

The Advent Review and Herald Sabbath

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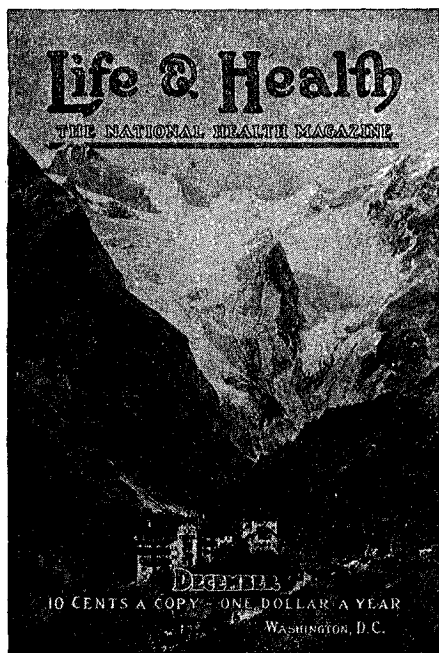


Progress in Russia

J. T. Boettcher

Ps. 147: 12-15 as greetings. I have visited the Little Russian field, and also the West Russian. Thus far in both these fields about one hundred seventy persons have been added to the church during the three quarters of 1911. The Lord is working for us. To-day I saw a book printed by the Russian government in which our faith and work are described, beginning with 1844 and coming down to 1911. It is the best thing I ever saw in print about Seventh-day Adventists. The book is in the Russian language, with one hundred one folios. It contains the following: "The Seventh-day Adventists in Russia show a splendid, live, and active work. The movement continues to take in new districts in the European and Asiatic Russias. They reveal a determinate zeal in their missionary efforts to win souls. The whole organization is primarily a missionary one. . . . Every church-member must help forward the third angel's message, and be a witness for Christ." We praise the Lord that He even now uses the government to help forward this cause. ♦ We are all of good courage. We lift up our heads, knowing that our salvation draweth nigh.

The December Number of
LIFE & HEALTH
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The Sweetest Place on Earth, by Claude M. Dexter. The story of how Louisiana cane-sugar is made.

How Two Mothers Cared for Their Babies: Why One Succeeded and the Other Failed, by Loretta Kress, M. D., of the Loma Linda (Cal.) Sanitarium staff. (Three illustrations.) The second of three articles from the pen of this physician of wide experience in Europe, Australia, and America. Mrs. Lake, the successful mother, gives Mrs. Franklin, the "dragged-out" mother, her first lesson in the care of the baby.

The Opium and Morphin Vice, by D. H. Kress, M. D., of the Loma Linda (Cal.) Sanitarium. (Illustrated.) The facts concerning this terrible slave-making habit; the use of opium in patent medicines; and how to successfully abandon the use of the drug. Your next-door neighbor may be a victim of this habit.

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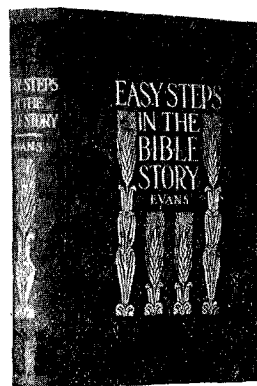
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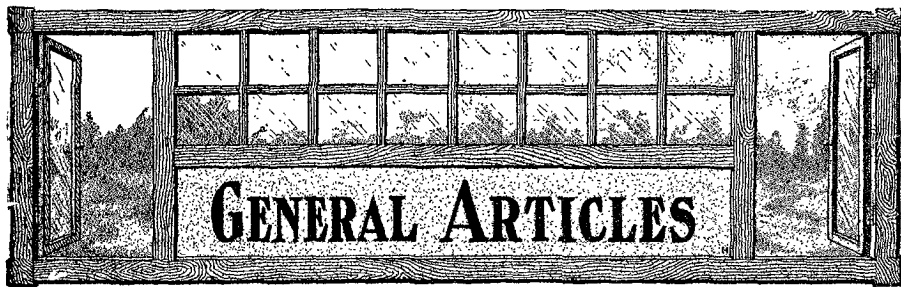
The Review and Herald

"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. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 23, 1911

No. 47



Sowing and Reaping

ALBERT CAREY

SOME sow in joy, and reap in tears
A harvest full of crushing woe.
The future has no weight to them,
To-day bears all they care to know.

But ah! alas the fatal goal,
Swung nearer by the haste for glee,
Has ne'er a joy, but only tears,—
A hopeless, waste eternity.

But some there are who sow in tears;
The passing joys of time are spurned,
And eyes, bedewed by pangs of grief,
Toward a better world are turned.

Earth's luring pleasures, tempting smiles,
Its teasing gaieties and dance,
Are turned aside as Satan's wiles
To stay the soul's sublime advance.

But seed sown wisely, wet with tears,
Springs up, though sin and cares annoy,
And for the sower's latest years
A harvest bears of endless joy.
Nortons, Ore.

Cheering Messages

THE messages continue to come in from our missionaries in distant lands. Amid trials and difficulties, they send us words of hope and cheer,—personal greetings they are, to every loyal believer at home helping to "hold the ropes" by furnishing the "sinews of war."

CHOWKIAKOW, HONAN, CHINA.—Greetings from Honan. We are filled with courage as we see the Lord going before us in every part of this province. There are now seventeen companies of Sabbath-keepers besides isolated believers, shining as lights in the midst of the gross darkness that covers the people. On all sides the fields are white. Calls constantly come that we can not fill for lack of laborers. With thirty-five million perishing souls, and with but one man to devote his entire time to the evangelization of such a field, we are

daily led to call earnestly upon the Lord of the harvest to send forth reapers.

O. A. HALL.

THE LEVANT.—Since the Friedensau council, I have attended the Swiss, the French, and a general meeting in Spain. At all these meetings we have enjoyed great blessings from the Lord. I am now visiting the workers and companies in Italy. When I arrived at Gravina, I found Brother Creanza dying. He died yesterday, and was buried to-day, Sabbath, October 28. Brother Creanza stayed at his post of duty until he could not stand on his feet any more. He was a faithful and very active worker. He brought the truth to many, and was respected by Protestants and Catholics. He was a member of the school board of the city, and the city authorities took part at his funeral. His death is a great loss to our work in Italy, where we have so few workers. We sincerely hope that the Lord will give us some one to take his place. Brother Creanza leaves a wife and six young children. He was only thirty-seven years old. Rev. 14:13. The work in the Latin Union is onward, but what an immense work we have to accomplish before the Lord comes! Can our people realize it, and leave us to struggle without means and workers? We have right here in Italy four men who could be put at work if our budget would permit.

L. P. TIECHE.

FROM THE HEART OF ASIA.—Greetings for this week of prayer from Turkestan. It gives me joy to report that the Lord is with us also, here in this wild and desert land. I am glad to be a witness, here in Turkestan, to the love of God that is revealed in his beloved Son. As I look out upon the great mountains, covered with everlasting snow and ice, in whose valleys our brethren and sisters live, I see how God's word is literally fulfilled; for the truth has reached these regions where the clouds

touch the earth, in the uttermost parts of the world: "For thy mercy is great above the heavens: and thy truth reacheth unto the clouds." Ps. 108:4. We thank God that the Holy Spirit stirred up our beloved brethren in America to send to us the truth of the third angel's message. They have done a work which can never be paid for in gold or silver; only God in heaven can reward in eternity. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. I wish some of the brethren might make a journey through middle Asia and the whole region of Turkestan. I am sure it would make the difficulties appear small in many other lands. I do not say there are not difficulties in America; but one sees here, especially among the poor aborigines, how deeply fallen is man in regions of utter darkness. It is sad that we are as yet doing really nothing for these native peoples, save as we scatter such a quantity of portions of the Holy Scriptures among them as we are able, which is all too little. Greetings to all, in the Lord Jesus.

R. IDAR.

The Voyage and Shipwreck

MRS. E. G. WHITE

At last Paul was on his way to Rome. "When it was determined," Luke writes, "that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us."

In the first century of the Christian era, traveling by sea was attended with peculiar hardship and peril. Mariners directed their course largely by the position of the sun and stars; and when these did not appear, and there were indications of storms, the owners of vessels were fearful of venturing into the open sea. During a portion of the year, safe navigation was almost impossible.

The apostle Paul was now called upon to endure the trying experiences that would fall to his lot as a prisoner in chains during the long and tedious voyage to Italy. One circumstance greatly lightened the hardship of his lot,—he was permitted the companionship of Luke and Aristarchus. In his letter to the Colossians, he afterward referred to

the latter as his "fellow prisoner;" but it was from choice that Aristarchus shared Paul's bondage, that he might minister to him in his afflictions.

The voyage began prosperously. The following day they cast anchor in the harbor of Sidon. Here Julius, the centurion, "courteously entreated Paul," and being informed that there were Christians in the place, "gave him liberty to go unto his friends to refresh himself." This permission was greatly appreciated by the apostle, who was in feeble health.

Upon leaving Sidon, the ship encountered contrary winds; and being driven from a direct course, its progress was slow. At Myra, in the province of Lycia, the centurion found a large Alexandrian ship, bound for the coast of Italy, and to this he immediately transferred his prisoners. But the winds were still contrary, and the ship's progress was difficult. Luke writes, "When we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens."

At Fair Havens they were compelled to remain for some time, waiting for favorable winds. Winter was approaching rapidly; "sailing was now dangerous;" and those in charge of the vessel had to give up hope of reaching their destination before the season for travel by sea should be closed for the year. The only question now to be decided was whether to remain at Fair Havens, or attempt to reach a more favorable place in which to winter.

This question was earnestly discussed, and was finally referred by the centurion to Paul, who had won the respect of both sailors and soldiers. The apostle unhesitatingly advised remaining where they were. "I perceive," he said, "that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But "the master and the owner of the ship," and the majority of passengers and crew, were unwilling to accept this counsel. Because the haven in which they had anchored "was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is a haven of Crete, and lieth toward the southwest and northwest."

The centurion decided to follow the judgment of the majority. Accordingly, "when the south wind blew softly," they set sail from Fair Havens, in the hope that they would soon reach the desired harbor. "But not long after there arose . . . a tempestuous wind;" "the ship was caught, and could not bear up into the wind."

Driven by the tempest, the vessel neared the small island of Claudia, and while under its shelter the sailors made ready for the worst. The life-boat, their only means of escape in case the ship should founder, was in tow, and liable to be dashed in pieces any moment. Their

first work was to hoist this boat on board. All possible precautions were then taken to strengthen the ship, and prepare it to withstand the tempest. The scant protection afforded by the little island did not avail them long, and soon they were again exposed to the full violence of the storm.

All night the tempest raged, and notwithstanding the precautions that had been taken, the vessel leaked. "The next day they lightened the ship." Night came again, but the wind did not abate. The storm-beaten ship, with its shattered mast and rent sails, was tossed hither and thither by the fury of the gale. Every moment it seemed that the groaning timbers must give way as the vessel reeled and quivered under the tempest's shock. The leak increased rapidly, and passengers and crew worked continually at the pumps. There was not a moment's rest for any on board. "The third day," writes Luke, "we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."

For fourteen days they drifted under a sunless and starless heaven. The apostle, though himself suffering physically, had words of hope for the darkest hour, a helping hand in every emergency. He grasped by faith the arm of Infinite Power, and his heart was stayed upon God. He had no fears for himself; he knew that God would preserve him to witness at Rome for the truth of Christ. But his heart yearned with pity for the poor souls around him, sinful, degraded, and unprepared to die. As he earnestly pleaded with God to spare their lives, it was revealed to him that his prayer was granted.

Taking advantage of a lull in the tempest, Paul stood forth on the deck, and lifting up his voice, said: "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island."

At these words, hope revived. Passengers and crew roused from their apathy. There was much yet to be done, and every effort within their power must be put forth to avert destruction.

(To be concluded)



"It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better."

The Sin of Envy

W. A. GOSMER

THIS is one of the commonest as well as one of the oldest sins in existence. It originated in heaven with Lucifer, who was envious of the position of Christ. It entered into man's experience on the day that Eve listened to the voice of the tempter, when the dark characteristics of the father of evil took possession of the race. It is, therefore, common to all men to a greater or less degree. All Christians have detected its workings in their own hearts, and either have overcome it or are struggling against it, recognizing it as no part of the divine nature, no fruit of the Holy Spirit.

Being the opposite of love, it is one of the most selfish and malignant sins in the catalogue of fleshly lusts. The righteous and the innocent have ever been the object of its attacks. This was true in the case of Christ, who was occupying his rightful place with his Father. Lucifer became discontented because another possessed what he wanted for himself. He then started out with insinuation, slander, misrepresentation, falsehood, and underhand working, to undermine the influence of Christ, and to lower him in the estimation of the angels, meanwhile endeavoring so to gain their favor and to put himself in such a light that they would finally acknowledge him as their leader. Although he did this, he could not but know in his heart that Christ was innocent. However, the supreme, overmastering passion to supplant Jesus was so great that Satan was willing to see him go down covered with infamy if only he himself could be exalted to Christ's place. This was the practical outworking of envy.

There were also several prominent Bible characters, all manifestly innocent, who were typical examples of suffering through envy. Cain slew Abel through envy. For the same cause Joseph's brothers sold him into Egypt. The work of Moses was made exceedingly hard and trying by the envy of his brethren. Saul sought to kill David because he envied him. Through envy the politicians of Medo-Persia sought to destroy Daniel. Pilate knew it was "for envy" that the Jews had delivered Christ to death. They also were envious of Paul's success, and endeavored to kill him. Its serious nature is seen in these examples; for had not providence intervened, death would have resulted in every case, through the working of him whom envy had made a "murderer from the beginning."

To-day, as in ages past, envy does not always terminate in murder, but it is, nevertheless, a source of great evil when it finds its way into the church. Strife for supremacy, divisions, church trials, and consequent loss of souls, are often the result of it. It has even come between workers in the Lord's vineyard. Success on the part of some has caused envy on the part of others. This has been expressed by depreciating the character of the work of the successful ones,

and by insinuations against their characters, amounting in some cases even to falsehood. Thus the work has been hindered, alienation has sprung up, souls have been lost, all through the desire to exalt self at the expense of another.

How entirely different from this evil principle was the attitude of John the Baptist toward Christ. Instead of denying his own commission by envying Christ, or depreciating his work when he saw his own popularity waning, he said to those who called his attention to this phase of his experience, "He must increase, but I must decrease." Instead of feeling downcast at the growing popularity of the Master, he gloried in the thought that his own mission was being accomplished, and that he was the true messenger of the Lord. This element of character made him truly great. Christ himself bore witness that of those born of women, none were greater than John. This principle was also strongly exemplified in the life of Jonathan.

While we recognize that envy has nothing in common with self-renouncing love, while we recognize it as a malignant evil, still there is consolation in the thought that envy, however bitter its attacks, can work no real harm to one whose heart is right with God. To him such an experience means character development and a fitting up for heaven. This was true in the cases of Moses, David, Daniel, Paul, and others. Envy can not hinder the accomplishment of God's purposes. In eternity it will be clearly manifest that through the sufferings of Christ, on account of Satanic envy and all other resultant sins, the universe itself will have been placed upon a basis of everlasting security.

Melrose, Mass.

The Scriptures Our Safeguard

CLAUDE E. ELDRIDGE

We must know the Scriptures of truth if we would escape the delusions of the last days. This knowledge we shall need to be safe from the delusions of Spiritualism. This fearful snare of satanic cunning is already entangling many of the most brilliant and well-educated men and women of the day; and its manifestations are so frequent and wide-spread as to occasion little more than passing comment.

While it is true, generally speaking, that Spiritualism is accepted as a matter of course, we may say, We don't believe a word of it. Suppose a spirit should appear to you, and in familiar voice and manner profess to be one of your dear friends who has died. Suppose this apparent friend should declare that the Sabbath had been changed, and seek to excite your sympathy by working miracles; what would *you* do? But, you may argue, such a thing is ridiculous! Listen to the testimony of the servant of the Lord:—

"Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made

to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living, will fall upon the ear. All this is to deceive the saints, and to ensnare them into the belief of this delusion. I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy, and will work miracles before them, to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. . . . We must seek wisdom from on high that we may stand in this day of error and delusion. We must examine well the foundation of our hope, for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome."—*Early Writings,* pages 87, 88.

Are we prepared for this? Have we such a knowledge of Bible truth as to enable us to meet this delusion?

For half a century this people has heard about the "latter rain" of the Spirit of God, and yet how many of us will recognize it when it comes? God has promised to pour out his Spirit upon "all flesh." Do you suppose that all will recognize it, and respond to it? I tell you, No. How was it when Jesus prayed, "Father, glorify thy name," and there came a voice saying, "I have both glorified it, and will glorify it again,"—how was it that on that occasion some "said that it thundered"? Why did they think it was thunder?—Because they had not become familiar with God's voice. And so "in the time of the latter rain," when God is pouring out his Spirit, some will fail to recognize it. Shall we be among those who call it thunder, or shall we be among those who have had ears to hear, who have studied the Scriptures, and read therein "what the Spirit saith unto the churches," and are familiar with his voice, and are able to recognize the day of our visitation? God grant that we may be among "the wise," who "shall understand." And yet, if we are, some of us will have to begin a new experience.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus is the Word. Just as truly as our physical nature demands daily food, just so truly does our spiritual experience require daily nourishment. "Jesus said . . . I am the bread of life." If we

are to "grow in grace, and in the knowledge of our Lord," Jesus, the "Bread of Life," the living Word, must continuously enter into our lives.

Boulder, Colo.

Glad Tidings

OSCAR HILL

"I WILL make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

We have here one of the precious gospel promises given through a prophet for the encouragement of the people of God till the great work of redemption is completed. It is glad tidings of salvation. It is not only salvation from sin, but also a complete redemption from all the effects of sin.

The apostle Peter, in speaking of our salvation, says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." He further says of them, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." 1 Peter 1:10, 12. In verse 11 he says it was the Spirit of Christ which was in them; and in 2 Peter 3:2, A. R. V., the apostle says, "Ye should remember the words which were spoken before by the holy prophets." In verse 5 he speaks of some who, not caring to remember what the prophets have said, "wilfully forget."

We often meet with persons who claim to be Christians, and yet will say they have no use for the prophecies of the Old Testament Scriptures. Let us examine Isa. 13:6-13 and see if the judgments and promises there given do not extend even beyond our time: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Verses 11-13 read: "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

These words must have their application at the same time as the words of Rev. 6:17: "For the great day of his wrath is come; and who shall be able to stand?" When this time of the wrath of God shall come, then the promise, "I will make a man more precious than fine gold," will be visibly fulfilled to all the people of God. Now it is a matter of faith with each of us. "But we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The apostle Peter speaks of "exceed-

ing great and precious promises" being given unto us, that by these we "might be partakers of the divine nature." As these promises were given for this purpose, they are a means of grace to lead us nearer to God.

Then let us treasure up in our minds these precious promises which the prophecies contain, meditating on them till we are indeed partakers of the divine nature.

Santa Ana, Cal.

◆ ◆ ◆

Meet Me There

WALLACE D. MOORE

WHEN the saints of all the ages
From this earth are gathered home,
Will you then, my brother, sister,
Meet around the judgment throne?

Will you meet to part, no, never,
In that home beyond the sky,
Where the Lord shall reign eternal,
And the saints shall never die?

Strive to enter there, my brother,
Strive the pearly gates to win;
Then when Jesus comes in glory,
He will bid you enter in.

O, that day is fast approaching
When the Lord shall claim his own!
And we then, if only faithful,
Shall sit down around his throne.

Will you meet me, O my brother,
Meet me in that blessed day
When all sickness, sin, and sorrow
From this earth are cleansed away?
Santa Ana, Cal.

◆ ◆ ◆

Practical Christianity

A. G. PEART

"BLESSED is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James 1:12-14.

Run not into temptation; maintain a constant watch against sin; keep your tongue from evil; mind your own business; study to show yourself approved; study to be quiet; study the nature of God; prepare to meet God,—these are in substance some of the plain instructions from our kind Heavenly Father to his dear children on earth. The apostle James seems to sum up the reasons for these admonitions in the third chapter and second verse of his epistle: "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." God is in earnest with us; therefore we ought to be in earnest also. We should thank him for what we have, and trust him for what we need. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Let nothing be done through strife or vainglory; but

in lowliness of mind let each esteem other better than themselves."

If Christ humbled himself to honor our nature, we ought to humble ourselves to honor his name. Humility is the royal road to the kingdom of heaven. Matt. 18:4. To be humble is the way to rise. Repentance begins in humiliation of heart, and ends in reformation of life, and though we lack power to repent, yet we do not lack means, nor the power to use the means.

A humble confession of sins may bring shame to ourselves, but glory to God. If we turn to God with our whole heart, he will turn to us; and then we shall be happy, though the world turns against us. No man ever prevails in prayer unless he prays in the shadow of the cross of Christ. But as Noah's dove could find no rest for the sole of her foot, so the Spirit of God can find no residence in the heart that is filled with sin. The acceptance of Jesus Christ in the human heart is the daybreak of eternity. The anointing of God's salvation will remove the stain of corruption.

If others neglect their duty to you, be sure that you perform yours to them. To render railing for railing is to return sin for sin. " whatsoever ye would that men should do to you, do ye even so to them."

The devil could as easily pluck Jesus out of heaven as out of the humble believer's heart. Never use the garb of Christianity in which to serve the enemy of Christianity. Grace differs from glory only as the bud from the blossom. What is grace but glory begun? what is glory but grace perfected? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

There are two things that every conscientious man should resolve upon by the grace of God; namely, to judge himself, and to judge no one else. God requires these two things—to be particular toward yourself, and charitable toward others. Take a true measure of yourself, and consider what you are. A conceited knowledge is the greatest enemy to true knowledge, and the greatest argument of ignorance. "For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone."

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like grass, and wither as the green herb." "Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." When a wicked man turns to God, a new nature is given to him, and it is far more easy for him to be rid of sin than to live in sin. He will then feel to say that he knew not what a comfortable life was till then.

There is no honor known to the world like the relationship to Christ, no riches

like the grace of Christ, no learning like the knowledge of Christ. If sin were better known, Christ would be better thought of. "Sin, when it is finished, bringeth forth death." "The wages of sin is death." Man does not die because he came from clay, but because he is infected with sin. It is our business in this world to secure an interest in the next. They that spend their days in faith and prayer, shall end them in perfect peace. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" O, that they would deny themselves of the pleasures of sin for a season, that they might live in the presence of the Redeemer through the ceaseless ages of eternity! It is a true saying that the devil promises comforts and pays in sorrow. If you follow Satan, you will find your tempter to be your tormenter. If you follow God, you will find your counselor to be your comforter. In every vocation of life aim at God's glory and your eternal salvation. Covet earnestly the gift of the Holy Spirit for the renewing of your life, that you may serve the Lord acceptably with your whole heart. "Create in me a clean heart, O God; and renew a right spirit within me," should be the constant prayer of every one who is striving for the mastery; for out of the heart are the issues of life.

It matters not who are our accusers, if Christ is our advocate. He made himself like unto us, that he might make us like unto himself. But remember that no one can be saved from his sins, and be approved of God, and made into the likeness of Jesus, without desiring such an experience. And no man can return to a sinful life after receiving pardon, and still retain fellowship with God. There is no salvation from sin and death in any false worship; God is not in partnership with the devil. We can do nothing without divine help; and he has provided this divine assistance for all the emergencies to which our resources are unequal. He gives his Holy Spirit to help in every time of need, to carry us through every strait, to strengthen our hope and assurance, to illuminate our mind, and to purify our heart. Let us therefore, as dear children, submit ourselves unto the influence of the Holy Spirit, which alone can purify our souls unto the day of Jesus Christ.

Port of Spain, Trinidad, British West Indies.

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"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

The Gathering

L. D. SANTEE

"Gather my saints together unto me." Ps. 50: 5.

THEY are coming, the blood-washed millions,

From the north, the south, and the east;

And the west yields up its treasures,
As guests for the marriage feast,—
From the wash of the inland rivers,
From the shifting sands of the sea,
At the voice of the great Archangel
Their ashes shall gathered be.

From many a grave neglected,
Where the weeds grow rank above;
From tombs, by their friends protected,
Where roses were strewn by love;
From lonely graves on the mountain,
And resting-place by the sea;
From mounds beneath the willow.
The saints shall gathered be.

Whether but lately buried
Or sleepers for many years,
They will be by the angels carried
To a region unknown to tears.
They will rise from their dusty pillows,
Triumphant over death;
They will hail the joyful summons,
With love's unquestioning faith.

Their song of blest redemption
The angels can never sing;
And harps will throb with their praises
To the Prophet, Priest, and King.
All heaven will thrill with music
From those who will never die,
While their shouts shall render vocal
The gardens of the sky.

When doubts the way would shadow,
And the "home of soul" looks dim,
We think how the Lord shall gather
The loved ones unto him;
We think how his hand shall banish
All grief and tears and pain,
And our faith in the coming kingdom
Grows strong and bright again.

And while the world around us
Is toiling in paths of pain,
With vain and foolish fancies,
And hopes that are worse than vain,
We look for the coming glory
In the slowly lighting sky,
And we say, "Our King" is coming;
We shall see him by and by.
Moline, Ill.

Thou Shalt Love Thy Neighbor as Thyself

D. H. KRESS, M. D.

To obtain the best definition of the word neighbor, we must appeal to the Bible. To the question, "Who is my neighbor?" Jesus said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and

went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." After he had related this incident, Jesus inquired: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The reply came, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise."

To love our neighbor is to be compassionate and to show mercy; it is to put ourselves in his place, and then do for him just as we would like to be done by. This is the law and the prophets. The one who *lives* this, fulfils the requirements of the law, and he will hear the "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." To such it will be said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

To no others but this class are the words addressed, "Come, ye blessed of my Father." To all others, no matter what their profession may have been, or how high their official position, the words are spoken: "Depart from me, ye cursed: . . . for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." It is evident from this that only those who engage in personal ministry here on earth, have any assurance of the hereafter. Pure religion has not changed. For the believer it is still to visit the "fatherless and widows in their affliction, and to keep himself unspotted from the world."

The work of Christ is in this incident represented by the work of the good Samaritan. He came not to be ministered unto, but to minister. He went about ministering to the needs of mankind, helping those who had none to help. In his ministry he gave special attention to the most needy, those who were passed by by others as hopeless cases,—the leper; the palsied man; the man born blind; the woman who had a spirit of infirmity for many years, and had spent all she possessed upon physicians and remedies, only to grow worse; the helpless man at Bethesda, who said, "Sir, I have no man, when the water

is troubled, to put me into the pool." These were the special objects of his compassion. He came to demonstrate what the grace of God could do. He delighted to bring hope to the hopeless. The Pharisees said of him, "This man receiveth sinners, and eateth with them." Because he went to the needy and the degraded, he was stigmatized as "a gluttonous man, and a wine-bibber, a friend of publicans and sinners." To this accusation Jesus replied, "They that be whole need not a physician, but they that are sick."

Among the professed people of God at that time, the general feeling prevailed that their special work was not to be in behalf of the outcasts and sinners. Their burden was to call the righteous and the worthy, out of other sects, and thus make up the subjects for God's kingdom. In this work they were very active. They compassed land and sea to make a proselyte. But Jesus said, "I am not come to call the righteous, but sinners to repentance." Where the greatest need existed, he found his work.

"The work that I do shall ye do also," Jesus said to his followers. For all time the work he did was to be the chief work of his church. It is the revival of this work in the church of Christ that will distinguish her in the world as a distinct church, *as Christ's church*. It is for this reason so much has been said regarding the need of going not merely into the highways and among the better classes with the last message of mercy, but also into the hedges. All classes are to be reached and helped. This work we have failed in a great measure to do, and as a result the church is lacking in physical and spiritual life. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" God does not ask the members of his church to go about with heads bowed down like a bulrush, thus giving the impression to the world that the religion of Christ deprives of real joy and happiness. Ministering to others has a reviving and refining influence on the church. "Is it such a fast that I have chosen?" he asks. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, *Here I am.*"

Of the members of the church referred to in this chapter, it will sometime be said, "They love their neighbors as themselves."

Loma Linda, Cal.

The Prayer and Social Meeting

CLARENCE SANTEE

It is impossible to have too much confidence in the power of earnest, heartfelt prayer. The most remarkable instances of the revealing of the power and nearness of God have been associated with the time of prayer.

Peter and John went up into the temple to attend the regular prayer service, and the lame man was healed. Acts 3:1-8. While Christ was praying, the transfiguration took place, and Moses and Elijah appeared. Luke 9:28-30. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Acts 4:31. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken." Acts 16:25, 26. The prison doors were opened, and all bands were loosed. There is a lesson in this, that all the bands of sin can be loosed through prayer.

While Daniel prayed, the angel laid his hand upon him. After Christ was baptized, he kneeled upon the bank of the river and prayed. While praying, the Holy Ghost in the form of a dove descended upon him. Luke 3:21, 22. This was the anointing for his life-work. Acts 10:38. Of that wonderful prayer it is said, "Never before had angels listened to such a prayer as Christ offered at his baptism."—"*Spirit of Prophecy*," Vol. II, pages 60, 61. Prayer does not always bring deliverance; instead, it often brings grace to bear affliction. 2 Cor. 12:8, 9, is an instance of this.

In the garden Christ prayed with an earnestness that brought drops of blood from the pores of his skin. The cup was not removed, but an angel from heaven brought the strength to drink the cup.

The Lord has given us the privilege of prayer; and we should remember that when we join in the prayer service, we are in a special sense near to the power of God and heavenly beings. This being so, we should choose our words with great care. The Spirit says, "God is in heaven, and thou upon earth: therefore let thy words be few." Eccl. 5:2.

I find another caution in "Testimonies for the Church," Vol. IV, pages 70, 71: "Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point."

"When in the house of God, we should pray for a present blessing, and should expect God to hear and answer our prayers."—*Id.*, Vol. I, page 146.

"If all moved as they should, no precious time would run to waste, and no reproofs would be needed for long prayers and exhortations; all the time would be occupied by short, pointed testimonies and prayers. Ask, believe, and receive."—"*Early Writings*," Supplement, page 29.

The Social Service

Following the prayer service, we usually have a social service in which all can speak of the goodness of God, and their present blessings. We believe that a mistake is often made in the social meeting by many, in thinking that they must have a short lesson to add to the one given by the leader. Usually that given by the leader has been sufficiently long, and at times partakes of the nature of a sermon, which is not best for the meeting save in exceptional cases. One may give a short or a long talk in which are good thoughts and Bible truths, but the *present experience* of the individual is entirely, or in great measure, left out. Why? Is there no present Christian experience that could be given in the place of that subject chosen for a theme? Are there no blessings remembered that call for gratitude and acknowledgment? If there are, their recital will use all the time that should be used by one. Even then the recital should bring up only *present* blessings as sources of encouragement, and not old experiences carried in the memory from other days. Those are stored in our memories by the Lord, for *our own* encouragement, while the *present* experience is the one which gives courage to others. There are times when this may be varied, but I am speaking of the usual social meeting. I am persuaded that where there is a present experience of Christian growth, it will be the most encouraging topic for every listener.

A student once said to me, "If I could only think of something interesting to say like —, I would be willing to speak; but all I can say is my own experience, and no one would care to hear that." I told him that his experience would be more interesting to others than all the truths he might put together in a talk, with that experience left out.

As long as members give short testimonies of present experiences, whether of defeat or victories, longing to glorify God, all will be awake; but when two or three follow each other with a burden to teach others the way, a long step has been taken toward killing the spiritual power of the meeting. "That reminds me" is an old saying, and many a testimony is given upon some thought suggested by some other person, and with no reference to a present experience or an individual need. This is wearisome to men, and can not be less so to angels.

The idea that a social meeting is intended for an instruction meeting, is a grave mistake. This part of the meeting is preeminently one for thanksgiving. It was so represented in ancient times among the offerings of the Lord. With this thought retained, the necessity for cautions in regard to long testimonies, which so often crowd out others that would be given, will not exist.

How precious the service when each one present quickly acts a part, using the least time possible in which to tell of the present courage, hope, and joy, or, sometimes, it may be of clouds, then

yielding the time to others, lest having used more than a just portion, others might be excluded from a part in the blessing.

Persons who are of mature years, or who are becoming aged, may sometimes enjoy a long argument based upon some portion of Scripture, in the place of the short, direct testimony of present blessings, but the younger portion of the congregation is not fed, and the meeting has not accomplished that which the Lord intended; and even with the older ones, there may be a fostering of a spirit that does not need cultivation as much as does the spirit of warm, tender, present helpfulness and labor.

Loma Linda, Cal.



The Meek

H. E. SAWYER-HOPKINS

"BLESSED are the meek: for they shall inherit the earth." It was such a spirit, a willingness to be taught, that one of Christ's chosen disciples possessed; every word that the Master imparted to the disciples was eagerly received and cherished by Matthew. Though a man of wealth, he was ready to make any sacrifice for the advancement of Christ's kingdom. He had a heart full of love for the Saviour, whose teachings had great attractions for him; and when Jesus said, "Follow me," he willingly did so, although he felt it was an undeserved honor conferred upon him. To be in his presence was the disciple's delight; he gladly listened to his words of wisdom and beheld his wonderful works.

Is not this a lesson for the true child of God in this present age? While forming a character for a home in the new earth, we should not only willingly listen to words of wisdom to fit us for that future home, but carefully treasure them up in our hearts and carry them out in our daily lives, without murmuring or doubting, saying with the sweet singer of Israel, "I delight to do thy will, O my God: yea, thy law is within my heart."

May these beautiful words find a ready response in the heart of every humble disciple of the meek and lowly Jesus: "If we possess the humility of the Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over the spirit." "Lowliness of heart is the strength that gives victory to the followers of Christ."

Pomona, Cal.



"WHEN thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"



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Editorial

Made Like Unto His Brethren

"FOR it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing thy praise. And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me."

"SINCE then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham."

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

"HAVING then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace that we may receive mercy, and may find grace to help us in time of need." Heb. 2: 10-18; 4: 14-16, A. R. V.

Tempted as We Are

THE ground of our assurance in coming to the Lord Jesus is the fact that he took upon himself the nature of man, and in this human form conquered Satan, thus bridging the gulf which sin had made between God and humanity. Going through this experience in behalf of the lost race, he became a perfect Saviour. He became identified with man in all of his trials and temptations. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." He "was in all points tempted like as we are, yet without sin." In consequence, the apostle concludes, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

We may not fully understand in just what way Christ was "in all points tempted like as we are." We may not be able to make application of this truth to the details of the various trials and temptations through which mankind passes. We may, however, accept through faith this statement of fact as a blessed truth. And believing it, we shall be drawn closer to the Saviour, and shall be able to experience much more of his keeping power in the trials that come to us.

It is comforting indeed when passing through trying experiences to realize that there is a true and tried friend who has gone the way before us, who knows by his own experience how we feel. Are we tired and weary? He himself, through his earthly pilgrimage, experienced weariness in the extreme degree. Do we experience nerve tension, and feel sometimes that we have reached the breaking point, that we can not possibly endure more? Christ experienced all this. He knew what it was to be hungry and thirsty. He knew what it was to be deserted by his dearest friends, to be the object of ridicule and scorn, to have his name cast out as evil, to have imputed to him selfish and sinister motives. If we would only remember this when passing through similar trials, and come boldly to the throne of grace, there to find the needed help and strength, we should then realize the blessedness of this great truth of Christ's temptation and sympathy of which the Scriptures assure us.

Christ was sorely and severely tempted, to a degree and to an extent which no other human being ever experienced, yet he endured all this without sin. Not once did he yield to the tempter's power. In every conflict he was victorious. With a mind stayed upon God, with trust in the love and power of his Heavenly Father, he resisted at every turn the attacks of the enemy. And in addition to the sympathy which he affords us in

times of trial, he likewise bequeaths to us this heritage of victory over sin. As he took hold of divine power, it is our privilege to do the same. The resources open to his demand are open to our demand.

It is comforting to a struggling child of God to learn, in reading the Bible story, that not only did Christ succeed in his conflict with the great adversary, but that in every age of the world's history others also, through his help, have succeeded in that conflict. We have only to look back to such men as Abraham, Moses, David, Paul, and many others to find men who, though weak by nature like ourselves, through divine grace became mighty in behalf of righteousness, notwithstanding all the assaults of the adversary. And of such men the record is that they were "subject to like passions as we are." James 5: 17. While this is predicated of Elijah, it is likewise true of the men and women of God in every age. By God's grace passions were subdued, sins were overcome, and character was developed that stood the test of Heaven.

What assurance the record of these and other worthies gives us to-day! Do we sometimes fail? Do we have to retrace our steps, confess our wrongs? Men in the past who lived on this earth as we are now living to-day, who worshiped the same God, who fought the same enemy, had the same human frailties in their natures. They fought, and were sometimes vanquished in their struggles. They sometimes failed, but through the mercy of God and heavenly grace they came off victors in and through the blood of the same blessed Saviour who to-day is our faithful and merciful high priest.

Victory in the Christian warfare is not dependent upon noble ancestry, good birth, or earthly station. It depends upon the operation of God's marvelous grace in a subject willing to submit to him and to be molded by the Holy Spirit. Amos was a humble herdsman. David was a shepherd boy. The apostles were fishermen, men of humble calling, in their natural make-up possessing evil traits, bad dispositions, and many wrong tendencies. But by submission to God, by casting themselves upon his mercy and permitting his grace to rule and reign in their lives, they became the mighty agents of divine power for the accomplishment of a great work in the world.

Dear reader, God is willing to accomplish all this for you. He may not, in his providence, call you or me to the kingship; we may never become great apostles; we may never speak with prophets' tongues; but there may be seen in our experiences the working of the same divine power, the same miraculous transformation of divine grace, that

was seen in the lives of these men of old.

Have we failed in the past? The failure has not been because God's hand was shortened, or his ear heavy. The failure has been through lack of submission on our part, through resistance to the divine working. Let us renew our consecration, casting ourselves at the feet of the Lord Jesus Christ, asking him to change our hearts, and work in and through us according to his own good pleasure.

Our appeal for divine succor will not be in vain. The cry of helplessness will be heard. Trusting faith will bring a response from him who has identified himself with us as our brother. Through his grace we may come off more than conquerors.

F. M. W.



To Our Speakers and Writers

WE desire to impress upon the minds of those who write and speak upon topics relating to the controversy with Rome, that it is very necessary to use only accurate quotations, and in every case to give such a reference as will make it possible to trace the quotation to its source and prove its reliability. There are many garbled citations that have been handed down from one writer to another, and other paragraphs purporting to be the utterances of various persons, or to be extracts from publications more or less well known, but all dates and places are omitted in the credits given. Such omissions render the quotations absolutely valueless as testimony concerning the doctrines or actions of the papal hierarchy.

In our attempt to verify some such statements, we have found that quite a number of them can not be rightfully used, as they either do not fairly represent the Roman position, or are the views of Protestants based upon the declarations of Roman writers, rather than the exact words of the writers themselves. As a sample of this kind of quotation, we call attention to one which appears, with some variations, substantially as follows: "The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." This is sometimes credited to Pope Nicholas, and one reference is *Decretal de Translat. Episcop. Cap.* This abbreviated reference given in full would read, *Decretal de Translatione Episcoporum, Caput*, which may be rendered thus: "Decretal Concerning the Transference of Bishops, Chapter," but the number of the chapter is omitted. It makes little difference which reference is given to this citation, as neither is correct, and the statement was made by a Protestant writer who based his view upon the general tenor of Roman

Catholic documents. It is, therefore, altogether unwarrantable to use this quotation as being the assertion of a Roman Catholic.

The controversy with Rome is rapidly growing more and more intense, and representatives of Roman Catholic interests are watching carefully for any errors committed by Protestant writers and speakers, and are quick to note them and to deal with them. A recent case will illustrate this: A correspondent of a Philadelphia paper wrote at some length on the opposition of the papal hierarchy to the public-school system, using a long list of quotations to establish his position. Immediately upon the appearance of this article a leading Roman Catholic paper took up the matter in the following fashion:—

The reverend gentleman seems to be the possessor of a stock of childlike simplicity that would do credit to Ah Sin, the heathen Chinese, judging from the character of the "proofs" he now offers in the organ of his sort of wisdom. Here are a few specimens of his artlessness:—

"The public-school system is a swindle on the people and an outrage on justice, a foul disgrace on the matter of morals, and should be abolished forthwith.—*The Tablet, Freeman's Journal.*"

Which paper? What date?

"These public schools are a devouring fire and pits of destruction. They ought to go back to the devil from whence they came.—*Freeman's Journal.*"

Date?

"The public school is a national fraud; it must cease to exist, and the day will come when it will cease to exist.—*Sermon by Father McCarthy, Dec. 23, 1887.*"

Father McCarthy of where?

"The public schools have produced nothing but a godless generation of thieves and blackguards.—*Priest Schauer.*"

Priest Schauer of where? Also date of speech wanted.

"Unless you suppress the public-school system as at present conducted, it will prove the damnation of the country.—*Father Walker.*"

Date and locality needed.

"Catholic parents who send their children to the so-called public schools are guilty of mortal sin.—*Rev. Dr. Frul.*"

Date and locality needed. Also, who is Rev. Dr. Frul?

"When I see them drag from me the children, the poor little children, and give them an infidel education, it breaks my heart.—*Pope Pius IX.*"

Is this any wonder?

"The common-school system of the United States is the worst in the world.—*Cardinal Manning.*"

Where was this said or printed?

When these are the kind of proofs that the Rev. — coolly asks us to accept, we feel sorry that we have wasted our time in looking over them, but shall not repeat such a mistake.

Instances have also come to our knowledge where some of our own workers have been brought into very embarrassing positions by having some quotations that they used in their arguments proved

to be either garbled or without any foundation whatever; and we have noticed a goodly number of cases where this might have been done, if any one had taken it upon himself to challenge the citations used. Great care is exercised in verifying citations of this character which appear in the *Protestant Magazine*, and our intention is to make it a repository for reliable material of this kind. We shall, therefore, esteem it a favor if any one who detects any error of this kind will bring it to our attention.

One who is sure that he is on the side of truth can afford to be fair, and even generous, in any controversy with those who differ from him, and Protestants who charge Rome with deception and with the perversion of the truth, ought not to give the least occasion for just criticism concerning their fairness or the absolute truthfulness and reliability of their statements.

W. W. P.



Building New Babels

THE lesson of the Babel tower has gone unheeded as far as the larger portion of humanity is concerned. That was a human plan for salvation. In smiting the top of that tower and dispersing its builders, God taught the world that human plans for accomplishing a divine purpose are worse than useless.

Every general, when he goes into battle, has his own plan of campaign. The plans of all others must conform to his; they must not be used unless they are a part of his plans. Anything else would bring confusion and disaster, and would not be tolerated for a moment.

All men recognize the wisdom of this arrangement in earthly affairs, and expect to conform to that condition when working for another. In spiritual affairs, however, we find many and great departures from that principle. It certainly is not unreasonable to suppose that the Saviour of the world has his own plan of salvation; yet how many ways have been invented by human beings for obtaining salvation, all of which are worse than useless! If there is a plan of salvation, it is one plan; it is God's plan, and not men's. God will save men according to his plan, not theirs. That plan is revealed in God's Word, and plainly revealed; and, foreseeing that men would invent ways of their own for seeking salvation, Christ declared, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." All human plans of salvation are such plants. They can accomplish nothing; they will be rooted up; they will carry to ruin those who have trusted in them in preference to the one plan of the Lord himself for saving men.

Men are to-day ignoring the inspired plans of God, and are trusting in their

own in spite of his plain warning: "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146: 3. Some have even gone so far as to worship man; to pronounce him his own savior, encouraging him to look within himself for help and strength and salvation. Of this nature, too, are the cults and philosophies that are multiplying so rapidly at the present time. Under the glamour of human "knowledge" and "civilization," men have gone farther and farther from God, turning to fables, philosophies, and traditions, and trusting in them. Everything that is outside the plan of God will perish. Human plans are outside the plans of God, and will perish when he brings again the harmony that sin has marred.

The antediluvians trusted in themselves rather than in God, and the flood came and swept them all away. The postdiluvians built a tower to save themselves from future floods, forgetting the promise of God that he would not again destroy the earth by a flood. So their *Bab-ilu*—"gate of heaven"—God turned into *Babel*—"confusion," and he scattered to the four corners of the earth those who trusted in that human plan for salvation. The Jews finally came to put their trust in the cold forms of their temple worship. They forsook Him to whom the temple and its services pointed, and crucified him, and then God declared, "Your house is left unto you desolate," and he rent the temple veil, and permitted heathen hands to destroy the temple in which they trusted.

Now the world is alive with human schemes for men to put their trust in, in preference to the God of our salvation. But they can not bring salvation; for there is no savior in them. They are simply Babels of modern make. We have condemned the heathen for trusting in their idols; but the inhabitants of enlightened and civilized lands are no better than the idol-worshiping heathen if they trust their souls' eternal welfare to some human scheme, and turn their backs upon the plan of salvation that God himself has devised and guaranteed.

Now, when the world is full of philosophies and substitutes for God's plan, it is time for us to make known and make prominent God's purpose and plan. With one great religious denomination, which numbers its adherents at over two hundred millions, denying the Word of God to its members, and with the leaven of the infidelity of Higher Criticism eating like a cancer at the vitals of many of the other denominations, we can not be too earnest or too industrious in proclaiming to the world God's last message of warning and of mercy. That message sets God before the people as the Bible reveals him, makes known his plan, in which there is assurance of victory and

certainty of salvation, as against every plan of the human, every Babel tower of unbelief, in which there is certainty of nothing but disappointment, disaster, and death. The one is a plain message, unadorned, but savoring of life unto life. The other is filled with all the intricacies of the mysteries of iniquity, gaudy with the trappings of ostentatious display, but, like the whited sepulchers of old, filled with dead men's bones, and savoring of death unto death.

When the gates of the eternal city are about to swing open for the procession of the redeemed to enter in, it is well for the world that God declares his last message of warning and preparation in no uncertain language. That he has done in the third angel's message; and with the responsibility for its proclamation we are charged. No such tremendous responsibility was ever placed upon any people in this world, and therefore none were ever so favored. While the people of this world are building Babel towers to be consumed—with their builders—in the fires of the last day, to us is given a message that will save not only those who give it, but those who receive it; in truth, an ark of safety that will save unto life eternal those who accept it. Soon the fires of God will wrap this world in their fierce embrace, and all that is mortal and earthly will be burned to ashes. Human plans will be forgotten, human glory will be seared like a charred leaf, human greed will pitch its hoardings to the moles and the bats, human strifes will vanish in the horror of impending judgment, human towers of hope will be forsaken, for "the great day of their wrath is come; and who is able to stand?"

Thank God, he has made it possible for men to stand even in that time. The way of escape has been provided. Under the shadow of the wing of the Almighty there is safety. It is even the time of trouble that is drawing nigh; but God has promised that his faithful shall be saved out of it. And they will not only be standing loyally for God and his truth in that time, but will be sounding the warning broadcast to a doomed world. That is our work, and whether we are deemed worthy of a place among God's people on that day will depend upon how faithfully we have performed it.

C. M. S.

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UNDER the new Greek constitution an absolute prohibition forbids the publishing or circulation of the Bible in modern Greek. This applies even to the Old Testament, written originally in Hebrew. The ancient Greek is not understood by the common people, so the Bible will hereafter be available only to scholars, the masses being left without the Word of God.

The Roman Peril¹

THE editorial in the *Outlook* for November 4, based upon the interview with Cardinal Gibbons published in the same issue, raises a question of the gravest importance to the religious and political future of this country. As one reason for expressing your belief that "the Roman Catholic Church is not a peril to American institutions; its growth in the United States is not a menace," you refer to the declaration of Pope Leo XIII concerning the relation between the church and the state. As stated by Cardinal Gibbons, this doctrine is: "The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil; the one being set over divine, the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special objects of the province of each. . . . Neither obeys the other within the limits to which each is restricted by its constitution."

The average Protestant who is accustomed to accept official utterances in their obvious meaning, would conclude from this quotation that the separation of the church from the state was an established principle with the Papacy. But the Roman Catholic who is well informed concerning the interpretation and application of this principle, in both past and present history, knows that he can assent to this statement and yet maintain the subordination of the civil to the pontifical power.

It will be pertinent in this connection as throwing light upon this subject to refer to the syllabus issued by Pope Pius IX, in 1864, condemning "the principal errors of our time." Among the "errors" thus condemned are these: "The church has not the power of availing herself of force or any direct or indirect temporal power." ("Ecclesia vis inferendae potestatem non habet, neque potestatem ullam temporalem directam vel indirectam."—*Prop. 24*.) "The church ought to be separate from the state, and the state from the church."—*Prop. 55*. According to the Jesuit Schrader, the condemnation of the "error" referred to in proposition 24 establishes this affirmative proposition: "The church has the power to apply external coercion (äusseren Zwang anzuwenden): she has also a temporal authority direct and indirect."

¹ This article, written by Prof. W. W. Prescott, one of the editors of the REVIEW, was sent to the editors of the *Outlook* (New York) for insertion in the department of Letters to the *Outlook*, but they returned it with the stereotyped statement that they "do not find it available." It will not be very difficult for the readers of this paper to give a reason that will be convincing, to themselves at least, why the article was rejected. The subject is considered further in the current issue of the *Protestant Magazine*.—Ed.

—“*Der Papst und die Modernen Ideen,*” Von P. Clemens Schrader, S. J., page 64. This remark is added by Schrader: “Not souls alone are subject to her authority.”

The assumption of the right by the present pontiff, Pope Pius X, to interfere in the affairs of the nations is a forcible comment upon, and an authoritative interpretation of, the principle stated by Leo XIII. In his encyclical letter dated May 24, 1911, the present Pope asserts his power to nullify a nation's law in condemning the law of separation recently enacted in Portugal. The following extract from this letter is taken from the *American Catholic Quarterly Review* (Philadelphia) for July, 1911: “Wherefore, as a sense of our apostolic duty prompts, in view of this insolence and audacity of the enemies of God, that we should vigilantly guard the dignity and honor of religion and preserve the rights of the holy Catholic Church, we of our apostolic authority reprobate, condemn, and reject the law separating church and state in Portugal. . . . And whilst we complain in the strongest manner that a law of this kind should be passed, sanctioned, and brought forward in public, and solemnly expostulate with all who have prepared it or taken part in the work, we proclaim and announce that whatsoever it contains contrary to the inviolable rights of the church is null and void, and is to be so held.”

In their protest against the same law the bishops of Portugal declare: “Though the church does not and can not approve in theory or in principle of the doctrine which regards separation as a better régime and more in accordance with progress, it may, for all that, under special circumstances, hypothetically accept separation as tolerable and as a lesser evil. . . . If the formula, ‘A free church in a free state,’ does not represent the ideal, it may be tolerable.”—*The Catholic Mind*, July 8-22, 1911, page 232.

From these official utterances of recent date, it is perfectly clear that the Roman Catholic Church does not believe in the Protestant idea of the separation of church and state, and in the last analysis claims the right to interfere with the civil power when *in its judgment* the rights of the church are abridged. An appeal to history shows that this has been the consistent record of the Roman Catholic Church for many centuries.

That the interests of the state are to be treated as wholly subordinate to the interests of the Roman Catholic Church is the doctrine taught by a leading Roman Catholic paper in America. To quote: “For the forty-five years that we have been editing a Catholic paper, we have made it our invariable policy to follow the lead of the holy father in poli-

tics. . . . We always declared that if the Pope wanted the States of the Church, or any other states, we wanted him to have them, and were willing to go any lengths to secure them to him. . . . The head of the church knows what he wants, and every Catholic should do his best to assist him in attaining it. . . . We care nothing for the opinions of Catholics in Europe or America when they are not in agreement with the views of the Vatican. We care nothing for the interests of Italy or any other country when the higher interests of the church and religion are at stake.”—*Western Watchman* (St. Louis), Sept. 21, 1911.

This is quite in harmony with the principle enunciated in an article in the *Catholic World* for July, 1870, Vol. II, page 439: “While the state has some rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church; that is, through the organic law infallibly announced and unchangeably asserted, regardless of temporal consequences.”

To the same effect is the argument made by Dr. O. A. Brownson, an American writer who abandoned Protestantism for Romanism. In his “*Essays and Reviews*” (New York, P. J. Kennedy and Sons) he uses this plain language: “She [the church] is, under God, the supreme judge of both laws [revealed and natural], which for her are but one law; and hence she takes cognizance, in her tribunals, of the breaches of the natural law as well as of the revealed, and has the right to take cognizance of its breaches by nations as well as of its breaches by individuals, by the prince as well as the subject, for it is the supreme law for both. The state is, therefore, only an inferior court, bound to receive the law from the supreme court [the church], and liable to have its decrees reversed on appeal.”—Page 284.

It requires no argument to show that the doctrine set forth in these remarkable utterances is utterly subversive of the American and Christian principle of the separation of church and state, as understood by Protestants, and yet they are the official declarations of the Papacy as interpreted by modern American Catholics.

In conclusion, I will call attention to some utterances by Leo XIII, in addition to the one quoted by Cardinal Gibbons. In his encyclical “*Immortale Dei*” of Nov. 7, 1885, is found this paragraph: “Every Catholic should rigidly adhere to the teachings of the Roman pontiff, especially in the matter of modern liberty, which, already, under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and

elections, and all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of states to be modeled on the principles of the true church.”—Cited in “*Facing the Twentieth Century,*” by James M. King, page 215.

From the letter of Pope Leo XIII to Cardinal Gibbons, dated Jan. 22, 1889, this extract is taken: “From the foregoing [paragraphs] it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some ‘Americanism.’ For it would give rise to the suspicion that there are among you some who conceive and would have the church in America to be different from what it is in the rest of the world.”

The Roman Catholic Church in America must defend and act upon the principles established by the authoritative teachings of the Pope of Rome, or reject the *ex cathedra* utterances of the head of the church; but it has not repudiated these doctrines, neither will it dare to do so.

Inasmuch as *semper eadem* is the boast of the Papacy, I think I am fully warranted in affirming on the strength of the testimony already introduced (and much more is available) that the authoritative teachings of the Roman Catholic hierarchy on the relations of the church to the state are diametrically opposed to the views entertained by the founders of this nation, and destructive of political and religious liberty, and that therefore the growth of the Roman Catholic Church in this country is a peril to American institutions.

◆ ◆ ◆ The Service of Man, the Glory of God

It is the business of Christians, as well as their blessed privilege, to be workers together with God. He, through the centuries of the past, has been working for man. They who would be workers together with God must also be workers for man. To be in such service acceptably means the consecration of all the faculties of the being to the work of God.

We often hear the expression: “I must look out for number one,” which means, I must look out for myself. Self is the first consideration. But the true and trusting Christian knows that his own interests are best served when he leaves them in the hands of God, and goes out in the service of others, looking out for their interests. There is an eternal increment thus added to the everlasting inheritance of men that can be attained in no other way. It is upon

this principle that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17.

The faculties that are consecrated to God are fulfilling the purpose God had in mind when he endowed us with them. They are performing his work, and thus we who possess them are working "together with God." But let us use those faculties for our own selfish ends, and we at once pervert his purpose. Then the exercise of those faculties becomes displeasing in the sight of God. They are stagnant water where springs and wells should be; deserts in the place of fruitful fields. The continued exercise of an unconsecrated faculty toward a selfish end works toward the final ruin of the soul. The rapidity with which that end is reached depends upon the number of faculties so used, and the extent to which the individual has abandoned the counsels of God's Word.

Many a man who should have been a steward for God has flung aside his scruples one by one, and has finally bent every faculty of his being toward the amassing of wealth for his own gratification. Such a one is, day by day, selling his eternal birthright for a mess of pottage, selling his soul for gold; and there is bound to come a time when that sale will be complete, when there will be no desire on the part of the individual to turn to God. Others endowed with a faculty for acquiring knowledge have perverted that faculty by turning it into unsanctified channels, or by using it for selfish interests or for gain, and have come to that place where the desire for the things of God is fast vanishing away. There will come a time when continuance in that course will entirely crush out all desire for participation in either the work of God or the promised blessings. The faculty perverted has sold the soul.

It matters not how good the faculty, of how great worth in the cause of God, its perversion to selfish ends will bring ruin to the soul. Its consecration to God and his work will make its possessor a coworker with God, a sharer with him in the renewed universe, a dweller with him in the courts of heaven. We can not be too careful in the matter of the use to which we put the faculties with which we have been endowed by our Creator. "Let this mind be in you, which was also in Christ Jesus." He laid aside the glory of heaven that he might give himself to the service of men and the glory of God. "Go, and do thou likewise." We have not the glory of heaven to lay aside, but we have a glorious inheritance to participate in if we turn aside from the allurements of this world of sin, and set our faces toward Zion's hill in the service of God and our

fellow men. Sacrifice and service are what God holds out before us now. To the man of the world, near-sighted through continual close scrutiny of his own wants and interests, it is foolishness; but to the trusting child of God it opens the gates of paradise and the long vistas of eternity.

Consecrate your faculties to the service of God. There is no investment in this world that can compare with it.

C. M. S.

Autumn Council of the General Conference Committee

Third (and Last) Report

Distribution of Laborers

THE following further recommendations may be reported:—

Dr. W. C. Dunscombé, of Edinburgh, Scotland (formerly of Japan), to England, to engage in sanitarium work.

Herman Olson, of America, to study in the University of Upsala, Sweden, in preparation for teaching.

Miss Gertrude Johnston, of the Foreign Mission Seminary, to engage in Bible work in Virginia.

A. L. Shidler, of the Foreign Mission Seminary, to Mexico, to engage in the book work.

Elder J. C. Rogers and his wife, of the Nyassaland Mission, Central Africa, to come to America for the furlough voted at the Friedensau council.

Ben. Hoffman and his wife, of the Foreign Mission Seminary, to Japan, to engage in evangelistic work.

Miss Anna Hoffman, of Oakland, Cal., to Washington, D. C., as stenographer and assistant in the office of the Sabbath-school Department.

Church Missionary Work

Study was given to plans for increasing activity in home tract and missionary work. The following actions were taken:—

Whereas, The responsibility for the development of the church missionary work rests primarily upon church and conference officers and other laborers, representing the work of the cause as a whole, instead of resting largely upon any one department; and,—

Whereas, The work of the Publishing Department has so developed as to make it difficult for that department to give attention to the church missionary work which its great importance demands; therefore we recommend,—

1. That provision be made by conference and church officers for a strong, active development of the church missionary work.

2. That conference laborers be urged to take this responsibility, and enter actively upon the work of leading our churches into all important lines of missionary activity, and of instructing the churches how to do the work.

3. That each conference tract society be given sufficient help to enable the secretary, or some one appointed for that purpose, to give primary attention to the development of church missionary work, both by correspondence and by personal labor in the field.

4. That conference and church missionary conventions be held, as the needs

may require, for the promotion of this work, and for giving help and instruction to conference laborers, church officers, and members.

5. That the General Conference employ an experienced missionary secretary to labor for the organization and advancement of the church missionary work.

Religious Liberty

The situation confronting us in this country, regarding the constant pressure for religious legislation, was reviewed, and the following actions taken:—

Inasmuch as there is great need for the enlightenment of all the people on the subject of the principles of religious liberty, which increases with each new day; and,—

Whereas, There are now measures pending before Congress, and to be submitted to Congress, affecting these principles; and,—

Whereas, There are movements in this country, propelled by Roman Catholicism as well as apostate Protestantism, with which our people and the world should become conversant and understand the meaning thereof; therefore we recommend,—

1. That union and State conferences be urged to supply *Liberty* regularly to State, county, and municipal officials, legislators, judges, and attorneys in their respective fields.

2. That campaigns be inaugurated with local churches, to take *Liberty* in clubs for missionary purposes and to secure individual subscriptions; also that competent persons be selected to engage in the work of selling the magazines.

3. That local and union conferences place "American State Papers" in all public libraries, and supply it to governors, legislators, judges, and other public officials.

4. That the publishers of "American State Papers" issue a subscription edition, and that special efforts be made to place it in the hands of editors, educators, and the legal profession throughout the United States generally.

5. That religious liberty institutes be held in churches and local and union conferences where arrangements can be made and competent persons can be provided for conducting them.

6. That we ask the union conferences to devote a reasonable time, during the coming biennial sessions, to the study of the religious liberty interests.

Medical College

The following action was taken in behalf of the Loma Linda (Cal.) Medical College:—

In view of the great need of additional facilities at the Loma Linda College of Medical Evangelists in the way of buildings, more properly to carry on the work of the institution,—

We recommend, That a fund of \$10,000 be raised for this purpose during 1912, said amount to be apportioned to the General, union, and Southern California conferences as follows:—

Pacific Union	\$ 1,500
Southern California	1,000
General Conference	1,000
Central Union	1,500
Lake Union	1,500
North Pacific Union	1,000
Northern Union	500
Southwestern Union	500

Southern Union	\$ 250
Southeastern Union	250
Columbia Union	500
Atlantic Union	300
Canadian Union	100
West Canadian Union...	100
Total	\$10,000

Publishing Work

The representatives of the publishing houses and the field book work held frequent councils. Actions were taken relating to—

The manufacture of the larger subscription books in foreign languages in the United States by the Pacific Press. The manufacture and sale of the smaller foreign books by the International Publishing Association.

The circulation of the ten-cent magazines in every part of the country.

In response to calls from the fields, the officers of the Publishing Department were asked to select workers as follows:—

Two canvassers from Mexico for Central America.

Two canvassers from the United States for Mexico.

One canvasser from Mexico for Cuba. One canvasser for Colombia, South America.

One canvasser for India.

Thus the calls come, year after year, for more workers. And the work itself, spreading constantly and rapidly, calls ever for dedication of lives and of means to the missionary cause.

To the last day of the council, Elder C. B. Haynes furnished reports to the Washington papers and the news agencies. Asked as to the circulation of the reports, he said: "The aggregate number of Washington papers circulated, containing reports of the council, was 1,636,000. This is the actual number of copies, not readers. In addition, the Associated Press sent out over the country briefer reports; but it is of course impossible to count these papers."

W. A. SPICER, *Secretary*.

AFTER five years' work by expert tabulators, the War Department's card index to the bodies of soldiers buried in national cemeteries is nearing completion. The work was begun under direction of Quartermaster-General Aleshire, in 1905. There are at the present time 78 military cemeteries in the United States, with 360,753 soldiers buried in them. Of this number, 207,075 are known, and 153,678 are unknown. The graves of the unknown are marked with a marble monument six inches square and extending eight inches above the ground, and those of the known are marked by a flat headstone bearing the name of the soldier, his age, and other details. These stones cost the government five dollars each. Last year the total amount expended for this purpose was in excess of \$75,000. In 1902 it was only \$25,000, the amount having increased slightly each year since.



Week of Prayer Greetings

MANILA, PHILIPPINE ISLANDS.—Greetings from "The Pearl of the Orient." The First Seventh-day Adventist Church of Manila desire at this season of prayer to express their thanks to God, and their appreciation to you, for sending to them the third angel's message, calling them out of darkness into its marvelous light. A new hope has sprung up in our hearts, and we with you are striving to prepare for the coming King. But, brethren, how can we expect to enter into that kingdom ourselves, numbering only sixty-two, and leave behind, unwarned, nine millions of our brothers for whom Christ died? So we earnestly solicit a share in your prayers and offerings, that the good news may be carried quickly to our fellow countrymen.

L. V. FINSTER.

SINGAPORE.—Never has the work looked more encouraging than at the present, nor have victories over darkened and biased minds been more apparent. Never have we so felt our need of more funds to draw upon that a dozen other intelligent men and women, born in the land and already possessing an education with a knowledge of languages, may be set at work among the people of these cosmopolitan lands who are waiting for this message. Within about a month we have had three baptisms. Seventeen souls have broken every barrier down through the revelation of the gospel of Jesus in their souls. Several others are almost ready for baptism. Since the beginning of the work here, we have not seen such an awakening among the young people as now. What shall we do with them? Shall we let them drift back into the world? That is the inevitable, unless gifts come in to provide a home and a teacher to instruct and prepare them for service. The Lord is soon coming. We pray and plead. May it not be in vain.

G. F. JONES.

ASMARA, EAST AFRICA.—Our school has just closed for a three months' vacation. All the students have scattered to their various homes and villages, where they will meet numerous questions concerning us and our work and faith. Thus our school will be better known among the people. We feel thankful to God for our first year's school work. Though there were many obstacles to encounter in making a beginning, the work has gone well. The Lord has sent us students from places we never thought of, places never visited by us. We even had one lad from away across the border,

in Abyssinia. The seed of truth that has been sown, we hope will remain with them; and we are earnestly praying God to water it by his Holy Spirit. We hope that these, with others, may return to us for the coming school year, which we expect to open on New-year's day, the Lord willing. We have asked the Mission Board for means and permission to double our number of students the coming year, which we hope will be granted, the treasury allowing. We are made glad by the recent arrival of Brother Emery Lorntz, of Norway, as a colaborer for this field. Brother P. N. Lindegren is at present in the Debaroa District, better to acquaint himself with the language and the people. Several deaths by cholera have taken place in the capital city, Asmara; but the Italian government has taken rigid measures to stamp it out, which seem to have been effective. We are of good courage.

ANOL GRUNDET.

The Third Angel's Message in Peru

A. N. ALLEN

NEARLY three years have passed since we landed in Peru. Though deprived of everything except our trunks by the sinking of the steamship "Finance," on which our household goods were shipped, we, with the help of God, have again surrounded ourselves with some of the comforts of life. God has blessed his work in this field, and the seed sown by the colporteurs and in other ways is constantly bearing fruit. The membership in this field, which was twenty-two when we came, has grown to over one hundred. Several thousand dollars' worth of literature has been sold, mostly by natives. It has cost considerable to maintain the mission and secure these results. The field being large and the believers widely scattered, much traveling has been necessary. However, we are putting forth every effort to reach a normal basis, and as the tithe increases from year to year, we hope the time will soon come when self-support may be possible.

The state of mind of a large per cent of the people of Peru is best expressed by an occurrence in Uruguay recently referred to by Brother Maximo Trummer. From the last page of the REVIEW of August 31, I quote: "From early morning until late at night, carriages were driven from one part of the city to the other, from which were distributed leaflets with such titles as these: 'Away with God;' 'Let the Family and Church Be Separate;' 'We Desire to Be Free From All Religion.' Young women

marched through the streets carrying a banner with the inscription, 'All Women Who Are Against the Church, Come to the Meeting.'

Is the French Revolution to be repeated in South America? What can be done to meet this situation? What is the responsibility resting on us as a people in this continent? The importance of the words found in "Testimonies for the Church," Vol. IX, page 67, becomes apparent: "Why . . . do not our people appreciate and circulate more widely the books bearing the divine credentials? Why is not a specialty made of the books containing the warnings regarding Satan's work? Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions?" Every student of prophecy knows what this "counterwork" is. Here in South America thinking men and women have seen the corruption of this false system, and instead of seeking the true faith, they are preparing to repeat the history of France. How urgent that we circulate books here, not only revealing the deceptions of the false system, but also teaching the truth for this time.

The leading men in Peru are Masons, and a large per cent of the young men are atheists. The women are also rapidly losing faith in the priests. Strong anti-clerical articles find place in all the leading newspapers. Other papers are published with the sole purpose of combating the power of the priest in politics, home, and business. Our papers find a ready sale in all parts of the republic. Shall we hesitate longer in giving the people the books dealing with these subjects in the light of prophecy and history?

Some agitation is continually going on in favor of liberty of worship. Apparently one of the chief hindrances to the changing of the constitution so as to legalize freedom of worship is the straitened political relation of Peru with her neighbors, which have granted freedom, and thus have to a degree lost their connection with Rome. But Peru fears to lose any advantage of influence she may have over her neighbors through the Pope. For this reason she hesitates to offend by making any laws unfavorable to the Church of Rome. However, public opinion is very liberal, and I have yet to experience any serious difficulty in holding public meetings anywhere in the country. In one place we were given, free of charge, a large municipal hall for our meetings. In another place we have the offer of the free use of the municipal theater whenever we wish to hold public services. For all these openings we praise God, and push ahead with the message.

If our brethren in the home land could see the joy with which some of these people accept the truth, and how they labor and sacrifice in order to give it to others, they would feel highly repaid for all their sacrifice for foreign missions.

Lima.

Ten Thousand Miles on the Amazon

[Mr. Uttley left Buenos Aires in March, this year, with the object of reaching Manaos, a town one thousand miles from the coast, situated on the Rio Negro, a tributary of the Amazon. His purpose was to find out whether it is possible to extend the Bible society's work in the Amazon valley, a region quite as large as half of Europe, but with a population estimated by Mr. Uttley to be not over one million. This descriptive article will be read with interest by REVIEW readers, as it tells of a vast unentered territory to be reached by the message.]

THE journey from Para up the river to Manaos is perhaps one of the most unique voyages in the world. Para is situated about sixty-five miles from one of the mouths of the great river. The main mouth reaches the sea farther north. Some idea may be gained of the size of the Amazon when we state that one island in the center of this estuary is as large as the whole of Wales.

The river itself is over four thousand miles long, and in some places over six hundred feet deep. It has twelve tributaries over one thousand miles in length, one, the Madeira, being over two thousand miles. At Iquitos, in Peru, twenty-three hundred miles from the sea, the Amazon is three miles wide, has a five-knot current, is navigable by ocean-going steamers of three thousand tons, and has a difference of forty feet between high- and low-water mark. This is due to the quantity of water brought down from the Andes and other places during the rainy season. At Manaos the rise and fall is sixty feet, and the Rio Negro tributary, on which the town stands, is five miles wide, though nearly one thousand miles from the sea. The volume of water carried out to the ocean by the Amazon is said by some writers to equal that of all the other rivers of North and South America combined. Be that as it may, we know that owing to its immense tributaries it possesses, altogether twenty-five thousand miles of navigable waterway, and its aggregate length of waters is sixty thousand miles.

I was exceedingly glad to find myself moving up its turbid and restless current. From the deck of the steamer, one might easily believe one's self at sea. Now and again the coast on one side is out of sight, and the view is very unlike that of a river.

It took us four days to steam the distance of one thousand miles to Manaos. I was very sorry not to be able to call at some places on the way. But none of these quicker ocean-going vessels stop at these towns; and to take a small native boat would have meant prolonging my stay a great deal, and running risks of being detained for periods of time which I could not afford. From various sources, however, I gathered valuable information with reference to these places, of which the only important ones are the towns of Santarem and Ohidos, one with a population of

six thousand, the other much smaller. They have been visited again and again by colporteurs, and Protestant preachers are now stationed there. Our colporteur, Snr. Lima, expects to pay another visit to both places during the next few months.

Our steamer was booked to stop at Itacoatiara, or Serpa, a small town at the mouth of the Madeira River, which is the most important of the tributaries of the Amazon, and rises far away in Bolivia. It has great numbers of plantations along its banks for the first two hundred miles of its course, from the point where it joins the Amazon. For seven hundred miles it is navigable by the largest steamers. Then commence cataracts and rapids stretching for the next two hundred miles, and impeding the passage of even small river craft. Beyond these breaks, the river is again free, and navigable for another thousand miles right into the heart of the continent. At San Antonio, the village where these rapids begin, the river is so deep close to the banks that boats of seven thousand tons coming all the way from Liverpool and New York anchor there. When the railway is finished, which is now being constructed rapidly by an American company for the Brazilian government, much of the commerce of this rich region of Brazil, and of a great part of Bolivia, will be brought down the Madeira, past the port of Para, and into the Atlantic. At present this Bolivian commerce has to be taken over the passes of the Andes, twelve thousand feet high, and by the way of the Pacific to Europe and the United States. It can easily be seen that this railway is a very important one, and that the port of Para will gradually become a great deal more influential than it is at present — perhaps the next commercially after Buenos Aires and Rio de Janeiro.

This railway, when completed, will be one of the most costly in human life that the world has known. It passes over immense stretches of swamp; for the river overflows its banks, and great masses of water collect at the back of the line which is in course of construction. When the dry season begins, this water recedes, and again and again it has washed away the earth in large quantities from under the line. The railway had to be built up several times before a secure bottom was reached. Owing to these swamps, and the insect pests which accumulate there, great numbers of workmen have died. At the beginning it is said that about fifty per cent succumbed. The company, however, is working nobly to overcome the terrible difficulties with which it has to deal. The company has fine hospitals, well-qualified doctors and nurses, mosquito-proof dwellings, and pays the ordinary workman £1 a day and all expenses. The difficulty now is to get labor. Not a few foreign powers have taken energetic steps to prohibit their countries from becoming recruiting-grounds. One of the few places left open is Buenos Aires. But on board the boat which I joined at Pernambuco, there were about eighty-

five men, Greeks and Spaniards. At Para these were again embarked on the steamer in which I was traveling. They had been carefully prevented from going ashore, as so many who had landed at Para on previous occasions had never returned to the steamer: they had heard of the climate of the region to which they were bound.

When we reached Serpa, the port where these men change in order to go up the Madeira, we were met by a large tug and launch belonging to this American railway. The eighty Greeks passed from our ship onto the tug without any difficulty; but when it came to the Spaniards, who had conversed with and understood the Portuguese passengers, and had heard dreadful stories about the place to which they were going, trouble began.

Though their fares had been paid for them all the way from Buenos Aires, they declared that they would not leave our ship. An American official came on deck, and informed the captain, who at the moment was speaking with me, that these men would not move. Without another word, the captain gave an order; and in a few moments we saw them being carried forcibly onto the tug. They looked pictures of misery, and could not have presented a much sorer sight had they been going to be shot.

On arriving in Manaos, we found an especially bad epidemic of yellow fever. People were dying every day. I arranged to visit the town during the day and return on board to sleep. The doctor told me it would be foolish to do anything else. A newcomer is specially liable to infection. None of the crew are ever allowed to go ashore here during an epidemic, and rarely at other times.

Manaos is perhaps the most expensive place in the whole of South America in which to live. An egg costs 6d.; a bottle of ginger beer, 1s. 6d.; the cheapest hotel or boarding-house, which in London would cost no more than a bank clerk could afford, costs here £1 a day. My first call in the town was upon the Brazilian Baptist minister. I found him far from well, and some of his family were suffering from fever. He was keeping a small day-school, in order to get a living. I had an interesting conversation with this pastor about our work, and found that he and his helper were selling Bibles for the American Bible Society. He greatly helped Snr. Lima, our colporteur, when he visited Manaos last year. On that visit, Snr. Lima sold all the books he had brought with him.

I next called on the Brazilian Presbyterian minister, and here found one of his children just recovering from fever. He was exceedingly kind to me during my visit, and took me all over the town. I met other Christian workers, and arranged for our books to be kept in stock and sold for us by my friend the Presbyterian pastor, until I could arrange for another colporteur.

(Concluded next week)



Standing Still

ALLEN F. GAGE

"STAND still, and watch God work"—

This is the hardest part,
The means that try the soul
And test the bravest heart.

We see our fellows strive
'Gainst sin and crime and wrong;
We long to act our part,
And sing the victor's song.

To stand, to wait, to hope,
To rest, to trust, to pray,
Are lessons he would teach
In his appointed way.

We may not know the end—
He doeth all things best,
In darkness as in light;
Then in his choosing rest.

Chicago, Ill.



Dirty Hands

F. M. ROSSITER, M. D.

How to prevent disease is the greatest problem that confronts the medical profession to-day. While wonderful triumphs have resulted because of the earnest and self-sacrificing efforts put forth to prevent certain diseases, much remains yet to be done.

Because of ignorance that prevailed in reference to smallpox, it is estimated that in one century, from 1700 to 1800, about fifty million people in Europe alone were carried off by that terrible disease. Now we know how to prevent the disease, so that ordinarily there is absolutely no excuse for any one's having it.

A physician discovered that the mosquito caused malaria, so we at once found out how to prevent it, and also how to cure it.

For centuries yellow fever was a scourge in many parts of the world. Then a physician, after enduring great perils, came forth with the claim that a certain mosquito was the cause of it, and he was laughed to scorn; but it was true, and so now we hear very little about this terrible disease. While the remedies for this disease failed, sanitation has nearly blotted it out. When we know how to prevent a disease, it is not necessary to look for a remedy to cure it.

Every physician knows that there is no drug nor combination of drugs that will cure tuberculosis; and every schoolboy or schoolgirl knows, or should know, the cause of this dread disease, and how to prevent its spread.

So I might tell about hookworm disease, typhoid fever, and many other diseases. No other adage is so universally accepted to-day as, "An ounce of preven-

tion is worth a pound of cure;" and yet it is passing strange that, knowing what we do about the practical value of this truth, but few practise it.

Another saying that is given wide prominence is, "Cleanliness is next to godliness." There is much truth in this old saying, but very few actually practise it. Startling facts have been coming to light during the past year, especially during the past few months, in regard to the diseases that are transmitted because of dirty hands. How many lives have been sacrificed from this cause alone no one can ever tell; but the subject is of such great importance that each one should be informed, and join the ranks of those who are trying to prevent disease.

That clean hands were necessary from a sanitary standpoint, as well as properly to appear before the Lord, is clear to any one who will read a few chapters in Leviticus, and look up the marginal references. If any one touched a dead body, or any filth, or any unclean thing, he was unclean for some time, and had to bathe and wash his hands thoroughly. In many instances he was to bathe in running water. There is a great sanitary truth couched in these few words. Running water is always the cleanest and the purest water; and if one washes in any other water, he must rinse off the water that he has soiled from his own body. We gather from the instruction given in Leviticus that the Hebrew people were amply supplied with running water for all that great host to keep clean and free from contamination.

Because of increased prevalence of, and decreased resistance to, disease, there is more reason why people in this age of the world should keep their hands clean. When I speak of dirty hands, I have in mind more than the generally understood meaning of the word dirt. A man who works in a trench washes his hands before eating. The machinist tries to get all the oil and grime off his hands before appearing among his friends. The carpenter or the farmer has soiled hands, and usually washes before meals. But all this dirt, in the eyes of medical science, is clean dirt.

Nevertheless, people who are not careful about keeping their hands free from this kind of dirt are not likely to be particular about the real dirt; for the ordinary dirt can be seen on the hand, while the dirt that is so dangerous is not likely to be seen, and may even be on a hand that is perfectly manicured or covered by a glove.

According to Webster's Dictionary the word dirt comes from the Saxon word *drit*, meaning excrement. The Scrip-

tures give the same meaning. See Judges 3: 21, 22; Deut. 23: 13. Professor Sedgwick, speaking of this meaning of the word, says: "Dirt is dangerous, not because it is 'of the earth, earthy,' but because too often it is drit, or excrement." Another writer says: "It is the unseen drit that plays the mischief with human life, because it is alive and can multiply indefinitely."

No one knows how much mischief may be done by a few typhoid fever germs on the finger of a man who milks without washing his hands. Dr. Eyre made this experiment: By actual count he put 78 typhoid fever germs in absolutely fresh milk. In twenty-four hours there were 60,000; in forty-eight hours, 10,300,000; and in seven days, 480,000,000. Most milk is twenty-four hours old before used, and germs thrive in it. How much typhoid fever do you think would result from a few germs in a milk-can?

Reports that have been collected from Germany, England, and the United States during the past year, and from a bulletin very recently issued by the S. S. Public Department, show very conclusively that of those who have typhoid a certain percentage becomes what is known as chronic typhoid fever "carriers;" or, in other words, these persons are continually throwing off typhoid fever germs in the excreta. Only too often they are careless, and so are the direct cause of spreading the disease, not only among the members of the immediate family, but in a more extensive way.

Ten to twenty per cent of those who have typhoid fever become carriers for many weeks, and three to five per cent become permanent carriers. When we remember that there are hundreds of thousands of people all over the country that have had typhoid fever, we can appreciate the unseen danger that surrounds us.

A few months ago there was a woman in a large Eastern city known as "typhoid Mary," because it was found out on investigation that in many families where she worked in various States several members came down with typhoid fever. She was carefully examined, and found to be a typhoid fever carrier.

The London *Lancet* reports the case of a woman seventy-four years of age who had typhoid fever in 1856. From 1905 to 1908 she ran a boarding-house, doing all the housework and the cooking. In a period of less than three years one hundred fifty-nine cases of typhoid fever occurred among her boarders. On examination it was found that she was throwing off typhoid fever germs in large numbers; and that after a lapse of fifty-two years. It must be obvious to every reader of this article that this woman did not wash her hands when she ought to have done so, even if she had not been a typhoid fever carrier.

A woman in Strasburg owned a bakery, which was scrupulously clean and passed the rigid German sanitary inspection. It was found that her employees were continually coming down

with typhoid fever. She did the cooking for these laborers. Ten years before this she had had typhoid fever, and examination proved her to be a typhoid fever carrier. It is by means of carriers that typhoid fever makes its appearance in new regions.

There are also carriers of dysentery, plague, cholera, influenza, spinal meningitis, hookworm disease, and many other diseases. The Lord knew about these things when the hygienic directions were given to Moses for his people, and the same measures of cleanliness should be as strictly regarded to-day.

From the facts before us, it is time that there was a hand-washing reform on the part of every man, woman, and child. In this matter, however, women are more often offenders, for they have to do with the preparation of the food and drink for the household.

A writer has said: "We may prate about cleanliness being next to godliness; but unless cleanliness brings freedom from disease germs in our food, it is but as 'sounding brass, or a tinkling cymbal.' If our hands are dirty with unnamable dirt, though we may not personally be disease carriers, yet we should be deemed responsible because of the risk that we bring upon others. . . . He who, by his unspeakably disgusting habits, kills his dearest friends, sends into eternity his own children, delivers to the reaper death his own wife, sister, or parent, should be taught — forcibly, if need be — when and how to wash his hands, in order to put an end to such wholly avoidable tragedies."

How many typhoid Marys there are among us all the time no one knows, but careful observation among even the better classes in hotels and on the palace ocean liners has shown that not half the people wash their hands at times when they should, although they have all the conveniences to do so. If this is true among the more favored classes, what must be the condition among the common people and the "great unwashed"? When dirty hands handle our food,—our bread, our milk, our fruit, our potatoes, everything we eat,—the thought is not reassuring. It is gruesome, and yet it is true. Dirty hands need more than to be dipped into the water and wiped on the common towel. Soap and water need to be used freely, and running water whenever possible.

What percentage of farmers and those who milk wash their hands in the morning before milking? If personal knowledge and observations are taken as a standard, the percentage is exceedingly small. There ought to be a great shout all over the land, and in other lands, "Wash the hands." This is no small matter, but a very serious one.

"Shall we continue to endure in silence this awful indignity, eating food prepared by those who have not properly washed soiled hands? Shall we permit thousands of Rachels to continue weeping for their children and refusing to be comforted, their ignorance and the ignorance of their servants having caused

the slaughter? Shall we hear the groans of the suffering and the dying as we administer palliatives to lessen their misery, and not do our share toward putting a stop to such fearful results, by teaching the people what constitutes real cleanliness? Would that a modern Hosea might proclaim from our Christian pulpits, 'My people are destroyed for lack of knowledge,' and then burn into the hearts and minds of his listeners that the one thing they all need is to know just when and how they should wash their hands."

Special care should be exercised at our camp-meetings, as conditions are such in most camp-grounds that to have clean hands is not a very easy matter. Would it not be a great step forward if camps were so provided with sanitary arrangements that all might wash in running water at times when they should? In the majority of camps this can be easily arranged without much trouble and with very little expense. If there is any place where people should be clean, it is when they come together to worship the Lord. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." The clean hands here no doubt mean more than physical cleanliness, but it includes that. In many places when the Scripture speaks of washing the hands, it means washing up to the elbows.

Some may feel that undue prominence is being given to this matter of dirty hands, but to such it can be said that the subject is only being touched upon. Others may say, "I have lived fifty years and nothing has happened." How do you know? That is what people say who use alcohol, tobacco, tea, coffee, and other harmful things, but it does not prove anything.

North Yakima, Wash.



WOULD it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops onto the window-sill when he wants his supply, and takes as much as he desires to satisfy his need. Thence he always hops to a little tree close by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*H. W. Webb-Poploe.*



"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."



North India

You have no doubt received a report of our workers' meeting, and heard our call for a man to help in the Hindustani work. As Elder S. A. Wellman is called to edit the *Oriental Watchman* and the *Herald of Health* and to do other literary work, he is practically out of the Hindustani work for some time to come. This leaves us to struggle on alone among one hundred twenty millions of native people in north India. Do you not think our call for a man is an urgent one? We can not push the work much until we have a man upon whom to depend for help, as we feel it would not be wise to open up new interests until we are able to care for them properly.

The work here in Garhwal is growing, and we hope in time to have a harvest of souls. It takes a little time, however, as we are building from the foundation. These people had never heard a word of the gospel until we came among them.

L. J. BURGESS.

Maranatha Mission, Africa

THIS session of the school has been open about six weeks, with thirty-nine students in attendance, twenty-five boarders in the home, and fourteen from the neighboring farms.

At the Fish River school, carried on by Brother Taba, there are thirty-seven students, with an average attendance of about thirty. This school is partially on the self-supporting basis, as the parents meet the necessary supplies required by the students, the conference paying the teacher's salary only.

Brother Claude Tarr is now teaching the Maranatha school. He teaches both English and Kafir, which is a great help to the students, as he explains the English words to them in their own language, and they appreciate this. Since adopting this plan, there has been a marked improvement in the school.

We have a number of natives who desire a training to fit them to labor for their own people, and they wish to make native language their chief study, getting a Bible training as well.

The evangelistic part of the work is very encouraging. The attendance at the Sabbath morning meeting usually numbers from forty to sixty, many of whom do not understand English. Strangers are continually coming into these meetings.

We have planned to have a meeting as often as possible at a native kraal about five miles from the mission. The first meeting was held to-day, with about fifty-five present. These services will be conducted in the native language.

On Sabbath our program is somewhat different. Sabbath-school is held at 11 A. M., and church service from 12:15 to 1:15. This service is usually conducted in both languages. At 3 P. M. we have a Bible study in the native language, ta-

king up different points of present truth. This meeting is appreciated by the natives, as they have opportunity to ask questions and receive light on the truth. At the conclusion of the afternoon meeting a week ago, one young man stood up and asked what he must do to be saved. He has now accepted the Saviour, and is keeping the Sabbath. Another young man on an adjoining farm has also begun to keep the Sabbath, and takes part in the meetings.

About two months before we came here, Brother I. B. Burton and Faba went down to Fish River among the Red Kafirs. They labored there about six weeks, and when they left, about ten adults were professing to keep the Sabbath. These are still loyal to the truth as far as they know it, and the work has grown until at the present time there are twenty-eight who do not work on the Sabbath. I have had meetings there, and they are anxious to know more of the truth. The congregation usually numbers from fifty to sixty persons, many of them in their red blankets.

At the next location to this, the head man sent a message asking us to come to his place to hold some meetings, and we hope soon to do so.

Brother Tarr is studying the native language more fully, with the object of helping in the evangelistic work.

We pray the Lord to water seeds of truth sown in weakness, and we hope that some jewels may be gathered here for the soon-coming kingdom of Christ.

D. SPARROW.

The New School Year at the Nashville Agricultural and Normal Institute

THE fall term of the Nashville Agricultural and Normal Institute, known to many as the Madison school, opened October 18. The season in Tennessee is rather late this year, and the crops were scarcely gathered when the term began. The last days of the vacation were busy ones for the men at the school, for they filled two silos with sorghum-cane, — two hundred fifty tons of winter feed for the dairy stock.

It is interesting to see students hitherto unaccustomed to such schooling, getting their first lessons in self-supporting work in the South in the harvest-field, or in treading ensilage, or in feeding the hummer, alongside students who have had longer experience in these practical phases of education. One is reminded of Gideon's army. The Lord told him not to start to the battle with any timid or homesick soldiers, so all who were faint-hearted were allowed to go home.

The voice of the hummer and the whistle of the engine were scarcely silenced when class work was begun. Fifty-five stalwart men and earnest, brave young women were enrolled. This is not a large company, but it is the

largest in the history of the school. The school family numbers about seventy-five, and this crowds our present capacity.

The Madison school is training soldiers for active service. It has a right, therefore, to select its students, and those who prove equal to the situation here are found to have good fiber for making missionaries.

The school is a democratic body, and the government rests on the shoulders of all. Everybody has his part in the work of the institution, and practically every exercise of the school is educational along the lines of burden-bearing, independence of thought and action, ability to take the initiative, ability to endure hardships, faith in the leadings of God, self-reliance, and other traits which the Word and the Testimonies say must characterize those who have a part in the closing message.

Brother Charles Franz, who has been laboring in Cuba for the past ten months, visited Madison at the beginning of the term. Brother Franz and his wife, and Sister Burgos, the third member of this Cuban company of workers, are all former students of the Nashville Agricultural and Normal Institute. They went through the training just mentioned; and in his recent visit, Brother Franz said the lessons learned here made possible the degree of success that has attended the work in Cuba. The spirit of prophecy says that such an all-round training will make the workers efficient in foreign fields. These workers find a wide space in which to work, and in spite of the fact that two of them had a language to learn, they have been self-supporting. They are about to begin a school for Cuban youth on an eighty-acre farm. The same school will offer opportunities for other teachers from the States to study the language and grow accustomed to Cuban life before starting centers themselves.

There are over twenty industrial schools now being conducted by Madison students. The frequent reports from these schools by visiting representatives, and the occasional visits of students to near-by highland schools, keep alive an active interest in this work. The sanitarium family brings the school in touch with the outside world, and there is scarcely time for one to lose sight of the mission of the Madison school, or the work ahead of its students. The family is almost invariably a happy one, because it has a well-defined purpose.

The Madison school family is looking forward to the completion of a new dining-hall. The rooms in the old plantation house, which have always served as dining-rooms, are crowded to the utmost. The new dining-room is being built by the class in carpentry, and it is hoped to have it ready to occupy by the first of the new year.

We invite friends to visit us for the sake of learning more of the great South, its need of them, and their need of it.

M. BESSIE DEGRAW.

Philippine Islands

SUNDAY, September 3, was another happy day for the little church here in Manila. Early in the morning we all went to the sea, where eighteen dear souls were baptized, and we trust arose to live a new life. Some of these are aged people who have lived more than their threescore and ten years. It takes

much courage to be born again and to break away from lifelong customs, at such an age. All, men and women, use tobacco and chew betel-nut from earliest youth, and nothing but the power of God can break this custom and set them free. But the gospel is that power of God which works the same upon the Filipino as upon the American, if the heart will submit.

Our number has grown so large that we shall soon have to build a place of worship, for all can not get into our room at the mission home.

Our native helpers have proved themselves of great assistance in the work. They know the customs of the people, and can get among them much better than a foreigner.

We attended a native funeral yesterday. The relatives of the deceased all gather as soon as the death occurs, and the family must furnish a feast for two days. They spend the time in discussing the good and bad deeds of the deceased. They generally have a band playing most of the time. Just before the burial, I was asked to preach to the people. After I had done so, they began the service of taking the body from the room, and then the wailing began. I can still hear those awful groans and wails ringing in my ears. Death is a dreaded enemy to all nationalities alike; but soon the glad morning will come when there shall be no more death.

L. V. FINSTER.

Federated Malay States

UPON coming to the Orient, we stopped at Singapore and remained there almost six months. While working for the English-speaking people, we studied the Malay language. It was a great pleasure to be associated in the work there with Brother and Sister Jones. They have had a number of years' experience working among the people of these islands, and we were much benefited by being with them.

About three months ago we came to Kuala Lumpur, the capital of the Federated Malay States. This is a nice city of about fifty thousand inhabitants, and is located up among the mountains. The population is composed mostly of Tamil Indians and Chinese, many of whom read and speak English.

There are eight Tamil men attending our Bible readings, and we hope some of them will accept the message. While many in this city are afflicted with malarial fever, we are thankful that our health is good, and that God has been so merciful to us. We are of good courage, and enjoy the work.

MR. AND MRS. R. P. MONTGOMERY.

The Work of Soul-Saving

"CHRIST accepts, O so gladly! every human agency that is surrendered to him. He brings the human into union with the divine, that he may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it, fill the world with the message of his truth, and keep pressing on into the regions beyond."

The preceding, taken from "Testimonies for the Church," Vol. IX, page 30, should stimulate to activity every one who has a knowledge of present truth; and the following should be a warning and an admonition to all who profess to believe this message:—

"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:5-11.

How to Stir the World

"Heavenly intelligences are waiting to cooperate with human instrumentalities, that they may reveal to the world what human beings may become."—*"Testimonies for the Church," Vol. IX, page 30.*

We can not all preach, but we can work in one or more of the many ways that God has provided so that all will be without excuse when Christ comes to claim his own.

The Time Is at Hand

when all should do something with our truth-filled literature. "Now is the time to sell our books, both large and small, either for cash or by taking orders, for the holidays. Thousands of books are used as presents at this time of the year, and our books rank in beauty with the best, and in quality, we know, are superior to all others. Our periodicals and tracts should be scattered like the autumn leaves. The Harvest Ingathering campaign is on in earnest, and all who know the truth and withhold their services in this great effort to send aid to those sitting in "gross darkness" to-day, will be counted just that much short, when the Master comes to reward "every man according as his work shall be."

Our relief work should be taken up with renewed effort, and "Ministry of Healing" should be placed in thousands of homes, so that the people may have the help, both spiritual and physical, that the book will give, and also that financial aid may be given to the needy institutions as quickly as possible.

The blood of souls will be found on the garments of those who do nothing. The admonition is sent to us: "If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling-blocks." But if we are busily engaged in seeking to know and do the will of God, we shall feel such a burden for perishing souls, such an unrest of mind, that we can not be restrained from fulfilling the commission, "Go ye into all the world, and preach the gospel to every creature," thus saving our own souls and the souls of others.

I. G. BIGELOW.

Field Notes

THE summer's work among the colored people in New York City resulted in seventeen baptisms.

EIGHTEEN persons were baptized at the close of the camp-meeting at Sanford, Fla., and ten at the close of the meeting for the colored people. The new church at Orlando was dedicated October 14.

ON Sunday, October 22, five persons were baptized at Colman, S. Dak.

THE new church building at Gilchrist, Minn., was dedicated October 29. Elders S. E. Jackson, H. Steen, and L. H. Christian were present to assist in the services.

A SHORT series of meetings was recently held at Grove, Ky. The Lord blessed the workers in presenting the message, and several were added to the church at that place.

THE Danish-Norwegian tent effort in Brooklyn, N. Y., under the direction of Elder N. P. Neilson, closed October 8. Six souls have united with the church, and others are deeply interested.

As a result of the summer's tent effort in Omaha, Neb., conducted by Elder and Mrs. G. R. Hawkins and Brother P. A. Field and wife, with associate Bible workers, between twenty and twenty-five have taken a firm stand for the truth.

SEVEN adults in Wooster, Ohio, have signified their intention to obey the truth. At Thornport two persons openly took their stand with us at the close of the tent-meetings, and several others expressed their intention of so doing.

A SABBATH-SCHOOL of forty-five members has recently been organized at Lufkin, Tex. Elder J. I. Taylor baptized three new Sabbath-keepers at Houston several weeks ago. The workers at Hale report that twenty have begun to keep the Sabbath there, and they hope to organize a church soon.

It is reported of the work in Portland, Ore., that on Sabbath, October 21, thirteen candidates went forward in baptism, making a total of forty-six added to the church in the past few weeks. Several others are waiting only for further instruction before taking this step. Brother H. W. Oliver reports that one family has taken a stand for the truth at Yoncalla.

OF the result of the tent effort in Citronelle, Ala., Elder E. G. Hayes reports: "Eleven adults signed the covenant, seven of whom united with the church, and still others have begun to observe the Sabbath. Five of those uniting with the church were baptized before the close of the tent-meetings; the other two were satisfied with their former baptism. Several others are deeply interested in the message, and will continue to study the truth."

FROM Norman, Okla., comes the word that as a result of the tent effort there, two have requested baptism, and several others are interested in the truth. Concerning the progress of the German work in that State Elder A. A. Meyer writes: "It has been my joyful privilege to lead about fifty precious souls to Christ, and to baptize them. They are all now stanch Christians, and active members of some of our various German churches. I also baptized between twenty-five and thirty at our last two annual camp-meetings, and a few were baptized by other brethren. So, in all, we have gained about one hundred German members in the last year and a half."

The Publishing Work

Conducted by the Publishing Department of the
General Conference

E. R. PALMER - - - - Secretary
N. Z. TOWN - - - - Assistant Secretary

He Alone Is Great

I LIKE the man who faces what he must
With step triumphant and a heart of
cheer;
Who fights his daily battle without
fear,
Sees his hopes fall, yet keeps unfaltering
trust
That God is God, and somehow true and
just
His plans work out for mortals; not a
tear
Is shed when fortune, which the world
holds dear,
Falls from his grasp (better with love a
crust
Than living in dishonor); envies not
Nor loses faith in man, but does his best;
Nor ever murmurs at his humbler lot,
But with a smile and words of hope gives
zest
To every toiler. He alone is great
Who by a life heroic conquers fate.
— Sarah Bolton.

Scholarships for Mount Vernon College

FROM the *Columbia Union Visitor* we learn of the success of the students from Mount Vernon College in their efforts to earn scholarships during last summer's vacation. Thirty-four students joined in the undertaking. The value of book sales required for a scholarship was \$275. Of the thirty-four who made a beginning in the spring, eighteen earned the full scholarship, and thirteen a one-half scholarship. One of these students, Rossella Smith, earned three and one-half scholarships. This is a good record, and speaks volumes for the scholarship plan. May we not hear from other schools?

E. R. P.

Our Foreign Magazines

THE International Publishing Association at College View, Neb., is now issuing magazines in the German, Danish-Norwegian, Swedish, and French languages. The managers are endeavoring to get in touch with all agents for the English magazines, and wish to secure orders from our agents for as many of these foreign magazines as they can dispose of to people they meet in their respective territories, many of whom prefer literature in one of those languages.

This is a very enterprising effort on the part of this publishing house. The Foreign Department of the General Conference is taking a great interest in this difficult but important work. We all appreciate this effort to provide the truth in acceptable form for the many people who have come to this country from other lands, and we trust that all colporteurs for magazines will secure samples of these papers, and use as many as they can in their territories. Our brethren and sisters in the churches, also, can sell these magazines to neighbors and friends who prefer literature in one of these languages.

Considerable success has already attended this effort. During the year 1910

all these magazines paid their way and showed a small credit balance. Brother F. F. Byington, manager of the International Publishing Association, under date of November 19, writes:—

"We are glad to report that there is a growing interest in our foreign magazines. In reference to our Swedish magazine, a correspondent recently wrote as follows: 'I will honestly say that your paper is the very best I ever read. I can not get along without it. I have found many precious truths in that paper.' In reference to our Danish magazine, an Eastern editor writes: 'I will gladly put the *Lys over Landet* on my exchange list. It has been a welcome friend ever since the first issue I had the privilege of reading, came. I would like to know whether I could obtain all the issues published as I wish to have them bound for reference.'"

These are good words of cheer for our brethren who are struggling with these pioneer undertakings. Let us help them all we can by our prayers and cooperation.

E. R. P.

"Good News From a Far Country"

THE past week we received at our office a report from Brother John L. Brown, of Spain, showing the sale of literature during the month of October. He reports nine canvassers,—five, who are selling books, and four, who are selling papers. During the month they sold 283 books, 1,576 papers, 28 helps, 441 tracts, and took 10 subscriptions for the missionary paper, the total value of which in American money is \$429.68. Brother Brown says:—

"We are all of good courage, and are determined to remain in this battle until Spain is carpeted with our literature. We have our difficulties to overcome, and the enemy to face at every turn; but by God's help, we will have complete victory over every besetment. We need the prayers of all our loved ones in the home land."

Indeed, Brother Brown and his little band of brave workers will be remembered in our prayers. Our eyes fill with tears, and our hearts overflow with thanksgiving to God, as we study this report, and try to realize what its note of determination and victory means for the future of the work in this difficult mission field.

We speak of this field as difficult, and yet we believe that God takes delight in giving the most signal victories where the difficulties are greatest. He has plainly shown us his attitude toward our work in such difficult fields in giving the victory that has been gained in Mexico, South America, Russia, China, and in many other fields that may properly be called difficult.

The Bible, also, gives us encouragement on this point. Read Hab. 3:17-19. This scripture teaches that when outward conditions are the most forbidding, the Lord lifts his people up upon his "high places." There is a high place of victory where we are not subject to the depressing and forbidding conditions that prevail in this wicked world. Brother Brown and his collaborators, evidently, have their feet upon one of those high places. Let us unite in praying that they may continue in this "highway" of victory prepared for the ransomed of the Lord.

E. R. P.

Christian Liberty

Reports, notes, and comments pertaining to
the current history of the rights
of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - Secretary
S. B. HORTON - - - - Assistant Secretary

Religious Measures Before Congress

THE next session of Congress will convene Monday, December 4. At the present time there are two measures before Congress which affect, in our judgment, the principles of our American institutions. One of these is the District Sunday bill (S. 237), known as the Johnston Sunday bill. This bill is now on the Senate Calendar, and may be called by majority vote of the Senate at any time. It is a well-known fact that the bill, in its title as well as in the section granting exemption to those who keep another day as the Sabbath, is a religious measure, and violative not only of American principles of civil government, but also of the express terms of the First Amendment to the Constitution.

The other measure is pending in the House of Representatives, and is known as A Bill for the Observance of Sunday in Post-Offices (H. R. 9433). This measure is in the hands of the Committee on the Post-Office and Post-Roads, and is likely to be reported from that committee at any time during the next session.

There is no legislation before this Congress which is of more vital concern to our country than these two measures, because of the principles involved; and on that account every American citizen should petition Congress, remonstrating against the passage of these bills.

S. B. H.

Notes

THE November-December *Bulletin of American Federation of Catholic Societies* contains the following boycott advice on its editorial page: "Don't buy the Encyclopedia Britannica, and advise all your friends not to buy it. It is untrustworthy as to Catholic matters. It is malicious, bigoted, offensive, and false. Do all you can to prevent its sale." It is presumed that in all other respects the Encyclopedia Britannica is trustworthy. This, together with other campaigns inaugurated by Rome against history, shows that she wishes to stifle the record of the past. In this, perhaps, the Roman Church can not be blamed.

"For the forty-five years that we have been editing a Catholic paper, we have made it our invariable policy to follow the lead of the holy father in politics. We never were ready to go to the length of saying that the temporal power was of divine right. We hesitated to assent to the statement of Cardinal Manning that it was an ecclesiastical question, and as near to the church's heart as the vestments of the altar. But we always declared that if the Pope wanted the States of the Church, or any other states, we wanted him to have them, and were willing to go any lengths to secure them to him."—*Western Watchman* (St. Louis, Mo.), September 21.

THE press reports that the kaiser, in addressing a deputation of the Brandenburg Senate, said: "The clergy should let dogmatic preaching alone. They should talk less about penitence and such things, and pay more attention to the person of Christ. They should make him the center of their religious services and preaching." This is certainly wholesome advice, especially the latter part of the kaiser's statement, not only to the Catholic clergy, to whom this language was addressed, but to all the people who name the name of Jesus.

IN the *Western Watchman* of September 14, a letter from London, England, refers to the jubilee of united Italy, in which, by the way, the church took no part. The statement is made: "There is a distinct note of hope in the air, for next year will see a magnificent celebration in honor of the fifteen-hundredth anniversary of Constantine's conversion, and the consequent Christianizing of the Roman empire, and pilgrims are expected in immense numbers from all parts of the world to do homage to the spiritual emperor of Christendom." When one realizes that the Sunday law of Constantine in 321, promulgated after his so-called conversion, was the entering wedge which brought the union of the church and state, thus "Christianizing the Roman empire," it ought not to be difficult to see that the success of present efforts to secure from Congress a Sunday law will bring about results similar to those attending the "Christian Roman empire."

S. B. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—Eight cadets at West Point were found to have smuggled liquors into their quarters, and to have become intoxicated upon them. They were tried and dismissed from the service. President Taft confirmed the sentence dismissing four of them, and commuted the sentence of the other four, who are to suffer some kind of humiliation as a punishment.

—In a résumé of the ethnological losses caused by the fire in the State Capitol at Albany, N. Y., last spring, the *American Anthropologist* notes the curious fact that almost the only articles that escaped injury were those having a religious significance. The medicine masks and other paraphernalia of the Indians' religious rites were uninjured, while the rest of the valuable collection was almost totally destroyed. In another age this might have been considered significant; now it is only a freak of the fire-fiend.

—The government brought suit against the United States Steel Corporation in the federal circuit court at Trenton, N. J., on October 26. J. Pierpont Morgan, John D. Rockefeller, and Andrew Carnegie are among the eighteen individual defendants in the suit. The court is asked to say that all the defendants are violating the law; to restrain them perpetually by injunction; to order a dissolution of the company, its constituent companies, and the companies of which they were made; to declare the ore lease illegal, and to cancel it.

—This year's apple crop is about 30,000,000 barrels. It exceeds last year's by twenty per cent. One sixth of it is in the State of New York.

—The Greek steamer "Lord Byron," from Theodosia for Antwerp, foundered in the English Channel during the gale on November 6. Twenty-two of the crew of twenty-five were lost.

—Almost a million divorces were granted in the United States between 1887 and 1906. Last year there were 72,062 divorces as against 13,180 in France, which has the next largest number.

—At a meeting of the members of the Philadelphia Hotel Association November 8, the members who are the managers of the leading hotels of the city agreed to act in conjunction to do away with the "tipping" system.

—More than a score of deaths, several million dollars' property loss, and much suffering and inconvenience resulted from the sudden fall of temperature through the central portion of the United States, November 11, 12. In many places severe storms accompanied this cold wave.

—The death roll of aviation for 1911 promises to be of shocking length. Including the tragedy at Macon, Ga., when Eugene Ely volplaned to death in a brilliant flight at the State fair, thus far since the first of January sixty-five persons have been killed, as aviators or passengers or as spectators watching flights.

—President Taft returned to Washington November 12, having completed his trip across the country. He has visited Michigan, Illinois, Missouri, Kansas, Iowa, Nebraska, Colorado, Wyoming, Idaho, Washington, Oregon, California, Nevada, Utah, Montana, South Dakota, Minnesota, Illinois again, and Pennsylvania. The journey covered about 13,000 miles.

—The union between the Free Baptists and the regular Baptists of the Northern States, which has been under discussion and negotiation, has been effected. The Free Baptists numbered 80,000. Hereafter, they will support the missionary and other work which has been maintained by the Baptists. The separation thus ended began in 1780, and grew out of doctrinal differences.

—On November 13, Secretary of State Knox received \$966,000 from the government of Chile in settlement of the long-standing Alsop claim. At the time of the treaty of peace between Bolivia and Chile, the mining territory which this company controlled was ceded to Chile, with the understanding that she settle all outstanding claims with the firm. This she tried to evade, and a payment has just been forced.

—Complete agreements between the telegraph operators and officials of the Southern Railway and the Baltimore and Ohio Railroad, by which the employees of the former will receive an increase of twelve per cent in salary, and those of the latter will be given a six-per-cent increase, were reached recently. Shorter working hours and other concessions were also granted the men. The agreement will cost the Southern Railway approximately \$120,000 more annually. The signing of the agreement ends negotiations that have been pending for several months.

—The schooner, "Edith E. Dennis" was sunk off Fort Terry, N. Y., November 13. Four persons were drowned.

—In the recent contest for the world's baseball championship, on each team one of the most skilful players was a full-blooded American Indian.

—It is said that 2,500 daily newspapers are published in the United States, 1,500 in Germany, and only 250 in Great Britain. Japan has 400 dailies, one of them with a circulation of 400,000.

—The streets of New York have become so littered with piles of garbage as the result of the street cleaners' strike, that Street Cleaning Commissioner Edwards has begun the use of disinfectants.

—Tolstoi's estate, which would have been divided among the peasants living thereon if the owner's wishes had been carried out, is, it is reported, to be sold for the benefit of his family. It is urged that the house be bought by subscription, and kept as a memorial of the novelist.

—Recent reports say that the whole Persian cabinet, together with the regent, has resigned. This action follows the presentation by Russia of an ultimatum demanding an apology and reparation for insults to her consular officers, in connection with the confiscation of the property of the premier.

—"The bank deposits of Butler County, Kansas, show more money per capita than any other agricultural county in the State," says a newspaper despatch. The reason assigned is that the Kafir corn, which is largely raised in this country, withstood the drought of last summer, while other crops failed.

—The Mormon Tabernacle Choir of Salt Lake City, Utah, is to make a tour of the country. This is said to be one of the largest musical organizations in the world, comprising six hundred members. The choir's repertoire will include grand opera selections, oratorio, part songs, and some "characteristic Utah pieces."

—English meteorologists have to go back in their records for seventy years to find a summer with as high an average temperature—namely, a fraction over sixty-six degrees—as that of 1911. The hottest day of last summer, August 9, when the thermometer registered 100° at Greenwich, has also had no parallel since the summer of 1841.

—A new naval training station is to be established at Lake Bluff, on Lake Michigan, a few miles from Chicago. Secretary Meyer is reported as saying of it: "This naval training station will be the finest in the world. I believe that when the station is in full operation, seventy-five per cent of the men joining the navy will enlist from the Middle West."

—Not more than 60,000 of the 4,000,000 books in the British Museum are in common use, the museum's chief librarian is reported as saying. Only occasionally is one of the other 3,940,000 books asked for by a delver in forgotten lore. "Acres and acres of books here are uncut," says the librarian, "and have never left their shelves since they were placed on them." And yet in the future any one of these forgotten books may prove to some special student to be of priceless value.

— At the recent International Prohibition Conference held at The Hague, Holland, thirty-nine countries were represented. The reports were of the growth of temperance sentiment and the enactment of prohibition legislation. The conference unanimously agreed on a memorial, addressed to all governments, asking for suppression of the liquor traffic, and proposing an international convention.

— A new archeological expedition has left England for Jerusalem, to continue the work on the site of ancient Zion, with a view to discovering the birth-places of David and Solomon. Captain Parker, brother of the earl of Morley, is in charge, and has taken with him some English laborers, who will resume the work in the underground passages on Mount Ophel, a cabbage garden which now supplies Jerusalem with vegetables, and is supposed to be the site of the ancient Zion.

— Vigorous efforts to stay the ravages of the chestnut bark disease, which already has destroyed \$25,000,000 worth of valuable timber in the Eastern States, are to be made by the Department of Agriculture. Dr. Haven Metcalf, in charge of the work, is taking the question up with the authorities. At a conservative estimate, the chestnut stand of the country is worth between \$300,000,000 and \$400,000,000; and as the disease spreads rapidly, it will mean a great economic loss to the country if we can not check the infection.

— While American missionaries are traveling to the ends of the earth to make converts to Christianity, an insidious "heathen" propaganda, so it is claimed, is undermining our spiritual health. Mabel Potter Daggett, who, in the *Hampton Columbian Magazine*, writes at length of this heathen invasion, finds that women are its chief victims. "Eve," she says, "is eating the apple again." She continues: "Yoga, that Eastern philosophy the emblem of which is the coiled serpent, is being widely disseminated here. And before a charm that seemingly they can not resist, thousands of converts are yielding to the temptation to embrace its teachings of strange mysteries."

— After an agitation of several years, the women teachers of New York have at last won their fight for equal pay for both sexes in the public schools. This will add \$3,500,000 to the annual metropolitan budget. The bill for equal pay has passed the State legislature several times, but until now has invariably been vetoed. In some New York school grades, the women teachers already have equal pay with the men, and there are many large cities throughout the country where uniform compensation for both sexes is the rule. The increase to the New York taxpayers will be four mills on the dollar. While the result of the campaign will be to give higher pay to the women teachers now in commission, it will probably be the means of opening the way for the appointment of a larger number of men teachers, who will be chosen for certain grades the more readily that pay will now be equal for both sexes. In other words, it will now be a question of absolute fitness in deciding appointments, instead of being one largely of economy or favoritism as formerly.

— Dr. Wu Ting Fang, ex-minister of China to the United States, is writing a book on his impressions of this country, especially American women. The completion of the book is said to be held up by Dr. Wu's present efforts to secure foreign recognition of the revolutionists. He has already signed a contract to have the book published by an American company. Dr. Wu declares that the American women are astoundingly clever and beautiful, but that they are no more free than other women. Corsets, he says, are as bad as the tiny shoes of the Chinese women. While he finds America a great nation, he thinks that many of its social customs are outlandish.

— A shipment of specimens from the National Zoological Gardens of the Argentine Republic, at Buenos Aires, was received at the Washington Zoo last week. Two half-grown tapirs, of a species that is fast disappearing, are the stars of the new troupe of arrivals. The male, only one year old, weighs almost 500 pounds. Two handsome coypous were also in the shipment. They very much resemble the muskrat that abounds in this country. A pair of owls also arrived. These birds are about twice the size of the American owl, and their feathers are of a deeper and prettier brown than those of their American cousins. A stork, four feet high, of a species that is almost extinct in South America, was also sent. The shipment was completed by two agoutis, a branch of the rabbit family.

— Miss Margaret Kelly, a woman thirty-five years of age, is to-day in actual charge of the manufacture of coins of the United States, having been made examiner of mints, and being in actual charge, in the absence of Director Roberts, of the money-making institutions of the United States. She is the highest-paid woman in the employ of the United States, her salary being \$3,000 a year. She received \$2,250 as chief clerk of the Bureau, from which position she was promoted. Beginning as a stenographer, she has occupied almost every position in the Bureau, and "is acknowledged to be the greatest authority in the country on mints, excepting only Director Roberts, her chief." The next highest-paid woman on the government pay-roll receives \$2,500.

— The Canadian census figures show a total population of 7,081,869. In 1901 the population was 5,371,315. The population of certain cities and their gains are as follows:—

	TOTAL	GAIN
Montreal	466,197	198,467
Quebec	78,067	9,227
Toronto	356,240	167,200
Winnipeg	135,430	93,090
Vancouver	100,333	73,323
Victoria	31,620	10,084
Edmonton	24,882	22,256
Regina	30,210	27,961
Saskatoon	12,002	11,889
Moosejaw	13,824	12,266
Ottawa	86,340	26,412

The parliamentary representation of the West will now be increased; that of the East reduced. The basis of representation will henceforth be one seat to 30,000 population, instead of 25,000. Even so, eleven new seats will be added, bringing the membership of the Dominion Parliament up to 232.

— For the fiscal year ending June 30, 1911, according to the official figures issued by United States Commissioner of Internal Revenue, R. E. Cabell, the consumption of distilled spirits was 134,600,193 gallons; the consumption of beer during the same period was 1,952,722,381 gallons. These totals represent an increase of over 8,000,000 gallons of whisky and of over 113,000,000 gallons of beer over the figures of 1910, and break all existing records for liquor sales in this country. The combined increase is 121,049,823 gallons, which represents an increase of 1.3 gallons per capita, making the total per capita consumption of liquors to-day 22.29 gallons. The highest previous consumption of distilled spirits was for the year 1907.

— The United States is the world's greatest cotton producer, the estimate for the last season being 10,155,000 bales of 500 pounds each; India, 4,186,000 bales; China, 1,200,000 bales; Egypt, 970,000 bales; Russia (Asiatic provinces), 768,000 bales; Mexico, 125,000 bales; and miscellaneous, including Brazil, Peru, Persia, Turkey, and other countries, 645,000 bales; making the total world crop for the season of 1909-10, 18,049,000 bales. Of the product of China, 200,000 bales are now annually exported to Japan. Of the cotton crop of India, slightly less than one half is exported. Of the Egyptian cotton, practically all is exported, going chiefly to Europe and the United States, its long staple and silky luster rendering it especially valuable for use in conjunction with the shorter-stapled cotton of other parts of the world. The value of raw cotton imported into the United States during the year 1910 was, in round terms, about \$15,000,000, of which \$10,000,000 worth came direct from Egypt, \$2,000,000 from the United Kingdom (presumably also chiefly from Egypt), nearly \$1,000,000 worth from Peru, and \$750,000 from China.

NOTICES AND APPOINTMENTS

Publications Wanted

The following-named persons desire late, clean copies of our publications, sent post-paid:—

C. F. Campbell, Perth, Ontario, Canada, *Review, Signs, Instructor, Little Friend, Life Boat, magazines*, and tracts.

Mrs. Eleanor A. Himebaugh, 15 Clinton Ave., Fredonia, N. Y., desires clean copies of our publications for free distribution.

Mrs. Martin Kierstead, Norton, New Brunswick, *Review, Instructor, Little Friend*, old or new; also the *Protestant Magazine, Life and Health*, and *Christian Education*.

Notice to Missionary Workers

ALL who desire to have five or more copies of our ten-cent magazines mailed to five or more of their friends, should send the names and addresses to the publishers, who will address and mail the magazines for only five cents a copy. This is a much better and cheaper way than for individuals to order the magazines in quantities, at four or five cents, and then address wrappers or envelopes, and pay the postage, which runs from two to three cents a copy. A word to the wise is sufficient.

A. J. S. BOURDEAU,
Manager Magazine Department.

Two Good Pamphlets

I HAVE been impressed to prepare two more pamphlets. One I have called "Last-Day Tokens," and it has 206 pages. It calls attention to the rise of the advent movement in various parts of the world, and its progress down to date. It has three chapters showing the fulfillment of the word of the Lord by the prophet Joel, when his servants should "sound an alarm. . . . The day of the Lord cometh, it is nigh at hand." He would "show wonders in the heavens." In these three chapters is an account of fifty-four such wonders that have been seen in various countries. There are pictures of thirty-six of the same. Twenty-two of these, found on sixteen pages of the pamphlet, are in the same colors as witnessed. An astronomer, who is in charge of the telescope in one of our California observatories, recently said to me, after seeing these pictures, "No astronomer can explain these things. The only solution is they are produced directly by the power of the Lord."

Many persons who have heard my talks on spiritual gifts and their manifestation in connection with the advent movement, in which I have told what I have seen and known of the manifestation of the gift, have desired these things in print. As the older workers decline in strength, and the labor falls upon younger persons, who "must take up the work where the old ones leave it," it seemed best for me to prepare another pamphlet of 104 pages, entitled "Prophetic Gift in the Gospel Church." In this pamphlet is not only the Bible testimony on the perpetuity of spiritual gifts, but also twenty-two comparisons of the manifestations of the gift in connection with the third angel's message, with its manifestations in connection with the Scripture prophets.

An edition of each of these pamphlets has recently been printed, and can be secured at the following rates: "Last-Day Tokens," 50 cents each; "Prophetic Gift," 10 cents each. Let the pamphlets be out in the field doing their work. This they can not do on the shelves of the publishing offices. Order from your tract society.

J. N. LOUGHBOROUGH.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

FOR SALE.—Cooking Oil, finest quality: Barrel (50 gallons), per gallon, 61 cents; ½ barrel (30 gallons), per gallon, 62 cents; 5-gallon cans, \$3.50; 8 1-gallon cans, \$6.40. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

LIBERAL OFFER.—Best Cottonseed-Oil for all cooking and salads. Wholesome, nutritious, fine flavor, keeps indefinitely. Guaranteed free from animal fats and all impurities: 5 gallons, \$3.25; 10 gallons, \$6.25; ½ barrel, \$17.60. Purity Cooking Oil Co., Chattanooga, Tenn.

COPYING WANTED.—I wish to do typewriting for our own people. Can furnish correct copies at such a low figure it will pay you to send your manuscripts to me. References from General Conference. Address Vida V. Young, Siloam Springs, Ark.

DR. GODSMARK'S Hygienic Cooking Oil is used in thousands of homes, schools, and sanitariums. The most highly refined vegetable shortening. 5 gallons, \$4.50; 10 gallons, \$8.50; ½ barrel, \$22.60. Cooking formulas free. Order to-day. Hygienic Cooking Oil Co., Chattanooga, Tenn.

* CHRISTMAS is coming, and we have 1,000,000 Bible Mottoes to sell. Size, 12 x 16. Special offer: 25, \$1.50; 50, \$2.50; 100, \$4.50; 250, \$10; 500, \$17; 1,000, \$30. Express prepaid. Spanish, German, English. Address Hampton Art Company, Nevada, Iowa.

WANTED.—To correspond with an able farm laborer. Must be honest, kind-hearted, Seventh-day Adventist married man. Prefer one who can teach Sabbath-school, but if right in other ways would be accepted. Must give good references in first reply. Austin Stitzel, Lakeville, Holmes Co., Ohio.

FOR SALE.—Forty acres, fine farming land, near Covert. Church and church-school privileges. Twenty acres seeded, rest in cultivation. Apple- and pear-trees and strawberries. Barn, well, house newly papered. Soft water in house. Only \$1,800 if sold soon. Address Mrs. Mark Wilbur, R. F. D. 5, Eaton Rapids, Mich.

FOR SALE.—Fifty-acre school farm of the Eufola Agricultural and Mechanical Academy. The school building will be donated and deeded to the conference. An opportunity to take up self-supporting school work, as the founder feels called to take up work in another field. Address Eufola Academy, Eufola, N. C.

ELEGANT imported gelatin Scripture Cards — new on market. Handsomely illustrated hymns, greetings, birthdays. Assorted, post-paid: 10, 10 cents; 100, 99 cents. Beautiful lithographed Bible Mottoes (12 x 16); sample, 6 cents; dozen, 65 cents; 100, \$3.75, post-paid. Stamps refused. Waterbury Specialty Co., Brandon, Wis.

Obituaries

PAINTER.—Died at his home near Stanley, Va., Oct. 11, 1911, Joseph Painter, aged 73 years, 9 months, and 22 days. Before his death he expressed a bright hope of life beyond the grave. Funeral services were held at the Seventh-day Adventist church, conducted by Brother A. J. Painter, assisted by the writer.

B. F. PURDHAM.

BOTIMER.—Mrs. Catherine Botimer fell asleep at her home in Vassar, Mich., Oct. 23, 1911, at the age of 57 years. She accepted present truth about thirty years ago, and from that time was a faithful worker for the Lord. She was the mother of nine children, seven of whom survive, with their father, to mourn their loss. Words of consolation were spoken by Elder William Ostrander.

D. MALIN.

THOMPSON.—Amanda Thompson was born in Evinston, Canada, in 1836, and died in Erie, Pa., Oct. 20, 1911, aged 75 years, 8 months, and 8 days. She came to the States with her parents when about nine years of age, and was married to James R. Thompson in 1852. About thirty years ago she heard the message of a soon-coming Saviour, and by the help of the Lord lived ready to meet him. She leaves to mourn their loss seven children, four sons and three daughters; and also a grandson, who has been a comfort to her in her old age. Words of comfort were spoken by the writer from Rev. 14: 13.

P. N. WILLIAMS.

HASKELL.—Mattie J. Haskell was born at Plattsburg, N. Y., July 29, 1876, and died at Brayton, Tenn., Oct. 27, 1911, aged 35 years, 2 months, and 28 days. Sister Haskell was raised in the Adventist faith from childhood, her grandmother being a believer in the great advent movement of 1844. At the early age of fifteen, Sister Haskell gave her heart to the Lord, and was baptized by Elder M. G. Huffman in 1891. Her life gave evidence of a genuine Christian experience. When she fell asleep, it was with the confident assurance that she would awake at the sound of the Master's voice, and be numbered with the redeemed. The funeral service was conducted by the writer at her home church, in the presence of a large circle of her friends.

P. G. STANLEY.

ORNELL.—Died in Brooklyn, N. Y., Elin Violet Ornell, infant daughter of Brother and Sister L. Ornell. She was born Nov. 1, 1909, and fell asleep Oct. 28, 1911. The parents and four sisters mourn their loss. Words of comfort were spoken by Elder N. P. Neilsen and the writer.

E. ROSENWOLD.

BOIST.—Ethel Boist died in Detroit, Mich., Nov. 4, 1911. Besides her parents, she leaves four sisters and one brother to mourn for her. Services were conducted by Elder Ostrander, who spoke from Revelation 22 and Matthew 5, bringing out many words of comfort. Interment took place in St. Charles Cemetery.

MRS. LUCY THEILE.

LAFFERTY.—Llewellyn Lileforest Lafferty, son of Brother and Sister James Lafferty, was born July 5, 1908, and departed this life at his home in Cedar Lake, Mich., Oct. 23, 1911. The parents mourn the loss of their little one, and miss his prattle in the home; but they are assured that it is well with the child, and that when the Life-giver comes, little Llewellyn will be placed again in his mother's arms. Words of comfort were spoken by the writer, assisted by J. H. McEachern.

ROSCOE U. GARRETT.

BULLOCK.—Mrs. Orill A. Bullock was born Sept. 11, 1851, in Greeley, Iowa, and died at her home near Esbon, Kan., Oct. 27, 1911, being 60 years, 1 month, and 16 days old. Sister Bullock united with the Seventh-day Adventist Church when twenty-two years of age, and continued faithful till the time of her death. She now sleeps, awaiting the trumpet call at Jesus' glorious appearing. A husband and seven children, four sons and three daughters, survive her. Words of comfort were spoken by the writer from Rev. 14: 13.

O. E. JONES.

CLOW.—Sister Clara Clow (née Thompson) was born in Waubeek, Wis., May 24, 1859, and died Oct. 29, 1911, in Duluth, Minn., at the age of 52 years, 5 months, and 5 days. Until 1894 she made her home in Wisconsin, but in that year she went to Portland, Ore., where she was married to Mr. Henry Clow. To them one child was born, a son now ten years of age, who, with her husband, one brother, and two sisters survive her. When a young woman, Sister Clow accepted the Seventh-day Adventist faith, and was a faithful member of that church until her death. Funeral services were conducted by the writer.

E. L. SHELDON.

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No Second Sabbath Readings are being sent out this month, as the week of prayer begins December 9. The next service will be Sabbath, January 13.

IN order to prepare more literature in Tamil, and to secure a change and rest for a time, Brother J. S. James has removed to Bangalore, leaving Brother and Sister Lowry to carry forward the work at Nazareth and its vicinity, south India.

WHILE attempting to open a church window at Rangoon, Burma, Brother Robert Beckner fell about six feet, and struck upon a water-pipe, breaking one of his legs midway between the knee and ankle. He was taken immediately to the hospital. Fortunately, there have been no serious complications, and we trust he may make a favorable and complete recovery.

ELDER F. L. PERRY, wife, and son of eight, after two years in the States, sailed from New York, Monday of this week, again to take up work in South America. Brother Perry will have charge of the work in Uruguay. Miss Cassie Wilson, of the Foreign Mission Seminary, a Bible worker, accompanies them to South America, her chosen field. Also on the same boat Elder Henry Meyer, wife, and three children leave for their field in Brazil. It is a source of encouragement that after the earnest and long-continued pleas from South America for additional help, these workers can respond. May the Lord bless their labors in this needy field.

FOLLOWING the distribution of the Missions number of the *Signs of the Times* weekly, let an effort be made to permanently increase the circulation of this excellent journal. Secure yearly or short-term subscriptions for the paper from your friends and neighbors.

LEAVING Washington last week, Prof. H. R. Salisbury spent several days at the ministerial institute at Battle Creek, Mich. Later he will proceed to College View, Neb., where, from November 29 to December 5, will be held a council meeting for the educational secretaries of the American union conferences.

THE Review and Herald Publishing Association still has left a few copies of "Home and Health" in the library binding that were slightly damaged by water at the time of our fire. The books are not hurt for practical use. The regular price in this binding is \$4, but we will furnish these at \$1.25, post-paid.

ACCOMPANIED by Miss Eunice LeMaster, a stenographer and office helper, Elder I. H. Evans and wife sailed from San Francisco, Wednesday, November 22, for China. Brother Evans's children remain in the States to continue their studies. As Brother Evans resumes his work, accompanied by his wife, many earnest prayers will be offered that God's blessing shall rest in a marked manner upon the efforts put forth for the advancement of the message in the Orient.

B. B. ALDRICH, wife, and babe, of Rome, N. Y., sailed from New York, on the "Baltic," Wednesday, November 15. Brother Aldrich and his wife spent one year recently at the Foreign Mission Seminary, and now go to open a new mission station on the Canary Islands (Spanish), off the west coast of north Africa. This will also provide a near-by place for workers of the Gold Coast, West Africa, for rest and recuperation.

IN a letter from R. W. Munson, of Java, dated October , he writes that the previous Wednesday night, at midnight, his wife was suddenly seized with a hemorrhage of the lungs. Others followed, and although everything possible was being done by physicians and nurses, she was in a very critical condition. If Sister Munson should rally sufficiently to be able to leave, he planned to start for America at once. About three years ago Sister Munson was afflicted in the same manner. The prayers of God's people are requested for this dear family.

A NOTE from Elder A. G. Daniells speaks of the excellent ministerial institute that the Lake Union Conference is holding in Battle Creek, Mich, which Elders W. A. Spicer and G. B. Thompson also are attending. He says: "We are having a fine institute. It is different from any of the others we have had, but it seems to be as good and profitable as any. Our class numbers about one hundred seventy-five. Of course at night we have the auditorium full. Last Sabbath we had the largest attendance that has been in the Tabernacle for many years. The church here seems to be doing well. The Lord has not deserted those who have taken a loyal stand for his truth."

IN this age when so much is being said about germ diseases and the necessary measures of sanitation and disinfection in order to prevent them, it is strange that the simpler and common forms of cleanliness are not more carefully observed. Doubtless, if the facts were known, we should be startled to learn how many diseases have been communicated through failure to observe ordinary cleanliness of the person. The article "Dirty Hands," by Dr. F. M. Rossiter, in our Home and Health department, is worthy of a careful reading, and not only of a careful reading, but the good instruction which it contains should be put into daily practise by every reader.

The Harvest Ingathering Campaign

MANY have now enjoyed the actual work of distributing the Missions number of the *Signs* among their friends and neighbors, and of receiving offerings from them. These experiences were varied. Good reports begin to come in, and more will follow. An experience meeting was held here at Takoma Park, Tuesday evening, November 14. It was a splendid meeting. Some had received more, some less, some not anything, but all had thoroughly enjoyed the work. The workers in the General Conference Office and in the Review and Herald, besides many of the brethren and sisters residing here, went out with the papers. The Seminary teachers and students are also doing a good work in the city.

There is still opportunity to work. It is to be hoped that all the conferences will continue the work until the Missions *Signs* in hand shall be judiciously used, and that more will be ordered if needed. Orders are still being received at the Pacific Press. They have now printed 550,000, with 472,000 papers sent out up to November 10, and their presses stand with forms ready to run more papers on short notice should they be needed. Twenty-nine conferences (November 5) have exceeded the orders of last year. This is a good record. And the orders this year have been conservative, that is, carefully estimated in order that all the papers might be used. Some conferences may still further supplement their orders.

The reports received so far express hopefulness that the mission harvest will exceed that of 1910. The Mountain View church-school children secured \$22. Brother Ferren, missionary secretary of the Pacific Union Conference, on the night of November 9 sent out the following night telegram to all the State conference secretaries in his territory:—

"Mountain View Ingathering campaign reached nine towns and country. Hundred and one went out, including nearly all Pacific Press force. Used over 2,600 papers. Received \$205, and more confidently expected. All greatly encouraged by good experiences."

We believe the blessing of God has rested upon this effort so far this year. If you have not yet taken part in this work, remember it is not too late to obtain the papers from your State tract society for use in soliciting for missions.

The undersigned will be glad to receive reports of some of the interesting experiences gained while working among the people with the Missions *Signs*.

T. E. BOWEN,
Assistant Secretary General Conference.