

The Advent Sabbath Review and Herald

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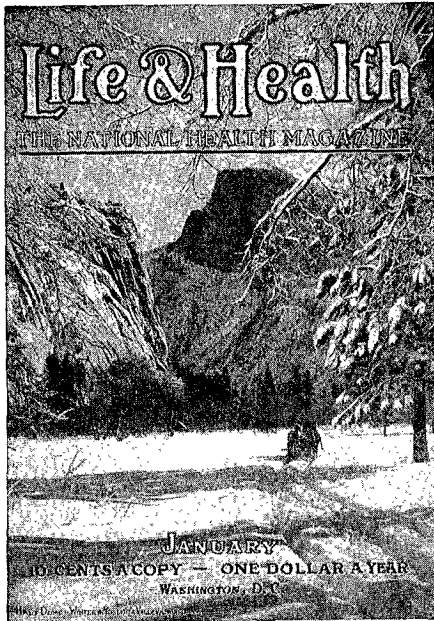


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Burdell, Jr.

The Massachusetts Religious Liberty Association has already collected sufficient funds to send "Liberty" one year to 500 public-school superintendents and principals in that State. Is your list in?

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SOME FEATURES

Frontispiece— "Cathedral Spires," Yosemite Valley, Cal.

The Benediction of the Snow, by George Wharton James. (6 illustrations.) "It falls upon the just and the unjust, the beautiful and the ugly." Article written especially for this magazine.

What Is True Success? by F. W. Fitzpatrick. A great personal question. What notable dying people have said. A valuable analysis.

How Two Mothers Cared for Their Babies; Why One Succeeded and the Other Failed, by Laurretta Kress, M. D., of the Loma Linda (Cal.) Sanitarium staff. (5 illustrations.) The third and final article, telling how Mrs. Franklin's baby boy was saved through the advice of Mrs. Lake.

Health Work in Milwaukee, by Carl D. Thompson, city clerk. (7 illustrations.) What a socialist city government is doing to solve the problems of public health, wages, and the abolition of slums and other insanitary conditions.

The Significance of Feeble-Mindedness, by Henry H. Goddard, M. D. (Chart showing feeble-minded family tree.) A leading cause of crime, prostitution, and pauperism. How to prevent these terrible conditions.

Paper-Bag Cookery (illustrated), by Geo. E. Cornforth, chef, New England Sanitarium. A revolution in modern cookery fully explained. How to avoid the cleaning of dirty pots and kettles. Many valuable recipes.

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ROME EVER THE SAME

The following brief extracts are taken from an editorial one foot long which appeared in the "Catholic Columbian" (Columbus, Ohio), August 18, 1911:—

"The 'Protestant Magazine' will be repudiated by all decent Protestants, no matter of what denomination. . . . Thousands of copies of these lying and scurrilous publications are being distributed free. The enemies of free representative government seem to be able to secure funds to carry on their nefarious work. Let us meet their foul propaganda by distributing Catholic literature at every opportunity.

"It is in no way lawful to demand, to defend, or to grant promiscuous freedom of thought, of speech, of writing, or of religion, as if they were so many rights which nature had given to man."—Pope Leo XIII, in Encyclical on Liberty, Issued June 20, 1888.

"Resolved, That the Congress of the United States be earnestly requested to amend Section 3893 of the revised statutes of the United States relating to the mailing of 'obscene, lewd, and lascivious' literature so that the same may include the mailing of books, papers, writings, and prints which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon Faith."—Resolutions, Ninth Annual Convention, American Federation of Catholic Societies, New Orleans, La., Nov. 13-16, 1910. See page 12 of "Bulletin of A. F. of C. S.," for September-October, 1911.

MAKING MANY FRIENDS

Hundreds of letters of congratulation are pouring into this office accompanied by long lists of yearly subscriptions.

A government official in Washington, D. C., writes:—

"American Protestantism is in need of just such a publication as you are putting out in the 'Protestant Magazine.' If you are selling through the news agencies, you may expect to have your orders from these sources stopped at any time. Trust you will not use my name. These papists will not stand for reason and meet arguments in an open-handed manner, but instead, resort to the boycott."

Accompanying his second list of subscriptions, a Lutheran pastor of Iowa writes:—

"I shall continue to get new subscribers. I shall always remember you and the work you are connected with, in my prayers."

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"The church has persecuted. Only a tyro in church history will deny that. . . . We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . . When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."—Editorial in "Western Watchman" (Catholic), Dec. 24, 1908.

"Liberty" and the "Protestant Magazine"! Why? Read Rome's plan to exclude anti-Catholic publications from the United States mails. Are your State legislators supplied for one year?

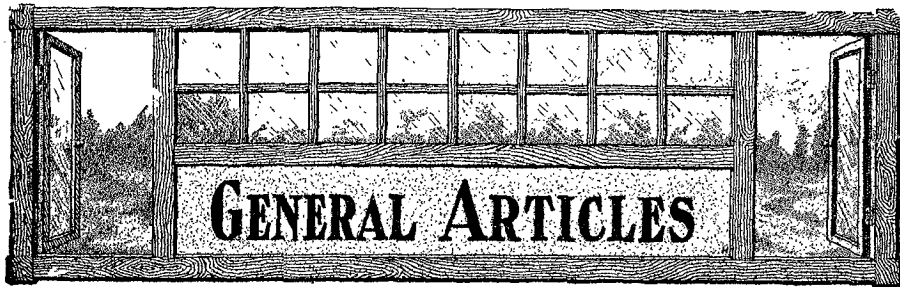
The Review and Herald

"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, DECEMBER 21, 1911

No. 51



Come and Be at Rest

JAMES POE-CRYDER

I HAVE no light; the way is wrapped in gloom,
While far I stray;
I fear the awful mist that shrouds the tomb,
That bars my way.
Come thou, O Christ, a little nearer come,
And with thy changeless light, light thou me home.

What holds the silent grave, the voiceless grave?
I faint with fear!
Is there no God of love that still can save,
That yet can hear?
O loving Christ! I cast my fears on thee.
Come thou, thou fount of love, O come to me!

"I am the way," I hear thy voice at last,
"The way and light."
To him who sees by faith, the night is past,
The mist of night.
Then come to me, and lie upon my breast,
Thou one of sorrow, come and be at rest."
Gillespieville, Ohio.

The Privilege of Prayer

E. K. SLADE

THE throne of grace is too little appreciated by the children of God. It has been provided at an infinite sacrifice. To make it possible, it was necessary to satisfy the demands of heaven's broken law by the sacrifice of the sinless Son of God, by which act the law was magnified and made honorable. Through this sacrifice there came into existence a dispensation of grace, or favor. The kingdom of grace and the throne of grace have been in existence, and the privilege of prayer has been granted to sinners, for nearly six thousand years. That that dispensation, that kingdom, that throne, and the privilege of prayer

will soon all come to an end, can not be questioned by the student of prophecy. Imagine, if possible, the hopeless state of humanity if suddenly and without warning the privilege of entering into the presence of the King should come to an end.

When it was known by Mordecai that all the Jews of the kingdom were doomed to die, he immediately appealed to his niece, Esther the queen, to go into the presence of the king and intercede for her people. She declined to do so on the ground that it was an offense punishable by death for one uninvited to enter into the inner court before the king, no matter how urgent the mission. Nothing could save her unless the king should graciously extend his scepter to her. The gravity of the situation in this instance was urged upon her; and after much prayer in her behalf by the Jewish people, she ventured into the forbidden place and stood before the king. But a way had been provided whereby she escaped immediate punishment by death. We read: "And it was so, when the king saw Esther the queen standing in the court, that she found favor in his sight. . . . Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." This remarkable experience is always read with deep interest. Ordinarily it meant death for one to do as Esther did, but through favor found in the sight of the king, her life was spared, and the privilege of prayer was granted to her.

We still have a throne of grace, or favor. Through Christ, the scepter "full of grace," extended to us, we are permitted to enter into the royal presence, and find favor in the sight of the King. Though deserving to die, we are permitted to live and make our requests known unto God, with the assurance that they will be granted. Esther went before Ahasuerus with great fear and trembling. For us the way is fully open, and the favor ample, for "the grace of

God that bringeth salvation hath appeared to all men," making it possible for us to come boldly to the throne of grace. The preciousness of the privilege of prayer should be understood and appreciated. The price paid for this privilege is beyond our comprehension. We need to pray, not to inform God of our needs, nor to awaken in him an interest in us, for he knows all our needs, but that we may be prepared to receive his gifts. "Seek ye the Lord while he may be found, call ye upon him while he is near."

Mount Vernon, Ohio.

Why Church Attendance Is on the Decline

K. C. RUSSELL

THE June number of the *Hampton Columbian Magazine* contains an extended article on the subject of revivals and revivalists, by Dr. Thomas E. Green, in which he mentions many of the reasons why church attendance is on the decline, as follows:—

"The decline of popular belief in the fundamental statements of doctrinal Christianity.

"The demolition of the Bible as an inspired book by the alleged assertions of modern scholarship.

"The improbability, or at least the unprovability, of the future life, at the hands of the most advanced science.

"The unfortunate, to use the mildest word possible, the unfortunate fact of the divisions and denominations into which our religious world is scattered.

"The character of the preaching in many pulpits as not appealing to thoughtful minds.

"The fact that owing to the poor material support accorded to it, the pulpit is not attracting strong men to the ministry, but rather the reverse.

"The fact that services and the public worship are dry and unattractive, often crude and inartistic, and that attendance upon them is a burden rather than a pleasure.

"That life has become so strenuous, and its constant duties so onerous, that one needs every possible spare hour for relaxation and repose.

"The fact that the punitive side of theology has been entirely abandoned, and that men are no longer afraid not to be religious.

"The fact, most often urged as explanatory, that the constant supply of

reading-matter — books, magazines, and papers — precludes the old-time willingness, not to say desire, to listen to sermons.

"The fact that, to a large degree, organized labor has declared itself as entirely out of sympathy with the church — the evangelical Protestant church — because it conceives the church to be entirely opposed to its well-being and its betterment. Organized labor declares the church, in its teaching and in its operation, to be under the influence of the forces that are hostile to labor's rights and advancement."

While we would not say that all the foregoing reasons are responsible for the decline in church attendance, it must be admitted, however, that some of the reasons assigned unquestionably lie at the foundation of the increasing lack of interest in religious things. This situation is but the sure harvest that is being reaped after years of sowing disbelief and skepticism concerning the Word of God, and especially a disregard for God's eternal law.

Takoma Park, D. C.

Caesar's Household

MRS. E. G. WHITE

THE gospel has ever achieved its greatest success among the humbler classes. "Not many wise men after the flesh, not many mighty, not many noble, are called." It could not be expected that Paul, a poor and friendless prisoner, would be able to gain the attention of the wealthy and titled classes of Roman citizens. To them vice presented all its glittering allurements, and held them willing captives. But from among the toil-worn, want-stricken victims of their oppression, even from among the poor slaves, many gladly listened to the words of Paul, and in the faith of Christ found a hope and peace that cheered them under the hardships of their lot.

Yet while the apostle's work began with the humble and the lowly, its influence extended until it reached the very palace of the emperor.

Rome was at this time the metropolis of the world. The haughty Cæsars were giving laws to nearly every nation upon the earth. Either king and courtier were ignorant of the humble Nazarene, or they regarded him with hatred and derision. And yet in less than two years the gospel found its way from the prisoner's lowly home into the imperial halls. Paul was in bonds as an evil-doer; but "the word of God is not bound."

In former years the apostle had publicly proclaimed the faith of Christ with winning power; and by signs and miracles he had given unmistakable evidence of its divine character. With noble firmness he had risen up before the sages of Greece, and by his knowledge and eloquence had put to silence the arguments of proud philosophy. With undaunted courage he had stood before kings and governors, and reasoned of righteousness, temperance, and judgment

to come, until the haughty rulers trembled as if already beholding the terrors of the day of God.

No such opportunities were now granted the apostle, confined as he was to his own dwelling, and able to proclaim the truth to those only who sought him there. He had not, like Moses and Aaron, a divine command to go before the profligate king, and in the name of the great I AM rebuke his cruelty and oppression. Yet it was at this very time, when its chief advocate was apparently cut off from public labor, that a great victory was won for the gospel; for from the very household of the king, members were added to the church.

Nowhere could there exist an atmosphere more uncongenial to Christianity than in the Roman court. Nero seemed to have obliterated from his soul the last trace of the divine, and even of the human, and to bear the impress of Satan. His attendants and courtiers were in general of the same character as himself, fierce, debased, and corrupt. To all appearance it would be impossible for Christianity to gain a foothold in the court and palace of Nero.

Yet in this case, as in so many others, was proved the truth of Paul's assertion that the weapons of his warfare were "mighty through God to the pulling down of strongholds." Even in Nero's household, trophies of the cross were won. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith.

And by what means was an entrance achieved and a firm footing gained for Christianity where even its admission seemed impossible? In his epistle to the Philippians, Paul ascribed to his own imprisonment his success in winning converts to the faith from Nero's household. Fearful lest the Philippians might think that his afflictions had impeded the progress of the gospel, he assured them: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

When the Christian churches first learned that Paul was to visit Rome, they looked forward to a signal triumph of the gospel in that city. Paul had borne the truth to many lands; he had proclaimed it in great cities. Might not this champion of the faith succeed in winning souls to Christ, even in the metropolis of the world? But their hopes were crushed by the tidings that Paul had gone to Rome as a prisoner. They had confidently hoped to see the gospel, once established at this great center, extend rapidly to all nations, and become a prevailing power in the earth. How great their disappointment! Human expectations had failed, but not the purpose of God.

Not by Paul's sermons, but by his bonds, was the attention of the court attracted to Christianity. It was as a captive that he broke from so many souls the bonds that held them in the slavery

of sin. Nor was this all. He declared: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth, was abiding with him. And by his example, Christians were impelled to greater energy as advocates of the cause from the public labors of which Paul had been withdrawn. In these ways were the apostle's bonds influential, so that when his power and usefulness seemed cut off, and to all appearance he could do the least, then it was that he gathered sheaves for Christ in fields from which he seemed wholly excluded.

Before the close of that two years' imprisonment, Paul was able to say, "My bonds in Christ are manifest in all the palace, and in all other places;" and among those who sent greetings to the Philippians he mentions chiefly them "that are of Cæsar's household."

Patience as well as courage has its victories. By meekness under trial, no less than by boldness in enterprise, souls may be won to Christ. The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor. Often when the servant of God is withdrawn from active duty, the mysterious providence which our short-sighted vision would lament, is designed by God to accomplish a work that otherwise would never have been done.

Let not the follower of Christ think, when he is no longer able to labor openly and actively for God and his truth, that he has no service to render, no reward to secure. Christ's true witnesses are never laid aside. In health and sickness, in life and death, God uses them still. When through Satan's malice the servants of Christ have been persecuted, their active labors hindered, when they have been cast into prison, or dragged to the scaffold or to the stake, it was that truth might gain a greater triumph. As these faithful ones sealed their testimony with their blood, souls hitherto in doubt and uncertainty were convinced of the faith of Christ, and took their stand courageously for him. From the ashes of the martyrs has sprung an abundant harvest for God.

The zeal and fidelity of Paul and his fellow workers, no less than the faith and obedience of these converts to Christianity, under circumstances so forbidding, rebuke slothfulness and lack of faith in the minister of Christ. The apostle and his associate workers might have argued that it would be vain to call to repentance and faith in Christ the servants of Nero, subjected, as they were, to fierce temptations, surrounded by formidable hindrances, and exposed

to bitter opposition. Even should they be convinced of the truth, how could they render obedience? But Paul did not reason thus; in faith he presented the gospel to these souls; and among those who heard were some who decided to obey at any cost. Notwithstanding obstacles and dangers, they would accept the light, and trust God to help them let their light shine forth to others.

Not only were converts won to the truth in Cæsar's household, but after their conversion they remained in that household. They did not feel at liberty to abandon their post of duty because their surroundings were no longer congenial. The truth had found them there, and there they remained, by their changed life and character testifying to the transforming power of the new faith.

Are any tempted to make their circumstances an excuse for failing to witness for Christ? Let them consider the situation of the disciples in Cæsar's household—the depravity of the emperor, the profligacy of the court. We can hardly imagine circumstances more unfavorable to a religious life, and entailing greater sacrifice or opposition than those in which these converts found themselves. Yet amidst difficulties and dangers they maintained their fidelity. Because of obstacles that seem insurmountable, the Christian may seek to excuse himself from obeying the truth as it is in Jesus; but he can offer no excuse that will bear investigation. Could he do this, he would prove God unjust, in that he had made for his children conditions of salvation with which they could not comply.

He whose heart is fixed to serve God will find opportunity to witness for him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and his righteousness. In the strength gained by prayer and a study of the Word, he will seek virtue and forsake vice. Looking to Jesus, the author and finisher of the faith, who endured the contradiction of sinners against himself, the believer will willingly brave contempt and derision. And help and grace sufficient for every circumstance are promised by him whose word is truth. His everlasting arms encircle the soul that turns to him for aid. In his care we may rest safely, saying, "What time I am afraid, I will trust in thee." To all who put their trust in him, God will fulfil his promise.

By his own example the Saviour has shown that his followers can be in the world, and yet not of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, and to follow its practises, but to do his Father's will, to seek and save the lost. With this object before him, the Christian may stand uncontaminated in any surroundings. Whatever his station or circumstances, exalted or humble, he will manifest the power of true religion in the faithful performance of duty.

Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to

greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory.

Emmanuel

(God With Us)

ALEXANDER RITCHIE

EMMANU-EL,—the Lord of Hosts,
The King of kings, whom Heaven
adores,
Whose praise moves e'en the very posts
Of heaven's everlasting doors.

Emmanuel,—from his glorious face
Earth's darkness fled in haste away;
'Twas he who left his royal place,
And low in Bethlehem's manger lay.

Emmanu-el,—my God enshrined
Within my lowly flesh and bone.
O mystery of love refined
That he should leave his royal throne!

Emmanu-el,—what tongue can show
The depths of love within thy breast,
Which brought thee to this world below,
To bring the heavy-laden rest?

Emmanu-el,—O blessed name!
The wealth of heaven to sinners given;
To lift us from the pit of shame
His hands were pierced, his side was
riven.

And now in human flesh he stands
Before his Father's throne of grace,
Redemption written on his hands
For every soul of Adam's race.

But though to heaven again he rose,
He still is our Emmanuel;
His spirit gives our souls repose,
And quenches all the darts of hell.

Emmanu-el,—God with us still;
When pressed by Satan's evil host,
Who wage a deadly war to kill,
O then Emmanuel is our boast!

Emmanu-el, abide with me,
Thy name my tower, while here I
dwell;
And when at last thy face I see,
Thy name still more Emmanuel.

Teach Us to Pray

T. E. BOWEN

THE disciples, returning on one occasion to their temporary abode, found their Master in earnest prayer. There was something about that prayer that captivated them. After listening to Jesus pray, the thought seemed to steal over them whether they had ever really prayed; evidently they had never prayed as Jesus was pouring out his supplications to God. At last one of them had the courage to say, "Lord, teach us to pray." They wanted to get at the secret of really entering into the purposes of God, so that a living connection would be formed between heaven and their souls.

Jesus gave them, in the few words following, the true *principle* of prayer. Not a set form of words, not even these identical words he gave, would bring the blessing. No; but the child of earth, in heart, in soul, in spirit, must enter into God's purposes for him, for others, upon the points Jesus here outlines, termed the Lord's prayer. We are to recognize the fatherhood of God; truly reverence him; manifest anticipation of, and consequent preparation for, his future eternal kingdom; be in subjection in everything to his will; depend upon him for daily food; expect his forgiveness of our sins in the same ratio that we forgive those who injure us; shun temptation; constantly recognize that the kingdom, the power, and the glory all belong to God.

Thus, Jesus outlined the principles that should ever govern effectual, prevailing prayer. How little human qualification, desire, or acquirement figures in all this, is worthy of careful consideration. True prayer, then, leads the suppliant away from his human weaknesses and selfish desires to the contemplation of the infinitude of God's greatness and power, to the entering into his plans and purposes, and to the seeking to do his will.

The results of such petitions only the Lord can measure. It is said that a minister once dreamed that he saw rows of beautiful diadems, studded with precious jewels. "Is that large one for me?" he asked of the angel, as he thought of the wonderful revival in his church, when many had turned to the Lord. "No, not for you," was the reply; "that one is for the poor old deaf man who used to sit by your pulpit stairs, and plead with God for souls in the congregation while you preached to them."

While men pray, not for themselves, but for others, God works. The church was at prayer late into the night for Peter, while the angel was leading him out through the barred doors to liberty.

We may not be able to send out all the missionaries we would like to, but some one has said that through prayer their efficiency can be doubled. The prayers act as sharp sickles in the hands of the reapers.

"Prayer makes the darkest cloud withdraw;

Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

"Restraining prayer, we cease to fight;
Prayer makes the Christian armor
bright;

And Satan trembles when he sees
The weakest saint upon his knees.

"Have you no word? Ah! think again;
Words flow apace when you complain,
And fill your fellow creatures' ears
With the sad tale of all your cares.

"Were half the breath thus vainly
spent

To heaven in supplication sent,
Your cheerful song would oftener be,
'Hear what the Lord hath done for
me.'"

Takoma Park, D. C.

The Saints' Inheritance

MRS. M. E. STEWARD

"EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

The promise to Abraham:—

1. The Lord said unto Abraham: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger." Gen. 17:8.

2. "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." Acts 7:5.

3. Since God can not lie, Abraham and his children will yet receive that land. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

The duration of the promise to Abraham:—

1. It is "an everlasting possession." Gen. 17:8.

2. "Flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. Abraham in his mortal state could not have received an "everlasting possession;" he necessarily died without it.

3. "Behold, I show you a mystery; . . . this corruptible must put on incorruption, and this mortal must put on immortality." Verses 51-53. "We shall all be *changed*." Then Abraham and his children will receive the "everlasting possession."

Events in the future:—

1. At the end of a thousand years after Christ's second advent, he will come to earth again. At his second coming he will raise his people from their graves. When he comes at the end of the thousand years, they will all come with him. Zech. 14:5. He descends, and stands on the Mount of Olives, which cleaves asunder and makes a "very great valley." Then the New Jerusalem comes down from God out of heaven (Rev. 21:2) upon this great plain.

2. Christ raises the wicked dead all over the world. Satan goes out to deceive them (Rev. 20:8) with the idea that they can take the holy city. They all gather around it, when fire comes down from God out of heaven, and devours them. Verse 9. This is the time when "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. The world becomes the lake of fire. The New Jerusalem is preserved on its bosom as Noah's ark was in the flood. That day will be "the day of judgment and perdition of ungodly men." Verse 7.

3. "Nevertheless we, according to his promise [the promise made to Abraham concerning his inheritance, Rom. 4:13], look for new heavens and a new earth,

wherein dwelleth righteousness." "Behold," says God, "I make all things new," not all new things. Rev. 21:5.

The new earth:—

1. Isaiah saw the new earth in holy vision. He says it "shall rejoice, and blossom as the rose." Isaiah 35. Again, "Behold, I create new heavens and a new earth. . . . They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." There always comes a time when this can not be said of any mortal being; for man dies and leaves all he possesses. "They shall not hurt nor destroy in all my holy mountain." Isa. 65:17-25. The Bible makes the saints' inheritance a very real, material thing.

2. Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. This can be none other than the New Jerusalem. The revelator saw this "holy city . . . coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. Indescribably beautiful, transcendently glorious, is the city of gold and pearls and precious stones! It is to be the metropolis of the new earth, and the capital of all the universe; for "the throne of God and of the Lamb shall be in it." Rev. 22:3.

3. "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: the voice of weeping shall be no more heard in her." Isa. 65:18, 19. This glad world, redeemed from the curse (Rev. 22:3), will eternally testify to the unspeakable love, the marvelous salvation of our God. When our God "creates his people a joy," no joy of any other creature can compare with theirs, and this will be increased by seeing the joy of the Lord.

Sanitarium, Cal.



The Difference

S. THURSTON

SUPPOSE there is a row of seven plain blank silver pieces. The United States places its dollar stamp upon the seventh one. That stamp doubles the value of that piece of silver. But suppose some individual or corporation within the jurisdiction of that government should place its stamp upon the first one in the row. It does not increase its value in the least. When in the dark, men might not be able to discern any difference, but let the light appear, and the difference is readily detected. But why this difference in value?—Because of the difference between the government and the individual or corporation, and between the power and authority that each has.

Just so with the seventh-day Sabbath of Eden and the Sunday of the dark ages. Christ was creator. John 1:1-14; Col. 1:14-16; Heb. 1:1, 2. In honor of creation, Christ stamped one side of the seventh day with rest, blessing, and sanctification. Gen. 2:1-3. And in honor of his work of redemption, which was also finished upon the sixth day of

the week (John 19:30, 31), he stamped the other side of the seventh day, by resting in death, in the newly chiseled tomb of Joseph. Both stamps bore the signet of the government of heaven, and much more than doubled the value of the day. Both stamps are indelible, and remain intact. Both are at par in the heavenly government, and ought to be in the earthly.

But how different with Sunday, the first day of the week. One side of it bears the pagan stamp in honor of sun-worship, instituted presumably at Babel, in the sunny land of Shinar. While upon the other side of the day, we find the stamp of the Roman emperor Constantine, affixed early in the fourth century. Both stamps remain intact, but neither increases the value of the day; for at best, they are only human stamps of earthly governments; and earthly governments can not by legislation make religious or holy things out of common things; nor increase the value of things already made holy. The government of heaven alone can do this, leaving man free to worship, or to observe holy things, or not, as he may choose.

When men are standing in the dark, as with the dollars so with the days; they may not be able to discern any difference, and often say, "One day is as good as another," but just let them step into the light of the Word of God, and the difference is readily detected. Said the Redeemer, "Men loved darkness rather than light." Why? John 3:19. It is a crime to counterfeit, or even to disfigure the silver dollar, or any other coin of the United States, for the coin represents the government. Men seldom thus transgress. Is it not a crime against the government of heaven to counterfeit God's seventh-day Sabbath, that represents the government of heaven and is embodied in the heart of his law? or even to disfigure it by making such an arrangement of time that the day shall begin at midnight instead of at eventide, as God appointed? Where is the counterfeiter or mutilator who would dare to face the government of the United States, and expect to go clear? True, he might secure a lawyer who would plead his case before the court; but who that is guilty of counterfeiting God's Sabbath will dare take such a chance at the bar of God in the great court-room of heaven? I ask, What advocate will he be able to secure, who would be allowed to plead such an unreasonable case in that court? There is but one Advocate who has been found worthy to plead in that court; and his services must be secured before that tribunal opens. Sinner, "behold, now is the accepted time: behold, now is the day of salvation." 2 Cor. 6:2.

Ventura, Cal.



"WE talk about the sleep of death. How much deeper, how much sadder, is the sleep of life — the unresponsive heart, the unawakened mind, the hand palsied by lack of will to do!"

Stars of Our Night

WORTHIE HARRIS HOLDEN

OUT in the night when the stars are bright,
And the air is calm and still,
The sky is so clear that heaven seems near
Its covenant to fulfil.

Return to the glare of the city's dense air
And the beacons appear but a few,
For its gilded charms seek with the lights of the street
To bedim all the gems in the blue.

Stars of our night are the promises bright
With which God has bespangled our sky;
In his atmosphere pure, naught of earth can allure,
And we sense that his heaven is nigh.

Count the stars if you can, or fathom his plan
For his children who dwell in the night!
'Tis a deep, boundless sea with a star canopy
Till the dayspring appears to our sight.
Portland, Oregon.

The Photograph and the Press

W. S. CHAPMAN

MAGAZINE and newspaper offices are influenced by, and governed through, certain fixed and inflexible methods, forms, and systems as unalterable as the laws of the Medes and Persians.

All connected with these enterprises,—the editors-in-chief, their assistants, the contributors and writers, even the errand boys,—are amenable to these well-defined plans and systems of action. No rule can be violated with impunity by any one. Necessity created the want for these methods, forms, and systems, and forced their adoption; hence policy demands their rigid observance.

Among the many rules considered of vital importance is the one which demands that all the matter in any publication, even the most brief and most insignificant, shall "tell something," "tell a story,"—shall present some picture to the eye or mind, particularize some occurrence, or embody some entertaining fiction; that is, contain life or action.

It is not so well understood that this rule applies to the illustrations equally as much as it does to the printed matter; hence many a meritorious photograph is declined, and many an otherwise pleasing illustration, if accepted, fails to entertain, because the rule governing the taking of photographs for the press was not understood, or not followed.

The main object in presenting a picture is more fully to impress the mind of the reader with the value of the story before him, as well as to give him material upon which he can more fully fill out the scene as he reads. The picture must be one that, in imagination, the reader can enter into as a spectator, can lose himself in the scene before his eyes, can become a part of the story the picture is telling.

To illustrate: A picture is presented of a large and costly edifice, evidently some public institution. The photographer, anxious to show the details of construction, came close to the building with his camera, and allowed the structure to monopolize all available space on his plate or film. As a mechanical piece of work, the photograph may be even more than passably good, yet it fails to create any interest, as it tells no story, does not lead the mind to fill out details by a mental association with it. Even the name and the location of the building have to be sought for by a reading of the "legend," or inscription, given below the picture, and by a perusal of the story accompanying it.

Had the artist dropped down with his camera below the mound upon which the building stood, retreating to a proper distance, cutting down the size of the structure to one third of its former dimensions, allowing the surrounding scene to occupy the greater portion of the plate, then the eye would have abundance of material to present to the mind upon which a story could be constructed. The surroundings then would give the clue to the location of the building,—whether it was in a city, in a park, or in an isolated place; whether in a temperate zone or a tropical region; whether in a situation familiar personally or by report, or in a locality unknown to the reader.

A camp-meeting scene consisting merely of the "big tent," its expanse of white canvas filling the entire background, with possibly a figure or two in the foreground, is most decidedly a view of "still life." The eye can scarcely be tempted to give it a second glance.

If, however, the artist had waited for his opportunity, and, standing some distance away, had caught a leading speaker in the foreground (the large tent in the rear and of reasonable proportions), reading to members of the local conference a telegram just received containing some joyful news items,—there would be a story. As soon as the eye took in such a scene, the mind would begin to clamor for a reading of the article in order to obtain all possible details. Such an illustration would be a photograph with life and action.

Our foreign views as given in our denominational publications often sadly lack in interest, although always connected with matter of great importance. Our missionaries fail, generally, to remember that foreign scenery is unfamiliar to the people at home, and that without sufficient exhibition of the surrounding scenery, the pictures of their houses, schools, or other institutions can not be associated with their environment. If in these photographs some domestic scene connected with the life of the people, were shown there would be a story. Mentally, the reader would become at once a spectator, a part of the story. A study of the principle involved in making illustrations for our publications would materially increase public interest in their contents.

Brakes

JOHN N. QUINN

THE timely application of a brake has prevented many a serious accident; the failure of a brake to work at a critical moment has sent many a soul into eternity. A newly appointed brakeman had just entered on his duties in connection with a steam railroad running through a rural district. A rather steep hill was crossed each day by the train, and if the steam pressure in the boiler was lower than usual the engineer found it difficult to bring the train over the hill. One day the train moved with greater difficulty than usual; a glance at the steam-gage showed sufficient steam in the boiler, and the engineer was at a loss to account for the slow and difficult movement of his train. At last the top of the hill was reached, and thrusting his head out of the window, he called to the brakeman, "Well, lad, we had a hard time crossing over to-day." "Indeed we did, sir; and had it not been that I put on the brakes, we should have gone down the hill," was the reply which came to the ears of the astonished engineer.

We smile at the stupidity of the brakeman, yet possibly we are doing a similar work. The superintendent of the Sabbath-school is putting forth Herculean efforts to make the weekly teachers' meeting a success, and you, although one of the teachers of the school, assume an attitude of indifference to the superintendent and his work. In so doing, you have put on the brake on the up-grade. The officers of the school are earnestly striving to begin the Sabbath-school with each member in his place when the opening bell rings. Five minutes later you saunter in, and leisurely take your place in a class. You may be a teacher or a church officer or a scholar in the class,—it makes but little difference,—you have the brake on while the train is going up-hill. The librarian of the church feels a burden that a spirit of activity shall permeate the entire church. He spends hours in prayer and in arranging plans for labor. He presents his plans, and many sit and listen, believe the plans to be good, and quietly pass out of the church without even a look at the tract-rack. The librarian is the last one out of the room, and as he notices how few take with them a supply of tracts, he is tempted to feel discouraged—so many in the missionary society with brakes on, while he is earnestly striving to bring the church up to God's ideal.

There may at times be a tendency in the church, in the Sabbath-school, or in the missionary society for things to "run wild." Then is the time to apply the brakes and save the day. It may require fortitude and a spirit of determination to do so, but it is essential to the welfare of the work. There is a purpose and a time for everything under the sun; but it is not the time to use brakes when the work of God is surmounting difficulties. Then is the time when the divine Engineer is crying out, "All brakes off!" Off with them, then, and thus help the work of the Lord upward and onward.



WASHINGTON, D. C., DECEMBER 21, 1911

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Editorial

Up-to-Date Preaching

THE preaching that aims merely to be up to date in the estimation of the world is entirely out of date in the estimation of Him who bids us go into the world to do his work. The Christian's business is not to seek to please men in the position where they are, but to bring them into a position where they will be pleasing in the sight of Heaven; to make them so dissatisfied with themselves and the service of the world that they will find no peace to their souls until they find it in the forgiveness of their sins and the acceptance of their Saviour.

Satan is doing all he can to make one class satisfied with what they have outside of Christ; and the other class dissatisfied with everybody and everything, and disbelieving in all the plans and work of God. And it must be confessed that the popular preaching of the present day is doing little or nothing to alter the condition of either of these classes. The great wealthy world is well pleased where it is; popular preaching tickles and pleases and keeps it where it is. He is considered the "up-to-date" preacher who can meet his audience where it is and please and satisfy it there. He is the preacher who commands the high salary; and for that salary more than for hungry souls, too many are laboring to-day.

If Christ had preached as the up-to-date preacher does, there would have been no opposition to his work from Israel's rulers; nor would there have been any crucifixion — or any salvation. He would have pleased his hearers, and they would have made him king; but he would have lost all, and we would have perished in our sins. That is the very result that is following the popular preaching of the present day. Paul tells us in his second letter to Timothy: "The time will come when they will not endure sound doctrine." The time now has come. But that gives us no excuse for

teaching or preaching anything that is not sound doctrine. The Christian preacher who is one in truth, has nothing else to preach, no matter of what class or classes his audiences are made up. There is no other commission than to "preach the gospel to every creature," "preach the word." Such preaching may not be considered by the world to be up to date; but it is the only preaching that counts in the salvation of souls; the only preaching that God has authorized men to do; the only preaching that helps to forward the cause of God and hinder the work of Satan.

A man may be rich in this world's goods and great in the eyes of his fellow men, and at the same time be poverty-stricken in the eyes of Heaven, and counted as among the very least in the final judgment of the supreme court of the universe. He may be clad in the most expensive and gorgeous apparel which this world can produce; but in the eyes of the all-seeing One be rated as "miserable, and poor, and blind, and naked." God sees not as man sees, nor judges as man judges. When a fashionable, pleasure-loving, and appetite-indulging man or woman approves of the utterances of the minister of God, it is time for that minister to begin to make diligent inquiry, in the sanctuary of his own soul and face to face with God, as to whether he is the minister of God in fact or only in name. The approval of this world is almost certain to be synonymous with the disapproval of heaven.

Let the burden be for souls, not for salary or position or worldly approval. Let the question be, What would God have me to say and to do and to be? In that attitude God can bless and use. To serve the kingdom of Christ is of more importance than to win the approval of all the world. C. M. S.

Genesis, Evolution, and the Gospel

IN the issue of the *Homiletic Review* for November, 1911, an English clergyman, Rev. Walter Foxon, asks and attempts to answer the question "Does the doctrine of evolution destroy the teaching of Gen. 1:1 to 2:3?" This article is of interest as showing that the view of inspiration of a generation ago has been absolutely discarded, and such an interpretation has been placed upon the Bible as makes it in reality a book of merely human philosophy. The opening sentences of the article under consideration set forth plainly the modern view concerning the first chapter of Genesis:—

Looking through some of the discussions that have taken place on this subject, it soon becomes evident that the source of much of the difficulty experienced is to be found in the method of interpretation. Early divines, not hav-

ing at hand the knowledge that has been forthcoming in recent years, sought to find in Genesis not only spiritual truth, but history and science. Such a conception eventually became part of their system and rendered them unable to accept facts that were afterward made known. But coming to this document dealing with creation without any preconceived theory of mechanical inspiration, it soon becomes evident that it teaches neither science nor history in the strict meaning of those terms.

To prove the unreliability of the historical statements of the Bible a quotation is taken from "History of Babylonia and Assyria," by Prof. R. W. Rogers, who is declared to be "a most cautious and guarded American Assyriologist." According to this authority, if we go backward —

until we reach the period of more than 4,000 years before Christ, we shall be able to discern here and there signs of life, society, and government in certain cities. Civilization has already reached a high level, the arts of life are well advanced, and men are able to write down their thoughts and deeds in intelligible language and in permanent form. All these presuppose a long period of development running back through millenniums of unrecorded time.

This quotation is regarded as "enough to convince the unbiased that this part of Genesis does not teach history." It is thus clear that in the estimation of the writer of this article the inspired writings are of less authority than the statement of a modern historian, inasmuch as a single quotation from a present-day writer is accepted as sufficient proof that the chronology of the Scriptures is a misrepresentation of the facts.

In a similar way it is shown that "we can not interpret it [Genesis] as science." The proof in this instance is taken from the writings of Dr. Driver, a foremost representative of destructive criticism, who declares that the creation of the sun, moon, and stars after the earth "is inconsistent with the entire conception of the solar system — and, indeed, if we think of the stars, with that of the whole celestial world — as revealed by science." Here again human authority is taken to be more reliable than divine inspiration, and the results of human research are accepted in the place of divine revelation. The modern interpretation of the Biblical record of creation is then given:—

If we are not to interpret Genesis as history or science, how are we to interpret it? This is the point where religious scholars redeem their promises. When we see first one and then another supposed article of belief taken away, we begin to doubt; but with fuller knowledge there comes to us a reasonable confidence. While research has shown that Genesis is neither history nor science, it has also made known other cosmogonies which have both similarities with, and differences from, that of the open-

ing pages of Scripture. The similarities, along with other facts which comparative religion has brought to light, have led scholars to conclude that the older cosmogonies form the basis of the one contained in Genesis. When we seek to account for the differences, we find the key that enables us to solve the problem of its interpretation. The verses that we are at present considering are the work of a comparatively late writer with monotheistic ideas, which at once accounts for the differences, and shows us that the method of interpretation is the purpose of the writer. Consequently, we no longer expect to find a perfect presentation of the results which modern research has established. The value of Genesis is to be found not on its scientific, but on its theological side. Inspiration did not impart to man truths of mathematical and physical science that would not be known until centuries later. What it did for him was to give him enlightenment in regard to spiritual truths, and these he expressed in language that they understood. That is the position of this Semitic writer. He accepts the views of his contemporaries regarding the formation of the world, and adds to these those truths of God's connection with it which he thinks necessary to be believed. What he had learned of God's power and of his relation to the world and man by the inspiration of the Holy Spirit he imparts to his countrymen through an account of creation which they all understood.

Having thus interpreted the first chapter of Genesis as being neither historical nor scientific, but rather a mere statement of the current views of an ignorant age through which some very hazy and indefinite spiritual truths were to be conveyed, it is now asserted with much confidence that the doctrine of evolution does not destroy this teaching. In other words, having interpreted this portion of the Scripture from a purely evolutionary standpoint, it is claimed that the doctrine of evolution does not destroy this interpretation, and the article closes with these statements:—

The Christian has nothing whatever to fear from the doctrine of evolution, which in reality only reveals to us the method of creation and not the cause. Indeed, he may look to the evolutionist for knowledge which will enable him to appreciate even more than he does at present the wealth of the truths taught by the ancient Semitic writer in the first document of Scripture.

The positions taken and the arguments advanced by the writer of the article in question are in themselves sufficient to prove conclusively that the doctrine of evolution, if accepted, does absolutely destroy the teaching of the first chapter of Genesis. The importance of this fact is not determined by the mere overthrow of an ancient theory of creation. The seriousness of this whole matter is perceived when we remember that the gospel of salvation is the gospel of creation, and that the Biblical teaching concerning the original creation is the basis upon which rests the revelation of the

new creation. To pervert the teaching of the Bible concerning the original creation is, therefore, to pervert its teaching concerning the new creation; and this perversion has gone steadily forward until all the fundamental truths of the gospel have been set aside, and men are really left without hope and without God in the world. It is a thousand pities that those who profess to be the defenders of the Christian faith are the very ones who have led in this destructive movement. So long as we wish to maintain our confidence in the salvation revealed in the Scriptures, we must hold to the inviolable authority and reliability of the Inspired Word.

W. W. P.



Short-Lived Christians

CHRISTIAN living to be effective must be continuous and enduring. The reward at last will be given to those who endure unto the end. Too many are satisfied with a fitful, spasmodic experience. They become revived for a season. Some special occasion, like the week of prayer, serves to renew their faith for a little time, but they soon fall back into the old ruts of their experience. To this class the question propounded by the apostle Paul is applicable: "Ye did run well; who did hinder you that ye should not obey the truth?" or as the marginal reading expresses it: "Who did drive you back that ye should not obey the truth?"

The Lord illustrates this class of Christians in the parable of the sower as recorded in the thirteenth chapter of Matthew. Some of the gospel seed "fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away."

The secret of this early backsliding is indicated in the fact that such Christians have no root. Their emotions have been stirred, their feelings aroused, but a deep conviction has not taken hold of their souls, earnest settled purposes have not possessed the life. They have begun to build without counting the cost; and when sacrifice is demanded, they are unwilling to make the surrender.

Will this be the experience of any who have started anew during the week of prayer? Will they be found short-lived Christians? Will their Christian experience prove to be wavering and uncertain, fitful and transitory, and that which brought a joy to their hearts in a new-found Saviour prove but an illusive hope because they have not taken hold of the power and strength of the gospel?

No one can hinder the child of God from continuing with unabated zeal and

with all the ardor of his first love in the blessed service of his Master. The relationship between Christ and every one of his children is so direct and personal that no human factor can be interposed without the consent of the believer. Our faith is not built upon men. Its growth is not dependent upon the smiles and good will and recognition of our associates. Men may fail, but the foundation of Christ abideth ever. It is when we forget this truth that our minds become clouded. It is when we look to men instead of to God that we begin to absorb the coldness of indifference and the doubt of unbelief. It is only when we begin to gage our lives by the lives of those around us that we lose the freshness and sweetness of simple faith. Then we begin to feed upon criticism, become sensitive, and allow malice, envy, and variance to come into our hearts. To the account of others we charge our failures. We excuse ourselves from doing good because others have done evil. We adopt the standard of the world as the gage of Christian living instead of the high and holy standard of God.

Let us guard against this weakening process, this sort of half-hearted Christian living, in the coming year. In our Christian life we have only to live one day at a time. If we can live to-day for God, we can live to-morrow for him. If we can make one week a week of prayer, we can carry the same spirit into a whole month and into the whole year. If by God's grace we can run well for a little season, we can run well clear through to the end of the journey. His grace is all-sufficient to those who will seek to mold their lives after this order. Let us make the year to come the best year of our lives. Let us make it one of prayer, one of earnest labor for others, one of song and praise, one of trust and confidence in God, and he will make it for us one of blessed victory.

F. M. W.



Why?

WHY should such a stir be caused in this country when the head of the Roman Catholic Church elevates three archbishops to the cardinalate?

Why should the papers of this country devote columns of space to this matter, going into the minutest details and dwelling upon the most trivial features of the occasion?

Why should President Taft send a cable message to the new cardinals, assuring them that it will give him pleasure to receive them when they return to America?

Why is it a matter of any more concern to the citizens of this country when certain men are advanced to high positions in the Roman Catholic Church

than if the same thing were done in the Methodist Church, or the Presbyterian Church, or any other church?

Why is there any more significance in the growth of the Roman Catholic Church in the United States than in the growth of any other ecclesiastical organization?

The correct answer to these questions can be given only in the light of those prophecies which deal with the immediate future of the Roman Catholic Church, and which reveal what the Papacy is to accomplish in shaping affairs in this country. The student of prophecy in considering the very rapid development of the power of the Roman Catholic Church in the United States can not escape the conviction that things foretold long ago are now coming to pass, and that events are rapidly shaping for the great consummation. It is a time when every one should be laying hold of that personal experience which will enable him to stand in the trying times now so near at hand.

W. W. P.

Where Are the Dead?

FREQUENTLY, in the religious press, where an account is given of the death of some church-member, we see the statement that the deceased one has "been promoted," has "passed over," or has "gone home." These have come to be fashionable expressions, all of them, in the parlance of general Protestant and Catholic church-membership; but how subversive of truth! We noticed recently that one good woman was declared by her pastor to have "gone peacefully home" on a certain date. Another was declared to "have gone home and entered into her rest." She had been assured by her pastor in her last hours that she was "almost home," meaning that she would step from her death-bed directly into her heavenly abode. And this is the belief of the vast multitude of the religious people of the world to-day.

But what say the Scriptures? "Man lieth, and is laid low: yea, man giveth up the ghost, and where is he?" Then Job, speaking as the inspired mouthpiece of God, answers the question: "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep." Job 14: 10, 12. But that does not mean they shall never awake; for in the "day of the Lord," at the second coming of Christ, "the heavens shall pass away with a great noise" (2 Peter 3: 10-13); and at that same time "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16. The voice of "the Lord himself" wakes the sleeping saints, the "dead in

Christ," and brings them *out of their graves*. They have not been in heaven. Christ comes at that time to take them there. (See verse 17.)

In harmony with this speaks the prophet Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

When does this event take place? The two verses following the quotation tell us plainly enough: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." During all the centuries of the past the earth has been cumbered with her dead. The slain of the Lord in the deluge were covered by the earth itself through the instrumentality of the mighty surgings of the waters of the flood. The earth covered her slain. She will not do this in the destruction of the finally impenitent when the wrath of God is poured out for the last time upon all the agencies of iniquity.

This language of Isaiah shows plainly where the dead are — the bodies of those who have slept the sleep of death in this earth since Adam and Eve laid down their lives. The dew that has been falling upon the grass and herbs has been falling at the same time upon the dead over whom has been growing the grass and the herbs. But when Christ comes, "the earth shall cast out the dead." If they were in heaven, it would be impossible for the earth to cast them out. This text also furnishes a clew as to what class of the dead will be "cast out" at that time. It will be the righteous alone; for they are to "awake and sing." The wicked dead will not sing when they awake. It is declared of them that they will awake "to shame and everlasting contempt." Dan. 12: 2. But the righteous who have been dwelling in the dust, will celebrate their deliverance and their Saviour's return with the gladdest of glad hosannas.

Eternal life and the heavenly inheritance are the reward of the saints. If the righteous dead entered into that reward at death, Christ would not be declaring to us, as he does in Rev. 22: 12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." That reward, including eternal life, is given at the second coming of Christ. He says that he brings it with him to bestow at that time; this is shown also in 1 Cor. 15: 51-55. At that time the corrupted

dead and the corruptible living both put on incorruption. Both were mortal; but both at that time "put on immortality." They have not had it before, or they would not need to put it on at that time. So the dead have not been "promoted" as they have passed into the silence; they have not "gone home," unless we call the grave their home, and it certainly is not the home of the children of God. The dead have not "passed over" to the shining shore. If they are among "the dead in Christ," they are peacefully sleeping the sleep of death, and so will continue to sleep until Christ comes to awaken them out of their sleep "with the voice of the archangel, and with the trump of God," calling them out of death into immortal life. And that glad day is fast approaching. The hope of the eternal inheritance is nearing its fruition. That day when the tongue of the dumb shall be heard shouting the praises of our Redeemer; that day when the eyes of the blind shall be opened to see the beauties and the wonders and the glories of the purified kingdom of our God; that day when the lame shall leap as a hart, and the ears of the deaf shall be opened to hear the music of heaven and the voice of their Redeemer; that day toward which every sincere soul has looked with fondest yearnings, and the assurances of whose reality have comforted the children of God as they have gone down in death; that day which puts an end to sin and misery and sorrow and poverty and woe and sickness and death; that day which puts the hand of the righteous dead again into the hand of the translated living, and binds up broken hearts, and dries the tears of the grief-stricken; that day which rights every wrong, and makes even the dead to triumph over death and its author,—that day is near at hand, and its glorious dawning is drawing on apace.

C. M. S.

Sometime We Shall Understand

LIFE presents many mysterious problems. We look out into the great universe of God, and how many things there are that we can not fathom nor understand. The heavens above and the depths beneath are beyond our comprehension. The Scriptures of truth contain mysteries. The lives of others are as closed books to our study, and even our own experiences have dark and unexplained chapters. We can not understand why certain things have befallen us, why we have been called upon to pass through certain trials, why certain influences have shaped and molded our experiences. We have been bereft of friends; we have suffered sickness; property has been swept away; those we loved and trusted have apparently turned

against us; our fellows have counted our best efforts for naught, misjudged our motives; and it has seemed at times, as it did to Jacob of old, that our experiences were against us.

To the trusting child of God there is comfort in the thought that the darkness will sometime give place to the light; that the crooked places will be made straight and the dark places plain. Sometime, if not in this world then in the world to come, we shall have the privilege of viewing questions from the standpoint of heaven's exalted plane. We shall see, in so far as finite can see through infinite eyes, as God sees. We shall measure with the great measuring rule of divine wisdom.

The apostle Paul refers to this time and to this experience in the thirteenth chapter of First Corinthians when he says: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

This more perfect knowledge is to be a part of the glorious heritage of the children of God in the ages to come. How blessed it will be to see with undimmed eyes! How sweet to carry about with us the consciousness that our associates are in sympathy with our purposes and understand our motives! We shall not see through a veil, dimly, but face to face. We shall know even as we are known. Some of the hard, trying experiences through which we have been called upon to pass will then be explained by our own blessed Master.

"Christ will lead his redeemed ones beside the river of life, and will explain to them all that perplexed them in this world. The mysteries of grace will unfold before them. Where their finite minds discerned only confusion and broken purposes, they will see the most perfect and beautiful harmony."

In view of this experience which awaits us, let us be patient. We are now in God's great training-school. By the trials and difficulties that we meet he is endeavoring to fit us for a place in his coming kingdom. The trials are his workmen. By them our rough characters are chiseled and fashioned and molded after the divine similitude. The rough, sharp corners are taken off, and we are fitted to become beautiful stones in the temple of our God.

By faith we may know, as did the apostle Paul, that "all things work together for good to them that love God." Again and again human reasoning will deny the truth of this statement as applied to our personal experience; but it is for us through God's grace to permit

faith to cast down reasoning, and to build our hopes, not upon the unstable foundation of our own philosophy, but upon the sure word and promises of God. We may not understand how divine omnipotence can shape the experiences of life so that they will work out our eternal good, but our great Father of wisdom and love has pledged his word that this shall be done for us, as far as we will patiently submit our cases into his hands.

Then let us not repine and mourn and complain. Let us be patient through the purifying process, trusting that in the glorious future we shall understand all of life's mysteries, and know why God has led us over the road we have traveled and brought us through the experiences which have befallen us.

In the following song the poet has beautifully expressed our thought and the hope that should comfort our hearts throughout life's journey:—

"The desert way He sometimes leads us,
The simple manna that he feeds us,
The humble work for which he needs us,
We may not always understand;
But while for Canaan gardens yearning,
God's lessons patiently we're learning;
The fiery pillar still is burning:
He leads, he leads,
We need not understand.

"The bondage which we've left, repent-
ing,

The foe that follows unrelenting,
The deep, wide sea our flight preventing,
We need not always understand;
But we've a Father wise as loving,
Let faith his promises be proving;
Stand still and see the waters moving:
He rules, he rules,
We need not understand.

"Why to the bitter fountains guided,
When 'twas for crystal springs we
chided,

Nor knew we prayed with heart divided,
We may not always understand;
But by the lonely pool of Marah,
The living water seemeth dearer,
And Christ, the riven Rock, is nearer:
Life flows, life flows,
We need not understand.

"And when we reach the Jordan River,
Where day's last shadows faintly quiver,
O may the arms of the Life-giver
Bear safely to the promised land!
Till then we trust the One who knoweth,
No storm forbidden ever bloweth,
No tear unnoticed ever floweth:
He knows, he knows,
Sometime we'll understand."

F. M. W.

◆ ◆ ◆ General Conference Committee Actions

SOME actions of the General Conference Committee at the time of the autumn council relating to the distribution of workers were not listed in the reports of that council, time being required to communicate with the persons concerned. A further report can now be made, and will be of general interest. We include also actions taken by the General Conference Committee since the council.

The following appointments or transfers have been recommended:—

Walter S. Mead and his wife, of the Foreign Mission Seminary, to India, for the English school at Mussoorie, or for mission station work, as the necessities may require.

Miss Rachel Jones, of the Foreign Mission Seminary, who has been engaged during the summer in Bible work with the Northern New England Conference, to India, to engage in Bible work in connection with the evangelistic effort in the cities, or in village dispensary work, as the needs may require.

W. L. Burgan, of Baltimore, appointed secretary of the Press Bureau of the General Conference, with headquarters in the General Conference Office building in Washington.

W. L. Burgan, secretary of the Press Bureau, to attend the winter union conference sessions in the North, to give instruction in press work, and to report proceedings of the sessions in the public press.

Elder C. B. Haynes, of Baltimore, to attend union conference sessions in the South, to give instruction in press work, and to report the sessions.

Elder N. H. Pool and his wife, of Indiana, to the West Indies, in response to the call for an evangelist in the island of Trinidad, just off the coast of Venezuela.

C. F. Innis, of Colorado, to the Foreign Mission Seminary, under provisional appointment for the book work in Spanish-speaking fields, Brother Innis having formerly been in Central America.

Elder J. Z. Walker and his wife, of the Foreign Mission Seminary, to go forward to the French-speaking republic of Haiti, in the West Indies, early in 1912, to take the superintendency of the work in that field.

Charles Degering and his wife, of the North Pacific Union, to the West Caribbean Conference, headquarters in Panama, to act as secretary and treasurer of the conference.

E. R. Allen and his wife, of the Foreign Mission Seminary, to the Canadian Union, in response to the call for Brother Allen to act as field agent in the book work.

Elder H. S. Prener, formerly of South America, recently returned on account of Sister Prener's health, recommended to the German work in Baltimore, Chesapeake Conference.

Elder George M. Brown and his wife, of North Carolina, to Cuba.

Departmental Committees

Changes and additions were made in the advisory committees of General Conference departments. The following were added to the committees:—

Publishing Department: G. C. Haskin

(Pacific Press), J. W. Westphal (South American Union).

Religious Liberty Department: I. H. Evans (China), H. A. Weaver (Michigan), M. N. Campbell (Iowa), W. F. Martin (North Pacific), J. L. McElhany (Washington, D. C.), William Guthrie (Canada).

Young People's Department: H. M. Hiatt (Southeastern Union), J. L. Shaw (India), E. E. Farnsworth (Southwestern Union), M. M. Hare (Atlantic Union).

German Department Advisory Committee: H. F. Graf (Cleveland), B. E. Miller (New York City).

Other Recommendations

That in response to the suggestion of the Sabbath-school Department, the treasurer be authorized to designate some special enterprise to be made the object of the Sabbath-school mission gifts on one Sabbath of each quarter.

That the treasurer be authorized to send forward further remittances from the \$300,000 Fund, as follows:—

To India, to build a printing-office and supply other needs, \$10,000.

To Mexico, in behalf of the Mexican printing plant, \$1,000.

To Argentina, South America, for institutional work, \$4,000.

To Brazil, for institutional work, doubtless the equipment of their printing plant for the better circulation of literature throughout that great Portuguese-speaking country, \$2,000.

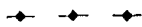
To the West African Mission, for fitting up treatment rooms, such an amount as may be necessary up to \$500.

The following action was taken regarding means for enabling the two union conferences in South America to be of mutual help and strength to each other, now that the conferences and missions in Brazil are organized into the new Brazilian Union Conference:—

"Voted, That we recommend that in order to strengthen the work in the two unions in South America and make them mutually helpful to each other, we advise the president of the Brazilian Union to attend, if possible, the biennial union sessions of the South American Union Conference, and that similarly we recommend the president of the South American Union to attend the Brazilian Union sessions."

Other recommendations made regarding exchanges and transfers of laborers in the North American Division are still awaiting further consultation and correspondence.

W. A. SPICER, Secretary.



THE temperance campaign is on in Australia, and a late number of the Australasian *Signs of the Times* comes out as a splendid and effective document in favor of the principles of temperance and the prohibition of the liquor traffic.

Note and Comment

Danger in Meat-Eating

NONE too much has been said of the dangers attending the indiscriminate use of flesh foods. It is exceedingly difficult for the ordinary purchaser to determine the character of the food which he purchases from the market. We do not believe that flesh taken even from animals in a normal, healthy condition is man's natural food, nor that upon which he should subsist. It surely formed no part of the original dietary given to the human race, and when God called his people out of Egypt, it did not form a part of the bill of fare which he provided for them in the wilderness, and was allowed only in consequence of their murmuring and complaining.

The abnormal conditions which sin has entailed have served to engender disease in the brute creation as well as in the human family. These diseased conditions are apparent on every side. The finest herds are often found infected with tuberculosis, and slaughtered by the order of the State authorities. From a Pennsylvania paper just come to hand, we extract the following:—

The herd of dairy cows of — near —, condemned recently as being affected by tuberculosis, were shipped to Philadelphia, and on Wednesday they were slaughtered. The post-mortem showed that all ten of the cows were affected by the disease, four of them so much so that their carcasses could only be used for tannage. The others were only slightly affected, and their carcasses were passed as fit for food.

With what satisfaction can one turn away from a dietary involving such risks to the one made up of heaven's choicest bounties as found in vegetables, grains, fruits, and nuts! One may partake of these foods in their natural state without fear of infection, and with the assurance that they contain all necessary strength-giving elements.



Elovements and Divorces

THAT the divorce evil is a growing menace to society, must be apparent to every observer. Closely connected with this great evil, indeed in many instances the contributing cause, is that of elopement or "runaway matches." There is a rapidly lessening regard these days for the marriage relation. Speaking of runaway matches, the *Christian Advocate* of November 2, says:—

Statistics compiled from the records of the District Supreme Court at Washington, D. C., show that forty per cent of all divorces in that city are the result of runaway matches, and that thirty per cent result from marriages where one of the contracting parties was under twenty-one years of age. Eighty per cent of the divorce suits have been filed by women, and less than ten per cent of the couples

who seek the courts are parents. *There is one divorce suit in the District to every four marriage licenses.* It is also a most remarkable fact that less than ten per cent of the couples who seek the courts are parents. There is a warning in these statistics to young people who run away to be married, and a caution to persons to consider well when inclined to marry in haste.

Marriage in these days is often entered into hastily and unadvisedly. The motives are caprice and pleasure rather than love and sober judgment, and yet this is one of the most solemn relationships in our lives. It is one thing to associate with another for a day, a week, or a month, with the full knowledge that the association can be terminated at pleasure. It is quite another thing, however, to link one's destiny with another by that indissoluble tie. Then whatever comes through the weeks and months should be entered into only after the most serious consideration and prayer, and those who enter into such kind of relationships should carefully determine beforehand whether they are suitable to each other, and if they are taking a step upon which the blessing of Heaven may be expected to rest.



Fifteen Million Theatergoers

ACCORDING to the report of the New York State Society for the Prevention of Cruelty to Children, the moving-picture show has created fifteen million new theatergoers in the United States during the last year. By far the large majority of these are children. This report describes the deplorable influence which many of the exhibitions have on the morals of children as revealed in connection with the workings of some of the New York City courts. Thirty-two men who conducted places of this kind, and admitted children to them contrary to law, have been convicted and sent to prison. The *United Presbyterian* of Nov. 23, 1911, to which we are indebted for this information, adds, "All over the country these pest-spreading agencies are doing their work."

It is to be deplored that in too many instances these agencies of evil are patronized and supported and even defended by Christian people. This is done, we are forced to conclude, because these people are not cognizant of the real evil influences which attend these exhibitions. As to the character of the influence that they exert upon our young men and women, and our boys and girls, ignorance can no longer be a virtue on the part of the guardians of the flock. Parents and Christian teachers instead of condoning these evils, should be among the first to raise against them a cry of warning, in an effort to save the youth from their pernicious influence.

Mayor Gaynor to the Clergy

MAYOR GAYNOR, of New York, raises the question as to how much good ministers of the gospel are really doing. They have been preaching for thousands of years, and the wholesome influence of their godly lives in the community he thinks is to be commended; but he wonders if the professed representatives of the Lord really represent the spirit and character of their meek and lowly Teacher, Christ Jesus. In the *Literary Digest* of Dec. 2, 1911, he says:—

Do you reach out among the unfortunate and the lowly and those that want to be lifted up? Or are your churches so finely aisled and cushioned and carpeted that a man like that will stand at the door, and be afraid to go in? Who are you? Does the great heart of Jesus throb in you — the one who took all the lowly by the hand and said, Come unto me, and I will help you? You must answer that question for yourselves. When I go to the churches, one quarter filled, here in this town, and look at the fine pews and carpets and cushions and the absence of anybody who has on his hand the sign of toil, I begin to wonder whether all this is not tending to a failure after all. We can be little coteries unto ourselves, and think we are good, and try to be good; but is the heart of Jesus among us after all? In the last analysis of everything, we have to answer that question.

Mushy Sentimentality

THIS is the term which the *Nation* of Nov. 30, 1911, uses in speaking of the "kind letters" and "expressions of interest and sympathy" which have been showered upon a recent criminal sent to the electric chair:—

Mushy sentimentality, of which this case has furnished a somewhat extreme illustration, is a more serious element in our national life than most people realize. In the matter of homicide itself, we have no doubt that it constitutes one of the chief reasons of our country's most unenviable preeminence. . . . Yet the most serious consequence of this shallow sentimentality is not to be found in its immediate effects upon action in specific cases. More deplorable is its inevitable weakening of profound instincts that have their root in ages of human experience — of real and effective sentiments in regard to crime. More than in police and juries and judges, society finds its protection from crime in the instinctive association of it with feelings of abhorrence, and with the stigma of universal disgrace. To be a thief is to be not only punished, but despised and shunned; to be a murderer is not only to subject one's self to the danger of death, but to be detested and cast out by all men. Children no sooner learn the meanings of the words than they acquire along with them those sentiments of abhorrence which, far more than any calculation of chances, make the very thought of the commission of these crimes impossible to the vast majority of mankind. To trifle with this inherited defense — not merely of society against evil-doers, but, what is even more important, of individuals against temptation to evil — is no light matter.



South China — the Open Doors

GEORGE HARLOW

FOR the last few months south China has been in great unrest. The people are continually looking for something to happen, but just what that something is they do not know. This gives us a wonderful opportunity to speak of the second coming of Christ, and to let them know that just before the Master comes, people will be in exactly this state of mind.

We thought at first that the revolutionary unrest would be a great hindrance to the progress of the work, because for awhile the selling of literature was prohibited under severe penalties. In one instance, a colporteur of another mission was taken without trial and beheaded; but our work has not suffered. Our boys stopped selling for a few days, but have renewed their work with as great vigor as before; and since the people are looking for something with revolutionary ideas, they buy any paper or tract that can be had. So the work goes on.

Brother Bach writes from Pakhoi: "The work here has made decided progress, as the church was awakened to its duty of helping the mission as far as it can. In our last monthly meeting our church-members decided to help the church next year, and offered fifty-two dollars. This is a noble gift toward the expense of the work here if we consider the hard times the people are in. Three more have accepted the truth. We now have seventy-three who keep the Sabbath of the fourth commandment, and who are looking for the soon return of our Lord." If you could have been with me at Pakhoi and seen the dire poverty of some of these people, fifty-two dollars would look much larger than it sounds.

Brother Bach sent an earnest appeal for another worker, but for lack of funds we did not feel free to grant his request; we hope ere many months roll by to be able to send another evangelist to him.

The workers at every station are reporting decided progress in the work. The only thing we lack, it seems to me, is sufficient funds to keep up with the work as it advances. If ever John 4:35 was true, I believe it is true to-day in China. Every day several come to me asking to know the truth, and nearly every day I find plenty of opportunities to hold Bible readings with as many as I have time for.

Our schools are both laboring under very trying conditions. The buildings were not built for school purposes, and are anything but what make a school

pleasant. But still our boys and girls cling to their work. Most all our boys are earning their way through school by selling our periodicals. We certainly long for the time to come when we can have better quarters; but we have confidence that our people in the home land are pulling hard for us, so we patiently wait for what the Lord will send us.

Canton.

West Africa

D. C. BABCOCK

THE workers in this field have passed through some severe experiences during the present year. On the third of January Brother W. H. Lewis's little girl was taken ill with an attack of black-water fever, and a few days later Mrs. Lewis was taken severely ill with the same disease. She was unable to be up again for nearly five months. On the eighteenth of January, Sister T. M. French, as a result of the same disease, was laid away to await the coming Saviour. This was a severe experience for the work on the Gold Coast. Owing to overwork, and the sad experience he was called to go through, Elder French was greatly reduced in vitality, and was advised to return home to regain his health. This left the Gold Coast in a helpless situation, and Brother C. E. F. Thompson was advised to drop the work at Bouthe Sherbro, and go to the Gold Coast to take up the work that Brother French was compelled to lay down.

I am glad to say, however, that the message is gaining ground again on that part of the West Coast, and each mail brings encouraging reports from Brother Thompson.

Owing to needed rest, and an invitation to attend the General Conference Committee Council in Germany, the writer and family left the field early in June, and paid a short visit to the Canary Islands, with a view to establishing a recuperating-station for our West African workers when they need rest from the work and trying climate.

Shortly after we reached Germany, we received word from Sierra Leone that Sister F. S. Bolton was sick.

After a short stay in Germany and England, and having received generous treatment at the Caterham Sanitarium, we returned to our field of labor, only to find three of our foreign workers sick. Brother and Sister Bolton were hardly able to care for each other. When I looked into their pale faces, my heart sank. Silently I asked my Father to help; he never fails.

Mrs. Lewis was again taken down with the black-water fever, so we re-

moved both families to Freetown. It seemed for some time that it would be almost impossible for Mrs. Lewis ever to recover her health. For more than a month a hard battle was fought, but victory came.

Again we appeal to our dear people for help to equip treatment-rooms, and for a doctor and nurses. We have been greatly encouraged lately by letters from the Mission Board stating that nurses would soon be on their way to this needy field. We are very thankful for this encouraging word, but we need more help. We need an experienced physician, able to advise and direct in severe tropical diseases. I quote from a recent letter received from Dr. A. B. Olsen: "Surely it is high time that you get suitable sanitarium bath-rooms for treatment at a very early date, also a doctor if that could be managed. Personally, I feel that we ought to have medical missionaries connected with all our missions throughout the world; I mean qualified doctors imbued with the missionary spirit, and supported by competent nurses to look after the natives as well as the foreign workers, and I hope that that day will speedily come."

If any place on earth is in need of such aid, surely it is West Africa. We have a suitable building located on one of the healthiest spots that can be found, but we need the means to equip it.

I wish to express our gratitude on behalf of those who have been greatly benefited by the earnest efforts of the young people's society which has raised money to provide homes, and to pipe water from the mountain to the homes. This has already brought some relief. The schoolboys are also putting up a suitable living place, and the wagon factory is doing a good work in providing means for this building.

The prospect for the work before us is encouraging. There is a good missionary spirit among the churches, and each one is seeking for a life in harmony with God's requirements. Since my last report, fifteen have been baptized, and new faces are seen in our Sabbath meetings. The school work is advancing, and we are sending our young men into the needy fields. By the time this article is read in the REVIEW, we hope to have a new station opened about one hundred fifty miles in the hinterland, among the Timne tribe. Our courage is good.

Sierra Leone.

General Meetings in Austria and Spain

L. R. CONRADI

FROM September 12 to 28, the writer visited Vienna, Paris, and Barcelona. Our meeting in Vienna was held first. Brethren J. G. Oblander, J. F. Huenergardt, and the writer were present to assist in the meetings. The growing work of Austria was represented by fifty delegates, and a large attendance of our brethren in general. The membership has increased during the last twelve months from 188 to 372. The tithe has

been nearly tripled. In spite of the many difficulties that our work incurs, and the great restrictions, the message steadily advances.

From Jan. 1, 1912, this important field will be divided into three different fields: Bohemia, with a population of nearly 7,000,000; Moravia-Silesia, with nearly 3,000,000 inhabitants; and the remainder, including the rest of Austria outside of Galicia, will contain about 10,000,000 people. The membership is quite evenly divided among the three fields. Here, as elsewhere, the great lack is workers; and here especially we must have native workers, on account of the restrictions.

All we could give to these large di-

to high duties, but also to a very severe press censorship, so that it is almost impossible for canvassing work to be carried on if it is dependent upon publications from without. Our six Spanish canvassers in the field had thus far sold mostly our papers and tracts; but when Brother Brown came, he at once took up the work with big books, and found the prospects as promising in Spain as they are in Mexico. One of the first orders he took was secured from the governor.

We are sadly in need of some large books, printed in the country itself. But all can readily see that if we print these books only for Spain, we shall



AUSTRIAN BELIEVERS (CITY HALL, VIENNA)

visions was fifteen gospel workers, and each division has only one minister, the superintendent. Brother Reihlen was ordained to the ministry. Over \$400 was voted for the mission fields beyond. We surely ought to remember Austria in our prayers, that the Lord may send forth more laborers into this needy field. The accompanying illustration shows a number of our Austrian members in front of the Vienna city hall.

At the French capital, I spent several days with Brethren L. P. Tieche and E. Robert in counsel. From here Brother Tieche and I proceeded to Barcelona. There were constant rumors of revolution in Spain, but, thank the Lord, when we reached the place, somewhat late, we found convened the largest meeting we ever had in Spain, and an excellent spirit prevailing. Of our ninety members, something like sixty had come together, and all our workers were present. Brother John Brown and Brethren W. G. and Frank Bond did all they could to instruct the workers and to encourage them. Brother E. Borle had been here for some time to investigate again the possibilities of our printing Spanish literature in this city, or its suburbs. Barcelona is a city of half a million, and is a most important seaport, having the best of connections with every part of the world. All publications which are shipped into Spain are subject not only

to high duties, but also to a very severe press censorship, so that it is almost impossible for canvassing work to be carried on if it is dependent upon publications from without. Our six Spanish canvassers in the field had thus far sold mostly our papers and tracts; but when Brother Brown came, he at once took up the work with big books, and found the prospects as promising in Spain as they are in Mexico. One of the first orders he took was secured from the governor.

We are sadly in need of some large books, printed in the country itself. But all can readily see that if we print these books only for Spain, we shall

have to print small editions, and the books will be necessarily expensive. But if we can cooperate with our brethren in other Spanish-speaking fields and print larger editions of some of the books, they, as well as we, will reap the benefits. When we take into consideration that Spain alone has a population of 19,000,000,—nearly equal to the Spanish population of South America,—we can at once see the importance of doing all we can to put the work in this hardest of all Spanish-speaking countries upon the most favorable basis. The highest of all considerations is not the employment of our people, nor the growth of business; it is the salvation of souls; and with this in view there is but one thing to do,—to commence the publishing work in Spain. The more countries shut themselves in by high tariffs to protect their own trade in the ever-increasing competition, the more they look down upon anything that comes from without. The difficulty of selling our books in Catholic countries is greatly increased where these publications must be imported.

The Spanish field had twenty-four additions during the first half of 1911. It will soon have its first one hundred members, and the canvassing force must be strengthened. We enjoyed this meeting with our Spanish people very much, and we are sure that brighter prospects are before the field.



Pardon, Peace, and Power

JOHN FRANCIS OLMSTEAD

Do you e'er feel the threatening clouds
That harrow hearts of men,
Which cast a shade of doubt and gloom
Before us now and then?
Then turn, O turn to God above
In every trying hour!
And he will give us freely here
His pardon, peace, and power.

When battles rage in conflicts sore
Which try the hearts of all,
Some then will flee, and some will fight,
And some will wounded fall.
But if nobility of soul
E'er prompts in sun or shower,
We need not fear, for God will give
His pardon, peace, and power.

When we the doubts and battles face
Which chase and threaten here
The mighty throngs of helpless men,
Who flee when danger's near,
Just lift the heart, and look to him
Who keeps us every hour,
And we shall ever, ever feel
His pardon, peace, and power.
Columbus, Ohio.

Decision, and Lack of It

ONE of the most deplorable traits of character that any person can possibly possess, and one that brings annoyance and exceeding discomfort upon both himself and everybody with whom he has any dealings, is a lack of decision, the inability to give a decided, definite answer.

No man can ever make a success in business life and not be able to make decisions. To decide quickly and definitely, to weigh carefully but swiftly, to trust one's own judgment and act upon it, are qualities which are absolutely necessary for success in business life.

Equally true is this of success in the home life. Most unsatisfactory and discordant is that home where the woman at the head of it is of indecisive, wavering, vacillating character. Ask her what she is going to do to-day, and she replies, "O, I don't know. I haven't decided yet." Ask her if she will go for a drive at three o'clock and she says, "O, I don't know. I couldn't tell till after dinner." Ask her what train she is going to take for a proposed visit, and she will tell you she does not know—yet. Perhaps she will get the eleven thirty, and perhaps the two ten. Possibly not till five eight. Pleasant experience for the friend she is going to visit, isn't it? But we have all had that kind of guest. "I'll get the eleven thirty if I can get around," she writes, "but if not, I'll come on the two ten. If I miss that, I'll come at

seven forty sure." We've driven to three trains in one day, got two special meals for her, and had her put off coming until the next day!

Ask her to come over and spend the evening. "I'm sure I can't tell," she will say, at ten o'clock in the morning. "I don't know for sure just *what* I'll do. If I can come, I'll be there by quarter past eight; if I'm not there by that time, don't wait for me." We stay at home and wait for her until too late to make any other arrangements, and she does not come after all.

Children are annoyed to the point of irritation, and exasperated to anger by the indecision of their mothers.

"Mother, may I go over to Jennie Brown's this afternoon? She wants me."

"O, I don't know. Don't begin at eight o'clock in the morning to ask me what you can do in the afternoon."

"But, mother, I want to know. I want to tell Jennie. She's waiting."

"Tell her I'll see when afternoon comes."

"But, *mother*—" the child begins to whimper, already excited and anxious.

"Now, don't begin to cry. If you cry, you'll not go anyway."

"Well, mother, may I go if I'm good? I'll be good if I may go."

"Be good anyway, and stop teasing. Perhaps you may go, and perhaps you may not. Maybe I'll go over to Aunt Lucy's, and if I do, you'll go with me."

"But I don't want to go to Aunt Lucy's, mother. I want to go to Jennie's. She's got a new doll buggy. Can't I go to Jennie's anyway?"

"I tell you I don't know. Now you stop teasing and run away, or I'll say, 'No, you can't.'"

Fearful lest her mother's vacillating mind should take a sudden negative decision, the child turns away, depressed, perhaps sullen, unable to make her own decision, and with the example of a most deplorable habit before her.

Women who are making housekeeping, home-making, and motherhood their profession have great need of being able to make decisions quickly and with decision. A woman should know when she gets up in the morning just what she is going to do that day, and whether she is going to have any leisure or not. If she is, she ought to be able to decide just how she wants to use it. If she is going on a visit, she ought to make up her mind in the very beginning what train she is going on, and how long she is going to stay, the latter, of course, subject to the convenience of her hosts. She should give this information to the

friends she is to visit, and then stick to it.

It is far easier to work if one is working toward a definite point. If there is any doubt about being able to accept an invitation for an evening, it would be better to refuse, and give your friends the privilege of arranging their affairs otherwise, than to keep them in a state of expectancy.

If a child asks a question, give him a definite answer if possible; and don't say "no" when you can say "yes."

When you go into a store to buy something, have your mind made up what you want, ask for it, and decide upon it one way or another. Don't stand around, fingering things and asking the clerk if he thinks they will wash well. Ten to one he does not know, and anyway it is his business to sell, not to advise. A pretty safe rule is, if you are in doubt as to whether you want a thing, do not buy. Of course, if you wish to spend two or three hours just looking about the shop to see what they have, there is no particular harm in it so long as you do not make the clerks pull down a lot of things, and then do not buy.

I have seen women go to every store in town to buy something, and then go back to the first store, and buy the first article they looked at. It isn't wise if you're buying a hat or a suit or some other thing that you need to be particular about, to walk into a store and buy the first thing you are shown. But it is wise to know what you want before you go; what color and what style and how much you mean to pay; then tell the clerk what you want, and waste no time looking at lavender when you want gray.

Women do waste so much time. And time is such a precious possession. Look ahead! No matter whether you are twenty or forty, the years are not enough in which to do all the things you want to do. Think of all the books to read, pictures to look at, music to learn, lands to see, people to know that are worth knowing.

Make up your mind definitely and quickly over each thing as it comes along, get it out of the way, and tackle something else. Don't waste time going over and over the same ground.

Be dependable. You yourself know persons of whom you say, "Well, I'd ask Mildred to do that, but you never can depend on her. She seldom makes up her mind, and when she does, she changes it." I don't believe in never changing my mind. Sometimes it is far better to alter a faulty decision than to stick to it. But if you say you will do a thing on which other people are depending, try to do it. Don't say you'll do things unless you are reasonably sure you can. To be *dependable* is one of the most valuable qualities of character.

Plan your work. Systematize it. Then keep at it according to schedule. You can accomplish more in that way. I do not mean, make yourself a slave to it, nor allow washing the supper dishes to interfere with your accepting an invi-

tation to drive. But I do mean, lay out your day's work to the best advantage, and then turn it off until it is all done, with some leisure left.

It is useless and foolish to say in the morning that you "don't know whether you can get two hours' time in the afternoon or not" for something besides work. You know perfectly well, as a general thing, just what work there is to be done during the day, and after you have had a few weeks' experience, you ought to know how long it takes to do each task. All you need is decisive thought, manner, and action.

Begin to-day, if you never have before, to put decision into what you think, say, and do. Not only in big things, such as buying a farm or a hat, but in the little things about the house. A character without decision is like an empty sack, depending upon some outside force to keep it upright.—*Della Thompson Lutes, editor American Motherhood.*



Treatment of a Cold in the Head

G. H. HEALD, M. D.

It is not necessary to describe symptoms, except to remind the reader that the time to begin treatment is when the nostrils first feel dry and stuffy, before the nose begins to "run."

The old-fashioned purge by castor-oil is an excellent beginning, though the full enema may accomplish much good. The next treatment should be a cabinet bath. The apparatus may be improvised from the following articles: A chair, with a blanket, or other protection on the seat and down the front; under the chair a pan of boiling water over an alcohol-stove; in front of the chair a pail of hot water; a large double blanket; a cloth wrung out of cold water; an attendant to give the treatment. The bed should be convenient.

The patient, in nightshirt, should sit in the chair with his feet in the pail of hot water. The blanket should be formed into a kind of tent around the patient (leaving his head out), chair, and pail, and so arranged that more hot water may be added to the pail as the patient can bear it. The treatment should be continued until free perspiration is induced. Meantime the cold cloth should be kept on the patient's head, and wrung out of cold water as often as it warms up. More hot water should be added to the pail until it is as hot as can be borne.

When free perspiration is established, the patient, after his feet have been thoroughly dried, may stand, and with the blanket wrapped close around him, get into bed and remain there for twenty-four hours if practicable. If the treatment is begun early and faithfully followed, it will abort any ordinary cold. Unfortunately few attempt to "break up" a cold until it is too late.

At the beginning a spray of an alkaline antiseptic solution (tablets on sale at drug stores) or of salt or baking-soda, a teaspoonful to a pint of water, is good as a cleansing agent. Later a spray of

albolene or liquid vaseline containing five per cent each of camphor and menthol, is bland and soothing.

One should be careful not to blow the nose violently, as this is apt to force mucus up into the Eustachian tubes, and cause middle-ear trouble and permanent deafness.

It should never be forgotten that "cold in the head" may be the beginning of some serious contagious diseases, like measles. A child with cold in the head should invariably be removed from school; for in any case the trouble is infectious.



A Swarm of Bees

B HOPEFUL, B cheerful, B happy, B kind, B busy of body, B modest of mind, B earnest, B truthful, B firm, and B fair, Of all Miss B havior B sure to B ware. B think, ere you stumble, of what may B fall;

B true to yourself, and B faithful to all. B brave to B ware of the sins that B set; B sure that one sin will another B get. B just and B generous, B honest, B wise;

B mindful of time, and B certain it flies. B prudent, B liberal, of order B fond, B uy less than you need B fore B uying B yond.

B careful, but yet B the first to B stow; B temperate, B steadfast, to anger B slow;

B thoughtful, B thankful, whate'er may B tide;

B just and B joyful, B cleanly, B side. B pleasant, B patient, B gentle to all, B best if you can, but B humble withal; B prompt and B dutiful, still B polite, B reverent, B quiet, B sure to B right; B calm, B retiring, B ne'er led astray; B grateful, B cautious of those who B tray;

B tender, B loving, B good, and B nign; B loved thou shalt B, and all else shall B thine.

—Selected.



Censoriousness

It is not our privilege to sit in judgment upon our fellow human beings. We have not the power to do it either intelligently or without some personal bias. We can form opinions that are of practical value concerning our relations to them, or their relations to society. A bank cashier must consider a man's character as well as his business ability. We must constantly be more or less consciously making decisions based upon our acquaintance with the character of others, though that acquaintance is always superficial and imperfect. Juries have the responsibility of deciding whether men and women are guilty of certain crimes. But none of us knows any man's standing before the omniscient Judge of all, who is also the loving Father of all. Censoriousness is one of the most common of sins, and is most severely condemned by Christ, who has said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." It is easier for us to see the mote that is in our brother's eye than

to consider the beam that is in our own eye. We do not know enough of any human life and of the secrets of any human heart to pronounce an infallible judgment. To know any man thoroughly we would have to know all his ancestors and his good or evil inheritance from them, all his circumstances, his mental infirmities, the fire of his passions, the strength or weakness of his will, and all his environment, in the broadest sense of that word. Especially would we need to know perfectly the spiritual history of his heart, its moral conflicts and agonies.

"What's done we partly may compute, But know not what's resisted."

And if our knowledge of all the heredity, the environment, the deeds, and the hearts of others were perfect instead of being very imperfect, not one of us is without some personal bias, however unconscious of it he may be. The censorious consider not the beam that is in their own eye. The spectroscope can tell us of the metals in a remote star, but it is impossible for us to obtain an exact and complete analysis of any human character. It was not the man who thanked God that he was not as other men who was commended by Christ, but the one who smote himself on the breast, saying, "God be merciful to me a sinner."—*Selected.*



The Test of Yesterday's Work

A NUMBER of years ago, in a town in Germany, there lived a chain-maker unknown to fame. He was poor, but an excellent workman, and very conscientious in all that he did. He might have shirked his work. He might have done poor, imperfect work. But no. Each link of the great chains he made must be right, and so he labored.

Years passed, and on the great ocean there sails a large vessel with many passengers. On the deck is coiled the great chain, attached to the sheet-anchor. It lies there unnoticed, unthought of. Suddenly a storm arises, and grows in intensity. So fierce does it become that the ship is in danger. She flounders. Anchor after anchor is cast over, but the storm is so severe that the chains snap like cords.

Then comes the captain's order, "Let go the sheet-anchor!" Now is the moment of suspense. It is the last hope of safety. Will it share the fate of the others? Down into the deep it goes. In a moment the chain is out its length. The vessel quivers from stem to stern between the grasp of the two forces, the storm and the anchor. The old German chain-maker is battling with the elements. He wins. The anchor holds. The vessel is saved. His work stood in the great moment of trial.

In the last great day every man's work shall be tried, and faithfulness alone will win the crown. May we hear the voice of our ascended Lord say to each one of us. "Be thou faithful unto death, and I will give thee a crown of life."—*Pulpit Treasury.*



The Glad Fruition

WILLIAM BRICKEY

LORD, I read of thy salvation
In the volume of the Book;
'Tis indeed a new creation,
And with eager eyes I look
For the work to be completed,
And all sin to be defeated
So it ne'er will be repeated
In the universe of God.

Jesus Christ, the Lord of glory,
Then will sit on David's throne;
We shall sing redemption's story,
We shall know as we are known.
Of the river of his pleasure
We shall quaff in copious measure
As it rolls its priceless treasure
Through the paradise of God.

All our bliss will be supernal,
Born of Him who reigns above
In the realms of the Eternal,
In the paradise of love.
And I feel no indecision,
For I see a happy vision,
And it fills with joys Elysian
All the universe of God.

Kamiah, Idaho.

Through Trials in West India

WE take the following extract from a personal letter from Elder George F. Enoch, working on the Bombay side of India:—

"You have doubtless heard of our great loss in the death of our little Gerald. We went down to Panwel about the first of the year. The only house available was in a large mango orchard. The house was very good; but alas! in the treacherous, but pleasant shade of the mango-trees, deadly malaria was lurking.

"We all got through the heat of May fairly well, but were rather thin. Bertha had an attack of malaria in June, but a short change to the near-by hills set her right again. For months we looked forward to our trip to Mussoorie the first of September, and spent many happy hours in our plans. But only three days before we were to leave, both children were taken very ill with malaria. I telegraphed to the nurses at Bombay, who were able to render us splendid assistance; but in spite of all we could do, our little boy died August 27, the very day we were to start for the mountains.

"We took him to Bombay, and with broken hearts laid him away in the beautiful Sewri Cemetery. The experience came as a bolt from the sky, and we can not understand it. However, we bow the knee to Him who is above all, and pledge our lives anew to his service. Were it not for the 'blessed hope' we would not know what to do; but in its light we renew our consecration to Jesus for the hastening of the glad reunion day. Our hearts are now

bound more firmly to India, and our only desire is to labor and toil here until our work is done.

"We are glad for the great effort that is being put forth for obtaining evangelists for English work. The situation in Calcutta is critical. It seems absolutely imperative to make a good, strong effort there this year. We hope we shall not be disappointed, even though these workers may be a little late."

Openings and Needs in South Carolina

THERE are more than a million and a half people in this State who must hear the truth; many will accept it when they are given this opportunity. Our present force of laborers is so small that it would seem like a hopeless task to do this great work, were we not certain that the Lord will raise up other workers who will cooperate with us in it. Untold good might be accomplished if some of our people in States where the conferences are stronger would move to this State, and locate where there is only a small company of believers who need some one to give them instruction, and to lead out in their Sabbath meetings. In many places there are two or three lone Sabbath-keepers as the only representatives of this message in a whole city. Others could be raised up if the right persons would move in there and live out the truth, at the same time doing missionary work with our tracts and books. Thus strong companies might be raised up.

There are many ways here in which self-supporting workers can make a good living. We would not hold out any money-making inducements to get persons to leave their home State and come here, but we do not fear to say that any one who can make a living elsewhere can do so here. The chief farming product is cotton, but wheat, oats, corn, and other small grains are raised quite extensively. Stock-raising is a paying business. All kinds of garden-stuff can be raised, and marketed at fair prices. Poultry-raising is profitable, and prices for this kind of produce are always good. Fruits are usually plentiful in most localities. The climate here is mild and delightful.

Prices for tradesmen are as good as in most other States. Carpenters get from \$2 to \$3 a day, and other workmen accordingly. There are no unions here to hinder our people from getting work. If a contractor would locate in the State, and thus furnish employment to men who come out of the mills and have no other occupation but who could learn a trade, great good might be done.

Last, but not least, this is one of the very best places for canvassing for our books and selling our magazines. Those who are engaged in this work are meeting with good success; and as there are

sixteen counties that have not been entered they have the privilege of doing pioneer work. A few earnest individuals are laboring untiringly, and God is greatly blessing them. Are there not others who feel impressed to come and join them?

As these lines are read, if any should be impressed that this is the field where God would have them labor, we shall be glad to correspond with them, and try to help them find a proper location. The needs are great. The laborers are very few. Who will volunteer to help? Address the writer at Route 5, Spartansburg, S. C. W. H. BRANSON.

Our Work in Haiti

AUGUST 16 I began visiting the churches and companies in the northern part of Haiti. I spent four days in Limbe, preaching and teaching. Our believers stand fast in the Lord. Many unbelievers manifested a great interest in the message, and I hope some of them will soon be found rejoicing in a knowledge of the truth.

Our brethren and sisters of Plaisance are walking in the light, and with hearts full of joy are waiting for the second coming of Christ in power and glory. After laboring among them five days, I left for Cape-Haitien. October 8 I went to Pignon. The godliness and brotherly love of our church there impressed me very much. The believers study the Sabbath-school lessons in a delightful way. In the homes of some of the brethren each day, very early in the morning, there are special meetings for the Sabbath-school lessons, in which all the people are much interested. All the believers are found there, both parents and children. The educated believers translate and explain the lessons in creole for those who can not read. By so doing they afford all, even the boys, opportunity to obtain a thorough knowledge of the facts presented, as well as of the spiritual truths these facts are designed to teach. When the Sabbath comes, the Sabbath-school lesson is well learned, and there is always great interest.

After leaving Pignon I went to Ranguite, where I spent three days in confirming the souls of the believers and seeking to turn a few unbelievers to the light of the third angel's message. An educated young man living here is an efficient agent in the hands of God for the enlightenment of those who sit in darkness. He finished successfully his studies at the Lyceum of Port au Prince up to philosophy, and was for a few years a student of medicine, but was hindered from completing his medical studies. He is now a blessing to others. A few souls accepted the last message as a result of his labors. He continues to preach and teach earnestly. His younger brother is also laboring earnestly for Christ, and brings souls to him.

On the seventeenth of September, several brethren and sisters went with me from Ranguite to a station where there are many believers. Brother M. Theodore, who is laboring there, presented to us new converts receiving instruction for baptism. We held meetings, in which the people were much interested. After preaching to them, we bade farewell, and came to Grande Riviere, visiting two Adventist families on the way.

Before reaching the interior of Grande Riviere, we arrived at a station situated on the summit of a mountain many hundred feet high. On every side are pleasant gardens and high trees, making the air fragrant. All around are ranges of hills clothed with luxuriant green, presenting a pleasing picture.

When evening came, some of our converts gathered, and I spoke to them. The next morning, at eight o'clock, almost all the believers came to hear the word of God. About thirty Seventh-day Adventists live at this place. Their leader exerts a good influence upon the dwellers among the mountains, and by his labors many souls are won to Jesus. At Grande Riviere, I spent five days preaching and teaching.

September 25, I took the train to Cape Haitien. I am waiting for the successor of Elder W. J. Tanner before going to labor at another place where the precious seeds of truth have never been dropped. I am grateful to my Heavenly Father for the opportunity of being connected with him in proclaiming the gospel to a lost world.

M. NORD ISAAC.

Michigan and New York

NOVEMBER 25 to December 2 the writer assisted in conducting a special series of gospel meetings with the Seventh-day Adventist church at Grand Rapids, Mich. The meetings were held in the new church building which has recently been erected by our people there. The body of the church has seating capacity for three hundred persons, and there is a commodious gallery in the front end of the church. The approximate cost of the church property was \$8,000. There are three street-car lines within a few blocks of the building.

The first meeting of the special series was held Sabbath evening, November 25. There was a large attendance, consisting of the members of the Grand Rapids church and the representatives of other Seventh-day Adventist churches in that vicinity.

The spirit that pervaded this first meeting should be a fitting index to all future services which will be held in the church, because of the manifest presence of the Lord, which was witnessed by the presence of his Spirit in many hearts. This meeting was indeed a dedicatory service of the soul, which was a preparatory one for the dedication of the church building, which took place the following day, November 26.

When the hour arrived which had been set for the dedication of the church, the attendance was so large that many extra seats were required, and a large number were obliged to remain standing during the entire service. The platform was beautifully decorated with flowers, which were contributed by one of the florists of the city. A large choir, directed by Elder B. F. Stureman, furnished the music. Elder S. E. Wight, president of the West Michigan Conference, Elder C. A. Hansen, pastor of the Grand Rapids church, and the writer united in conducting this important service.

Although it was Thanksgiving week, the meetings of the series were, in the main, well attended, and a deep spirit of consecration prevailed, as was evident from the ready responses made by the

people to the appeals made from time to time. The Lord has greatly blessed Elder Hansen and his faithful collaborators by giving material increase to the membership of this church, and the prospects are bright for a further development of the work in that city.

Leaving Grand Rapids after a stay of eight days, I spoke Sunday afternoon, December 3, in the Methodist church at Otter Lake, Mich. Among those in attendance at the meeting was the pastor of the church, besides another Methodist minister.

By the urgent request of Brother H. A. Weaver, who has charge of the work at Port Huron, Mich., I spoke in that place on the theme, "Which Will It Be: Universal War, or Universal Peace?" Among those present at this meeting was a prominent attorney, who manifested a deep interest in the subject discussed.

Wednesday, December 6, in company with Brother Weaver, I went to Buffalo, N. Y., where I spoke to our people in their commodious church. There was a most excellent attendance present for a midweek meeting. The Lord has certainly blessed Elder T. B. Westbrook and his wife in their earnest labors in that city. Harmony and unity prevail in the church, and the workers are succeeding in reaching with the truth a most excellent class of people. It is indeed gratifying to see the work in this important city being placed upon such a strong, substantial basis after so many years of trials and difficulties.

I would have responded to other calls for meetings during this trip in the West had it not been for the extra work demanded of the Religious Liberty Department because of the opening of Congress.

K. C. RUSSELL.

A Visit to the Foreign Mission Seminary

WHEN in Washington at the recent council, it was my privilege to stop at the Foreign Mission Seminary during my stay. I was greatly pleased with the character of the students in attendance, and with what I saw and heard.

I well remember when definite instruction came through the spirit of prophecy to the General Conference Committee concerning the establishment of this school. The instruction was clear and very definite, but some of us could scarcely see how it was possible to find a place for another school, located in Washington. When the change was made about four years ago to make the training in this school definite in lines of foreign missionary work, the spirit of prophecy sustained the move, and it met with general approval.

Prof. J. L. Shaw, who is qualified to speak from ten or more years' experience in India, and who for a time acted as president of the school, says:—

"The aim of the Foreign Mission Seminary is to give the necessary training for the mission field. Missionaries who have spent a number of years in mission fields have a very definite conviction regarding the preparation required by those who go to the regions beyond. They urge that volunteers for missions should obtain a good knowledge of the geography of the country to which they are going; should be familiar with the history of the people and their cus-

toms and habits; and should have a knowledge of the history of Christian missions, and the many problems which must be met and surmounted. Still more important is it that they should have a knowledge of the religions to be met, the specious, subtle errors they contain, and the wise and effective manner of displacing these by the Word of God. These alone, if no other reasons were presented, made necessary a place of special training for foreign missionaries."

The spirit of prophecy has stated that this school should be a place "where students are to be tested and proved, that it may be seen what their adaptability is." Great saving has come to the cause already as a result of the establishment of this Foreign Mission Seminary. A large number of those who have attended have already gone to foreign fields, or are under appointment. It is true that in some cases, after medical examination or months of close contact with the teachers, persons have been advised to take up work in the home field. Had these been sent out without this careful "testing process" that goes on in the Seminary, the Mission Board would have been to great expense in returning them, or in some cases the loss of life would have been the result.

It has been a great advantage to have such teachers as Elder J. L. Shaw, who spent years in India, and Elder J. N. Anderson, who spent a number of years in China. Some of our brethren think that if they have an academy or a college, with the advantages of a sanitarium in close proximity, they have all they need to train men and women for the foreign fields. Recognizing fully the advantages of having a sanitarium in connection with any of our schools, we make a great mistake if we conclude that a sanitarium cooperating with one of our schools is all that is necessary in fitting individuals for the foreign fields. If the reader will note what Professor Shaw has said, as a result of years of experience in a foreign country, he will see that the work of the Seminary takes in a much broader field than would be possible for one of our colleges or academies to cover in its ordinary round of work.

The Sanitarium at Takoma Park, located on the same campus as the Seminary, cooperates in giving the students of the Seminary special training; but this is not sufficient. The Seminary has arranged with the Central Dispensary and Emergency Hospital, in Washington, for those in preparation for foreign fields to take a course of twelve weeks in this Emergency Hospital. The experience that our young people get in this institution is very valuable from the standpoint of such medical work as they will at times be compelled to do in foreign fields. A nurse, speaking from the standpoint of one who has been graduated from one of our sanitariums, in relation to what can be secured in connection with the Foreign Mission Seminary by a course in this dispensary in Washington, says: "I saw more wounds and bruises and putrefying sores in one day than I would observe in twelve months in one of our sanitariums." The Seminary has arranged for a postgraduate course for nurses who have been graduated from our sanitariums, which is especially helpful to those who may be sent to foreign fields. Thus the advantages of both hos-

pital and sanitarium experiences are being given in a way that it is impossible to receive outside of this institution.

I was pleased to go out to the farm that the Seminary has rented, about three quarters of a mile from the school. This farm comprises about one hundred twelve acres, and scarcely a weed can be found on the premises. There is on the farm at the present time fifty-three head of stock, among which are thirty-one fine-grade dairy cows. A rotation of crops is planned so as to utilize the ground for more than one crop in the season in many cases. Those in charge raised millet, cow-peas, rye, corn, etc., as forage for the cows. The past season they had 11,000 tomato plants, five acres of sweet corn, and 8,000 Lima bean poles which looked like a forest the last of October. They also raise cabbages, spinach, squashes, and such things as are grown in truck-farming. They raised sweet potatoes that averaged two hundred fifty bushels to the acre and were of fine quality. They sell milk to the Sanitarium and school, besides running a milk route in Takoma Park. The farm gives employment and self-support to a number of students who are attending the Foreign Mission Seminary, besides a practical experience in this kind of work.

Of course the expense of running the farm is necessarily very heavy, but the farm has paid for its rent and other expenses, and has given a clear profit of \$495 the past year. If the farm was owned by the Seminary, of course it would be much better. All that now is put onto the farm in the way of improvement must necessarily be a benefit to the owner, and not to the school. Some brethren who have means could make no better investment than to put ten or fifteen thousand dollars into a good farm for the Foreign Mission Seminary at Washington. Who will do this? I am sure we have brethren in different parts of the field who could do this, and it would be a great blessing to the school, and a source of pleasure and eternal gain to the donors.

The Seminary gives most thorough work in lines of historical, prophetic, and Biblical study. The total enrolment for last year was one hundred ten. Special classes for training ministers and Bible workers are organized. One day each week is set apart for practical missionary work in the city by the students.

I asked the president of the school what the greatest needs of the Seminary are at present. He enumerated three things as most important: First, a good farm, owned by the school; second, a city dispensary and hospital of our own in Washington to do as thorough work in emergency cases as the city can do, which would be a great advantage over our present arrangement; third, a large extension of the library, which is greatly needed. Here is an opportunity for our brethren to remember this institution.

We should encourage our young people to avail themselves of the splendid opportunity at the Seminary to fit themselves to do successful work in foreign fields. Life and money have already been saved to the cause by the instruction this school has given to those who go out to the more difficult fields in heathen lands. This institution should have our prayers, our sympathy, and our means, and we should encourage our best young people to avail themselves of its advantages.

R. A. UNDERWOOD.

Field Notes

Two adults in Kingston, Ontario, have begun to observe the Sabbath.

ON November 25, five new Sabbath-keepers united with the company at Englewood, Chicago.

THE First Seventh-day Adventist Church, of Troy, N. Y., was recently organized, with thirty-one members.

ELDER J. A. STRICKLAND administered the ordinance of baptism to three candidates in Halifax, N. S., November 14.

SEVERAL weeks ago two students in the Gravel Ford Academy, in Southern Oregon, were baptized by Elder F. S. Bunch.

NOVEMBER 5, the new church building at Jackson, Mich., was dedicated. Special services were held at the time, Elder William Ostrander assisting.

ELDER J. F. PIPER reports that the meetings on Cliff Island, Maine, are continuing with good interest. Some have already decided to obey the truth.

SEVERAL weeks ago four new Sabbath-keepers united with the church at Indianapolis, Ind. These had accepted the truth as a result of the tent effort held in that city.

SEVERAL weeks ago Elder W. A. T. Miller baptized a believer, who united with the church at Alamogordo, N. Mex. She accepted the truth through reading the *Signs of the Times*.

FOUR adults have accepted the third angel's message in the vicinity of Blufford, Ill. On Sabbath, November 11, Elder William Woodford baptized four new believers at Orchardville.

ELDER B. W. BROWN recently held a ten days' meeting with the church at Louisville, Ky., at the close of which three were buried with the Lord in baptism, and united with the church there.

ELDER T. G. LEWIS reports from Wisconsin: "At Oshkosh we had a good quarterly meeting. After the service two persons were baptized." Three sisters were baptized a short time ago by Elder P. C. Hanson.

THE Lord richly blessed the workers at Omega, Ohio, as they presented the truth to the people during the tent effort just closed. Seven are now observing the Sabbath, and many others are deeply interested. Elder F. H. Henderson writes from Zanesville: "We have two new Sabbath-keepers, and hope for more soon."

ELDERS T. H. Watson and Fred Brink, of the North California-Nevada Conference, report that at the close of the tent meeting which they have been holding in Orland, two persons were baptized. Three adults have recently accepted the truth at Stillwater. During the past season the fruits of two months' tent effort in Sacramento are eighteen souls taken into the church, and many more interested.

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

The Joy of the Sons of God

L. D. SANTEE

YE shall grieve no more, on the other shore;

For the toils of the way are past,
And words are weak when the soul would speak;

Thank God, you are home at last.
O'er the streets of gold is the Shepherd's fold,

Where sin has never trod;
Ye shall walk in white, with the saints in light,

In the joy of the sons of God.

O, the eyes are bright, and the heart is light,

For sorrow shall flee away;
With the loved you'll stand in the dear home land,

In the light of an endless day.
No pain, no tears in the coming years;
Ye shall walk where the angels trod,
In that city above, in that home of love,
In the joy of the sons of God.

Ye shall see each face, with its tender grace,

And eyes with love shall glow;
And brows so white, where the curls lay bright,

Like sunbeams o'er the snow.
Ye list for the song of the blood-washed throng,

Ye would leave this earth's low clod,
Till desires grow strong, and your spirits long

For the joy of the sons of God.

Moline, Ill.

Censored Views in the Philippines

WITH the coming of school-teachers from the United States to connect with the public-school system of the Philippine Islands, there has arisen what seems to some a crisis regarding free speech in that territory. Searching for the source of information upon which the Michigan Presbyterian Synod based resolutions condemning the federal order that required public-school teachers to maintain silence in and out of school hours regarding Protestantism, the following was located:—

"BUREAU OF EDUCATION

"MANILA, MARCH 11, 1908.

"Circular

"No. 32, s. 1908

"RELIGIOUS TEACHING FORBIDDEN

"To Division Superintendents.

"It appears from one or two cases recently occurring that former decisions relative to religious teaching by teachers are not now generally known by all concerned. In a case arising in 1902, the secretary of public instruction, in forwarding the papers to the civil governor, laid down the following rule:—

"'Criticism by teachers of doctrines

of any church, religious sect, or denomination, and attempts by them to influence the pupils of any public school for or against any religion, are definitely prohibited by law. Under, and by virtue of, the terms of Act 74, Section 16: "No teacher or other person shall teach or criticize the doctrines of any church, religious sect, or denomination, or shall attempt to influence the pupils for or against any church or religious sect in any public school under this act. . . ."

The law can not be construed to mean that it was intended to regulate the conduct of the teacher in public only, and that privately, not to say secretly, the purpose of the enactment might be defeated beneath the shadow of his own roof with impunity; and even if it could, the teacher must not hope to escape administrative condemnation for his attempt to circumvent a law whose purpose is so plain and unequivocal. One of the most serious obstacles which the American system of education has had to encounter and is now encountering in the Philippine Islands, is the suspicion of the native inhabitants that the school is to be used to undermine and destroy the faith of their children. That this suspicion is wholly without foundation goes without saying; but the American teacher who fails to recognize that it is a factor to be reckoned with, and to conduct himself accordingly, is a detriment to the service. . . . The first commandment of the insular government is: Respect all religions, war with none, favor none, teach none. The failure to be neutral in religious matters . . . not only seriously impairs his usefulness and efficiency as a teacher, but also hampers the administration in its work of maintaining good relations with the people of the islands, and serves to discredit its frequently announced policy of non-interference in purely religious matters.'

"In returning the above paper, the civil governor, among other things said:—

"We occupy a peculiar position in this country in the teaching in public schools, which grows out of the fact that most people in the islands are Catholics, and have been used to the close union of religious and secular instruction. The priests and the people, many of them, are naturally suspicious that the introduction of the new system bodes no good for the orthodox religion. If, now, agents of the government, in carrying on its schools, manifest opinions which are adverse and hostile, either to the church, their ministers, or their religious methods of instruction, they disable themselves from performing the duties which they are employed and paid to perform, and much interfere with their powers for usefulness. The question whether the Bible shall be freely read by the young and the old without the assistance of ministers or others who can explain its texts, is a question upon which churches have differed; and whatever may be thought of it, it is not for the teachers in public schools in this Catholic country either to encourage the study of the Bible—especially of the Protestant Bible—among their pupils, or to say to those pupils anything upon the subject.'

"In deciding upon a similar case, it was held by the secretary of public instruction in June, 1904, that:—

"In view of the intimate personal

relation of a teacher to his pupils, no religious instruction of any nature should be given by him at any time, even outside of the schoolroom.'

"It is not believed that anything further can be added to make more clear the attitude of the department and of the administration on this point. The above excerpts are published for the information and guidance of all teachers.

"DAVID P. BARROWS, *Director*.
"Exhibit 'G.'"

Without doubt, the policy outlined in the above order subserves the interests of the Roman Catholic Church, and indirectly favors the same.

In an act for establishing religious freedom in Virginia, adopted in 1785, the American principle of freedom of speech was expressed in the following language:—

"Be it therefore enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities."

It must be admitted that teachers of public schools should be debarred from teaching religion in the schoolroom, during school hours; but to restrict a public-school teacher or other officer of the government from exercising the right of free speech outside of the schoolroom or office, should be cause for serious alarm. If the federal government can promulgate and enforce such a rule in the Philippine Islands against the right of free speech on the part of public servants, what assurance have we that a similar order may not be promulgated and enforced in this country?

S. B. H.

A Truly Significant Occasion

At the recent Thanksgiving-day service conducted at St. Patrick's Church in Washington, a situation was presented that is in keeping with the usual political strategy of the Roman Catholic Church.

Thanksgiving-day services in American churches are held presumably out of deference to and in response to the Thanksgiving proclamation of the President. The occasion is distinctively Protestant and American in its conception and practise. But the possibility of turning this national custom to her own advantage dawned upon the Catholic Church leaders in 1909, and accordingly a scheme was devised to make that which distinctly pertains to the United States a Pan-American affair. In this arrangement, the church apparently pays deference to the President's Thanksgiving proclamation, and at the same time proposes that all the incidents connected therewith shall be arranged in such a way as to indicate that the church is carrying out an occasion of its own creation.

Upon the occasion referred to, the most notable personages present were President Taft and Cardinal Gibbons. As the clock struck eleven, a retinue of priests and altar boys came down the aisle of St. Patrick's Church, leading in

their wake the special ushers to the President, Mgrs. Russell and Cerretti. Then came the President, and, after a few minutes elapsed, a stately and more august incident came to pass,—Cardinal Gibbons, in gorgeous array, attended by a brilliant *entourage* of priests and pages, was ushered to the altar premises.

The services over, Mgr. Russell ascended the pulpit, and requested the audience to stand and remain so until the President and other distinguished guests had left the building; and, as if to deny to the executive of this great republic even a brief moment of fitting courtesy in permitting his exit to be first, he had to wait until the cardinal should pass down the aisle.

This Pan-American Thanksgiving service is without doubt an official function of the Roman Catholic Church. The local press of Washington in referring to this service spoke of it as follows:—

"The only official celebration of Thanksgiving will occur at St. Patrick's Church this morning at eleven o'clock, where the third Pan-American Thanksgiving-day service will be held. President Taft, Secretary of War Stimson, and Secretary of the Interior Fisher, Chief Justice White of the United States Supreme Court, Justice McKenna, and representatives of all the Latin-American countries, will be in attendance. Cardinal Gibbons will assist at the mass."—*Washington Herald*, Nov. 30, 1911.

Impressed with the pomp and circumstance of the incident, the *Washington Herald*, of Friday, December 1, again referring to the Pan-American Thanksgiving service, gives utterance to the following suggestive language:—

"If the state and the church were united in this country, the pomp and circumstance with which the third Pan-American Thanksgiving mass was celebrated at St. Patrick's Church yesterday morning in the presence of President Taft, members of his Cabinet, justices of the Supreme Court, members of both houses of Congress, the diplomatic representatives of twenty Latin-American republics and other countries, and members of official and resident society, could not have been more beautiful and impressive." S. B. H.

THE regular session of the Sixty-second Congress of the United States convened in Washington December 4. This Congress will doubtless have before it many important questions vitally affecting the interests of the people. Its deliberations will be carefully noted from day to day. Already a Sunday bill has been introduced. What will result from it, we can not now tell. In the meantime we should be doing all we can to educate the people with reference to the principles involved in such legislation. We can never hope to save the United States government from, in the end, committing itself to Sunday legislation; but we may save individuals from becoming ensnared by these evil principles. The object of the conflict which we wage against such legislation should be to present the principles of the gospel of Christ, seeking in this way to retard as long as possible the passing of such laws, and to enlighten each individual citizen with reference to the evil of such legislation, that he may take his stand in the final conflict upon the side of God and his truth.

News and Miscellany

Notes and clippings from the daily
and weekly press

— Hereafter chewing-gum will be banished from the ship-stores of the navy.

— Last year there were made in Switzerland 4,462,071 nickel and metal watches, 3,135,991 silver watches, and 1,010,905 gold watches.

— The Italian government authorized an extraordinary expenditure of \$65,000,000 to cover the cost of the war with Turkey until the end of November.

— Forty nations are to be represented in the next Olympic games, which will be held in Sweden. Even China has begun to produce athletes, and some of these will compete in the games.

— Yale University is to become the possessor of the famous Shakespeare quartos and folios of the Huth collection, recently sold in London. These volumes were purchased at an estimated cost of \$200,000.

— Chicago, it is announced, is to have a huge building for conventions, shows, and sports. It will seat 35,000 persons, will cover a space of 325 by 600 feet, and will be large enough for indoor baseball and football games.

— Within thirty months nearly two hundred persons have been convicted of cheating the government out of customs revenue in the port of New York. Only a few have received jail sentences, but the offenders have been obliged to pay fines and forfeitures amounting to \$8,000,000.

— An American by-product of the Chinese revolution, is the stranding of Chinese students who are in this country, supported by the Boxer indemnity which we gave back to China. Their remittances from home have ceased, for China has need of all her money at home just now.

— In no previous year has so much cotton been ginned up to November 14 as during the present season, the census bureau's report yesterday showing a total of 11,269,986 bales, which is almost a million and a half bales more than were ginned to that date in the record year of 1904.

— Dr. Frederick A. Cook, the explorer, filed suit December 1 to recover \$100,000 damages from the New York *Times* on the ground that his reputation has been injured, and public distrust has been engendered through the publication by the *Times* of a story that he was egged when he tried to lecture in Copenhagen on October 24 last.

— The Chinese in New York City have had a great parade in honor of the republican movement in their native land. The Bowery is accustomed to many strange sights; but the spectacle of its strange citizens with queues clipped off, riding in automobiles, and tramping in parade, carrying their new flag, was enough to stir it from end to end. The parade was led by the Young Chinese Association of America, to celebrate the victories of their countrymen in rebellion.

— After more than nine years of investigation by the government, the first criminal prosecution of individual meat packers under the Sherman Anti-Trust act, has begun before Judge George A. Carpenter, in the United States district court at Chicago.

— The Supreme Court of the United States has just rendered an interesting decision regarding the right of moving-picture promoters to use pictures based on the scenes described in copyrighted books. The right is denied them, and the decision is considered a hard blow for the moving-picture business.

— Great Britain is to be the only nation absolutely independent of cable communication with any part of the globe. This result will be attained, say the London papers, by a chain of world-encircling wireless stations, for which negotiations have just been concluded between the British postmaster-general and the Marconi company.

— The fresh agitation for a decrease in the German naval program, which calls for a reduction in 1912 of the number of big ships laid down annually from four to two, has met with official silence. An agency which is sometimes well informed in naval matters, however, states that an increase has been decided on. The government, it says, is determined to spend \$90,000,000, spread over six years, on the augmentation of the fleet. It is not yet decided whether the increased appropriations are to be covered by new taxation or by a loan.

— The time for the French election is drawing near. It will take place in 1912, so that the two great republics of France and America will elect chief magistrates the same year. France elects for seven years; America, for four. An exchange notes the following contrasts: France rarely gives its president a second term, while the United States gives him a second chance, almost always. France's president's principal occupation is to sign documents, and go to the chief races on Sunday. The American President influences legislation, and if he went to a horse-race on Sunday, he probably would be impeached. The French president never takes the stump except to inaugurate a statue or open a chrysanthemum show. France pays \$300,000 a year to its president; the United States, only \$75,000.

— A movement has been started in Washington, D. C., by friends of the Indian tribes, their descendants, and those whose interests by intermarriage lie with the Indians, for the formation of the "Brotherhood of North American Indians." The movement is being directed by a full-blooded Indian of education, a professional man resident in Washington, who does not care to disclose his identity at this time. Discussing the proposed brotherhood of his people, he said recently: "It is our purpose to amalgamate the remnant of our race into a compact organization along the lines of self-protection with a view of commanding and demanding justice at the hands of the national, or federal government; to bring about a unity of our people in the exercise of the franchise as voters, and fight for our rights at the ballot-box where our numbers can demand a hearing."

— A 500-mile canal, projected to drain the great swamps of Florida, would reclaim 6,500,000 acres of land.

— Twenty-five million dollars is a conservative estimate of the sum to be expended by the various nations for aeroplane equipment in the next three years, said Jerome Fanciulli, an aeroplane expert of New York, at the New Willard. The appropriations already announced by the various governments for aviation purposes next year amount to nearly \$5,000,000.

— A tailor whose firm has been continuously in business in Philadelphia for 105 years, has compiled from his books of measurements some interesting statistics. These statistics show that the American in the past century has grown taller, stronger, and slimmer—greater in height and in chest girth, less in the girth of waist and hips. The average chest of 1795 was 36 inches. It is 38 inches now. The average height was 5 feet 7 inches. It is now 5 feet 8½ inches. The length of leg has increased in the same proportion. The shoulders and chest have greatly developed. The waist, on the other hand, has lost 2 inches.

— "King-Emperor" George and "Queen-Empress" Mary, as they are officially styled since their arrival in their great eastern empire, landed December 2 from the steamer "Medina" at the quay at the Apollo Bunder, Bombay, India. They were met by the governor of Bombay and a large gathering of high officials of the civil and military service. A royal procession was formed. It was a mile in length, and comprised representatives of all branches of the European and native armies in India. It subsequently traversed all parts of the decorated city. Enormous crowds everywhere heartily acclaimed their majesties.

— The law for the care of the children of poor mothers in Illinois before Nov. 18, 1911, was that when mothers found it impossible to support their children, they were turned over to the juvenile court, and that court placed them in other homes, the county paying \$10 a month each for their maintenance. The new law provides that, instead of breaking up the family, the mother herself receive the pension for the maintenance of her own children. On the first day when the new law went into effect, forty mothers, chiefly widows, applied for the pension, and each received a sum according to the number of children she had.

— In every State of the Union there will pass out of existence on January 1 a historic court practically as old as the State itself. On that day 76 United States circuit courts will cease to do business at the 76 different places they have been accustomed to meet. Arrangements for this change are now being perfected in Washington and throughout the circuits. The elimination of the circuit courts was one of the reforms provided for in the new judiciary code, enacted by Congress on March 3, 1911, to become effective Jan. 1, 1912. The code provided that after the latter date there should be only the district courts, the nine circuit courts of appeal, and the Supreme Court. The existence of the circuit courts since 1891, when the circuit courts of appeal were created, has been regarded as expensive and superfluous.

The Publishing Work

Conducted by the Publishing Department of the General Conference

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

The Magazine Work for 1912

OUR record of magazine sales for the year 1911 is nearly completed. In many respects this has been a year of prosperity and blessing, although the gain in the circulation of our magazines is not so great as we had hoped for. However, there is no reason for discouragement.

As shown in the comparative summary, the circulation during the first eleven months of 1911 has passed the whole circulation of 1910 by nearly 65,000 copies. When we add the December record, the gain over the previous two years will be quite substantial and encouraging. However, we are far from satisfied with the present status.

This is an age of magazines. Many of the popular magazines in the United States have a circulation above a half-million copies a month. Several have passed the million mark, and the *Saturday Evening Post* and the *Ladies' Home Journal* are stretching away in the race toward two million copies a month. Our magazines are the best in the world. They carry the everlasting gospel in its final setting for this world. We believe that God has given us this method of circulating our literature as a means for reaching thousands and millions of people who are difficult to reach. Especially is this work with the magazines solving the proposition of reaching the masses in the great cities of this country.

The greatest difficulty we have met thus far in launching this work, has been to organize it into a strong movement under the direction of competent leaders. We have already published the plans laid by the General Conference Committee at the recent autumn council for strengthening this work, and these plans have been explained by correspondence. The way is prepared for all to unite in an effort to place the sale of magazines upon the same sound, organized basis as our subscription-book work. This can be done promptly and thoroughly if all who carry responsibility will unite heartily in the effort. The following is a brief restatement of —

Plans and Suggestions

1. Beginning with Jan. 1, 1912, all our colporteur work will be managed as one work, whether the colporteurs sell subscription books, forty-per-cent books, helps, or periodicals.

2. The magazine work will be under the direction of the field agents of the local conferences and the general agents of the union conferences.

3. In large conferences where the work is too heavy for one field agent, it will doubtless be desirable for an assistant field agent to be appointed. Or if a field missionary secretary is already in charge of the magazine work, it may be thought best by some conferences to continue that arrangement.

4. The field agents will select the colporteurs, train them, and assign territory for magazines, the same as they do for subscription books.

5. The publishers of our ten-cent magazines will furnish to field agents a

full list of the names and addresses of those who are selling magazines in their respective territories, including their records for the past few months.

6. The field agents will send out blanks for individual reports each week. A full report will be required from each colporteur for magazines the same as for books. Blanks for reporting are being changed so as to include the magazine work.

7. Beginning with the new year, all the colporteur work will be published in one summary in the *Review*, the books and magazines appearing in separate columns, so that they may be computed separately the same as in the past.

8. In arranging for institutes during the winter and spring, we should plan to secure the attendance of as many colporteurs for magazines as possible. These workers have had little training and few advantages. We should endeavor to develop a strong force under definite leadership as rapidly as possible.

9. In organizing bands of colporteurs in our denominational schools, general agents and field agents should not overlook the students who should sell magazines, but make proper provision for their instruction, and work in the field.

10. Let us grasp the advantages of this forward movement, and develop its possibilities speedily into a blessed reality.

E. R. P.

Summary of Magazine Sales for November, 1911

	TOTALS 1910	TOTALS 1911	VALUE 1911
Atlantic Union Conference			
Maine	750	975	\$ 97.50
Massachusetts ..	2511	1231	123.10
N. New England	460	353	35.30
S. New England	902	640	64.00
Gr. New York ..	3437	1285	128.50
New York	1529	2300	230.00
W. New York ..	770	855	85.50
Totals	10359	7639	763.90
Canadian Union Conference			
Maritime .....	...	25	2.50
Ontario	1041	385	38.50
Quebec .....	...	...	...
Newfoundland .	85	510	51.00
Totals	1126	920	92.00
Western Canadian Union Conference			
Alberta	146	156	15.60
British Columbia	846	278	27.80
Manitoba	226	300	30.00
Saskatchewan ..	34	220	22.00
Totals	1252	954	95.40
Central Union Conference			
Colorado	531	435	43.50
W. Colorado ...	82	10	1.00
East Kansas ...	476	775	77.50
West Kansas ...	775	482	48.20
North Missouri .	1055	385	38.50
South Missouri .	800	...	...
St. Louis Mis. .	280	80	8.00
Nebraska	380	1570	157.00
Wyoming	81	321	32.10
Totals	4460	4058	405.80
Columbia Union Conference			
Chesapeake	2336	400	40.00
District of Col. .	870	247	24.70
New Jersey	2170	1450	145.00
E. Pennsylvania .	582	717	71.70
W. Pennsylvania	1016	920	92.00
Ohio	1258	1053	105.30

	TOTALS 1910	TOTALS 1911	VALUE 1911
Virginia	1670	350	\$ 35.00
West Virginia ..	76	35	3.50
Totals	9978	5172	517.20
Lake Union Conference			
Indiana	714	1280	128.00
East Michigan ..	1411	2551	255.10
West Michigan ..	462	878	87.80
North Michigan .	330	50	5.00
N. Illinois	3196	2960	296.00
S. Illinois	454	1132	113.20
Wisconsin	2161	2830	283.00
Totals	8728	11681	1168.10
Northern Union Conference			
Iowa	3075	5793	579.30
Minnesota	2006	1046	104.60
North Dakota ..	1500	935	93.50
South Dakota ...	551	525	52.50
Totals	7132	8299	829.90
North Pacific Union Conference			
Montana	464	12	1.20
Southern Idaho .	205	594	59.40
Upper Columbia }	3446	370	37.00
E. Oregon Mis. }	676	10	1.00
Southern Oregon	273	180	18.00
Western Oregon	1528	2340	234.00
W. Washington .	914	827	82.70
Totals	4060	4333	433.30
Pacific Union Conference			
Arizona .....	...	5	.50
California .....	...	3060	306.00
Central Cal. ... }	3446	1326	132.60
N. Cal.-Nev. ... }	...	235	23.50
S. California ...	3936	2095	209.50
Utah	126	100	10.00
Totals	7508	6821	682.10
Southern Union Conference			
Alabama	280	1210	121.00
Kentucky	1031	585	58.50
Louisiana	385	273	27.30
Mississippi	706	415	41.50
Tennessee River	155	1067	106.70
Totals	2557	3550	355.00
Southeastern Union Conference			
Cumberland	270	400	40.00
Florida	125	1295	129.50
Georgia	1875	1135	113.50
North Carolina .	441	70	7.00
South Carolina ..	975	290	29.00
Totals	3686	3190	319.00
Southwestern Union Conference			
Arkansas	348	685	68.50
New Mexico ...	86	570	57.00
Oklahoma	1325	485	48.50
Texas	1652	1191	119.10
South Texas ...	...	115	11.50
West Texas	50	75	7.50
Totals	3461	3121	312.10
Foreign & Misc.	16166	16499	1649.90
Mailing lists ...	22321	33881	3388.10
Grand totals ..	102795	110118	\$11011.80
Comparative Summary			
	TOTALS 1909	TOTALS 1910	TOTALS 1911
January	71094	89462	122202
February	91812	116198	99234
March	134206	132165	244003
April	120582	183981	192757
May	115145	174886	141204
June	163545	193727	145025
July	168689	222146	197582

	TOTALS	TOTALS	TOTALS
	1909	1910	1911
August	174136	152520	215773
September	102033	120020	135179
October	108571	116157	164537
November	106860	102795	110326
December	90737	99137	.....
Totals	1447510	1703187	1767822

NOTICES AND APPOINTMENTS

Annual Meeting, Southern Publishing Association

NOTICE is hereby given that the fourth annual-meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held on Thursday, Jan. 18, 1912, at 10 A. M., at the Seventh-day Adventist church, on Twenty-third Ave. N., and Seifried St., Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

C. F. McVAGH, *President*;
L. A. SMITH, *Secretary*.

Northern Union Conference

THE Northern Union Conference will hold its fifth biennial session in connection with the ministerial institute to be held at College View, Nebr., January 16 to February 4. The first meeting of the conference will open January 16 at 10 A. M., for the election of officers and such other business as may properly come before the conference. All names of delegates who are selected by the local conferences should be reported to the union conference secretary, Thomas D. Gibson, 2718 Third Ave. S., Minneapolis, Minn.

R. A. UNDERWOOD, *President*;
T. D. GIBSON, *Secretary*.

Northern Union Conference Association

THE Northern Union Conference Association of Seventh-day Adventists incorporated, will hold its opening local meeting for the election of officers and the transaction of such other business as may be necessary, at College View, Nebr., January 16 at 2:30 P. M. The delegates of the Northern Union Conference which meet at College View at this time are the constituency of the corporation.

R. A. UNDERWOOD, *President*;
S. E. JACKSON, *Secretary*.

Nebraska Conference

THE next annual session of the Nebraska Conference of Seventh-day Adventists will be held, just prior to the Central Union Conference, at College View, Nebr., Jan. 11-15, 1912, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held Thursday evening, January 11, at 7:30 o'clock, in the College View Seventh-day Adventist church.

J. W. CHRISTIAN, *President*;
PEARL E. JONES, *Secretary*.

Nebraska Conference Association

THE regular annual session of the constituency of the Nebraska Conference Association of the Seventh-day Adventists will be held at College View, Nebr., Jan. 11-15, 1912, in connection with the annual Adventist conference, for the election of trustees, and for the transaction of such other business as may properly come before the meeting. The first meeting will be held Friday, January 12, at 10:30 A. M., in the Seventh-day Adventist church at College View.

J. W. CHRISTIAN, *President*;
ANNA M. PETERSON, *Secretary*.

Change of Address

THE address of Elder M. W. Lewis is 1716 First Ave. North, Fort Dodge, Iowa, instead of 717 Foster St., Burlington, Iowa.

Publications Wanted

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

C. L. Burlingame, Northport, Nebr., desires any of our denominational papers to use in missionary work.

Mrs. Lizzie Symons, Sterling, Mich., R. F. D. 1, desires copies of the *Watchman*, *Life Boat*, *Signs of the Times*, and tracts for free distribution.

Atlantic Union Conference

THE next biennial session of the Atlantic Union Conference will convene in the city of Brooklyn, N. Y., in Tollner Hall, corner of Bedford and Putnam Avenues, Monday, Jan. 8, 1912, closing Sunday evening, January 21. At this time officers will be elected for the coming biennial term, and all necessary business transacted.

The first session of the conference will be held at 4 P. M. Monday, January 8. At this time the conference will be organized, and the standing committees appointed. Each conference in the Atlantic Union is entitled to one delegate without regard to numbers, and one additional delegate for every one hundred fifty members.

W. B. WHITE, *President*;
PEARL L. REES, *Secretary*.

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.

SPECIAL until January first: 100 Bible Mottoes delivered, \$3.65; 300, \$10. 50 cards free with a \$10 order. Highest Grade Cooking Oil (delivered): 5 gallons, \$4; 30 gallons, \$23. Address Hampton Art Company, Nevada, Iowa.

FOR SALE.—A well-improved relinquishment of 320 acres; 60 acres in cultivation. Near the mountains in eastern Colorado, in a good farming and dairying district; healthful climate. Price \$2,500. Write for particulars. Jake Osborne, Limon, Colo.

COOKING OIL direct from refinery; pure, healthful, delicious. Bbl. (50 gallons), at 58 cents; 30 gallons, at 59 cents; five-gallon can, \$3.25; ten gallons, \$6.25; 8 one-gallon cans, \$5.90. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Eight-room residence in Post-office block, College View, near college, church, and street-car line; good well, cistern, and cellar; good barn, hen-house; ten fruit-trees. Price, \$2,000; terms, \$1,950 cash. Address Chas. A. Schultz, Keene, Tex.

SANITARIUM Cooking Oil. Noted for quality. Free from animal fat. Eight one-gallon cans, \$6.60; 5-gallon can, \$3.90; two 5-gallon cans, \$7.60; 30-gallon barrel, 66 cents a gallon. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

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.

WANTED.—Man and his wife, both trained nurses and Adventists, to assist in small surgical hospital. The man should be capable of looking after certain business matters and the woman should have some training in operating-room methods. Send references. Drs. Mason, Evans, and Keys, Murray, Ky.

PURCHASE your Scriptural Mottoes from Emmanuel Children's Home (Art Dept.), Mountain Grove, Mo. Their most beautiful design in silver letters and beveled edges, "We look for the Saviour," 35 cents, prepaid in United States. Free catalogue and circulars showing over one hundred eighty mottoes, from 5 cents to 25 cents each. Twenty-six, all different (12 x 16), \$1, prepaid, including entirely new designs Father and Mother Mottoes. Eighteen Scriptural Post-cards, all different, 25 cents, prepaid. Proceeds are devoted to this self-supporting children's home.

Obituaries

SNIPES.—Mollie Snipes, wife of Alonzo Snipes, died Nov. 29, 1911, aged 33 years, 6 months, and 24 days. About two years ago she joined the Seventh-day Adventist church at Palisades, Colo. Her husband and five children mourn their loss, but are sustained by the bright hope of meeting their loved one at the resurrection of the just. Words of comfort were spoken by the writer, from 1 Cor. 15:26.

N. W. KAUBLE.

EVANS.—Died at Ada, Mich., in her seventy-fourth year, Lucinda Hawkins Evans. Sister Evans was born in Iowa, but came to Michigan early in life, where she found present truth. For twenty years she was a faithful member of the Seventh-day Adventist Church. Her suffering was severe, yet she was patient to the last, and fell asleep with the bright hope of a part in the first resurrection. Services were conducted by the writer, who spoke from Mal. 3:15-18.

C. A. HANSEN.

GAGE.—R. A. Gage was born in Peoria, Hill Co., Tex., May 30, 1875, and died at his father's home, Nov. 23, 1911. He was reared in a Seventh-day Adventist home, but not until a few months before his death did he fully accept the truth and begin to keep the Sabbath. He was a dutiful son and a loving brother. His father, three brothers, and three sisters are left to mourn the loss of their dear one. We laid him to rest in the hope of meeting him on the resurrection morning.

A. W. JENSON.

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THE master of our Alaskan Mission cruiser, "Searchlight," Brother Fred W. Temple, who attended the North Pacific Union Conference last October, reports again from Alaska, in winter quarters: "It is dark here at 3 p. m., and the sun does not appear until after 8 a. m."

WHAT a glorious day it will be when all our institutions, like the St. Helena Sanitarium, can show every year a surplus of earnings above expenses to donate for the extension of the work in the great mission fields! All, we believe, should earnestly labor with this object in view.

ELDER J. H. SCHILLING, of the North American Foreign Department, and superintendent of the German work east of the Mississippi, has located in Brooklyn, N. Y. He finds an encouraging outlook in the German work in the East. "I am sure it will prosper," he writes, "just the same as in the old country."

S. N. CURRISS, manager of the Review and Herald Publishing Association, left Washington recently for Mountain View, Cal., where, together with R. Hook, Jr., manager of the Southern Publishing Association, and C. H. Jones, manager of the Pacific Press Association, detail study will be given to the adoption of a uniform system of estimating costs and keeping accounts in the three publishing houses.

DR. A. B. OLSEN, writing from Caterham, England, in speaking of the work being done in the circulation of our publications in Great Britain, says: "Our Christmas *Good Health* is going very well indeed. We shall certainly circulate at least 75,000 copies. This year we are making a big pull with *Present Truth*, and we hope to sell 100,000 copies or more of that paper."

WHILE at this season we are making the annual offering to missions,— a precious and sacred gift of dedicated means, — some are called in unhealthful climes to give yet more precious gifts than silver or gold. Writing from India, of the sudden death of his little boy, from malaria, which evidently was lurking in the shade of the mango-trees surrounding the only available house they could find, Elder George F. Enoch says:—

We can not understand it. However, we bow the knee to Him who is above all, and pledge our lives anew to his service. Were it not for the "blessed hope" we would not know what to do; but in its light we renewed our consecration to Jesus for the hastening of the glad reunion day. Our hearts are now bound more firmly to India, and our only desire is to labor and toil here until our work is done.

From Troubled China

IN these days we know that our people are watching for news from our workers in China. From Chang-sha, the capital of Hunan, comes a letter, dated November 2, from Elder R. F. Cottrell, superintendent of our South Central China Mission, which he intended as a week of prayer greeting. He writes:—

Greetings to our brethren in America. Though in the midst of revolution and unrest, we are neither dismayed nor discouraged. The consul has ordered all foreigners to remain out of the city, and all women with children to leave the vicinity. We were never more glad for a little refuge away from the storm-center. When the trouble began, we were just moving into our new houses that the \$300,000 Fund enabled us to erect. Not only have these homes been a great blessing to us, but we have been sharing them with foreigners of three other missions who have been driven out of the city.

"Our annual meeting was set for October 4, and despite the unrest, about one hundred have been in attendance. During the past summer our work has found foothold in three new places, and a fourth is calling loudly for the living preacher. With famine and revolution, some of our people are having a hard time. Next Sabbath we expect to have a baptismal service for over twenty.

Brother and Sister O. J. Gibson, Brother and Sister Chandler Harris, and Mrs. Cottrell and I are well. We plan to stand by our post as long as the consular authorities will permit, and sincerely trust that it will not be necessary

to leave. We know our Leader will direct matters just right.

Writing from Shanghai, November 8, Dr. A. C. Selmon, acting superintendent of the China Union Mission, says:—

A telegram received last night reports that our workers in Honan, with the exception of F. A. Allum, have fled by way of Peking and Tientsin, and will soon arrive in Shanghai. I have had no definite word from Chang-sha, but from reports received to-day, it is very probable that our brethren there are already on their way to Shanghai. All our workers were compelled to flee from Hankow some time ago. So far our only property loss has been the burning of our chapel at Hankow, with all of our literature stored there and a large amount of chapel furniture and dispensary supplies. We are grateful that in these troublous times the lives of all our workers thus far have been spared.

Concerning South China, Dr. Selmon writes in the same communication:—

Word from the south just received is to the effect that S. A. Nagel and his wife and Mrs. J. P. Anderson have left Wai Chau and are now in Canton. Canton passed into the hands of the revolution peaceably, but conditions there are very critical, and it may be that the workers will have to leave.

FROM the eastern coast of the great South American continent, comes this message from Brother F. W. Spies:—

The few workers in Brazil feel that they are facing an immense problem. In the already-entered fields there is more work than the workers can do. But the message is stretching out beyond into new fields. In a recent letter from Elder John Lipke, superintendent of the East Brazil Mission, he says: "There are now three members in Parahyba, and others are keeping the Sabbath there, and desire to be baptized." This means that the Sabbath truth has gained a foothold in a new state, and that the message is pushing its way on farther north toward the Amazon region. But Parahyba is a part of the North Brazil Mission. Elder Lipke has fully as much to do as two men can handle, but as there is no minister in all the North Brazil Mission, a field composed of ten states and over half of Brazil's territory, and as I could not go to Parahyba, we asked Elder Lipke to visit these interested souls. Is it any wonder that we are often perplexed, not knowing which way to turn? And is it any wonder that at times years pass and souls who have made a start in obeying the message wait and pray and wonder if the day will dawn when a minister will come to help them? My dear brother, my dear sister, as you read this and similar appeals from our many fields, pray, pray with us that the Lord of the harvest may soon send forth more reapers.

ELDER G. A. IRWIN, president of the Pacific Union Conference, reports that the biennial session and ministerial institute for that conference will be held in Los Angeles, Cal., March 12-26.