the truth. He is at the head of an orphans' home in Denton, Ga. He is planning to attend the General Conference session.

Several visitors in Jacksonville accepted the truth, some of whom have already returned to their homes in other States, and others will do so soon,—one going to Canada, two to North Carolina, two to Missouri, two to Pennsylvania, and four to Georgia. The other converts, we trust, will unite with the church here. We are planning for a baptismal service in about two weeks.

Fifty meetings, in all, have been held in Morocco Temple, which is one of the most magnificent assembly-halls in the South. We have paid for the rent of this hall \$1,500, or \$30 for each meeting. In addition to this the expenses have been \$284.08, making our total expenses for the effort \$1,784.08.

The total contributions received amount to \$1,369.82. Thus these meetings have cost the conference, exclusive of laborers' salaries, the sum of \$414.26. This will be made up in a few months by the tithe, which many of the new members have already begun to pay.

The effort has resulted not only in the converts we can now count, but also in awakening an interest in the truth on the part of thousands in every part of this great State. In answer to earnest prayer he has poured out upon us his bountiful blessings. All honor and praise belong to him alone.

CARLYLE B. HAYNES.

Field Notes

TWELVE persons in St. Cloud, Fla., have decided to obey the truth.

A CHURCH of thirteen members was organized Sabbath, March 15, at Greenville, Tenn.

FOUR persons in Lowell, Mass., have recently begun to observe the Sabbath.

ELDER H. J. DIRKSEN reports the baptism of four new Sabbath-keepers in Manitoba, Canada.

At the close of a series of meetings recently held at Pleasant Hill, Ohio, ten signed the covenant. Others are seriously considering the Sabbath question.

ELDER and Mrs. C. J. Cole have been holding meetings on Haynes Inlet, Coos Bay, southern Oregon. As a result of their efforts twenty-five persons have surrendered their lives to the Lord and decided to keep the Sabbath.

Christian Education

Conducted by the Department of Education of the
General Conference
H. R. SALISBURY Secretary

The Broadview Swedish Seminary

PROF. G. E. NORD, the principal, writes: "You will remember that the first year our attendance was just 22; the enrolment last year was 32. This year the enrolment is 44, and the number in school at present is 44.

"There are only a few weeks left of school, and I do not know of any one planning to leave before the close. All are expecting to return next year except a few who are going out to remain in the field.

"The Lord has worked for us in a very marked manner. Every student has consecrated himself to the Lord and his message. The week of prayer was especially a time of refreshing. Over fifty dollars was given in offerings, and over seventy-five dollars was gathered in by the students with the Harvest Ingathering number of the *Signs*. Besides, they have pledged themselves to sell over five hundred dollars' worth of books and turn the money over to the school."

It was very interesting to me to learn that every student who went out in the vacation from the Swedish school to engage in canvassing during the summer months, came back again this year; while not one of those who did not spend the summer in the work returned. A young man or woman who is interested enough in education to work for a scholarship, is the one who appreciates education and is found in our schools.

H. R. S.

Lutherans and Church-Schools

THE following letter to the editor of the *Record-Herald* of Chicago shows how other denominations as well as ourselves sense the need of Christian education for the children and youth in these days of peril "when juvenile crime is increasing, when there is no end of murder and vice and graft:"—

"Allow me to quote the *Record-Herald* of Dec. 3, 1908, reporting President Stanley Hall's lecture on the 'Defects of American Education.' Dr. Hall, according to the *Record-Herald*, is 'one of the most eminent of American authorities on psychology, and particularly on child psychology.' He says: 'There is no moral education in the schools. Surely this is a matter for thought when juvenile crime is increasing, when there is no end of murder and vice and graft.' The *Record-Herald* of Dec. 5, 1908, adds editorially: 'It is true that our educational system fails from the standpoint of moral training, or character building.'

"Dr. Eliot says: 'The only way to cure lawlessness in our country is to set aside the first half-hour of every day all the years the child is in school for instruction in the one thing that saves both boys and nations—downright, common morality.'

"We Lutherans believe we have solved the problem, and we do more than Dr. Eliot demands. The first full hour the child receives a thorough instruction by competent male teachers in Christian religion. This is continued in our secondary schools and business colleges.

"I would suggest that all religious denominations be encouraged in every possible manner to open parochial schools for the children of their respective denominations. Public schools would then be necessary only for those children whose parents do not realize the importance of daily moral training. As to state supervision of such parochial schools, I have nothing to say at this time. Our Lutheran schools are always open to the public. Our results, we believe, are very gratifying, and our country surely is the gainer; yet we are constantly aiming at improving our system. It is with this object in view that Lutherans are now erecting a splendid teachers' college on a forty-acre tract in River Forest, acquired by the Lutheran Education Society of Chicago.

"Let Methodists, Baptists, Presbyterians, Congregationalists, and other denominations be encouraged to take the training of their children in hand. This would do more for saving our children and our nation than all other measures heretofore advocated."

H. R. S.

What Union College Sabbath-School Did Last Quarter

IN a personal letter from Prof. Lynn H. Wood, who is the superintendent of the college Sabbath-school, he tells what can be done to increase our offerings to missions. "Our first quarter's record," he writes, "is finished, and what do you suppose it is? We have had an average membership of 196 for this quarter as against 105 last quarter. Our per cent of attendance for the entire quarter has been 100. Our total donations for last quarter were \$222.62; for this quarter, \$439. On Dollar day last quarter we had a donation of \$90; on this Dollar day, the thirteenth Sabbath offering was \$206.27, an average of over one dollar a member. Was not that fine? The best part of it is that the students earned that dollar in some way out of the ordinary—making special trips selling papers, books, doing extra domestic work, etc. I wish you could have been here to our enthusiastic meeting; it would have made the tears come to your eyes to see the dollars dropping into the basket—dollars that meant advancement for the work in the Far East. Barring camp-meeting donations, I think this is the largest Sabbath-school record donation ever made, but it was not that so much that made me rejoice—it was the earnest, willing spirit of the students who gave the money. We had a toy clock arranged up on the platform with five-dollar ticks. Ushers passed down the aisles collecting the money and calling every five dollars. We had planned for \$200, but it ticked only \$170. You could see the disappointment written on every face, and immediately after the meeting the students came of their own accord and said, 'That clock must go clear around, and those who have given will give again.' So Thursday we set the clock on the platform again, and in chapel sent it around to \$206.27."

H. R. S.

"Age may break strength and loose the grip of the hand on life's activities, but it can not break the grip of faith's anchor on the Rock of Ages."

News and Miscellany

Notes and clippings from the daily
and weekly press

—For several weeks the Pope has been seriously ill, and his physicians and friends are anxious regarding the outcome.

—The total excavations in the canal cutting up to March 1, 1913, are estimated at 192,996,071 cubic yards, leaving 25,142,272 cubic yards still to be excavated.

—Recent floods along the Mississippi have resulted in serious damage to some of the levees, and at Memphis, Tenn., it is reported that ten thousand persons are in need of food and clothing.

—The American Bible Society tells of a demand for Bibles in China in excess of its ability to supply. The sales of Bibles last year increased 15,000. The interest in the Book as an exponent of the Christian faith has greatly increased since the founding of the republic.

—The Navy Department is perfecting plans to locate by chart, about noon each day, every ship on the Atlantic that carries a wireless outfit for telegraphing. The Arlington station at Washington is powerful enough to receive reports from ships along the farther coast of the ocean.

—It is interesting to learn that Izzet Pasha, the new war minister at Constantinople, was the purchaser of a Bible from a colporteur at Aleppo, who states that the pasha first bought some portions from him, but was not satisfied until he had secured a complete copy of the Scriptures.

—Those women of Massachusetts who do not cover the points of their hat pins with some device that will protect the public from injury will hereafter be liable to a fine of \$100. An act to this effect was signed by Governor Foss on March 10. The manner in which the pins are to be rendered harmless is left to the discretion of the wearer.

—The great street railway companies of the big cities of the country are enormous money-making machines. Their employees are paid only ordinary wages, and the profits are immense. The Chicago City Railway Company is in no danger of going into the hands of a receiver. Its big profits from sources other than the fares paid were revealed recently before the arbitration board which is seeking to adjust the differences between the traction companies and their employees. Advertising space on street-cars, according to the testimony of an expert accountant, alone brought an annual profit of \$106,276.87. The sale of electric power, the witness said, realized the sum of \$188,270.42. Other sources testified to by the witness included: Mail-cars, \$25,883; chartered cars, \$2,382.41; newspaper cars, \$4,920; rent for buildings, \$4,900.83; rent of tracks, \$15; fares paid for letter-carriers by United States government, \$10,000. Interest on the bank deposits for the year amounted to \$40,200.12, the witness said. The gross earnings from the passenger-cars amounted to \$10,321,769.99.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

SOUTHWESTERN UNION CONFERENCE

South Texas	June 26 to July 6
North Texas	July 10-20
Arkansas	July 17-27
West Texas	July 31 to Aug. 10
New Mexico	Aug. 7-17
Oklahoma	Aug. 21-31

Review and Herald Publishing Association

NOTICE is hereby given that there will be a special meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., in the chapel of the Washington Foreign Mission Seminary, Takoma Park, Md., May 27, 1913, at 5 P. M.

This special meeting is called in order that the constituency of the association may be prepared to consider any questions, plans, or recommendations which may seem necessary and desirable in consequence of the action of the General Conference.

The following persons are members of this corporation:—

The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the general agents of the above-named union conferences of Seventh-day Adventists, the field agents and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees,

F. M. WILCOX, *President*;
I. A. FORD, *Secretary*.

Ontario Conference

NOTICE is hereby given that there will be a meeting of the Ontario Conference of Seventh-day Adventists held at Oshawa, Ontario, in connection with the annual camp-meeting, from the nineteenth to the twenty-ninth of June, 1913. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference at its annual session. The first meeting will convene Friday, June 20, 1913, at 10 A. M. All members in good and regular standing belonging to any Seventh-day Adventist Church in Ontario who may be in attendance at these meetings are delegates, and are therefore entitled to all the privileges belonging to such upon these occasions.

M. C. KIRKENDALL, *President*;
W. J. BLAKE, *Secretary*.

Business Notices!

WANTED.—Home in good Seventh-day Adventist family, for colporteur, aged sixty-two, good health. Mild climate, country preferred. Been orange grower, knows about fruit-culture. Please write full particulars—what will be offered and expected in return. Z. S. Arey, R. F. D. 3, Konawa, Okla.

WANTED.—Seventh-day Adventist physician to assist in village and country practise. Good opportunity for doing missionary work in a neglected field. References given and required. Address R. T. Harrod, M. D., Barling, Ark.

THE Chamberlain Sanitarium nurses' training-school will receive student nurses for the freshman class the first of June, 1913. All who wish to take their training here should write to Dr. Anna B. Farnsworth, Chamberlain, S. Dak.

FOR SALE.—My home at Loveland, Colo., consisting of ten-acre ranch, house, barn, and other buildings. Excellent location. Seventh-day Adventist church and academy near. Write for particulars to Meade MacGuire, Takoma Park Station, Washington, D. C.

Obituaries

LEWIS.—Died at Portland, Maine, March 28, 1913, Alfred J. Lewis, son of John and Josephine Lewis, aged 3 years and 5 months. He was laid to rest in the little cemetery at Cliff Island. Words of comfort were spoken from 2 Sam. 12: 22, 23. J. F. PIPER.

BAILEY.—George Robert Bailey, a native of California, died at Oakland, Cal., March 23, 1913, aged 23 years and 23 days. For seven years Brother Bailey lived an earnest Christian life, and he closed his eyes in the hope of a soon-coming Saviour. The funeral services were conducted by Elder E. W. Farnsworth and the writer. His mother and five sisters are living. B. E. BEDDOE.

RAIMER.—Emma Matilda Rainer fell asleep in Jesus at Yakima, Wash., aged 27 years, 4 months, and 12 days. Seventeen years ago she gave her heart to the Lord and was baptized. During the last few months of her life she manifested a renewed interest in the things of God, and was anxious to have the Lord use her closing days to help some one else find rest and peace in the Saviour. E. W. CATLIN.

FAIRCHILD.—Hope Glens Fairchild, the daughter of Elder and Mrs. Joseph Shrock, was born Feb. 2, 1883, and passed away March 13, 1913, aged 30 years, 1 month, and 11 days. In 1898 she was married to William Fairchild, of Shepherd, Mich. Her husband, two children, parents, and two brothers mourn their loss. Her life was in harmony with her profession, and we laid her away to rest until the resurrection morning. Words of consolation were spoken by the writer from Matt. 5: 5. THOMAS F. HUBBARD.

GREEN.—Clarinda Owens Green, wife of Cortland D. Green, was born in New York State, June 27, 1852, and died March 20, 1913, at the Watertown sanitarium, where she had been a patient for nine weeks. Sister Green accepted the third angel's message shortly after her marriage, and thereafter until her death remained faithful to the truth she dearly loved. She was an earnest worker in the church, and will be greatly missed by the company at Watertown. Pastor Humpries, of the Christian Church, assisted the writer in conducting the funeral service. Her husband and one son survive. E. L. CARDEY.

ATTEBERRY.—Olive F. Brockway Atteberry was born Aug. 8, 1840, and died at the home of her nephew March 19, 1913. On March 24, 1876, she was married to Dr. Keith Atteberry, of Fairfield, Ill., and was left a widow in 1902. During the last two years of her life she was practically an invalid, but she bore her suffering very patiently, without murmur or complaint. Aunt Olive was an earnest Christian from early childhood, and united with this denomination several years ago. At the time of her death she was a member of the Mount Vernon (Ohio) church. Pastor Knapp (Congregationalist), of Williamsfield, Ohio, conducted the funeral service.

MR. AND MRS. LUBERT WISE.

RIST.—Charles Delbert Rist died at Le-compton, Kans., Jan. 28, 1913, aged 6 years, 7 months, and 22 days. The parents, two brothers, and three sisters survive. Pastor E. Atkinson, of the United Brethren Church, conducted the funeral service. A. E. JOHNSON.

FOSTER.—Rodney T. Foster was born in Waterville, Vt., Feb. 19, 1848, and died at the Fannie Allen Hospital, Burlington, Vt., March 26, 1913. Sister Foster was a member of the Seventh-day Adventist Church for twenty-eight years, and was loved and respected by all. Her companion mourns her loss. Words of comfort and hope were spoken by the writer. C. J. TOLF.

CURTIS.—Clarence Curtis, son of Brother and Sister G. C. Curtis, of Hutchinson, Kans., was born May 25, 1896, and died Feb. 28, 1913, aged 16 years, 9 months, and 3 days. The parents, one brother, and five sisters are left to mourn. Clarence was a young man of promise. He had accepted Jesus Christ as his personal Saviour, and fell asleep in the full assurance that his sins were all forgiven. The funeral services, which were largely attended, were conducted by the writer. N. T. SUTTON.

LARSON.—Died at Falmouth, Maine, March 21, 1913, Andrew Larson, in the sixtieth year of his life. Brother Larson was born in Denmark. He was united in marriage with Miss Elena Pearson. To them were born four children, all of whom, with the mother, are left to mourn. Brother and Sister Larson came to America some thirty years ago and settled in Falmouth. They united with the Seventh-day Adventist Church about twenty years ago. We laid our brother to rest to await the call of the Life-giver. J. F. PIPER.

LENT.—Alice M. Lent was born near Hudson, Mich., Aug. 9, 1851, and died at the home of her sister in South Bend, Ind., March 12, 1913. In 1868 she was married to Aaron C. Alpaugh. One daughter (deceased) was born to them. Her second husband, William Lent, to whom she was married in 1891, died some three years ago. For over twenty-five years Sister Lent was a true and faithful member of the Seventh-day Adventist Church. An aged mother, two brothers, three sisters, and other relatives mourn. The funeral services were conducted by Pastor George W. Long. W. C. HEBNER.

RATHBUN.—Caroline M. Cory was born in Pinckney, Mich., Feb. 22, 1838. She was left an orphan when quite young, and experienced many hardships and trials during her early life. On April 20, 1857, she was married to Martin W. Rathbun. To this union were born five children, three of whom, with their father, survive. Mother was an earnest Christian, and was always willing to care for the sick and ready to assist those in distress. When fourteen years of age she embraced present truth, and united with the Seventh-day Adventist Church, of which she remained a faithful member until her death, which occurred at the home of her son in Battle Creek, Mich., March 19, 1913. The funeral service was conducted by Elder William Ostrander, at St. Charles, Mich. C. C. RATHBUN.

HEUSTON.—Mary E. Heuston died at the home of her daughter in Portland, Maine, Feb. 27, 1913, aged 92 years. Sister Heuston was born on a plantation in Beaufort County, South Carolina, in the year 1821. She was married to Francis Heuston, whom she survived. After the liberation of the colored race, the family moved North and settled at Brunswick, Maine, where she embraced the truth in 1885. Soon after this she removed to Portland, Maine, and united with the church at that place. The deceased was an earnest, devoted Christian, and rejoiced to tell of the Saviour's love. She was one of those who witnessed the falling of the stars in 1833. Two children are living. We laid her to rest to await the call of the Life-giver. Words of comfort were spoken by Elder A. J. Verrill. J. F. PIPER.

HARRISON.—John Clark Harrison, son of John and Dora Harrison, was born Aug. 16, 1910, and died March 24, 1913, aged 2 years, 7 months, and 8 days. The funeral service was held in the Seventh-day Adventist church, words of comfort being spoken by the writer, assisted by a United Brethren minister.

THOMAS HARRISON.

POLAND.—Mrs. Louise R. Poland died at the home of her sons in South Vernon, Ohio. She was born May 25, 1839. Although a great sufferer for some time before her death, she bore all with Christian fortitude, and fell asleep in the hope of a soon-coming Saviour. Six children and one sister survive. The funeral services were conducted by Elder D. E. Lindsey. * * *

JONES.—Norman Francis Jones, the infant son of Brother and Sister F. B. Jones, was born at Loma Linda, Cal., and died at Washington, D. C., on Feb. 27, 1913, aged 4 months and 28 days. The sorrowing parents were greatly comforted by the hope that soon, when the Life-giver comes, their child will be restored to their arms. The little one was laid to rest in the Rock Creek Cemetery. The funeral service was conducted by the writer.
J. L. McELHANY.

MATHE.—Mary Mathe was born in Zedlic, Bohemia, Nov. 11, 1838, and came to America when twenty years of age. She was united in marriage with Isibor Mathe in 1858. To them were born six sons and three daughters. Her death occurred March 19, 1913, at the family residence near Almond, Wis. She is survived by her husband, five sons (one of whom is an ordained minister of our faith in Germany), two daughters, and a large circle of other relatives, many of whom were present at the funeral. The bereaved are comforted in the assurance that this mother in Israel peacefully sleeps in Jesus and will come forth in the resurrection morning. Services were conducted in German and English by Elder Martin Steuckrath, F. F. Petersen, and the writer.
E. E. GARDNER.

MEFFORD.—Julia A. Mefford was born in Decatur, Ind. She was united in marriage with James M. Clark, and together they accepted the truths of the third angel's message a number of years ago at Rochester, Ind. Sister Clark remained a firm believer in present truth until her death, which occurred at the home of her nephew in Floral, Kans., he being the nearest relative living. Her husband had been laid away to rest only a few years ago to await the call of the Saviour to the resurrection of life. The funeral services were conducted by the writer in the new Baptist church in Floral, where a large number of friends had assembled to pay their last respect to one whom they had loved as a friend and neighbor.
H. L. SHAFER.

WHEELER.—Elder Fred Warren Wheeler was born Feb. 7, 1871, in Hillsboro, Wis., and died at Phoenix, Ariz., March 17, 1913. Soon after his conversion he began canvassing, and for twenty years his life was devoted to the spread of the third angel's message. In 1904 Elder Wheeler was married to Emma Chamberlain. The year following they moved from Illinois to Arizona, owing to a cough which he had contracted. While the change proved beneficial, the cough was but a symptom of the working of a disease which finally took his life. At the camp-meeting in Phoenix, last fall, special prayer was offered for his recovery, and for a time he believed that he would again be permitted to proclaim the message; but an attack of pneumonia was more than his weakened system could stand, and though anxious to live, he was fully resigned to the will of God. Elder Wheeler was a successful minister, and for several years a faithful and valued member of the Arizona Conference Committee. He had many friends and always enjoyed the confidence and esteem of his brethren. Five brothers and one sister survive. His hope was ever in God, and in Jesus he fell asleep. The funeral service was conducted by the writer on March 18, and was largely attended.
H. G. THURSTON.

WEBER.—Mrs. N. J. Weber was born in Rochester, Ind., April 9, 1834, and died in Mill Valley, Cal., March 6, 1913. Sister Weber was a devoted Christian. About thirty-five years ago she accepted present truth. Words of comfort were spoken by the writer from Rev. 14:13, and we laid her away to await the call of the Life-giver.
C. E. FORD.

FOX.—Jenie R. Bailey was born near Victory, Wis., July 29, 1858. Early in life she united with the Seventh-day Adventist Church of Victory, of which she remained a faithful member until her death, which occurred at Sparta, Wis., Feb. 25, 1913. She was married to A. L. Fox, Dec. 25, 1879. To this union were born seven children, six of whom, with the husband and father, are living. The writer preached the funeral sermon. Text, Num. 25:10.
W. S. SHREVE.

HOWE.—Harriet M. Bartlett was born at Wheatland, N. Y., May 15, 1842. When she was but two years old her parents moved to Michigan and settled at Watson, Allegan County, where she grew up. On Aug. 21, 1862, she was united in marriage with Enoch Howe. To this union nine children were born, six of whom survive. She outlived her husband nearly nineteen years. For the last three years her home was with her daughter at Decatur, Mich., where she was tenderly cared for until she peacefully fell asleep March 27, 1913, at the age of 70 years, 10 months, and 12 days. In 1884 she and her husband were converted at Decatur, Mich., accepting the views of the Seventh-day Adventists under the labors of Elders T. S. Parmelee and Geo. O. States. She was a consistent Christian and took a zealous interest in the progress of the cause she loved. Only a few days before her death she systematically laid aside her tithes and offering to missions. Words of comfort were spoken at the funeral by the writer, from Ps. 73:26.
C. F. McVAGUIR.

DORTCH.—Died at Keller, Tex., March 27, 1913, at the age of 31 years, 4 months, and 3 days, Lena Maud Dortch. Sister Dortch was born at Springville, Tenn., Nov. 24, 1881, and at the age of nine years joined the Seventh-day Adventist Church. At the age of seventeen she began teaching church-school, and continued in that work for three years. When twenty years old she commenced Bible work in the Cumberland Conference, where she continued in that line until the fall of 1910, when it was arranged for her to be transferred to the North Texas Conference. From that time till her last illness she was a faithful Bible worker in this conference. All who knew Sister Dortch and had occasion to observe her work were impressed with the earnestness and zeal with which she prosecuted it. I have never known a more energetic worker in her line, one who could get over more ground and handle more readers than she. And her labors were not without results. Her work contributed materially to the growth of the Fort Worth church, in which city the whole of her time has been spent since connecting with this conference; as several there who have been brought into the truth through her instrumentality can testify. But she now rests from her labors and her works do follow her. Only a little while will she rest in the grave until the "voice of the archangel" will call her forth from her sleep. Becoming unable to carry on her work in the city, she went, for what she thought would be a short rest, to her parents at Keller, fifteen miles out from Fort Worth; but while there she could hardly be contented at being away from her readers, even to the last. She fell peacefully asleep Thursday morning, and was brought to Keene, where the funeral service was held, and she was buried just before Sabbath, the twenty-eighth. Words of comfort were spoken by the writer from Rev. 14:13, followed by remarks from Elder W. M. Cubley, who had been intimately associated with Sister Dortch in her labors. A large concourse of people followed the deceased to the cemetery, where she was laid away till called by "the trump of God."
W. A. McCUTCHEEN.

BUDD.—Ann Holms Budd was born in Ontario, Canada, in 1843. The first twenty years of her life were spent in Canada. After her marriage to James Budd, she and her husband moved to Minnesota and settled near Sauk Center. While residing there, they accepted present truth and became charter members of the West Union Seventh-day Adventist Church. Of the eight children born to them, seven are living. Sister Budd fell asleep March 12, 1913. The funeral services were conducted by the writer.
W. F. MARTIN.

WILLIAMS.—Mrs. Millie Williams (colored) was born in Stokesville, Va., Oct. 15, 1856, and died March 22, 1913, at Houston, Pa. She was married Feb. 28, 1874, and was the mother of ten children. Sister Williams was an earnest Christian, devoted to the truth, sincere in her profession, and always kind. At the time of her death she was a faithful member of the Seventh-day Adventist Church at Midway, Pa. Her companion, five children, and three adopted children survive. The writer spoke words of consolation.
A. N. DURRANT.

HANSON.—Mary Hanson died at her home in College Place, Wash., on Feb. 4, 1913, after a lingering illness of several months. She was the wife of Elder P. A. Hanson, president of the Upper Columbia Conference. She was born in Denmark, June 20, 1875, and came to this country with her parents when she was two and one-half years old. At the age of thirteen she was baptized and united with the Seventh-day Adventist Church in Morgan, Minn. From 1892 to 1895 she attended the Scandinavian department of Union College, College View, Nebr. She was married to P. A. Hanson on Sept. 17, 1895. At their home ministers always found a warm, hearty welcome and a good resting-place. Her hope of a part in the first resurrection and a home in the world of glory cheered her to the last. A large congregation attended the funeral, which was held at the Presbyterian church at College Place. "She hath done what she could" (Mark 14:8) was the text of the sermon preached by the undersigned. Elder Lewis Johnson, from Seattle, assisted in the exercises. May God abundantly bless and sustain Elder Hanson, the four children, and other members of this bereaved family. It will be remembered that one of their children perished in the fire when their house burned several months ago.
O. A. JOHNSON.

The Advent Review and Sabbath Herald

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

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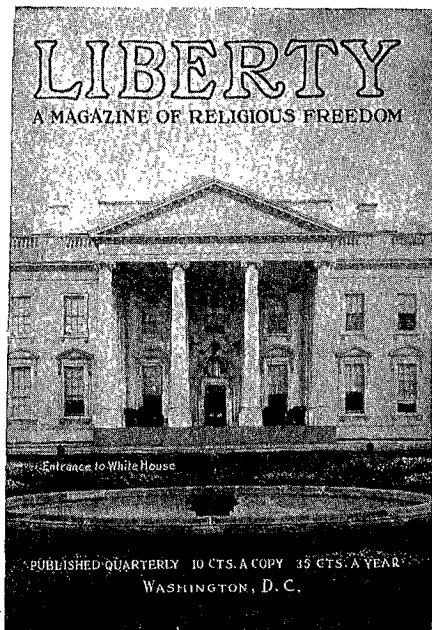
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- Frontispiece Cartoon: "Turning to Caesar"
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- Defeat of Religious Legislation on Pacific Coast
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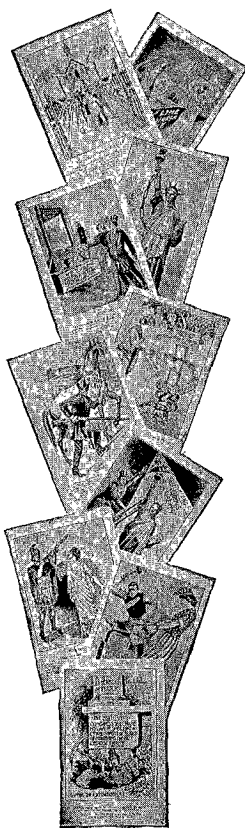
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LAST week Brother F. H. and Mrs. Loasby, of the Foreign Mission Seminary, sailed for England en route to India, under appointment of the Mission Board.

INDIA and Burma will be represented at the General Conference by J. L. Shaw, J. S. and Mrs. James, L. J. and Mrs. Burgess, R. A. and Mrs. Beckner, Miss Della Burroway, and several who are in this country on furlough.

AMONG early arrivals for the General Conference are Elder and Mrs. D. C. Babcock, of West Africa, who spent a few days in Washington last week. They will visit friends in Virginia and Ohio before the Conference.

THERE are few mission fields now under direct General Conference supervision, that is, not included in some union organization. These fields will have representation at the General Conference, delegates and visitors, as follows: Mexico, G. W. and Mrs. Caviness, J. A. P. Green; Bahama Islands, W. A. and Mrs. Sweany; West Africa, D. C. and Mrs. Babcock; Hawaiian Islands, C. D. M. and Mrs. Williams.

Two articles in the Field Work department this week will be found of special interest; namely, "The Message for the Blind," by Elder S. N. Haskell, and "Progress of the Work Among the Jews," by Elder F. C. Gilbert. It is interesting to note in these days of the rapid advancement of this movement the manner in which the gospel of the king-

dom is being carried to all classes of people. The prophecy predicts that the message shall go to every nation, kindred, tongue, and people, and we see the fulfillment of this word taking place before our eyes to-day: Soon the work of God will have been accomplished, and those who have been true and faithful will be gathered home. How small then will appear the sacrifice that is now required of us in the prosecution of this movement. Like the man in the parable, we may give our all for the purchase of the field, but we shall find the treasure so exceeding great that all which we may give will be counted as of little moment. What are a few years of toil compared with an eternity of bliss? What is the sacrifice required in the salvation of some soul compared with the satisfaction of seeing that soul saved to all eternity? We shall feel that heaven is cheap enough, and that no comparison can be drawn between the sacrifice we shall make in obtaining it and the infinite and inestimable blessing that God bestows in return.

Another Johnston Sunday Bill

THE perseverance shown by Senator Johnston, of Alabama, in his efforts to secure the enactment of a Sunday law for the District of Columbia is certainly worthy of a better cause. Five years ago he introduced his first bill in the Sixtieth Congress, which was passed by the Senate, but was not reported to

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the House of Representatives by the Committee on the District of Columbia, to which it was referred. Within a few days after the meeting of the special session called in April, 1911, Senator Johnston introduced substantially the same bill, which was reported favorably to the Senate by the Senate Committee on the District of Columbia, but was opposed by several senators and did not come to vote.

The Sixty-third Congress met in special session April 7, and April 12 Senator Johnston introduced "A bill for the proper observance of Sunday as a day of rest in the District of Columbia." Having failed to secure the passage of the bill which he had drafted himself, after an effort covering a period of five years, Senator Johnston has now introduced the bill prepared by the legislative committee of the Lord's Day Alliance of the United States — the identical bill which the secretary of the alliance, Dr. George W. Grannis, sought to have substituted for the Johnston bill during the last Congress. The measure reads as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this act it shall be unlawful in the District of Columbia for any person to labor or to employ any person to labor or to pursue any trade or worldly business on the first day of the week, com-

monly called Sunday, except in works of necessity or charity, and except also newspaper publishers and their employees, and except also public service corporations and their employees, in the necessary supplying of service to the people of the District. In works of necessity or charity is included whatever is needed for the good order and health of the community. It shall be unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors, or officers, to require or permit any employees to work on the said day, excepting in household service, unless within the next succeeding six days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employee to work in his or its employ.

"Any person who shall violate the provisions of this act shall on conviction thereof be punished by a fine of not less than \$10 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$100, and by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months in the discretion of the court.

SECTION 2.—That all prosecutions for violations of this act shall be in the police court of the District of Columbia and in the name of the District of Columbia."

We shall not discuss this bill at the present time, further than to note that it contains no exemption clause in favor of those who observe another day, and that while it makes Sunday work possible on the part of an employe of "any person, partnership, firm, corporation, or municipality, or any of their agents," it yet prohibits an individual from doing the very same kind of work for himself.

Application has already been made to the chairman of the Senate Committee on the District of Columbia for a hearing upon this bill, and further report will be made as the matter develops.

W. W. PRESCOTT.

SPEAKING of nude art and of the efforts which are being made for social purity, the *Advance* of April 3 aptly says:—

"At the very time the press is clamoring for higher wages in the interests of virtue, the papers, art critics, and book reviewers of Chicago are doing all they can by pictures, plays, and vulgar novels to disseminate the very vice they profess their anxiety to suppress. They don't wish to suppress it. They are doing more to scatter it over the city than the white-slavers themselves."

We believe in the suppression of the white slave traffic and in the punishment of the white-slavers, but we believe that if the reports of scandals and records of crime which are published in the newspapers were omitted, it would be going a long way in the prevention of an education that prepares the minds of men and women for the white slave traffic. A reform in purity that is effective will not only take hold of the outward activities of mankind, but must extend to the home and to the private lives of individuals. Many to-day need to pray the prayer of David, "Create in me a clean heart, O God; and renew a right spirit within me."