



The Advent Review and Herald Sabbath

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No. 18



Is It Worth While?

JOAQUIN MILLER

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart — that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart. Words are keener than steel,
And mightier far for woe or for weal.

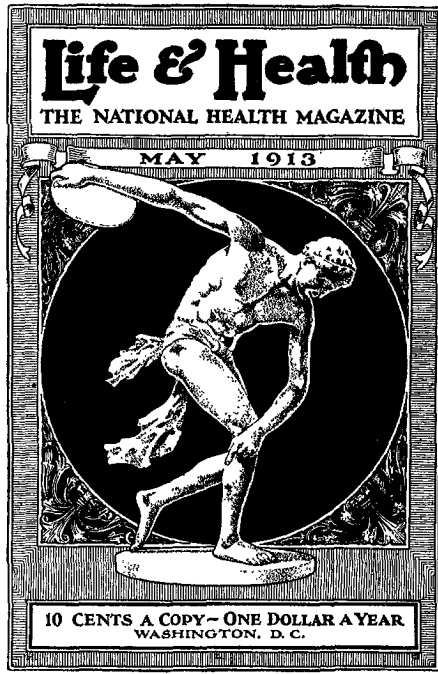
Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other,
Look at the herds all at peace on the plain;
Man, and man only, makes war on his brother,
And laughs in his heart at peril and pain,
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time eftsoon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.

— Selected.

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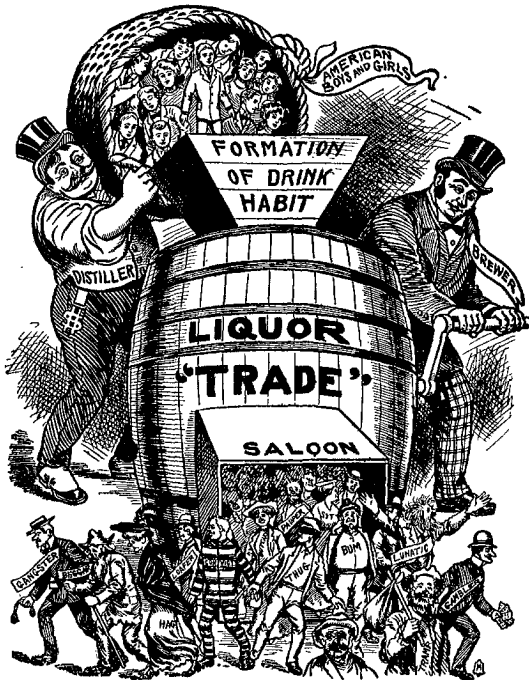
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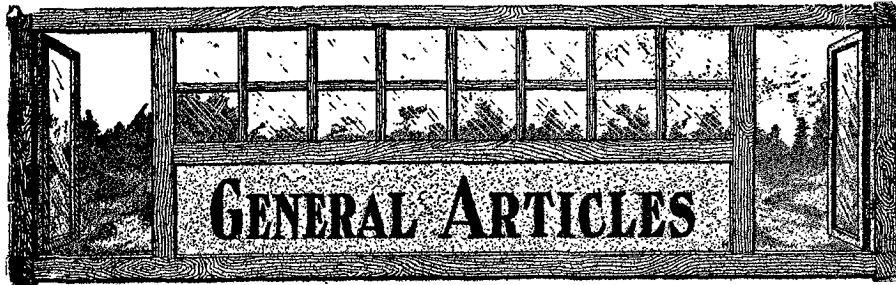
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 1, 1913

No. 18



The Song Triumphant

U. T. CADY

It was midnight, and
Darkness and a deep silence reigned
supreme
O'er the valleys and green plains of
Judea.
Gathered above the Bethlehem hills was
The angelic choir, eagerly watching
For the heavenly signal to declare the
Good news of salvation. Through dis-
tant space
The starry worlds sped on their trackless
course —
And mankind slumbered.

On those hillside fields,
Where the boy David had led forth his
flocks,
Anxious shepherds were keeping watch
by night.
Long had they looked for Him who was
to sit
On David's throne. Far from the dis-
tant East
Wise men, on their camels, journeyed
with haste;
And, at Cæsar's command, came Joseph
and
Mary to Bethlehem, finding lodgment
None, but a manger.

And, lo! suddenly
The whole plain was lighted up, and on
the
Shepherds' view burst forth in glory the
bright
Shining of the hosts of God. Earth was
hushed
And all heaven stooped to hear the glad
refrain:
"Glory be to God in the highest, and
On earth peace, good will toward men!"
Vanished
The angelic throng, and the shades of
night
Covered hill and plain.

O, glorious song!
May thy glad notes sound forth, and
ever ring
Through the arches of heaven, and re-
echo
To earth's remotest bounds, till all na-
tions,

With gladness, join the sweet refrain,
and then,
With a voice as of many waters, swell
The chorus, saying, "Alleluia: for
The Lord God omnipotent reigneth,
world
Without end. Amen!"

The True Church

(Concluded)

MRS. E. G. WHITE

CHRIST has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be of little avail. This "ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting."

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of Life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach.

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway has placed us on vantage-ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellow men, of our efficiency and missionary spirit.

To every member of the church is committed a work, and his sanctification

will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light and have many advantages.

The church must be a working church if it would be a living church. It should not be content merely to hold its own against the opposing forces of sin and error, not be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the leader, gaining new recruits along the way.

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practises, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practise. They hear and do the things that Jesus teaches.

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which the Pharisees had, but such a religion does not give to the world a Christlike example; it does not represent Christ's character. Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his Word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord

will answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing: "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan.

A Short Sermon

H. A. ST. JOHN

Text: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. "There shall be showers of blessing." Eze. 34:26. "Sir, we would see Jesus." John 12:21.

THE former rain, on the day of Pentecost, was preceded by many showers of blessing. These showers prepared the disciples for the great outpouring when the day of Pentecost had fully come. After the resurrection, the manifestation of Christ constituted a shower of blessing to some soul, or souls, in every instance. When Jesus revealed himself to Mary, what a shower of blessing came to her sorrowing heart! She was made a missionary at once, and started in haste to deliver the joyful message, "He is risen." To the other women, the same morning, when they were on their way to the sepulcher with sad hearts, bearing sweet spices for the dead, the shower of blessing came suddenly in the manifestation of Christ, and they were filled with the same joyful message, "He is risen." In quick succession similar showers of blessing came to many others in the manifestation of Christ,—to Peter alone; to ten disciples together; then to the eleven disciples when Thomas was with them; to the two disciples on their way to Emmaus; to seven disciples at the Sea of Galilee; to more than five hundred at once on a mountainside; and last of all, to the disciples on Mt. Olivet, when Jesus ascended in glory to his Father.

For a period of forty days, by many

infallible proofs Jesus showed himself alive, and in each instance it was a shower of blessing to somebody; and every heart to whom Jesus revealed himself was filled and thrilled with the joyful message, "He is risen." Yes, and we have just as much cause for rejoicing that Jesus is risen as they had. He rose, that we may rise. He rose for our justification, sanctification, and eternal glorification. O, let us continually praise him!

And that company who received that last shower of blessing on Mt. Olivet returned to Jerusalem filled with great joy. In addition to the joyful message, "He is risen," they were inspired with another still more thrilling message, He is coming again. A shining angel told them that the same Jesus would come again in like manner as they had seen him depart. And when the pentecostal outpouring came, they joyfully testified that it came from the glorified Jesus.

Sanitarium, Cal.



Man's Versus God's Rule

F. W. STRAY

FOR thousands of years sinful man has been demonstrating himself a failure in the government of his fellows, and now in the end of the age, with the great increase of knowledge and with all history to draw upon for instruction and warning, we should reasonably expect the world to be better governed than ever in the past.

Instead of this, however, we find men of all classes, rich and poor, high and low, declaring that all nations are mis-governed, and a survey of the field at once confirms their testimony. Discontent is everywhere prominent, and this is one of the clearest evidences of mis-government; for a government that is unable to insure peace and prosperity among all classes of its citizens, but favors the few at the expense of the many, is not succeeding in the object of government. As a result, earnest and devoted men in all nations are advocating new forms of government for the future.

The basis of all these movements, such as socialism in the world and the Progressive movement in this country, is that government must be taken from the few and restored to the many, the people, before the many can obtain justice. A Moses who will lead the people out to establish a new commonwealth is the hope and expectation of multitudes.

What have Seventh-day Adventists to offer as a solution to meet this cry of the world's need? This gospel (good tidings) of the kingdom, is the answer. But do we frame the answer so that the world can understand, and have hope kindled, to the extent of laying hold of the promises that we hold out to them? A socialist embraces the promises of socialism and immediately begins to talk it earnestly, enthusiastically, with his neighbors, and thus the world is being permeated with socialistic doctrine.

What is our message? First, "The

kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people." Dan. 7:27. Positively, unequivocally, we answer that what the world feels ought to be done, shall be done. We go back to the beginning of things and find that "God said, Let us make man in our image, after our likeness: and let *them* [collectively and equally] have dominion over . . . the earth." Gen. 1:26. In the seventh chapter of Daniel, already quoted from, the prophet delineates the rise and fall of the great monarchical governments of earth, so out of harmony with the original plan of God, finally picturing the last as one "whose look was more stout than his fellows" (verse 20), which we know is the Papacy, in principle and practise the most absolute monarchy the world has ever seen, denying every individual right of action, thought, and conscience even, and making all the people absolutely subservient to the ruling class, the priests, who are chosen without the people's having any voice in the selection whatever, and who claim, in addition to priestly service, princely dominion of the whole world. This is the climax of Satan's endeavor to rule the people of this world by brute force. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom . . . shall be given to the people." Dan. 7:26, 27.

This is the gospel of the kingdom; by what means shall this kingdom be established? First, with others we realize that it can only be accomplished after the absolute overthrow of government by the few. Hence our message concerning the present world's system of government: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. "And . . . no place was found for them." Dan. 2:35.

Are these promises certain of fulfillment? Are they more sure than the promises of the same thing embraced by the socialist? Hear the One who makes these promises: "I am God, and there is none like me; . . . declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . . I have purposed it, I will also do it." Isa. 46:9-11.

He declared that he would overthrow the world empire of ancient Babylon, and he did it. His Son wept over Jerusalem and declared that it, too, would be destroyed, and be no more the capital of a Jewish nation, and it was done; and so he has demonstrated the fulfillment of his promise to overthrow the nations, and restore the dominion to the people.

Now, how does the kingdom promised compare with the nation of the future that men hope to usher in through the gateway of politics?

Suppose for a moment that men should be able so to govern as to abolish industrial oppression and to establish even-hand justice for all alike. Surely

that would be a wonderful government: and yet every house in the land would be built for fire, flood, or funeral; still there would be heartaches and tears; there would be cripples, and blind, and deaf, and dumb; there would be work for the physician and the nurse; hospitals and asylums would still be needed, in spite of man's best efforts; insect pests would prey upon the fruit and grain; floods, destructive storms, and earthquakes could never be legislated away. But, hear the good news of the kingdom that is really coming:—

"The inhabitant shall not say, I am sick." Isa. 33:24. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:4, 5.

Who will come and establish this glorious kingdom? "I will declare the decree: the Lord hath said unto me, Thou art my Son; . . . I shall give thee . . . the earth for thy possession." Ps. 2:7, 8. He came to earth about two thousand years ago, but not to take possession, and upon leaving, said, "I will come again." He came down here and demonstrated his power and willingness to fulfil every promise that he has given us. At his voice death was banished from the grave itself, the eyes of the blind were opened, the deaf heard, the dumb sang, the lame man leaped to his feet and danced for joy. He was entombed, dying publicly in the sight of all the people, but the grave could not hold him. He was afterward seen of many; and then, publicly, with many men observing his departure, he left the earth by way of the air above them, having made the promise, "I will come again."

Every time in history that the people have arisen and overthrown a tyrannical government, that which they have established upon the ruins of the old has been but an additional monument to sinful man's incapacity properly to govern his fellows. The leaders chosen of the people have failed, but not so in the coming kingdom. The kingdom shall not be given to people who are sinful, but "to the people of the saints of the Most High," and the unanimous choice of the redeemed people for governor is Jesus, the Son of God. "And the government shall be upon his shoulder." Isa. 9:6.

The only government of the people, and by the people, and for the people, that shall not perish from the earth, will be the kingdom of the saints. "And the kingdom shall not be left to other people, but . . . it shall stand forever."

Only saints can ever establish upon the earth a righteous government, and that only through divine intervention and leadership. "All thy works shall praise thee, O Lord; and thy saints shall

bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Ps. 145:10-12.

Brethren, let us be saints, and talk this thing to the sons of men.

Concord, N. H.



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

—No. 15

A. G. DANIELLS

IN the statement of events set forth in Dan. 11:40, the prophecy foretells a decisive victory for the "king of the north" in the deadly conflict in which he was to be engaged "at the time of the end." That conflict, we have shown, was caused by the French invasion of Egypt and Turkey which began in 1798 and ended with a complete victory for Turkey. But the prophecy does not close here, nor does it drop the "king of the north" from further consideration. It goes on foretelling a series of victories this power will achieve. It reads as follows:—

"He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps." Dan. 11:41-43.

This outline deals altogether with the countries and peoples in the region of Egypt, the "king of the south." A number of countries are mentioned by name. Edom, Moab, and Ammon, it is said, would escape the domination of the king of the north. But the "glorious land" (Palestine), Egypt, Libya, and Ethiopia, were to be brought under his control.

In order fully to appreciate the extent to which these predictions have been fulfilled, it will be necessary to review briefly the relation that existed between these countries and Turkey at the time of the French invasion. The general situation is told by Mr. W. Eton in his book "A Survey of the Turkish Empire." This writer was a resident of Turkey and Russia twenty-three years, during which time he held high official positions in both governments. He closed the preface of his book in February, 1798, three months before the French expedition sailed for Egypt. Of Syria and Palestine he says:—

"In the country about Smyrna, there are great *agas* [army officers], who are independent lords, and maintain armies, and often lay that city under contribution. The Porte never gains but a temporary influence by sometimes intermeddling in their quarrels.

"All the inhabitants of the mountains, from Smyrna to Palestine, are perfectly independent, and are considered by the Porte as enemies, whom they attack whenever there is opportunity.

"On the coast of Syria, the sultan only virtually possesses the ports of Latakia (Laodicæa), a small shallow harbor and a ruined town; Alexandretta (or Scanderoon), the port of Aleppo, a miserable village.

"All Egypt is independent. The pasha sent to Cairo is in effect a prisoner during his government, which is only nominal; the Porte draws little or no revenue from it, and no troops except a few fanatics in time of war with the Christians. The Turks have at different times got possession of Cairo, but never could maintain themselves in the government."—*"A Survey of the Turkish Empire,"* pages 299-302, by W. Eton, 1798.

Egypt's relation to Turkey at that time is very clearly and accurately given by McCoan:—

"The conquest of the country by Sultan Selim I, in 1517, abolished the Mameluke dynasty, but did not establish in its stead the full sovereignty of the Porte. The great military aristocracy of the beys remained in unweakened force, and the conqueror was fain to conclude with them a regular treaty by which Egypt was constituted in effect a republic, feudally subject to the sultan and his successors, but the government of which was still left in the hands of the Mameluke chiefs, acting as a council of regency under a pasha, whose almost only function was to receive and remit to Constantinople the stipulated tribute, and who was himself deposable at will by this Mameluke divan. The beys also retained the right of electing their own chief, who, in concert with his fellows, levied taxes, maintained an army, coined money, and otherwise exercised supreme authority over the country. Shadowy as was the sovereignty thus left to the Porte, it became, if possible, still more unreal during the domestic turbulence and foreign wars of the succeeding reigns, until, in 1763, the then dominant bey refused payment of the tribute, expelled the resident pasha, and proclaimed himself 'Sultan of Egypt and Lord of the Two Seas.' Although this revolt was not successful, the Porte gladly compounded the treason by reconfirming the disaffected chiefs in their old powers; and the deposition of its representative, by the simple fiat of the beys, became thenceforward an incident of almost yearly occurrence. To this merely nominal suzerainty had the authority of the sultan been reduced when, in 1798, the French invasion under Bonaparte for three years extinguished it altogether."—*"Egypt as It Is,"* pages 75, 76, by J. C. McCoan.

At that time Ethiopia, now known as the Sudan, was in no sense under the domination of Turkey. The same may be said of Libya, lying to the west of Ethiopia.

Now the prophecy states that following the triumphs of the "king of the

north" in its great conflict "at the time of the end," these countries would come under his control. History records the fulfilment of every detail of this prophecy. Our limited space will permit of only the briefest glance at this history.

The Glorious Land

"He [the king of the north] shall enter also into the glorious land, and many countries shall be overthrown." The glorious, or, as the margin gives it, goodly, land is Palestine. It constitutes a large part of what has long been designated Syria, which at the time of the end was the Syrian province of the Turkish Empire. It was in the "glorious land," stretching from the base of Mt. Carmel to the Jordan, that the terrible struggle for supremacy took place between France and Turkey. When that contest began, the Syrian province was in revolt against Turkey, and was practically independent. But Turkey's victory over France proved to be a victory over Syria also.

Mr. John Barker, writing from Syria in 1803 regarding the pasha, or governor, of the Syrian province, says:—

"Djezzar, or Jezzar Pasha, himself can not be said to be 'in rebellion' against the Porte. He acknowledges the supreme authority of the sultan; he contributes largely to the maintenance of the state. . . . There exists not a governor in Turkey more absolutely in subjection to the will of the sultan than this pasha. The proof of his subordination is the immense sums of money he daily sends to Constantinople.

"The expression 'state of rebellion' carries with it ideas of insecurity and popular disturbances, yet I can with truth aver that for half a century past there has not existed greater security and tranquillity than reigns throughout all Syria at the present moment [May, 1803]."—*Syria and Egypt Under the Last Five Sultans of Turkey*, Vol. I, pages 67, 68, 71, by John Barker, British consul-general to Turkey from 1799-1849.

This Djezzar was governor of Syria at the time of the French invasion, and is the one who defended Acre during the terrible siege. He had previously been in constant rebellion against the Turkish government. But following the war with the French, a great change was effected, and Turkey came into full control of the "glorious land."

"Egypt Shall Not Escape"

Following the victories over the French and the revolted province of Syria, Turkey effected the complete subjugation of Egypt. Paton, who spent many years in Egypt as an official of the British government, gives a faithful history of the remarkable revolution that took place after the French evacuated Egypt. He says:—

"No sooner were the French expelled from Egypt and the English about to leave, than the Mamelukes began again to raise their heads out of the slough into which they had sunk; and, supposing that they had henceforth only to deal with the decadence and disorganization of the old Turkish government, they

somewhat too confidently anticipated a resumption of the power that placed at their feet all the sensual luxuries of this favored land. On the other hand, the great object of the Porte was to retain the power, and prevent it from again falling into the hands of the Mamelukes. Out of this complicated game Mohammed Ali rose the winner of the valley of the Nile."—*History of the Egyptian Revolution*, Vol. II, page 2.

"After the departure of the French, civil war broke out afresh between the Turks and the surviving Mamelukes, which resulted in 1806 in the elevation to the post of pasha of Mehemet Ali, an Albanian adventurer who had become leader of one of the contending factions. His authority, however, was not firmly established until after a long struggle with the Mamelukes, five hundred of whom he perfidiously massacred in 1811. The dispirited survivors fled to Nubia."—*The American Encyclopedia*, article "Egypt."

"The Mamelukes were effectually exterminated by this atrocious massacre; and Mehemet Ali rapidly consolidated his power within his province, and also extended it beyond the Egyptian territory."—*The Encyclopedia Britannica*, eleventh edition, article "Mehemet Ali."



The Holy Spirit—No. 16

The Spirit and the Word

G. B. THOMPSON

THE apostle Paul tells us that "all scripture is given by inspiration of God." 2 Tim. 3:16. That is, all scripture is God-breathed, *inspired*. "For the prophecy came not in old time by the will of man; but holy men of God *spoke as they were moved* by the Holy Ghost." 2 Peter 1:21. It was the "Spirit of Christ" which was in the prophets, when they "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. Many other texts of similar import might be given, all clearly showing that while there were a number of writers of the Bible, there was but one Spirit breathing upon and inspiring them all. The Bible, therefore, being the product of the Spirit of God, between the Spirit and the Word there must be, and *is*, the utmost harmony.

In the Christian warfare we are exhorted to go into the battle armed with "the sword of the Spirit, which is the word of God." Eph. 6:17. The Holy Spirit wages a warfare against sin, and uses the Word as its weapon. It never leads us *from* but *to* the Word. When Peter stood up on the day of Pentecost to preach, he did not set off some oratorical pyrotechnics, and give an essay on ethics or some social problem; but the Spirit led him *to* the Word. He *expounded* the Scriptures. There was no long introduction, and not much peroration; but he began by saying, "This is that which was spoken by the prophet Joel." Then he cited another prophecy in the Psalms, and showed how these two prophecies had been fulfilled. The Spirit accompanied the presentation of this

word with great power, and those who heard were "pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Peter was the spokesman, but the Spirit was present and convicted the people. Without the Spirit the sermon would have convicted no one.

Mr. Moody says: "There was a time when I thought the raising of Lazarus was the greatest work ever done on this earth. But I think the conversion of those three thousand Jews on the day of Pentecost was more wonderful still. Those hard-hearted Jews were full of hatred and unbelief; many, no doubt, were the same men who murdered Christ. And yet they were swept down by the mighty power of the Spirit. We have the same obstacles to contend with as the apostles had. Our gospel that we are preaching is a supernatural gospel, and we have got to have supernatural power to preach it."

This example stands as a clear illustration of the relationship between the Spirit and the Word. And the same power should be witnessed to-day in the presentation of the Word. The preaching of the Word should have effect. When the prophecies, which came by direct inspiration of the Spirit, are explained, and their fulfilment shown, why should not the same power be seen at this time, and a deep conviction of their truthfulness settle upon those who listen?

M. E. Guers, a French writer, well says: "The Spirit and the Word, the Word and the Spirit, are two things indissolubly united by God. A theology which separates them is not worthy the name. 'The Spirit without the Word' is, with some, personal inspiration with all its illusions, or mysticism in its bad sense, if not fanaticism with all its errors.

"On the other hand, 'the Word without the Spirit,' is for some orthodox intellectualism with its desolating dryness, or, what is still worse, rationalism and its errors; for others it is a prolongation of their childish comprehension of the Word, the want of peace and confidence in the promise of God, of assurance and rejoicing over our reconciliation with him through faith in Jesus Christ, and it also is a delay in sanctification. Let us avoid these two extremes with equal care; while we hold the Book, let us lift our hearts to him who makes us able to read it with profit; in the union of the Word and the Spirit, and there alone, is there entire safety for our souls."

In all study concerning the Holy Spirit we need to keep close to the Bible. The false doctrine that the Spirit leads and guides without reference to the Word lies at the very foundation of all folly and fanaticism. This claim leads men into error, where impressions and whisperings of human fancy are placed above the divine oracles of the written Word. The Spirit himself is grieved and dishonored by the setting aside of the very instruction which he gave as a light and guidance to man. The Spirit often does

give clear impressions of duty; but we can be assured that any impression which leads us to lightly esteem the Scriptures, or to go contrary to their plain teaching, is not the leadings of the Spirit.

Another dangerous error is that of claiming to take the Word and at the same time rejecting the Spirit. This kind of religion is simply a cold, legal form without life or spiritual power. The Spirit and the Word can never be separated. The Spirit is in the Word, and it leads us to love and study the Book of God, and to obey its holy instructions.

There must be something by which we can test the spirit. We are told to "try the spirits whether they are of God." I John 4:1. We read of "the spirit that now worketh in the children of disobedience." Eph. 2:2. By what shall we test the spirit, and be able to distinguish between the leading of the Holy Spirit and that of some other spirit which seizes hold of man now as truly as in Jesus' time, when great exhibitions of demoniacal possession were seen? This infallible guide is the Holy Bible, which the Spirit himself indited.

We have been warned that while the power of the Spirit of God is coming upon his remnant church, a spirit from beneath will come up and seize hold upon those who, because of their unconsecrated condition, have rejected the light of the Word.

In "Early Writings" is a view given of Jesus going into the most holy place at the beginning of the investigative judgment. Of those who followed the Saviour into the second apartment we read:—

"Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace."—Page 46, edition of 1882.

But there was another company seen. Concerning these we read:—

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children."—*Id.*, pages 46, 47.

Here are the two spirits brought to view. One is the Holy Spirit of God; the other is the unholy spirit of Satan. One is represented as the breath of God, the other the breath of Satan. Both have light and power. In the unholy power of Satan, however, there was "no sweet love, joy, and peace." The spirit from beneath may possess power and light. Satan is able to transform himself into an angel of light. But the fruit of the Holy Spirit—love, joy, and peace

—is absent. These constitute the kingdom of God.

Many will be deceived by this spirit of disobedience, be led into error, and finally lost. But we need not be deluded. We have the unerring guide-book, the Bible, which clearly reveals the workings of the Spirit of God in the human heart, and unmasks all the deceptions of the powers of darkness. Let the Word of God be studied as never before, with earnest prayer for the illumination and guidance of that same divine Spirit which inspired prophets and holy men of old to write it.

A Misconstruction

F. D. STARR

THE claim is made with much confidence by some that a correct translation of Matt. 28:1, and the parallel texts in the other Gospels, would show the first day of the week to be the Sabbath. The verse reads thus: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." It will be noticed that the word day in this text, as well as in all the other instances in which the expression "first day of the week" occurs, is a supplied word. The word week as here used, is from the Greek word *σαββάτων* (*sabbaton*), usually rendered sabbath. It occurs, as will be noticed, previously in this same verse, and is there translated sabbath. Why should it not be translated sabbath in the second instance of its occurrence as well as in the first? The reason is simply this, that in Greek such words as adjectives and numerals must agree in gender, case, and number with the nouns they limit. To those who are acquainted with the English language only this seems rather incomprehensible. But in the original this is a very imperative matter. The noun *sabbaton* as here used, is in the neuter gender, plural number, and genitive case. The numeral *mian* that comes just before it, is in the feminine gender, singular number, and accusative case. So the noun and the limiting word do not agree at all, and some other word must be supplied. The word *hemeran*, meaning day, agrees exactly with the numeral *mian* in every respect. So the eminent scholars who translated the Bible have all correctly rendered the expression "first day of the week." The Sabbath is that to which the week owes its origin, and in cases like the above, the rules of the language require that the word is to be understood as meaning week. Whatever English version is consulted, the same fact will be apparent. So it is also in translations in other languages. The German translation was rather obscure on this point, but more recently this translation has been revised, and the learned revisers translated the words in question "first day of the week." They could not do otherwise, and be true to the work they were doing.

We might illustrate the subject by reference to Eph. 4:5: "One Lord, one

faith, one baptism." In the Greek language the word Lord is, of course, masculine, faith is feminine, and baptism neuter. So the word meaning *one* must be in three different forms to correspond with the nouns. Please notice variations. The passage reads thus: "*Heis Kurios, mia pistos, hen baptisma*" (One Lord, one faith, one baptism). It would not do at all to get these forms of the word *one* interchanged. It would be an outrage on language to apply the feminine numeral *mian* to *Kurios*, Lord, but no more so than to apply it to *sabbaton* in Matt. 28:1.

The same conditions prevail to a large extent in modern foreign languages. For instance, take the words of Jesus in John 14:6, as translated into German: "*Ich bin der Weg und die Wahrheit und das Leben*" (I am the way, the truth, and the life). Way is masculine, truth is feminine, and life is neuter, and so three different forms of the article the are required; namely, *der*, *die*, and *das*. For one to insist on applying the feminine article *die* to the masculine noun *way* would likely subject the one so doing to considerable ridicule. It would be fully as improper as for us to say of George Washington that *she* was the father of our country. This same reason makes it utterly impossible to understand the Greek of Matt. 28:1 as conveying the idea of a new series of Sabbaths.

The word day is really necessary to a correct understanding of the text, and must therefore be supplied. Bible students are well aware that frequently such added words are indispensable to the translation, as the original terms and forms of expression imply much that is not expressed. Take, for instance, the added words in Acts 16:40. It was "*the house of Lydia*" into which the disciples entered. The words "the house of" are not expressed in the Greek, but the reading would be repulsive without them in English. The idea of entering into the house of Lydia had already been mentioned (Acts 16:15), and did not need to be repeated in the second reference.

A case somewhat similar is found in 2 Cor. 3:7. The language is elliptical as has been admitted by scholars. "But if the ministration of death, written and engraven in stones, was glorious," etc. The "ministration" was not written in the tables of stone, but that ministration and that old covenant were "concerning all these words" that the Lord spoke, and wrote on two tables of stone. Ex. 24:8. The meaning of the passage would be correctly conveyed by this rendering: "But if the ministration of death concerning that which was written and engraven in stones was glorious." So the student of the writings of Moses would not need to misunderstand the language of Paul. Neither is there a chance to misunderstand and misapply the language of the evangelists in regard to Matt. 28:1 and similar texts if one will consider the facts in the case.

Forest, Idaho.



WASHINGTON, D. C., MAY 1, 1913

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Editorial

Growing Laxity in Sabbath Observance

IN the *Sabbath Recorder* for April 7, J. Schepel discusses the question "Why Is Our Denomination Losing Ground?" referring to the Seventh-day Baptist people. He gives to this question the following significant answer: "It is on account of the carelessness and indifference with which the Sabbath of Jehovah is regarded by great numbers of our members." This is certainly a startling charge to be made by a representative of this denomination which has for long years nobly stood in defense of the Sabbath of the Lord. The writer then proceeds to illustrate his statement by incidents which have come under his personal observation. He refers to the case of a barber who, while he closed his shop all day Saturday, kept it open during the Sabbath hours on Friday evening. His excuse was that it was necessary to do this in order to make a living. Reference is made to a prominent member of the church who sold ice-cream. In a quiet way this was dispensed on the Sabbath, and that, too, to members of the church. "Time and again," he says, "I have seen members have the bus call at their homes on Sabbath afternoon to take them to the railway station, where they would take the train to a neighboring city."

Our object in referring to this is not to call attention to the laxity of our Seventh-day Baptist brethren and sisters, for whom we entertain a very kindly regard, but we have wondered if these same conditions in some measure may not be found among the members of the Seventh-day Adventist Church. Have we as Seventh-day Adventists that sincere, careful regard for the Sabbath of the Lord which once marked the history of this people? Some, we believe, have maintained their simplicity of faith and practise, but we regret to say that our

observation leads us to believe that there are altogether too many members of the Seventh-day Adventist Church who are manifesting a growing laxity in Sabbath observance.

Little by little the spirit in which Sunday is regarded in the world has been intruding itself into the practise of some of our members. The edges of the Sabbath are infringed upon. The week's work is not finished early Friday afternoon. Needful preparations are not completed, and perhaps the whole of Friday evening and a part of Sabbath morning are taken up with affairs which should have been carefully attended to before the Sabbath began.

There is great danger that as in the days of Amos some will be led to say: "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?"

We preach to the world a message of Sabbath reform. That message needs to be sounded to-day among the churches of Seventh-day Adventists. We need to recognize anew the difference between the sacred and the profane, the holy and the common. We believe it would be an excellent thing if our church elders and our ministers throughout the field would take up the consideration of this question in our churches. A Sabbath service once a year devoted to the consideration of proper Sabbath-keeping would prove most helpful in enabling us to bear in mind continually the Sabbath of the Lord and our relationship to it. Let us hold fast in sincerity and faithfulness to the precious truth which God has committed to us.

F. M. W.

The Waiting of the Karens

ONE of the appealing stories of missions is that of the waiting of the Karens, of Burma, for the light that their ancient traditions taught them to look for at the hands of the white foreigners. Darkened as they were in heart, and as the masses of these hill tribes still are, the tribal tradition was nevertheless a means in the hand of Providence to cause many of this people to seek to the missionary for help when Judson and his successors appeared in Burma.

The *Baptist Missionary Review* prints an oration delivered in the Rangoon Baptist College by a Karen Christian, which retells this story of the waiting Karens and their ancient traditions. These aboriginal hill people had been oppressed and enslaved by the ruling Burmans and Siamese. The student's oration continues the history:—

In the midst of these sufferings they remembered the ancient sayings of the elders, and prayed beneath the bushes,

though the rains poured upon them, and the mosquitoes, the gnats, the leeches, or the horse-flies bit them. The elders said: "Children and grandchildren, as to the Karen race their God will yet save them." Hence in their deep affliction they prayed: "If God will save us, may he save us speedily; we can no longer endure these sufferings. Alas! where is God?"

Concerning the white foreigners, the elders charged their posterity thus: "As to the white foreigners, they were the guides of God, so God blessed them, and they sail in ships and cutters and can cross great oceans." The elders further sang as follows:—

"The sons of God, the foreigners,
 Obtained the words of God;
 The white foreigners, the children of
 God,
 Obtained the words of God anciently."

The elders said in relation to God the Almighty thus: "All things in heaven and on earth, O children and grandchildren, are created by God. Never forget God. Pray to him every day and every night."

As to the gospel and their written language the elders said: "Children and grandchildren, the Karen golden books will yet arrive; the white brethren, the foreigners, will bring them. When they arrive, the Karens will obtain a little happiness."

Amidst sufferings, they were all the time waiting for the arrival of the white brethren who would bring the golden books. All of a sudden, the rising light of the gospel—the mind-refreshing and soul-reviving light, rising from the west, not from the east—shone down upon these poor suffering Karens, through the parting clouds of danger and distress. The missionaries came with the gospel of grace for the people of Burma. At first the Karens were unnoticed; the fact that there was a race in Burma known as the Karens was unknown to the white foreigners.

But it was not long after the arrival of Dr. Judson that the missionaries discovered the Karens and preached to them the gospel of grace. A short period after the conversion of Ko Tha Byu, the first Karen convert, many Karens became Christians. They received the gospel with great enthusiasm and satisfaction, for they knew that Christ is the Saviour and the true God whom they had been seeking all the time; and they worshiped him with their whole heart and soul.

They told the missionaries the traditions regarding God, the white foreigners, and the golden books to be brought by them. Every one will know what the Karens, a race with such traditions, would ask the missionaries, after having seen them and having obtained from them the gospel of Christ. They asked the missionaries for their golden books, which tradition said would be brought to them. They were quite ignorant of what they asked, but the missionaries knew what was meant by the term "golden books" in the traditions. Dr. Wade had to invent the Karen alphabet, make the Karen books, and teach the Karens. In a short time many learned to read and write their own language. This paved the way for the advancement of the gospel. Tracts and pamphlets on the gospel were printed and

distributed among the Karens. The Bible was soon after translated by Dr. Mason; and the translation of many other useful books followed. From this time on the Karens have been rapidly progressing spiritually as well as mentally.

Our own work for the Karens has waited until this last message has won some believers among them beyond any direct effort of ours. The call has come to us insistently from these people. Now, we believe, our Burma Mission has a worker preparing to labor for them. Our missionaries have called attention to the fact that the old Karen traditions led that people to look for a coming to this earth of a divine Lord who once was among men, of whose return the "golden books" were to tell them. The message of the second coming of the Lord Jesus is the message for all peoples; and Providence has wrought not only among the Karens, but among millions of other Asiatic peoples, to awaken an expectancy of the approaching end of this age and the coming of a Messiah, confused and various as their ideas may be. The time for the last message to reach the last peoples unwarned is at hand, and the Lord is preparing the millions to hear the warning cry.

W. A. S.

The Journal of Confederacy

Nor since the invention of movable types has a publication appeared that has marked such a distinct epoch in the history of the Christian church as the publication known as the *Constructive Quarterly*, the first number of which has recently appeared. The purpose of its being is to bring together all the forces of the professed Christian church for the accomplishment of certain definite objects; to cement Christendom into one strong, energized, moving force, which shall be so controlled and directed as to bring about in social and civic affairs such conditions as the great religious leaders believe ought to obtain.

The journal in question is more than a mere publication. It is a symptom and a sign. It indicates a condition existing in the great church body, and it is a sign of the mighty drift of the professed Protestant church away from the moorings of evangelical Christianity and toward the turbulent sea of doubt, skepticism, avowed unbelief—and the final domination of the Vatican.

Such a journal was made necessary by that development known as the Federal Council of the Churches of Christ in America, and the particular bent of the journal that would speak for that movement was plainly indicated in the councils of that movement when it was declared that "united Protestantism is not to be construed as a demonstration

against the Roman Catholic Church;" and when, in the Chicago meeting of the Federal Council, the word Protestant was thrown out with applause from a committee report, and the hope for the "fellowship of Catholic unity" was earnestly expressed.

The *Constructive Quarterly* is contributed to by influential leaders of both the Catholic and the professed Protestant church. A perusal of their contributions will reveal this striking fact. "Protestant" writers plead and argue for union. Catholic writers labor zealously to show forth the glories of their religion and their organization. They expound their belief and present the interests of their church, its sacrifices, its worth, its continuity and unchangeableness, the great value of the encyclicals of the popes and of such decrees as the *Ne temere* decree of Pope Pius X. Such works of the popes are declared to be constructive in the truest sense.

It is worthy of note in this connection that the whole Federal Council movement is now under the dominance of the exponents of the higher criticism. Prof. Shailer Matthews, the new president, is one of the most pronounced higher critics in America. He makes his position in this matter very clear in his article in the *Constructive Quarterly*, on "The Awakening of American Protestantism." It is a most striking coincidence that the higher criticism, which originated in the Catholic Church, should now be the guiding star of this new movement which is now leading the professed Protestant churches in their apologetic procession back to the Roman Church.

It is made very plain in this first issue of the new quarterly that the advocates of a confederated Christendom do not expect unity of belief, credal conformity, and the merging of all sects into one spiritual body; but rather a unity in the accomplishment of certain specified objects. The editor of the *Quarterly* expresses this idea and purpose thus:—

Von Moltke's motto "March apart, strike together!" was the key to all his strategy. . . . Must the forces of Christianity always strike separately against the enemies of humanity? Is it not possible to lay the foundations for a greater unity by combining against the foes that threaten the very citadels of the home and society? When once the Christian churches mean to understand, and devote their life to understanding, one another in Christ and his church, they will strike together with a scope and a power that no military symbol could ever express. A united Christianity would be incomparably greater than all its parts.

It will be noted that the purpose of this combination is to "strike," and to "strike together" and with such force as even a military symbol is powerless to express. The name of Christianity

and the organizations of religious activity are to be used to compel men and states to do the bidding of the church, to enact legislation under ecclesiastical compulsion which will change the complexion of the world socially and religiously. This is that religious combination to effect a political purpose against which the Congress of the United States warned the people of the United States in 1829 and 1830.

One of the notable articles of the *Quarterly* is entitled "Union Among Christians," and is written by Mr. Wilfrid Ward (a Catholic), the editor of the *Dublin Review*. This influential Catholic writer would not have the different Protestant sects abandon their beliefs and sectarian distinctions. To do so, he fears, would cause them to lose their *esprit de corps*, and become "flabby" Christians. He would have them maintain their distinctive names and beliefs, and, by so doing, maintain that *esprit de corps* which would make their work effective when they become a part of organized Christendom bent upon accomplishing definite political or sociological ends. A hint as to how they might be used and under what direction is given in the writer's reference to the members of a certain metaphysical society founded in 1869, some of whose members "maintained that the Christian faith had in every age its special foe, and that the same militant spirit which made St. Dominic organize his 'hounds of the Lord' against the Albigenses should in later times inspire the united Christian phalanx against the agnosticism of the Huxleys and the Tyndalls."

This is a dark hint of what is in the heart of the Roman Church against those who refuse to pay her homage and render unquestioning obedience in our generation. What Rome did to the peace-loving and gospel-practising Albigenses has stained many pages of history. When Rome is able to "inspire the united Christian phalanx" with that spirit which will lead them to practise upon "infidels" and "heretics" the inhuman cruelties which her "hounds of the Lord" practised upon the Albigenses, the way will be indeed open for that decree of death which the revelator declares will be pronounced against all who will not worship the beast or his image or receive his mark in hand or forehead.

And the writer plainly shows that Rome has no idea of bending in any degree in order to effect a union with Protestantism. Whatever bending is done will be done by professed Protestantism. He says:—

The Catholic Church no doubt claims to be the one indefectible guardian of the Christian revelation. Her exclusive-

ness is largely based on this claim. . . . Her creed and ritual and organization is a complete and living whole. Once you begin to tamper with it and to suggest that only those parts of her creed should be insisted on which she shares with other Christians, you threaten the vitality of the living organism and the individuality on which its power largely depends.

What is the inference then? Rome can not go to Protestantism. She can not yield up any of her creed or ritual or organization. To do so would "threaten the vitality of the living organism." Then Protestantism must come to Rome if there is to be any union whatever. The editor of the *Western Watchman* (Catholic) makes this clear in his issue of April 10. To quote:—

The essence of Catholic faith is obedience to the teaching Church. A truce is a loss of time unless it leads to peace; and peace, with the Catholic Church, postulates absolute submission.

It is a terrible price to pay for unity, especially when it is made so plain that the price includes the body and the soul of those who enter into the transaction. Will Protestantism pay it? She is already preparing to draw her check for the amount specified.

The writer from whose article we have quoted in the *Quarterly* makes this significant statement:—

The zeal of Alva [the merciless emissary of Catholic Spain who destroyed the lives of so many Protestants in the Netherlands] is fed by the bonfires with which he burns the heretic.

That writer expects to see a similar result when Protestants and Catholics are making common cause against those whom they consider the enemies of the faith. He says:—

If the attention and energy of all Christians are concentrated on the crusade against these movements which threaten all religious belief and principle, the force and heat of religious zeal will gradually be transferred more and more to this common crusade.

As Pilate and Herod became friends again over their disposition of Jesus, so will these federated forces lose their mutual enmity in their intolerance toward all who do not believe as they believe and worship as they worship.

C. M. S.



The Lord's Return — No. 3

"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.

For what reason does Christ return to earth the second time? The answer is obvious, and has already been in-

dicated in previous articles. He comes to take his children home.

He came the first time, nineteen hundred years ago, as the great sacrificial offering for the sins of the human family. "He hath made him to be sin for us, who knew no sin." He became a partaker of flesh and blood; lived on this earth as a man; suffered death on the cross; came forth from the grave in glorious resurrection; ascended to the right hand of the Majesty on high, where he reigns a priest on his Father's throne, in order that he might redeem man from his fallen and lost condition. Nothing short of infinite love could have prompted this humiliation of the Majesty of heaven, and this sacrifice of the life of the Son of God.

Christ now is seated on his throne of grace. To that throne we are invited to come boldly "that we may obtain mercy, and find grace to help in time of need." Christ now is engaged in the work of gathering out from among the nations of earth those who love righteousness,—the men and women who will constitute the subjects of his everlasting kingdom. When this ministry of grace has been completed, he will lay aside his priestly robes, and will return to earth to establish his kingdom of glory. Says the apostle Paul:—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word." 2 Tim. 4: 1, 2.

The Lord himself bears similar testimony to the time when he will begin his sovereign reign:—

"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." Matt. 25: 31.

At this time, according to the word of the Lord,—

"the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

The righteous of all ages will constitute the subjects of this heavenly kingdom. These righteous ones will be made up of two classes:—

1. Those who during the long years have been asleep in the Lord Jesus.
2. The righteous living at the time of his second advent.

This is clearly stated by the apostle Paul in 1 Thess. 4: 16, 17:—

"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."

What a scene is here brought to view! The power of the grave is broken. The Lord of life and glory loosens its relentless grasp. The ages of the past give up their countless dead. The sea restores that which it has swallowed up. Many have gone down as the result of wasting sickness and disease; they will be raised to the inheritance of eternal youth. Some have been despised and forsaken, and their memories held in contempt by earth's inhabitants; they come forth honored and glorified. The martyrs of earth, who have sealed their testimony with their blood, now reap the fruit of their righteous doing. Those who have stood in defense of truth now witness its triumph over error. Conditions are now reversed,—death in this world, life in the world to come; pain here, pleasure there; poverty the lot of earth, eternal riches the reward of heaven; sorrow and sickness and distress on this earth, fulness of joy and pleasures forevermore in Eden restored. From the grave the saints come forth crying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The earth itself shall share in this glorious restoration. Cursed as the result of man's transgression, bearing thorns and thistles, it groans now under the burden of sin. The apostle says, "The whole creation groaneth and travaileth in pain together until now," waiting for the redemption which comes through Christ Jesus. The effects of the curse shall be removed. The desert shall be made to blossom as the rose. The earth shall be adorned with the glory of Lebanon, with the beauty of its Eden state. Isaiah 35. Thus purified, it will constitute the territory over which Christ shall rule, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The dwelling-place of sin will be sought in vain. The purifying fires of God, which restore the earth to its vernal beauty, shall purge away the sin and dross and forever destroy Satan and all his evil host. Then from one end of God's universe to the other will go up a shout of thanksgiving and rejoicing that the harmony of heaven has again been restored; that in the heart of every intelligence Christ is once more enthroned as Lord of lords and King of kings:—

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

These, dear reader, are the great events which wait upon the coming of the Lord,—events which will all take place in that period known as “the day of the Lord.” This is the glorious heritage which Christ is coming to bestow upon his children. Is it worth the effort of a few short years of service here? There is no comparison. By our lives we are demonstrating to the universe our acceptance of the heavenly call. In the few short years we live here we are demonstrating to heaven and the unfallen worlds the manner in which we should use eternity if that were bestowed upon us. “Eye hath not seen, nor ear heard, neither have entered into the heart of man,” the things which God is preparing for his people. We can grasp them by faith now, but sometime, if we permit the operation of the work of grace in our hearts, we shall see them as they are. How cheap will heaven then appear, so far as the price we have paid in effort and toil. How light will then be counted the afflictions which now seem so severe! how short the days and years which now drag on so wearily! We need to view this life not from the standpoint of time, but from the standpoint of eternity. Viewed thus, its experiences sink into insignificance before the glories of the eternal state.

F. M. W.

The Survey

Rome and the Cabinet

MR. WILSON'S failure to put any Catholic in his Cabinet is viewed with much concern and no little bitterness in Catholic circles. The *Catholic Citizen*, of Milwaukee, speaks thus in regard to the matter:—

The dead set made against the appointment of any Catholic in the Cabinet of the Democratic President naturally stirred the creed consciousness of the Catholic population. It was a proscriptive agitation, shared in, not merely by the “Guardians of Liberty” and their press, but prompted by such Methodist papers as the *Christian Herald* and by the resolutions here and there of many ministerial associations.

He [President Wilson] did not raise the religious consideration, nor wish it raised; but it was raised for him publicly and provokingly, and virtually in his official presence; for this slurring of the citizenship of millions of Americans—an actual majority of his party in the Northern States—was attempted as advising him in the performance of a presidential act; and many of the communications were officially so acknowledged by his secretaries. Could this seem to acquiesce, even tacitly?

The case recalls that notable incident when Reverend Burchard flung the phrase “Rum, Romanism, and Rebellion” at Mr. Blaine. Mr. Blaine was no

bigot, but he did not instantly parry the thrust; his seeming acquiescence lost him the presidency. Next day was too late.

Mr. Wilson is fortunate in having more time. Vacancies will probably occur in the Cabinet during his present term, and it will be possible to meet this issue where, and as to what, it has been raised. A liberal doling out of subordinate offices will not answer.

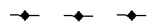
“Know-nothingism” even in the diluted form in which it makes its appearance just now in Washington can not rule this republic very long, and the Wilson Cabinet represents that brand of “Know-nothingism.” The representation in it of a certain narrow, aggressive, and militant type of Protestantism is a marked feature of the new Cabinet,—the type to which Wilson himself and Mr. Bryan belong.

One can not fail to see in this utterance a grim determination to see to it that Mr. Wilson shall meet with the fate of Mr. Blaine if he should again be a candidate for the presidency, unless between now and the end of his present term he should so alter the personnel of his official family that it will include one or more Catholics. Nothing less than Cabinet positions for Catholics will free the President from the weight of this threat against his second election. Protestants are criticized in the above quotation for giving the President elect advice in the matter of his official family. If they merit criticism for that, what does such a threat as the above merit? It is not advice; it is a demand with a penalty attached to non-compliance. Such a demand indicates clearly a failure to understand and appreciate the spirit of the national Constitution in its provision which prohibits the giving of offices in the government on the basis of what religion a man may profess.

Church Unity

ONE of the most remarkable and most vigorous developments of our time is the movement for the union of Christendom under one directorship or control. That the real aim of the one who is the prime mover in that development is not truly Christian is plain from the present character of that movement itself. It is not a movement toward the Word of God, except in the way of assault upon that Word. It is not a move for the greater demonstration of Christlikeness in individual hearts. It is not a movement for the conversion of individuals from lives of sin and the creation of clean hearts within them through the operation of the Holy Spirit upon their consciences. It is a movement to develop physical force for the purpose of accomplishing political and sociological ends; to force lawmakers into line with the demands of a united ecclesiastical combination. It forsakes the teachings of the divine Word in reference to the

great facts of creation, the prophecies, and the miracles of the Bible, and pins its faith to evolution and geology as the only solution of the problem of creation and life. In fact, what the leaders of this movement expect to accomplish is regarded by them as but another step in the process of evolution. Occasionally there is a clergyman loyal enough to God's Word to protest against the whole program, but there are not many of these. The pastor of the Old South Church, Boston, is one such. In a series of sermons recently preached upon the theme of church unity, this pastor, Dr. George A. Gordon, took direct issue with the program of the Federal Council of the Churches of Christ in America. He declared that such a union was in no sense desirable; that diversity of belief was not the cause of the lack of power manifest in the church of to-day. In reference to a united Christendom Dr. Gordon said: “The church was united once, the holy Catholic Church throughout the world, and what was it?—An ineffable tyrant, denying freedom over its whole broad domain, and crushing the intellect and the spirit into a dead uniformity. . . . Your one holy Catholic Protestant American Church would give me much uneasiness if it should come into existence to-morrow.” But the way the churches are moving toward such a combination ought to give every liberty-loving Christian uneasiness now. When that combination is effected toward which the churches are now working, the tyrannous conditions of the days of old will come again.



The Bible in Esperanto

THE new international language, Esperanto, has been so rapidly gaining in favor during the last few years that the Bible societies have deemed it a safe investment to have the entire Bible translated into that language and published. The New Testament, “La Nova Testamento,” is already published, and may be had now in the same bindings as the English or German or French Bible. The work of translating the Old Testament is rapidly going forward under the direction of Dr. Zamenhof, the inventor of the language. There are now nearly three million persons who read and speak Esperanto. Not all of these are Christians, but they will read the Bible in the new language because of their interest in the language. Thus, out of the invention of a new language, some will learn the message of the gospel. John 3:16 in Esperanto reads: “*Dio tiel amis la mondon, ke li donis sian sole naskitan filon, por ke ciu, kiu kredas je li, ne pereu, sed havu eternan vivon.*”

C. M. S.



In the Circuit of the Spring

WORTHIE HARRIS HOLDEN

THE procession of the spring,
How its joys the heart-gate swing!
Swift the door opes wide to feel
Balmy air its kisses steal;
Ice founts burst to bounding rills;
Waking bloom the spirit thrills;
Luring bird-notes call to see
Pledges of their ecstasy.
O what cheer for everything
In the circuit of the spring!

Soon where spring abides for aye,
Verdant with eternal May,
'Neath the blest celestial bowers
Filled with myrrh of fadeless flow-
ers,—

From all pain forever free,
Crowned with immortality,
We shall laud in rapture-song
Our Creator, with the throng
Who on earth his praises sing
For the earnest of the spring!
Portland, Oregon.

God's Providential Guidance

Z. G. BAHARIAN

IN my last report I wrote that our lives were in danger here in Sivas, Turkey. Two Sundays we were obliged to omit our meetings. Several friends worked for us, advising those who had troubled us to do so no more. We heard that they would not attack again, so reopened our public meetings. But we found that some honest souls would not attend, fearing they could not listen to God's word in a quiet manner. However, from twenty to thirty attended regularly on Sundays.

Satan began again, this time stirring the children to gather before the street-door, waiting for the close of the meetings; and as soon as we were out, they would cry and yell and throw missiles at us. Each Sunday we would thank the Lord that he let us return safely to our home, and during the week would prepare ourselves for another battle.

January 18, toward the end of the Sabbath, we went out of the city to take some fresh air. We were five in number, two brethren having come from Diarbekir to study the Bible and prepare as workers in this field. It was a cold day, and the snow was deep. I was going ahead, and the soldiers' depot was before us a little way. I returned, and two of the brethren followed me, but the other two continued their way a little nearer the depot. As this road leading to the depot was well made and smooth, we had taken our walks on it, without going near the depot. As we

were strangers in the city, the attention of the soldiers had thus been drawn to us, and the centurion had commanded them to arrest us when we were once more found on this road. This Sabbath the two brethren were arrested and carried to the depot, and from there sent to the police department to be investigated. The rest of us returned home, knowing nothing about the arrest. The sun set, but they did not come. One of the brethren went out to the road to look for them, met two robbers, saved himself from them, and arrived home safely, but with no news about the two brethren. Later we learned from a soldier that they were at the police department. I went to the department and found them. There were three chief commissaries, and we had a long talk about our work and general Bible subjects. The brethren were investigated, their answers were written, and we were all allowed to go out to our home. We thanked God, and began to watch interestedly the course the government would take toward us.

The next Sunday, January 26, we all went to our meeting-house at the appointed time, leaving our young Brother Levon at home. As soon as we were there, our neighbor who dwells in the same building began to attack us, crying and blaspheming loudly. Unable to satisfy his wrath in this manner, he came into our meeting-hall with a shovel in his hand, and tried to beat me. Brother Ashikian, our canvasser, who is a powerful young man, checked him and held his hands. At this time two men entered, having come for Bible study, and helped us against this angry man who was insisting on sending us out of the house. We saw that it was impossible for us to hold a study that day, and decided to leave the house. By this time others of "the baser sort" had come in, as previously arranged, and there arose a great uproar. We were all being beaten, but none of us would strike in return. I locked the door and ran out to the street, one of the disturbers following me. He caught me, but I saved myself, and ran to the police station and informed the officers of our situation. Two policemen went to our meeting-house, but the men had gone away. I learned from the brethren that after I left, they were beaten severely. Policemen could arrest only two of the attackers, and carried them to the station. There they began to insist that we had beaten them. We gave our version of the affair and went home. Then the police proposed to us that we

write a petition, and refer the matter to the legal court. This we declined to do, seeing that this step would create many new troubles. The next day I called on the chief of police, who received me cordially. He promised to help us by sending a policeman to each service. This seemed to us a miracle.

His mind had been prepared for this by a friend of his, the physician in chief of the government, to whose son I was giving treatments. This, too, was providential indeed. We must always be prompt in doing good to others. God may use this service in our favor at a most critical point.

The following Sunday a policeman was sent to the meeting, and all was quiet. But I was not accustomed at all to this. During the twenty-one years that I have been engaged in this work I had never held a meeting under the care of a policeman. Now we are trying once more to gather the people to our studies.

Our present situation is this: Although the government is carrying on a deep investigation concerning us, it is also helping us in our meetings. May God direct in all.

The Majita General Meeting. German East Africa

L. R. CONRADI

THIS important meeting was held from Dec. 25-29, 1912. No less than twenty-one white missionaries were in attendance, and hundreds of the natives from half a dozen different tribes were present. Brother Kotz and a native teacher of the Pare Mission, Brother Carscallen and his eight Luo boys from the British side, Brother Dail, and I were the outside visitors.

From the field itself Brother Stein and his wife, Brother Seiler and his wife, Brother Ohme and his family, and Brethren Vasenius, Persson, Palm, Kaltenhauser, Munzig, Schurich, Wallath, and Winter were there from the beginning, while Brethren Bornath, Toppenberg, and Dominick arrived on the twenty-sixth, having been delayed on account of the sailboat. Sisters Vasenius, Persson, and Bornath were unable to come because of the long distance, and Sister Mertke was very ill in bed. All the brethren mentioned had brought with them some of their converts and native boys and porters, so we had Wasenaki, Kidzu, Wasakuma, and Majita people, besides the Kavirondos and Pare natives.

As we met on the afternoon of the twenty-fifth, we at once made our program, and a busy one it was indeed. As early as six in the morning there was a meeting with the natives. From eight to nine the missionaries had their prayer and social meeting. From nine to twelve, three to five, and in the evening we had general instruction and council meetings. From two to three the candidates for baptism had their meeting. Thus every moment of time was occupied. We were pleased to see that all our missionaries took hold, seeking God and at the same

time studying the mighty problems before them.

In view of the large extent of the field, it was decided to divide it into three districts and have an ordained missionary over each district. First is the Majita District, which includes the seacoast stations of Majita, Iramba, Nyabangi, and also Schirati if a station is located there. Brother Ohme is in charge of this district. Then comes the Busegwe District, with Brother Persson in charge. In addition to Busegwe it includes Kidzu, Utimbaru, and Sisaki, the latter to be opened this year. Third is the Usukuma District, including the Ntussu, Itilima, Magala, and Kanage stations. The leader is to be supplied from the Pare field. Each of these three districts has its own language, and can now be far more easily handled than when the districts were as a unit.

The next item was the distribution of workers, and we found that we have ample help for the present to supply these stations. Brethren Kaltenhauser and Toppenberg, who have given most of their time to building, are each expected to take a station, as is also Dr. Vasenius. It was also decided to organize the field into three churches according to the districts, until a later date when each station has more converts and more churches can be organized.

We carefully went through the budget for 1913, which runs up to about fifteen thousand dollars, including the amount required for the new stations. About seven thousand of this sum is for the wages of the workers, several thousand for the transportation of goods, and the rest is for the fitting up of the new stations. In carefully considering the buildings necessary for common stations, we decided that if we did not count the wage of our own white missionaries, twelve hundred dollars would be the least needed for a good dwelling-house (with corrugated-iron roof and cement floors), school building, workshop, boys' dormitories, and the seed needed for the land. The German government usually grants us from thirty to forty acres of land about the station for a nominal sum.

Considerable time was spent on the educational question, and a unified plan was adopted for a four years' course. As we have good Swahili text-books for reading, arithmetic, etc., issued by the German government, we use these, and they prove a great help to us. A course for the native teachers was also supplied. No less than sixteen native teachers were granted permission to teach for us, and their wages were arranged on a general standard.

As our missionaries are increasing, we could not as hitherto put them all on the committee, but a committee of five was elected, consisting of the three district superintendents and Dr. Vasenius and Brother Kaltenhauser, while Brother Winter was chosen as secretary. Being so close to the beginning of the new year, we were able to go over the accounts of the missionaries, also to sug-

gest the rate of wage, and it was unanimously agreed to that as the workers are receiving their goods with transportation paid from the home lands, they can get on with the same rate of wage in the field as we pay to our European workers.

Some time was also given to a consideration of the instruction for the candidates for baptism and their fitness. On Friday twelve natives were examined and accepted. Sabbath, the twenty-eighth, will always be a day remembered in the annals of this mission. Though the Majita chapel holds fully six hundred people, all the seats were crowded. The sultan and his sons came. God indeed gave the writer strength to set before this heathen congregation the love of Jesus and the certainty of the Christian's hope.

While I spoke in German, Brother Carscallen translated into the Luo, Brother Winter into the Majita, and Brother Persson into the Wasenaki. Thus the polyglot nature of our work becomes as apparent here as in Europe and elsewhere. After the sermon Brother Persson was set aside to the ministry. Brother Kotz first made some remarks in Swahili, Brother Ohme prayed, I gave the charge, which was translated, and Brother Dail welcomed him into the ministry. During the noon hour I called on the sultan, who lives about a ten minutes' walk from the station, near a large rock fortress that the Majita people had to defend a number of times against the warlike Massai. They had put up for him a European building with corrugated-iron roof, but we found it filled with cotton, so that it is used as a storehouse, while the sultan prefers to live in the native huts with his many wives.

In the afternoon Brother Ohme baptized twelve, six of whom were from Busegwe, five from Majita, and one from Kidzu. Then we organized three churches, thirty-five members in all, of whom fifteen were natives, and we had a splendid social meeting after the celebration of the ordinances of the Lord's house. Not only did the baptized Christians bear testimony, but a number of others testified of the love of Christ, and not less than twenty-eight stood up asking that they might be baptized in the future. The testimony of many of these was just as intelligent and as hearty as would have been borne by Sabbath-keepers in Europe or America. As nearly all of these boys are developing well, they will not only make us converts, but many of them will become excellent help as teachers, and later on as evangelists.

Before the Sabbath closed we had prayer with Sister Mertke, and she remarked that she was sorry she was kept so long in bed, and could not assist Brother Winter in the school, but rather made our workers extra trouble. She felt assured that she rested in the arms of Jesus whether she would be laid to rest or continue in the work. During the night she quietly passed away.

On the twenty-ninth we finished our business and arranged for our night trip. We had previously held an examination of both the boys and girls, and found that they had made really good progress. Ere the sun set, we gathered in the chapel for the funeral service. Brother Ohme first spoke in Swahili, I addressed the missionaries in German, and then we buried Sister Mertke beside Sister Kaltenhauser, near the chapel. As the workers stood about the open grave where dust would return to dust, we were cheered with the bright hope that the power of Christ's resurrection will not only raise all the faithful saints who sleep in him, but even prove his life-giving power in the heart of the missionary and in the hearts of his heathen hearers.

While the missionaries gladly give their lives in heathen lands, let those at home not only remember them in their prayers, but with their means, and let strong young men and women give their lives to God not only to fill up these gaps, but to answer the loud call for more workers.

Sao Paulo, Brazil

F. W. SPIES

SABBATH, Dec. 28, 1912, was another encouraging day for the small company of believers in the city of Sao Paulo, as again they gathered on the banks of the Tiete River and witnessed the burial of nine believers with their Saviour by baptism. Eight of these were the fruits of the work done in the city, whereas one brother, who is an apprentice in our publishing house at Sao Bernardo, joined the others in this rite.

Immediately after the baptism the brethren repaired to their place of meeting, and united in celebrating the Lord's Supper. God certainly came near to his children, and this day will be one long remembered by all who had a part in its blessings.

The company at Sao Paulo is also very faithful in paying the Lord's tithe. Twenty members paid about \$150 during the third quarter, or about \$7.50 per capita for the quarter; and yet they are not of the rich in this world's goods. The financial statement also showed liberal donations to the various kinds of work.

We are glad to thus see the good work moving forward, but there are many calls coming in constantly from different places; and could we but respond to these urgent requests for help, we believe there would be many more precious souls brought into the fold of Christ. May the Lord who knows our needs provide for them according to his riches in glory.

We are also glad to be able to report that the canvassing work is constantly developing more and more, and that the book sales are increasing in our union. For all this we thank the Lord and give him the glory.

At present we are stopping at Curityba, Parana, where in a few days will be held the annual conference of this field.



With Him at Home

ELIZABETH CORNELL MARTIN

WHEN day is o'er and evening's shades
close 'round me,

When the sun is sinking low into the
west,

When all is silent, e'en the birds, ceased
singing,

Have homeward flown unto their place
of rest,

Then all my cares are gone and I am
lonely,

So lonely for that home where Jesus is,
And I long to feel his loving arms around
me,

And know that he is mine and I am his.

But patiently I'll wait a little longer,

A few more years will bring us safely
home;

Faith ever tells of brighter things be-
yond us

And rest, sweet rest, is there for all
who come.

And so, amid this sorrow, pain, and
weeping

I'll trust myself to him who cares and
knows,

And with his love I'll share the sweetest
blessing,

And find within his arms a sweet re-
pose.

Spartanburg, S. C.

Hyperacidity of the Stomach

THERE are four things that cause the
body to fall below its normal or natural
weight. Named in the order of their
importance they are:—

1. Hyperacidity, commonly called sour
stomach.

2. Malassimilation (bad digestion).

3. Intestinal fermentation.

4. Intestinal congestion, known as con-
stipation.

All these conditions are in reality from
the same general cause, and to the mind
of the food scientist mean substantially
the same thing, but for centuries they
have been classed and treated as differ-
ent disorders; therefore, we shall ex-
amine them separately and link them to-
gether as we go.

Sour stomach, that is, too much acid in
the stomach, is a true disease. All the
other conditions above named are merely
symptoms.

Sour stomach causes the food to digest
or leave the stomach too quickly. This
causes congestion in the intestines (con-
stipation). This in its turn causes in-
active or torpid liver, headache, etc.

The entire intestinal tract is over
thirty feet long, and when food passes
out of the stomach containing too much

acid, it irritates this entire thirty-foot
canal, causing inflammation, and some-
times serious or even fatal disorders.

The nutrition is absorbed from our
food through millions of little tubes,
sometimes called "winking valves," and
when the mucous membrane (inside lin-
ing) is swollen and irritated from acid,
these little valves are closed, the blood
becomes impoverished, and the body em-
aciated or reduced in weight. As all the
faculties are fed by or dependent upon
the physical, both the body and mind
share in the general decline.

This excess of acid causes fermenta-
tion in both the stomach and the intes-
tines; fermentation produces gas; the
gas distends the stomach and the intes-
tines, and presses against the arteries
that lead into and out of the heart. This
causes irregular heart action, or so-called
valvular heart trouble.

This excess of acid also irritates the
mucous membrane, or lining, of both the
stomach and the intestines, and causes
abnormal appetite, which leads to over-
eating, and overeating causes autointox-
ication (food poisoning), which is ex-
pressed by many different symptoms, one
of which is emaciation, or underweight.

The millions of little canals and nerve-
fibers leading out from this thirty feet
of irritated intestines to every part of
the body also become irritated, and this
causes worry, nervousness, insomnia, loss
of memory, and loss of weight.

There is a direct nerve connection be-
tween the stomach and the brain, and
when the stomach is overloaded, irritated
with acids, liquors, sweets, and bad com-
binations of food, the brain shares the
trouble with the stomach, and lack of
concentration, forgetfulness, irritability,
insomnia, etc., result.

All the symptoms herein given are gen-
erally classed and treated as separate dis-
orders, in fact, emaciation or under-
weight is often treated as a specific dis-
ease. The error may be in diagnosis, or
it may be a lack of knowledge in regard
to the chemistry of food and the chem-
istry of digestion, but in any event it is
obvious that the logical, and I might say
the only, remedy is to remove the pri-
mary cause, which is acidity of the
stomach.

Stomach acidity, often called fermen-
tation, may be caused by any one of the
following errors or a combination of
them all:—

Eating too much cereal starch, such as
white bread and mushy breakfast cereals,
too much acid fruit, too many sweets,
tea, coffee, tobacco, liquor, beer, or over-
eating of all foods.

Knowing the causes the remedy sug-
gests itself.

First, limit the quantity of food to the
actual demand of the body, regardless
of appetite. (There is a very sharp dis-
tinction between appetite and hunger.)

Second, omit white bread and mushy
cereals.

Third, omit all acid fruits.

Fourth, omit all sweets.

Fifth, omit tea, coffee, tobacco, liquors,
etc.

Confine the diet to milk and eggs, fresh
vegetables, such as potatoes, carrots, cab-
bage, parsnips, onions, squash, corn, and
beans; also bread made from the entire
wheat or plain wheat boiled five or six
hours, served with butter or cream. The
latter to be taken instead of oatmeal
or breakfast cereal.

The plain wheat berry when boiled
until thoroughly done is one of the most
delicious articles of food to be had, and
when eaten with cream or butter is well
balanced and very nutritious. A health-
ful, fat-producing meal could be made
entirely upon this, and the cost would not
exceed two cents.

One desiring to gain weight should
drink an abundance of water, especially
with meals, but should carefully avoid the
"washing-down" process, because thor-
ough mastication is very important in
order to produce healthful assimilation.

The human body is sixty-eight per cent
water, and water, in order to enter the
blood, must pass into the circulation with
the food, and the food in order to be
normal must carry at least sixty-eight
per cent of water. Copious water drink-
ing with meals, therefore, is of triple
importance to those who are under
weight.

1. It dilutes the gastric juice and pre-
vents hyperacidity.

2. It aids digestion by relieving irrita-
tion in the digestive tract.

3. It supplies the blood with the requi-
site amount of moisture, which promotes
both purity and circulation.

If the people would give to the food
question the amount of thought commen-
surate with its importance, both the
health and morals of the nation would
undergo a great revolution, for it is well
known among scientists that good health
leads toward good morals, and good
morals make better government and bet-
ter institutions.—*New York American.*

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."

"PRAYER is the atmosphere in which
the Christian lives; the key which opens
the door of heaven; the wire which con-
nects us with the great white throne; the
gate through which we enter into the
presence-chamber of the Eternal; the
highway in which we meet the King in
his beauty; the pillar of cloud by day
and of fire by night which leads us
through the wilderness of this world to

the bright Canaan beyond; the valley in which still waters flow, and in which he whose name is Wonderful reveals himself; the golden stairway by which we convey the longings of our hearts up to our Heavenly Father."

Requests for Prayer

191. A sister who has been deaf since childhood desires prayer for healing.

192. A Texas sister asks prayer that she may be freed from rheumatism.

193. Prayer is requested for the restoration of a sister in Connecticut who is afflicted with progressive insanity.

194. A brother in Alabama who is passing through a great trial desires us to pray that God will truly convert his wife.

195. An anxious sister writing from the same State (Alabama) begs our earnest prayers in behalf of her husband, who is a drinking man.

196. A Kentucky sister writes, "I request prayers that I may be restored to health."

197. Pray for a brother in Wisconsin who is in great trouble and must have help.

198. A sister in Wisconsin asks prayer for the restoration of her hearing.

199. A friend in Tennessee asks for prayer that she may be strengthened mentally and physically, and united with her two little girls from whom she is separated on account of a husband who has gone astray.

Learn to Forget

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them. Learn to forget. Make a study of it. Practise it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business, or scientific attainments, and it will add immeasurably to health of mind and body.
—*St. Louis Christian Advocate.*

TRUE worth is in being, not seeming,

In doing each day that goes by
Some little good deed—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

—*Alice Cary.*



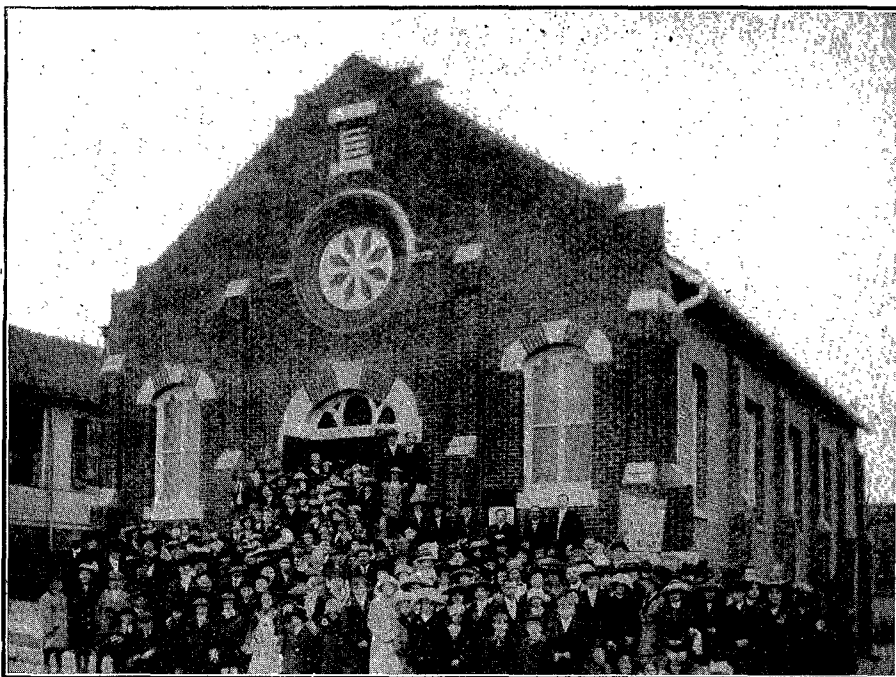
Church Dedication

THE dedication of the First Seventh-day Adventist church of Baltimore, Md., took place April 6, 1913.

The past six months have been especially busy and interesting ones in connection with the work of God in the city of Baltimore. For many years the church here has been greatly crippled and hindered by not having a church home. Out-of-the-way, noisy, and altogether unsuitable halls have been rented, but

Elder R. T. Baer led a praise and social meeting Sabbath afternoon. A very liberal response was made to the call for financial assistance. The offering on the day of the dedication amounted to \$1,332 in cash and pledges.

In the evening the writer spoke on Christian baptism, after which seventeen persons followed their Lord in this solemn rite. We feel that the sacrifices and labors of God's dear people of the Baltimore church, especially during the past



BALTIMORE SEVENTH-DAY ADVENTIST CHURCH

these do not lend dignity and give character to our work. Long has the church hoped and prayed that this condition might change; and in the providence of God this change has come. Through a united effort that has cost us much we are comfortably housed in our own new church home on Ninth Street, near North Avenue, Walbrook, Baltimore. A more commendable zeal and spirit of sacrifice on the part of all it is difficult to imagine. The Lord has blessed every effort, and to-day we have a property that has cost us \$12,000 including \$2,700 for the ground. We have a beautiful location in a fine section of the city. Our church building has two floors, with a seating capacity of 350 each, is supplied with all conveniences, toilets, baptistery, electric lights and gas, hot and cold water, steam heat, and a thorough system of ventilation.

The dedicatory services were particularly refreshing. Elder B. G. Wilkinson spoke on Friday evening, April 4, Elder Thompson on Sabbath at 11 A. M., and Elder A. G. Daniells preached the dedicatory sermon on Sunday at 4 P. M. The church was taxed to its utmost.

few months, will mean much in enabling us to do the work expected of us by our great Leader. Pray for us.

F. W. PAAP.

French Work in Worcester, Mass.

LAST summer a tent was pitched in this city and a series of meetings conducted in behalf of the French people. Worcester has a population of one hundred forty-eight thousand. About twenty-eight thousand speak the French language and most of these are Canadians. They are located principally in the northern, central, and southern parts of the city, so it was impossible to reach them all in the first effort. Our tent was located on French Hill in North Worcester, a very quiet place, but the attendance was small. The French papers closed their columns to us, and we were unable to advertise our meetings, even though we offered to pay. However, we circulated thousands of bills.

During November and December we made an effort to interest the lower class

in the south part of the city, but we found them totally indifferent to religious work.

Since January we have rented a small hall in the central part of the city. There we are installed as Mission France. Being centrally located, we believe this mission is just what is needed for the work in Worcester. Our Bible worker, Brother Arthur Jean, is a French Canadian and takes well with the Catholics. With help from on high his work should continue to bear much fruit. Work among this people calls for much prudence, great patience, and perseverance.

As a direct result of our efforts four are keeping the Sabbath, another keeps it in part, and several families, which we are visiting regularly, are in the valley of decision. At one time it seemed that God would give us a harvest of about twelve precious souls. Several so appreciated the truth that it seemed they could not do otherwise than obey it, but most of them have postponed yielding to God because they can not find work that will permit them to observe the Sabbath. However, we feel encouraged at the prospects in Worcester.

We plan to pitch the tent next summer in one of the French suburbs of the city. Let all our people unite their prayers with ours for the success of this work, that it may yield much fruit for the eternal kingdom. G. G. ROSE.



Progress of the Work Among the Jews—No. 2

In a former article the attention of the reader was called to a sentiment now manifest among the Jews favorable to Christianity. Attention was also called to what the spirit of prophecy has said with reference to the Jews' acceptance of the message. In this article I wish to show that the Lord is really at work upon the hearts of the Jews, leading some to the truth, and causing others to see their need of something that they do not have.

During the past few weeks, while taking a trip West as far as Lincoln and College View, Nebr., in the interest of the Jewish work, I found much of interest. Some time ago I received a request to go to the former city as there were a number of Jews who were interested in the truth. I have been corresponding with Jews at that place who have sent for literature, and who have written, asking questions which showed that they were interested. I also learned of one young man in College View who has taken his stand for the truth.

When I spoke in our church at Lincoln on Sunday night there were several Jews present to hear the gospel message of the plan of salvation from Adam to the present time. The blessing of the Lord attended the word spoken, and the Jews present seemed very much impressed. They gave the best of attention, and seemed astonished to think that such teaching was the Christian religion. They were surprised to learn that so much of Christ is revealed in the Old Testament, and they could hardly believe that Moses had written so much concerning him. The Holy Spirit burned the truth into their hearts, and some of them said they had not heard such Bible teaching before. I feel sure

that the seed sown will find lodgment in the hearts of some of those who were present.

On my way to Lincoln and College View I stopped at Omaha, and I was surprised to meet about ten or fifteen Jews at the service. They were much interested in what they heard, and wanted to hear more. They could hardly believe that the Bible had so much to say about Christ, and several stopped to ask questions at the close of the service. So it was decided that I should stop on my way back and give a talk on the Passover supper. The meeting had been well advertised, and the Omaha church was packed with both Jews and Gentiles. Some of the prominent business men among the Jews were present, and they seemed to get new light on the Scriptures. One man especially was deeply moved by the truth he heard, and we feel certain that with a little effort he can be brought into the truth.

The thing which seems so strange to the Jews is to hear a Jew preach Christ from the Old Testament, from the very oracles which they have for hundreds of years been taught oppose the teachings of the Nazarene, and then show from both the Old and the New Testament that the Sabbath and the law of God are binding upon all people, Gentile as well as Jew. These truths seem almost to stun them, and it takes time for them to recover. But this message has the power to convince them. It is the original gospel of God, the power of the Lord Jesus to save the Jew and the Gentile also. The wrong impression the Jew has had of the Christian religion for so long has led him to believe that there is nothing in common between the Jew and the Gentile. But we must remember that the Gentiles listened to the same gospel as the Lord preached to the Jews. The same preachers preached the same gospel of the same Christ to the Gentiles after the Jews rejected it in the first century.

The spirit of prophecy says when the gospel will be presented in its fulness to the Jews, many will accept Christ as their Messiah. For nearly two thousand years the gospel has not been presented to the Jew in its fulness. What he has heard of it has been a perverted religion. The rabbis have taught the Jews erroneous views of the gospel from their standpoint, and the Gentile Christian has taught the gospel from his standpoint. The standpoint of the latter has been but a half-gospel at the best, and a weak half. The Jew says he does not believe in the New Testament; the Gentile says he does not accept the Old. Where can there be anything common between the Gentile and the Jew? But thank God, the Lord has given us the whole gospel, the gospel in its fulness. This gospel we can give to the Jew, and the Lord will help him to listen to it.

While I was in Chicago a number of Jews came to hear the message. One night there must have been at least twenty-five or thirty Jews present; and they seemed deeply interested in the message given. One learned Jew, like Saul of old, wanted to discuss the matter. We gave him opportunity to ask questions, but it was evident that what he heard had pricked him. A number of Jews seemed very much pleased with what they heard, and we were glad

to see in that congregation some Jews who had taken their stand for the truth. Of these we shall speak in another article.

But the Jews themselves are doing much in agitating the question of the Christian religion. A short time ago a prominent rabbi, in a public address, advocated the idea of mixed marriages, that Jews should marry with the Gentiles, and that they should become assimilated with their Gentile neighbors. Now comes another, a prominent rabbi in New York, who says that the "Jews should reclaim Jesus." There is hardly a Jewish paper that one picks up to-day that does not contain something with reference to Christianity. There seems to be considerable agitation among the Jewish leaders and laity with reference to this matter; and there certainly must be an overruling Providence in all this.

The Jews are divided among themselves. Every rabbi is a law unto himself. There is nothing which binds the rabbis to anybody or to anything. Although New York City has a Kehillah (a parent organization to look after all the other Jewish organizations in this city), every rabbi and every teacher is at liberty to teach what he will, when he will, and how he will.

One rabbi, a short time ago, in discussing the attitude of the leaders of the Jews among themselves, told his people and incidentally all his Jewish brethren, that if there were not more unity among the Jewish leaders and teachers, one of two things would happen: either the rising generation of Jews would become infidel and atheistic, or else there would be a door thrown open among the Jews, which would invite the Christian missionary to give to the Jew the Christian religion.

There are many straws in Jewry to-day which indicate the way things are going, and the people of God should see in these things a fulfilment of prophecy. While the Jew may be stubborn, while he may still feel there is nothing in Christianity that he wants or cares for, the Holy Spirit is at work among the Jewish people. The Lord has opened a door, and it is the part of the people of God to enter that door. May the Lord help us to do so.

F. C. GILBERT.



Cumberland Industrial School

THERE is one thing which more than most others cheers the hearts of the Lord's people, that is seeing his work go forward. In this time of calamity, destruction, and death what should interest us as much as the cause of God?

Our school enrolment for the year is thirty-seven. Of these two have already gone into the canvassing field. Another is to go at the close of school. One young man who attended the school ten years ago began last winter to keep the Sabbath, and is now making a success of the canvassing work. His father thought that persons who work on Sunday should be arrested, but he, too, is now a Sabbath-keeper.

Seven of our students have been baptized during the year. Our Young People's Missionary Volunteer Society has scattered many pages of literature. Several families have moved into other parts of the county, thus spreading a

knowledge of the truth, and we count three branch Sabbath-schools, with one new family of Sabbath-keepers.

The home school launched a miniature "Pitcairn" at the beginning of the quarter just closed. It was to thread its way fifteen thousand miles across the blackboard, following Elder Wood's trip to India, each dollar contributed to further it one thousand miles. Ordinarily our contributions had been about eight dollars a quarter, but the fifteen-dollar mark was passed the twelfth Sabbath. We then decided to make our ship a life-boat, with the hope that each dollar might help to rescue a soul. The thirteenth Sabbath's offerings lifted the total for the quarter to twenty-five dollars. We expect to keep the ship afloat.

Through the aid of loyal helpers, we have a sawmill, planer, grist-mill, and steam sorghum-mill installed. Upon the wall of our mill is a reading-rack containing our precious printed pages. Our cannery did a good business the past season, and our canned goods have given splendid satisfaction. We are watching the signals that betoken the near approach of the Master, and rejoice to see his work advancing.

CLIFFORD G. HOWELL.

Earleyville, Tenn.



Tennessee

MEMPHIS.—Recently I had the pleasure of two visits with the Memphis Church No. 2, as our church here for colored people is known. For several years this company has been meeting in a very poorly equipped hall in an out-of-the-way place, but the Lord has blessed the efforts of the members, and several new Sabbath-keepers have been added as a result.

Memphis has a large colored population and many of the people are very intelligent. Ever since the beginning of our work for the colored people here it has been hampered on account of the poor facilities for our meetings. At last we have succeeded in securing a high lot in the best section of the colored settlement, and the nature of the ground is such that there can be a good basement under the church to serve as Sabbath-school and church-school rooms.

The lot is paid for and we have raised about three hundred dollars for the building. Fifteen hundred dollars will be required to erect the building, but we have all taken hold of the matter, and are sure that it will be raised soon. We will try to have the church completed this summer.

We ask the prayers of all the brethren for the success of the work in this great city of the South, with its thousands of colored people.

E. L. MAXWELL.

NASHVILLE.—Our work here, while very encouraging in some respects, has been a battle with the powers of darkness. We began with a full corps of workers last fall and for a time made good progress, when suddenly one worker was taken to the hospital and only recently has been able to work again. Then another faithful worker was taken with typhoid fever, and will not be able to enter the work again this year. Thus we were left with but

one young worker to handle nearly one hundred interested persons, which in this place can not be done successfully, but God has worked for us.

We have baptized ten adults and there are twenty-three new Sabbath-keepers, some of whom will require a great deal of labor. Some very successful work has been done here by lay members under the direction of the pastor. We shall encourage this line of work all we possibly can. The people of Nashville have one besetting sin—that of staying away from church. I have visited whole blocks at church time and found that only one person was absent from home on account of attending church; yet in spite of this tendency we are glad to report that we have had a good attendance all through the year, both on Sabbaths and at the Sunday evening service.

We are of good cheer, believing that we are called to gather many bright gems to shine in the Master's kingdom.

C. A. HANSEN.



Experiences of a Pioneer

THINKING the readers of the REVIEW would be interested in the early experience of my father, H. W. Lawrence, who was one of our pioneer workers, I send the following items, written at his dictation about a year before his death, which occurred last January:—

"In the winter of 1843 there was a revival in West Bangor, N. Y., and I was one of the first converts. Up to this time I had never had a real interest in religious things. I was fifteen years of age. One night at prayer-meeting I felt myself one of the greatest of sinners, and cried for-mercy, remaining on my knees for hours. The meeting was protracted on my account until a late hour, and then I became fully conscious that I had received the new birth. I had no way of expressing the fullness of joy, and rejoiced for weeks over the experience. In February I was baptized through the ice.

"The next year advent meetings were held in different towns in the country, some of which I attended. The time was preached, many persons were converted, and I, witnessing the power of the Lord manifested, became satisfied that the movement came from the Lord.

"My ambition to be popular and highly esteemed left me in the belief of the Lord's soon coming. My father, not being a professor of religion, was displeased with my experience, as I was his only son. I was sent to the academy in another town to divert me from my new faith. I finally had to buy my time so as to have the opportunity to attend meetings.

"The fall of 1844, in the midnight cry movement, I associated with people who expected to be translated on the tenth day of the seventh month. I never before saw such solemn, consecrated people who were ready and happy in their expectancy. 'Behold, the Bridegroom cometh,' reached me only a few days before the time passed. I then had no use for this world.

"When the opposition became severe against those who held to their faith after the time passed, I felt called upon to dissolve my connection with the church of my choice, the Christian, and associate with those who loved Christ's

appearing. About this time I was encouraged to do some public work as an exhorter, and spent some time in self-supporting work. At one time I worked six months in public meetings and house-to-house work, receiving fifty cents in donations and earning one dollar, often working in the field for those who boarded me.

"Before I was twenty-one I visited two camp-meetings and heard William Miller preach. He was very much opposed to noisy demonstrations, and pleaded with the believers not to attach so much importance to their enthusiasm. He preached with power. Up to this time I had a chance to hear such men as J. V. Himes, Josiah Litch, Shipman, and R. V. Lyon, and other prominent workers in the first message.

"Soon after I was twenty-one I was married to a consecrated Adventist sister. She traveled with me more or less, singing and exhorting publicly. Our attention was called to the Sabbath about four years after our marriage. Having been brought up antinomians, we were more than a year prayerfully investigating the third message before we embraced it. Soon after this I was re-baptized by Joseph Bates. At the request of church friends, to whom we had brought the truth, I was ordained to the gospel ministry by Elders James White, J. N. Andrews, John Byington, and H. G. Birck. More was then expected of me than formerly, and I became embarrassed and had less freedom than before. I laid this before the leaders and was advised to do the best I could for the cause, regardless of my preferences. Soon personal testimony from Sister White was received, saying that my gift was local, that I should administer ordinances and should receive pay according to my work.

"I spent more time winters than summers, supporting my family mostly by manual labor, yet some donations were received.

"My agency in scattering publications from house to house seemed to benefit more or less Elders John Byington, S. B. Whitney, B. L. Whitney, Wilbur Whitney, and Will D. Curtis. Elder W. B. White was in the cradle when I carried the truth to his father and mother. Through my labors also in house-to-house work a church of forty members was raised up at Bucksbridge, N. Y., where the first Seventh-day Adventist chapel was built.

"I once feared human organization, but was glad later on, to guard against the confusion which existed, to encourage the first organization of a Seventh-day Adventist church (as far as I have known), which was organized at West Bangor by Elders D. T. Bourdeau and S. B. Whitney. Shortly afterward organizations were made at Bucksbridge and Battle Creek.

"I used to be puzzled why there were not more results when I had satisfactory evidence that the Lord was helping me to interest the people. In some of those cases, a year afterward, young persons came to me and said they dated their conversion to the time of those meetings. I have sometimes had evidence in secret prayer that special results would develop in public meetings already appointed, and the same came true. My experience and observation have convinced me that

travail of soul, such as it used to be, is a miracle far exceeding ordinary sympathetic anxiety."

EMMA L. LAWRENCE.

Canada

MONTREAL.—Two young men who have embraced the message have sent to their parish priest, a canon or adviser to the archbishop, the following letter:—

"MY DEAR CURÉ: We the undersigned, members of your parish, beg leave to inform you that we entertain serious doubts on several articles of our religion. Before leaving it, however, we think it a duty on our part to ask you to give us an interview in which we should like you to prove to us from the Holy Scriptures the following dogmas:—

1. The worship of images.
2. The invocation of the virgin and of saints.
3. Purgatory.
4. Sacrifice of the mass.
5. Auricular confession.
6. The infallibility of the Pope.
7. The change from the Sabbath to Sunday.

"Seeing that we are still ignorant on these matters, we shall take the liberty of bringing a few friends with us, leaving you free to do the same.

"If you accept this request, please state the date and place of meeting.

"Very respectfully yours."

The priest told a relative of one of these young men that he would be quite pleased to see them and their friends at the parsonage. The young man stepped in and asked the priest when he could receive them.

"Who are these friends whom you intend to bring with you?"

"One of them is the Adventist pastor."

"Well, I want you to know that I do not lower myself to a discussion with your false pastor."

"Would you, then, feel like proving to me alone the doctrines mentioned in our letter?"

"Why, most assuredly. I have a pile of volumes out there by which I can prove to you that our teaching goes back hundreds, yea, thousands, of years."

"Pardon me, M. le curé, but I can admit no proofs except such as come from the Holy Scriptures."

"Then you reject tradition, do you?"

"I accept no other rule of faith than the Bible."

"Why, then you are a Protestant!"

"If that is what you call being a Protestant, I am one of them."

"Exactly! and as I have told you, I do not discuss with Protestants. I do not lower myself to that, no, no, I—

"Bon jour, M. le curé."

Thus again the Bible alone is shown to be a match for Rome. Like Goliath before David, a powerful priest beats a retreat at the simple sight of the Bible presented by an unlearned young man.

Lent is over, with its so-called fasting, its Lenten sermons, and its retreats. The priests who had charge of the retreat sermons took pains to warn their people against Protestants. Here are some of their expressions heard in two different churches: "Protestants are the furnishers of hell and the grandsons of Lucifer." "Protestants are immoral and irreligious people; beware of them." "Blasphemy

against God is a bad thing to be sure, but blasphemy against the holy virgin is a frightful thing, a mortal sin, which God will scarcely pardon." Will you not pray earnestly for this benighted people who must sit under this false preaching unless we give them the light?

J. VUILLEUMIER.

State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT - - - - - SECRETARY

A Sunday Liquor Bill

THE following letter appeared in the *New York Times* of April 8:—

"To the Editor of the *New York Times*.

"In discussing the Duhamel bill, which proposes to close the saloons of New York City 'during church hours on Sunday,' it does not seem to have occurred to you and your correspondent, Francis Grey, that this proposed legislation is so plainly religious that it has no place among civil laws. Why should the saloons be closed during 'the hours of public worship' and allowed to be open the remaining portion of the day? Is not such legislation directly in the interest of the church, and only indirectly and very remotely in the interests of temperance? and is the church willing to legalize the sale of liquor the remainder of the day, provided saloons shall be closed 'during the hours of church services'?"

"This bill establishes a dangerous precedent, and opens the way for an indefinite amount of legislation to protect Sunday and the churches. It will be much better for all concerned if the legislature will confine its activities to the civil sphere.

W. W. PRESCOTT,

Secretary Religious Liberty Association.

"Washington, D. C., April 4, 1913."

"Another Farcical Regulation"

AN editorial with the title "Sunday Amusements," appeared in the *Daily Oklahoman*, Oklahoma City, April 1, which we reprint herewith:—

"A number of bills are pending before the present special session which seek to reestablish the Puritanical sabbath.

"So long as the world turns around, we suppose, we shall witness fitful attempts to legislate morals and religion into individuals. It has always been so; it probably always will be so.

"But in the name of the thousands of workers, both male and female, who are housed up for long hours during the entire week, and in consequence find little or no time for diversion and recreation, the *Oklahoman* desires to enter a solemn protest against legislation which taboos all Sunday amusements. We do so because we know that a just God has never condemned his creatures to a life of drudgery and monotony. He created his out-of-doors, including the sunshine and fresh air, for all, not a special class

which may happen to be more fortunately circumstanced.

"The law already gives ample protection to religious worship, and very properly so. No one may disturb it with impunity, and so far as we know, no right-minded person desires as much.

"What valid reason exists, therefore, for legislation which seeks to compel all to refrain from wholesome amusements on Sunday? Whence comes the demand, and upon what authority?"

"If the legislature must deal with this question, let it provide for local control of the same. In this way each community may have precisely the sort of Sunday it desires. In this way, also, we shall have a law which will be measurably enforced, not another farcical regulation which will make the name of the State a hiss and a byword among the people of other States."

While this article does not deal with the most vital principles involved in Sunday legislation, it will yet have weight with many persons, and we hope will contribute toward the defeat of these proposed measures.

A Religious Liberty Campaign

AFTER a few days at the office I went to southern Idaho to spend a short time in that conference. Elder C. S. Longacre returned to California, so I was alone in this last effort. The first meeting was in Boise, the capital of the State. Elder F. D. Wagner has been holding a series of meetings in this city, with a good attendance. It was my privilege to speak here three times. Good audiences were present at each meeting. At the Sunday evening service, the building was crowded to its limit. A good amount of literature was distributed, and there was a deep interest manifested. The Spirit of the Lord was present, and hearts were touched. We could not but feel the audience went away with higher ideas of the rights of their fellow men, and with greater love for liberty. When asked how many present were determined to stand for liberty when the crisis should come, a large number held up their hands.

Besides in Boise, we had meetings in Parma, Caldwell, Nampa, and Eagle in Idaho, and in Ontario, Baker, and Union in Oregon, these places all being situated in the Southern Idaho Conference. In Parma, Nampa, and Baker, good halls were secured for the meetings. In Ontario the speaking was done in the opera-house; we had a large audience, and much interest was manifested. At Parma and Nampa the audiences were not large, but a number of persons were interested. At Eagle and Caldwell we had good audiences, the larger number not Adventists. Excellent attention and interest were manifested. In Baker City the church had secured the Elks' hall, counted the best assembly hall in the city. A good audience greeted us each evening. Much interest was manifested in the thoughts presented, and also in the literature. A number of cards were signed asking for more reading-matter on the subject. It was very gratifying to see the people eagerly drinking in the great truths of the message. It is to be expected that soon some of them will take a firm stand for the truth. Many of them, at the close of

the meeting, said that they were in harmony with what was presented.

From Baker City we went to Union. The meetings at Union were held in the church. It was my privilege to speak three times there,—Friday evening, Sabbath to our own people, and again the evening after the Sabbath. A fine congregation was present at every meeting. A goodly number of people from the town came to the evening services. A deep interest was manifested, and we feel that good was done.

Taking a retrospective view of this last campaign, we can not but feel that it was profitable, and that good seed was sown. It is left to God to cause it to spring into life and produce fruit. Now, in this time of peace, the minds of men and women can be called to the message. They can be told of the dangers of religious legislation. When they are brought face to face with its reality, they will remember what they have heard. Some of them will obey the truth.

W. F. MARTIN.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. TOWN Secretary

West Indies

PORTO RICO.—A little more than a year ago I came to this country, and although I have been passing through affliction, I thank God for his tender care, and the prosperity that has attended my efforts to bring this truth before the people. I have been at work with Spanish literature, and it is surprising to see the readiness with which the best class of people order the most expensive bindings, and how anxious they are to have the books delivered as soon as possible. One wealthy gentleman, a native, who has traveled a great deal, said, "I would not take fifty dollars for my book if I could not get another like it." Because of infirmities I have to work moderately, yet each day brings good results, and I rejoice to see the guiding hand of God, even in the midst of affliction.

F. W. MORSE.

Comparative Summary for Foreign Periodicals

THE following is the comparative summary of the sale of foreign periodicals for the first three months of this year as compared with the corresponding months of last year, with the values of the same:—

January, 1912, 457,122 copies, value \$11,248.02; 1913, 402,908 copies, value \$10,301.63.

February, 1912, 384,735 copies, value \$9,671.61; 1913, 394,257 copies, value \$12,342.06.

March, 1912, 378,416 copies, value \$10,170; 1913, 395,933 copies, value, \$12,987.49.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—
F. W. Robertson.

Colporteurs' Summary for March, 1913

	Books			Periodicals		
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP. 1913	VALUE 1912
ATLANTIC UNION						
Maine	4	252	\$ 115.90	\$	240	\$ 24.00
N. New England	3	63	44.03	\$ 161.20	392	39.20
Massachusetts	5	353	396.00	1303.00	3537	353.70
S. New England	4	455	322.75	157.35	1230	123.00
New York	13	768	834.85	748.35	3121	312.10
W. New York	9	313	267.43	277.60	3515	351.50
Gr. New York	14	676	522.05	657.45	4357	435.70
Totals	52	2880	2503.01	3304.95	16392	1639.20
COLUMBIA UNION						
Ohio	13	988	826.45	651.40	4119	411.90
West Virginia	4	193	101.25	662.20	100	10.00
Virginia	4	236	172.25	1207.55	1926	192.60
Chesapeake	6	517	757.90	852.30	1412	141.20
E. Pennsylvania	16	721	570.35	1052.75	3015	301.50
W. Pennsylvania	12	933	971.31	1183.35	2069	206.90
New Jersey	4	421	269.20	274.70	2876	287.60
Dist. of Columbia	7	301	468.25	. . . . .	2205	220.50
Totals	66	4310	4136.96	5884.25	17722	1772.20
LAKE UNION						
E. Michigan	16	1279	1294.60	2154.15	3332	333.20
W. Michigan	7	502	303.70	56.50	950	95.00
N. Michigan	5	365	205.00	133.65	720	72.00
Wisconsin	6	494	445.75	562.45	1777	177.70
N. Illinois	6	543	469.40	383.95	4000	400.00
S. Illinois	10	1078	1099.15	679.25	845	84.50
Indiana	3	384	296.25	29.35	3143	314.30
Totals	53	4645	4113.85	3999.30	14767	1476.70
CANADIAN UNION						
Ontario	3	213	650.25	478.25	2670	267.00
Quebec	..	....	.....	35.00	300	30.00
Maritime	..	....	.....	163.30	6	.60
Newfoundland	..	....	.....	.....	70	7.00
Totals	3	213	650.25	676.55	3046	304.60
SOUTHERN UNION						
Louisiana	5	546	505.25	. . . . .	1171	117.10
Alabama	13	1282	809.10	705.70	1201	120.10
Kentucky	5	109	107.65	418.95	1540	154.00
Mississippi	10	589	488.10	804.75	955	95.50
Tennessee River	9	758	385.55	784.10	1861	186.10
Totals	42	3284	2295.65	2713.50	6728	672.80
SOUTHEASTERN UNION						
Cumberland	12	1350	1317.00	941.52	1184	118.40
Georgia	17	2032	2078.88	1101.60	2178	217.80
North Carolina	9	772	613.60	1580.05	1110	111.00
South Carolina	8	543	466.45	1981.45	1175	117.50
Florida	9	890	995.60	1507.50	625	62.50
Totals	55	5587	5471.53	7112.12	6272	627.20
SOUTHWESTERN UNION						
Arkansas	7	365	512.70	499.50	641	64.10
Oklahoma	19	1333	1449.35	2087.90	1825	182.50
W. Texas	7	244	290.08	467.95	75	7.50
S. Texas	9	319	670.45	220.40	950	95.00
N. Texas	23	1311	2318.25	2966.30	366	36.60
New Mexico	7	427	1009.65	423.80	155	15.50
Totals	72	3999	6250.48	6665.85	4012	401.20
CENTRAL UNION						
N. Missouri	2	9	18.00	98.00	810	81.00
S. Missouri	6	260	190.20	185.30	547	54.70
E. Colorado	2	160	183.60	249.30	990	99.00
W. Colorado	..	....	.....	.....	330	33.00
Nebraska	2	....	14.25	.....	2064	206.40
Wyoming	2	159	81.50	.....	511	51.10
E. Kansas	2	89	83.25	80.20	672	67.20
W. Kansas	5	300	398.75	. . . . .	1085	108.50
Totals	21	977	969.55	612.80	7009	700.90
NORTHERN UNION						
Iowa	4	276	143.55	451.45	1949	194.90
Minnesota	1	57	37.50	66.50	4089	408.90
North Dakota	4	70	94.25	184.00	1670	167.00
South Dakota	6	209	250.35	. . . . .	2745	274.50
Totals	15	612	525.65	701.95	10453	1045.30

News and Miscellany

Notes and clippings from the daily and weekly press

— The financial backers of the British suffragettes, Mr. and Mrs. Pethick Lawrence, have left the suffragette organization because of their opposition to its extreme militant measures.

— One of the latest patents issued by the German government is for a process producing a substance said to be a perfect substitute for leather. This substitute is prepared from a special mildew or fungus grown on gelatin or a similar substance.

— The total amount disbursed of the British "Titanic" fund is \$2,066,000. Five hundred seventeen claims have been settled for all time at a cost of \$143,135. There remain 733 cases, which receive periodical payments at a cost of \$105,000 yearly.

— More than 400,000 men have joined in the manhood suffrage strike which is now in progress in Belgium. Many of the largest industrial concerns have been forced to close down, owing to fuel shortage, and newspapers have suspended publication indefinitely.

— A patient in a Philadelphia hospital has been there, as an incurable, since 1854, a newspaper paragraph asserts. Going in when twenty-one years old, she has just celebrated her eightieth birthday. This is thought to be the longest sojourn in a hospital ever recorded.

— As a part of his policy to give the enlisted men of the navy a liberal education, Secretary Daniels has announced that the entire Atlantic battle-ship fleet will make a three months' cruise in the Mediterranean next winter. The itinerary of the fleet will be so arranged as to give every man shore leave in all the principal ports of the countries visited.

— The Young Women's Christian Association is considering the posting in railway stations and street-cars of a warning to young women travelers. The chief emphasis is put on avoiding the advances of strangers, "even when the strangers wear the dress of sisters or nuns or are in clerical attire," or are dressed as hospital nurses; for these disguises are common among the emissaries of the underworld who seek to entrap girls traveling alone.

— The officials of the Department of Agriculture have just issued their report on agricultural training for girls. In this report they affirm that girls are more of a success as practical farmers than boys. More than twenty-five thousand girls are enrolled in the clubs of the department. The girls have been specially instructed in the art of raising tomatoes and in the art of canning them. A group of girl students in the River Falls (Wis.) normal school are earning their way by digging potatoes, splitting wood, washing windows, doing family washings, putting in order the yards of prominent homes, and working in restaurants.

	AGTS.	HRS.	Books		Periodicals		VALUE
			VALUE	VALUE	NO. COP.	VALUE	
			1913	1912		1913	1912
PACIFIC UNION							
N. Cal.-Nev.	4	313	\$ 299.75	\$ 201.45	670	\$ 67.00	\$ 47.50
Arizona	4	143	314.25	531.00	110	11.00	77.50
S. California	7	549	813.00	370.50	8010	801.00	166.40
Utah	3	103	99.00	655.00	145	14.50	2.50
Central California	4	362	758.95	404.60	4845	484.50	127.20
California Coast	2	197	517.59	441.90	3130	313.00	596.50
Totals	24	1667	2802.54	2604.45	16910	1691.00	1017.60
NORTH PACIFIC UNION							
W. Washington	6	245	660.20	503.55	6064	606.40	360.70
Upper Columbia	3	133	350.95	982.80	1350	135.00	308.50
W. Oregon	7	265	289.95	372.45	5772	577.20	979.20
S. Idaho	1	51	55.95	39.00	805	80.50	85.70
Montana	..	....	.....	.....	627	62.70	101.50
S. Oregon	2	17	33.25	30.50	450	45.00	185.60
Totals	19	711	1390.30	1928.30	15068	1506.80	2021.20
WESTERN CANADIAN UNION							
Alberta	1	296	219.00	.....	790	79.00	24.70
Manitoba	..	....	.....	.....	695	69.50	103.50
British Columbia	..	....	.....	1202.90	2090	209.00	359.30
Saskatchewan	..	....	.....	.....	225	22.50	55.50
Totals	1	296	219.00	1202.90	3800	380.00	543.00
Subscription lists	.....				31718	3171.80	.....
Foreign and miscellaneous	.....				12602	1260.20	.....
FOREIGN UNION CONFERENCES AND MISSIONS							
British	34	2926	1246.41	1560.48	147840	2999.92	3148.95
Australasian	66	3625	7251.00	6806.14	....	1670.24	.....
South African	6	504	399.24	942.93	....	.....	255.62
Indian	19	713	631.74	476.56	....	.....	.....
Scandinavian	79	10092	5863.26	6413.55	4005	231.30	411.18
German (2)	435	31546	5528.11	12541.00	193426	5398.20	5661.70
Danube	44	3244	585.55	.....	4320	26.33	.....
Gen. European	135	13942	3506.82	.....	26054	686.03	.....
Russian	53	376	1284.91	1772.62	....	68.00	.....
Siberian	10	336	243.71	151.68	....	.....	.....
Latin	9	651	621.05	998.70	6160	166.25	129.96
Brazil	31	3031	1755.36	.....	....	.....	.....
Mexican	3	553	.....	502.75	8779	411.08	286.51
Cuban	6	667	895.26	289.50	319	21.54	36.31
Porto Rican	1	198	30.55	169.65	....	284.30	49.15
West Caribbean	..	....	.....	2019.73	....	.....	151.56
Philippine Is.	..	....	.....	432.45	....	.....	.....
Levant	6	452	56.40	70.80	....	.....	.....
Korean	..	....	32.18	3.30	4400	110.00	39.06
South American	14	635	5380.10	.....	630	914.30	.....
Japan	..	....	.....	816.23	....	.....	.....
Totals, Foreign	951	73491	35311.65	35968.07	395933	12987.49	10170.00
Totals, N. Am.	423	29181	31328.77	37406.92	166499	16649.90	20752.90
Grand totals	1374	102672	\$66640.42	\$73374.99	562432	\$29637.39	\$30922.90

	1908	1909	1910	1911	1912	1913
Jan. ...	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb. ...	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ..	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	
May ...	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	
July ...	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	
Oct.	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	
Nov. ...	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	
Totals, \$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13		

	1910	1911	1912	1913		1910	1911	1912	1913
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	
March	132165	244003	207529	166499	Oct.	116157	164537	587830	
April	183981	192757	189498		Nov.	102795	110326	108755	
May	174886	141204	162220		Dec.	99137	98541	111199	
June	193727	145025	163120						
July	222146	197582	191937		Totals,	1703194	1866363	2344207	

* Multiply number of magazines in any month by ten cents to get value.

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

SOUTHEASTERN UNION CONFERENCE

Georgia	July 31 to Aug. 10
South Carolina	Aug. 14-24
North Carolina	Aug. 21-31
Cumberland	Sept. 4-14
Florida	Oct. 2-12

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*.

The General Conference

Important Notice!

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

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

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

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

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

On roads in the Southeastern Association territory, certificate receipts will be issued,

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

Lines in the New England Passenger Association territory, except the Bangor and Aroostook Railroad and the Eastern Steamship Corporation, have authorized one and one-half first-class limited fare for round trip; tickets to be sold to Washington, D. C., only, and good going May 13-15, and returning not later than June 11. In order that those purchasing tickets over these lines may be saved the trouble of rechecking baggage at Washington to Takoma Park, arrangements have been made with the Baltimore and Ohio Railroad to have a representative meet all delegates on their trains at Baltimore to sell tickets and recheck baggage from Washington to Takoma Park.

Roads in the Trunk Line Association territory have authorized one and one-half first-class limited fare for round-trip tickets, going and returning via same route only; tickets to be sold to Takoma Park or Washington, D. C., and good going May 13-15, and returning to reach original starting-point not later than June 11.

The Central Passenger Association, covering roads operating in Michigan, Ohio, Indiana, and southern Illinois, will issue first-class limited round-trip tickets to Takoma Park, D. C., at the rate of two cents a mile in each direction from selling station in their territory, added to the one and one-half fare over roads in the Trunk Line Association territory. Tickets good going May 12-14, inclusive, with final return limit to reach original starting-point not later than midnight of June 12.

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

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

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

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

Passengers	10 cents
Trunks	15 cents
Hand-baggage	5 cents

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

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

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

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

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

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

Tent and Room Rent

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

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

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

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

Board

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

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

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

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

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

All orders should be in the hands of the Committee on Arrangements without further delay. Those failing to write early must not be disappointed if on arrival they do not find provision made for their needs.

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

For the committee,
W. T. KNOX.

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*.

Meeting of the General Conference Corporation

NOTICE is hereby given that a regular meeting of the members of the General Conference Corporation is called to convene on the grounds of the Washington Foreign Mission Seminary, Takoma Park, Md., on Wednesday, May 21, 1913, at 5 P. M., to receive the report of the trustees and for the transaction of such business as may come before the meeting. The members consist of all accredited delegates to the General Conference. By order of the board of trustees.

A. G. DANIELLS, *President.*

Business Notices

WANTED.—To purchase or rent treatment-rooms or small sanitarium. Address Post-office Box 24, Kidder, Mo.

WANTED.—Strong man or woman to learn hygienic cooking. Good wages from the beginning. Address Wabash Valley Sanitarium, La Fayette, Ind.

LANTERN SLIDES Illustrating Bible, Health, and Temperance Subjects; also Stereopticons and Accessories. Slides made to order a specialty. Send for catalogue and price-list. Address Loma Linda Stereopticon Slide Co., Loma Linda, Cal.

WANTED AT ONCE.—A good man who is willing to work on fruit farm in western Colorado. A good place and steady work for the right man. References given and required. If you want employment let me hear from you at once. Good wages and church privileges. M. A. Douglas, R. F. D. 3, Grand Junction, Colo.

Publications Wanted

A self-supporting missionary would like clean copies of *Life and Health*, *Liberty*, *Protestant Magazine*, *Signs*, and *Watchman*, also denominational tracts, for use in reading-rack. Address Mrs. G. Stackhouse, Aurora, Mo.

Obituaries

ZENKE.—Florence Zenke was born in Chicago, Oct. 10, 1909, and died March 24, 1913. Florence was loved by all who knew her, and always enjoyed singing the songs of Jesus and his love. We laid her to rest in the Winfall Cemetery, at Tekonsha, Mich., to await the call of the Life-giver.

D. P. WOOD.

REW.—Marian C. Rew died in Yakima, Wash., aged 64 years, 4 months, and 3 days. She was united in marriage with F. E. Rew in January of 1867. To this union were born four children, of whom only one daughter survives. The deceased was reared in a Seventh-day Adventist home, and from 1870 until her death was an earnest and faithful member of that church. During the last twenty-three years of her life Sister Rew, in company with her husband, devoted her entire time to the spreading of the third angel's message. Judging from the visible fruits of her labor, her reward will be great in the kingdom of heaven.

E. W. CATLIN.

WEATHINGTON.—J. F. Weathington was born in Jones County, North Carolina, July 17, 1871, and died March 14, 1913. In 1889 the family moved to Louisiana, where he spent the greater part of his life. The deceased was led to accept the truths of the third angel's message about nine years ago. Shortly after he took his stand on the side of Christ, a series of meetings was held in that community, at the close of which a little church was organized, with Brother Weathington as elder. He was faithful to God until the last. His parents, companion, eleven children, three brothers, and three sisters are living.

H. H. BATTLE.

STOCK.—Lena Rivers Stock was born May 5, 1878, at Hastings, Nebr., and died Feb. 26, 1913. She accepted present truth in 1908, and in September of that year united with the Hastings Seventh-day Adventist Church, of which she was a consistent, God-fearing member until her death. Oct. 1, 1912, she joined the nurses' class at the Nebraska Sanitarium, and the family there feel the loss deeply. She sleeps in Jesus, and is survived by her father, mother, and two brothers. Elder J. W. Christian conducted the funeral service. Text, Rom. 14:7, 8.

G. A. WILLIAMS.

HATTON.—Erastus Hatton was born in Iowa seventy years ago, and spent the early part of his life in St. Louis and Kansas City. He finally came to Ohio and settled in Columbus, where his wife died four years ago. Since that time he has lived in the home of an Adventist, and learned of the soon-coming Saviour. He often spoke of his confidence in God and thanked him for deliverance. While about his work, he was suddenly seized with heart trouble and died on March 10, 1913. The funeral service was conducted by the writer; burial took place in Union Cemetery.

JOHN FRANCIS OLMSTED.

WRIGHT.—Minnie Wright was born at Hart, Mich., July 13, 1874, and died March 29, 1913. She became a Seventh-day Adventist about four years before her death, and united with the church at Shelby, Mich. She remained a faithful and consistent Christian till her death. She leaves a husband and three children to mourn their loss. The funeral was conducted by the writer at the home of her father, Mr. Lacy, near Hart, and a large number of friends and relatives were present. Our brethren came also from Crystal Valley, where she lived, and furnished the singing, which was appreciated by all.

E. L. STEWART.

MUELLER.—Mary Virginia Mueller was born in Virginia Dec. 18, 1841, and died March 25, 1913. Mrs. Mueller has lived in Columbus for twenty-five years, and at the time of the flood was living with her daughter on Lorain Avenue, which was swept and destroyed when the levees broke. This blind and aged mother was drowned when the house was swept away. Her daughter, who is rejoicing in the third angel's message, had read to her about present truth, which had brought new light to her heart. The community has lost a mother in Israel, and her nine children and eleven grandchildren mourn her sudden and unexpected death.

JOHN FRANCIS OLMSTED.

HOLOBOUGH.—Anna Fern Holobough was born in Pike County, Ohio, Oct. 1, 1884, and was drowned in Columbus March 25, 1913. Paul Deverl Holobough, infant son of S. S. and Anna F. Holobough, aged 1 month and 29 days, was drowned with his mother when the home was washed away in the raging flood that swept West Columbus and brought death and destruction to many homes. Sister Holobough had been connected with our work for a number of years, having taught church-school eight years, and during part of the time she was teaching the Columbus school she served as superintendent of the Sabbath-school. At the close of her school year in Springfield, Brother and Sister Holobough were united in marriage by the writer, May 21, 1911, and they lived in Columbus till our sister and her innocent babe were snatched away. Like every devoted Christian mother, she longed to have a closer walk with God, and live to see her son a worker for Christ. Her life was linked to her husband and babe; and as a church we feel that we have suffered irreparable loss. Our hearts burn with sympathy for Brother Holobough, her parents, three brothers, and two sisters in their sad bereavement. But God is ever near in moments of distress, and we can only commit ourselves to his care and keeping, believing that in his own time and way he will turn our deepest sorrows into everlasting joy.

JOHN FRANCIS OLMSTED.

FIELD.—F. C. Field, Jr., was born near Greenville, Tex., March 10, 1895, and fell asleep in Jesus on March 28, 1913. At the age of twelve he was converted, baptized, and became a member of the Seventh-day Adventist Church at Bynum, N. Mex. Later the family moved back to Texas, settled near Abilene, and the deceased joined the church at that place, of which he was a faithful member until his death. His parents, six sisters, and two brothers, together with many friends, hope to meet him in the resurrection morning.

N. J. ETHEREDGE.

TRUESDALE.—Rosa Nellie Truesdale was born in Calhoun County, Michigan, July 1, 1871, and died at McBain, Mich., March 24, 1913. At the age of twenty-one she was united in marriage to Garret Truesdale, of Mount Pleasant, Mich. Two children were born to this union. About ten years ago Sister Truesdale gave her heart to the Lord, and united with the Methodist Episcopal Church of Mount Pleasant, and remained a consistent member until the knowledge of the soon coming of the Saviour brightened her Christian experience. She soon after united with the Seventh-day Adventist Church, and was a faithful member until her death. Her husband, two children, and aged mother survive. The Baptist church was filled with friends who came to pay their last sad rites to one they had learned to love. Words of comfort were spoken by the writer from Rev. 14:13; 2 Cor. 9:15.

R. U. GARRETT.

PITTSON.—Benlah V. Pittson, only daughter of Elder C. M. and Mrs. Gardner, was born in Battle Creek, Mich., Feb. 15, 1891, and died at Turlock, Cal., Feb. 16, 1913. The greater part of her life was spent in traveling with her parents from place to place in the gospel work; she was of a pleasant and cheerful disposition, holding no ill will toward any, and penitent for any wrong done; she earnestly sought God for pardon and peace, and fully believed that he had accepted her as his child. Her illness was of about nine months' duration. She was married to S. F. Pittson, in Santa Ana, Cal., five months before her death. She is survived by a husband, father, mother, and two brothers, as well as more distant relatives and many friends. We laid her to rest in the Turlock cemetery to await the call of the great Life-giver. Words of comfort were spoken by the writer.

C. L. TAGGART.

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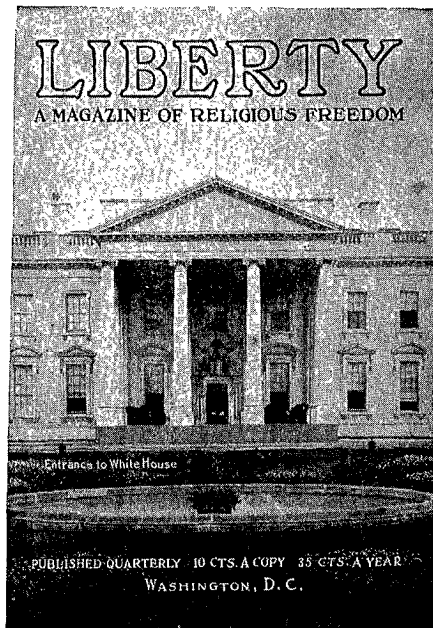
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ON April 15 Dr. Law Keem and family, who have been in this country on furlough, sailed from Seattle for Hongkong, to unite again with the south China staff.

WE were glad to greet last week Elder R. C. Porter, president of the South African Union Conference. He will remain in Washington until after the General Conference.

A LETTER from India reports an encouraging interest in the meetings that were being held in Calcutta by Elder J. M. Comer and associate workers. Over twenty persons had signified their decision to obey the truth.

AFTER eleven years in Rhodesia, South Africa, Elder M. C. and Mrs. Sturdevant have come to America on furlough, and will attend the General Conference. On arriving in Washington, they received word of the critical illness of Elder Sturdevant's aged mother, and left at once for Illinois.

THE committee in charge of the construction of the General Conference camp at Takoma Park are: S. E. Wight, Chas. Thompson, H. S. Shaw, R. T. Baer, H. W. Carr, J. W. Christian, F. H. Robbins, W. H. Branson, G. C. Quillin, O. K. Butler, assisted by Seminary students, missionaries on furlough, and other workers.

By invitation of the General Conference Committee, Brother E. G. Fulton, of Los Angeles, Cal., will have charge of the dining arrangements for the General Conference. He arrived in Washington some days ago, accompanied by Mrs. Fulton.

OUR brethren in the Australasian Union Conference will hold their week of prayer services from May 10 to 17. The month of December, when we in these northern climes hold this prayer season, is midsummer in the Australasian fields, and therefore the brethren there can not well observe the same time.

T. E. BOWEN returned to his office from western New York last week. His visit to his old home was a sad one, as during the several days he was there he was called to mourn the death of his aged father and mother and an older brother. We long for the time when sickness, sorrow, death, and mourning will be forever past.

Remember to Order
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THE graduating exercises of the 1913 class of missionary nurses from the St. Helena (Cal.) Sanitarium training-school were held April 8. Elder M. C. Wilcox gave the commencement address, the class motto, "Through Christ We Triumph," forming a basis for his remarks. Beautiful floral decorations and appropriate musical selections contributed toward making the occasion an enjoyable one. Those who received diplomas were: Mr. and Mrs. Ira Wessner, Oklahoma; Misses Florence Lillard and Grace Van Horn, California; Floyd Harris, Washington; Karl Murphy, New Jersey; Alfred Sargent, Isle of Wight, England; Miss Margaret Gunn, Scotland; Alfred Fowler, Australia; Miss Inga Larsen, Norway; Charles Lindbloom, Sweden.

ACTIVE work has been going forward on the Seminary grounds during the last few days in preparation for the coming General Conference. At this writing, April 24, nearly three hundred tents have been pitched. A temporary wooden structure for the culinary department has been erected, and the ground prepared for the pitching of the large dining-tent. Everything bids fair to be in full readiness for the opening of the meeting. May God grant that the most needful preparation of all may not be neglected,—the necessary preparation of heart on the part of his people for the reception of heaven's blessing. The coming Conference will be the most important gathering ever held by this people. That the Lord may direct in the consideration of the varied and important questions that will be brought before it, and above all that he may clothe his ministering servants with his Spirit and power, should be the prayer of every reader.

The Hope of Immortality

THE basis of this hope is found in the revelation of God to man. The patriarch Job, while suffering with what appeared to be an incurable malady, with apparently nothing but death awaiting him, inquires, "If man die, shall he live again?" and he responds to the question to which his fears give rise, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Similarly is this hope of blessed immortality expressed by the psalmist. Turning from the destruction of the ungodly, which he was contemplating, he declares with respect to the hope which cheered his heart, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." In a similar strain speak Isaiah, Jeremiah, Daniel, and other prophets of old. The Lord Jesus and his disciples testified of their faith in the life beyond. We deal in this life with things transitory in their character. We look beyond for the real, the true, the enduring. Soon faith shall be swallowed up in sight. The Lord will come, bringing life and immortality to his faithful, waiting children.

The General Conference

THE attention of those expecting to attend the coming General Conference is called to the revised "Important Notice," appearing on another page. The railroad fares and forms of tickets to be used on all lines in the New England, Trunk Line, and Central Passenger Associations, have been changed. On all these lines, round-trip first-class limited tickets will be sold, instead of on the certificate plan, as formerly announced, the Southeastern Passenger Association lines being the only ones that will use the certificate plan.

It has been found necessary to change the price for handling trunks from ten to fifteen cents, as it is impossible to arrange for handling trunks at the price formerly announced. W. T. KNOX.

A GOOD word comes from Urumia, Persia. Brother F. F. Oster writes: "Since New-year one family has been keeping the Sabbath with us. The husband is a music director in the Russian army. There is also a Russian Cossack, an under officer, who is a Sabbath-keeper. He was such before he came here. We have our little Sabbath gathering every week. Am also having an entrance to the Jews. Liberty is granted me to speak in three of their synagogues, which I usually do on the Sabbath. Many greetings from Persia."

"WE want some more help over here." That is the constant cry from the fields. This word comes from Elder E. M. Adams, of the Philippines. He adds: "Now is the time to work these islands. There is a great awakening. The people are ready for something. How good it would be if we could step into the openings first, before something else comes along to take the minds of the people who are turning away from the old."