

The Advent Review and Herald Sabbath

Vol. 90

Takoma Park Station, Washington, D. C., May 15, 1913

No. 20



Resting With Jesus

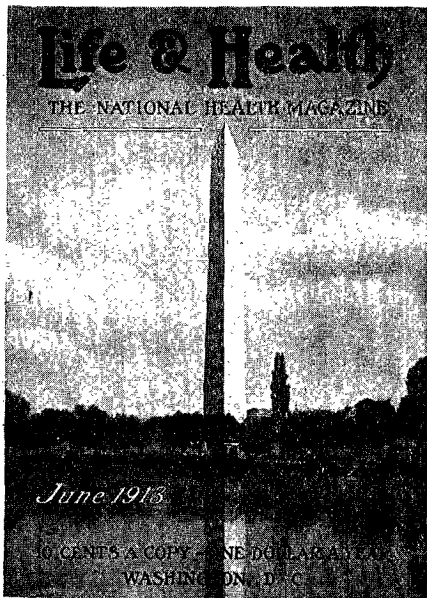
Come ye yourselves apart and rest awhile,
 Weary, I know it, of the press and throng.
 Wipe from your brow the sweat and dust of toil,
 And in My quiet strength again be strong.

Come, tell Me all that ye have said and done,
 Your victories and failures, hopes and fears.
 I know how hardly souls are wooed and won:
 My choicest wreaths are always wet with tears.

Come and rest. The journey is too great,
 And ye will faint beside the way and sink:
 The bread of life is here for you to eat,
 And here for you the wine of love to drink.

Then fresh from converse with your Lord return,
 And work, till daylight softens into even:
 The brief hours are not lost in which ye learn
 More of your Master and His rest in heaven.

—Selected.



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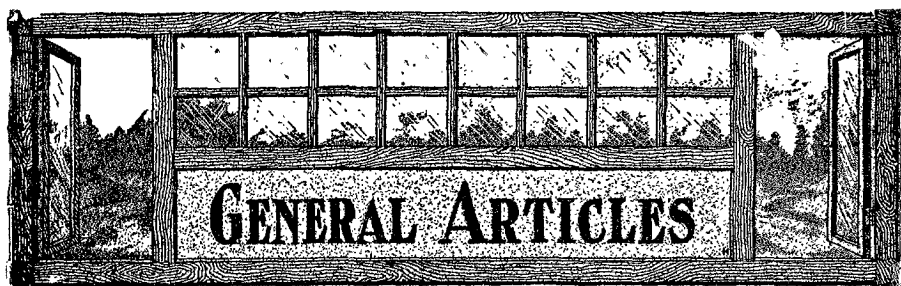
The Review and Herald

"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 15, 1913

No. 20



Saving Faith

(Concluded)

MRS. E. G. WHITE

WHEN Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world, speaking the words of God, that the world may know that God has sent us, and that heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord! The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, to make us think that it is our province to criticize and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, and what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves, and while we are criticizing others, we are neglecting the most important work of all.

The great crisis is before us, and every one is to act as if his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God.

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins to-day. You have the promises of pardon.

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel?

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O, that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away.



The Holy Spirit—No. 18

Grieving the Spirit

G. B. THOMPSON

SOME of the most solemn warnings in the Book of God are uttered against the sin of grieving the Holy Spirit. The Holy Spirit, as we have seen, is not some mere influence or angel, but a person of the Godhead, the vicar of Christ in the church. He is not to be trifled with, and his holiness sinned against with impunity. Sapphira's sin tempted the Holy Ghost,

and because of the lies of Ananias and Sapphira he smote them with death on the spot, as a warning for all time to come of how God regards that sin. Other instances might be given. The late A. T. Pierson cites the following, among others:—

"From time to time awe comes upon as many as hear God's awful inflictions of penalty upon flagrant transgressors. Those who are familiar with the remarkable career of the Wesley brothers will recall more than one instance of supernatural visitations of judgment. For example, during Charles Wesley's revival meetings at St. Just, in Cornwall, England, a country squire, Eustick by name, drove a pack of hounds among the congregation in order to break up the meeting and drive the attendants away—a mode of annoyance not infrequent in those days. On this occasion a number of the Lord's people withdrew and took refuge in a spacious kitchen. The prayer-meeting held there was of such extraordinary power as to surpass any other that those who were present had known. As the service closed, Mr. Wesley, as if endowed with prophetic vision, arose and said, with an awful solemnity and deliberation, 'The man who has this day troubled you shall trouble you no more forever.' Shortly afterward Eustick passed to his last account, in a state of raving madness."

"In the year 1889 a company of twelve young men, meeting at a hotel table for a carousal, and observing their number to be that of the apostolic company at the first Lord's Supper, actually celebrated a mock eucharist. Before midnight the leader was dead, and every other of the company hung in mortal agony on the verge of the grave!"

The admonition of the apostle is, "Quench not the Spirit." 1 Thess. 5: 19. The word quench suggests the thought of putting out fire. It is used in such texts as "smoking flax shall he not quench" (Matt. 12: 20); "where . . . the fire is not quenched" (Mark 9: 48); "quenched the violence of fire" (Heb. 11: 34). Quenching the Spirit, therefore, means putting out the fire of the Holy Spirit in the heart. And when the fire is out, only the ashes of sin remain. The body, made to be the dwelling-place of God, through rebellion may become the habitation of devils.

It is sin that puts out this fire in the soul. Every sin is a step in this direction. Are we conscious of anything in

the life which is inclined to put out the fire kindled in the heart by the Spirit? Do we keep quiet when we feel the promptings of the Spirit to speak to the honor and glory of God? Do we, through love for some evil thing, refuse to have it put out of the life? Do we decline to say *yes* when convicted of some duty we should perform? Do we decline to say *no* when tempted to do that which we are convinced is contrary to the mind of the Spirit? If so, we are *quenching* the Spirit,—*putting out the fire*; and if such course is continued, we may soon reach the place where only dead coals and ashes will remain in the life.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. The word here translated "grieve" is the same that is translated "sorrowful," when the Saviour in the garden said, "My soul is exceeding *sorrowful*, even unto death." Matt. 26:38. This emphasizes what is meant by grieving the Spirit. The very agony and sorrow of Gethsemane is felt by the Holy Spirit, when grieved by sin. When we read concerning the anguish of that awful hour in the garden, our wonder is that, in his love, the Spirit suffers so long with our perverseness. In Noah's time the Lord said, "My Spirit shall not always strive with man." Gen. 6:3. He was striving with them, with those so wicked they corrupted the earth; but the intimation is given that, unless they repented, he would, dove-like, retire, and give them over to destruction. We know of no reason why this may not be a warning to those living in the last days. Doing "despite unto the Spirit of grace" is a grievous sin, seeing it inflicts upon the Spirit the agony of Gethsemane.

"But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13. Sin *hardens* the heart. Every time we *quench* the voice of conviction in the soul, the heart is a little harder than before. The fire burns dimmer. Conscience begins to sleep, and the voice of the Spirit is not heard so distinctly as before. We may turn a deaf ear to the warning of an alarm-clock, and finally fail to hear it at all. So we may persist in obstinacy and rebellion, until the heart becomes so hard the impressions of the Spirit can no longer be felt, and we can not be awakened. It is this class "who being *past feeling* have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:19.

Some striking examples are given in the Bible of the sad results of a continual resistance of the Holy Spirit. Take the case of Saul. After he was chosen king, the prophet of God said to him, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." "And it was so, that when he had turned his back to go from Samuel, God gave him another heart." 1 Sam. 10:6, 9.

Saul experienced a change of heart, wrought by the power of the Holy Spirit. He was converted, and had he continued to yield to the influence of the Spirit, his obituary would have read very differently. But he hardened his heart, he rebelled against God, and disobeyed his commandments. His persistent disobedience quenched the fire of the Spirit in his soul. As a result, we read the awful words, "But the Spirit of the Lord *departed from Saul*, and an evil spirit from the Lord troubled him." 1 Sam. 16:14. We see him later facing the Philistine hosts greatly perplexed. The prophet Samuel was dead. "And when Saul inquired of the Lord, *the Lord answered him not*, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28:6. Having by headstrong rebellion grieved the Spirit, and severed his connection with the throne of God, he turned into the darkness of satanic delusion, and died by his own hand on the field of battle. One can scarcely read this sad account without weeping. It is indeed an impressive example of hardening the heart against the pleadings of the Spirit.

Another case, among the saddest recorded in the Bible, is that of Samson. God had a work for him to do. He was a judge in Israel, and great opportunities were before him; but they were squandered on the altar of folly. At different times it is recorded of him that "the Spirit of the Lord came mightily upon him." Judges 14:6, 19; 15:14. As a result of this he was not only spiritually but physically strong, and able to put to flight the enemies of the Lord, with no weapon, on one occasion, but the jawbone of an ass. He stands to this day a synonym for strength. "As strong as Samson" is a common expression. But later we see him seemingly deserted by the Lord, shorn of his strength, a captive, his eyes put out, bound in irons, made to grind in the prison-house, the sport of the Philistines. While on a visit to Copenhagen, I saw a painting of this scene by a famous artist. Looking upon the scene, I was greatly impressed with the vanity and foolishness of sin.

But why this change? Why was this giant in Israel, who had delivered them at different times, now unable to deliver himself? Why should this man, whom the Spirit of God had used mightily, be now shorn of his power? The secret of his downfall is that by an unconsecrated life he had grieved the Spirit, and thus cut himself off from divine power.

From his childhood the vow of a Nazarite was upon Samson. Those who took this vow upon them separated themselves unto the Lord; they drank no strong drink; no razor came upon their heads; and they were to abstain from every unclean thing "because the *consecration of his God* is upon his head." See Num. 6:1-8. God recognized this consecration, and from his childhood "the Spirit of the Lord began to move him." And as long as his consecration remained, his power remained.

But there came a change. Bad associates corrupted him. Samson made the mistake others have since made of finding a wife among the fashionable, unconsecrated people of the world, instead of among the daughters of the brethren. God bore long with him, and continued to bless him, even when his life was far from what it should have been. But finally the secret of his strength was wrung from him by the treachery of a woman. He said to her, "I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." And when his locks were cut off, "he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord had departed from him." See Judges 16:16-20.

His strength gone, and he *knew it not!* What a sad picture! His strength was not in the *length* of his hair, but in the *depth* of his consecration. His unshaven locks stood as an outward sign of his consecration and loyalty to God, and when his consecration was gone, and he had lost even the outward sign of it, his strength was gone also.

How clearly this teaches us that *power* and *consecration* go together! How many shorn Samsons there are to-day, once strong Christians, but backslidden and weak now. Some besetting sin has been cherished, and spiritual stagnation and decay are the result. As has been well said, "Like Judas, men for a while cast out devils and then fall by a devil themselves." The decline of spiritual power is not an accident. There may be no outward sign, but uncover the privacy of the life and the reason will be seen.

Repentance precedes forgiveness. Through grieving the Spirit, the heart becomes hard and callous, and finally "past feeling." The desire to repent is gone; we sin without caring or repenting, and the sin is, therefore, unpardonable. Darkness instead of light fills the soul, and the very work of the Spirit is attributed to Satan. "In rejecting Christ, the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error."—"Desire of Ages."

O, that we might be impressed with the dangers of grieving the Spirit of God! Our moral disintegration is not all at once. It is gradual; we die piecemeal. We lose our spiritual sensibility, somewhat as the paralytic suffers a progressive loss of feeling and strength. A little indulgence here and a little there, and ere we are aware we have crossed the dead-line, and we awaken to the fact that although we once could carry off the gates of Gaza, posts and all, we find ourselves captives and grinding in some Philistine mill. There is no sadder thing that can befall us on earth than, after having enjoyed the blessing and power of God, to be laid aside because through moral decay we have become spiritually incompetent.



WASHINGTON, D. C., MAY 15, 1913

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Editorial

Testing Your Work

"ALL is not gold that glitters." Neither is all Christianity that calls itself by that name. "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I Cor. 3: 11-13.

Our Saviour himself speaks of this matter in these words: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6. We are familiar with the declaration of our Saviour: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. 15: 13. The principle of this declaration has its application to individuals as well as to ordinances or institutions. God can not tolerate in his universe that which is out of harmony with his purposes. To set up an ordinance or establish an institution that is in antagonism to God's purpose is to attempt to perpetuate the intolerable conditions that now exist in the universe, and keep sin forever with us. So God will uproot them all in the day when he makes a full end of the tragedy of sin.

But the individual who is out of harmony with God's purpose, if admitted into the kingdom of God, would have always in his heart the malignant germs of another rebellion. So God tests men, that their own works may demonstrate whether they are fit or unfit for admission into the eternal kingdom. By the giving of the manna to Israel of old, God tested that people as to whether they would walk in his law or no. Their attitude toward his requirements demon-

strated their loyalty or disloyalty toward the government of heaven.

God will have love and peace and harmony in his universe. To accomplish that purpose, he must eliminate every element that tends to breed hatred, strife, and discord. It is necessary therefore to destroy sin and the seeds of sin. God could uproot institutions and ordinances and fling them out of his universe; but the seeds of sin are in the human heart. So it is the heart of the individual that must have the close attention of heaven. "By their fruits ye shall know them." The works of the hands, the words that are spoken, and the thoughts the mind chooses to dwell upon, demonstrate to the heavenly watchers what is the condition of the heart. Therefore we can see the necessity of true heart conversion, of complete surrender to the will of God, of having that mind "which was also in Christ Jesus." Having experienced that conversion, having made that surrender, having accepted that mind in place of our own will, and having, as a result of that surrender and consecration, borne the "fruits of the Spirit," we may know that we are his and he is ours, and eternal life is assured.

The work of God in the earth is a work of restoration to the divine pattern. Wherever the observance of God's ordinances has been neglected, or wherever his institutions have been trodden underfoot, there is the need of a restoration. And wherever self has upreared itself in the human heart; wherever the private interests of the individual have been allowed to crowd out or overtop the interests of God's cause, there is need of a restoration.

There is no Christianity outside of Christ; there is nothing Christian that is unlike Christ. There is but one true foundation, and the fires of God's great testing day will consume all that is not built thereon. So he who is following and teaching others to follow human ceremonies and human institutions is not perfectly abiding in Christ, is not building a perfect structure upon the true foundation; and his work, instead of abiding to eternity in the paradise of God, will be uprooted and consumed with all things that displease and dishonor him. The heart that is unregenerate, that prompts the tongue to speak harsh and cruel and cutting words, that prompts the mind to feed upon the husks of fiction and gossip, that causes the individual to be liberal with his means in those things that pander to his own pleasure while he begrudges what he gives to the cause of God,—that heart is leading straight on toward perdition; for the all-wise Father could not give to an individual with such a heart a passport to

glory, and at the same time guarantee to his faithful children that "affliction shall not rise up the second time."

This being a fact, how important it is that we each experience that true heart conversion and surrender of will to Christ which will bring us into harmony with God's purpose. The Holy Spirit is in the world to-day to help us to gain that experience and to bring us into harmony with the purpose of God. He awaits our demand and reception, and is ever ready to enlist in our behalf. The most solemn question that any human being can ask of himself is this: What will the great test reveal concerning me? It is a question that every one of us should ask; and having asked it, it is our privilege to call upon all the powers Heaven has promised that we may be able to pass that test with the approval of Heaven. C. M. S.



The Lord's Return—No. 5

"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.

THE people connected with this movement have reached the greatest time of danger in their entire history. The danger is not from the persecution or opposition which the cause of truth may meet, nor from those natural obstacles which dispute its advancement into every part of the world. The danger is that the multiplied signs of the coming of the Lord which exist on every hand, that the fulfilling prophecies which are so plain in their meaning and portent, shall become common in our estimation, and fail to make that appeal to our hearts and lives which God designs they should.

Many readers of this paper expected that earth's history would close long before this. Failing to comprehend the work that was to be done in the world, they expected that years ago the coming of the Lord would take place. This delay has come to every heart as a great test, a test of patience and of faith. The Scriptures recognize this danger, and repeatedly is the warning sounded to the church of this period. In the scripture at the head of this article earnest admonition is expressed: "Cast not away therefore your confidence, . . . for ye have need of patience." This indicates that some will be tempted to cast away their confidence in this work; that some will be inclined to grow impatient at the long delay.

Our Saviour in his great prophetic dis-

course, as recorded in Matthew 24 and Luke 21, sounds the same warning. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Some are represented as saying in their hearts, "My Lord delayeth his coming," and losing out of their lives the power of the truth, they begin to eat and to drink with the drunken. This does not indicate a spirit of opposition against the message on the part of worldlings, but rather a condition that would exist in the church itself. Those who say this evidently profess outward faith in the Lord, but in their hearts are questioning the certainties of the message, and their lives show that their hope has become dimmed.

In Bunyan's "Pilgrim's Progress" the pilgrims, in journeying to the celestial city, are represented as passing through the enchanted land just before they reached the end of the way. Here everything conspires to deaden the sensibilities, to produce indifference and apathy. It was only by the most heroic efforts that the spirit of drowsiness could be banished, and the pilgrims prevent themselves from falling into the sleep of carnal security and forever losing their sense of eternal things.

We are passing through the enchanted land to-day. The things of time and sense around us are seeking to draw us away from God. The world is bidding high for the souls of men and women connected with this movement, and here and there we see one after another yielding to the voice of the tempter. In the heart of one the love of gain supplants the love of Christ; the spirit of commercialism and of money making occupies the mind to the exclusion of God and the eternal riches of heaven. Some of our young men and young women are drowned in the vortex of the world's pleasures. Some form alliances with worldlings, and in this worldly union lose that close, vital connection with heaven which they have heretofore enjoyed.

We see this spirit of departure in some of our homes to-day. There is not that old-time careful regard for the Sabbath of the Lord that was once seen among this people. Some have lost their conscientiousness in rendering to God the means that he has sacredly reserved for the extension of his work in the earth. Some are departing from gospel simplicity in dress and general living. The extravagance of the age possesses their hearts.

On the other hand, while we see these tendencies working in the lives of some, it is cause for rejoicing that so many of the people of God, with new consecra-

tion, are pressing forward earnestly and faithfully.

The question as to where we stand in this time is a question of individual responsibility and personal concern. Dear reader, where do you stand? Are you growing indifferent to the things of God? Are the truths of this message becoming to you as idle tales? Do the fulfilling signs appeal to you in the light of the Scriptures of Truth, or do they come now as mere matters of course, making but little impression on your heart? Are you maintaining in your Christian experience that simplicity which once marked your life? Is your hope growing brighter, your faith stronger, and your experience clearer as the days go by, or are you little by little allowing your hope in this message and in God to become dimmed by the influences that surround you? If so, we earnestly urge you to return to your first love.

Soon "he that shall come will come, and will not tarry;" soon faith will be lost in sight, and the one for whom we have waited these many years, the hope of our hearts and the desire of our eyes, will appear in the clouds of heaven. O, what a blessed day that will be! The darkness of our night is past, the warfare is ended, and with Abraham, Isaac, and Jacob, and the redeemed of every age, we are gathered home to go out no more forever,—no longer orphans; no longer strangers and pilgrims; no longer suffering from cold or heat, from hunger or thirst, from trial or persecution, from bodily pain or physical discomfort, from nervousness or anxiety or mental worry. With unabating vigor of eternal youth, with pleasures at God's right hand forevermore, we shall come to Zion with songs and with everlasting joy upon our heads, and sorrow and sighing shall forever flee away.

All this lies just a little way in the future, and it all may be ours, unworthy as we are, through the merits and mercies of the Lord Jesus Christ, if we will but prove true to him. Let us give ourselves to God with a new consecration, to go anywhere, to do anything, to become in his province and purpose whatever he may desire and design. It is this consecration that will bring into our lives the sweet assurance of the Holy Spirit, which will clothe our labors with power, and give us a place among the redeemed.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

F. M. W.

The Survey

The Suffrage War

SERIOUS rioting continues in England over the suffrage question. The government has taken vigorous repressive measures against the militant suffragettes. Their headquarters has been captured, and their leaders jailed. The government has searched the homes of the leaders arrested, for the purpose of finding incriminating evidence against them. The suffragettes declare, however, that no amount of coercion, imprisonment of their members, or torture by forcible feeding will make them abandon the fight until victory has been won. They declare that it is real war now. There was wild rioting on May 4 at Trafalgar Square, when members of the free-speech defense committee attempted to plead their cause in spite of police interference. A bomb composed of nitroglycerin, and believed to have been prepared by the suffragettes, was found in one of the principal London post-offices on May 5. It contained a sufficient quantity of the explosive to wreck the entire building and kill all the employees.

Labor Riots

At Burlington, N. J., on May 1 there was serious rioting when 150 American working men, under police guard, forced their way through a crowd of striking foreigners who tried to prevent them from entering the works of the East Burlington Iron Mills. The foreigners had placed women with babes in arms in front of them to prevent the American working men from breaking through their ranks. The police were compelled to use their clubs freely to protect from attack by the striking foreigners those who wished to work. In the same city another great iron-manufacturing concern was badly crippled by the strike of seven hundred employees. Seven hundred striking laborers on the Long Island Railroad in the borough of Queens, attacked their fellow laborers who wished to continue working, and also attacked the police who sought to preserve order. In Buffalo, N. Y., recently there was a strike of clerks. One large department store was closed on account of the strike, and a number of other business places were more or less seriously affected. There is a tie-up in the building trades in Auburn, N. Y. The builders had refused a demand for a forty-four-hour week and a minimum wage of forty-five cents an hour. The section men of the New York Central Railway in the vicinity of Auburn are also out on strike. At Rochester, N. Y., the members of the

United Brotherhood of Carpenters are on strike for a minimum wage of three dollars a day on a two-year guaranty. These are but a few of the strikes now in progress, some having been going on for a number of weeks. The conditions in the industrial world indicate that the world is no nearer to a mutually satisfactory settlement of such controversies than at any time in the past.



The South Pare Mission

L. R. CONRADI

REACHING Tanga, January 15, we were able to land that evening. It was only by special permission that the native teacher could go ashore, because of quarantine regulations. The next day we made several visits, and prepared for the trip inland. The Northern Railway now goes as far as to the Kilimanjaro, a distance of about two hundred miles. I could see great improvements on this line during

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OUR NEW CHAPEL AT KIHUIRO, PARE MISSION

the last eight years. We went as far as Makania, about one hundred thirty miles inland. At the two stations before we reached Makania, Brethren Drangmeister and Koelling joined us, with some of their boys; and when we reached Makania, Brethren Poenig and Kunze were waiting with about two hundred of their students. It was quite a sight even for the passengers on the train to see such a turnout and such a very hearty welcome.

From here we had a trip of four hours to the Vuasu station, the ascent being about three thousand feet. While it was quite hot on the plain below, we found it rather cool in the evening breeze as we ascended the mountain. Vuasu station is very well located, and on a clear day one can plainly discern from it the snow-covered summit of Kilimanjaro.

On the Sabbath I spoke to about four hundred fifty people, who gathered outside, as our chapel was too small. About forty stood up before this large congregation and testified of their faith in the

true God, and in Jesus Christ, whom he has sent for our salvation. Sunday we examined the school, and were pleased to see the progress our pupils had made. Fifteen offered themselves for baptism at this place, and quite a church is growing up here.

As Brother Dail was suffering with fever, Brethren Kotz, Drangmeister, and Koelling left on the twentieth for the Vunta station. Our road led us over mountains as high as seven thousand feet. During the six hours of the trip, we were met at different places by native chiefs and the pupils of our out-schools. I could see that a wonderful change had taken place in this country during the last eight years. Then we had no roads, no missions, and no schools, and the natives were shy of us. Now good roads have been constructed in all directions over the mountains, and we have not only four promising schools at the regular stations, but a score of out-schools, with several thousand pupils. Hundreds of the native young people came up to us and gave us a hearty welcome. The chiefs accompanied us, some bringing presents. The light of Christianity is dispelling the darkness of

heathendom. There is no question that a great harvest awaits us here if the field is properly cared for.

Reaching Vunta in the afternoon, we found a good mission house with corrugated-iron roof, containing four rooms and a kitchen, and a neat school and chapel with a thatched roof, and a capacity of two hundred fifty, awaiting dedication. On the morning of the twenty-eighth we could see hundreds of students coming in from the out-schools with their teachers, and by ten o'clock no less than eight hundred had come together for the dedication. God gave his blessing to the word spoken, and eighteen of the natives arose before this large congregation, testifying that they were giving their hearts to Jesus. Three from here were ready for baptism.

Early in the morning of the twenty-second we began our descent to our oldest station, at Friedenstal. We found great changes here, too. About a mile away from our station we came up to a fine plantation of some six hundred acres, of good cautchouc-trees and maize.

In the Balkans

WITHIN the past week there has been a marked change in the Balkan situation. The king of Montenegro has evacuated the city of Scutari, declaring that while he would not yield to the dictation of one power, he had decided to place the situation in the hands of the great powers of Europe. Whether this yielding to the demands of the powers will forestall the invasion of Albania by Austria and Italy, is still problematical. It is reported that conditions in Albania are in such a condition of unrest that these two powers will undertake the work of bringing about a more settled condition there. There has been a battle between Essad Pasha, who held Scutari against the Montenegrins, and Djavid Pasha, who commands a strong force of Turkish troops. The Turkish government has ordered both these commanders to reunite with the main Turkish army. To obey this command would be a very difficult undertaking while all the intervening country is occupied by the Servian, Bulgarian, and Greek armies. As Essad Pasha has declared himself the king of Albania, it is not likely that he will attempt to obey. Austria and Italy have not definitely declared themselves in reference to Essad Pasha. There is still a feeling that the Balkan problem is far from its solution. A prominent Austrian statesman is reported to have declared that signs foreshadow a momentous and perilous hour when many of the great powers of Europe will be in danger of being drawn into a struggle greater than has ever taken place before. A conference of ambassadors is now in progress in London, seeking to unravel the tangle of conflicting interests in southern Europe. A report from Constantinople states that a new territorial menace faces Turkey. Russia is said to have begun a heavy troop movement to the Persian frontier and into Turkish Armenia. It is the belief that Russia contemplates annexing Turkish Armenia, the reason given for Russia's move in this direction being the persecution of Christians by Moslems. From whatever point of the compass the European situation is viewed, one can see that the situation is a delicate one. It is fringed with danger on every side. c. m. s.

As we passed near the house, the wife of the planter, one of our old missionary workers, met us and insisted that we call. Pressing our way on toward Friedenstal, we found this station greatly improved, and as we came up to the mission, hundreds of natives greeted us, and we found all the buildings decorated with palms. By evening all our workers from this field were in, and we were able to make out our program, and have a good meeting of welcome.

The twenty-third and twenty-fourth of January were very busy days, filled with council and workers' meetings, and meetings with the candidates for baptism, and with the men to be ordained. Sabbath

on the lake, where they are to labor among the Wasakuma. In the evening we celebrated the ordinances, over one hundred fifty taking part.

Sunday we had an interesting Bible study with a family that is favorably inclined to the truth, and then in the afternoon we went to Kihuiro, a trip of about three hours. Here also a good chapel has been built near the station since my last visit. We had an examination of the church here, where over two hundred are in attendance. Next day four hundred gathered under the trees, and I had the privilege of speaking to them through an interpreter.

Early the twenty-ninth we marched the

dominant factor here. Now its power is checked, and Christianity is in the ascendancy. Let us remember these missions in our prayers, that we may see still greater triumphs for the everlasting gospel.

Honan, China

J. J. WESTRUP

As I have no one to talk to in English, I shall talk to my dear brethren scattered all over the battle-field, fighting the good fight of faith to get the victory over self, the flesh, and the devil. Let us every day listen to the Captain of the Lord's host. He says: "Be of good cheer; I have overcome the world." Tears of joy fill my eyes as I think of the day when I shall meet God's dear people, and with them enter the pearly gates and forever enjoy the blessed company of Jesus. O, dear brethren, none of us realize how near we are to that glorious day. Now is the time to press forward for complete sanctification.

Sometimes one is tempted to feel, "What is the use of writing?" I can not tell you how much it encouraged me to get a letter from a dear sister in Vermont, saying that she had read our articles and wanted to raise one thousand dollars for our work. That is just the amount we need to build our schools and chapel in Yen-cheng, and although I have not asked any man for it, God is already preparing to send us that very amount. Who does not believe in prayer? But what inspired me most was to see the faith of this sister, and to know that our articles do help some.

I am very busy from five in the morning until nine at night. Sometimes I am tempted to stay up longer, but I am determined to take plenty of rest, as I want to keep well and work for Christ until he returns in glory, and says to every overcomer, "Well done, thou good and faithful servant." Why, brethren, those precious words falling on our ears are even now to us worth more than earth's millions. The trouble is most of us are too much taken up with the perishable stuff of earth and do not realize the unsearchable riches we have even now in Christ Jesus. O, let us wake up and lay hold on these riches, and by sacrifice show that we value them above everything that this sin-cursed world can offer!

The harder I work, the better I feel. I am confident that hard work in a common sense way is a great blessing. John Wesley walked a great deal and preached much, but at the age of seventy-three he was as hale and hearty as ever. I put my bedding, etc., on a wheelbarrow and walk, and the more I walk the stronger I grow to preach. But what is more, the Chinese rejoice to see this, and one sermon preached in this self-sacrificing love does them more good than ten otherwise would.

Besides the ordinary work of this large province, I have to move, and to build

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1. OUR PARE MISSIONARIES AT FRIEDENSTAL
2. NATIVE TEACHERS OF PARE MISSION

evening we divided the one church of the field into four, and unanimously elected the officers. No less than fifty-one candidates had offered themselves for baptism, the largest number we had yet baptized in any of our East African fields. As the cases had been carefully prepared, we had no difficulty in having them all accepted for baptism, and we were pleased to see the interest the native deacons took in considering each case carefully. Sabbath was a beautiful day in every way. Our chapel was crowded, about two hundred fifty being present. After the forenoon sermon, to which good attention was given, we repaired to an artificial pond near by, where Brethren Kotz and Enns baptized the fifty-one who had been accepted for this rite. In the afternoon service, Brethren Poenig, Drangmeister, and Koelling were set apart for the gospel ministry. Brother Kotz offered the ordination prayer in the Chassu, and the charge and the welcome, given by the writer and by Brother Dail, were translated. Next followed the ordination of five native deacons. One of these and his wife and Elder Koelling are to leave by the end of February to join our forces

fifteen miles to the railway, and by night the train had brought us to the seaport Tanga. Our steamship "Adolph Woermann" arrived January 30, on which we were to embark for Europe.

The growth in the East African exports is best seen from the fact that each steamer has all the freight it can carry, both going and coming. Great rubber, cotton, and maize plantations furnish the large exports, while the rolling stock for the new railways, and the merchandise for the settlers and natives, constitute the bulk of the cargoes brought out from Europe.

When we look upon the present situation in our East African mission field and compare it with the situation found here on our first trip to this field eight years ago, we can indeed see that there have been wonderful changes. We now have one hundred fifty converts, another hundred awaiting baptism in a short time, about twenty native teachers, several thousand pupils in the schools, and a general interest in our mission work. When we first came, Mohammedanism was making inroads among the pagans, and it would have been only a question of time until Islam would have been the

two foreign houses, a church, and a school. We are going to move our main station to the railway line, which will be much more central and more convenient in every way and a great saving of time. You should see my surroundings here—doors, windows, flooring, bricks, all taken out; as the owner is not willing to buy our improvements we take them with us, as is the custom here, and I shall use them in building our new station. I am determined not to neglect the spiritual work, hence I go out and visit our out-stations every week and walk some twenty-five or thirty miles. The other day, as I looked at this clay and dust and confusion in my quarters, the thought came to me: "Here I am, fifty years old, and all this moving and packing and building, which I dread more than anything in this world, before me this year. The tears began to flow quite freely. Then at once I straightened up, and thought: Look at that poor beggar out there, covered with rags and vermin, nothing in his stomach, and shivering with cold. What have you to weep for? The tears dried at once, and I began to sing songs of praise and thanksgiving.

"This is the victory that overcometh the world, even our faith." That statement is very broad and takes in everything. Some have too much comfort and still are grumbling. How were Christ and the martyrs able to endure all they did, if not by faith? Whenever the enemy of souls tells us that we have a hard lot, let us be quick to look up, and the eye of faith will help us see things as God sees them, and we shall be strong.

One evening last summer as we were having our testimony meeting, a very large scorpion crawled up and bit me terribly. How it did pain me! We had no cocain at home and there was nothing for me to do but to endure it. As I did not want to disturb the blessed meeting, I bit my lips in silence and began to pray. That helped. I kept on praying and that lessened the pain or made me stronger to endure it, I do not know which. Bedtime came, and I thought, Now I shall have to lie awake all night and suffer this horrible pain. But I prayed earnestly that the dear Lord would help me go to sleep. In about half an hour I was fast asleep, and when I woke up at five the next morning the pain was almost gone. Is there virtue in prayer?—Surely there is. People pray so little and so carelessly because they do not realize the great power and efficacy of prayer. Tempted, struggling soul, do you want to be strong? Then pray, really pray, and you will get what you need so much. When the heathen is bitten by a scorpion, he gives way to his feelings and cries and acts as if he were going to die at once. That only makes him feel the pain so much the more; but the prayer-abiding faith in God has given his people power to endure patiently in all ages. Try it, poor, wavering, disheartened soul, and you will find it true even in your case.



To My Guest

RUTH STERRY

LAY down thy burden with thy robe, O friend!
 And slip into thy bed as in the arms
 Of Him who sendeth both the pain and cheer;
 Draw up thy covers as thou drawest o'er
 Thy sins the loving mercy of the Lord,
 And lay thee down to rest and sweet content.
 When thou awakest, then I pray thee wash
 Thy heart of sin and clothe thy soul in peace,
 In charity, in purity of mind,
 To hide thy grief behind a smiling face,
 And journey forth a blessing to the world!



Facts About the Fly

H. C. MENKEL, M. D.

WITH the return of warm weather there is also the return of the fly, now recognized by man as his worst enemy in the insect kingdom.

The Fly the Product of Filth

The female lays her eggs preferably upon horse manure, as this seems to be its favorite larval food. It also breeds in human excrement. In the absence of these, it will oviposit in drains, garbage cans, ash-pits, rubbish heaps, and other offensive matter. Herein is its great danger to human beings, for it carries the germs of disease from human and animal excreta to the food supply.

The number of eggs laid by an individual fly at one time is very large,—from one hundred twenty to one hundred fifty,—and a single fly may lay four such batches during the hot season. The eggs hatch in about eight hours, then follow the larval stage of five days and the pupal period of five days, thus making the total developing period about ten days. This makes it possible for the production of eight to ten generations every summer.

The disease-bearing possibilities of the house-fly are most apparent—from the manure pile, the latrine, privy vault, consumptive's sputum, or decaying matter, it sails gaily through the open window, alighting on the dining-table, and leaves filth on whatever it touches.

The microscope shows that the leg of the fly is covered with stiff bristles, like the head of ripened wheat. The germ-laden filth sticks to these bristles, and is shaken off into the food as the fly trails over it. By actual count it has been found that one fly may leave thirty thousand germs in its tracks.

In another experiment four hundred fourteen flies were examined after being allowed to walk through a culture of typhoid fever germs. Each fly was then placed in a bottle of sterile water and washed by shaking the bottle. The germs in the water were counted, showing how many each fly could carry on its body. The count ranged from five hundred fifty to over six million.

This is exactly what happens when the fly falls into the milk or other fluid foods, and struggles about in the endeavor to free itself. The germs are washed from its body into the milk, which thus becomes a liquid culture of disease germs.

The secretary of the Colorado Board of Health tells of a typhoid epidemic traced to the above cause. "A farmer's wife had typhoid; the bowel waste was deposited in an open vault within thirty-five feet of the milk-house. The bacilli were carried from this vault by flies, and deposited upon the utensils in the milk-house. This dairyman supplied one hundred forty-two families. Among them occurred fifty-five cases of typhoid fever, from which six deaths resulted."

In New York City diarrhea carries away about seven thousand infants annually. The infection is conveyed to these babies by the fly. Through the cities of our land there is each year during the fly season a veritable slaughter of the innocents. Enough has been discovered to indict the fly as the most dangerous creature to man. Keep it out of your house as you would a deadly snake.

For several years a "swat-the-fly" educational campaign was conducted with good results. This year we are to have a new slogan, "Starve the fly," which promises even better results. The only way of combating this insect is to destroy the breeding-places. All refuse should be kept in closed receptacles and taken away from the premises at frequent intervals. No offensive matter must be allowed to remain longer than five days in order to prevent breeding. Manure piles should be screened and have added to them daily a shovelful of chlorid of lime. Make use of disinfectants freely to prevent breeding. Kerosene and chlorid of lime are the best.

To kill the fly a weak solution of formaldehyde gives excellent results. The proportions are two teaspoonfuls of a forty-per-cent solution to a pint of water. Place this where the flies have easy access, and they will drink and fall dead. Kill the fly, prevent his breeding, and screen your houses, your food, and your baby's bed.

Only an energetic cooperation on the part of all can rid our land of this pest. What has been done with the malaria-breeding mosquito in Cuba and Panama, can be done with the fly in America. Do your part, and do it well.

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."

Requests for Prayer

200. An aged brother in Kansas desires prayer that he may recover from the effects of a paralytic stroke.

201. A sister in the same State (Kansas) asks us to pray that her sister-in-law may be restored to health.

202. Another Kansas sister requests prayer for her brother's wife, who is very ill.

203. A Texas brother who is hindered from taking an active part in God's work by stuttering, desires this circle to pray for his deliverance.

204. "I ask prayer for the healing of my daughter, who is very low with appendicitis," writes an anxious mother from Texas.

205. An Idaho brother, whose wife has left him, asks the prayers of God's people that she may return to her home.

206. A sister in Oklahoma desires prayer for healing.

207. A sister living in South Dakota requests prayer for healing from blindness.

208. A Missouri sister requests that prayer be offered in behalf of her son and her daughter-in-law. The latter is afflicted with tuberculosis.

209. A sister residing in Washington asks us to pray that she may be healed.

210. A sister in Oregon desires prayer that she may be restored to health if it is God's will.

211. "Please pray that I may be healed of a complication of diseases," asks a Michigan sister.

212. An anxious father in the same State (Michigan) begs that God's people pray for the healing of his son, and that he himself may be restored to health.

213. This pathetic plea comes from Colorado: "I am a boy eleven years old. My mother's eyes are in a very serious condition, and won't you please ask God to help the doctors make her eyes well again?"

214. A friend in Minnesota requests prayer that her mother may be healed of disease and freed from the morphin habit; also that her husband may give up the use of strong drink.

215. An isolated sister in Saskatchewan asks prayer in behalf of her husband, who is a moderate drinker and a heavy smoker.

216. From New York a sister writes asking that prayer be offered for the healing of her niece who is suffering with cancer.

217. An afflicted sister in California desires to be healed.

The General Conference

Thirty-Eighth Session, May 15 to June 8, 1913

Outline of the President's Address

A Review of the Quadrennial Term

Necessary Preparation for the Finishing of the Work

A. G. DANIELLS

To the delegates of the thirty-eighth session of the General Conference of Seventh-day Adventists, Greeting.

As we gather here to-day for the opening of this session of our General Conference, we greet the largest number of delegates from our world-wide field ever assembled in the history of our cause. And with us are a large number of our brethren and sisters who, at their own personal expense, have come to this meeting to be with us in our deliberations, and to receive with us the inspiration and spiritual uplift which all are hoping this Conference will bring.

The members of the General Conference Committee most heartily greet the delegates from all the fields, and we all unite in extending a cordial welcome to our people who have been pleased to come to the Conference.

Nor must we forget the thousands of our associate workers and fellow believers in all parts of the world, who will be with us in spirit, in prayer, and all good wishes. Truly this interest is mutual. We most sincerely pray that this Conference will bring new courage, hope, and consecration to them as well as to us.

The quadrennial period which closes with the opening of this Conference session has been crowded with evidences of God's love and care for his people, and of his presence in the work they have endeavored to do for him. In the many terrible disasters at sea and in the frequent railway wrecks on land, not one of our workers has perished, nor has any been seriously injured. In the destructive fires, storms, and floods that have wrought havoc in so many places, only two of our people, so far as we know, have lost their lives, and our losses in property have been small. There has been some sickness among our workers in the foreign fields, and a few dear ones have fallen in death; but when we remember that we are scattered over nearly all the world, living and working in the most unhealthful climates and in daily contact with the most deadly diseases, we feel that truly God's protecting care has been over us. We have enjoyed a large measure of liberty in the proclamation of the message committed to us, notwithstanding the difficulties under which we labor in many lands where freedom of conscience is not recognized. For these and many other blessings too varied and numerous to mention, we praise and magnify the Lord. Truly we may all say with the psalmist:—

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer

thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Ps. 121: 1-8.

Progress of the Movement

As those in charge of the different phases of our work will present clear, full reports, this address will, with the exception of a few brief statements, omit the usual review of the work in general.

The reports to be rendered at this Conference will all record progress. They will show greater advancement in the last four years than during any similar period in our history. The number of Sabbath-keepers has increased from 97,579 to 114,206, a gain of 16,627. This is one of the largest gains we have ever made in any four-year period.

We shall all be encouraged by the reports from our representatives who are here from other lands. From these we shall see that this movement has taken firm root in all parts of the world, and that in the foreign countries where it has been established the longest, it is making great strides. But if we consider the shortness of the time and the urgency of the work committed to this people, surely none can feel satisfied with this gain. One of the most important questions to be considered at this Conference is how we may achieve greater success in persuading men and women to take their stand for the truth, how we may make far greater conquests in soul-winning endeavor. This is the goal, the supreme purpose, of all gospel service. Whatever of success may attend our activities in various phases of the work, we can never be satisfied with anything less than leading men to obey God. At the same time we must thankfully recognize the value of faithful service, whether those labored for obey or not.

Our secretary will present a cheering review of the triumphs of this cause in many mission fields. This review will give convincing evidence that the gifts of workers and means made by our people in the United States to other countries have not been lost. It will also show that the conditions we now face in all these fields testify that the hour has surely come to give this advent message to all the world.

The treasurer's report will show a great increase in tithes and offerings. The tithes for the year 1912 exceed those for 1908 by more than five hundred thousand dollars, a gain of more than fifty per cent. In other words, the increase in the annual tithe during the last four years amounts to more than half the sum we paid in 1908, at the close of sixty-

five years of steady growth. Some may wish the exact figures. The total tithes for 1908 was \$1,101,396.47; the total for 1912 was \$1,653,624.54. Gain, \$552,228.07.

The increase in offerings to foreign missions is even greater, amounting to practically one hundred per cent. For the year 1908, preceding the last General Conference, the offerings to foreign missions were \$308,045.68. The amount contributed during 1912 was \$595,004.76, a gain of \$286,959.08, only \$22,000 less than the total offering for 1908. Thus in 1912 we added to our offerings to missions an amount almost equal to all we were giving in 1908.

This record will surely encourage the hearts of all God's loyal, self-sacrificing people. And it is the more gratifying because there is every reason to believe that this increase is permanent. It is the result of systematic giving. Each member gives a stipulated sum weekly throughout the year.

Our representatives who have come from mission fields to this Conference will tell of the great help and encouragement this increase of gifts to their fields has been to them and their associates. We are all well aware that of itself money can accomplish nothing; but when it is given by men and women who love God and his cause, and is expended in heathen lands by consecrated workers in earnest efforts to save the lost, money is of great value. It occupies an important place among the facilities to be used in doing the Master's work. Moreover, it brings spiritual blessings to the giver, so that every loyal Christian must rejoice to see money flow freely into the treasury of God's cause.

The Future Outlook

As we review the development and progress of the cause to the present time, one serious question will surely force itself upon the minds of all regarding the future; namely, What can be done to hasten this work to its close? We have long looked for the end of the reign of sin, and we want to see it come. Our faith lays fast hold of the promise of our Saviour that "this generation shall not pass till all these things be fulfilled." From all that can be seen about us, it seems as if the one thing that stands between us and the end is our unfinished work. If this is true, the one question that looms above all others at this Conference is this: What is called for at this time to quickly finish this work?—what measures shall this Conference adopt? what personal consecration shall we and all our people make? what service shall we render from this day on that will make it possible for the Lord through us to "finish the work, and cut it short in righteousness" in fulfilment of his promise? Rom. 9:28.

Personally, I may say that of late this question has pressed me hard. I shall not in this address attempt to give it a full answer, but there are some steps that seem absolutely necessary to be taken in order to hasten this movement to its close. Some of these I shall venture to suggest here:—

1. The development of a stronger and more efficient ministry. This is all-important. A strong ministry means a strong, triumphant religious movement. The call in our work for strong, earnest, successful preachers is growing more

imperative every day. It has become serious, and this Conference should adopt some practical, effective measure for the immediate and steady development of strong, successful ministers.

2. Place greater importance and value upon evangelical work.

The preaching of the gospel is the fundamental part of gospel work. It precedes all other phases of that work. It is that which, more than any other kind of effort, makes disciples, and adds to the church such as are being saved. All other features of gospel work are built upon this. All the administrative and institutional work of the church springs from the results of preaching the gospel. However good and important the administrative and educational work may be, it never can successfully take the place of purely evangelical work. That must go on, or the other departments, which spring from its results, will become of none effect in advancing the cause of Christ.

The pioneers of this movement laid great stress on the proclamation of the gospel as it was revealed to them in the threefold message of Revelation 14. This led to the most earnest, prayerful study of the Word, and to a close and constant association with the people. Their preaching convinced hearers, and led many of them to accept the message. As they pressed forward with their work, and believers were added to their numbers, they began to feel the need of agencies which they could use to multiply their forces, efficiency, and results. This brought the printing-office, the school, the sanitarium, and organization. But all these were designed by the pioneers to be only tools in their hands to hasten the work.

It was no thought of those who launched these administrative and institutional features that they could take the place of the evangelical work that had been carried forward, but the tendency has ever been for these features to paralyze evangelical work. The formal, business, and mechanical duties, needed in the carrying on of the organized work and institutions, can be performed without special spiritual attainments; whereas, successful evangelical work can not be done without much study of the Word, earnest prayer, and the abiding presence of the Holy Spirit. For these reasons the tendency is to swing toward the formal, mechanical, official part of the work, to the neglect of the more spiritual and purely evangelical phase.

Some of us can not forget the earnest, pressing call that came to us through the spirit of prophecy at the last General Conference to turn to the cities in strong evangelical work. Should not this Conference, in response to that call, take a stand for stronger evangelical effort everywhere?

3. Stimulate greater activity in home missionary work.

In the vicinity of the home of every believer in this message there are men and women to be won to Christ by a good Christian life and by judicious missionary effort. If the lives of our people are what they should be, their neighbors will respond to their efforts to unfold the truth to them. And this effort will bring as great joy and blessing to those who make it as it will to those for whom it is made. We should at this

time launch the greatest home missionary movement ever known among us.

One of the many other important questions to come before this Conference for action will be the improvement of the finances and administration of our institutions.

In this age evangelical and institutional work are very closely, if not inseparably, connected. It is essential that we hold true conceptions of the place, the purpose, and the value of our institutions. An institution is more than ground, buildings, furniture, and equipment. A very important part of an educational institution is its staff of teachers and its student body, and still more, the efficient, patient labor of teachers, and the steady intellectual and moral development of young men and women under the ceaseless care of teachers,—this is part of an educational institution. The teacher, the lesson, the new ideal formed, the ambition awakened, the association of student life,—these are of greatest value.

The same principles apply to our publishing houses and sanitariums. It is not the financial investment nor the losses and gains, but the purpose, the daily work, and the results obtained that constitute their value to the cause of God. In view of the great service all our institutions have already rendered, and are now more than ever prepared to render, we should at this Conference adopt such measures as will give them an efficient administration and place them on a good financial basis.

Having done all we know how to do to come into harmony with the Lord's purpose, we should with all our hearts pray for the baptism and abiding presence of the Holy Spirit. This is more important than all else. Without this all other efforts will fail. When Jesus returned to heaven after his resurrection, he sent the Holy Spirit to make real to men what his death on the cross had made possible. There can be no efficient substitute for that divine Spirit. Learning, eloquence, long experience, material equipment, busy activity, can not take the place of the Holy Spirit in the work of God. I feel deeply impressed that this meeting should mark the beginning of more earnest, importunate prayer for the presence and mighty working of the Holy Spirit in all our work.



AN Afghan pilgrim, from near Peshawar, was shot in the foot last year and taken to one of the Church Missionary Society's hospitals in Palestine. He had been a soldier in the Indian army, and was an earnest Mohammedan with a good knowledge of the Koran, but gradually he became interested in the gospel, and obtained an Urdu New Testament. When he left the hospital, he declared himself a believer in Jesus Christ. Then his fellow countrymen in the place threatened his life on account of his profession, and finally one of them shot him. He was taken back to the hospital, and was baptized at his earnest request, dying shortly afterward. Steadfastly he refused to prosecute the man who had shot him, saying he would pray for him rather. That conduct greatly influenced and softened the murderer, who acknowledged that the religion which could enable a man to pray for his murderer must be of God.

The Outlook in the Fields Abroad

The Secretary's Report

W. A. SPICER

WHAT the prophet saw in vision on the isle of Patmos, we see with our eyes to-day,—the last message of the "everlasting gospel" flying to every land and nation, bringing forth the predicted fruitage in a people keeping "the commandments of God, and the faith of Jesus."

This report aims but to point toward the wondrous panorama of the closing work that is passing before our sight from year to year. There is less call at this Conference than ever before for any detailed survey of the mission fields in the secretary's report. Four years ago thirty-nine delegates gathered here from lands outside of North America. In this session we have welcomed over eighty, with many other visiting representatives from over all the seven seas.

The "sure word of prophecy" demands a truly world-wide work under the advent movement. This gathering of the fields bears witness that these scriptures are fulfilling before our eyes.

Here are men whose field of labor calls them to preach the message within the arctic circle. Others come from shores washed by antarctic currents. Here are brethren from Africa to tell of advancing missionary frontiers, and of regions yet beyond where many tribes and tongues are still "waiting in the wild." Asia's millions—half the world—are represented by the largest delegation we have ever seen from the Orient; and fitly so, for the last four years have been the years of organization and growth in the Far East. And Europe—vigorously expanding Europe—has the most cheering reports of its history to present. Up from South and Central America, from Australasia, and from the islands of the seas, the representatives of the great advent movement of the prophecy have come to tell what their eyes have seen and their ears have heard of the progress of the message in the uttermost places of the earth.

These delegates from abroad represent 48,054 Sabbath-keepers of many tongues and peoples. Those figures are more than the total membership of the denomination eighteen years ago, in 1895, and are an increase during the four years of 15,549, growth of nearly 4,000 a year. This is a fruitage over which all who have made the gifts of sacrifice for missions—conferences and people—rejoice together with a foretaste of that joy that is coming by and by when all the sheaves are gathered home.

During the last year—to borrow one item of the European report—the European Division took into the church 5,484 new members. This is more than the membership of the entire denomination in 1869 and 1870, when a little company of Sabbath-keeping Adventists in Europe sent Elder J. Erzberger to America to find our people and to invite us to send workers across the Atlantic.

Truly the message is speeding on. During these last four years 372 new missionaries have been sent out from America, Europe, and the colonial unions into the mission fields. This is adding to

the force at the rate of nearly one hundred missionaries a year. It is a wonderful record, measured by the average of other missionary societies with much greater income. It is almost incomprehensible how these numbers can be kept going forth year after year. The figures of the treasurer's report show how the growing faith and liberality of the believers have followed fast after the advancing work. The Lord is surely making his people willing in this day of his power.

The reports from the fields will tell of new missions established and new tongues praising God for the light of the threefold message. In states and provinces and islands never touched by the feet of any messenger of this movement four years ago, we now hear of companies of believers.

The statistical report shows 2,777 evangelistic laborers in the fields outside of the United States in 1912. This is more than we had in all the world ten years ago, the total for 1903 being 2,708. Now the total is 5,101. For the first time in our history the fields outside of the United States have a slight majority of the evangelistic force. This growth of the laboring staff is in the right direction, and the American conferences rejoice to see it, and have labored for it.

To these fellow workers not with us here, who are battling away on the firing line in this and other lands as we meet together in General Conference, we send the word of greeting to-day. Our hearts are with them, and we crave no blessing here that we do not ask the Lord to pour also richly upon their souls. And for those in the lonely places of earth, amid darkness that can well-nigh be felt, we ask a special grace as they preach the message of the blood that cleanses from all sin.

"O missionaries of the blood! Ambassadors of God!
Our souls flame in us when we see where ye have fearless trod.
At break of day your dauntless faith our slackened valor shames,
And every eve our joyful prayers are jeweled with your names."

Enough of figures. But these figures demonstrate that the power of God is in the preaching of the third angel's message. Nothing else can account for such growth of the work in all lands, in the face of every earthly influence. It is the blessed power from on high that brings these thousands of new voices every year to join in lifting yet higher the glad cry of the coming of the Lord.

Our trust is not in the numbers, nor in the rising column of gifts for missions, but in the living God, who can save with many or with few. Yet as the New Testament church rejoiced to see the thousands added to the church, and the resources of the believers laid upon the altar, so we thank God and rejoice at the evident tokens that he is finishing the work in our day, and cutting it short in righteousness.

Many have no doubt visited the Sabbath School Department exhibit, and looked at the maps of the world there displayed, with the blue stars marking the places where the Sabbath-schools gather from Sabbath to Sabbath round

the circle of the earth. Those star points have been multiplying before our eyes in a wonderful way. These maps remind one of that picture given us in the book "Gospel Workers" many years ago:—

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. Again the word came, 'Look ye!' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the lights of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."

Thank God for every jet of light. Few as these even yet are, they now belt this dark earth with a line of sparkling light. From the time that the rising sun of a new Sabbath wakes our brethren in the islands of the mid-Pacific—where the day has its spring—there is not an hour of the twenty-four that the Sabbath sunrise, passing westward round the earth, is not calling Seventh-day Adventist believers forth to the blessed duties of God's holy day of rest. "From the rising of the sun even unto the going down of the same," says the Lord, "my name shall be great among the Gentiles."

"We thank thee that thy church un-sleeping,

While earth rolls onward into light,
Through all the world her watch is keeping,

And rests not now by day or night.

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

"The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high."

And it is one people, one fellowship, in all the earth, one Lord, one faith, one baptism, one "blessed hope," one keynote in the sounding of the message. Others may have a church South and a church North, a work in one continent independent of all others; but with us it is one field, the world that God so loved, and one work, the message of the prophecy to every nation and tongue. And it is one people, the people of the prophecy, keeping "the commandments of God, and the faith of Jesus." We are one in faith and hope and organic relationship, however many army divisions or regimental brigades the nature of the work may make expedient for quickly getting over the field. This earth may be rent with war and strife, and political and racial rivalries may put up many a

troublesome barrier; but till the work is done and the blood-washed throng marches in through the gates into the city, the advent people of the prophecy shall be one. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ."

In the expanding work we have seen the mission growing into the conference, the conferences into the union conference, and here and there the unions into divisions. As in Ezekiel's vision, it is "as it were a wheel in the middle of a wheel;" but thanks be to God, the same life-giving Spirit of power is in the wheels, and the hand of Omnipotence is plainly seen guiding and controlling in every part.

The progress of our work sends us continually to the atlas or the encyclopedia, to learn where this new station is, or what that new language may be in which the truth is sounding. We are learning a new geography these days in keeping pace with the onward sweep of the message. Tribes whose names we had never heard a few years ago are to-day yielding fruitage in precious souls redeemed. It is coming to pass as promised long ago,—

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43: 5, 6.

We are seeing it done. In places far beyond our reach hearts are being stirred up to search for the truth for this time. Again and again we have had evidence of this. Only a few days ago Elder A. N. Allen reported that on a recent trip among the Andean foot-hills, in northern Peru, he had learned of a group of Sabbath-keepers who had for years kept the light of the Sabbath truth shining amid Catholic darkness, knowing nothing of any Sabbath reform movement in the world. The little group had died off, but their testimony may yet yield fruitage to the message. It reminds us of the aged father in Spain, who told his daughter that some day the true gospel and the true Sabbath would come to Spain, that word long after his death leading the daughter to recognize this message when our workers came with it to her door. In every land the Holy Spirit is turning true hearts toward the light for these last days. The Lord is surely searching out his scattered sheep, and the gathering call is sounding away beyond any knowledge of ours.

Representatives of this cause are now to be found all up and down the world's highways. Men can not easily run away from the sound of the message. They may go to the uttermost part of the earth, but it is there. An incident illustrating this came to Sister F. W. Spies, of Brazil, some time ago. Last summer she told me that she was traveling up the Brazilian coast by steamer, and found herself sitting on deck alongside an aged Norwegian sea-captain. He had left his ship at Buenos Aires to go into a hospital, and now as a passenger on a liner he was making his last voyage home to die among his people. As they talked, he said to Sister Spies:—

"Many years ago a man sold me some religious books in Liverpool, as I was

sailing from that port. They were strange books, teaching doctrines different from the general teaching of the churches. They disturbed me, and I put them away. Later I read them again. They upset me. The end of it was that I finally threw them overboard. Years after that my ship was off Pitcairn Island, and I stopped to get water and fresh fruits. And, will you believe it? I found that the people of that island believed the same doctrines taught in those books. They all set in to try to convert me to these teachings. That was years ago. But since I have been sick and must soon die, do you know I have kept thinking more and more of the things taught in those books?"

"And now," Mrs. Spies said to him, "I must tell you something more of those books. I belong to the people who printed them, and who are preaching these doctrines in all parts of the world." Thus once again, on the Brazilian coast, the old sea-captain heard the truths of the "blessed hope."

So up and down the earth the words of truth are running to and fro, their sound following men over land and sea with the call to prepare to meet the Lord.

There remains still much land to be possessed. This must spur us on. In all the entered fields are vast regions unworked. And the A B C of our unentered fields is still suggestive enough. In the list of fields untouched, A may stand for Arabia, Afghanistan, Abyssinia, the Anglo-Egyptian Sudan, and Annam, with many millions. B stands for Baluchistan, Bechuanaland, Bhutan, the Bismarck Archipelago, and it would have stood also for populous Borneo a few months ago; but our Malaysia Mission has just sent a worker there. C stands for Colombia,—the only unentered South American state,—for Ceylon, Cyprus, Crete, and the great Congo State of Africa.

Yes, there is a vast field beyond us yet. This is no place to rest. But it is a source of refreshment and courage to see how remarkably the Lord has blessed in planting the standard in nearly all the great countries of the world. And he is sending his Word by the Bible societies along the remotest byways. Last year, for instance, the British society published the Gospels in whole or in part in eight new languages. Such language-names as Dabida, Beta, Kiwai—wholly unknown to most of us at least—show how the smallest tribes are now being reached. Dabida on this list means that a dialect of British East Africa speaks the inspired words of God for the first time. Beta is one of the tongues of Borneo; and Kiwai, a dialect of the Fly River region of New Guinea. Thus the least of dialects and the uttermost tribes are being reached by the living words; and wherever the inspired Word goes, the way of the Lord is being prepared. A few months ago an Englishman, Robert Arthington, left by will \$4,500,000 to be used in giving to "every tribe of mankind that has them not, accurate and faithful copies of at least the Gospels of St. John and St. Luke, together with the book of the Acts." with provision that a few in every tribe be taught to read these sacred pages. "He was one of those," says a newspaper, "who believed that Christ would return to reign on earth

when the gospel had been preached to every nation or tribe." God, the living God, has many agencies for the accomplishment of his work. The promise is sure: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There is to be no failure. We know the divine certainty of the things wherein we have been instructed. Beyond our comprehension as it is, the stupendous and overwhelming fact is that God is finishing the work of all the ages before our eyes to-day.

Great and important events are following one another swiftly. In the populous Orient changes that ordinarily would have required the workings of half a century we have seen wrought in the last year or two, opening more widely than ever the doors of access. The two thousand missionaries gathered in the great World's Missionary Congress in Edinburgh, in 1910, gave voice to their deepest conviction as to the times in which we live in the message addressed to all Christendom:—

"The next ten years will in all probability constitute the turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience."

The world's crisis is upon us.

The fathers in the faith of this advent message expected that the end would have come ere this. Our slowness of faith has delayed the progress. And, too, the field of the work was larger than at first apprehended. The horizon has lifted and lifted as the cause moved forward. But now all lands are compassed. It remains only to fill in the gaps and enter the vacant spaces within the outer lines. Our horizon now is the circumference of the earth itself. The uttermost parts have been reached, and we wait on the power of the living God, who has made bare his holy arm in the sight of all the nations; and whenever he wills it, all the ends of the earth shall see the salvation of our God. Thank God, we do not have to figure out by statistical records how long it will take us to finish the work. He is the one to finish the work and cut it short in righteousness. He has the almighty power, and all the nations to him are but as the little dust in the balance; and every soul is within hearing of the voice of his Spirit. Now it is only to give to him our all in service and in resources, and he who fed the multitude with the few loaves and fishes will miraculously multiply our store for the supplying of the world's great need.

The journey is almost over, and just before lies the shining city at the end of the pathway of the advent people. It is the same city for which Abraham looked. The faithful of all the ages have looked for it. The pioneers in the advent movement who have fallen in death saw by faith this celestial city just before. There is no consciousness to those who sleep in death, no passing of time. It will be to every generation of the faithful as if the believer had but closed the eyes in the last sleep, and the next instant, to the consciousness, come the resurrection and the Saviour with the innumerable company of angels escorting all the ransomed to the city of God.

But we shall not all sleep. At last the

time has come when but a few more years shall roll, a few more seasons come, and every eye shall see the glory of the coming of the Lord. "You have preached the soon coming of the Lord these many years," says the doubter, "why do you keep on preaching it?" Because he is quickly coming, we reply. What are a few years more or less in the perspective of eternity? It is said that Whitefield preached over three hundred sermons on the text, "Ye must be born again." When asked why he preached so often from the same text, he replied, "Because ye must be born again." So the swift approach of the second coming of Christ in power and glory is to be the key-note of every message, because "he is near, even at the door."

The heavenly city with the mansions prepared is no mere dream of enthusiastic hearts. "I John saw the holy city," cries the prophet. The Lord showed it to John that he might tell us that he saw it there. It is there, with the pure river of water of life clear as crystal, flowing from the throne of God and of the Lamb. A few more journeyings to and fro in the service of the King of that fair country, and we shall drink at the fountainhead with all the faithful. That is the hope that will lighten the load and make jubilant our feet till every land has been reached and every nation and tongue has heard the message.

"It is but a fancy of longing hearts," says the doubter; "only as the beautiful mirage of pools and waving palms that floats before the eyes of the traveler in the desert lands." So the Christian's hope has ever seemed to unbelief. But well we know by the sure word fulfilling before our eyes that now the consummation of the Christian's hope is at last to be realized. It is no vanishing mirage that floats before faith's vision. As Isaiah's prophecy of the closing work puts it (according to the margin of the Revised Version), "The mirage shall become a pool, and the thirsty ground springs of water. . . . And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for . . . the redeemed. . . . And the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isa. 35:7-10.

At last the time to favor Zion, "yea, the set time, is come."

Praise the Lord, it is true; it is true. It is not a dream. That highway is cast up. The ransomed of Jehovah are coming with singing from all the ends of the earth. May God clothe his people with power for the last work of witnessing that is to usher in the long-expected day.

THE Christian is to accept hardness patiently. He is not to watch the clock lest he may work a few minutes overtime. He is not to keep account of all the things he does for others lest he may do more than he is required to do. Rather, when he is serving, he is to do more than strict duty demands. He is to go two miles instead of one.—*The Lesson of Love.*"



Haiti

ON Thursday, February 20, feeling somewhat better from the fever which has been preying upon my system since January 1, I decided to go to Grande Riviere, to baptize several candidates, some of whom had been anxiously awaiting the administering of this ordinance for two years. There I found a substantial house of worship and a church of over one hundred members. On Thursday night I preached to a crowded house on the subject of "Gideon's Band." Each person present was stirred to greater faithfulness to the Lord's work. As we were going home after the service, some who are bitterly opposing our work there threw stones at us, but the Lord protected us and none were seriously injured.

On Friday, my wife, accompanied by our native minister, Brother M. Nord Isaac, came, and each assisted in a material way. That day I examined the candidates and found them to be well prepared for baptism. At night hundreds from the town, besides our church-members, were in attendance at the service. The subjects of "Marriage," "The Sabbath," and "Tithing" were briefly presented. The closest attention was paid by all, and the Spirit of the Lord was present in a remarkable manner. On Sabbath the congregation met at 8 A. M., and after due deliberation each of the twenty-nine candidates was accepted for baptism. At 4 P. M. we proceeded to a place one and one-half miles from the town, where in the beautiful scenery the mountains and the river seem to meet, and there in a lovely spot where a large mango-tree stretches its branches out over the river, these twenty-nine dear believers followed their Lord into a watery grave. How we wished that the dear ones in the home land could have witnessed this impressive sight! As the tropical sun set behind the mountains, the congregation of over four hundred persons quietly went back to the church.

One young man who fiercely opposed the baptism of his former sweetheart and had threatened to shoot the elder of the church and me, came with about one hundred others to make trouble, but instead they were quiet and peaceable, and viewed the ceremony with wonderful interest. Nearly all these people were voodoo worshippers. Many of the believers here have come from voodooism. After the baptism, the young man referred to lent his horse to convey our people across the river.

On returning to the church, the ordinances of the Lord's house were celebrated.

On Sunday at 8 A. M. the brethren came together again, and the officers for the year were elected. The former officers, with a number of additional ones,

were unanimously elected. After the election, Mrs. Priege, who has been appointed to take charge of the Sabbath-school and young people's work in this field, organized a Young People's Missionary Volunteer Society of forty-five active members. Three societies are now organized and doing excellent work.

As there was no other business, the meeting adjourned, and we returned to Cape Haitien much refreshed by the spiritual feast that we enjoyed at Grande Riviere. I shall leave at the end of this week for a tour in the interior, where I shall visit several churches and companies.

We find many hardships and experience many bitter trials, but the Lord is here and is blessing us and the work regardless of the many hindrances.

ALBERT F. PRIEGER.

Fifteen-Cent-a-Week Fund

WITH this appears the first report from the General Conference treasury of the receipts of mission funds for the year 1913. The careful attention of our brethren in all parts of the field is earnestly invited to the contents of the report.

All will, without doubt, remember that our mission operations for the year 1913 are planned upon a much larger scale than ever in the past. It is, therefore, to be greatly regretted that for the first quarter of the year we are making no better showing in our mission offerings than is manifested by this report, the total amount received being \$87,048.49. The full amount desired for the time covered is \$124,365.15. Thus the amount raised is not only a net shortage of \$37,316.66, but also compares unfavorably with the same time for 1912, the first quarter for that year bringing to the treasury the sum of \$93,807.

It is encouraging, however, to see that there are some conferences that are still keeping in the lead of the amount required. The attention is called to the showing made by the Southeastern Union and the Western Canadian Union, in which every conference is paying in excess of the amount required, while such local fields as the Newfoundland Mission and the conferences of Nebraska, Western Oregon, Northern California-Nevada, and Louisiana are also in the same favorable relationship to the report.

All conference officials should at once take cognizance of their standing. With the serious break that will come into their work on account of the General Conference session, and with more than one quarter of the year already in the past, it will require untiring and continued effort on the part of all to bring about the desired result at the close of the year.

W. T. KNOX.

Statement of the Fifteen-Cent-a-Week Fund for Quarter Ending April 1, 1913

	Member-ship	Amt. at \$1.95 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
ATLANTIC UNION CONFERENCE							
Central New England....	1192	\$ 2324.40	\$1385.53	\$ 938.87	\$	\$	\$
Greater New York.....	1051	2049.45	1581.89	467.56			
Maine	430	838.50	387.68	450.82			
New York	712	1388.40	737.75	650.65			
Northern New England..	474	924.30	506.15	418.15			
Southern New England..	481	937.95	604.34	333.61			
Western New York.....	800	1560.00	1160.53	399.47			
Totals	5140	10023.00	6363.87	3659.13		3659.13	
CANADIAN UNION CONFERENCE							
Maritime	270	526.50	251.66	274.84			
Ontario	531	1035.45	903.23	132.22			
Quebec	160	312.00	181.79	130.21			
Newfoundland	55	107.25	462.65		355.40		
Totals	1016	1981.20	1799.33	537.27	355.40	181.87	
CENTRAL UNION CONFERENCE							
Colorado	1736	3385.20	1817.12	1568.08			
East Kansas	1210	2359.50	368.84	1990.66			
Nebraska	2188	4266.60	8097.83		3831.23		
North Missouri	632	1232.40	634.10	598.30			
South Missouri	729	1421.55	789.89	631.66			
Western Colorado	405	789.75	343.82	445.93			
West Kansas	826	1610.70	775.75	834.95			
Wyoming	474	924.30	159.40	764.90			
St. Louis Mission	192	374.40	374.40			
Totals	8392	16364.40	12986.75	7208.88	3831.23	3377.65	
COLUMBIA UNION CONFERENCE							
Chesapeake	562	1095.90	560.38	535.52			
District of Columbia ...	795	1550.25	969.04	581.21			
Eastern Pennsylvania ...	1132	2207.40	1068.78	1138.62			
New Jersey	682	1329.90	954.01	375.89			
Ohio	2100	4095.00	2435.52	1659.48			
Virginia	470	916.50	504.23	412.27			
West Pennsylvania	735	1433.25	824.27	608.98			
West Virginia	172	335.40	201.58	133.82			
Totals	6648	12963.60	7517.81	5445.79		5445.79	
LAKE UNION CONFERENCE							
East Michigan	1817	3543.15	1918.19	1624.96			
Indiana	1815	3539.25	1195.11	2344.14			
Northern Illinois	1348	2628.60	1512.26	1116.34			
North Michigan	857	1671.15	519.76	1151.39			
Southern Illinois	608	1185.60	588.24	597.36			
West Michigan	2376	4633.20	2624.07	2009.13			
Wisconsin	2658	5183.10	3504.67	1678.43			
Totals	11479	22384.05	11862.30	10521.75		10521.75	
NORTHERN UNION CONFERENCE							
Iowa	2448	4773.60	2179.84	2593.76			
Minnesota	1550	3022.50	2905.42	117.08			
North Dakota	1205	2349.75	1432.61	917.14			
South Dakota	899	1753.05	1446.49	306.56			
Totals	6102	11898.90	7964.36	3934.54		3934.54	
NORTH PACIFIC UNION CONFERENCE							
Montana	412	803.40	770.53	32.87			
Southern Idaho	646	1259.70	237.66	1022.04			
Southern Oregon	549	1070.55	593.14	477.41			
Upper Columbia	1828	3564.60	1627.87	1936.73			
Western Oregon	1625	3168.75	6238.25		3069.50		
Western Washington	1463	2852.85	1151.98	1700.87			
Alaska	3	5.85	5.85			
Totals	6526	12725.70	10619.43	5175.77	3069.50	2106.27	
PACIFIC UNION CONFERENCE							
Arizona	274	534.30	353.46	180.84			
California	2573	5017.35	2408.34	2609.01			
Central California	1090	2125.50	1065.77	1059.73			
N. Cal.-Nevada	1143	2228.85	3533.12		1304.27		
Southern California	3300	6435.00	4803.16	1631.84			
Utah	205	399.75	178.70	221.05			
Totals	8585	16740.75	12342.55	5702.47	1304.27	4398.20	

	Member- ship	Amt. at \$1.95 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
SOUTHEASTERN UNION CONFERENCE							
Cumberland	517	\$ 1008.15	\$1254.79	\$	\$246.64	\$	\$
Florida	700	1365.00	1957.11		592.11		
Georgia	354	690.30	1197.52		507.22		
North Carolina	404	787.80	880.67		92.87		
South Carolina	233	454.35	463.12		8.77		
Bahama Mission							
Totals	2208	4305.60	5753.21		1447.61		1447.61
SOUTHERN UNION CONFERENCE							
Alabama	195	380.25	181.84	198.41			
Kentucky	196	382.20	132.26	249.94			
Louisiana	267	520.65	562.38		41.73		
Mississippi	157	306.15	93.29	212.86			
Tennessee River	550	1072.50	666.95	405.55			
Southern Union Mission..	605	1179.75	533.80	645.95			
Totals	1970	3841.50	2170.67	1712.71	41.88	1670.83	
SOUTHWESTERN UNION CONFERENCE							
Arkansas	405	789.75	344.13	445.62			
New Mexico	261	508.95	422.44	86.51			
North Texas	1380	2691.00	398.47	2292.53			
Oklahoma	1854	3615.30	1391.74	2223.56			
South Texas	270	526.50	406.46	120.04			
West Texas	340	663.00	79.91	583.09			
Southwestern Union Mis.	115	224.25		224.25			
Totals	4625	9018.75	3043.15	5975.60		5975.60	
WESTERN CANADIAN UNION CONFERENCE							
Alberta	425	828.75	1027.42		198.67		
British Columbia	336	652.20	989.68		334.48		
Manitoba	204	397.80	1064.58		666.78		
Saskatchewan	121	235.95	956.26		720.31		
Totals	1026	2117.70	4037.94		1920.24		1920.24
Summary							
Atlantic Union	5140	\$10023.00	\$ 6363.87	\$3659.13	\$		
Canadian Union	1016	1981.20	1799.33	181.87			
Central Union	8392	16364.40	12986.75	3377.65			
Columbia Union	6648	12963.60	7517.81	5445.79			
Lake Union	11479	22384.05	11862.30	10521.75			
Northern Union	6102	11898.90	7964.36	3934.54			
North Pacific Union	6526	12725.70	10619.43	2106.27			
Pacific Union	8585	16740.75	12342.55	4398.20			
Southeastern Union	2208	4305.60	5753.21		1447.61		
Southern Union	1970	3841.50	2170.67	1670.83			
Southwestern Union	4625	9018.75	3043.15	5975.60			
Western Canadian	1086	2117.70	4037.94		1920.24		
Miscellaneous			587.12		587.12		
Totals	63777	\$124365.15	\$87048.49	\$41271.63	\$3954.97	\$37316.66	

An Eastern Tour

RECENTLY I had the privilege of attending the Greater New York conference and at the same time of visiting other places. I found that the work among the foreigners is making progress in New York and Brooklyn. The Lord has greatly blessed the efforts among the Germans.

Thursday evening, April 3, I spoke in the new mission house in Brooklyn, which the Scandinavians have just finished. It is a very neat and commodious building, and will greatly facilitate the work and be an honor to the cause. This is a very important forward move in the work among the Scandinavians in that great city.

The following evening I met with the Hungarians in their little chapel in New York. The meeting-place was crowded and the congregation most enthusiastic. God has greatly blessed Brother John Sivak in his work. During the year 1912 twenty-one members were added by baptism, and this year eight more have been

baptized and united with the church, which now numbers forty-one. There is an excellent interest among the Hungarians in New York. Seven of the young men are doing colporteur work with good success. We hope that some of these may develop into laborers who can open work among Hungarians in other places. The interest is also spreading to Bridgeport, Conn., and Passaic, N. J.

On the last day of the conference I had the pleasure of participating in the ordination of Brother John Sivak to the gospel ministry. This marks another little mile-post in the advancement of the message, as Brother Sivak is the first one of the Hungarian nationality to be ordained to the gospel ministry in this country. May the Lord continue to bless Brother Sivak and the work among the Hungarians to the salvation of many souls.

On Sabbath, April 5, I met with our Slavik-Bohemian-Polish church at Newark, N. J. Since my last visit there they have erected and completed a fine mission chapel at the cost of five thousand dol-

lars. This was a large undertaking for this church, but by perseverance and sacrifice they have accomplished it. The members have done all the work themselves, with the exception of the plumbing, by working after hours during the week till dark, and on Sundays. They are all of excellent courage. We had meetings in the forenoon and afternoon, and celebrated the ordinances with much joy.

In company with Elder W. B. White, I left New York on Sunday afternoon for South Lancaster, Mass., to meet and counsel with our French brethren concerning plans for work during the coming season. There were present Elder L. F. Passebois, from New Hampshire; Elder G. G. Roth, of South Lancaster; Brother S. C. Hannon, of Wisconsin; and Edward Lanaville, of Michigan; also Arthur Jean, of Massachusetts. The last three named have been attending the French department of the South Lancaster Academy.

The present plan is to have two French tents out during the coming season,—

one at Manchester, N. H., headed by Elder Passebois, the other near Worcester, Mass., headed by Elder Roth. Brother Hannon will soon return to Wisconsin to begin work among the French as the way may open. Brethren Lana-ville and Jean will canvass during vaca-tion.

It was a matter of much interest to me that we could have a counsel over the French work with such a number present. The brethren are of good courage. The work is beset with many difficulties, but with God's blessing and persevering efforts success will follow. The outlook is encouraging. O. A. OLSEN.

◆ ◆ ◆
Oakwood Institute for Colored People

A COLPORTEURS' institute was held with the students of the Oakwood School April 14-24. The instruction was given by V. O. Cole, general agent for the Southeastern Union; Mark Wilson, field

a molding influence upon the work throughout the field.

Eighty-five students are in the school this year. This is the largest number in attendance at any one time in the history of the institution. They are also, on the whole, the best class of students that has ever attended the school.

On Sunday, during our stay, the entire school was taken for an outing two miles from Oakwood, where dinner was served near a large spring flowing from a cave in the mountainside. The day was spent in a social way and in viewing the things of nature, and seemed to be thoroughly enjoyed by all.

The board and faculty are earnestly endeavoring so to equip this institution and to make such improvements as will enable it to do that quality of work in training workers which will meet the mind of God. We bespeak for this school the hearty cooperation and support of our people everywhere.

We trust these students who go into the field this summer will be remembered

even larger. About fifty students, besides some of the members of the faculty, expect to enter the field.

When the students return in the fall, we notice a brighter and firmer look in their faces and more confidence in their manner. They tell of rich experiences and a stronger hold on God. We already hear of souls turned to God through the reading of the books they have sold. May God bless their work this summer. C. J. TOLF.

◆ ◆ ◆
Rio Grande Do Sul (Brazil) Conference

THE eighth session of the Rio Grande do Sul Conference was held in the new chapel at Porto Alegre, February 18-23. At the Sabbath services there were present one hundred seventy persons, not counting the smaller children. The nineteen small tents of the conference furnished lodging for a goodly number of the brethren who had come from abroad.

The brethren who had contributed of



SOUTH LANCASTER ACADEMY STUDENT COLPORTEURS

agent of Alabama; and the writer. Twenty-four students attended the class and entered heartily into the drill, most of whom intend to spend the summer selling our books and magazines among the colored people of the South.

It was indeed encouraging to meet with the warm reception and cooperation given us by both faculty and students. Everything that could be done by the management of the school was done to make our stay pleasant and aid in making the institute a success.

We were very favorably impressed with the school and its work. We found students there from fourteen different States, also quite a number from the islands of the West Indies and from Central and South America. Most of these have come with the definite purpose of obtaining an education and training and then returning to their respective fields to engage in the various branches of the work. Thus the school will have

in the prayers of God's people in a special way, as they have many difficulties to meet that our white colporteurs do not have; yet they have an important work to do for their people before time closes. Truly the hour has arrived when the message is going quickly to every nation, kindred, tongue, and people.

W. W. EASTMAN.

◆ ◆ ◆
South Lancaster Student Colporteurs

THE accompanying illustration of student colporteurs is a concrete demonstration that South Lancaster Academy is helping to produce workers for the rich harvest-fields of the East. Much literature is sold by its students. Last year over fifteen thousand dollars' worth of books alone was sold by student colporteurs. This year the prospects are good for as large sales as last year, or

their means to build the chapel could now with no little satisfaction behold the neat and commodious place of worship that had been built in Porto Alegre since the former conference, a year ago, and which now stands as a beacon-light in Rio Grande's capital city to point souls to the truth.

The conference had increased its membership during the year about thirty. But the tithe had increased relatively more than the members, being about one thousand dollars, United States gold, more than the year before, or about six thousand five hundred dollars.

Brother Waldemar Ehlers, the president of the conference, had been very sick three months, even at the point of death, but we were glad to see him on the way to health again. He was able to attend quite a number of the meetings, although he could not take a very active part. He was again elected conference president, and we hope that

after a season of rest and treatment he will be able to resume his labors. All the conference business was transacted with the best of harmony, and especially was the Sabbath a day of rich blessings. Brother E. C. Ehlers was ordained to the gospel ministry. The Rio Grande do Sul Conference surely ought to have more help, and we earnestly hope that we shall be able to find at least one more promising young man for it. May the Lord abundantly bless the efforts of the few laborers now at work during the coming conference year, is our prayer.

F. W. SPIES.

West Indies

JANUARY 10, I left St. Thomas to visit some of the different places in our island field. Sabbath I stopped at St. Croix and had meetings with our brethren. The following Sunday I went ashore at St. Kitts and visited some of our brethren there, but the steamer did not remain long enough for me to have a meeting with them. I found them of good courage and doing what they could to sell the *West Indian Watchman*. I sincerely hope that before long a worker can settle in this place, as they have had no help for many years. There are a number of other islands in this group, where there are a few Sabbath-keepers, but no public effort has ever been made.

Monday, January 13, I spent with Elder Matthews at Antigua, visiting some of our people (there are about one hundred believers on the island), and planning with him for the advancement of the message in that place. One aged sister whom I always make it a point to see when there, is one of the earliest believers in the truth in the West Indies. I also stopped at Guadeloupe, where we now have a few Sabbath-keepers. Brother Philip Giddings has been all over this island of two hundred forty thousand inhabitants, with our literature, and I hope before long a hall may be rented and a public effort made to give the message to the people. Brother Giddings was at his home in Dominica. The church there is also getting along well, and additions are being made. I spent four days with this church. We had good meetings, and the brethren are of good courage.

Sunday morning, January 19, I left Dominica for Trinidad, to attend the session of the South Caribbean Conference, and to counsel with Elder Bender about the work in the East Caribbean Conference. The next week, after our good conference, I returned home to St. Thomas.

February 7, I left for St. Croix. On Sabbath, February 8, our neat little church was dedicated to the Lord's service, free of debt. We feel very thankful that our people here have their own houses of worship, and that another memorial is erected to the great threefold message.

While we have had a church building at St. Thomas for a number of years, it was not entirely free from debt until a short time ago, and consequently had not been dedicated. Last December the last payment was made, and February 22 the building was dedicated to God's worship free from debt.

During the year 1912 fifty-three were baptized in the East Caribbean Mission

field, and our tithes and offerings have increased several hundred dollars. We feel thankful to the Lord for his prospering hand in this part of his vineyard. To him be all the praise.

March 2 with my family I sailed from St. Thomas, and arrived safely six days later in New York. We are now in Michigan, at my wife's old home, taking some much-needed rest before the convening of the General Conference.

H. C. J. WALLEKER.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

Our Schools in India and Burma

(Concluded)

The Garhwal School

AFTER leaving our school at Kalyan, I went from the Bombay side to our headquarters at Lucknow, in company with Professor Shaw, who had been kind enough to come across India to meet me. Spending a day at our headquarters at Lucknow, I left with Brother Carl Weaks for our school in Garhwal, which is situated high up in the Himalayas, twenty-six miles from the end of the railroad. After traveling by train, we drove ten miles to the foot of the mountains, in a native cart, and there I was pleased to see Brother Burgess, who had come sixteen miles to meet us, and to bring horses for us, and coolies to carry our luggage. This last part of the journey is one steady climb up the side of the mountain by a narrow path, but we were able to reach our destination just as the sun was setting. We were warmly welcomed by Sister Burgess and three native teachers.

The Garhwal school has been established three years. Everything about it bears an air of neatness and order. It occupies one of the most unique positions, being located on the top of a high mountain, so that the summers are fairly cool, and the winters delightful. The view from this place is one of the grandest I have ever seen; for stretching away against the blue sky for what seemed scores of miles, were the Himalayas, with their eternal snows. From a hill beside the school, Brother Burgess showed me, on mountainside and in valley, nearly fifty heathen villages, from which there come, from a distance of two to forty miles, the boys who are in attendance as students. The sides of the mountains were everywhere terraced, and used for cultivation.

The buildings are the bungalow for the European teachers, the school building, two dormitories, a cook-house, and a house for the native teachers. These comfortable buildings were erected by money collected by Elder S. N. Haskell. Brother Burgess also has plans on foot to establish a dispensary a few rods from the school.

There are over sixty boys, all of them high-class Hindus. They work out their tuition, and provide their own food, going home about once a month to get their rice and *dahl* (lentil) flour. Because of their caste, they, of course, prepare their own food in the cook-house. I was permitted to look in the window of this

building, but could not enter, as I should have defiled both the room and the cooking utensils. The boys hold closely to their caste, and even inside the cook-house there are divisions marked on the floor, where the different castes cook and eat apart from the others. Caste is a great hindrance to the advancement or the acceptance of Christianity. But the power of God is greater, and in this Hindu school at Garhwal, where the Word of God is daily taught, already its light has begun to drive out the darkness of superstition and ignorance from the hearts of the boys.

Since returning to America, I have been very sorry to receive letters from Brother and Sister Burgess telling me that Sister Burgess's health has failed, making it necessary for them to return to America for a time. I trust it may be only temporary, however, as they both have the Hindi language, and are acquainted with the customs of the people, and Sister Burgess also speaks the Bengali. Brother Belgrave, from the West Indies, who received his education at Mount Vernon College in America, and who has just reached India, has been placed in charge.

The Karmatar School

The purchase of property and the building of a substantial bungalow for the European teachers, a schoolhouse, a home for native teachers, and a dispensary have greatly strengthened our work at Karmatar. This is not a boarding-school for boys, but they live in the surrounding villages, and attend as day-students. There were more than fifty-seven enrolled when I was there. Aside from this central building, there are out-schools in the villages round about Karmatar, conducted by native teachers.

The children are Hindus and Mohammedans. And while at first the parents strongly objected to the teaching of the Bible or the singing of Christian hymns, the teachers tell me that now there is no objection raised, and the children look forward with great eagerness to their Scripture lessons. The villagers where these schools are located have learned to deeply appreciate the efforts of our missionaries for their children, and this has opened the way to teach the truth to the parents as well as to the children.

The work has been under the supervision of Miss Della Burroway, who gave her entire time to teaching, visiting the schools, and giving counsel to the teachers and helping them with their duties. Miss Burroway has made excellent progress with the Bengali language. She has just arrived in America, as a delegate to the General Conference, and will spend some time on furlough. During her absence the school is being carried by Brother L. G. Mookerjee, the editor of our Bengali paper.

Our Santali School

I visited this institution after the general meeting in Calcutta, in company with Brethren Shaw and Pettit and Brother French, the superintendent of eastern India. An hour's ride by train from Karmatar, and then two hours by bullock-cart back into the jungle, brought us to the school at Babulmohal, directed by Brother Barlow. This is a boarding-school for boys, and Brother Barlow has just recently started a small school for

Santali girls. The children are not only taught from books, but to work as well, and they are being instructed especially in agriculture. Plans are being laid also to add another industry. There are two out-stations, taught by natives, in the Santali villages not far away.

It was also planned at the general meeting in Calcutta to have Brother and Sister Leech go back into the jungle about twenty miles from Brother Barlow's school, and start another school among the Santals, as these laborers have made good progress in the language.

The Tamil School

Down in southern India, at Nazareth, the Lord has been blessing the educational work, and from a small beginning they have now a well-organized and well-disciplined school of sixty-eight boys, and one of thirty-two girls, under the instruction of six native teachers. They have an active young people's society, and the students take pleasure in going out into the villages round about, with their Tamil paper. It was at the girls' school at Nazareth, where, when they heard of the donations given by the boys and girls in America to send the gospel to foreign lands, they asked permission to do something to send the gospel farther afield. Because they had no money, they requested of Brother James to be permitted to go without their dinner on the Sabbath, and to sell the rice to send money to missions, so that others might hear of the Saviour.

The work at Nazareth is in charge of Brother Thomas, one of our Tamil brethren.

The Annfield School (Mussoorie)

This has been in successful operation for two years, under the direction of Mrs. E. E. Bruce. It is for European children, and has been of inestimable benefit to our missionaries, as it enables them to keep their children with them in India, at the same time giving them a Christian education. It is in the Himalayas, so that perhaps there are few places in India more healthfully located. The school is in Annfield House, which was first purchased for a rest home for our missionaries. Mrs. Bruce, reporting at the biennial meeting, said:—

"In this land, where work is considered a disgrace for Europeans, and where the government standards are such as demand cramming to meet the requirements, it took much faith and perseverance to follow the standard laid down by the Lord as to the education of our children. But this we have tried to do. The dignity of labor has been taught with practical lessons; and though at first hard, the work is now cheerfully done by all. Where servants are expected to do all the menial toil, the boys and girls have been learning by doing, and benefited by the, to them, new conditions.

"Classes in cooking, sewing, and practical nursing have been conducted. Seven standards are maintained; and music—piano, violin, and vocal—has been taught. This year the school was made a center for the Trinity College examination in music, and the singing class and a number of the piano and violin students received honors in their examinations."

Because of the healthful location, the children are in the hills during the hot

part of the year, so that they have the best opportunity to keep strong and well. This year Brother and Sister Mattison, from Keene Academy, who have been in India one year, will go there as teachers.

The Meiktila School

Our school in Burma, which opened three years ago, has been successful from its very start. Beginning with fifteen students, there are now more than one hundred twenty-five; and there would be more were it not for a lack of accommodations. I was glad of the opportunity to visit there. I found two well-constructed buildings,—one for the school, the other for the teachers,—and the foundation was being laid for a third.

Brother Thurber, who is in charge, is a firm believer in manual training, and it is the success which has attended this branch that has made the institution so popular among the natives. But, best of all, it has been the means of bringing the truth to those enrolled. On March 22 Brother Thurber baptized eight boys and the Chinese teacher of carpentry; and he writes that the Chinese cane teacher and eleven boys are candidates for this rite, at their own request, but that it is being delayed until they can be more fully instructed in the present truth.

The most of the boys are Burmese; but there are also Karens, Chinese, and natives from India. So successful have they been in learning the three trades of leather, cane, and wood-work, that the articles made by them find ready market. They are sending samples of their work to our educational exhibit at the General Conference. Rupees 7,500 have been subscribed to the building fund by those not of our faith. In fact, the majority of the donors are heathen; but they appreciate the work being done, and have given willingly for the school, because of its practical nature, and because of the excellent spirit they find there.

With the growth of our work in India must come the increase in numbers and efficiency of our mission schools. In his report at the biennial meeting, Professor Shaw said:—

"Indian people of nearly all classes and castes desire schools, and this makes a common ground for meeting the people and teaching the rising generation the Word of God. Perhaps no other single agency or mission work appeals more strongly to the Indian mind than the mission school. It furnishes one of the happiest combinations of influence for doing good to soul and mind that can be devised by the missionary. The very character of heathenism makes Christian schools a necessity. The philosophy and ethics of Hinduism have a strong hold upon the people. Its castes and superstitions are wrought into the very framework of society. The intellect and heart of every man, woman, and child have been thoroughly steeped in principles and practises which are utterly opposed to the gospel of Christ.

"For these reasons, more can be accomplished in Christian lands in a single sermon than by several months of effort in a Hindu congregation. Heathen errors must be corrected and right thinking encouraged. For this reason, mission schools offer the means of accomplishing this end. They form a regular congregation and give the missionary the surest means of overthrowing heathen sophis-

tries, cultivating right principles, and erecting Bible standards. It has been through the medium of schools that the Roman Catholic Church, which has more adherents than any other church, has largely made her converts."

I deeply appreciate the opportunity of visiting these schools in India and Burma, and of meeting with the European and native teachers, and counseling with them in their plans to extend the work. As I sailed away for the home land, there came before me again that picture of nearly one thousand boys and girls scattered over India, in simple mission schools of sun-dried brick and thatch, in city and village, in jungle and high on mountainside,—children from Hindu, Buddhist, and Mohammedan homes,—seated about Christian teachers, learning the story of the cross, which has not failed, during the last hundred years of missions, to turn heathen to Christian and sinner to saint. It is a glorious task, the work of these faithful teachers. May God give them power in their lives to lead many of India's children and youth to the Saviour of mankind.

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

Hearing Before the Commissioners of the District of Columbia

WHEN Judge Pugh of the police court of the District of Columbia declared an old Sunday law of the District void, 210 barbers of the District shortly afterward presented a petition to the commissioners, requesting them to introduce a bill into Congress, prohibiting all barbers from opening their shops on Sunday.

As soon as the Religious Liberty Association learned what was contemplated, a hearing was requested, which was freely granted by the commissioners, and was held in the District building on April 29. The commissioners listened very attentively to the arguments that were made against all Sunday legislation. Mr. A. C. Luber, Mr. Myers, and others representing the larger barber shops of Washington, appeared in opposition to any law being passed that would close the barber shops on Sunday. Mr. Myers presented a petition from the managers of some nineteen of the leading hotels in the city against Sunday closing of barber shops. He also stated that clergymen, senators, and representatives stopping at the hotels, frequently come in to be shaved on Sunday. Mr. Rudolph Sauer, a citizen of the District, read a paper, in which he contended that the law asked for by the barbers "would be an unreasonable, vexatious law, and a needless restriction of personal liberty of the citizen." "I have an old-fashioned idea," he said, "that in a free country like ours, as few laws as possible should be made, and only such as are deemed necessary for the welfare and protection of the people."

Mr. John D. Bradley, secretary of the

Washington Secular League, appeared in opposition of any Sunday legislation, and submitted a series of strong, well-written resolutions previously passed by the league, asking that there be no legislation upon this subject.

Prof. W. W. Prescott, secretary of the Religious Liberty Association, spoke particularly in reference to some of the legal phases of this kind of legislation. He said: "I should like to make a brief statement concerning the ground on which I appear to oppose this petition. I am not engaged in the barber business. It is not because we are opposed to the observance of the day, but it is because we are opposed to any legislation tending in any way to interfere with religion or to force religion or religious observances. We are in favor of religion ourselves. We practise it and try to induce others to do so, but we are absolutely opposed to any ordinance or law of any kind that would attempt to compel even an apparent outward observance of any religious institution whatever.

"I ask first why this petition comes in, on what basis it rests. Certainly these 210 barbers who have signed this petition, if they are proprietors, can close their shops on Sunday if they wish. There is no law existing compelling them to keep their shops open on that day. If they are journeymen, they are not compelled to work. Every man is free in the matter of contract for labor. He is not under duress; and if he prefers not to work on Sunday, or has religious scruples, he is not compelled to do so. That is a matter of arrangement between him and the employer.

"The only reason I can see for this petition would be this: Some proprietors are fearful that if they close their shops, the others might keep open. That is a matter of competition between different members of the same trade. Now I submit that there should be no law established prohibiting honest, honorable competition; that a law should not be invoked to settle controversies between employees and employers.

"I should like to read a brief extract from a speech by ex-Senator Bailey, of Texas, as reported in the *Congressional Record* of Jan. 26, 1910: When the Johnston Sunday Bill was under consideration in the United States Senate, Jan. 26, 1910, Senator Paynter, of Kentucky, stated that 'the employees of barber shops desired that the shops should be closed on Sunday because they did not want to work on that day; they wanted it as a day of rest. If the law required that the shops should be closed on Sunday, then the proprietors could not ask them to work on that day.' In reply to this Senator Bailey, of Texas, said, 'I am not disposed to allow any class of people to come to legislative assemblies of the country to settle controversies between them and their employees. I certainly would not insist that a barber ought to work if he does not want to work. . . . So far as I am concerned, I am not disposed to allow any class to come and ask for a law that interferes with some man who wants to pursue his calling, simply because some other man does not want to pursue it.'

"I have here an opinion of the United States Supreme Court which is found in the United States Court Reports, law

edition, pages 939-949. This opinion relates to the ten-hour law for bakers, forbidding bakers to keep persons at work more than ten hours a day. The court held that it was an abuse of the police power, that there was nothing in the matter of health or morals that required such a law. Mr. Justice Peckham made a very strong statement on this:—

"The statute necessarily interferes with the right of contract between the employer and employees, concerning the number of hours in which the latter may labor in the bakery of the employer. The general right to make a contract in relation to his business is part of the liberty of the individual protected by the Fourteenth Amendment of the federal Constitution. Under that provision no State can deprive any person of life, liberty, or property without due process of law. The right to purchase or to sell labor is part of the liberty protected by this amendment, unless there are circumstances which exclude the right. . . .

"Therefore, when the State, by its legislature, in the assumed exercise of its police powers, has passed an act which seriously limits the right to labor or the right to contract in regard to their means of livelihood between persons who are *sui juris* (both employer and employee), it becomes of great importance to determine which shall prevail,—the right of the individual to labor for such time as he may choose, or the right of the State to prevent the individual from laboring, or from entering into any contract to labor, beyond a certain time prescribed by the State. . . .

"It must, of course, be conceded that there is a limit to the valid exercise of the police power by the State. . . . There is no reasonable ground for interfering with the liberty of person or the right of free contract, by determining the hours of labor, in the occupation of a baker. . . . The legislature of the State has no power to limit their right as proposed in this statute. . . . It is impossible for us to shut our eyes to the fact that many of the laws of this character, while passed under what is claimed to be the police power for the purpose of protecting the public health or welfare, are, in reality, passed from other motives. We are justified in saying so when, from the character of the law and the subject upon which it legislates, it is apparent that the public health or welfare bears not the most remote relation to the law."

The following extracts are taken from Elder G. B. Thompson's argument:—

"I wish very briefly to call attention to the fact that all Sunday legislation is unconstitutional and is based upon religious grounds. Any legislation upon religious questions violates both the letter and the spirit of the Constitution. There is nothing in nature which indicates a weekly day of rest, and we must needs go to revelation for the origin of Sabbath observance. Any law which seeks to regulate a man's conduct differently on Sunday than on other days of the week must be based on religious grounds. Why do the barbers wish to close on Sunday rather than on Wednesday or Friday? It may not be because they have any religious convictions personally in the matter, but because Sunday, being a religious institution, can be more easily secured as a day of idleness. The laws which maintain the order and civility

of the citizens of the District of Columbia on other days of the week will do the same on Sunday. The province of the civil government is to regulate the civil and not the religious conduct of the citizens.

"Sunday legislation makes that which is right and proper on other days of the week a crime on Sunday. But why? Honest labor is always honorable. Industry is to be encouraged. There is no special virtue in Sunday loafing. Why then should a man be fined for shaving or cutting hair on Sunday more than on other days of the week? Why should a law be enacted which makes honest toil a crime? Such a law is wrong. Legitimate business can never be viewed differently on Sunday than on other days, except from the religious convictions of the individual. Civil government is to protect a man in the exercise of his religious conviction, but not to formulate his convictions into law as a compulsory guide for other people. When the government does this, it becomes a despotism, and it is that which the Constitution prohibits.

"No legislation concerning the observance of Sunday is possible without deciding a religious controversy. We are not all agreed as to which day is the Sabbath. A reasonable minority disagrees as to which is the proper day to keep. Now the religious convictions of the minority are to be as sacredly guarded as the convictions of the majority. The final appeal to settle the question as to which day is right must be to Holy Writ. But the interpretation of the Bible is a work of an ecclesiastical body, and not of the state. Any legislation therefore on the question of the Sabbath which involves a decision of a religious controversy must be religious in character, and therefore unconstitutional. It would be just as proper for Congress to pass a bill defining the proper mode of baptism and enforce the ordinance by the police power. The United States Congress in 1829 and 1830 regarded Sunday legislation as religious. The Senate Committee gave consideration to this question and decided adversely. The committee assigned as a reason that to pass a Sunday law would be to enter the realm of religion and decide a religious controversy, a question which pertains to ecclesiastical councils, but not to legislative assemblies. I quote an extract from this famous report:—

"Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the Old World.'—*Senate Report, 1829.*"

The writer himself presented a number

of arguments against such legislation, showing that it is an infringement upon the natural rights of man, and to what such legislation would ultimately lead.

The commissioners were very courteous throughout the hearing, and while they reserved their decision in the matter, we are quite sure that they will not recommend any Sunday bill to Congress in response to the petition from the barbers.

We may have another hearing soon before the Senate Committee on the Johnston Sunday Bill. We earnestly solicit the prayers of all our people that the Lord will give us wisdom to present the truth to these lawmakers so that they will see the beauty of it and stay the hand of oppression. It is only as God grants us favor that we can stand before these men and keep back this kind of legislation. Certainly there is a great demand on the part of religious people for religious laws, and we must be wide-awake and meet all these issues.

C. S. LONGACRE.

News and Miscellany

Notes and clippings from the daily and weekly press

— The strike of the Welsh coal-miners in protest against the open-shop policy of the mine owners is spreading to a serious extent in Cardiff, Wales. Fifty-five thousand men have stopped work.

— Twenty-five persons lost their lives May 2, when the steamer "Concordia," loaded with refugees from the Southern flood district, crashed into a bridge pier in the Mississippi River near Natchez, Miss.

— Thirty-three buildings, including practically all the principal business houses in the town of North Sydney, Cape Breton, Nova Scotia, were destroyed by fire May 4. One life was lost. The property damage is estimated at \$300,000.

— An army of women, twenty thousand strong, marched up Fifth Avenue, New York City, on the afternoon of May 3, parading in behalf of equal suffrage. A forest of yellow banners appealed for "votes for women," and the spectators were estimated to number half a million.

— Approximately \$1,000,000 annual income will be added to the government coffers as the result of a recent action of Secretary of the Treasury McAdoo, requiring all government depositaries to pay interest at the rate of two per cent on average monthly balances, to be credited semiannually. Accountings will be made on January 1 and July 1 of each year.

— The entire silk industry of the country was tied up May 2, when 4,200 weavers in the silk-mills of West Hoboken, Union Hill, and Jersey City Heights, N. J., went on a strike, demanding an eight-hour day and a twenty-per-cent increase in wages. The strike is in sympathy with the one at Paterson, N. J., the men at present working ten hours a day.

— The Baltimore and Ohio Railroad alone suffered loss to property amounting to nearly \$3,000,000 during the floods in Ohio and Indiana, according to estimates of the president, Daniel Williard. The total loss to all roads, not counting the very large item of loss of income, will be nearly \$20,000,000 in the two States.

— Boston has appropriated \$3,000,000 for the construction of a dry dock capable of taking the largest ocean liners. New York lacks such facilities. If the "Titanic" had been able to crawl to New York harbor after encountering the iceberg, she would have had to remain there indefinitely, for there is not a dock in the country that would have accommodated her.

— A new epoch in ship propulsion is promised through the launching, at Middlesborough, England, of the first sea-going vessel to be electrically propelled. The new craft, the "Tynemount," which has a load weight of 2,400 tons, and is 250 feet long, will be controlled with ease, it is expected, by means of electric switches. A large boat with electrical propulsive power is also being constructed on the Great Lakes.

— Belgian strikers returned to work last week, for the most part satisfied with a compromise which amounts to victory. The government receded from its first position and agreed to a revision of the constitution and laws with reference to suffrage, and the objectionable plural voting system will probably be abolished. Thus peacefully ends the largest and apparently the most successful political strike in the world's history.

— The condition of affairs in Mexico seems about as chaotic as it has been at any previous time. There are numerous bands of revolutionists operating under independent leaders. The larger and more important bodies are known as Constitutionalist, and are made up of sympathizers with, and former supporters of, the murdered Madero. They appear to have undisputed control of extensive areas which are among the most important in the country, commercially and politically. Their strength is steadily increasing by reason of growth in numbers and seizure of towns and means of transportation. Public sentiment in the city of Mexico is represented as pessimistic with respect to the stability of the Huerta provisional government. Lack of cohesion and unity is attributed to the members of it. The treasury is in straits for lack of funds; and owing to the fact that there has been no recognition of the Huerta government and because of the increasing strength of the revolutionists, there is reluctance to finance the provisional government. The warfare carried on has the savage and barbarous characteristics which have hitherto been practised. As conditions present themselves to the news gatherers at the capital, "the government is face to face with the most serious situation which it has been called to meet in many years." Many foreigners are leaving the country in the fear that anarchy will follow revolution. The United States government appears alert as to its responsibilities along the Mexican frontier.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

CANADIAN UNION CONFERENCE	
Quebec, Ayer's Cliff	June 12-22
COLUMBIA UNION CONFERENCE	
Eastern Pennsylvania, Allentown (Emmanuel Grove)	June 19-29
NORTHERN UNION CONFERENCE	
Minnesota	June 17-23
North Dakota, Bismarck	June 23-30
South Dakota, Sioux Falls	June 23-30
SOUTHEASTERN UNION CONFERENCE	
Georgia	July 31 to Aug. 10
South Carolina	Aug. 14-21
North Carolina	Aug. 21-31
Cumberland	Sept. 4-14
Florida	Oct. 2-12
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

Manitoba Conference

THE tenth annual session of the Manitoba Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting in Brandon, Manitoba, June 23-29, for the election of officers and for the transaction of any other business that may properly come before the conference. Each church is entitled to be represented by its elder, and by one additional delegate for each seven of its membership. The opening meeting will be held at 10 A. M., Monday, June 23.

O. E. SANDNES, *President*.

Quebec Conference

THE thirty-third annual session of the Quebec Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Ayer's Cliff, in the province of Quebec, June 12-22. Officers for the ensuing term will be elected, and such other business will be transacted as may properly come before the meeting.

W. J. TANNER, *President*;
I. S. JONES, *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*.

Western Oregon Conference

THE eleventh annual session of the Western Oregon Conference of Seventh-day Adventists is hereby called to be held at Portland, Oregon, in connection with the annual camp-meeting, June 19-29, 1913, to enjoy a spiritual feast and to transact such business as may be the pleasure of the delegates. Conference will organize for work Friday, the twenty-seventh, at 9 A. M. Each church is entitled to one delegate for the organization and to an additional one for every ten members.

H. W. COTTRELL, *President*;
J. L. KAY, *Secretary*.

The Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists will meet on the camp-ground in St. Paul, Minn., at 9:30 A. M., Friday, June 20, 1913, for the purpose of electing officers for the ensuing year and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.

G. W. WELLS, *President*;
H. R. GAY, *Secretary*.

The Minnesota Conference

THE fifty-second annual session of the Minnesota Conference of Seventh-day Adventists will convene in connection with its camp-meeting at St. Paul, Minn., at 10 A. M., June 17, 1913.

G. W. WELLS, *President*;
ARTHA ZOLLER, *Secretary*.

Loma Linda Sanitarium Training-School for Nurses

THE training-school for nurses of the College of Medical Evangelists will open its next class Aug. 24, 1913. Also a class for post-graduate nurses will open at the same time. Those desiring to take their training here should correspond at once with Dr. Julia A. White, Loma Linda, Cal.

Tri-City Sanitarium Nurses' Training Course

OPPORTUNITY is offered for receiving ten or twelve young women into the nurses' training course. Write for application blanks. Make application between now and June 1. Address Tri-City Sanitarium, Moline, Ill.

Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists (a legal corporation) is hereby called to meet on the camp-ground in Portland, Oregon, Thursday, June 26, 1913, at 10 A. M., for the purpose of electing a board of five trustees, whose offices shall continue for one year, or until their successors are elected and are qualified, and of transacting such other business as the delegates may desire. The accredited delegates to the religious body are the delegates to the association.

By order of the board of trustees.

H. W. COTTRELL, *President*;
C. E. OLCOTT, *Secretary*.

Business Notices

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

WANTED.—Young men to do mill work, carpentry, and gardening, who wish in this way to pay their way at school. Address Cumberland Industrial School, C. G. Howell, Principal, Earleyville, Tenn.

ANY Seventh-day Adventist wishing general health food store and restaurant, established where good company of church people reside, membership large enough to insure paying investment, please write Wm. Finger, 406 W. Ransom St., Kalamazoo, Mich.

FOR SALE.—In Takoma Park, D. C., within one block of Sanitarium and Seminary, seven-room house, with bath, hot and cold water, furnace, telephone, etc., two and one-half acres of land, abundance of fruit. Offered for sale on account of change of field of labor. Will sell at a bargain, or might trade for place in New Jersey. Address W. B. Walters, Care New Jersey Tract Society, 1109 Division St., Trenton, N. J.

Obituaries

HUNT.—Died, Arnold Pearl Hunt, infant son of C. C. and Grace Walker Hunt, of Flat Rock, Ill.
B. T. WALKER.

DOBBS.—Mrs. Mary Dobbs died April 11, 1913, aged 45 years. The deceased came to Ontario about one year ago, and with two of her daughters was baptized, uniting with the Hamilton Seventh-day Adventist Church. Ten children survive. The funeral service was conducted by the writer, assisted by Elder G. H. Skinner.
MATT J. ALLEN.

JOHNSTONE.—Miss Bessie J. Johnstone was born in New Orleans, La., Oct. 16, 1867. She became one of the charter members of the first Seventh-day Adventist Church organized in that city, and remained a faithful member of the same until her death. She quietly fell asleep in Jesus April 5, 1913. Her loss will be felt by a large circle of relatives and friends.
R. W. PARMELE.

STEELE.—Flora May Steele died in Pueblo, Colo., Feb. 13, 1913. She was born in Peru, Kans., Jan. 18, 1878. Her husband, one little son, mother, two brothers, and two sisters survive. Sister Steele was reared in a Seventh-day Adventist home. She was fully resigned to the will of God, and we are comforted with the assurance that she will come forth at the resurrection of the just.
G. W. ANGLEBARGER.

KNUDSON.—Mrs. Bertie Berg Knudson died at her home in Denver, Colo., Jan. 26, 1913. She was born in Sweden, April 4, 1863, and came to this country when twelve years old. She spent some time in Worcester, Mass., and later came to Denver, where she was married to Ole E. Knudson, and where she lived for thirty years. The deceased accepted present truth thirty-two years ago, and at that time united with the Seventh-day Adventist Church at Algona, Iowa. At the time of her death she was a faithful member of the Denver church. Her husband and three children survive.
G. W. ANGLEBARGER.

STRAW.—Rachel Parsons Straw was born in Indiana Sept. 28, 1830, and died April 7, 1913, at the home of her daughter in Pierz, Minn., aged 82 years, 6 months, and 10 days. When a child she moved with her parents to Illinois, and later to Wisconsin, where she grew to womanhood, and on Aug. 25, 1849, was united in marriage to Edwin Cole. Four children were born to them, three of whom are left to mourn. Mr. Cole died in the civil war, and several years later the deceased was married to Mr. Straw, after which the family moved to Minnesota. Sister Straw accepted the truths of the third angel's message in its early days, and was a faithful and consistent member of the Seventh-day Adventist Church.
ELLA E. MERICKEL.

BUTCHER.—Theodore P. Butcher was born in Hamburg, near Buffalo, N. Y., March 20, 1842, and lived in Erie County, New York, most of the time until he was eighteen years of age, when he moved to Niagara County, where he lived until he enlisted as a volunteer in the United States Army in December, 1861. When his term expired in the spring of 1864, he reenlisted. At that time, while home on a furlough, he was united in marriage to Miss Marinda Gaylord, April 4, 1864. In 1865, they moved to Spring Arbor, Mich., where he lived most of the time until his death, which occurred Sept. 25, 1912, as the result of an automobile accident and heart failure. It was not until after the close of the war that he became interested in present truth, and accepted it. For a short time he engaged in ministerial work, in which he was successful in bringing a number of persons into the truth. Later he turned his attention to teaching, but by Bible work and responsible positions in the church and Sabbath-school, continued his efforts in Christian endeavor. He leaves a wife, one daughter, and two sons to mourn their loss.
* * *

GOODMANSON.—Christian L. H. Goodmanson, native of California, died in Oakland, April 8, 1913, aged 31 years, 3 months, and 12 days. He embraced the truth of the third angel's message about one year before his death, and fell asleep in hope. He is survived by his companion, one son, his mother, one brother, and two sisters.
B. E. BEDDOE.

DARNELL.—Mrs. Annie Darnell, eldest child of Mr. and Mrs. J. S. Mosley, and wife of Mr. Jesse E. Darnell, was born June 29, 1881, and died April 12, 1913, at Keene, Tex. She united with the Seventh-day Adventist Church when fifteen years of age, and was a faithful member and active worker in the same until she fell asleep in Jesus. For six years she was a faithful wife, and was a loving mother to the little one she adopted.
H. S. PRENER.

MOWERY.—Rachael Ann, wife of John Mowery, was born Oct. 1, 1850, and died April 10, 1913. Five of her eleven children, with the husband and father, are left to mourn, but they sorrow in hope. About eight years ago the deceased accepted this message under the labors of Elder R. T. Nash, and her love for the truth helped to soothe her days of sufferings. We laid her to rest in a quiet country churchyard, near Salisbury, N. C.
U. D. PICKARD.

ROTHWELL.—The funeral service of William Rothwell was held near Booneville, Ark., April 3, 1913. Although the deceased believed the truth as taught by Seventh-day Adventists, he was not a member of the church. He was born near Manchester, England, July 31, 1830, and died April 1, 1913. In 1855 he came to the United States, and was married to Harriet Eliza Heywood, who survives, together with six sons and four daughters, one of whom is Mrs. U. Bender.
W. E. BAXTER.

MINISEE.—At the advanced age of 90 years, 1 month, and 11 days, James Henry Minisee, of the Byron Center (Mich.) Seventh-day Adventist Church, fell asleep in Jesus April 6, 1913. Brother Minisee was born in Dutchess County, New York, Feb. 25, 1823, and was a Sabbath-keeper for more than fifty years. He settled in Jamestown, when about forty-seven years of age, and held his membership in the Gaines church until the organization of the company at Byron Center. His companion and eight children preceded him in death.
S. B. HORTON.

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The Present Danger

TRUE, we need no longer fear bodily harm, and they who are anxious to only save their skins may set their minds at rest. But are there not other considerations which may appeal with equal force to an anxious solicitude? Is not the possibility of national decay something to care about? The danger from the Church of Rome to-day is not the stake or torture; but it is the danger from insidious moral and spiritual forces threatening to stop a nation's progress, to corrupt a nation's ethical standard, to darken a nation's intellect. — From the Introduction to *Nippold's "Papacy in the Nineteenth Century."*

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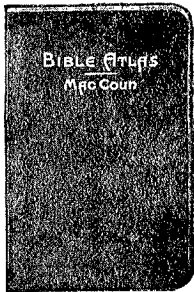
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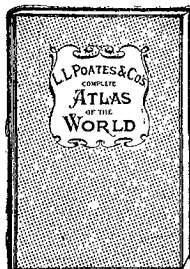
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EVERY day, now, we have been meeting workers from various parts of the world. All bring a cheering report. Their testimony will soon be appearing in the *Bulletin*, and in the *REVIEW* so far as we have space to give it.

THE Press Bureau is sending out a large amount of information concerning the Conference and our work through the newspaper press. Some Eastern dailies are preparing to give full-page notice to the meeting in their Sunday issues.

WE shall report in the columns of the *REVIEW* the proceedings of the General Conference, which convenes on the date of this issue. The report of the president, Elder A. G. Daniells, and of the Secretary, Elder W. A. Spicer, are given in this number. Because of the large amount of space which will be devoted to these General Conference reports, it will be necessary for us to omit during the next few weeks much of the regular department matter of the *REVIEW*. We are sure, however, that our readers will be interested in following the proceedings of this, the largest gathering ever held by this people.

DR. RILEY RUSSELL writes from Chosen (Korea) that results do not show the people of that land to be unstable. "Last year I baptized ninety-two persons," he says, "and as far as I know eighty-nine of these are strong in faith to-day; and they have not had smooth sailing, I assure you. I spent two hundred thirty-eight days out preaching last year, but since then the work has spread even more; and how the work is to be done this year with our force of laborers is more than I can figure out. I think this pressure that drives us on and on and will not let us rest, is the impelling power of the Holy Spirit pushing us on to give the message of hope to a suffering, dying world."

THERE will be no program published in the *REVIEW* for the fourth Sabbath in May (the twenty-fourth), as this is during the time of the General Conference, when so many reports and plans for work are appearing in the daily *Bulletin*. Those in charge of church services will be able to make suitable selection of readings for the services for that day.

WE are sure that all have followed with interest the series of articles from Elder A. G. Daniells on the Eastern question. There will now be a little break in this series for a few weeks, until after the General Conference. Brother Daniells will then complete the series, presenting some most interesting historical data which he has collected showing the striking fulfilment of the latter part of the prophecy of Daniel II.

WE need to emphasize anew and continually emphasize the great fundamental principles upon which this movement is based. These principles are the very life of the message. They have made this denomination what it is to-day. This people have been set for the defense of the everlasting gospel. That gospel message embraces the good news of the soon coming of the Lord; the claims of the law of God, particularly as represented in the restoration of the Lord's Sabbath; man's lost and undone condition; his dying nature and his hope of eternal life through faith in the Lord Jesus Christ; the ministry of the blessed Saviour in the

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heavenly sanctuary above; and the judgment work which takes into account the destinies of the whole human family. These and associated truths constitute this message which we are bearing to the world. We need to place upon these truths continual emphasis. In our preaching we must not get away from these fundamental principles. This message of the speedy coming of the Lord should be preached again and again to all our own people. It is this message above every other that will keep their hearts warm, that will inspire them with enthusiasm for the finishing of this work. The triumph of this movement is absolutely certain. We have not been deluded. Our faith is not built upon the specious deavings of the human mind. It rests upon the unerring Word of God. We can well afford to trust our all to that Word. We can rest our all upon the triumph of this work. God is true; his truth will triumph in the end, and if we are faithful to it, we shall triumph with it.

Just Before the Opening

THIS paper goes to press just before the opening of the General Conference. While it is on the press the delegates and visitors will be arriving, and Takoma Park will be a scene of busy activity. The construction work at the camp is well forward, and all will be in readiness for the opening of the meeting at the ap-

pointed hour, 10 A. M., Thursday morning. The construction committee, led by Elders S. E. Wight, Chas. Thompson, and H. S. Shaw, assisted by students, early missionary arrivals, and others, have had earnest work to prepare for the meeting. Just over six hundred small tents have been pitched and floored for the accommodation of the vast majority of those attending the three weeks' Conference session. To these tents and to the rooms available in the buildings of the Foreign Seminary and Sanitarium, 2,400 people have been assigned. Others will be accommodated in the village of Takoma Park, and possibly some will have to go into the city, if the attendance should continue to increase.

The new large pavilion, lent by the Southern California Conference, is pitched on the same spot used four years ago, a few more trees having to be cut out for the larger tent. Three smaller meeting-tents will be used for department meetings, departments also having the use of assembly-rooms in the Seminary. The Medical Department will hold its sessions in the Sanitarium gymnasium. The departments will doubtless hold their sessions simultaneously, from 4:30 to 6 P. M. Some of the departments have prepared exhibits to illustrate progress and methods of work. While not a part of the official Conference proceedings, these councils of workers in all the various lines of work will be a most profitable feature of the gathering.

It is practically decided that the Bible study hour will come about nine o'clock in the morning, and that the regular Conference sessions will follow in the morning and afternoon, with preaching and missionary addresses in the evening.

China Asking Christian Prayers

THE most remarkable request that has ever come from any nation to any people was that which was recently made by the new Chinese government to the Christian people of the world that they unite in prayer for the prosperity and peace and progress of China. The request was made by Pres. Yuan Shi Kai. A day was set apart in the United States for meeting this request of the Chinese government, and wherever the appointment was remembered, these prayers for China's welfare were gladly offered. This is the China (though not the same form of government) that a few years ago was hounding the Christian missionaries out of China, sacrificing those who fell into the hands of their enemies, and putting to death large numbers of her own subjects who had accepted Christianity. That there should be such a change in so short a space of time is nothing less than marvelous. It is an indication of the mighty working of God to the end that "this gospel of the kingdom" may be quickly preached in that densely populated country. It is an indication of a great change in the sentiments of a large body of the Chinese people toward the Christians. The Lord is opening the way before his ambassadors in all the world that a quick work may be accomplished and an end be put to the tragedy of sin. Such a request from such a source should cause our people to recognize as never before the hand of God in the preparation of this world for the giving of the message.