

# The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., May 8, 1913

No. 19



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OUR MARATHI SCHOOL, NEAR BOMBAY, INDIA  
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GENDIA MISSION STATION, BRITISH EAST AFRICA  
(See article on page 11)

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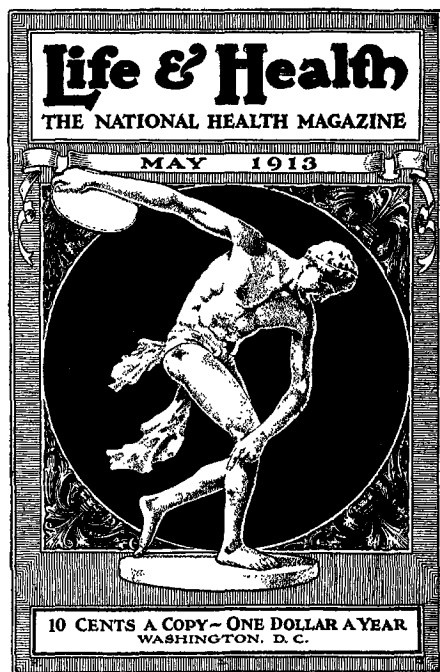
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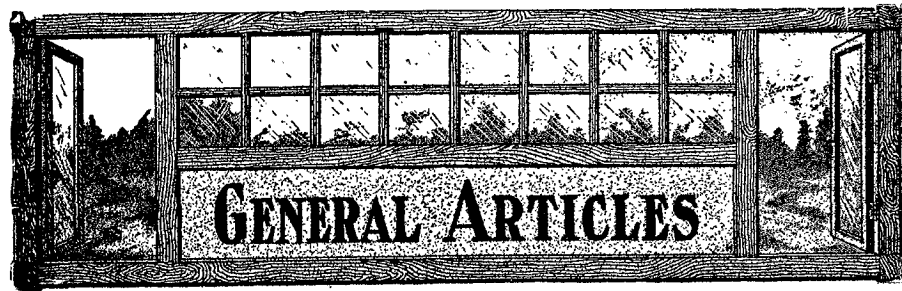
# The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 8, 1913

No. 19



## That Glad Day

WORTHIE HARRIS HOLDEN

AMIDST the mottled shadows of the sorrow  
Athwart thy path to goad thee to dismay,  
List to the whispered hope thy soul may borrow  
From that glad day.

O glorious day, devoid of tears and sighing,  
Effulgent with the heaven wonder-light,  
There dwelling mid no grief nor fear of dying,  
Farewell to night!

We long for thee, fair morn of day supernatural,  
And strain our eyes to catch the dawn's first gleam,  
Assured thy joys which span that life eternal  
Exceed our dream.

## A Short Sermon

H. A. ST. JOHN

"Sir, we would see Jesus." John 12: 21.

How refreshing it was to the early disciples, who were made so sorrowful by the death of Christ, to behold the risen Saviour. Has not the Holy Spirit power to take of the things of Christ and show them unto us? Yea, more, can not the Holy Spirit show Jesus himself unto us, and thus fulfil the Saviour's promise that he would come and manifest himself to those who love him, and keep his commandments? Reader, would it not be refreshing to you, for Jesus to manifest himself to you in some way, as the chiefest among ten thousand, and the one altogether lovely? Would it not be a shower of blessing indeed? You will be interested to consider the grounds for faith in this respect. Hear the spirit of prophecy:—

Enoch "lived in the atmosphere of heaven." "He had looked upon the celestial city. He had seen the King in

his glory in the midst of Zion." "To him prayer was the breath of the soul." "His face was radiant with a holy light, even the light that shineth in the face of Jesus." "To such communion God is calling us."

"John the Baptist in his desert life was taught of God. . . . Under the guiding of the divine Spirit, he studied the scrolls of the prophets. . . . He looked upon the King in his beauty, and self was lost sight of. He beheld the Majesty of holiness, and knew himself to be inefficient and unworthy. . . . In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. . . . In order to give such a message as John gave, we must have a spiritual experience like his. . . . We must behold God, and in beholding him, lose sight of self."

"There are many who in dwelling too largely upon theory have lost sight of the living power of the Saviour's example." "What they need is to behold Jesus. Daily we need the fresh revealing of his presence." See "Testimonies for the Church," Vol. VIII, pages 317-333.

What a rich experience is here indicated as within the reach of every one! It will be such a manifestation of Christ to the individual as will be a shower of blessing indeed. Let all begin at once to seek for such showers, for we are in the time of the latter rain. Who knows but the time for the great and general refreshing, even greater than Pentecost, has already come? It surely is not far off. When it does come, all who receive it will be of one accord in one place, not geographically, but spiritually. For this let us all begin at once to pray, for ourselves and for our brethren. When that refreshing shall come, all other blessings will follow quickly in its train. The last message will go with a loud cry, the earth will be lightened with its glory, and a short work will the Lord make on the earth. Then will appear the Lord Jesus in great

glory, and every eye will see him. The wicked, in great distress, will seek to hide from the brightness, but the redeemed will rejoice in that brightness. They have had such views of Jesus by faith, in their closing work, that they are all light in the Lord.

"With his radiance splendid  
Shall your light be blended  
When his glory shall appear."

## Saving Faith

MRS. E. G. WHITE

THE faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith.

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by which we may prove our profession and the profession of others. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of God's law. The principles of the Bible must be brought into everyday life, to enlighten conscience and regulate the conduct.

If heavenly light is welcomed by the soul, grace will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin.

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered re-

proach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?—No; through faith in Christ we must render obedience to all the requirements of God; through his merits we may be elevated to keep God's commandments.

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves that we may overcome unbelief and get the victory over every besetment, perfecting a character that will meet the approval of heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God!

Day by day we are to fight the good fight of faith. Day by day God will give us our work; and though we can not see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character.

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost world is to be warned of the hastening judgment. We must not lay off our responsibility; we must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we can not afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus!

### Sabbath Observance

ISAAC SANBORN

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man serv-

ant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-12.

From the pillar of cloud Christ declared concerning the Sabbath: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Ex. 31:13-17.

How can we consider that we are keeping the Sabbath if we do any of our work on the seventh day? It means eternal salvation to keep the Sabbath holy unto the Lord. God says, "Them that honor me I will honor." 1 Sam. 2:30.

"O, how many I saw in the time of trouble without a shelter! . . . Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, . . . will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building."—*Early Writings*.

In Volume VI of "Testimonies for the Church" there are twenty pages devoted to the proper observance of the Sabbath. I earnestly recommend all our brethren and sisters to read this instruction, for I am sure it will cause a great reform in our Sabbath-keeping.

### The Holy Spirit—No. 17

#### Communion of the Spirit

G. B. THOMPSON

AMONG the most solemn and impressive statements made by inspired writers concerning the Spirit of God, is that of the apostle Paul in his benediction to the Corinthian church, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13:14.

What are we to understand by the communion of the Spirit? In Phil. 2:1 we have the expression "*fellowship* of the Spirit." This conveys the idea of *partnership*, not especially in business, but in spiritual things. We speak of the communion service, or Lord's Supper. It is at this service that the members of the church meet together, and with the great Head of the church, commune as a loving family or as the dearest and

most loving friends. This expresses to some extent the idea of communion.

The word communion expresses friendship. Jesus "communed" with two of his disciples on the way to Emmaus the day of his resurrection. He talked with them as the most loving friend, and partook of their hospitality.

This helps us to understand what is meant by the communion of the Holy Spirit. It is to talk together as friends; to hold close and confidential relations together; to exchange bosom secrets; to sympathize in the trials and burdens of life; to have, in a sense, common interests; to be one in spirit. This is a most blessed thought for every child of God, yet almost overwhelming when we stop to consider all that it means to us.

Communion with the Spirit means that there is complete *agreement* between the Spirit and the individual. "Can two walk together, except they be agreed?" Amos 3:3. Hardly. "What agreement hath the temple of God with idols?" There is no basis of agreement. "What communion hath light with darkness?" There is no communion between them. They are at war with each other, and those who are enemies do not commune together. Let intimate friends once become involved in a heated discussion, and their friendly communion ceases at once. Belligerency interrupts communion.

It is the same with the Spirit of God. It is dove-like. Discord and strife, or anything which it condemns, if unsurrendered, breaks its communion with the soul. It is no use to argue and debate, seeking some compromise; the Spirit is sovereign. He will make no compromise with sin. No idol can sit on the throne with him. His will, not ours, must prevail. When he points out defects in our lives they must be given up. It is *sin* only that interrupts our communing with the Holy Spirit. When we compromise, excuse, or tamper with it, contrary to the instruction and warning of the Holy Spirit, we break the connection between the soul and the Spirit and destroy the communion which should exist. So when Paul prayed for the "communion of the Holy Ghost," he was praying for a oneness, a perfect harmony between the Spirit and the church.

But the thought that we have as a companion, as a sympathizing friend, a constant counselor, and burden-bearer, as a bosom friend, one sent into the world as the personal representative of Christ, is very searching. What does the Spirit think of my words, my actions, my thoughts, my motives? How is he pleased with my missionary endeavors? What is there in my life which grieves one so holy? Do I shock his tender sensibilities by rude, boisterous ways, by unkindness in the home, by my impatience, irritability, and fretfulness? Do I grieve him by reading trashy literature, by joking and jesting, by living a cheap, aimless life; by my selfishness and pride; by a covetous, stingy disposition? A realization of the real presence of this

divine Representative will cause us much sober, serious reflection over these questions.

A representative of heaven! Were we to entertain a representative of an earthly throne we should feel highly honored. We should make the most careful preparation possible. We should arrange everything in our home and in our personal appearance the best we could, that he would feel welcome and at home while with us, and not be in any way offended, and the sovereign whom he represented be displeased or dishonored. Surely when we are to have continual fellowship with Christ's Vicar on earth we should be as careful in our preparation and deportment, and most earnestly pray that he will see no unclean thing in the life and be grieved away from us.

In the upper room with the disciples the Saviour prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. In this verse is expressed a personal union to Christ, a union of all believers in Christ, and a union *through* Christ of the Father, the Son, and all believers.

Let us notice further this statement. "Thou, Father, art in me." The Father dwelling in Christ was revealed in Christ's character. He and his Father both had the same character, so that those who saw Christ saw the Father also. In Verse 23 he says, "I in them, and thou in me." If the dwelling of the Father in Christ was seen in the revelation of the Father's character, Christ in his people is seen through the revelation of Christ's character. The Father in the Son, the Son in the Father, and the believers in the Son, and the Son in his people through the Spirit. This is indeed a blessed trinity!

But think what such a communion implies. It means a *common character*. This is not written without some realization of the broad meaning the words imply. Christ reflected the character of his Father, and the people of God are Christ's representatives in the world, and are to reflect his character in a world where they shine as lights. "There is nothing that Christ desires so much as agents who will represent to the world his Spirit and character."—"*Christ's Object Lessons*," page 419.

We can not reflect his character unless we have his character. And this high and holy attainment can be realized only through the Spirit of God dwelling in our hearts. The work of the Spirit is to implant the love of God and write his perfect law in the heart. The solemn truth uttered in these words of Christ makes one feel like walking very softly and humbly before the Lord.

When Jesus comes, a people here in this world of sin and sorrow "shall be like him; for we shall see him as he is." 1 John 3:2. We are to "bear the *image* of the heavenly" as truly as we have

"borne the image of the earthly." How this amazing transformation of character is accomplished we are told by the inspired apostle. "But we all, with open face beholding as in a glass the glory of the Lord, are *changed* into the *same image* from glory to glory, even as *by the Spirit of the Lord*." 2 Cor. 3:18. This is indeed a great change.

"It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us. Who is sufficient by external imitation of Christ to become conformed to the likeness of Christ? Imagine one without genius and devoid of the artist's training, sitting down before Raphael's famous picture 'The Transfiguration' and attempting to reproduce it. How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should paint this masterpiece; for it would simply be Raphael reproducing Raphael. And this in a mystery is what is true of the disciple filled with the Holy Ghost. Christ, who is 'the image of the invisible God,' is set before him as his divine pattern, and Christ by the Spirit dwells within him as a divine life, and Christ is able to image forth Christ from the interior life to the outward example."—"*The Ministry of the Spirit*," page 119.

This means a new man, born of the Spirit. It is indeed "the Spirit that quickeneth; the flesh profiteth nothing." There is an impassable gulf between the divine nature and the Adamic nature. The likeness of Adam can never be reshaped into the image of God. The old Adam must die, and there must be a new, spiritual birth, becoming indeed new creatures.

A crooked tree may possibly be made straight if one begins in time, but no manifestation of power known to man can change the *nature* of a tree, so that grapes can be gathered from a thorn bush or figs from thistles. Before this change of nature can be effected a new life must be grafted in by the cutting away of the old and the putting in of a new scion of life. This is a new creation just as truly as man was created in the beginning and given life by the breath of the Almighty. O, that the Spirit of God will hover over us, and bring order out of spiritual chaos, light out of the darkness, and impart unto us a new life and power!

### Two Great Assets

G. F. WATSON

In looking over the field far and near, we see a change rapidly taking place, a change (were it not for our schools and young people) that would stop the giving of the last message of mercy to this fallen world so far as present workers are concerned; but our training-schools, and our twenty thousand young people

in our schools, are the two greatest assets that this denomination has. Look out on all the fields; they are white, ready to harvest. The old reapers are few, and every year cuts the number down, and younger men and women have to take their places. Thus the field is being manned with young men, a change that a few years ago would have been looked upon as detrimental.

In view of these facts, should not our schools have the best equipment possible for the training of the youth? But I hear some one say, "Our school is in debt, and we must not add any more to our equipment until our debts are paid." Thank the Lord for the plan now being set before all the people whereby our school debts can be paid. Let us all read and reread what Elder A. G. Daniells and others have written in the REVIEW about this plan, and make it our very own to be carried out just as we carry out any good plan in our homes. If we as a people will give this plan a little careful thought, I am sure it will appear beautiful to us; and as we take hold of it, we shall learn to love our schools more than we ever have, for we shall see them in a way we have not seen them before. Too many of us have looked on our schools as a great clog to the wheels of the gospel car, but without them the gospel car would stop. Let us thank God for every good training-school among us, and view the schools as they really are, a part of God's great missionary plan. Yes, our training-schools are a part of the great missionary plan just as truly as the man who goes to a foreign field to preach and teach the saving gospel is a part of the missionary plan.

We are sure that if as much thought had been given to our institutional work as has been given to our missionary operations, our institutions would be on a much better financial basis. Let us see to it that we do our part.

♦ ♦ ♦

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

— No. 16

A. G. DANIELLS

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

#### The Conquest of Arabia

At the conclusion of the war between France, Egypt, and Turkey, Arabia, with its holy cities of Mecca and Medina, was entirely independent of Turkey. Abdel-Wahab and his followers, called Wa-ha'-bys or Wahabites, began the conquest of Arabia about the year 1746, and succeeded in gaining control "of the vast country stretching from the Red Sea



to the Persian Gulf, and from the Indian Ocean to the desert of Syria." Mohammed Ali was directed by the Porte to invade Arabia, overthrow the Wahabites, and restore Medina and Mecca to the sultan. He therefore sent an army of Turkish troops under command of his son Toussoun, into Arabia.

"Reinforced from Kosseir, Toussoun again advanced on Medina, which he took after a short blockade. . . . From Medina, Toussoun marched on Jedda, where Ghalib opened the gates with effusive professions of loyalty. Mecca also surrendered, and at last Mehemet Ali was able to send the keys to the sultan, as a proof that he had restored the prestige of the Turk.

"Step by step the invaders went their way through the suburbs, storming the walls, and hemming in the last garrison without hope of relief, till, in September, 1818, Abdullah surrendered to the conqueror. Taken to Cairo for the inspection of the pasha, he was sent on to Stamboul, where he was beheaded. As for Deraya [the capital], not one stone was left upon another, the palm-trees were burned, and the inhabitants driven away. . . .

"Thus ended Wahabiism as a definite attempt to restore an Arab califate and to wrench the custody of the holy cities from the sultan of Turkey."—*"Egypt in the Nineteenth Century,"* pages 103, 110, by Cameron.

**"The Libyans and the Ethiopians Shall Be at His Steps"**

Libya and Ethiopia were divisions of Africa lying west and south of Egypt.

"The name Ethiopia was more usually and definitely applied to the country south of Libya and Egypt, between the Red Sea on the east and the Sahara on the west, and embracing the modern regions of Nubia, Sennar, Kordofan, and Abyssinia. In a still narrower sense, the designation was restricted to the province of Meroe, which was also called the civilized Ethiopia. African Ethiopia, which is called in the Bible the land of Cush, embraced, according to Pliny, forty-five distinct kingdoms."—*The Encyclopedia Americana*, article "Ethiopia."

The modern name of this great stretch of territory is "the Sudan," and it embraces divisions known as Nubia, Sennar, Kordofan, Dongola, etc. As soon as Mohammed Ali had conquered Arabia, he began preparing an expedition for the conquest of Ethiopia.

"This expedition started in February, 1820, and, after a desperate battle, completely succeeded in its object. Siwa was permanently annexed to Egypt, while certain Europeans surveyed the district, and furnished the accurate information published by Jomard in 1823.

"The main expedition for the Sudan left Cairo in July, 1820, and consisted of 3,400 infantry, 1,500 cavalry, some artillery, and a contingent of 500 friendly Ababdeh Arabs. As it passed Wadi Halfa, the remnants of the Mamelukes,

who had been driven south by Ibrahim, the pasha's eldest son, and who had formed their *ordeh*, or camp, at the place now known as Dongola, broke into two parties, the one surrendering to the Egyptians, while the other retired into Kordofan. Old Ibrahim Bey had recently died, and with him the famous order, which had ruled Egypt for six centuries, definitely ceased to exist.

"Leaving the White Nile, he proceeded up what was then held to be the main stream, and arrived at Sennar, where the Sultan Bady paid him homage, and was appointed the viceroy's agent. The short campaign had been entirely successful, and Ismail sent down thousands of slaves to Assouan, where a military camp was being formed for a drilling of the new army. . . .

"Meanwhile, the viceroy had sent a third expedition under his son-in-law, Mohammed Bey Deftedor, into Kordofan, which province was annexed in 1822."—*"Egypt in the Nineteenth Century,"* page 114, by Cameron.

**"He Shall Have Power Over the Treasures of Gold and of Silver, and Over All the Precious Things of Egypt"**

These conquests of Mohammed Ali, the Turkish governor of Egypt, required immense sums of money. Instead of the Turkish government supplying the needed funds from the national treasury, it required the governor of Egypt to finance his provinces and conquests, and in addition to send to Constantinople a large annual tribute.

"Having drained the treasury by these expenses, he levied a benevolence of 40,000 pounds [\$200,000] on the Copts, and raised 250,000 pounds [more than a million dollars] by an extra tax on the fellaheen."—*Id.*, page 90.

But securing possession of Egypt's treasures was carried far beyond the levying of taxes. Paton says:—

"It was in the years 1808-10 that Mohammed Ali effected a revolutionary transfer of landed property in Egypt. Not content with greatly increasing the taxes on the soil, he ordered an inspection to be made of all title-deeds; and, on one pretext or another, his agents objected to their validity,—contesting the legitimacy of the successions, imposing additions to the land tax, and in a great multitude of instances retaining the title-deeds, which were burned. A few influential sheiks were spared; but, wherever the government chose, the land, for want of titles, gradually lapsed to the Miri; so that in a few years the pasha became landlord of nearly the whole of the soil of Egypt, some insignificant annuities being granted in compensation. Mohammed Ali's elevation to power was, as already said, founded on public opinion; but his first acts, after the consolidation of his rule, were the most flagrant defiance of public opinion, and of the sacred rights of private property in the modern annals of Egypt."—*"History of the Egyptian Revolution,"* Vol. II, pages 26, 27.

"Meanwhile, too, the Wahabi fanatics of Arabia had seized the holy cities and stopped the annual pilgrimage. The Porte, therefore, ordered Mehemet Ali to fit out an expedition against them, leading him to understand that his tenure of office in Egypt depended on this act of devotion to his suzerain.

"Now the pasha was practically bankrupt, and if he must obey, then he must obtain a steady annual revenue; and, as the only important source of revenue was the cultivated soil, therefore he must bring the surface of the country under his direct control, and no voice must be raised against the execution of his will in taxation. . . . The next point was how to cultivate these lands for the crown. The middleman having been ousted, the pasha must deal direct with the peasants.

"Mehemet Ali appointed *moudirs*, or directors, of his reforms in the provinces, some fourteen in number." These officers were required "to render account to Mehemet Ali, the sole proprietor of Egypt. . . . Not a clod of earth, not an ear of corn, not a piaster profit from sale of grain, belonged to any one but himself."—*"Egypt in the Nineteenth Century,"* pages 83-87.

**The Prophecy Fulfilled**

Thus all the evidence goes to show that a remarkable change was effected by Turkey in Syria, Palestine, Egypt, Arabia, and Ethiopia following the defeat of the French at Acre. This change was entirely to the advantage of Turkey, and it was in harmony with the outlines of the prophecy:—

1. The whole Syrian province, which included Palestine, the "glorious land," was brought under better and more complete control of the Porte.

2. Egypt was more than regained from the French. Turkey's control of that country was made stronger than it had ever been. The French were expelled. The Mamelukes were exterminated. The land itself was wrested from the people and appropriated by the Turkish governor, thus literally turning the treasures of Egypt into the treasury of Turkey.

3. Ethiopia and Libya, with their various divisions, were conquered and annexed to Turkey's Egyptian province.

4. Arabia was wrested from the Wahabites, and the holy cities Mecca and Medina were restored to the sultan.

Thus for a time Turkey seemed triumphant everywhere in the south. "But tidings out of the east and out of the north" brought trouble to him.

The presentation of the history that fulfilled this part of the prophecy will be considered sometime later.



CHEERED by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern; it is not my affair.—*Fenelon*.



WASHINGTON, D. C., MAY 8, 1913

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## Editorial

### The Journal of Confederacy

IN the *Constructive Quarterly*, to which reference was made last week, Archbishop Platon, of the Russian (Greek Catholic) church, set forth the attitude of his church toward the idea and the movement for which that journal stands — the confederation of Christendom. He says:—

I greet with my whole heart your intention. I also warmly admire the very idea of your *Quarterly*, because I am quite sure that if it is seriously carried out, it will enable members of various religious confessions to become acquainted with the peculiarities of the latter, which will lead to mutual understanding, to intimate intercourse, and thus, God helping, will create a common ground, or conditions, under which or out of which will arise the possibility for all of us to talk about union in a serious way. . . .

There are some among us who pray for the union, yet do not believe in it, do not think it possible.

Yet there are people of a different kind, with whom you are acquainted, with whom you have conversed, whose opinions on this subject you know. These people, I am convinced, will give a warm greeting to the appearance of your *Quarterly*, as they will see in it the realization of a step toward the practical solution of the question of the union of the churches, the greatest of all the great questions of the world.

It is not natural for good Christians to be indifferent as to who among them believe and how they believe in Christ. You know what is the attitude of the Roman Catholics toward this question.

As to the Orthodox [his church], I may tell you that their overwhelming majority feel perfectly sure that all those who believe in Christ are bound to believe in him in the Orthodox way.

It is very evident that this archbishop of the Russian church is a firm believer in the idea that the church in power has the right to compel all to believe in Christ "in the Orthodox way." His suggestion as to the attitude of the Roman Catholic toward the question of who believe and how they believe is an indica-

tion of the attitude of his own church and of what he approves in such matters. He would make no allowance for conscientious belief on the part of the individual; he would leave no way open for the exercise of individual faith according to the dictates of individual conscience; but "all those who believe in Christ are bound to believe in him in the Orthodox way." The spirit of oppression of conscience to bring about uniformity of religion permeates the entire utterance of the archbishop. Uniformity of religious expression, and force to bring it about, are far more important in the estimation of the advocate of the union of religion and the state than is the formation of true Christian character in individuals. The union or confederacy of Christendom upon such a basis would be a calamity of the most serious nature to the individual, the church, and the government that became parties to the arrangement.

A Lutheran correspondent of the *Constructive Quarterly*, Herr Friederich Loofs, professor of church history in the University of Halle, attempts to bridge the gulf between Lutheranism and Catholicism. Referring to Luther's proposition that we are justified by faith alone, *sola fide*, he asks: "Must we Lutherans give it up or modify it in order to be comprehensible to other Christians?" He answers: "By no means. We must make it comprehensible." He then endeavors to show that what is called *justificari sola fide* (being justified by faith alone) was a doctrine that could easily find its basis in Catholic teaching in the days of Thomas Aquinas and Francis of Assisi, the founder of the Franciscan order. He hopes to be able to bring Catholic and Protestant together through the teachings of such recognized saints of the Catholic Church on the matter of justification by faith. He says: "There has long been evidence that true Protestant piety, resting upon *sola fide*, can feel at home in high-thinking Catholic piety. The converse has also happened."

This is the bridge thrown over the chasm. Which will cross to the other? Speaking of the religious experience of St. Francis of Assisi, the writer says: "We evangelicals find in all this evidences of a piety which is allied to evangelical piety. Should it be impossible for a Catholic to pass similar judgment [as to evangelicals]?" It will not be Catholicism that will cross over the chasm to unite with Protestantism. Says Dr. Adrian Fortescue, the Catholic priest of St. Hugh's, Letchworth, England, in the London *Daily Express* of Feb. 19, 1913: "We do not hope for a compromising adjustment between different faiths; we do not desire an external resumption of

friendly relations between sects which agree to differ. We have but one solution — that the people who left us should come back." This agrees perfectly with the editorial declaration quoted from the *Western Watchman* (Catholic) last week, to the effect that "peace, with the Catholic Church, postulates absolute submission."

Much more might be quoted from the *Constructive Quarterly* to show that the federation of Christendom will come only by professed Protestantism turning away from Protestant principles and acknowledging, in some manner, the leadership of Rome; that it will never come by Romanism accommodating her teachings and dogmas and ritualism to the desires or plans of evangelical Protestantism.

But the one-sidedness of this movement toward the federation of Christendom is no more striking than is the attitude of the *Constructive Quarterly* (and the movement for which it stands) toward the Word of God. Dr. Shailer Matthews, the president of the Federal Council of the Churches of Christ in America, may be regarded as in a position to speak the dominant sentiment of the organization. In his article in the *Constructive Quarterly* he takes the position that American Protestantism, through the inner changes brought about by the higher criticism, holds the strategic position here "for performing those functions which are most loudly demanded of organized religion," and declares that in our day "the real content of the gospel is being rethought in the terms and under the influence of evolution and democracy."

The reconstruction of Biblical teachings along the line of evolution and the higher criticism seems to him of far greater importance than the Reformation. He denominates the Reformation as merely "the refurbishing of Latin theology," and declares its work "almost trifling" as compared with what evolution and the higher criticism have accomplished for religion. None can deny that the higher critics have accomplished much; but that what they have accomplished is in the interest of the Redeemer's kingdom is impossible of demonstration. The Protestantism of the Reformation stood for the Word of God and for justification by faith alone; but Dr. Matthews says:—

American Protestantism, in its constructive tendencies, is abandoning the formal legalistic principle of Protestantism as organized in the seventeenth century.

It can not be wondered at, therefore, that the delegates to the last Federal Council so quickly and so enthusiastically expunged the word Protestant from the

report of their committee. American Protestantism, as represented by the Federal Council, does not stand for the Bible, and the Bible only, as its rule of faith and practise. It has dethroned the Bible, so far as its own belief is concerned, and has bowed down to its own wisdom as its sufficient guide.

Dr. Matthews considers evolution as a necessary concomitant of this remodeled gospel. He says: "A man may now be known as an evolutionist without running the risk of being branded by his peers as an infidel." But the truth is that this remodeled gospel is the most subtle form of infidelity. The livery of the true gospel has been purloined by its enemies to serve the purposes of the great adversary. That which destroys faith in the Word of God can lay no just claim to being God's agent, and has no right to set itself forth as the true guide to the eternal inheritance. Dr. Matthews takes it for granted that practically all Protestantism has cast aside the Genesis record of creation. Thus he disposes of the divine record of that event:—

One seldom hears any discussion regarding the seven creative days. Protestants are coming to feel that, whatever interpretation may be placed upon the opening chapters of Genesis, the final word as to the origin of our solar system will not be uttered by the theologian, but by the astronomer, the physicist, and the chemist. . . . American Protestantism finds itself freed from many of those anxieties which disturbed it a half-century ago, when Mr. Ingersoll could be regarded as a veritable Antichrist.

The Bible being the Word of God, why may not the theologian utter the final word as to the origin of the solar system? May we not credit the divine Author of the Bible with having a definite knowledge of how the solar system came into existence? And if he has such knowledge and communicates it to man in his Word, may we not depend upon that as "the final word" in the matter? Or shall we say that God, who knows all about creation from being the Creator, has given us a version of creation which is undependable and must be revised by "the astronomer, the physicist, and the chemist"? In other words, must we, in order to be "American Protestants," accuse God of deliberate and premeditated falsehood, and choose for ourselves human guides, better informed than God or more truthful, to lead us out of the wilderness of doubt and uncertainty and ignorance into which they thus charge God with having led us? There is no escaping that dilemma once we have accepted the hypothesis of the higher critic in reference to creation.

Another statement of Dr. Matthews deserves notice. He affirms that "the

new type of theological instruction [higher criticism] in pulpit and Sunday-school is steadily shifting interest from metaphysics to psychology." And psychology, as taught in the higher institutions of learning to-day, is but the ante-room to Spiritualism. This statement of Dr. Matthews is no doubt correct. The higher criticism, having captured the federated churches, Spiritualism will reap one side of the field while Roman Catholicism reaps the other.

Another element that enters very largely into this remodeled gospel for which the federated churches stand is the social and political work of the church. Concerning this Dr. Matthews says:—

This new social interest of Protestant Christianity in America, as in Great Britain, is radically different from that of charity. It cares less for good Samaritans than it does for good policemen. It wants to save men into heaven by embodying the principles of the kingdom of heaven in the state. It is less concerned in rescuing people than in educating them to keep out of danger.

But the great Author of the gospel is the one who gave us the lesson of the good Samaritan. He gave it for a purpose. He gave it as an example for us in Christian kindness, love, and tenderness toward those in need or in distress or in affliction. Is the higher critic wiser than Christ? Is the gospel as remodeled by evolution and the higher criticism an improvement upon the gospel as set forth in the teachings and the life of Jesus Christ? The higher critic considers it so; and still we pin our faith to that gospel as Christ gave it and lived it. What is this substitute gospel of the higher critic and the evolutionist but another effort to exalt the human above the divine, to put man in the place of God, to do for man what Satan promised to do for him when he taught man that he could become like God by disobeying God. Higher criticism discredits the Word of God, creates a substitute for the gospel of God, and, in so doing, stamps itself indelibly as the enemy of God.

Where Dr. Matthews and his fellows stand in reference to the gospel work of soul-saving is readily discerned from these words:—

Men filled with this new social passion will have little patience with a Protestantism that waits to throw out life-lines. They will choose a new ship and a new crew and a captain that knows his course.

It is difficult to detect in this excerpt any sympathy with the work done by Jesus and his disciples in their day, or by the true soul-winners of the gospel in our day. Such a movement is not a promulgation of the gospel, but an at-

tack upon the gospel, and is the more dangerous because it professes to be Christian.

With Dr. Matthews at the head of the Federal Council of the Churches, we must conclude that the Federal Council stands for the principles Dr. Matthews advocates. His principles are the platform of that body. They chose him because of his principles, and, in so doing, took those principles as the guiding star of their organization.

This movement, which has remodeled the gospel and set aside the original as obsolete, does not profess to be seeking the oneness of the Spirit or oneness in belief, but to be working for the social and political betterment of men. It expects to be able to throw the weight of all Christendom into the political scales of the nations to force men and nations into compliance with its mandates. When that union in endeavor has been accomplished, we may expect to see a repetition of the tyranny of the dark ages, and not in one or two nations only, but in all the nations of the world. The warning of the American Congress ought to be sounded in the ears of every advocate of those principles: "Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

Such a combination under such a leadership, with such an object in view, creates the most dangerous situation that has ever faced the church or the world.

C. M. S.

#### The Lord's Return—No. 4

"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.

In considering the proposed visit of some dear friend, it is not enough that we know the manner of his coming, nor the particular object he may have in view in making the journey, but above these considerations is the precise time when the visit will be made.

This is the great objective point, and these are the feelings of all true disciples as they contemplate the return of the Lord to this earth. We know he will come to take his children home, to destroy sin, to bring this earth back to



its original purity and beauty, and to establish thereon his glorious and everlasting kingdom. The Scriptures of Truth also clearly reveal to us the manner of his coming. The same Jesus who once lived on this earth will come in like manner as he went away, openly and visibly, in all the glory and majesty of celestial royalty, escorted by tens of thousands of the angelic host. But this is not enough. Beyond this the cry of every longing Christian heart is, When

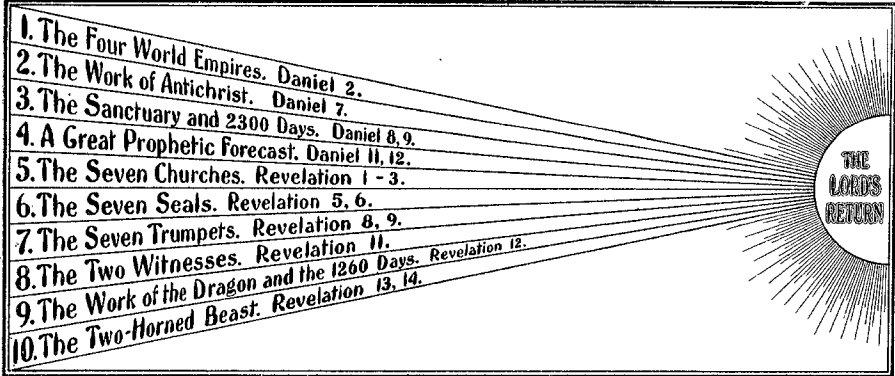
dences to-day. The signs are multiplying on every hand.

Consider the evidences as indicated in the two diagrams accompanying this article. The first diagram presents what we have designated for convenience the Time Prophecies of the Lord's return. Here are ten great prophetic forecasts of a series of events which were to take place among the nations of men and in connection with the church of God. Some of these forecasts were made far

would be comparable to those that existed in the days of Noah and that characterized Sodom and Gomorrah; in the industrial world there would exist a great conflict between capital and labor; the great professed Christian church would lose its first love and become worldly and apostate; the nations of earth would be preparing for the last great battle of Armageddon; in the face of these war preparations there would be raised a peace and safety cry, lulling the people into carnal security; spiritualism would perform its terrible work of delusion; scoffers would arise reviling the logic of evidence and the fulfillment of these conditions as signs of the day of the Lord; and in the midst of these untoward conditions God would send to the world a warning message of the speedy establishment of his kingdom, and a call to repent and escape the wrath so soon to be visited upon a guilty world. These are the conditions which the Scriptures say would be found in the world just before the coming of the Lord, and these would be recognized as the heralds of that coming.

That these conditions exist we do not need to argue. Every reader knows that these signs are in process of fulfillment to-day. They speak with one voice. To the student of the Word they proclaim one message, "The coming of the Lord draweth nigh." Truly we may say with the apostle Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." Our faith is

TIME PROPHECIES OF THE LORD'S RETURN



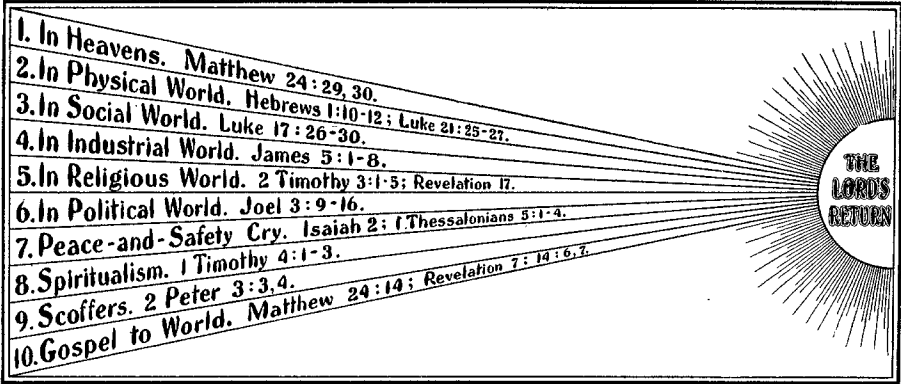
will he come? How long before faith shall be swallowed up in sight? How long before the weary uplooking eyes of the children of God shall be refreshed with the sight of the one they have learned to love?

Divine revelation is not silent on this phase of the subject. The exact time we may not know. No man by the prophetic periods can figure out the hour, the day, or the year of the Master's coming. But we may know when his coming is nigh, even at the doors; and we may know it as assuredly as we know that summer is nigh when the trees begin to put forth their leaves. Certain things must transpire in the world's history. Certain signs and indications must take place, and when these are seen, it is our privilege to recognize them as harbingers of the coming King. And these heralds of the morning are to be seen and recognized in every department and feature of earth's history. God would leave the world without excuse, so in the heavens above; in the earth beneath; in wind and wave and ocean's roar; in the physical, social, industrial, religious, and political worlds; in the false religious movements of the last day; in the great prophetic forecast of the history of nations; in many and varied ways do the Scriptures predict that the time of the Lord's return is near.

Thirty-three years ago, when the writer embraced this message, it seemed to him that the certainty of the Lord's soon return was established beyond a doubt. But as he reviews the events of the last three decades, it appears that where one evidence existed thirty years ago there may be found one hundred evi-

back in the days of the Babylonian and Medo-Persian kingdoms. Some were given two thousand years ago through the apostle John. Every prophecy cited points to the same focal point, and that is the return to this earth of the Lord Jesus Christ. History verifies their fulfillment. We can trace every prophecy down step by step, age by age. The events have for the most part been fulfilled. They all indicate that we are living down in the little space just preceding the coming of the Lord, and that

SIGN PROPHECIES OF THE LORD'S RETURN



the next great event to take place marks the complete fulfillment of the prophetic period,—the return of Christ in the clouds of heaven.

The second outline presents what we have termed the Sign Prophecies of the Lord's return. These sign prophecies do not embrace long prophetic periods. Rather they are prophecies of conditions which would exist in the world just preceding the second coming of Christ. There would be seen signs in the heaven; the earth would wax old; there would be conditions in the social world which

not based upon vain assumption or idle speculation. It is not founded upon one or two isolated scriptures. It does not rest alone upon one prophetic prediction or upon one line of prophecy. The prophecies cited in the diagram by no means exhaust the Bible record. Other prophecies and other signs might be mentioned, did space permit. The signs have been multiplied. Evidence upon evidence is furnished. God would leave the nations of men without excuse.

We may indeed lift up our heads and rejoice that our redemption draweth

nigh, that the deliverance from sin is soon to be consummated. And yet, notwithstanding these striking evidences that the Word presents, the Scriptures also indicate that this above all other times is a time of danger to the church of God; that in this period when everything about us indicates the near approach of a divine Lord, the church stands in greater danger than at any time in its history. Of this we shall speak more particularly next week.

F. M. W.

### Scriptural Divorce

WE believe that the principle stated in the following question and answer, which we clip from the *Word and Way* of April 17, would be applicable not alone to Baptist ministers, but to Seventh-day Adventists as well:—

"Is it right," asks one of our readers, "for a Baptist minister to marry a couple, one being divorced?" Back of this is the question, "Should divorced persons marry?" We think they may if they have been Scripturally divorced. Any Scripturally divorced person may remarry. But the Scriptures know only one ground of divorce. Divorce on any other ground is unscriptural. We do not believe that it is right for a Baptist minister or any one else to officiate at the marriage of persons not Scripturally divorced.

## The Survey

### To Suppress White Slavery

A SCHOOL is to be started in the city of Washington, D. C., for the purpose of educating men and women in the best methods of working against the white slave traffic and in reclaiming girls and women who have been caught in the trap of that great evil. The school will begin in May, and it is expected that similar schools will be started in other centers. This work will have the active support of officials of the United States government. At a meeting held in the Foundry M. E. Church, of Washington, Mr. Stanley M. Finch, special commissioner of the Department of Justice for the suppression of the white slave traffic, stated that within the past five years the department had secured the conviction of over 500 white-slavers, who had been given sentences to penal institutions aggregating 800 years. He also stated that there are no less than 25,000 men and women in the United States who are making a business of buying and selling girls and women for immoral purposes, and that in this country alone there are more than 250,000 women and girls in disorderly houses. It is proposed to establish, as an auxiliary to this educational institution, a National White Cross Society, whose members would

pledge themselves to proper living and modesty in dress. Mr. Finch traced directly to the door of immodest dress a great deal of the vice and lewdness prevalent throughout the world. It is a terrible arraignment of modern society that in one country alone, and that a country of education and enlightenment and many churches, a quarter of a million women are turned aside from all that womanhood ought to stand for, and are thrown into the hopper of the monster vice mill that their bodies and souls may be turned into money for some one. There is no more heinous transaction than the selling of virtue for a price; and there is no crime that deserves more condign punishment than the crime of selling another against his will for such a business. If Sodom and Gomorrah deserved their punishment from the Almighty for their wicked lewdness, surely the Lord will not hide his anger forever against the nations and the cities that tolerate such a traffic.

### A Good Example

THE example set by Secretary of State Bryan in excluding liquor from the table at the dinner given to the envoys of the nations in Washington is one that deserves the hearty approval of all right-thinking men and women. He had no precedent for a wineless dinner, but with the courage of his convictions in the matter of temperance, the Secretary made a precedent that it is to be hoped many others will follow. He explained to the assembled guests that he and Mrs. Bryan had been teetotalers from their childhood, as had their parents before them, and had never served liquor at their table. His remarks, instead of being resented by the foreign envoys, were heartily applauded. The temperance forces of the United States owe the Secretary of State a unanimous vote of thanks for his example in this matter.

### A Difficult Problem

THE purpose of the California Legislature to pass legislation prohibiting the holding of land by Japanese and Chinese in that State is raising a question that is causing much concern to both Japan and the United States. The protests of the Japanese government and the likelihood of serious differences between the two governments should such legislation pass, caused the administration to decide upon the unusual course of sending the Secretary of State to California for the purpose of retarding or preventing such legislation as that proposed. Although other States have laws similar to that which California proposes to enact, yet the small number of Japanese in those States makes such laws of comparative

unimportance to Japan. In California, however, the situation is very different. The Japanese holdings are considerable, and Japan feels that it would be an injury to her dignity if such legislation should pass. Reports from Japan indicate that the proposed legislation has stirred up considerable intensity of feeling there, and that there have been undisguised hints of war. On the other hand, California feels that she has the same right to pass legislation against the holding of property by aliens that the other States have. American missionary societies in Japan have sent to the home country earnest protests against the proposed legislation.

### The Balkan Tangle

THE situation in the Balkans seems now to be in a more complicated condition than at any previous time. The greater powers have not moved with the speed that Austria desired in the matter of compelling Montenegro to evacuate Scutari, and Austria is now moving troops toward the Montenegrin frontier and preparing to transport a division of her force into southern Albania by water. Montenegro on her part is moving her troops toward her northern frontier to meet the Austrian army, and according to reports Serbia is acting with Montenegro against Austria in harmony with arrangements entered into before the outbreak of the Balkan war. The commander of Scutari, who surrendered to the Montenegrins on condition that he be permitted to march out with his troops and war equipments, has proclaimed himself king of Albania. This is out of harmony with the plans of the powers, who intended to put a prince of their own choosing on the Albanian throne. It is reported that this commander, who has a strong force under his direction, has entered into an agreement with the king of Montenegro to oppose the plans of the powers in reference to his country, and that he will help Montenegro and Serbia against Austria. Another tangle has been put in the skein of complications by the disagreement that has arisen between the allies themselves over the spoils of the war. Bulgaria seems determined to take possession of the lion's share of the captured territory, and it is reported that serious engagements have already taken place between the Bulgarians and the Greeks and between the Bulgarians and the Serbians. Bulgaria seeking to dispossess both these nations of territory which they have captured from Turkey. This trouble among the allies themselves makes it almost certain that the greater powers will be drawn into the difficulty before many days.

C. M. S.



## Experiences in British East Africa

L. R. CONRADI

AFTER our good meeting at Majita, we left on the night of Dec. 29, 1912, on the mission boat "Herold," reaching Shirati late the following night. Here the "Kavirondo," with Brother Sparks, was awaiting us. On the afternoon of December 31 we again reached Karungu, and our missionaries here informed us that there is a favorable outlook for a good attendance at the school. Brethren Lane, Sparks, and Philipps, with their boys, joined us, and we spent New-year's

had a number of meetings with the candidates for baptism, and on Friday afternoon he buried sixteen with the Lord. Half of these were from Gendia, the other half from Wire Hill,—fourteen young men and two women. Not only did a large crowd of natives attend this baptism, but also some Hindus from Asia. As there are many thousands of Hindus in both German and British East Africa, we hope that some day something also may be done for them.

On Sabbath evening we celebrated the ordinances, and the Lord came very near to us by his Spirit. As the time was too short for a social meeting, such a meet-

ing was held early Sabbath morning. Not only did all the baptized Christians take part, but many others who had offered themselves for baptism. Some offered themselves a new for baptism during these meetings. Our total membership in the two British East African churches is now sixty-five.

We had a good meeting Sabbath

forenoon. Brethren Kotz and Dail remained at Gendia for a week, but I went on to meet an appointment with the governor at Nairobi, where I arrived January 6. The hotels at this growing capital were so crowded that it was with difficulty that I obtained a room with three other persons. Nairobi is about five thousand five hundred feet high, and is a very healthful location. There is no malaria whatever here. To the east of Nairobi are the large game reservations, while to the west there are about one million Kikuyus people. There is considerable building going on, very substantial shops and hotels being put up. The natives live mostly in villages outside the town limits, while there are about ten thousand Indians and Goanese, who do chiefly the native trading. There are seven hundred Europeans, mostly English, in the town and immediate surroundings.

His Excellency received me very kindly, and we had an interesting conversation of about thirty-five minutes, during which he assured me that he would do everything he could for us, the same as for any other mission, while

on his part he expected us to cooperate with the government. He laid special stress on the necessity of our living harmoniously with the other missions, and preserving the native characteristics of government so far as consistent with the gospel. He thought that in the near future the way might open for us to receive a suitable location for a health station. As to pushing our work toward the Abyssinian border, he stated that matters are still so unsettled that for the present it would be impossible for us to locate in that direction. He then invited me to have a conversation with his wife, and I stayed there over an hour, being invited to tea. This is the third governor I have been able to visit since June, and I find that they all show a deep interest in our mission endeavors, and also in the peculiar truths we profess.

On the thirteenth I joined Brethren Dail and Kotz, and we had the good fortune to secure next day a German steamer of the Bombay line, for Tanga. We were very glad indeed that the outlook is so bright for extending our work in British East Africa, and that we shall be able during the present year to double our mission stations there. The Kavirondos are one of the most promising tribes, and we have already secured a number of bright young men to assist our English missionaries as native teachers.

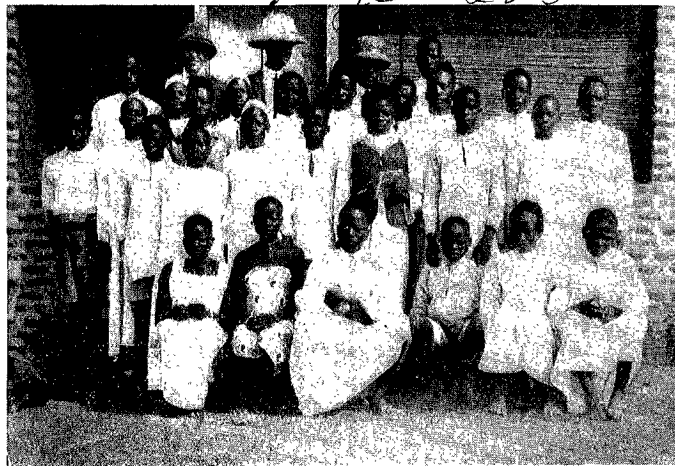
We are also progressing well in securing literature in the Kavirondo. As Brother Carscallen will be with us in Europe, we expect that some of the needed books can be printed during his stay. Let us remember the Kavirondo mission in our prayers, that we may see still greater results in the near future.

## Progress of the Work in Hunan, China

R. F. COTTRELL

ONE year ago the revolution had driven all our foreign workers from their stations in inland China to take refuge in Shanghai, and the burden of the various interests in our mission work was thrown principally upon the shoulders of our native brethren and sisters. Some of us felt great concern for the infant church thus left to itself, and many, many earnest petitions were wafted heavenward that God would tenderly care for his own.

Those prayers were answered. The war was brought to a close much sooner than the general public had dared to hope, and the latter part of February witnessed our little band scattering once more to their respective stations. In scarcely a single instance could it be said that during this three months of enforced absence the work had retrograded or unraveled. On the other hand, most of the stations revealed evidences of growth, our native workers were anything but discouraged, new believers rejoicing in the blessed hope greeted us, and new places were calling for the



NATIVE TEACHERS AT GENDIA, BRITISH EAST AFRICA

night on the lake. A fair wind brought us to the island of Rusinga, by noon of January 1. We here called on the chief, who lives in a village about a mile inland, and he informed us that all the chief inhabitants had unanimously agreed for us to open a mission school on his island. Quite a good site on a prominent hill has been chosen, where the station can easily be seen by the steamers as they pass on the lake.

From Rusinga we had an excellent wind, but within an hour's sail from Gendia a storm and contrary winds came up, and we had to anchor for the night so near our destination. When we entered Kavirondo Bay the next morning, we enjoyed an interesting sight: hippopotamuses were popping up their heads all about us. One of them had to pay the penalty with his life for his extreme curiosity, and in the afternoon the natives enjoyed the great feast, dividing the meat of the monster among themselves. We found all our missionaries in good health, and they were all glad to hear the good news of the German field to the south.

Brother Carscallen and the brethren

living preacher to come and set before them the way of life.

Reports of our good spring and autumn meetings have already appeared in the Review. Until October of 1912 we had but one church organization in Hunan. Previously all those who came from the various places throughout the province and received baptism had united with the church at our provincial headquarters, Changsha.

Since that time it has been our privilege to organize a number of churches among the out-stations. At Liu-yang we held a three days' meeting, which was attended by about forty persons. A goodly number presented themselves for baptism, but as many had so meager a conception of its meaning, we advised the most of them to defer a little time, while they studied the gospel more thoroughly. On Sabbath morning four persons were immersed in the beautiful river that threads its way among the mountains, and in the afternoon a church of twelve was organized and the ordinances celebrated. It was a most precious occasion, and our stay with these dear simple folk will long be remembered.

On the following Sabbath at Ih-yang, six were baptized, and in the afternoon of the same day twenty persons united in church fellowship, officers were elected, and a communion service held. Churches have likewise been established at Hwa Yung, Heng-shan, and Ning Siang.

The last-named place sent in its plea for an evangelist during the revolution; but it was not until May of 1912 that we were able to locate a worker permanently and open a chapel. We have just returned from a visit to this place, where we spent the latter part of the week of prayer, holding a four days' meeting. In anticipation of our visit, and as they thought suitably to observe December 14, the day on which their first Christmas offering was to be made, they had the chapel tastily decorated with evergreens, artificial flowers, embroidered banners, and Chinese lanterns. The seating capacity of our meeting-hall is about two hundred, but this was far too small to accommodate the large crowd that attended the services.

Ten persons presented themselves for baptism, nine of whom were accepted. As the weather was cold, Brother C. P. Lillie and I administered the ordinance together, thus shortening the time that it would be necessary for either to remain in the water. Nearly all the candidates were old residents of Ning Siang, among them being teachers and storekeepers. A large crowd of acquaintances gathered along the bank, and remarks were frequently made; such as, "How do they dare go into that cold water?" "How foolish!" "How silly to be deceived like that and suffer at the hands of foreigners!" The use of two small house-boats had been secured in which to change our wearing-apparel. As the time in the water was so brief and the

wet clothes were changed at once, all had a good physical reaction, and could truthfully say that they were not cold. The spectators then replied, "Just from the water and not cold in such weather!" "This doctrine must be something wonderful."

One evening we spoke to a crowded audience from the text, "Come unto me, . . . and I will give you rest." At the close of the service we made an appeal to the unconverted to repent of their sins, serve Christ faithfully, and come forward for special prayer. Twenty-five responded to this invitation, the most of whom had been attending meetings at the chapel for some time, and were people of education and good standing in the community.

One man of the working class called out from the audience, "Is this doctrine for a poor, ignorant man? Can it save a sinner like me?" On being assured that the good tidings were for just such as he, as well as for any one else, he pushed his way forward and took his stand with the others, saying, "Then I will be a Jesus man."

The annual offering at this station amounted to \$18.08, Mexican, and judging from the reports already received, we shall have a donation of at least \$100 from this province. Of the three baptisms mentioned in this report, all the candidates were direct from heathenism, none having previous connection with any other missionary society. This gives for the year a total of sixty additions to the church by baptism, which practically doubles our native membership.

Our Hunan canvassers during 1912 sold nearly one hundred thousand copies of the Chinese *Signs of the Times*, besides a considerable quantity of other literature. As a result, new interests are continually springing up in many places. We have ten young men in the Union Training-school at Nanking, preparing for various lines of Christian service. Our hearts are full of thankfulness for what God has wrought in this mission during the past year. The work is still in the period of seed sowing, and as we look into the future we can with faith's illuminated vision, behold an abundant harvest garnered home from dark Hunan.

### Among the Tamils in South India

J. S. JAMES

We are glad for the success the Lord has given us in our work in this field the past few months. Although some of our workers have had to leave in search of health, and others have not been able to put in full time, the work has gone steadily forward, and we have every reason for encouragement. How true it is that one man sows and another reaps, but both will partake in the reward together. Even that sowing which is but for a few days, and has with it tears and hard labor, is sure to bring

joyful results. Recent developments in these parts have brought a settled conviction upon the hearts of many of our workers that the Lord is ready to do a great work through human agencies who are prepared to let him. O, that our eyes might be opened to see what God has in store for us in victories and trials in the short time left to finish this work!

After the general meeting in Calcutta, at which time we enjoyed much of God's blessing in our midst, we hurried back to our field, accompanied by our new workers, Brother and Sister V. E. Peugh, and began to put in operation plans for the speedy finishing of the work. We feel especially grateful for the help which has been sent to us at this time, allowing us to get away for a short rest and change; but what is one lone family among the millions of Tamils in this field, to say nothing of millions who speak other languages in which there is not a single representative of this truth? Instead of one family there should now be a dozen families scattered in the various important centers of this mission, mastering the languages, getting out literature, and training men and women to assist in closing up this work. The burden of this need presses so heavily on me at times that a sense of despair comes over me, and I can not but cry out to God to *compel* workers to break loose from home and friends and hurry to the finishing up of the harvest.

We felt that all our workers in our Tamil field would be greatly helped if brought together for a few days' instruction and Bible study, so from January 12-26 evangelists, teachers, colporteurs, and medical helpers were together in Nazareth. Brother and Sister C. E. Weeks were able to be with us from Lucknow, and their presence and help were very much appreciated. Brother and Sister Peugh, my family, and I went down from here. The blessing of God came into all hearts as we studied the great, stirring themes of this message and sought how we could best get the truth to the people. At the close of our meetings eighteen believers went forward in baptism. There were others who asked to be baptized, but it was thought best for them to wait and receive more instruction.

Recently we have had some accessions to our work, which will be a great help to us in the future. God is blessing the work done in our school at Nazareth, and Brother Thomas, our Tamil evangelist, is meeting with encouraging results instructing a class of young men who have taken hold of the truth. Since we began getting out our Tamil quarterly, we are getting in touch with a good class of readers and we know of genuine interests that are being created through its influence. For the present Brother and Sister Peugh will be located in Trichinopoly to study the language and foster the interests of the work which center here.

Trichinopoly.



## The Song of Moses and the Lamb

F. M. BURG

THE saints of all the ages now swell  
their triumph song;  
They've passed through bloody conflict,  
they've fought and struggled long;  
Their endless songs of victory through-  
out all heaven ring,  
The song of Moses and the Lamb in ac-  
cents loud they sing;  
The song of Moses and the Lamb in ac-  
cents loud they sing.

They sing creation's wonders,—the wis-  
dom, power, and might  
Of him who made the planets and  
formed the stars of night;  
Of him whose glory shineth from every  
gleaming star,  
Whose power upholds the rolling worlds,  
that shine like suns afar;  
Whose power upholds the rolling worlds,  
that shine like suns afar.

"Thy ways are truth and justice," our  
blessed Lord and King;  
"Thy righteousness and beauty we  
would forever sing;"  
So in delight and rapture, they join in  
endless song;  
Their praise in sweetest harmonies re-  
sounds through ages long;  
Their praise in sweetest harmonies re-  
sounds through ages long.

"Who would not love and fear thee, and  
glorify thy name?  
For thou alone art worthy," hear all his  
saints proclaim;  
"All nations, tongues, and kindreds shall  
worship at thy feet,  
And sing thy praise through endless  
days, in harmonies so sweet;  
And sing thy praise through endless  
days, in harmonies so sweet.

"We've learned thy righteous judg-  
ments, O Lord; thy ways are right;  
We love thy perfect precepts, thy law is  
our delight;  
We'll choose thy ways forever, our  
righteous Lord and King;  
Our grateful service, full and free, to  
thee, our God, we'll bring;  
Our grateful service, full and free, to  
thee, our God, we'll bring."

## Guard Against Flies and Mosquitoes

A. C. AMES, M. D.

THE time of year has arrived when  
plans should be put into execution to  
prevent the propagation of the flies and  
mosquitoes that will soon be here by mil-  
lions if nothing is done to keep them off.

Mosquitoes breed in stagnant water  
in the form known as wigglers, in rain  
barrels, cow and horse tracks, tin cans,

and wherever water is allowed to stand  
in hot weather. All such stagnant ponds,  
puddles, etc., should be kept drained  
whenever possible. Whenever this is not  
possible, they should be covered with  
coal-oil or crude oil at least every ten  
days or two weeks. It will take but a  
very small quantity of coal-oil to cover  
a small pond with a film of oil sufficient  
to kill every wiggler in it. A table-  
spoonful is sufficient for a rain barrel,  
and this will not hurt the water for  
laundry purposes.

Flies breed in manure piles, water-  
closets, and other accumulations of moist  
decaying filth; therefore all such matter  
should be cleaned up before hot weather  
comes, and be kept cleaned up. Every  
fly that can be killed early in the season  
will save thousands later on; therefore  
set traps and catch as many as possible.  
Don't be content merely to drive them  
out of doors, and leave them to breed  
thousands to trouble you later in the  
season.

Flies and mosquitoes used to be con-  
sidered only a harmless nuisance, and  
even if that were true, it would be worth  
the effort to get rid of them; but that is  
not all. It has now been definitely proved  
that mosquitoes are the only cause of  
malaria, and that if you can avoid being  
bitten by them you can live in the most  
unhealthful climate and never have an  
ague chill. It has also been as positively  
proved that flies are one of the most  
prolific causes of typhoid fever, cholera  
infantum, and several other diseases.  
They spread disease chiefly by carrying  
germs from places of filth and deposit-  
ing them on human food.

For this reason all food should be kept  
securely screened from flies, and all  
water-closets should be screened to keep  
out flies, or made so dark that flies will  
not trouble them, in addition to being  
frequently cleaned. In the country a  
very good way is to have a deep pit,  
closed up all around tight enough to keep  
out both light and flies, and then have  
covers on the seats. Also the custom of  
leaving excreta lying out on the open  
surface of the ground is very danger-  
ous and the cause of many cases of dis-  
ease. All such matter should be cov-  
ered at once. This was recognized and  
so ordered by Moses over three thousand  
years ago. See Deut. 23:13.

If these precautions could be univer-  
sally followed strictly, many diseases  
would almost or entirely disappear,  
and by a reasonable amount of precau-  
tion they can be materially decreased,  
and every one should do his part as far

as possible to accomplish such a result.  
The spring of the year is the time to  
attend to it in particular, before the mis-  
chief is already done.

*Mountain Grove, Mo.*

## Deeds of Kindness

ESSIE BRISTOW

LITTLE deeds of kindness bring their  
own reward. What is the use of brood-  
ing over your troubles? A long face  
will never help them. Smile a little.  
There is more good medicine in a smile  
than most people dream. Little acts of  
kindness that cheer and comfort others  
will leave their happy impression upon  
the doer. There are times when a smile,  
a hand-shake, or a pleasant word will do  
more good than a sermon.

Children are especially susceptible to  
smiles, kind words, and helpful deeds.  
How well I remember little kindnesses  
shown me in childhood! The impres-  
sions they made upon my heart and char-  
acter still remain.

Be ready to grasp the opportunities  
within your reach to gladden sorrowful  
hearts, and make the world brighter be-  
cause of your cheery smile and word of  
comfort. This is true service for the  
Master.

Do not fail to greet acquaintances with  
a kindly word. It will cost you nothing  
to say "Good morning" or "Good eve-  
ning" to those you meet. Polite cour-  
tesy always pays. You may not regard  
your neighbor as your equal, but what-  
ever his standing in the community, re-  
member that we all are the children of  
one God. The world is full of trouble,  
and a kind word spoken in season will  
greatly help to cheer some weary one  
who is struggling along the way.

Every Christian should endeavor to  
keep busy, for the devil delights to see  
idle hands, and always finds something  
for them to do. Work is the common  
lot of men, and if we expect the reward  
which comes as the result of faithful  
labor, we must be up and doing some-  
thing—no matter how small.

There are many ways in which we can  
serve the Master. Each should select  
that line of work for which he is best  
fitted. Do not be staggered at the dif-  
ficulties which appear, but let us keep  
up our courage and fight manfully for  
the right. The day will come when God  
will win in the struggle between right  
and wrong. But duties claim your time  
and attention; snatch a moment for the  
little deeds of loving helpfulness which  
mean so much to yourself and those  
around you.

*New Boston, Mo.*

If you see a fault in others, think of  
two in yourself, and do not add a third  
one by your hasty judgment.—*Flanner.*

SELF-CONTROL, I say, is the root virtue  
of all virtues. It is at the very center  
of character.—*Henry Churchill King.*





### The City Elysian

PAST the setting of suns stands the city  
Elysian,  
Unrevealed save to spirits anointed  
and free,  
Which the chosen behold as a glorified  
vision  
In splendor unveiled by the crystalline  
sea —  
The clear azure sea, the wide-flashing  
sea,  
The wonderful, odorous, music-toned  
sea —  
That flows round the shores of the city  
of God,  
Which only the feet of his freemen have  
trod.

Its walls stand superb in the sunshine  
eternal;  
Round its turrets in ether the cloud-  
billows curl;  
Not a fair stone is stained with a shadow  
diurnal;  
And each massy gate is a portal of  
pearl,—  
One lustrous great pearl, a bewildering  
pearl,  
A glorious, fathomless, mystical  
pearl,—  
That haunts and taunts me with far-off  
delight,  
In visions of day-tide and dreams of the  
night.

I dream of it often when sickness and  
sorrow  
Pass over my spirit, and scourge as a  
rod,  
And fill me with longings for some glad  
to-morrow,—  
Some glimpse of that city whose  
builder is God,  
Whose founder is God, whose maker  
is God,—  
Where the blest reign forever and ever  
with God:  
And then how it seems to grow nearer,  
so near  
That the strains of its music break low  
on my ear.

And then as its splendors are spread out  
before me,  
Enchanting my senses, alluring my  
soul,  
What billows of rapture roll o'er me and  
o'er me,  
Till earth and its troubles from under  
me roll,—  
Beneath me they roll, far away from  
me roll,  
As distant as east from the west is  
their roll,—  
And I seem like a child on the warm,  
loving breast  
Of a mother who soothes it and lulls it  
to rest.

Shall we see it? — Ah, yes! for us it was  
builded,

For us its foundations were measured  
of old,  
For us were its turrets of ivory gilded,  
Its battlements burnished with silver  
and gold,—  
With virginal gold, with yellow bright  
gold,  
And metals more precious than silver  
and gold,—  
For us it is waiting who wearily roam  
As aliens afar from our country and  
home.

How often, God help us! far from it  
we wander,  
Our bruised feet marking the way  
with their blood;  
Of the joys of this life growing fonder  
and fonder  
As if over yonder no proud city  
stood,—  
No bright city stood; no light city  
stood;  
No royalest, comeliest, white city  
stood,—  
While we who are heirs by a kinship  
divine  
Are content with the husks and the huts  
of the swine.

— *Springfield Republican.*

### The Work Among the Jews — No. 3

In a testimony given at the General  
Conference in Takoma Park, with ref-  
erence to the Jewish work, we find the  
following: —

"The time has come when the Jews  
are to be given light. The Lord wants  
us to encourage and sustain men who  
will labor in right lines for this people;  
for there are a multitude to be convinced  
of the truth who will take their position  
for God. The time is coming when there  
will be as many converted in a day as  
there were on the day of Pentecost after  
the disciples had received the Holy  
Spirit. The Jews are to be a power to  
labor for the Jews, and we are to see  
the salvation of God."

We certainly can see that God is be-  
ginning to fulfil this testimony. The  
seed which has been sown for some years  
has been slow in maturing, but the work  
has been surely going forward. During  
the past fall and winter eight or ten  
Jews have accepted the truth, as far as  
we have been able to learn.

One girl who heard the truth more  
than a year ago was baptized in the early  
fall in the Brooklyn church. It is re-  
markable how this girl of sixteen has  
held to her faith. She first came in con-  
tact with Christianity through a sister  
who is especially interested in the Jews.  
One night she attended the service in  
the Brooklyn Church No. 1. At the close  
of the service she came to the writer and  
told him that the Lord had opened her

eyes that evening, and that she saw that  
Jesus was her Messiah and her Christ.  
She began to live for him, and soon told  
her people what she believed. Although  
this meant persecution for her, she held  
fast. The sister who had had much to  
do in influencing her toward the gospel,  
did what she could to encourage her in  
the way of the Lord, and the girl fol-  
lowed on to know the Lord. It meant  
much to her to live in such an environ-  
ment as that surrounding her, and still  
believe. She finally began to be influ-  
enced by the Holy Spirit to be baptized.  
She wrote to me about this, fearing  
somewhat to take the step, as she thought  
it might cause the death of her mother  
should she hear of it.

She prayed much over the matter, and  
finally was baptized by Elder A. V. Cot-  
ton in the fall. She seems very devoted,  
and we believe that the Lord will yet  
use her in his work.

That the reader may see how hard it  
is for a conscientious Jew who really has  
accepted the Saviour and truly loves the  
Lord Jesus to overcome certain preju-  
dices which have been so long inbred  
in his heart, we quote part of a letter  
from this young woman to the writer: —

"Satan tempts me to wish that my  
Saviour's name were not Christ. I know  
that it is a sin to wish so, because if the  
Lord wished it, that is enough to show  
me that it is right; but why was not  
Jesus called Immanuel, as it is said in  
the Old Testament that he would be  
called? Will you please tell me why?  
I've been taught so to hate the word  
Christ, that it is very hard for me to  
get used to it. The Lord knows I dearly  
love the bearer of that name, but I can  
not say the same about the name itself.  
You know how the Jews are taught to  
hate that name. You never felt as if  
you wished your Saviour to have any  
other name, neither do I want to wish  
so. But I sometimes do. Will you please  
tell me what to do about it?"

As a people we need to have much  
sympathy for the Jews who accept the  
truth, as well as a great deal of pity  
and forbearance for those who know not  
the truth. The people of God have very  
little conception of what a Jew really has  
to endure when he fully accepts Christ  
and takes his stand for the Lord Jesus.

The first Sabbath in January of this  
year there were several Jews baptized  
in one of our New York churches, and  
one of them is in the canvassing work.  
Some years ago, when we started our  
work in Boston, the Lord gave us a  
young man who gave evidence of devel-  
oping into a good worker. He was an  
earnest young man and seemed truly  
converted. He was with us for three  
months at the Good Tidings Home, at  
Concord, Mass., and was doing well.  
His people kept working with him, and  
finally he was led away by them. We  
felt sad, for he seemed to be a young  
man of much promise. But we did not  
give him up; we constantly presented his  
case before the Lord. A few weeks  
ago, to our surprise, he came to inquire  
for us, and told us all about his experi-  
ence since leaving us. He told me that  
Jesus had never left his heart, but he  
felt that he had not done the right  
thing in going away.

We had some earnest talks with him,  
and told him what he must do to return

to the Lord. He had been through it once, and he realized what it would mean to start again, especially since he is now married and has two children to support. One day when I was at the sanitarium at Melrose he came to see me, and we knelt together while he pleaded with the Lord to accept him and take him back. I wish that the reader could have been there and heard that young man's prayer in the Yiddish language to the Lord Jesus. He would be convinced that the young man wanted to find his Saviour again. After we arose from prayer, I told him that he ought now to go home and tell his wife all about his faith, let the consequences be what they would.

A few days later I received a letter from him, and give it for the benefit of the readers:—

"DEAR BROTHER: I received your letter and was glad to hear from you. I thank you for sending me the New Testament. I had a long talk with my wife. We talked until almost two o'clock at night. I had told her what a great man Jesus was, and that all the prophets had spoken about him. I talked with her about the Sabbath, and she agrees with me a little. She listened with such great interest to what I had spoken, and I felt so good. I told her that he died for us, that the high priest put him to death, that he was buried, that they put a watch so his followers would not steal his body, and that the third day he arose from death. My dear brother, I feel that the Lord has heard our prayers and will soften her heart. I am going to send for the New Testament and get the Old Testament for her, too, and take lessons with her and show her the truth. And the Lord will help me; and you, my brother, will pray for me.

"Your brother in Christ,  
"BENJAMIN GOODMAN."

I have received other letters from this young man, and he tells me that he is doing his own missionary work, and he thinks that the Holy Spirit is working on the heart of his wife, and that she will soon give her heart to the Lord. Surely the Lord is at work among these people.

About two months ago, in Boston, a Jewish young man who is a high-school graduate and a good Hebrew scholar, took his stand for the truth. At the present time he is at the Good Tidings Home and seems very earnest, although but eighteen years of age. He is receiving many curses from his relatives and friends, but is growing stronger in the truth day by day, and now desires baptism.

Within two months several Jews have taken their stand in Chicago. Among them is a young woman who would have been graduated as a lawyer this spring from the University of Chicago, but she left all for the Saviour and for his truth. There are others whom I might mention, but I felt that these experiences would be an encouragement to the people of God, showing them that the Lord is at work among these people, and that we need to keep on praying for the poor lost sheep.

I am glad to say that the Good Tidings Home at Concord is being blessed of God, and the longer we have the place the more we realize the wisdom

in having secured it. It is truly a haven to help these poor Jewish brethren who are cast out from their friends and from their people, and have no other place to which they can go. We are now planning to start a small training-school there, to give some of these Jewish brethren and sisters a training in the Scriptures, that they may become workers in the vineyard for their brethren. We need to start one or two missionary industries at the home, that these people may be able to support themselves while they are studying the message. We hope that the readers will pray for the work among the Jews, and especially pray for the home at Concord, that the way may be opened so that we can establish these industries, and do the work which needs to be done to help these Jewish brethren. Let the prayer of the apostle Paul be the prayer of the heart of every believer in present truth: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. 10: 1.

F. C. GILBERT.

### Maryland

BALTIMORE.—The third angel's message is making very noticeable progress among the ninety thousand colored people in this city. The Lord is blessing us in a marked degree, and precious souls are being added to the church. Several are awaiting baptism. We expect soon to have possession of a beautiful modern corner property for which we have been praying for six months. Our little company recently enjoyed a visit from Elder and Mrs. L. C. Sheafe. There was a large attendance at the evening service of which Elder Sheafe had charge. In fact, every service we hold is well attended. Recently we held a very successful temperance rally. Plans have been made for the conducting of a strong tent effort during the coming summer. We ask the readers of this paper to pray earnestly that many souls may accept this precious message.

GUSTAVUS P. RODGERS.

### A Word in Season

IN a certain city one of our sisters met an intelligent lady with whom she had business relations. The lady told of her great sorrow in the death of her brother, and added, "He was ready to go; but I feel that if I should be taken, I should not be ready." The sister opened the way for me to visit her, and I gladly improved the opportunity.

She ushered me into her beautiful parlor, suggestive of culture and refinement, and began by saying, "I have belonged to the — Church for many years, but I do not think I was ever converted." Then she earnestly plied me with questions for nearly an hour and a half. The Lord wonderfully helped me to answer these from the Bible. She finally seemed satisfied and was very appreciative of the light received. I left a special *Signs of the Times* with her, and also a marked copy of "Steps to Christ." About two weeks later I called and learned that she was very sick with fever, but she sent word that the little book had been such a blessing to her. In a few days I saw a notice of her death in the daily paper. Then I could understand why she

was so deeply in earnest. I trust that I shall meet her in the kingdom of God.

I earnestly desire to have such a living connection with Christ that I may be his helping hand to many others to bring them into the Lord's fold.

WILLARD H. SAXBY.

### Early Experiences

I was deeply interested in the article in the REVIEW of February 27, entitled "The Work of Mrs. E. G. White." I was glad to learn that our good old REVIEW will soon be publishing some experiences showing how God, through the spirit of prophecy, has led this people from the very start.

I can hardly realize that it is now sixty years since I first heard of the work of Sister White. I was a small child at the time, and my mother had recently embraced the truth. I think it was on the occasion of Brother and Sister White's first visit to Michigan, when some meetings were being held in Jackson County. Those were the days before any kind of church organization had developed among Seventh-day Adventists, and our little band was passing through some severe perplexities caused by the ungodly lives of some who claimed to be called to preach what was then called "the present truth." During one of the meetings Sister White was taken off in open vision. That was something that but few of us had ever heard of, and it brought a wonderful solemnity into the meeting, especially when Sister White, after coming out of vision, openly and faithfully reproved the sinful lives of two ministers, one of whom was my teacher in the school, who was an inveterate user of tobacco.

Our people were satisfied that all Sister White knew about our Michigan ministers was what the Lord revealed to her in that vision. The fact that the Lord was revealing light to our little company under such circumstances made a wonderful impression, and many recognized that it was given under the influence of the Spirit of God. They accepted it as light from heaven and advanced in the message. The most of these have died in the blessed hope, but some of us are still alive to testify to these things. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen."

I am sorry to say that about one half of our little band rejected that light, among them two ministers who started out bitterly opposing the work of Brother and Sister White, and ridiculing the visions. They soon started the paper called the *Messenger of Truth*, and our Michigan ministers occupied much of their time exposing the falsehoods of the paper. About this time Sister White was shown that if the church would keep at work, preaching the truth regardless of any such people as the Messenger party, the members of that party would yet go to war among themselves, and soon our numbers would be doubled. That counsel was heeded, and the predictions were literally fulfilled. While there were other things shown in that vision, yet I remember only these experiences, and they made such an impression on my mind that it has always remained with me.

GEO. O. STATES.

### Seed by the Wayside

WHEN a young man I took up the work of carpet cutting, and being called to a great many homes, I felt impressed while at my work to speak of the truth so dear to me. Soon came invitations to hold Bible readings, and souls accepted the message.

One man in particular was anxious to help me physically, claiming to have the power of divine healing. This led to correspondence, and to-day he is happy in the truth. For some time I held studies with a certain woman. She finally decided not to take any more studies and told me not to call any more. I left, telling her that I should never cease to pray for her conversion. About three months later I was again welcomed to her home, and she accepted Christ as her Saviour. The Lord touched hearts at our little meeting, and six were baptized. Four years ago I went into a shoe shop. While I waited a Danish man called, canvassing for temperance literature. The conversation drifted to Bible topics, and finally we reached the Sabbath question. He promised that if I should prove to him from the New Testament alone that the seventh day is the Sabbath, he would keep it. There was a Bible in the shop, and I asked him to read Mark 2:27; John 1:1; James 2:8-12, and several other scriptures. He kept the next Sabbath, was recently baptized, and is rejoicing in the hope of eternal life.

I give these few experiences in the hope that they may inspire some one else to take up this self-supporting Bible work. There is a rich blessing in it.

C. R. SPENCER.

### Pennsylvania

PHILADELPHIA.—Sabbath, April 12, Elder T. H. Branch administered the ordinance of baptism to three new believers in Philadelphia. They united with the First African Seventh-day Adventist Church. This is a very hard city to work, but we are reaching some hearts, and for this we praise the Lord. A number are deeply interested in the truth. Pray for the success of the workers who are laboring for the colored people in this most needy field.

M. G. WALLACE.

### Camp-Meeting in Portland, Oregon

THE greatest feast ever placed before the people of this conference is to be set before them at our forthcoming conference and camp-meeting, the date of which is June 19-29, 1913. The times demand that this be the greatest feast; local conditions in the city of Portland demand this feast to be spread. The National Reform Association is to hold a convention under the title of the World's Christian Citizenship Conference, in Portland this summer, in just a few weeks from now. The purpose of their convention is to create a demand for stronger religious legislation, the enactment of which they believe will usher in the kingdom of God on the earth. Such legislation will consist very largely of Sunday laws.

This local condition demands the greatest effort ever put forth by us as

a people to enlighten the citizens of this place that they may not become drunken with the wine of this civic-righteousness sophistry. So inasmuch as it is demanded of us by the conditions about us, and heaven certainly demands it of us, we should do our part. Hence the great feast. Get ready, and come to the conference and camp-meeting.

A special effort will be put forth to have strong preachers from abroad to add to our present force in the presentation of truth adapted to the occasion. If your faith is strong in God and in the soon triumph of this message, you should come; your presence is needed. If you have not become thoroughly convinced as to the importance of this great message that is going to the world, are not quite sure that it is from God, you should come, because if it is from God you should know it. If you are somewhat discouraged and downcast because of the mistakes in your own life and in the lives of others about you, you should by all means arrange to be present and have your spiritual strength renewed. If your wife, your husband, your father, your mother, or your children are in special need of the meeting, you should do all in your power to arrange to have them present.

The only reason for the delay of the outpouring of the latter rain of the Holy Spirit is because of the wrong condition of the individual heart. The Spirit will come only as the hearts of men are right in God's sight. Peter said to Simon, "Thy heart is not right in the sight of God."

The committee has decided to erect the camp again in Portland this year, especially on account of the National Reform Association meeting which begins the day ours closes, June 29. The meeting will be on the same ground as last year, it being impossible for us to get any other ground in the city. Remember the date, June 19-29. All those who were at camp-meeting last year will understand how to reach the ground, but for the benefit of those who were not here last year, details will be published later.

Please send in your orders for tents at once. The prices will be as usual,—\$3 for the 12x14-foot tents. Please state definitely the amount of furniture you want in your tent, and whether you want the tent floored or not. Give detailed particulars. Address your order to this office, in care of Tent Department.

In behalf of the executive committee.

H. W. COTTRELL.

### General Meeting at San Luis Potosi, Mexico

WE now have a number of companies in the country round about the city of San Luis Potosi, as well as one in the city itself. It was thought best to have a general meeting of these companies and also to have the mission committee meet in San Luis Potosi in the closing days of last December.

This may be called our first general meeting of believers of one state in Mexico, and we are glad to say that the meeting was in every way successful. There were present about one hundred Sabbath-keepers and a goodly number of interested ones. The meetings were

characterized by the presence of the Spirit of the Lord in great measure.

The companies in Moctezuma, La Visnaga, Barbecho, Tapon, and Mexquic were well represented. In all these places we now have small companies, and Brother Marchisio is the only worker we have in that part. He visits these companies as often as consistent, and has done and is doing a splendid work.

At one morning meeting a brother mentioned the fact that he did not desire to rob the Lord any more, but wished to pay his tithe, and would do so just as soon as he could dispose of his crops. Others began immediately to say, "Why wait?" and came one after another and deposited their money on the table until there was some sixteen pesos. When one knows how exceedingly poor these people are, he can appreciate what this meant to them.

Many of them work for thirty-seven cents a day, and do not have work all the time at that, and when they support a family there certainly is not much left to give.

There have been a great many improvements among our brethren, especially in La Visnaga. In days gone by some of them possessed small holdings of land. For many years there has been scarcely any rain in that part of the country, and as they tilled the ground in a very slipshod manner, they did not receive very much in return, and seemed forced to sell their land to speculators. There was nothing left for them but to work a little for the large landholders, and receive a small wage and perhaps a little corn and beans.

Since their conversion they are more industrious, and having left off their vices, they have made considerable advancement in many respects. The past year there was a little more rain than usual, and more attention given to their little corn-patches, and these were shown me with seeming thankfulness and pride as they said, "We now have enough to live on for a year or more." And in truth, it does not take a great deal of corn and beans to last a family a year, and that is practically all they have. To see their thankfulness and also their resolution to give the tithe of all to the work of the Master, was indeed inspiring.

The teacher of the school in that place receives a salary of fifteen pesos, or seven and one-half dollars (gold) a month; but with this small sum he is in as good condition as any of them.

When people in such conditions joyfully offer to the Lord the tithe of all they have, it does seem those in far better condition ought to have a deeper joy in rendering to the Lord his own.

The last day of the meeting was the best of all. On this day we baptized nine persons, and afterward the whole company partook of the Lord's Supper. After the ordinance of humility there was a general embracing, brother with brother, many of them moved to tears; a similar scene was enacted in the room where the sisters celebrated this part of the service. One brother said that the Mexican brethren would count time from this conference, and when it was over many of the rest of us felt that we also could mark great spiritual advancement from this time.

Our meeting caused something of a sensation in the city. For some reason the governor concluded just at this time to enforce the regulation of the reform laws against the excessive ringing of church-bells. The church (when we say church we mean the Catholic Church) was much put out, and refused to ring the bells at all, so that the city was very quiet in comparison to what it is most of the time. Indeed, in many places the cities are full of Catholic churches and they ring the bells almost incessantly, making one who is not accustomed to it, think there is a fire. The ignorant people accused us of being the cause of the governor's action, but there was no trouble.

We believe that if we had a good, strong evangelical worker in San Luis Potosi, we should soon be able to organize a respectable conference in that state. We are earnestly praying that a man may be found to fill this great need. Let all our brethren unite in prayer with us that this field may not have to wait much longer for the greatly needed help.

G. W. CAVINESS.

### South America

OLD PROVIDENCE ISLAND.—The year 1912 was a prosperous one for the work in the Old Providence church, despite drought, hurricane, and floods, which destroyed plantations, fruits, and nuts. I am glad to report that our new church building, valued at \$400 (gold), was dedicated free from debt on September 30. At that time Elder H. C. Goodrich was here twelve days, and held meetings almost every night with good interest. Truly God has been good to us, and we rejoice that we have this memorial of his goodness and mercy with which to hasten the work in this island.

During the year we had the pleasure of seeing thirteen precious souls baptized, and fifteen were added to the church. Four are now preparing for baptism.

Our tithe for the year amounted to \$484.10. The offerings, foreign and home, amounted to \$592.45.

SHERIDAN T. ARCHBOLD.

### The Santa Catharina (Brazil) Annual Conference

THE eighth annual session of the Santa Catharina Conference was held at Joinville from January 28 to February 1. A spacious, convenient hall, situated in a pleasant garden in the midst of trees, was indeed an ideal place for such a meeting. Joinville being somewhat to one side of the state, the attendance was not so large as at other times. Still about fifty-five of our brethren from different parts of the state assembled, and these, along with the Joinville church of about thirty members, made a fair meeting.

The result of the year's work showed forty baptized. But in consequence of emigration, death, and a cleaning up of the church records, sixty-two names were dropped, causing the actual membership to be twenty-three below what was reported last year. It seemed too bad that the conference had lost almost an entire church (thirty-three members), one of the best it had, by emigration.

The conference was a season of much blessing to our people. Especially were the Sabbath services a time of seeking the Lord and of consecration to him, and we trust that lasting victories were gained. One hour each day was devoted to the answering of written questions previously handed in. It was required, however, that each question bear the signature of the questioner in order to insure an answer.

The conference president, Elder F. R. Kuempel, and the writer, were the only ministers present, so we were both kept very busy during the days of the conference. Although the finances of the conference for 1912 fell a little behind the year 1911, still the brethren voted to give a second tithe to the union, believing that if greater faithfulness is shown on the part of our people, this amount will be more than made up to the conference treasury.

One worker, a licentiate, withdrew from the work, and the brethren of Santa Catharina now ask that another worker be sent them in his place. The Joinville public manifested a deep interest in the evening meetings, for the most part listening attentively to the special truths relating to our time. All the business of the conference was transacted harmoniously, and all the officers of last year were reelected. May the Lord abundantly bless the efforts of workers and people as during the coming conference year they endeavor to hasten the day of his appearing.

I am now en route to the Rio Grande do Sul conference, which is to be held in Porto Alegre again, and which is the last of the Brazilian conferences for 1913. May the Lord also make it a rich blessing to his people!

F. W. SPIES.

### British West Indies

TRINIDAD.—The South Caribbean Conference held its eighth annual session in Port of Spain, Trinidad, January 20-26. Not very many of the people from the other islands composing this conference were able to be present. The work has grown so that from Trinidad alone as many attended as could be seated in the Port of Spain church, which can seat two hundred fifty or three hundred persons.

All the laborers in this conference were present, and uniting with these in the services were Elder E. C. Boger, from British Guiana, Elder H. C. J. Walleker, of the East Caribbean Mission, and the writer.

Elder N. H. Pool was chosen president for the ensuing term. Elder J. B. Beckner, who for the past five years has filled the office of president in this conference, has entered upon his twelfth year of service in the West Indies. He served five years in Jamaica, one year in British Guiana, and since that time in Trinidad. In British Guiana he became greatly reduced through fever, and has suffered several attacks in Trinidad. In his present physical condition it seems best that he lay down for a time the burdens and labor that attend the office of president of a conference. May the Lord preserve this faithful worker, and also abundantly bless Elder Pool as he takes up the work laid down by Elder Beckner.

Brother P. C. Carrington was ordained

to the ministry. It is a great pleasure to see young men developing in this work and sharing in the responsibility and labor of carrying it forward.

As the workers in this field go out again to the harvest, and the people return to a faithful home ministry, I am sure the Lord will bless and strengthen them for their various duties. We tried to make the meeting a power to this end, and the Lord graciously granted to all his Spirit.

January 28, in company with Elders Boger and Pool, I came to British Guiana to spend a few days visiting among the churches in this mission.

U. BENDER.

### Matandane, Nyasaland

#### Every-Day Incidents

WE have been very bad floods lately. Our rustic bridge was washed away, so to-day I was unable to cross the stream, for the water is above the rocks I put in to make a drift.

We have started a native store. It is the custom of the country here to give a little present to those who buy, so we are giving our customers a piece of cloth, hemming the raw edges. On pay-days it has kept us at the sewing-machine several times for nearly three hours without stopping.

The only real annoyance of the missionary is the fever and his isolation. Week in and week out nature is seen in its different moods. Grass, grass, grass in the rainy season, and parched brown grass in the dry season. I had a little diversion last week by catching my fifth leopard and a native dog.

Christmas week we were in the garden gathering African holly, and as Mrs. Konigsmacher put out her hand to pluck a bunch of berries, a snake the color of the tree, moved along a limb. As it was passing into another tree, I killed it. Thus God protects us.

The mail disappeared a few weeks ago. The mail-boy ran off, and we do not know whether the mail was stolen or lost.

Recently I called a boy and asked him why he was stealing corn out of the gardens. "We do not consider it stealing when one is hungry," he replied. "But you have as much strength to hoe your garden as we have." "Yes, and I did hoe in the lowlands, but the floods took away all the corn."

I have just killed a large snake over six feet long in our back yard, and a crocodile has been seen on the bank near the river.

We have all had a touch of fever, but are quite well now. These are a few little incidents of every-day life out here in the interior of Africa.

S. M. KONIGSMACHER.

A NEW Sabbath-school of twenty members has been organized at Brinton, near Horr, Mich. Elder A. J. Clark reports that during the last six months twenty-four persons have been added by baptism to the Battle Creek church. As the result of a series of meetings conducted at Pentwater, by Elder E. L. Stewart, sixteen have decided to obey the commandments of God. The workers at Edenville, East Michigan, report twenty-two new believers.

## Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

### An Earnest Ministry

THE world to-day is rushing, as it were, over the precipice of ruin. "A power from beneath is leading men to war against heaven. The powers of Satan are at work to keep the minds diverted from eternal realities. The enemy has arranged matters to suit his own purpose." In such a state of things an earnest ministry is needed. The servant of the Lord tells us in a recent testimony, "Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest." This brings me to my subject, which is the necessity of an earnest ministry. Every view we take of the situation shows us that "only by earnestness can we succeed in this work." Earnestness, great earnestness, is what we need and must have, if the proclamation of this gospel message is accomplished in this generation.

#### Nature of Earnestness

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11.

Why is not our ministry more impressive? The third angel's message affords one of the best of fields for tender and solemn appeals. In this message the greatest subjects are presented, the most important themes discussed, the most solemn questions urged. God and angels; the second coming of Christ; the day of judgment; the law of God; the Lord's holy Sabbath; the incarnation, death, resurrection, and eternal reign of the Son of God; the lake of fire for the wicked, and an endless eternity of existence for the righteous; these are all revealed in this message.

Shall we not institute the personal inquiries,—Why have I not succeeded better in my ministry? How is it that my congregations are not larger, and my church increasing more rapidly? Why is it that the truth as it is in Jesus, which I believe and preach, is not attended with more power? Why do I gather so little fruit for my labors? What is further needed in my ministerial labors? What is wanting in the manner or method of my preaching?

Note the following solemn words: "The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgment soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. . . . My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members

are asleep; and a world is perishing in sin. May God help his people to arouse and walk and work as men and women on the borders of the eternal world."—*"Testimonies for the Church," Vol. VIII, pages 36, 37.*

It is by the presentation of the truth and by the working of the Holy Spirit upon the heart that the great work of regeneration is effected. It is evident, however, that the attention of the people must be fixed upon the truth, or no permanent result will be seen. Hence the preacher is the most useful who has the greatest power of securing and holding the attention of his hearers and fixing their minds upon the truth. A dear soul once wrote a note to a minister like this, "I heard you preach last Sabbath evening, and it pleased God to bless that sermon to the good of my soul. It was not so much what you said as your manner of saying it that impressed me."

This is but one instance out of many in which the earnestness of the worker has drawn attention to the message which would not otherwise have been secured. Large congregations are gathered, and flourishing churches raised up, by men of energy and earnestness,—men of heart, of feeling, and perseverance, who give themselves wholly to this work. Small congregations as well as declining churches do not indicate that the minister is a flame of fire. We believe that no matter under what discouraging circumstances a man in whose heart the fire of consecration burns, may commence his labors, he will soon draw around him a deeply interested and attentive body of believers.

#### How Shall Such a Ministry Be Obtained?

This is the most important part of our subject. It is necessary, first of all, to have the truth deeply engraved on our hearts. Then we must pray. A praying ministry will be an earnest ministry, and an earnest ministry a praying one. "One day spent in fasting and prayer to God is worth a thousand days of complaint and lamentation before men." God's great men were all men of prayer. Study the lives of the successful pioneers of this message, and you will see a beaten path between the pulpit and the closet. "He that is feeble among them shall be as David; and the house of David shall be as God, as the angel of the Lord before them." Our Saviour said, "Men ought always to pray, and not to faint."

Another great means to be used for obtaining a strong, earnest ministry, lies in the study of the Bible. Ministers should be earnest Bible students. Bible study will kindle in the heart a fire and zeal for soul-winning that will lead to success. The word of God is perfect. Ps. 19:7; 12:6. We should prayerfully study and meditate on the whole Bible, both the Old and the New Testament, and not simply a few favorite chapters. The Bible never grows old, it never loses its sap, it never runs dry. Do not let some book of man thrust God's Book into a corner, or some commentary obscure the text. See to it that your love for the Bible is above that for every other enjoyment. The moment you begin to feel greater relish for some other book, lay it aside till you have sought deliverance from such a snare, and obtained from the Holy Spirit a keener appetite for the Word of God. Jer. 15; 16; Ps. 19:7, 10. The following is an

indication of how William Miller loved the Bible:—

"O, may the Bible be to us a rock, a pillar, a compass, a chart, a statute, a directory, a polar star, a traveler's guide, a pilgrim's companion, a shield of faith, a ground of hope, a history, a chronology, an armory, a storehouse, a mirror, a closet, a prayer-book, an epistle, a love-letter, a friend, a revenue, a treasury, a bank, a fountain, a cistern, a garden, a lodge, a field, a haven, a sun, a moon, a star, a door, a window, a light, a lamp, a morning, a noon, an evening, an hour-glass.

"It is meat, food, drink, raiment, shelter, warmth, heat, a feast, fruit, apples, pictures, wine, milk, honey, bread, butter, oil, refreshment, rest, strength, stability, wisdom, life, eyes, ears, hands, feet, breath; it is a help to hearing, seeing, feeling, tasting, smelling, understanding, forgiving, loving, hoping, enjoying, adoring, and saving; it declares itself to be the Word of God. And your friend and brother believes it."—*"Life of William Miller," pages 92, 93.*

May these considerations lead us to deeper thought and more fervent prayer for an earnest and devoted ministry.

B. E. MILLER.

## Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY

Secretary

### Our Schools in India and Burma

No part of the four months in the Far East was of more real profit to me than the time spent in visiting our schools. Although I had tried to keep in touch with the educational work while in America, yet to meet the teachers and students face to face, to watch them at their work, and to see the results of Christian education on heathen hearts, profoundly impressed me with its great value as an evangelizing agency, and as a means of establishing the young people firmly in the principles of Christianity and in the fundamentals of the third angel's message, so that when they go out from the school, to be surrounded by idolatry and unbelief, they may be able to withstand the temptations which are sure to overtake them.

In Christian lands religious teaching is recognized by all as essential. But in countries where idolatry has molded the life from generation to generation, where its revolting worship is intimately associated with every-day life, the value of Christian schools is more clearly seen. To be able each day to plant seeds of truth in young hearts, to keep ever before their minds the story of the cross, to be able to answer their questions of doubt by words of faith and confidence, can only result in turning many of them from darkness to light. Then again, the growth of our schools in those countries is most encouraging. In India we now have a score of boarding-schools and village schools, with an attendance of nearly nine hundred students, about one third of whom are in the boarding-schools, under the constant supervision of Christian instructors. At present schools are being conducted in eight



languages,—Bengali, Santali, Hindi, Urdu, Marathi, Tamil, Burmese, and English.

The first school I visited was at Panwel, near Bombay, where the Marathi is spoken. Brother George Enoch, who is in charge of the work in west India, and who has made most excellent progress in the language, went with me. It was he who started the school at Panwel. We were given a most cordial reception by the chief men of the village, who, in their speeches of welcome, told how greatly they appreciated our mission school. Here I found three native teachers and seventy-one pupils—fifty-one girls, and twenty boys. The children were Christians, Mohammedans, Hindus, and Jews; but every day they were taught a portion of the Scriptures, and to sing Christian hymns. The cut (first page) shows the school at the time of my visit. The European at the left, dressed in white, is Brother Enoch. The older natives are the teachers and evangelists with their wives. This school is exactly in the center of the village, on the main street.

We drove from Panwel to Kalyan, a distance of sixteen miles, where we have two schools in charge of natives,—a high-caste school of forty-five, and a low-caste school of fourteen boys. The latter was being held under a tree, because at that time they were not able to get a building. It is at Kalyan, an important town which is the junction of the two trunk lines running into Bombay, that Brother and Sister M. D. Wood are located since their return to India. An excellent site of nine acres of ground has been purchased, and a bungalow is being built for them. I had the privilege of spending two days with them just before leaving India, and found them feeling very much at home, as they speak the Marathi fluently, and are not many miles from their former field of labor.

(Concluded next week)

## State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

### The Rest Bill Defeated in Ohio

THE Standard Bill for one day of rest in seven, which has been introduced into various State legislatures as a result of the efforts of the Commission on the Church and Social Service, a department of the Federal Council of the Churches, was defeated in the Ohio General Assembly by an overwhelming vote. Referring to this matter, Brother H. A. Weaver, the religious liberty secretary of the Ohio Conference, writes:—

"After this bill was introduced, it was rushed through the committee so quickly that we were not aware of its presence until it appeared on the house calendar for second reading. On April 14 it was read the second time, and debate followed. Meanwhile, I interviewed a number of representatives, and endeavored to enlighten them on the principles underlying the bill. The debate was interesting indeed. When the vote was taken

on the question of third reading, it stood about four to one against."

The defeat of this bill testifies strongly to the good results which attend the dissemination of the principles of religious liberty. We hope the same work may be done in every legislature where this bill comes up for consideration.

### A Petition for a Sunday Law

A SHORT time ago announcement was made in the Editorial department of the REVIEW to the effect that an old ordinance requiring barber shops in the city of Washington to be closed on Sunday had been declared void by Judge Pugh, of the city police court. Very soon after this a petition, with the names of 210 barbers attached, was presented to the Commissioners of the District of Columbia, asking that they draft and submit to Congress a bill requiring all barber shops in the District of Columbia to be closed on Sunday. Application was at once made in behalf of the Religious Liberty Association for a hearing, at which opportunity should be given for presenting objections against the enactment of the proposed legislation. The request for a hearing was readily granted, and the hearing was held on Tuesday, April 29. Others besides representatives of the Religious Liberty Association were present and opposed granting the petition. A report of the hearing will be given next week.

### Arrested for Selling the "Protestant Magazine"

THE field missionary secretary of one of our Western conferences, writing under date of April 10, reports an experience which will be of interest to all our people. We quote a portion of his letter:—

"I have been selling some of the March and April numbers of the *Protestant Magazine*, which contains an account of the 'Convent Tragedy,' and it so enraged the Catholic priest that he ordered a policeman, who is a Catholic, in company with the deputy sheriff, also a Catholic, to arrest me.

"I was taken before a drunken city attorney of this town, and asked if I was guilty of the charge of selling the *Protestant Magazine*. I answered, 'I am.' Then they imposed a fine of \$5 and costs (\$12.50), but the mayor, being an A. P. A. man, remitted the fine. His manner and conversation plainly showed he feared to do anything contrary to the wishes of the priest, yet ventured to do so."

In commenting upon this effort to interfere with the sale of our publications, Brother C. G. Bellah, the general agent of the Central Union Conference, writes:—

"I have been very much interested in the *Protestant Magazine*, and such experiences as this one ought to arouse every one of our people to do his duty. The *Protestant* ought to be circulated like the leaves of autumn, then the police, judges, and others would be more intelligent as to their duty when such things appear before them for decision."

The Roman hierarchy claim the privilege of abusing Protestantism, both from their pulpits and through their publica-

tions; but when the simple truth is told about the Roman Catholic Church, they do not hesitate to make use of any measures to suppress it. This is a suggestion of what may be expected as Roman Catholic power in this country increases.

### Another Sunday Bill Defeated

THE *Northern Union Reaper* of March 4 states that Representative Townsend introduced into the present session of the Iowa State Legislature "a bill to amend the Sunday law which has been upon the statute-books almost unnoticed for half a century."

This law prohibits work on the first day of the week, "and makes punishable by fine or imprisonment all work except that of necessity or of a charitable nature, also molesting or disturbing in any way a congregation or family which might be worshipping on that day, and in addition to these places the ban on Sunday dancing, horse-racing, and several other forms of amusement."

Some of our brethren secured a public hearing, which afforded an excellent opportunity for the discussion of the principles involved in Sunday legislation, and accomplished some good, as is seen by the following:—

"Since the hearing we have met several members of the committee, and learned that two of the three members of the subcommittee to which the bill was referred have voted to indefinitely postpone the consideration of the measure before the house, thus practically killing it in the committee. Since hearing the report of the committee, quite a prominent senator has written to Elder W. D. Parkhurst commending his defense of the principles of liberty, and stating that if a similar bill should come up in the senate he would use his influence against it; also that in such an event, he would appreciate the aid and cooperation of Elder Parkhurst."

### For Better "Sabbath Observance" in Oklahoma

ONE thing that must deeply impress one who keeps in touch with the movement for Sunday exaltation is the growing popularity of so-called reform legislation. Look over the Sunday bills of the different States and see how much is proposed that has already been covered by previous enactments; for instance, acts of "wicked lewdness" forbidden upon Sunday as if the laws which prevented such things on other days did not apply to Sunday. Evidently the purpose of such laws is to keep legislators and people used to Sunday legislation.

Oklahoma has now had six Sunday bills, and at least three others that contained Sunday sections. Three of the former are now pending as a result of the governor's recommendation to the special session for better "Sabbath observance" laws.

To meet the issue in the special session, we have prepared an "Open Letter" addressed to the governor, the members of the legislature, and such Protestant ministers as are working for Sunday laws. Copies of this letter have been mailed to all State officers, judges, leading editors in the State, and to the Oklahoma City Ministerial Alliance.

Plans are laid whereby we hope to reach the same classes in each county seat and large city in the State. The *Daily Oklahoman*, which has heretofore refused to show where it stood, came out April 1 in a strong editorial against Sunday laws. It is evident that nothing will be left undone by the so-called reformers to pass these bills, and evidently Oklahoma's influence will be felt elsewhere.

I. A. CRANE.

### A Pertinent Inquiry

A RECENT issue of the *Christian Herald* (New York) contained a letter from Brother E. G. Farnsworth, the religious liberty secretary of the Northern New England Conference, from which we take the following extract:—

"I have been very much interested in the position the *Christian Herald* is taking on the question of the Church of Rome, especially the article by Mr. Alexander Robertson in a recent issue. It seems to me there is light in it, and the only solution of this question, in harmony with the fundamental principles of our government. It has been a perplexing problem in my own mind and those of many others how Rome could be dealt with and not violate the principles of religious liberty that our government grants to all alike. But if the use of power, other than spiritual power, makes a church a political power, then there is a solid ground on which to meet and repel the advances and attacks of Rome. I am glad that this is coming to the front among our American people. It seems to me that every Protestant and every true American should be thoroughly aroused to shake off the fetters by which Rome is trying to bind our beloved country. If we oppose Rome for using political power to accomplish her aims in religious things, are not Protestants violating their own principles if they try to advance their religious measures through the means of legislation?"

## News and Miscellany

Notes and clippings from the daily and weekly press

—After long negotiations, Dr. Friedrich Franz Friedmann, of Germany, has arranged for the sale of the American rights of his turtle-vaccine consumption cure for \$125,000 in cash and \$1,800,000 in stock in thirty-six institutes to be organized in thirty-six selected States, with a capitalization of \$5,400,000. The Eisner-Mendelson Company of New York City will undertake the marketing of the cure and the establishment of the institutes.

—Many persons have been surprised by the appointment of Mr. Walter H. Page, of Doubleday, Page & Co., one of the largest publishing companies in the country, as ambassador to England. Mr. Page is a prolific writer on current subjects, is editor of the *World's Work*, and has been editor of the *Forum* and of the *Atlantic Monthly*. No one questions Mr. Page's fitness for the post. The press on both sides of the Atlantic is unanimous in his praise.

—Sir Cecil Arthur Spring-Rice, who succeeds James Bryce as ambassador from Great Britain to the United States, arrived in this country April 27. He is well and favorably known in diplomatic circles, having been in the service since 1886.

—Berlin is making ready for the greatest demonstration of modern times, at the celebration of the twenty-fifth anniversary of the reign of William II, who, it is expected, will receive the Nobel prize on that occasion, and a magnificent present from the German nation.

—The Lake St. John levee, on the west bank of the Mississippi River, twelve miles north of Ferriday, La., broke April 27, despite all efforts to hold back the waters. An area of about 900 square miles was flooded, and more than 20,000 persons driven from their homes.

—The tariff bill introduced into the present extra session of Congress is by far the most radical in the way of reducing duties since the tariff law passed in 1857. The articles put on the free list include all the necessities of life, such as meats, flour, bread, lumber and its products, coal, wool, steel rails, and agricultural products. A great many articles are reduced by fifty per cent more or less, such as knives, soap, cotton clothing, books, brooms, cattle, bicycles, and borax.

—The Canadian Pacific Railway is preparing to begin shortly the construction of what will be the longest tunnel in America. The tunnel will be built through Pack Horse Pass in the Rocky Mountains, and will be sixteen miles long, costing \$14,000,000. It will take seven years, it is estimated, to build it. The great hole through the mountain will be four miles longer than the famous Simplon tunnel through the Alps. Railroad officials assert that the construction of this tunnel will eliminate many miles of dangerous snow-sheds.

—The typewriter, like its ally, stenography, is much older than most people think. The first machine constructed was the work of an Englishman, Henry Mill, who patented it in 1714. The next-recorded patent for a typewriter was granted in France in 1841, to a blind man, Pierre Foucault, whose machine was used in many public institutions throughout Europe. The first patent for a machine on the type-bar principle dates from 1856, but to C. Z. Sholes, an American, belongs the credit of the machine which in 1873 was put on the market.

—The State Department expects to have incorporated in the tariff bill an interstate opium law, modeled after the interstate liquor bill, to prevent interstate shipments of opium for illegal uses, so that any State with a good opium law may be protected against its nullification by outsiders. The amount of opium consumed in this country, by latest report, is four hundred thousand pounds, when, by the standard of Japan, it ought to be only four thousand pounds, as that country uses only two thousand pounds for a population half as large as ours. Much of the opium used in our country is hidden in soothing sirups, cigarettes, and headache powders.

—A new American submarine boat, the "F-I," has made a world's record for depth of submersion—283 feet. The vessel maintained this depth for ten minutes while traveling at a speed of six miles an hour.

—New York City has 750 hotels,—not counting the so-called Raines Law hotels,—and they are said to be able to accommodate 350,000 persons. An exchange, in recording this fact, remarks that these hotels could quarter the entire standing army of Great Britain.

—The Pennsylvania Railroad has issued a statement that 527 trespassers lost their lives last year on its tracks while violating the law. The Pennsylvania declares that many trespassers are mischief-makers, and smash signals and switch-lamps, place obstructions on the tracks, and commit many other acts that endanger the lives of railway employees and travelers.

—For the support of the postal service, the people will pay during 1913 \$283,805,760, far more than for any other branch of the government service. It is estimated that \$7,240,000 will be needed for the parcel-post system; \$1,335,000 to meet conditions under the new eight-hour law; \$750,000 to provide for reclassification of railway mail clerks; and \$150,000 to establish the new village free delivery service.

—Unless something occurs to prevent, the next few years will see in China the development of one of the greatest railroad-building programs of modern times. No less than 70,000 miles of national railways will be laid. This is one of the main parts of Dr. Sun Yat-sen's scheme for the modernization of China. Through these railroads the interior of the country will be tapped, and the wealth that is there locked up will be made available for foreign trade.

—The will of J. Pierpont Morgan, made public a few days after his burial at Hartford, Conn., opens with the following striking expression of his religious belief: "I commit my soul into the hands of my Saviour in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend at all hazard and at any cost of personal sacrifice the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

—An American missionary in Albania declares that the whole Mohammedan population, about sixty-five per cent, are ready for the gospel. "They themselves say that the Moslem faith was forced upon them by the Turkish government, and they have never received it as their own. They do not forget that their forefathers were Christians, and in their hearts they do not regard the evangelical faith as a strange one; rather that in accepting it they will simply be coming back to that which is their own. Further, they always associate with Islam the persecution and injustice they have endured under the Turkish rule. Now, when throwing off the Ottoman yoke, the people seem to be more than willing to throw off with it the Moslem faith."

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1913

#### SOUTHWESTERN UNION CONFERENCE

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

#### SOUTHEASTERN UNION CONFERENCE

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

### 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*.

### Review and Herald Publishing Association

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

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

The following persons are members of this corporation:—

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

By order of the board of trustees.

F. M. WILCOX, *President*;

I. A. FORD, *Secretary*.

### 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 trans-

action 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*.

### West Pennsylvania Conference

THE office of the West Pennsylvania Conference and Tract Society has been moved to 635 Lincoln Ave., Pittsburgh, Pa. All mail intended for the conference officers, as well as the personal mail of Elder and Mrs. B. F. Kneeland, should be sent to the above address.

B. F. KNEELAND.

### The General Conference

#### Important Notice!

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

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

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

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

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

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

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

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

The Central Passenger Association, covering roads operating in Michigan, Ohio, Indiana, and southern Illinois, will issue first-class limited round-trip tickets to Takoma Park, D. C., at the rate of two cents a mile in each direction from selling station in their

territory, added to the one and one-half fare over roads in the Trunk Line Association territory. Tickets good going May 12-14, inclusive, with final return limit to reach original starting-point not later than midnight of June 12.

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

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

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

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

Passengers .....	10 cents
Trunks .....	15 cents
Hand-baggage .....	5 cents

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

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

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

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

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

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

#### Tent and Room Rent

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

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

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

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

**Board**

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

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

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

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

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

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

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

For the committee,

W. T. KNOX.

**Business Notices!**

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

**WANTED.**—Situation by engineer of thirteen years' experience with gas-, gasoline-, and steam-engines, also dynamos, motors, accumulators, lighting, plumbing, etc. Address Engineer, care Alberta Tract Society, Alberta, Canada.

**Addresses Wanted**

The church at Centralia, Cal., is anxious to get in touch with Mamie Aby, Earnest Aby, and Brother and Sister C. H. Sisson. Information concerning their whereabouts will be appreciated by the clerk, Mrs. E. Webb, R. F. D. 1, Box 66, Buena Park, Cal.

The present address of A. Chase and his wife, Maria Chase, formerly members of the Avenger Seventh-day Adventist Church, is desired by the church clerk, M. G. Leach, R. F. D. 3, Avenger, Tex.

The Seventh-day Adventist Church at Holdrege, Nebr., desires information concerning the address of J. P. A. Johnson, last heard of at Riverside, Cal. Address Eva B. Morse, 1132 Garfield St., Holdrege, Nebr.

Any one knowing the address of Mrs. Brinly, Gertie Bowls, Albert Bowls, or Mrs. Book, is requested to communicate with the clerk of the Saginaw Seventh-day Adventist Church, Mrs. N. I. Evenson, Sarles, N. Dak.

**Publications Wanted**

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

Mrs. Park Drake, Johnsonville, Pa. Papers and tracts.

F. C. Sherrill, Barren Fork, Ark. Denominational literature.

S. D. Harden, 527 Ralston St., Reno, Nev. *Signs* and *Little Friend*.

H. C. Truman, Lima Center, Wis. *Life* and *Health*, *Protestant*, *Watchman*.

Mrs. Carl Townsend, Ellsworth, Nebr. Papers and tracts.

Myrtle Maxwell, 507 E. Fair St., Atlanta, Ga. Papers, except *REVIEW*, and tracts.

C. J. Longgood, Gulfport, Fla. *Instructor*, *Little Friend*, *REVIEW*, and tracts.

Mrs. Mollie Miller, 1530 W. Railroad St., Biloxi, Miss. Periodicals and tracts.

Mrs. W. O. LaBoute, Jerome, Kans. *Signs*, *Instructor*, *Life* and *Health*, and tracts.

James Harvey, 1729 Grove St., Oakland, Cal. Periodicals in German, Swedish, and Danish-Norwegian.

Mrs. H. Weil, 607 B St., San Bernardino, Cal. Papers, magazines, and tracts, new or old, of any language.

Mrs. E. L. Thomas, 636 Kline St., Savannah, Ga. Continuous supply of papers and tracts; *REVIEW* not desired.

Mrs. Margaret D. James, R. F. D. 3, Box 21, Manitou, Okla. *Signs*, *Watchman*, *Life* and *Health*, and tracts.

Mrs. Blanche H. Gwynne, Marshall, Tex. *REVIEW*, *Signs*, *Watchman*, *Protestant*, also tracts on the Sabbath question.

Mrs. F. S. Jenks, E. High St., Lockport, N. Y. *Life* and *Health*, *Signs*, *Watchman*, *Liberty*, and *Temperance Instructor*.

## Obituaries

**HALSTEAD.**—Mrs. Lillie Halstead was born in Joliet, Ill., in the year 1876. When she was twelve years old the family moved to California, and in 1892 she was married to Frank Halstead. Nine years ago they both gave their hearts to the Lord and united with the Seventh-day Adventist Church at Laton, Cal. From that time until her death, which occurred Jan. 18, 1913, she was a consistent Christian. A loving husband and three daughters are left to mourn.

H. C. BASNEY.

**SIMMONS.**—Laf Simmons was born in Portage, Ohio, Jan. 29, 1843, and died near Detroit, Mich., April 14, 1913. He was a great sufferer during the last few weeks of his illness, but was ever patient and resigned to the will of God. About thirty years ago he learned the Sabbath truth through private Bible study. Later he became acquainted with Seventh-day Adventists, accepted present truth, and was baptized at Sauk Center, Minn., by Elder E. A. Curtis. The deceased was a veteran of the civil war.

J. O. PEET.

**CURRY.**—Mary L. Smith Curry was born in Indiana, Jan. 27, 1844. When she was three years old the family removed to New Orleans, La. In the year 1860 she was united in marriage with James B. Curry. Six children were born to them, five of whom are living. In October, 1890, Sister Curry became one of the charter members of the first Seventh-day Adventist Church organized in New Orleans, of which she remained a faithful and devoted member the remainder of her life. She fell asleep in the blessed hope, March 2, 1913.

R. W. PARMELE.

**HOWELLS.**—Elwood Morell Howells, son of Sister Hannah Howells, was born in Columbus, Ohio, Dec. 25, 1881, and was drowned at West Liberty, March 25, 1913, when Pennsylvania Train No. 3 plunged through the bridge into Mad River. Elwood was a young man of quiet and orderly conduct. One of his aims was to make a pleasant and happy home for his mother, and in doing this he certainly brought sunshine and comfort to her heart. He frequently did the housework so his mother could rest. His presence in the home and in the circles where he is best known will be greatly missed. He spent three years in the Philippines while in the United

States Army, and for the past seven years he has been in the employ of the Pennsylvania Railroad. He is survived by his aged mother, three brothers, and a large circle of relatives and friends.

JOHN FRANCIS OLMSTED.

**PAYNE.**—On Nov. 2, 1912, James Monroe Payne died at his home in Mountain View, Cal., at the advanced age of 94 years and 26 days. He was born in Maryland in 1818, and when a small boy moved with his parents to Ohio. He afterward lived for short intervals in Indiana, Kansas, and Illinois, but the greater part of his life was spent on his farm near Adel, Iowa. He was one of the early pioneers in all these States in which he lived, and he endured the hardships incident thereto, developing the strength of character and purpose that are connected with success in that kind of life. His first wife was Miss Elizabeth Eaton. To them were born five sons and three daughters. Two of the sons became very successful and widely known physicians in Iowa, and others of the children developed the strength of character and purpose that made them useful members of society. Father Payne's first wife died in 1888, and in 1897 he was married to my mother, Mrs. N. J. Tait. They came to California in 1898, spending a year with us here. After this they alternated between living at the old home town of Adel and with us here in California, crossing the continent, in all, eleven times. In 1876 Father Payne and his wife and some of his children became members of the Seventh-day Adventist Church, having accepted the faith under the labors of Elders Geo. I. Butler and D. M. Canright in a tent-meeting held in Adel that year. He remained steadfast to his convictions and his faith to the end of his life. Honesty and straightforward integrity were woven deeply into every part of his nature. He repudiated anything that was not genuine, honest, and true. He was very simple in all his habits and tastes, and enjoyed good health to the very last day of his life. He arose and dressed himself the last morning, and half an hour later he lay down on a couch and quietly breathed his last. In the sentiments of the language expressive of the brief obituaries of some of the patriarchs, he was an old man and "full of years." He sank peacefully to sleep in the bright and blessed hope of being soon awakened to immortality in that near-by day of the first resurrection at the second coming of Christ.

A. O. TAIT.

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WASHINGTON, D. C., MAY 8, 1913

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UNDER appointment to Mexico as tract society secretary and superintendent of the printing-office in Mexico City, Brother Henry E. Meyer, of Topeka, Kans., has gone to California to take some special work at the Pacific Press in further preparation for the field.

AMONG those who have come in to Washington from abroad the last week, we notice B. J. Cady, of the Australasian field; George Casebeer and family, of Chile, South America; and W. C. and Mrs. Hankins, of China, the latter having been in America for some time on furlough.

SINCE January 1, the following prominent people have been guests at the Washington Sanitarium: Senator Perkins, the senior senator from California; ex-Senator Henderson, high in political and social circles in Washington; the daughter of the French ambassador to the United States; the Assistant Secretary of Agriculture; the Secretary to the American legation in Haiti; and at present, Mrs. William Jennings Bryan.

ON a post-card from Russia, just after a meeting at St. Petersburg, Elder L. R. Conradi reports concerning the six union conference committee sessions recently held in Europe. "They were," he says, "the best and most spiritual meetings, all round, we have ever had. In St. Petersburg meetings were held in three different places. Our brethren had an audience with the government, and were heard very graciously. We hope for the best, though our depository in Riga is again temporarily closed. In Riga we had to hold overflow meetings. Elder H. F. Schuberth was with me."

THE preparation of the grounds for the coming General Conference is going forward vigorously, and everything about the camp will evidently be in readiness for the delegates as they arrive.

THE list of delegates from the European Division is a long one, although Europe is sending but a fraction of the full number it is entitled to send. Among those coming, are: L. R. and Mrs. Conradi, G. and Mrs. Dail, W. C. and Mrs. Sisley, W. J. and Mrs. Fitzgerald, J. G. and Mrs. Oblaender, J. T. Boettcher, J. Huenergardt, J. C. Raft, O. E. Reinke, and H. F. Schuberth.

IN a letter from the Philippines, Brother Floyd G. Ashbaugh, engaged in the pioneer book work, writes from Iloilo: "The work has opened up and the field ripened beyond my greatest expectation. From one end of these islands to the other are open homes waiting for the message. If possible, send several families of workers to these southern islands. Now the way is open; voices are calling everywhere."

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An Important Word to All Coming to the General Conference

As this number of the REVIEW is being printed, preparations are well along for the opening of the coming General Conference. Profiting by past experience, our committee has for some time given much careful thought to the many details essential to the holding of such a conference as we expect. We have tried to anticipate every need of what we believe will be the largest gathering of our people we have ever had. We feel very thankful for the progress made thus far.

Some months ago we appointed a number of committees to have in charge the various lines of work connected with the preparation of the grounds and the care of the people. These committees have been at work for some time, studying, planning, and providing for the needs of the meeting. We have had men at work laying out the grounds, cutting trees, and making walks. Early arrangements were made for securing tents, lumber, cots, mattresses, dishes, and other things needed, nearly all of which has been already received.

To make sure of having everything in readiness at the opening of the Conference, we asked a number of our experienced men to come early to assist in preparing the camp. They responded promptly, and have been hard at work nearly a month. We also asked the Foreign Mission Seminary to close school two or three weeks so that the students could help, and they have given much assistance.

While we are endeavoring to do everything possible for the comfort and welfare of all who come, we find there are some things we can not do. We can not put all the living-tents "near the

pavilion." The large number required take some room, so the camp stretches out a block or two each way from the large meeting-tent. We believe, however, that most persons able to attend General Conference can go this distance if necessary. We can not make the weather; so can give no assurance that it will not rain, nor that it will not be warm some days nor cool some nights. We shall all have to take this as it comes, making such provision as we can with bedding, clothing, overshoes, etc. We are not able, at a time like this, to provide all the facilities and comforts of home life. Caring for two or three thousand people will, of necessity, be a little difficult at best. There will be somewhat crowded conditions. We can not help it, so all will have to make the best of it, trying to get along as well as possible, and seeing that others do the same.

Our Locating Committee has been at work some time, trying to place all in suitable quarters. It has been impossible to secure rooms near the grounds for all who have asked for them. As far as possible, persons have been assigned locations in harmony with special requests or needs, but the calls for such have far exceeded the possibility for granting them. Preference in near location of tents has been shown the aged, feeble, and those whose work required it, and those who ordered early enough to secure it. Any location on the grounds will not be far, and we trust that all will find it a blessing to be here.

Indications are for a large attendance. Letters are being received from many in all parts of this country and elsewhere telling of people coming and of their interest in this meeting. It is to be appreciated that the people of God have such a desire to attend a spiritual gathering like this. All will find a cordial welcome, and, as already stated, we shall do all we can to make them comfortable and to make the Conference a great blessing. Those who come can help in this. Come with good cheer. Expect some inconveniences, but make the best of them. Determine not to find fault nor grumble. Plan as far as possible for health conditions. Purpose to do your part toward a prompt observance of the program. Come to make it a spiritual gathering, and not a mere vacation or pleasure trip. Do what you can to help others. Pray before coming, and after, that God will greatly bless his people at this time.

Those who feel they can not adjust themselves to such conditions as go with a meeting like this would do well to consider it carefully. If they can not accept some inconveniences, if they can not endure some unpleasant weather, some delays in meal service or other needs; if they can not accommodate themselves to some deprivations of home life, it would be better for them not to come. Let such remain where they can make their own conditions, and where they will find no occasion for complaint. Do not bring to this meeting the spirit that would militate against the very purpose of the gathering, robbing both yourself and others of the blessing to be obtained. Let all do everything possible to make this General Conference a great blessing to the cause of God and his people.

A. G. DANIELLS.