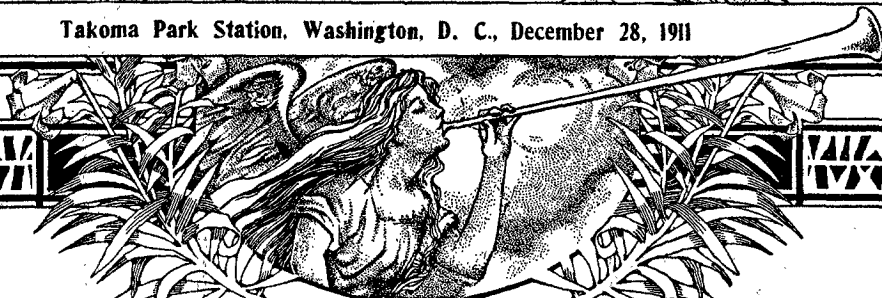


The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., December 28, 1911

No. 52



The Gospel of Labor

BUT I think the King of that country comes out from His tireless host,
And walks in this world of the weary, as if He loved it the most;
And here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for Him.

He cancels the curse of Eden, and brings them a blessing instead:
Blessed are they that labor, for Jesus partakes of their bread.
He puts His hand to their burdens, He enters their homes at night;
Who does his best shall have as guest the Master of life and of light.

And courage will come with His presence, and patience return at His touch,
And manifold sins be forgiven to those who love Him much;
And the cries of envy and anger will change to the songs of cheer;
For the toiling age will forget its rage when the Prince of Peace draws near.

This is the gospel of labor,— ring it, ye bells of the kirk,—
The Lord of love came down from above to live with the men who work.

This is the rose that He planted here in the thorn-cursed soil:
Heaven is blest with perfect rest, but the blessing of earth is toil.

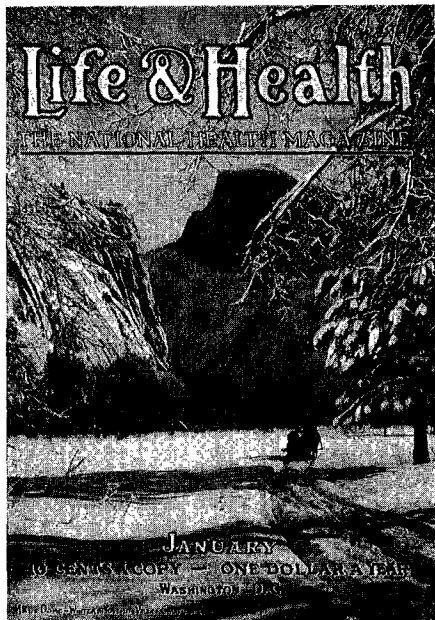
— Dr. Henry van Dyke, in "The Toiling of Felix."

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?

The January Number of

LIFE & HEALTH

IS SELLING FAST!



Cover Design Printed in Three Colors

To see it is to know why. The beautiful snow scene on the cover, "Winter in Yosemite Valley," is a work of art, and well worth more than 10 cents.

Until Jan. 15, 1912, all subscribers for one year will receive, in addition to the 12 numbers for 1912, the beautiful October, November, and December issues free of charge,—15 months for \$1.

New Department

In Questions and Answers, the editor will reply to all reasonable questions by subscribers. Subscribe now. Send \$3 for 5 years' subscription; \$2 for 3 years'; or \$1 for 15 months', as offered above.

We want you as our agent in your town. Send 10 cents for sample copy and particulars. Also induce your friends to become agents.

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 Lauretta 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.

Questions and Answers. A new department of great value to every subscriber or reader of this magazine.

Chicago Vice Commission's Report Barred From the Mails.

Experiences of a Nurse in Uruguay.

Total Abstinence as a Business Proposition.

Report of Minneapolis Vice Commission.

Drink and Higher Education.

The Brewers' Show in Chicago, and 63 other articles.

Earn Your Own Subscription

By sending us two new subscriptions at \$1 each, you may earn your own yearly subscription, including the three extra numbers offered above. These three extra numbers will also be sent to your two subscribers.

Send \$2 for 50 copies; sell 20 to get your money back; then sell or give away the other 30 copies in the interests of true health reform.

PRICES

\$1.00 a Year, 10 Cents a Copy; 5 to 40 Copies, 5 Cents each; 50 or more Copies, 4 Cents each.

Send all Orders Through Your Tract Society

Have You Seen It?

The "Roman Peril" Number of
The Protestant Magazine
Is Already Creating a Sensation in
the Literary World

The striking double-frontispiece pictures showing the Pope in contrast with the humble "Christ before Pilate" preach a most eloquent sermon, which appeals to honest Catholics as well as true Protestants.



25 Cents a Year, 10 Cents a Copy
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 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. 18-19, 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 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."

Special Offer on Ten, One Year

10 or more copies, one year, to one address, or to 10 separate addresses, cash with order, only 15 cents each. Sender may include his own name as one of the ten.

A good proposition for agents. Send 10 cents for sample copy and particulars.

Order Through Your Tract Society

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

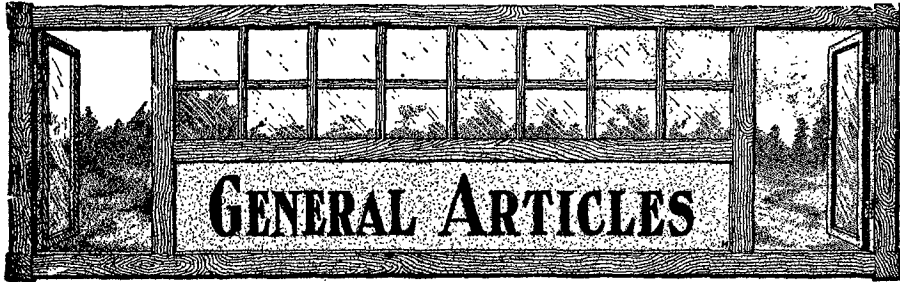
The Review and Herald

"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 28, 1911

No. 52



The Lord's Supper

L. D. SANTEE

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

Two cloths, white as snow, on the table,
For the Supper of Christ has place;
The light shines soft o'er the chalice,
And illumines the pastor's face,
But the heart that bled on Calvary
Beats now in the "holy place."

On a simple plate on the table
Are the squares of unleavened bread,
A type of the "broken body,"
While the wine in the cup is red;
And above these solemn symbols,
The pastor bows his head.

O words of the olden Thursday
That Jesus spoke to us then!
Ye bring us the Friday's victim,
Slain for the sins of men.
He died, but he lives forever,
Never to die again.

The broken bread is partaken
As a symbol of the divine.
These emblems, rich in their meaning,
With our holiest hopes entwined;
For the body and blood of Jesus,
Are shown by the bread and wine.

They drink of the "living fountain,"
They feed on the "living bread;"
They know, by the world's Redeemer
Must the hungry of earth be fed.
Then leave the place of communion,
With hushed and reverent tread.

O love that shall last forever!
Stronger than death or pain,
We'll treasure these sacred emblems
Till thou shalt come again;
And ever shall they remind us,
Of the Christ on Calvary slain.

And ever in our bosoms
Does the glorious prospect shine
Of a crown, and a home in heaven,
Through the blood of the divine;
And the body and blood of Jesus,
Are shown by the bread and wine.

Sweet hope, that shall last forever,
Of life through the Son of God;
We would daily follow his footsteps,
And walk in the path he trod.
And the bread is the broken body,
And the crimson wine is the blood.
Moline, Ill.

The Communion Service

J. N. LOUGHBOROUGH

BEFORE me are the questions, "Did the Saviour in instituting the ordinance of humility — the washing of feet — and the Lord's Supper design them to be a test of Christian character? and did he empower his church to exclude from the sacrament all who might not stand complete in all the will of the Lord?"

Whatever the Saviour did on that occasion is safe for us to follow, for he said, "I have given you an *example*, that ye *should do* as I have done to you." John 13:15. One thing is certain in the teachings of Christ, that he never empowered his people to sit in judgment here on the fate of their fellows. He 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." Matt. 7:1,2. Webster's definition of judging is: "To examine and pass sentence on; to try; to condemn." Luke's record of this discourse of Christ is: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned." Luke 6:37. But, it might be asked, "Did not Christ say of false prophets, 'Ye shall *know* them by their fruits'?" Matt. 7:16. Yes, but he did not say, Ye shall exclude all from your fellowship who are striving to serve the Lord, if they do not in everything come up to your standard of judgment.

Paul met those in his time who were placing themselves upon the judgment-seat to condemn others who did not meet their idea of things. He said of such, "But with me it is a very small thing

that I should be judged of you, or of man's judgment. . . . But he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:3-5.

Still later the apostle said to the Roman brethren, "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14:10-13.

But to return to the sacrament question. What is the institution? and what place does it occupy in the gospel plan? Of this we read, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10:16. The words of our Saviour when instituting the communion were, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. As the repentant sinner, in the past dispensation, came with his innocent lamb, confessed his sins, and in offering that blood showed his faith in the Saviour to come, so, in partaking of the bread and wine in the sacrament, our faith looks back to the cross, and accepts the blood of Christ, the innocent victim, as a propitiation for our sins.

It may be said, "Does not the apostle speak of an examination of those partaking of the Lord's Supper?" Yes, but he says, "Let a man *examine himself*." He does not say others must examine him, lest they become polluted with something about him which they imagine is wrong. Let us see what is implied in his examination. "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:28, 29. By reading this whole chapter we see that the apostle was correcting an abuse of the communion service. He

said: "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." 1 Cor. 11:20, 21. They had turned the occasion into a feast of their own, instead of making it a special occasion of calling to mind the humiliation and death of Christ.

Did the Saviour, in instituting the communion service, limit it to those only who stood clear from all sin? Let us see the condition of his communicants. There was Judas. What was his condition? "Six days before the passover," immediately after the feast at Simon's house, he "went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." John 12:1; Matt. 26:14-16. Of the disciples at that time it is said, "And there was also a strife among them, which of them should be accounted the greatest." Luke 22:24. Here surely was a situation! Fit subjects were these for the "judgment" of Christ, if he wished to leave an "example" for us to follow in examining, and judging our brethren. Here was Judas, with revenge upon the Saviour in his heart, and the other disciples striving who should be accounted the greatest. Christ washed the feet of every one, and said to each, Take, eat of this bread, and drink of this cup.

We will quote from another source respecting the feast at Simon's house, and what followed, "Six days before the passover," we read, "he [Judas] went directly from that supper to the chief priests, and agreed to betray him [Christ] into their hands."—"Spirit of Prophecy;" also, "Desire of Ages."

Again, "when Judas had become annoyed at the implied rebuke of Jesus because of his covetous spirit upon that occasion of Mary's anointing his head with the costly ointment, he yielded to the temptation, and gave Satan easy access to his mind."—"Spirit of Prophecy."

"He [Judas] finally became so penurious that he made bitter complaint because the ointment poured upon the head of Jesus was expensive. He turned it over and over in his mind, and counted the money that might have been placed in his hands to expend if that ointment had been sold. His selfishness grew stronger until he felt that the treasury had really met with a great loss in not receiving the value of the ointment money. He finally made open complaint to Christ. The Saviour rebuked him for his covetousness. This rankled in the heart of Judas, until for a small sum of money, he consented to betray his Lord."—*Id.*

"After Judas had closed the contract by which he agreed to betray his master into the hands of those who thirsted for his life, he mingled with the other disciples as if innocent of wrong, and interested himself in the preparation for

the Passover. The betrayer thought that his purpose was hidden from his Master. . . . He only became more firmly settled in his plans as the discovery of his guilt was made apparent."—*Id.*

It may be said that "when Christ washed Judas's feet, and gave him the emblems of the Lord's body and blood, the sin of Judas had not been made known to the disciples." It was not the disciples that washed his feet, nor the disciples that gave him the emblems of Christ. It was the Saviour himself who knew from the beginning who should betray him. John 6:64. "He knew who should betray him; therefore said he, Ye are not all clean." John 13:11. Again we read: "Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of his broken body and his spilled blood. He heard the words, 'This do in remembrance of me,' and sitting there in the very presence of the Lamb of God, the betrayer brooded over his dark purposes, and cherished his sullen, revengeful thoughts.

"At the feet-washing, Christ had given convincing proof that he understood the character of Judas. 'Ye are not all clean,' he said. These words convinced the false disciple that Christ read his secret purpose."—"Spirit of Prophecy."

"Though Jesus knew Judas from the beginning, he washed his feet, and the betrayer was privileged to unite with Christ in partaking of the sacrament. A long-suffering Saviour held out every inducement for the sinner to receive him, to repent, and to be cleansed from the defilement of sin. . . . It was because the disciples were erring and faulty, that he washed their feet, and all but one were thus brought to repentance.

"Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit teaches [1 Cor. 5:10]. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. Who can distinguish the tares from the wheat? 'Let a man examine himself, and so let him eat of that bread, and drink of that cup.' [1 Cor. 11:28.]

"There may come into the company persons who are not in heart servants of truth and holiness, but may wish to take part in the service. They should not be forbidden."—*Id.*



Paul at Liberty

MRS. E. G. WHITE

WHILE Paul's labors in Rome were being blessed to the conversion of many souls and the strengthening and encouragement of the believers, clouds were gathering that threatened not only his own safety, but also the prosperity of the church. On his arrival in Rome he had been placed in charge of the captain of the imperial guards, a man of justice and integrity, by whose clemency he was left comparatively free to pursue the work of the gospel. But before the close

of the two years' imprisonment, this man was replaced by an official from whom the apostle could expect no special favor.

The Jews were now more active than ever in their efforts against Paul, and they found an able helper in the profligate woman whom Nero had made his second wife, and who, being a Jewish proselyte, lent all her influence to aid their murderous designs against the champion of Christianity.

Paul could hope for little justice from the Cæsar to whom he had appealed. Nero was more debased in morals, more frivolous in character, and at the same time capable of more atrocious cruelty, than any ruler who had preceded him. The reins of government could not have been entrusted to a more despotic ruler. The first year of his reign had been marked by the poisoning of his young stepbrother, the rightful heir to the throne. From one depth of vice and crime to another, Nero had descended, until he had murdered his own mother, and then his wife. There was no atrocity which he would not perpetrate, no vile act to which he would not stoop. In every noble mind he inspired only abhorrence and contempt.

The details of the iniquity practised in his court are too degrading, too horrible, for description. His abandoned wickedness created disgust and loathing, even in many who were forced to share his crimes. They were in constant fear as to what enormities he would suggest next. Yet even such crimes as Nero's did not shake the allegiance of his subjects. He was acknowledged as the absolute ruler of the whole civilized world. More than this, he was made the recipient of divine honors, and was worshiped as a god.

From the view-point of human judgment, Paul's condemnation before such a judge was certain. But the apostle felt that so long as he was loyal to God, he had nothing to fear. The One who in the past had been his protector could shield him still from the malice of the Jews, and from the power of Cæsar.

And God did shield his servant. At Paul's examination the charges against him were not sustained; and contrary to the general expectation, and with a regard for justice wholly at variance with his character, Nero declared the prisoner guiltless. Paul's bonds were removed; he was again a free man.

Had his trial been longer deferred, or had he from any cause been detained in Rome until the following year, he would doubtless have perished in the persecution which then took place. During Paul's imprisonment, the converts to Christianity had become so numerous as to attract the attention and arouse the enmity of the authorities. The anger of the emperor was especially excited by the conversion of members of his own household, and he soon found a pretext to make the Christians the objects of his merciless cruelty.

About this time a terrible fire occurred in Rome, by which nearly one half of the city was burned. Nero himself had

caused the flames to be kindled, but to avert suspicion he made a pretense of great generosity by assisting the homeless and destitute. He was, however, accused of the crime. The people were excited and enraged, and in order to clear himself, and also to rid the city of a class whom he feared and hated, Nero turned the accusation upon the Christians. His device succeeded, and thousands of the followers of Christ — men, women, and children — were cruelly put to death.

From this terrible persecution Paul was spared; for soon after his release he had left Rome. This last interval of freedom he diligently improved in laboring among the churches. He sought to establish a firmer union between the Greek and the Eastern churches, and to fortify the minds of the believers against the false doctrines that were creeping in to corrupt the faith.

The trials and anxieties that Paul had endured had preyed upon his physical powers. The infirmities of age were upon him. He felt that he was now doing his last work; and as the time of his labor grew shorter, his efforts became more intense. There seemed to be no limit to his efforts. Resolute in purpose, prompt in action, strong in faith, he journeyed from church to church, in many lands, and sought by every means within his power to strengthen the hands of the believers, that they might do faithful work in winning souls to Jesus, and that in the trying times upon which they were even then entering, they might remain steadfast to the gospel, bearing faithful witness for Christ.

The Final Arrest

Paul's work among the churches after his acquittal at Rome, could not escape the observation of his enemies. Since the beginning of the persecution under Nero, the Christians had everywhere been a proscribed sect. After a time, the unbelieving Jews conceived the idea of fastening upon Paul the crime of instigating the burning of Rome. Not one of them thought for a moment that he was guilty; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. Through their efforts, Paul was again arrested, and hurried away to his final imprisonment.

On his second voyage to Rome, Paul was accompanied by several of his former companions; others earnestly desired to share his lot, but he refused to permit them thus to imperil their lives. The prospect before him was far less favorable than at the time of his former imprisonment. The persecution under Nero had greatly lessened the number of Christians in Rome. Thousands had been martyred for their faith, many had left the city, and those who remained were greatly depressed and intimidated.

Upon his arrival at Rome, Paul was placed in a gloomy dungeon, there to remain until his course should be finished. Accused of instigating one of the basest and most terrible of crimes

against the city and nation, he was the object of universal execration.

The few friends who had shared the burdens of the apostle, now began to leave him, some by desertion, and others on missions to the various churches. Phygellus and Hermogenes, were the first to go. Then Demas, dismayed by the thickening clouds of difficulty and danger, forsook the persecuted apostle. Crescens was sent by Paul to the churches of Galatia, Titus to Dalmatia, Tychicus to Ephesus. Writing to Timothy of this experience, Paul said, "Only Luke is with me." Never had the apostle needed the ministrations of his brethren as now, enfeebled as he was by age, toil, and infirmities, and confined in the damp, dark vaults of a Roman prison. The services of Luke, the beloved disciple and faithful friend, were a great comfort to Paul, and enabled him to communicate with his brethren and the world without.

In this trying time Paul's heart was cheered by frequent visits from Onesiphorus. This warm-hearted Ephesian did all in his power to lighten the burden of the apostle's imprisonment. His beloved teacher was in bonds for the truth's sake, while he himself went free; and he spared himself no effort to make Paul's lot more bearable.

In the last letter that the apostle ever wrote, he speaks thus of this faithful disciple: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day."

The desire for love and sympathy is implanted in the heart by God himself. Christ in his hour of agony in Gethsemane longed for the sympathy of his disciples. And Paul, though apparently indifferent to hardship and suffering, yearned for sympathy and companionship. The visit of Onesiphorus, testifying to his fidelity at a time of loneliness and desertion, brought gladness and cheer to one who had spent his life in service for others.



Manner of Keeping the Sabbath

MRS. M. E. STEWARD

Isa. 58: 13, 14

THE observance of the Sabbath began in Eden, continues through time, and the day will be honored in the new earth.

Definite time. Three scriptures give us the exact hours of the Sabbath day; these hours being the same as those of any other day. The record of the making of the days is found in the first chapter of Genesis; evening signifies night, and morning the light part. Thirty-five hundred years later the Lord directed, "From even unto even, shall ye celebrate your sabbaths." Lev. 23: 32. In the days of Christ, even is defined as sundown. Mark 1: 32. Hence, God's Sabbath day is from sundown to sundown.

Three conditions:—

1. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day.

2. "And call the Sabbath a delight, the holy of the Lord, honorable.

3. "And shalt honor him [in three ways], not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Some one's foot is on the Sabbath. Such an expression implies the greatest indignity and contempt. The indignity is intensified when God's Sabbath is made the preparation day for a rival sabbath.

The Lord requires all people living to honor him by reverencing his holy day. He honored it himself by placing his blessing upon it, and on no other day. The Sabbath is the "delight" of the child of God, because it is the sign of the recreation of his soul in righteousness (Eze. 20: 12); and the memorial of the creative power that is able to do this work. What reason we have for welcoming, delighting in, and deeply loving the creation Sabbath! what cause to "honor" and be grateful to him who gave it to us!

"Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Every moment of the Sabbath is sanctified time, set apart by its great Creator to a *holy* use. Gen. 2: 3.

No work is allowable except to alleviate distress. Conversation on worldly business, on dress, and secular reading are prohibited. There should be nothing anywhere out of harmony with the pure, refined tastes of holy angels, and in which they could not participate. O the blessing that sweetly fills the home where angels bring the holy atmosphere and rest of heaven!

Loyalty to the fourth commandment is followed by great blessing.

1. "Then shalt thou delight thyself in the Lord." If one delights in the Sabbath, he will delight in its Lord; and if a person has an intelligent love for his Lord, he can not help loving the Sabbath also. Here is a test of true conversion.

2. "I will cause thee to ride upon the high places of the earth." Christians "sit together in heavenly places in Christ Jesus." Eph. 2: 6. They are "above . . . and not beneath." Deut. 28: 13. And they have understanding superior to their teachers. Ps. 119: 99.

3. "I will . . . feed thee with the heritage of Jacob thy father." The heritage of Jacob was: (1) The forgiveness of sins, which he valued above everything else; (2) his were all the privileges of the first born; (3) as the lineal descendant of Abraham his was a world-wide blessing, and he had also the promise of eternal life.

These "exceeding great and precious promises" to the Sabbath-keeper have the guaranty of the highest authority in the universe,—"the mouth of the Lord hath spoken it."

Sanitarium, Cal.

Trusting

I CAN not always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love.
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit, I shall
know,
And understand.

I can not always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake,
Illumed with God's light of love, and so
I onward go
In perfect trust that he who holds the
helm
The course must know.

I can not always see the plan on which
He builds my life,
For oft the sound of hammers, blow on
blow,
The noise of strife,
Confuse me till I quite forget he knows
And oversees,
And that in all details with his good plan
My life agrees.

I can not always know and understand
The Master's rule;
I can not always do the tasks he gives
In life's hard school;
But I am learning with his help to solve
Them one by one,
And, when I can not understand, to say,
"Thy will be done."

— Gertrude Benedict Curtis, in *Christian Courier*.

Turkey in Prophecy

J. L. SHAW

BABYLON, Medo-Persia, Grecia, and Rome have each been spoken of in prophecy. Their rise and fall have been predicted, and each and every prophecy has been fulfilled. The Most High still rules in the affairs of men, and it is not too much to suppose that Turkey, a nation conspicuous in the history of Europe for several centuries, should also be considered in the Word of God. So important has been this nation that in three different chapters in the Scriptures we find prophecies dealing with the Turkish power; namely, Dan. 11:40-45; Revelation 9; and Rev. 16:12-14. We shall concern ourselves at this time with the prophecy found in the eleventh chapter of Daniel, and although Turkey is not referred to until the fortieth verse, it is necessary to look at the chapter as a whole in order to understand the very important predictions made of the Ottoman empire in verses 40-45 inclusive. We shall therefore briefly outline the chapter.

Chapter 11 differs from the other prophecies of the book of Daniel in that it is a literal prophecy. Chapters 2, 7, 8, and 9 all deal with symbols, and are therefore known as symbolic prophecies. But not so with Daniel 11. Symbols are not used; the prophecy is literal, and is for that reason in some respects easier to be understood. Naturally, the prophecy begins with Daniel's time, and the angel says:—

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes]; and the fourth [Xerxes] shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

The Xerxes here referred to led an unwieldy army of five million men against Grecia. The remaining history of Persia is then omitted, and concerning Grecia the angel says:—

"And a mighty king shall stand up [Alexander the Great], that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

The notable triumphs of Alexander, making Grecia a dominant world power, came to an unexpected termination by his untimely death, and there was confusion among his generals for about twenty years. As pointed out in prophecy, the kingdom did not go to his posterity, but was divided as the angel said, among his generals, "toward the four winds of heaven."

The division of the kingdom was as follows: Cassander had Greece and the adjacent countries that lay to the west; Lysimachus held Thrace and Bithynia, or the north territory, of which Byzantium was at that time, and Constantinople is now, the capital; Seleucus had Syria and Babylon, toward the east; while Ptolemy was given Egypt. But the original division of the territory did not long remain. The territory given to Cassander and Lysimachus was soon annexed by Seleucus, and the remainder of the prophecy concerning Grecia, found in Dan. 11:5-13, concerns itself with two kingdoms, "the king of the north" and "the king of the south." It is of paramount importance, therefore, in understanding the whole prophecy of Daniel 11 that it be definitely fixed in mind that the northern and southern divisions of Alexander's kingdom remain as the kingdoms of the north and the south unto the end, and whatever powers occupy these geographical areas will be the kings of the north and of the south. Later on in the chapter a definite period of time is spoken of, known as "the time of the end," at which time the king of the north is again mentioned in the prophecy. The power therefore which at that time occupies the territory of Thrace and Bithynia, formerly held by Lysimachus, will as surely be the king of the north as was Lysimachus himself. As one writer has said: "And as Constantinople is the center of the territory originally held by Lysimachus, the first 'king of the north,' and the power (Turkey) that now reigns in Constantinople holds the identical territory held by Lysimachus himself, it is plain

enough that this power is 'the king of the north' of the last verses of the eleventh chapter of Daniel and of our day."

Looking farther into the prophecy we find that in Dan. 11:14, "the robbers of thy people" (the Roman power) are mentioned; and because of the prominence of Rome in history, verses 14-31 are devoted to the prediction of events which have since been filled in Roman history. Reference is made to Cæsar, Pompey, Mark Antony, Cleopatra, Augustus Cæsar, "a raiser of taxes," and Tiberius Cæsar, "a vile person." The Vandals under Genseric are spoken of as "the ships of Chittim," which wrought such havoc upon Rome during the Arian controversy.

Verses 32-35 deal with the Reformation, while verses 33-39 undoubtedly refer to France during the time of the French Revolution, when France as a nation turned from Roman Catholicism to infidelity and agnosticism. From the words of the prophecy, we quote: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." Marriage, or "the desire of women," was called "the sacrament of adultery."

In verse 40 the king of the north, which we now know to be Turkey, is again introduced into prophecy. The angel says:—

"And at the time of the end shall the king of the south [Egypt] push at him [France]: and the king of the north [Turkey] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

Just such a triangular warfare as this was engaged in by France (under Napoleon), Egypt, and Turkey in the year 1798, which, according to previous prophecy in this same chapter, marks the beginning of a definite time known as the time of the end. See Dan. 11:35. Napoleon in his ambitious brain cherished the dream of a world empire. He therefore thought to humble England by subjugating Egypt and obtaining possession of Hindustan, and though Egypt pushed at him as indicated in the prophecy, yet with his trained army he soon took possession of Alexandria and Cairo. This was sufficient to arouse Turkey (as Egypt was a tributary of the Turkish power), and, aided by England, she well met the prophecy in rushing at France "like a whirlwind," and in the end gained more than she had lost.

We next come to the Crimean war as spoken of in the forty-fourth verse: "Tidings out of the east [Persia] and out of the north [Russia] shall trouble him [Turkey]: therefore he shall go forth with great fury to destroy, and utterly to make away many." The world looked on in amazement to see a government like Turkey, which had been called "the Sick Man of the East," rush with such impetuosity into the conflict with Russia. An American writer in describing the Turkish soldiers said they "fought like devils."

So far, Daniel 11 deals with prophecy which has been fulfilled: forty-four verses are a statement of history in the past; but the last verse of the chapter tells of two events that all Europe is constantly expecting to see, and which will surely take place. One is the expulsion of the Turk from Constantinople, and the other is the end of Turkish power. Notice carefully this last verse:—

“And he [Turkey] shall plant the tabernacles of his palace [the seat of government] between the seas in the glorious holy mountain [Jerusalem]; yet he shall come to his end, and none shall help him.”

“Between the seas in the glorious holy mountain” can be no other place than Jerusalem. While Constantinople is between the seas, Jerusalem only can be spoken of as being in the glorious holy mountain. We may therefore confidently expect that Turkey will be driven from Europe, and will establish her seat of government at Jerusalem. Since 1840 the Turkish power has existed only because of the sufferance of the great nations of Europe. Constantinople is the strategic point of southern Europe, and no nation is willing that any other should control the Bosphorus, lest that nation have the balance of power in Europe. Therefore, up to the present, notwithstanding the unseemly conduct of the Turk, it has seemed best to hold him in Europe, lest the whole continent be plunged into war in an eager attempt to get his territory, should he withdraw.

But prophecy has said, and it must be so, that Turkey will leave Europe, and, more, the Turks themselves look for this very thing. They expect to be driven out from Constantinople, and that the seat of their government will be Jerusalem. When that takes place, the remaining part of the chapter will be fulfilled: “*Yet he shall come to his end, and none shall help him.*” This expression indicates that this power has previously been helped, and so it has been. “In the war against France, 1798 to 1801, England and Russia assisted the sultan. In the war between Turkey and Egypt in 1838 to 1840, England, Russia, Austria, and Prussia intervened in behalf of Turkey. In the Crimean war in 1853-56, England and France supported Turkey.” But when Turkey leaves Constantinople, there will be no political reasons for European powers to assist him, and he will then certainly come to his end, and “none shall help him.”

But of what value is it to know that Turkey will leave Europe and come to his final end? The angel tells us in the first verse of the next chapter.

“And at that time shall Michael [who is Christ, see Jude 9; 1 Thess. 4:16; John 5:28] stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

What will be the outcome of the present war we do not know. When the Turk will leave Europe and when the Ottoman empire will be finally wiped out, are great and interesting questions. But of greater moment than these is the question, What will then take place?

To this question the prophecy plainly replies, “*At that time*” there shall be such a time of trouble as has never been since there was a nation. Reader, are you ready for the time of trouble which is to usher in the coming of Christ? While men are talking peace, nations are getting ready for war, and this preparation, greater than ever before in the history of the world, is surely preparing the way for fulfilling God’s Word in the great battle of Armageddon.

The end of the Ottoman empire is the end of the world, and only he who has his peace fully made with God is ready for that stupendous event. May God incline our hearts to listen to his Word, to watch the mile-posts of prophecy which are rapidly being passed, and to put away all our sins and give ourselves wholly and fully to the accomplishment of his blessed will, that we may have our names retained in “the book of life,” and be delivered from the holocaust of war soon to break forth upon the earth.

Lucknow, India.



Mortal or Immortal; Which?

S. THURSTON

God made Adam of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul. Had he been created immortal, he could not have died, for immortality is proof against death and decay. But should man disobey the commands of God, he would forfeit his right to the tree of life; and his life, which is but a vapor (James 4:14), would become extinct, and he would return to dust again. Gen. 3:19.

When God visited Cain after the death of Abel, he said it was Abel’s blood which cried to him from the ground; he made no mention of an immortal soul crying to him on its way to heaven. When God told Adam that if he ate or touched the forbidden tree he would die, he spoke to the entire man, and the death sentence applied to the entire man as well. Even Satan did not tell Eve that they were immortal. He told her they would not die if they ate, but would be as gods; and thus he based immortality upon disobedience, whereas God based it upon obedience. Rom. 2:6-8. Those conditions have not changed.

More than four thousand years after Adam was created, the Holy Spirit directed Paul to say, The King of kings, and Lord of lords only hath immortality. 1 Tim. 6:15, 16. Who dare dispute the Holy Spirit and say, Man hath immortality, and goes to heaven or hell at death? Even Satan did not believe Moses had an immortal soul which had gone to heaven; for he only disputed about the body of Moses. See Jude 9.

Neither did Christ the archangel believe Moses had an immortal soul in heaven, for had Moses been there, Christ would not have come all the way to earth simply to dispute with the devil about Moses’ body. No; the facts were these: Moses was dead, and there was no possible way for him to get into heaven but by a resurrection; and he had it, for he was at the transfiguration, and the disciples who were witnesses make no mention of any difference in the physical conditions of Moses and Elias. Both were real. Moses had been bodily raised from the dead, and Elias had been bodily translated; one was just as real as the other.

Lazarus, the brother of Mary and Martha, was a good man. He died, and was dead four days. The Saviour said he was dead, and also called it sleep, and declared that he was going to awake him. He did awake him,—brought him back to life,—and it seems strange that there is not a book or chapter in the Bible in which he narrates his experience and tells of what he saw while in heaven, if he had been there during those four days. The Saviour declared that the righteous and wicked are both in their graves, awaiting their resurrection. John 5:28, 29.

Our immortal life is hid with Christ in God. When Christ who is our life shall appear, then shall the righteous appear with him in glory, to shine forth in the kingdom of their father. See Col. 3:3, 4; Matt. 13:43. Why at that time?—Because the resurrection takes place then, and this mortal puts on immortality. See 1 Cor. 15:51-55; 1 Thess. 4:13-18. It is true these scriptures do away with purgatory and a present burning hell; and who shall dare dispute the plain Word of God? In the language of Scripture, every child of God will say, “Let God be true, but every man a liar.” Rom. 3:4.

To believe in and teach a separate existence of man from the body, is to do away with the resurrection; and to do away with the resurrection, is to do away with Christ; for he said, “I am the resurrection and the life.” John 11:25.

Ventura, Cal.



The Father of Infidelity

G. B. THOMPSON

“BUT these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.” 2 Peter 2:12.

This text states the parenthood of all infidelity. It is the offspring of ignorance. Those who rail at God’s Word are speaking “evil of the things that they understand not.” Skeptics are not Bible students. Ask them to find the text, and usually they are embarrassed; they do not know where it is, or just how it reads. God’s Holy Book is read in the spirit of carping criticism, as by one who is hunting for something to criticize, rather than food for his famishing soul. Usually we find what we are looking

for. Lucifer and millions of rebel angels thought they saw some inconsistency and tyrannical methods in the Creator, and so lost their glorious estate, and ever since that time they have been instilling their own spirit into the minds of men.

There come times, however, when men desire to turn to God for comfort. They may rail at prayer; but put them on a ship on the high seas in a terrible storm, and let the grizzled, weather-beaten captain announce that all hope of reaching port is gone, and these same blasphemers will appeal for help to the God whom they have cursed.

What is needed is a thorough, prayerful, devotional study of God's Word, by which we gain a stronger grip on the great fundamental principles revealed therein.

Proper criticism is all right, but "there comes a time in a man's life when he does not look over the letter of his wife or his friend to see whether the sentences are properly balanced, or whether there is any error in spelling or punctuation: he yearns for the message which the letter holds. There comes a time when one's Bible is God's love-letter to him, and he reads it for the message that will strengthen his soul and comfort him in the midst of his burdens." Such reading of the Word will strengthen faith, and refresh the soul. All the blessings of civilization and the comforts of home are ours because the religion founded on the rock of Scripture is here. Some skeptics were once railing at the Christian religion, and James Russell Lowell said:—

"When the microscopic search of skepticism which has hunted the heavens and sounded the seas to disprove the existence of the Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy cherished, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptics to move thither and there ventilate their views."

Destroy the Bible! Men have said they would. The destroyers are gone, but the Word of God is still here. It lives and abides forever. A writer has said:—

"If men should try to put it [the Bible] away from us, they would be obliged first of all to get rid of all the copies in all the languages; there are 160,000,000, say, of the Old and New Testaments in one book and portions of the book. You must have all these piled together in a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible.

"Then go to the libraries of the world, and when you have selected every book

that contains a reference to the Old or the New Testament, you must eliminate from each book all such passages; and until you have so treated every book of poetry and prose, excising all ideas of grandeur and purity and tenderness and beauty, for the knowledge of which the poets and prose writers are indebted to the Bible; until you have taken all these from between the bindings and turned them to ashes, leaving the emasculated fragments behind,—not until then have you destroyed the Bible.

"You must then go to the galleries of art throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced. Not until then have you destroyed the Bible.

"Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters,—not until then have you destroyed the Bible.

"Have you done it then?—No! There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles, and to suppress the Book, to let not a trace of it be discovered, you must pass from gravestone to gravestone, and with mallet and chisel cut out every name that is Biblical and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not until you have done all this, can you destroy the Bible."

Thank God for a Book which reveals to human understanding the attributes of a loving, merciful Creator, who inhabiteth eternity, and whose name is holy. Let us make this blessed Book our daily companion.

Takoma Park, D. C.



Looking Unto Jesus

WILLIAM COVERT

PAUL represents the Christian as looking unto Jesus, who is the author and finisher of his faith. This changes the whole course of life. If he looks at the character of Jesus long enough, he beholds in him many beautiful things. David, in one of his written soliloquies, said, "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved." After conversion he had the Son of God as a constant companion, and this association was the inspiration that gave to the world many beautiful psalms which embellish God's holy book.

The Christian's life becomes a kind of index, pointing people to Jesus. His gaze is so constantly unto Jesus that others are impressed with the importance of looking to see who it is that attracts him so much. And often they who look to see, also become attracted unto Jesus, because by looking they learn about the good that has come unto the other who has been looking unto Jesus.

The person who looks unto Jesus will

soon grow into the custom of comparing or measuring everything by him. He refers important questions to him, gets his methods of work and answers to questions from him, and in time becomes like him.

The person who is ever with Jesus gets more from him than others can ever tell him, and he knows more about him than he can make others see in him. Thus each one must learn about Jesus for himself by personal contact, and yet each can help some other one to begin looking.

It is looking unto Jesus that changes the complexion of everything around us. If one looks until he gets Jesus formed in the very retina of his eyes, his condition makes him see things through this heavenly light, and he will then live unto, and talk of, what he sees. His conversation will be of Jesus, because he ever sees Jesus as he is. Wherever he goes Jesus goes, and whatever he does Jesus is with him to direct it. Jesus through the Holy Spirit has become the moving power of his life, so he is constantly preaching him, both by word and by deed.

The person who looks unto Jesus sees so much in him, and gets so much of him, that in a way Jesus is ever present where this one goes. When he is at home, Jesus is there; and when he is in society, Jesus is there too. When he talks, Jesus speaks; when he works, Jesus acts. His looking unto Jesus has the effect of keeping the presence of Jesus with him.

But looking unto Jesus in these days means raising one's eyes to heaven where Jesus abides. Then his eyes must follow with the eyes of Jesus as the latter looks out over the great white harvest-field of the sixty nations, or more, where missionaries are in the busy fields winning souls for the kingdom. O, what a beautiful sight to behold thousands of those who are keeping the commandments of God and the faith of Jesus winning souls for the Saviour! Every person who is won to Jesus at once looks unto him; then he begins immediately to train the eyes of others to look unto Jesus.

All say: "My brother must see Jesus;" "I will show him to all my friends, and get them to look unto him;" "It does me so much good to behold him, that I will point him out to others." "Ah!" say they, "we have found him of whom Moses and the prophets did write;" "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." And they add: "Our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

The Christian can have no greater joy in this life than the joy he gets from the service of bringing others to Jesus. Indeed, by associating with Jesus he partakes of the Spirit that fills the heart of Jesus, and that Spirit is weighted with an intense longing to save others.

Chicago, Ill.



WASHINGTON, D. C., DECEMBER 28, 1911

FRANCIS M. WILCOX EDITOR
 W. A. SPICER
 C. M. SNOW ASSOCIATE EDITORS
 W. W. PRESCOTT

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

Editorial

Activities Abroad

It is really a wonderful thing that we see from week to week as the reports pass before our eyes. It is the moving panorama of the closing work of God in the earth that we are watching as we read these reports. Those who study the news from the fields, and keep track of the meaning of these things, may understand that the Lord is finishing his work and is cutting it short in righteousness.

What a spectacle Europe presents! A few years ago it was counted a mission field. To-day the body of believers in the European Division, twenty-five thousand strong, are bearing the burden of carrying the message to a third of the world's population.

Over in Australia and New Zealand, a few years ago counted mission fields to receive help from the mission treasury, about five thousand believers have taken upon themselves the burden of the work for the forty millions of the South Sea islands.

Thus the reinforcements are swinging in, shoulder to shoulder with the North American Division, to press the battle of truth to final victory. And other portions of the field are on the way.

We in America are accustomed to the annual camp-meeting and conference. Here is the list of the autumn, winter, and spring meetings in Europe. We could tell the beginning and end and number of these meetings in briefer space, but the list just as it appears in the European committee minutes tells the story in a way to convey most vividly the impression of the stirring activity going forward all the time in Europe. These are the annual meetings, beginning the last of September. The list shows the conference or mission, and sometimes the town in which the annual meeting is held:—

- Austria Sept. 13-17
- Spain Sept. 21-25
- Algeria Sept. 28-30

- Constanta, in the Balkans Nov. 8-12
- Transylvania Nov. 15-19
- Hungary, in Budapest Nov. 22-26
- East Prussia, in Tilsit Dec. 22-26
- Vistula, in Bromberg Dec. 27-31
- Silesian, in Brieg Jan. 3-7
- Saxony, in Chemnitz Jan. 10-14
- Middle German, in Gera Jan. 17-21
- Oder, in Cottbus Jan. 24-28
- East German Union District, in Berlin Jan. 31 to Feb. 4
- Upper Rhenish, in Koblenz Dec. 22-26
- Lower Rhenish, in Essen Dec. 27-31
- South German, in Heidelberg, Jan. 3-7
- Swiss Audit Jan. 8
- Bavaria, in Augsburg Jan. 10-14
- West German, in Cassel Jan. 17-21
- North German, in Bremerhaven Jan. 24-28
- West German Union Audit, in Hamburg Jan. 29, 30
- West German Union District, in Hamburg Feb. 2-4
- East German Union Audit, in Berlin Feb. 5-7
- Latin Union Feb. 14-17
- British Union Feb. 19-22
- Russian Union April 11-18
- European Division, in Skodsborg April 26-29
- Danish Conference and Scandinavian Union April 29 to May 5
- Norway, in Christiania May 7-12
- Sweden May 14-19
- Finland May 21-26

Here there are bodies of believers rising, organized into mission fields and conferences for mutual encouragement and the swifter prosecution of the work in every continent. The third angel's message of the prophecy was to show as its fruitage a people keeping "the commandments of God, and the faith of Jesus." That message is spreading to all lands, and everywhere the fruitage is seen.

W. A. S.

The True Significance

No question of recent years has elicited such wide-spread interest and general discussion in religious circles of the United States as the appointment of the three American cardinals by the Pope of Rome. It was to be expected that the elevation of the three archbishops to the cardinalate would interest American Catholics. To them it betokens the gracious favor of the head of their church. They see in it the presage of growing efficiency in church work and increased glory to the Catholic cause. It is proper that they should rejoice, and if they desire, suitably celebrate the event.

But there is cause for serious thought to see so wide-spread friendly interest displayed by professed Protestants. Many apparently regard the progress of Roman Catholicism as the triumph of the cross of Christ, and sing as loudly the plaudits of Rome as the most ardent communicant of that church.

Rome to-day stands committed to the same principles which have shaped her course and guided her policies through the centuries of the past. She stands to-day the same system of error as when

Luther nailed his ninety-five theses of protest against her abuses to the door of the Wittenberg chapel. The days of the Reformation brought an awakening. Godly men were raised up to cry against the abuses of the papal system. The shackles of ignorance and the chains of error and superstition were broken, and with unfettered intellect men and women began to think for themselves. The papal system was seen in its true character. The light from heaven was welcomed, and thousands of earnest devotees left the bondage of Romanism, rejoicing in the soul liberty brought to them by the blessed gospel. The nations of men shared in this liberty. The state became largely free from the domination of the church, and in turn freed the people from many galling chains.

It is to be regretted that these dissenters did not remain true to the principles which they embraced. Had they done so, continuing to cherish the pure principles of the gospel, they would have become a mighty host in the evangelization of the world. Romanism would have received an effectual and permanent check. It would have taken its place among the other false religions of the world and been the object of gospel evangelization the same as other false systems of worship.

But the same elements of spiritual degeneracy which corrupted the faith and simplicity of the early church began to manifest themselves anew after the days of Luther and Melancthon. The great Protestant church has departed from its early simplicity. Worldly influences have pervaded its midst. Increasing numbers have given it popularity. Wealth has brought it social power. Loss of spirituality has made it the companion of the worldly and the indifferent. In great measure it has ceased to protest against the principles for which it so earnestly fought in the early days of its history. It has declared a truce with its erstwhile enemy.

The Protestant church to-day is growing decadent. This is the taunt of Rome, who sees in the breaking down of old-time barriers, and the surrender of former principles, her own hour and opportunity. And we are forced by the rapid trend of events in the religious world to acknowledge the justice of the contention. Protestantism is listening with rapt attention to the honeyed professions of the Roman Church. It is viewing with admiration its gorgeous ceremonialism, its impressive parades, its mighty assemblages. It is clasping the proffered hand held out to it, and gives to Rome genuine hope for the accomplishment of all her plans for the future.

Rome to-day poses before the world as the conservator of religious truth.

While the Protestant church is honey-combed with free thought, with liberal criticism, and with a subtle modern infidelity,—an infidelity which, while it professes faith in the Scriptures of truth, discounts their cardinal doctrines,—the Roman Church claims to be the conservator of Christian faith, the great protector of the Scriptures of truth, albeit these she will not permit her devotees to read for themselves. These claims of Rome in the minds of the multitude are taking phrases, and invite a confidence on the part of many who look into their own churches and witness the wreckage of the faiths which once were held dear.

The significance of this ascendancy of Rome and the decadence of the great Protestant church can be understood only in the light of the Scriptures of truth. In the book of Revelation the rehabilitation of the papal power in the last days is clearly outlined. The prophet declares that again the Roman power should rule in the affairs of men; again it should sit in the great professed church of God asserting its former lordship, rejoicing in the passing of its widowhood, and its ascendancy to queenly power. See chapters 13, 17, 18.

The Scriptures further indicate that this rehabilitation of the Papacy will be brought about through the influence of apostate Protestantism; the United States, under the symbol of the two-horned beast, which since its national existence has stood as the chief exponent among all its fellows of civil and religious liberty, would repudiate its early profession, and become the leader in turning the nations back to the worship of the papal power.

That Rome is looking to the United States as her hope for the future, she herself frankly admits. One of the most recent utterances of this character is contained in the January (1912) number of the *Missionary*, the official organ of the Catholic Missionary Union, as quoted in the *Washington Times* of Dec. 20, 1911:—

And what church in all the world has made such progress as the one within the borders of the United States? The Holy Father in his outlook from the watch tower of the Vatican sees about him the lowering clouds of direful disaster, but away in the West there is the gleam of hope. The westering skies are clear and sunlit. The church in America during these fifty years has leaped from modest beginnings to complete organization. Among the older Catholic nations apostasy is rampant, but in this Western World the young giant is sound of limb and wholesome of heart, and he delighteth to run his course.

That there is growing in the United States a strong sentiment favorable to the Roman Church is plainly evident in every quarter. Her influence is being felt more and more in municipal, State,

and national affairs. The leading men of the nation exert themselves to do her honor. Her prelates, if not recognized as ministers of state, are received in audience with a show of respect and deference which bespeaks hearty welcome to their counsels and suggestions. Some there are in the great Protestant churches who can see the trend of these things, and seeing them, tremble for the future. The *United Presbyterian* in its issue of Dec. 14, 1911, raises the pertinent query, "Have We a Papal Court at Washington?" Under this title it says:—

The creation of three new cardinals for America appears to be given the place of a political event of national importance. It belongs to the Roman Catholic powers to give out as many red hats as they may think proper; that is a matter of internal administration of the church. But in some way it seems that a public recognition of Catholic events is given by our politicians and the press not given to the doings of other churches and which should not be given. On Thanksgiving day President Taft, members of the Cabinet, justices of the Supreme Court, and members of the diplomatic corps, attended a Thanksgiving mass in St. Patrick's Catholic Church. The twenty nations of Latin America were represented, and the building was decorated with their flags entwined with our own. "The ceremony was a blend of the religious and patriotic." It was a blend that does not belong to the spirit of American institutions. Our political leaders bend to the approaches of the leaders of the Catholic Church until we are in danger of becoming a vassal of the Pope. Our President should give more attention to the proprieties of his office, and less to political favors.

In an article entitled "That Roman Catholic 'Official' Thanksgiving Service," the *Lutheran* of Dec. 7, 1911, declares that in her efforts to court official favor, Rome is seeking to become the official church of the Republic:—

From Washington emanated a despatch on Thanksgiving eve that the President would attend, with two Cabinet members, the Chief Justice, and another member of the Supreme Court, and representatives of all the Latin-American countries, what the despatch calls "the official celebration of Thanksgiving." If we remember rightly, the same thing occurred a year ago, and since two points determine the direction of a straight line, the recurrence of such an event and of the interpretation of the event indicates an endeavor on the part of the Holy Roman Church to accustom the American rulers to pay a little official respect, if not to do obeisance, to Rome, and the American public to think it the proper thing to do. Undoubtedly the public officials attended this "official" service for the same reason that they went in such numbers to the first of the many celebrations shrewdly planned to exploit the Roman Church by making His Eminence Cardinal Gibbons the accidental subject of so many columns of newspaper notices during the past two months. When

one remembers that Rome maintains at Washington not only a national university but also a quasi-representative to our American government in the person of an apostolic delegate, who is aside from his civic functions a fifth wheel to the wagon in the well-organized American branch of that church, it is plain that the Holy Roman Church is edging forward pretty rapidly in her endeavor to become the "official" church of the American republic. Such things do not happen. They are planned. Two points determine the direction of a straight line. Are we headed toward the "official" church?

In the same strain writes the editor of the *Christian Advocate* in his issue of Dec. 14, 1911. In discussing the appointment of the three new American cardinals and the servility of their oath in support of papal authority, under the title of "Apropos New Cardinals" the editor, recognizing the growing favor with which the advances of Rome are being received, and fearful of the outcome, utters the following warning:—

The "sublime dignity" of the cardinals and the spectacular shows connected with their appearance in public comport not with the teachings of Christ, nor do they comport with the teachings of the apostles. But in this free country they have the right to believe what they will and to teach their sentiments to those who will come to hear. They can not compel obedience as they did for ages, nor can they inflict physical punishment, nor take the lives of those who will not bow to their symbols or mandates.

Roman Catholicism is still in many parts the *most gigantic system for the consolidation and exercise of power the world has ever seen.*

Almost all there is of freedom in Germany, in Switzerland, in England, in Scandinavia, and in the United States is the fruit of the Reformation; and since then of the co-operation of Protestants, citizens with no form of religion, but lovers of equality and liberty, and certain liberal-minded Catholics.

We need not refer to the middle ages, or go back even so far as a single half century, to illustrate this. On the eighth of December, 1864, only forty-seven years ago, Pope Pius IX issued an encyclical to the whole Catholic world. In it he avowed every principal dogma of despotism; in it he claimed the right for the Papacy to inflict or procure "temporal penalties for the violation of sacred laws." Truth and its opposite are artfully woven together, but the whole document in spirit, and in several parts in letter, openly condemns the chief principles of the Constitution of our country. . . .

The spirit of Roman Catholicism and the spirit of despotism are "one and inseparable." Public patronage of the federal government and of the governments of many of the States, and the leanings of politicians toward the flattery of Roman Catholics, are more than signs. . . .

That attempts to secure the public funds to support Roman Catholic schools and other institutions will soon be made openly, is more than probable. . . .

We sympathize with the unknown pa-

triot who cried: "O for a trumpet voice to warn free governments of the dangers to their liberties at the last!"

Were there such a voice, the most fitting cry would be, "Lovers of your country, beware of the secret influence and the political power of Roman Catholicism!"

The *Christian Advocate* does well to raise this warning cry. It needs to be sounded from every housetop,—from the pulpit of every church, and in the columns of every journal. The American republic to-day faces the greatest peril in all its history—the danger that its blood-bought liberty shall be wrenched from it, and once more it be brought under the power of religious despotism, from which the Pilgrim fathers fled to find an asylum in the American wilds. But by the great multitude the warning will not be heeded. The majority of the great Protestant church, according to the Scriptures, will eagerly reach forth their hand to clasp the proffered hand of Rome. The historic gulf between the two will be bridged. Together they will unite in the creation of the image to the beast, in the enforcement of the papal sign of authority, in the enactment of religious persecution. We may not hope to save the nation nor the great multitude from taking the fateful step. We may labor, however, for the individual units of society, for the men and women in every communion, the Roman Catholic not excepted, who will see and appreciate the principles of gospel truth.

Only in the light of the prophecies can the present trend of events in this country be rightly understood, and the true measure of the situation be gaged. Those who believe that they can meet craft with craft, lobbying with lobbying, underestimate the strength of the system with which they are contending. The sword of the Spirit, the Word of God, affords the only weapon of defense and of aggressive warfare.

For long years Seventh-day Adventists have looked for the coming of the present situation. The Roman peril is no longer a question of the future; it is a question of our day, of the present hour. With the knowledge which this people possess of the prophecies, there rests upon them a double responsibility in raising the warning cry. Upon them should fall to-day the mantle of Protestantism and a double spirit of the Reformers, like the inheritance which passed from Elijah to his successor. Aggressively and persistently, but conservatively; patiently and kindly, but none the less plainly, it falls to us to stand loyally for the truth of God in these days of spiritual declension. We war not with men, but with principles. Many noble men and women are to be found within the communion of Rome. These have become confused, and need

the light of gospel truth as truly as the light was needed in the sixteenth century. For these we should labor in the spirit of the Master.

We can not stand in the times before us in our own strength, but the blessed Master who has called us to his work, and made us the conservators of this last great message, will impart with the call the needed grace. Let us be true and loyal to God, distrustful of self, humble in our own weakness, but mighty in Heaven's strength in giving the third angel's message to the nations of men. Rev. 14:6-12. F. M. W.



A Great Deception Culminating in Our Day

God has warned us to beware of the deception-working power that is to be manifest in these last days. He has told us that Satan would be working with "all deceivableness of unrighteousness in them that perish." So we need not expect to see all his power of deceit manifest in the creation and promulgation of false religions and isms. Every snare that Satan can invent to destroy souls will be in good working order to catch man in this generation.

It is Satan's plan to crush out of the heart of man all desire to know the truth of God, all love for his Word. He will do that by creating a love, or passion, for other things; and it is of this very snare of the evil one that Christ speaks in Matt. 13:22: "The care of this world, and the deceitfulness of riches, choke the word." And the man out of whose heart the word has been choked or smothered is thrown into the very arms of Satan. God will not compel man to return; will not compel his love. There is no more dangerous condition for any person than that condition in which he has lost all love for God and God's Word. There is nothing to hold him, and Satan can use him as he will.

"The care of this world, and the deceitfulness of riches" are doing their work now as never before. The great money-mad and pleasure-mad world has no time to give to the study of God's Word, and one by one its principles are being crowded out of the heart. When that snare has fully done its work, the victim has no desire to hear even the last and most solemn message that God has ever given to this world. With the deceitfulness of riches and the cares of this world Satan is steeling the hearts of men against the only message that can save them.

There is more money in circulation and in vaults to-day than at any time in the history of the world, and the desire for wealth has become an almost universal mania. The man of great wealth has a passport into the presence of roy-

alty, dines at the king's table, and enters the circles of the most exclusive aristocracy. In fact, so numerous have millionaires become within the last few years that they form an exclusive aristocracy of their own, and their sons and daughters are eligible to marriage in the families of nobility.

To-day the men whom the world considers great are the multimillionaires, the great captains of industry, the rulers of mighty corporations. The great nations are the wealthy ones; and wealth more than education, more than statesmanship, more than considerations of high morality, is guiding the ship of state in the nations that are considered great to-day. In Congress, while the question of the retention of the Philippines was being discussed, the one speech that was given most attention and given the widest circulation in the press was the speech which dwelt upon the commercial advantage to the United States in the retention of those islands. But "the care of this world, and the deceitfulness of riches," the desire to be great among the nations, in the way that they consider great, have made possible the strange position taken and the strange work done by this country in the last days of its history. When the people of this country see, in its fullest extent, the result of that act, in the grip which it has given Catholicism upon the government, it is possible that then they may realize something of the meaning of the "deceitfulness of riches."

But America serves only as an illustration in this matter. The other "great nations" have done their part in this same work, and are reaping and will continue to reap a similar harvest; and that spirit in the governments has been reproduced in the people themselves. It is a corrupting example, and hearts are being corrupted by it. In the service of these governments frauds and embezzlements are being unearthed. One writer says: "Our country is being corrupted, so that the financial sin, fraud, is becoming a national vice." He then goes on to give instance after instance of great frauds that have been worked upon the people, principally upon people who were eager themselves to get rich quick. The press teems with the records of frauds, embezzlements, forgeries, burglaries, highway robberies, insurance murders, and petty theft.

Speaking of this same condition, the *Herald of Gospel Liberty* says: "Ministers sell their doctrines for gold. Many a preacher is silent as to truth, or doctrines disputed, lest his way to a better-paying pulpit may be hedged up by his utterances. One of the brutalizing effects of the acquisition of great wealth is seen in the effort that is being made for the establishment of an aristocracy

in our country, an aristocracy of wealth, the lowest form known. Religion under its influence becomes cant; education, piles of bricks with high salaries; charity, a fad; statesmanship, managing a machine and being a boss; business enterprise, getting control of competing corporations. Our country, instead of becoming more refined, is becoming coarser, so that lynchings and burnings at the stake are attended by women, and special trains to the lynchings are run by the railroad companies."

All these things are true, sadly true; and the people are rushing on in the belief that we are acquiring greatness as we pile dollar upon dollar; as we consolidate our great institutions; as we invade other countries with our commerce; as we become the creditors of the world; and those who enter that race are striving for that kind of greatness as they strive for affluence and gold. The presence of that spirit in the heart is a great mist that shuts out the shining of the Sun of Righteousness; shuts out the love of God; shuts out the entrance of truth; shuts out salvation.

Babylon was nearest her fall when wealth and luxury were at their highest in that great empire. Her gardens are now a desert, and her wonderful walls are now level with the drifting sand. Persia reached the same pinnacle, and fell with the same fall, and her greatness has dwindled into a history and a name. Wealth and luxury shattered Greece in the heyday of her glory, and her temples and her gods have been strewn upon the ground. So with Rome and her palaces and her marble statues. They all tell us of the deceitfulness of riches. They tell us that wealth and luxury are not the certificates of greatness, but rather symbols of decay. It is the lapse of centuries alone that hides the ugly results of the worship of mammon. But with that same age-old deception Satan is to-day leading the world on to its ruin. It is not now the overthrow of a nation, but the overthrow of a world, in which the "deceitfulness of riches" is playing so loud a part. In that almost universal mania Satan hopes to hide from the world God's last message of warning and so hold in his clutches the souls of the millions. Those who refuse to throw off the yoke of that bondage will go down with the money they have piled upon their souls; go down as victims of that working of deception.

But the Christian's duty is plain. "Seek ye first the kingdom of God, and his righteousness." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the

world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17. C. M. S.



Praying for the Holy Spirit

THE gospel is the same in all generations, but there is a special application of the principles of the gospel to meet the needs of any particular time or experience. Noah preached the everlasting gospel of righteousness by faith, but he proclaimed his message with special reference to the impending flood. John the Baptist preached the same gospel, warning the people of his time not to trust in the flesh; and the advent of the coming One was emphasized in his teaching, and his message was shaped by that event. The same principle applies in our own time and work. We have no new gospel to proclaim, but in the presentation of the everlasting gospel the second advent of Christ must be the keynote of every message.

Fundamental to the correct understanding of the time, the message for the time and the proper setting for this message, is a clear apprehension of the mediatorial work of Christ in the heavenly sanctuary and its relation to the experience of the church on earth. It was light upon this subject which enabled the pioneers in this message to understand the trying experiences of 1843-44, and it has been the increasing light upon this subject which has guided this people in carrying forward the work of giving the threefold message to the world. It follows at once that the intelligent Seventh-day Adventist will view the truths of the gospel in a way that no member of any other denomination would view them, and both his teaching of the gospel and his experience in the blessings of the gospel ought also to be different.

In view of these facts we ask what difference ought there to be between the Seventh-day Adventist and a member of any other denomination in the very practical and important experience of praying for the gift of the Holy Spirit. Does the light concerning the heavenly sanctuary and the ministry of Christ therein have any practical bearing in attempting to answer this inquiry? Is the one who knows nothing about the subject of the sanctuary exposed to any danger of being deceived? and will the knowledge concerning Christ's ministry be a protection against the effort of the enemy of the gospel to bring the professed Christian world under his control? We can perhaps best answer these questions by quoting some paragraphs from "Early Writings." We take an extract from the article entitled "End of the 2300 Days," pages 46, 47, of the first part of the old edition:—

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with him. I did not see one ray of light pass from Jesus to the careless multitude after he arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm and we heard his lovely voice saying, "Wait here; I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came where Jesus was. He stepped into the chariot and was borne to the holiest where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to him in the holiest, and pray, "My Father, give us thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

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

It is plain that those who receive this threefold message will be led to fix their attention upon the mediatorial work of Christ, and that by their personal faith in him, they will be united with him in that work as no other body of people will be. What this means to them and what it will mean to others who reject this special light, is made clear in the following paragraphs:—

The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making his final intercession for all those for whom mercy still lingers, and for those who have ignorantly broken the law of God.—"Early Writings," old edition, second part, page 117.

I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they can not be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them to his snare.—*Id.*, page 123.

On the day of Pentecost the minds of the disciples were directed to the heavenly sanctuary and they understood that

the outpouring of the Holy Spirit on that occasion was due to the ministry of their great High Priest in the sanctuary above. Thus Peter said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2: 32, 33.

As the special dispensation of the Spirit was introduced by this outpouring on the day of Pentecost, the early rain, which signalized the entrance of Christ upon his ministry in the holy place of the heavenly sanctuary, so the change of his ministry from the holy to the most holy place marks the time for the latter rain, the gift of power for the proclamation of the final message of the gospel.

Those who understand the nature of the work of our great High Priest at this time, and who by their faith become united with Christ in that work, will direct their petitions for the gift of the Spirit to the inner apartment of the heavenly sanctuary, uniting their prayers with the very work in which their great High Priest is engaged. When Christ breathes the Holy Spirit upon them in answer to their prayers, they will have not merely light and power, but also love, joy, and peace. The mere exhibition of power is not therefore the necessary evidence of the gift of the Spirit. Those who are longing for the outward demonstrations of power should beware lest Satan take advantage of this to impart to them an unholy influence which will not result in bringing them nearer to God.

Furthermore, it is not necessary or probable that the outpouring of the Spirit in this generation will be accompanied by the same visible phenomena as at Pentecost. The best evidence of the reception of the Holy Spirit is the increase of love, joy, and peace, and that power for service which enables one to do in the very best manner the work committed to him. The situation at Pentecost called for the gift of tongues in order to proclaim the gospel to the various peoples gathered at Jerusalem. The situation has changed, but the presence of the same Spirit is necessary in this generation in order to proclaim this gospel message to all the world. For this outpouring let every one pray, but let these prayers be in harmony with that faith which enables us to enter with Jesus into the most holy place and to cooperate with him in his final work of atonement.

W. W. P.

LET us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—*Abraham Lincoln.*

Seeking Not Ours, but Us

God loves us and cares for us. If he did not, he would not have been hunting us ever since our first parents hid from him in Eden. Wrong put in us the first distrusting instinct to flee from our best Friend, and our own wrongs have kept it alive. "Come unto me," has ever been God's invitation to man. When we had set our faces toward the evil and toward the death that lay hidden in that treacherous way, God was still saying, "Turn ye, turn ye from your evil ways; for why will ye die?" God knows that death everlasting lies in wait for every one who walks in the ways of wickedness. So he says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Man is apt to feel his own sufficiency in judging for his good; but against that God warns him. Without the "heavenly eye-salve" man is powerless to choose between the way that leads to life and the way that leads to death. The way that leads to death may seem at its branching to run parallel with the other. Though its goal is the gateway of death, yet it seems right to the man walking in his own counsel. The trouble with the "false shepherds" of Israel was that "they all look to their own way." In that they found darkness for light, deception for their trust, and the way of death in place of the way of life. But the Lord says: "Look unto me, and be ye saved, all the ends of the earth." In looking to God we find his way, and strength to walk therein; and at the goal to which that way leads are joy and peace and satisfaction, eternal life, and every good thing. That is the way in which God would have every man, woman, and child in this world walk. His salvation is promised to the people in "all the ends of the earth." "Whosoever will, let him take the water of life freely."

There is a way of life. Christ lived to make it manifest. That way is mapped out and consecrated by the blood of the Son of God. At every obstacle in that way Christ stands to strengthen the weary feet, the feeble knees, and to heal the hurt of his people. When discouragement stands in the way of the child of God, Christ himself is there to turn a brighter beam of light upon the comforting promises of God. When doubts assail, he is still there to show to those who wish assurance the everlasting verities of the Father's word. And when the great enemy death stands on the threshold demanding his choice from the family circle, the trusting child of God can hold before him that promise and that

provision which robs death of its terror, and makes the captivity of death a matter of transient duration only. Relying on that word, the captivity becomes a "false imprisonment," and the great Judge declares it so, and opens the prison-house.

So the whole course of man's existence from the day of accountability to the day when the record of life is done, has all been seen and planned for at every step; and this being so, no circumstance nor combination of circumstances can arise that will find a weak place in the plan of salvation. No matter how trying the experience, how disheartening the outlook, God has made it possible for man to be victorious over it all. Faith is the passport to victory, and when the yearning heart presents that passport and calls upon that Name which is above every name, there is no question about the result. "Whosoever shall call upon the name of the Lord shall be saved," says the inspired Word. That "whosoever" goes right down into the haunts of the poorest, the weakest, the wretchedest mortals that ever turned away from the narrow pathway of our Saviour; and whosoever in that lowest stratum of existence shall turn from his folly and "call upon the name of the Lord shall be saved." God is hunting men even there, and holding before them the map of the only way by which they can turn their captivity into victory, turn their sure-impending death into the certainty of eternal life, their sadness into joy, their mourning into shouts of triumphant song.

God is still calling for mankind, still calling to individual man, to turn from hopeless captivity to glorious freedom; from the service of a cruel tyrant to the fellowship and sonship of a gracious Lord; from the gates of death to the portals of everlasting life. Listen to his pleading, flee not from his seeking, yield to his entreaties, and live.

C. M. S.

WITH a plea that there shall be no decrease in the effective strength of the United States Navy, George von L. Meyer, Secretary of the Navy, in his annual report to Congress declared that while seeking peace and arbitration treaties the world must understand that America "is prepared for war." The Secretary asks for more ships this year to maintain the navy at its existing strength, which is being diminished by the elimination of battle-ships first constructed for the "new navy."

THERE is now at Sandy Hook proving-grounds the biggest cannon ever turned out. It is twenty yards long and weighs thirteen tons. The cost of each shot fired is \$1,500.

Note and Comment

Gambling in Fashionable Society

THAT much gambling is carried on in the higher social life, and that the effect of this is seen in the promotion of the spirit on a broader and cruder scale, is very generally recognized, especially by the police forces of our large cities who have to cope with these evils. The police of Chicago have recently threatened to raid some of these society games. The fact that the participants play for "hand-painted china and other desirable and delicate things" is no reason why they should not be placed upon the same basis as the professional gambler who plays for money. Indeed, it is likely that the influence of the fashionable lady gambler is more pernicious, the same as the influence of the moderate drinker is more pernicious in a community than the drunken sot.

Many young men and women reason that these people, occupying high and influential positions, engage with impunity in these practises, so surely there is not so much harm in them after all. They take the first step, but weakness and lack of self-control and circumstances surrounding them often lead them on to lower depths, and they are swallowed up with the spirit of the great gambling evil. It is well for all Christian people to consider, while condemning the grosser evils, if they themselves are in any measure guilty of starting a chain of influences which have aided or abetted in their creation.

Sensational Church Advertising

SPEAKING of some of the sensational methods employed by preachers in order to obtain a hearing, a recent number of the *Western Christian Advocate*, according to the *Literary Digest* of Nov. 25, 1911, speaks as follows:—

We believe the public is more and more feeling weariness and disgust for such vaudeville "entertainments." They can get all they want of such amusements in the cheap theaters and nickelodeons. For the church to go into competition with the moving-picture shows on secular lines (we do not speak of religious and church topics) is a degradation that ought to stir the conscience of true Christians to the depths.

The same paper, quoting from a New York journal, gives the following picture of the conditions which would exist in some of the New York churches in the future if such methods of advertising were employed:—

The Rev. Pelatiah W. Jinks, who was called to the highest pulpit in New York in 1912, succeeded within less than three years in building up an unrivaled system of dancing-academies and roller-skating rinks for young people. Under him the attendance at the Sunday-afternoon

sparring exhibitions in the vestry-rooms of the church increased from an average of 54 to an average of 650. In spite of the nominal fee charged for the use of the congregation's bowling-alleys, the income from that source alone was sufficient to defray the cost of missionary work in all Africa. We are told that this was only the beginning of the Reverend Jink's "glorious services." Ten years later he could point with pride to the fact that the football team of his church won the championship of the Ecclesiastical League of New York.

Jinks afterward undertook to build up the chapel of St. Basil on the East Side, whose congregation had been steadily dwindling. A moving-picture plant was installed in the church forthwith, and immediately the former empty pews were filled to overflowing. The new departure worked so well that Jinks resolved to introduce other innovations. To encourage church attendance at Sunday-morning services he established a tipless barber-shop. Two years later, in spite of the murmured protest of the conservative element in his congregation, he erected one of the finest Turkish baths in New York City.

In concluding, the *Advocate* justly observes:—

What can we say of all this miserable business — this prostitution of the church and its services — except that it is infinitely humiliating, an offense to right-minded, spiritual Christians, and an insult to God?

Giving One Tenth to God

"WHEN the Christian church really tithes, the world and the church will be astounded at the result." This is the attitude which the *Sunday School Times* of Dec. 9, 1911, takes toward this plain Bible doctrine. Answering an Illinois reader as to whether the command in the Old Testament to tithe had been rendered void or changed by the New Testament dispensation, the editor says:—

The New Testament confirms, does not cancel, the Old Testament principle of tithing, or giving one tenth of our income to the Lord. The principle of the sacredness of one tenth of the income seems to be as deeply rooted in both Old Testament and New as the principle of the sacredness of one seventh of our time. Jesus seemed to assume it as axiomatic when he said of tithing that it ought not to be left undone. Matt. 23:23. There are, of course, Old Testament *rules* as to tithes in relation to the ceremonial of the old dispensation which are not now in force in the dispensation of Christ; but the *principle* of tithing as required of man in his relation to God seems to be permanent.

It is reasonable to believe that tithing as a practise in the Christian church is increasing. There are many who know its blessedness by much testing; and there are some who are definitely seeking to bring it before the churches and people as a sacred privilege. The *Sunday School Times* hopes, during the coming year, to let the facts be known widely as to tithing and its results in the church and in individual life. There is a wealth of evidence as to the prosperity and blessing that accompany tithing.

The *Times* believes that —

the blessing that comes to a tithing church comes also to the tithing individual disciple. This is so marked and assured — to lives of real discipleship — that it is a great pity that any, and especially those whose incomes are smallest, should be robbed of the blessing through distrust of God.

The truthfulness of this statement we believe has been verified in the experience of many of the readers of the *REVIEW AND HERALD*. Many times have our brethren and sisters testified that faithfulness in rendering to God his own brought blessings both to the individual life and to the life of the church. He who is rich toward God in giving to his cause and to the poor and needy the portion which is theirs thus links himself with the eternal riches of heaven. Truly, as the *Times* concludes, "partnership with God is always a safe move."

Reading the Newspapers

It is to be deplored that so many people spend much precious time in poring over the columns of the daily newspapers. The daily paper has become a necessity in these days in which we live. It is a necessary medium of thought, of news, and of information. By it the world is brought into closer touch. But there is very much in the average newspaper which could be passed by without loss to the reader. Of this the *North-western Christian Advocate* of Nov. 15, 1911, says:—

Moreover, it is quite possible to waste a great deal of time even over a good newspaper. Not all that appears is of equal value. In general, the miscellany, which is given simply to "pad" the paper for advertising purposes, may be safely "read by title." A glance at the head-lines of despatches, at the local news, at the editorial topics, gives the judicious reader in a very few moments the points of importance. Out of that he selects the parts to be read in detail, and his review is complete. A man should begrudge every moment over fifteen minutes spent upon the average daily paper.

The temper in which a man reads his newspaper is even more important than the time he gives to it. Nowhere is a habit of caution more imperative than here. The amount of misinformation one can acquire from the newspaper is appalling.

This is good counsel, and can be profitably heeded by all. If the time spent in poring over the papers, magazines, and story-books, which is worse than wasted in that it dulls the moral perception and creates a distaste for solid reading, were spent in storing the mind with useful information, how much might be gained by the youth of the present time. In the day of final accounts it will be found that the light, trashy literature of the present age has been responsible for its full share of criminality and moral degeneracy.



Syrian Mission

W. C. ISING

LAST winter our first public effort in Beirut was made in presenting the truths of the third angel's message to a large audience. The hall of a hotel was filled with a mixed congregation, while large numbers had to be turned away for lack of room. The lecture on the prophecies of Daniel was illustrated by stereopticon views. On noticing, however, the religious tendency of our study, the people soon showed their dislike of such topics; they had expected a cinematographic show, which at the present time is being introduced with much favor on the part of the people.

We have had much difficulty in finding quarters to continue these meetings, since suitable places for such purposes can not be obtained in this country. Private homes were refused for fear of the Catholic and other clergy, so that the only place available was our home, whence no one could turn us out. These studies were attended regularly by a number of persons, especially college students, who seemed much interested in the prophecies.

As a result of our labors, five souls were baptized in the Mediterranean. One was a pharmaceutic student who just received his diploma the day before his baptism. He stood faithful to the truth from the day he recognized and accepted it, and bore some good testimonies in behalf of it, which resulted in his being released from the studies on the Sabbath for several months until the graduation. He is a young man from the city of Mosul (ancient Nineveh), to which place he has returned, planning to enter upon the services of the mission that sent him to college. These studies, I am sure, have caused a stir among his fellow students, who have been freely discussing the subjects.

Another of the candidates for baptism was an earnest Christian, who had formerly come from the ranks of Islam, from the heart of Mesopotamia, bearing the name of Father Abraham of old, who issued thence to follow the true God. This brother is now engaged in the work of translating and preparing literature in the Arabic language.

We are sure that the message has reached a large number of persons who are deeply stirred by its solemn call, and who will in the course of time cast their lot with God's people, notwithstanding the perplexing situation of taking an open stand for the truth, in view of severe persecution on the part of their relatives and religious leaders. But the

words of Christ are true even here: "And ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8: 32, 36.

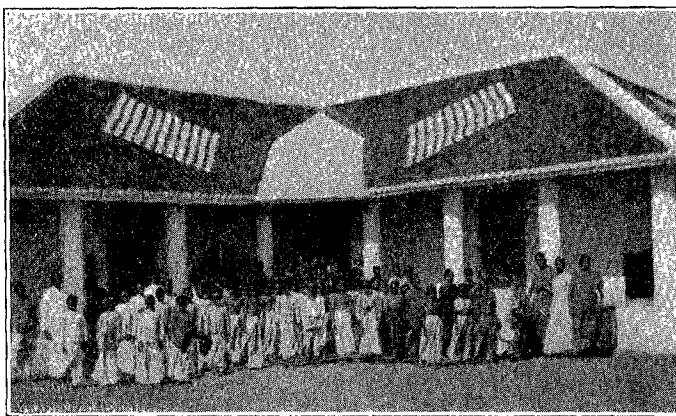
Beirut.



The South India Mission Field

J. S. JAMES

How time flies! It hardly seems possible that more than half a year has slipped by since we wrote anything for the readers of the REVIEW. Only a few more of these swiftly passing years and the great clock of time will have finished its appointed task, and the toiling remnant now girdling the earth with the last mes-



THE TAMIL SCHOOL AND CHURCH
A gift of the \$300,000 Fund

sage of truth, will be invited to lay aside their burdens and enter upon the eternal rest in Christ's kingdom.

The past few months have been busy ones in our section of the field. It was in February when we had our last baptism, and shortly after this we began to plan for the erection of a much-needed school building. An acre of land adjoining our mission property on the east was purchased, and a building begun in March and completed in June [paid for from the \$300,000 Fund], a view of which appears with this article. The structure consists of two large rooms built at right angles with each other, so that one may stand in the corner of the angle and speak to an audience seated in either wing. The building is built of sun-dried brick, covered with a tile roof, and surrounded by a veranda five feet wide to protect it from the rain and sun. This place serves both as school and church at the present time. There are eighty students enrolled, making up five standards. For lack of room it is necessary for about twenty-five pupils to have most of their class work out-of-doors in the shade of the building.

We are endeavoring to make the school meet the purpose for which it was established. The Bible has an important place in the program each day, and as fast as possible graded doctrinal studies are being prepared and introduced. The teachers, who are all members of our mission, are given special instruction on various methods of teaching, fundamentals of the message, and the place of Christian education in our work. During the past summer our teachers have sometimes worked beyond their strength, but they are heart and soul in the work, and enjoy it. We have had much determined opposition since we put up our new building. A conspiracy seems to have been formed to break up our school and drive us from the community, the conspirators going so far as to picket the streets of the village and to turn back the pupils when on their way to school. In spite of this, our school continues to grow and prosper. Recently a tract was issued pretending to give Scriptural authority for Sunday observance and to refute one of our Tamil tracts bearing on the Sabbath question. We devoted three evenings to a public

reply to the same, and intend to get out a printed answer in the near future. There is much discussion concerning both sides. The public Tamil press has given some attention to it, and we hope to see good results in the end. At any rate, the more intelligent classes are thinking seriously.

In June Elder G. G. Lowry lo-

cated in Trichinopoli, a large city one hundred seventy-five miles north of us. This place is famous in the history of southern India as a large Hindu and Roman Catholic center and place of pilgrimage. It also has large railway and commercial interests. Two young men (Tamils) went to Singapore from there for trading purposes some years ago, where they became acquainted with the truth through the faithful labors of Elder G. F. Jones and Brother W. W. Fletcher. Burning with true missionary zeal, they returned to their native home to teach the truth to their people still in the bondage of Romanism. Brother and Sister Lowry, these two young men, and a few interested ones, form the present working force for this new station. All have been working hard the past few months, with the result that a primary day-school of forty-five students has been started, a Sabbath-school organized, and a number of persons have become interested in the study of the truth.

Simultaneous with the opening of our work in Trichinopoli, came the first steps in starting a small out-station in connection with the work in Timneveli.

One of our most trusted and consecrated workers, who had served us in various capacities for more than three years, was placed in charge of this new location to get acquainted with local conditions and prepare the ground for further work. Thus the work grows and enlarges day by day. Sometimes it seems slow to us as we view the millions around us who must be reached, but we are reminded occasionally that we are advancing faster than we have funds to supply the needs.

The past summer has been a very hot and dry one. There has been no rain in our locality for almost a year, and famine conditions prevail. Many parts of India have suffered this year through the lateness of the monsoons and the scanty rainfall. At present I am spending some time in Bangalur, preparing literature for translation in the Tamil language, and endeavoring to build up my health, which has not been good the past year. Elder and Mrs. Lowry are looking after the interests in Tinneveli during my absence. They both have made exceptional progress in the language study, and are now qualified to render excellent service in that direction. I have wondered of late what might be the consequences to me if no one was here prepared to help carry the burdens at this time.

All our workers are in good health and of good courage. We send up our petitions constantly to the Lord that our dear people in the home land who have come to our aid so nobly in the past may get still broader and deeper conceptions of the great work to be done beyond the seas, whither we have gone to prepare a people to meet the Lord when he comes.

— — —

Forty years ago Japan was so distrustful of foreigners admitted to her seaport towns that the first missionaries found it almost impossible to get any one to teach them the Japanese language. One man employed a private teacher, and after some time discovered that what he was learning was a dialect of one of the smaller islands, and not the language of the main body of the people at all. In vain he looked about for another teacher. One evening, without thought of personal safety, he drove away robbers who were attacking a man outside his door. The man proved to be a Japanese noble, and in his gratitude to the missionary offered him as a reward anything that he should name. "Teach me your language," cried the missionary. "Anything but that," replied the nobleman, feeling that he had promised what perhaps he had no right to perform. The missionary persisted, and after consideration the nobleman came next day to give the first lesson—the entering wedge of Christianity into Japan, for that missionary was the translator of the New Testament into Japanese. If the powerful of earth should come to us asking what they could do for us, would our answer be as wise and unselfish?—*Elizabeth B. Stansfield, in the Sunday School Times.*



Keep on the Sunny Side

WORTHIE HARRIS HOLDEN

KEEP on the sunny side of life,—

The wind blows fierce and cold;
Though chilling with its wintry blast,
Let not the heart grow old.

Keep on the sunny side of life,—

Too swift the days pass by;
Soon sorrow molds in the dust,
But joy endures on high.

Keep on the sunny side of life,—

Each heart hath mourned in grief;
A smile will garner flowers through tears
And bring to care relief.

Strew blessings all along the way,

Smile on in joy or pain;
The Father nothing good withholds:
The cross for him is gain.

Portland, Oregon.

Cold on the Chest, or Bronchitis

G. H. HEALD, M. D.

THIS is an inflammation of the mucous membrane lining the air-tubes in the lungs. It often follows cold in the head, or may begin as a cold on the chest or in the throat. It is usually attributed to some exposure, the phrase "catching cold" undoubtedly perpetuating the error. It is probable that no amount of exposure of itself will cause an attack of bronchitis; but when other conditions are present,—a non-resistant or susceptible organism, the presence of infectious germs in the air-passages, etc.—the exposure may be the "last straw" that does the work, and consequently it gets the blame. Perhaps nearly every one knows that sometimes a severe exposure is not followed by cold, when at another time some trifling indiscretion brings on a severe attack.

As is the case with cold in the head, so here, there is a vast difference in individual susceptibility. Some persons never suffer from "cold," no matter what they do, and others are hardly ever free from colds. In the latter case there is often a chronic condition present. In fact, the damage from the first cold is never fully repaired, and there is a weakness left which is ever afterward manifested by increased susceptibility to cold on the slightest exposure.

Among the causes of cold may be mentioned, as above, individual susceptibility, changes in weather, faulty housing, ventilation, dressing, poor general health; and after all these, which may be classed as favoring causes, we must mention the germ, which through these causes is enabled to set up the inflammation.

In the prevention of colds the most important procedure is care of the general health. Excesses or indiscretions in the matter of diet, an impoverished diet, insufficient sleep and exercise, sex indulgence, errors in clothing, insanitary surroundings, and the like,—all weaken the organism, and make it less able to withstand germ enemies. To prevent colds we should avoid everything which tends to depress the physical powers, should by exercise, cool bathing, and careful dietary attempt to build up the general health, and above all, should avoid exposure to those who have a cough; for while it is true that nearly every one has in his own air-passages germs which under favorable circumstances may cause a cold, the germs fresh from a patient with a cold are more virulent, and may give a foothold where a less-virulent germ would not.

Remember always the two factors in a cold: the body itself, and the germ.

"As Thou Hast Sent Me:" Ideal Gospel City Work

G. B. STARR

IN his announcement of the work he was sent to accomplish in the earth, Jesus presented a very broad, beneficent, and blessed ministry embracing much more than preaching. It included binding up broken hearts, proclaiming liberty to captives, opening prison doors, comforting mourners, carrying the oil of joy to counteract mourning, awakening the spirit of praise, visiting the sick and healing them, feeding the hungry, and clothing the naked. See Isa. 61: 1-3 and Luke 4: 14-19, 22.

For this work Jesus was anointed, and to this work and every phase of it he addressed himself, and enlisted the cooperation of his disciples.

"As thou hast sent me into the world, even so have I sent them into the world." When the gospel is carried to the people as he carried it, ought we not to see a similar ministry? The closing work of the gospel is to be a revelation of the beneficent character of God.

In order for the accomplishment of this all classes of workers now in training will be needed,—ministering evangelists and physicians, Bible workers, nurses, colporteurs,—and the people working side by side and united in conducting medical evangelistic missions for rich and poor, separately setting a table for each, and in loving ministry offering to them nature's health-giving, life-sustaining, heat- and energy-producing foods so freely given to us, and so conducive to spirituality and economy. To

lectures, demonstrations, and banquets in their homes or accustomed places of assembly, and to unite in loving ministry, opens the door of their hearts and minds for all other blessings offered through Christ; light and truth, pardon and peace, righteousness and eternal life. Why not ask the rich to assist in preparing these banquets for the poor, and invite them to a table spread with wholesome dishes, such as should appear daily on their own tables, and teach them how to prepare them in a simple and wholesome manner? In talks to mothers and burden-bearing sisters, explain the reason for adopting the Eden diet,—to encourage Eden happiness in the home. And why should not nurses, Bible workers, ministers, and people visit these homes, and come in close personal touch with these people, and thus in ministering to their sick, in comforting their hearts, in lifting up the bowed down, lead them step by step to Him who can minister to every need?

This is no fanciful picture. This is exactly the program of our work in Boston. We are studying this pattern of Christ's ministry and what is called for in the closing work; we are shaping every plan to meet the pattern as nearly as we can comprehend it; and we want to testify to the joy and peace we experience in the work. Doors are opening everywhere and on all sides according to the promise. Friendships of the most interesting type are being formed, and prejudice is melting away before this ministry, as snow before the sun.

Melrose, Mass.

Value of a Smile

THE thing that goes the farthest toward making life worth while.
That costs the least and does the most,
is just a pleasant smile.
The smile that bubbles from the heart
that loves its fellow men,
Will drive away the clouds of gloom and
coax the sun again.
It's full of worth and goodness, too, with
manly kindness bent;
It's worth a million dollars, and it doesn't
cost a cent.

There is no room for sadness when we
see a cheery smile;
It always has the same good look; it's
never out of style;
It nerves us on to try again, when failure
makes us blue;
The dimples of encouragement are good
for me and you.
It pays the highest interest, for it is
merely lent;
It's worth a million dollars, and it doesn't
cost a cent.

A smile comes very easy; you can
wrinkle up with cheer
A hundred times before you can squeeze
out a salty tear.
It ripples out, moreover, to the heart-
strings that will tug,
And always leaves an echo that is very
like a hug.
So, smile away! folks understand what
by a smile is meant;
It's worth a million dollars, and it doesn't
cost a cent.

— Young People's Weekly.

An Englishman on American Divorce

"WHAT astonishes us in England is the precipitate manner in which young American couples get together, and the ease with which they separate." Such were the words that fell from the lips of an Englishman. The astonishment is not confined to England; it is shared by millions of Americans. Incidentally this Englishman gave the chief reason why divorces are so common in America—hasty engagements or marriages. Short acquaintances and long regrets generally go together. Young people meet, discover a few things they have in common, and then go to the marriage altar as they would to a picnic. They enter into the sacred compact "lightly and unadvisedly," and when they have been together long enough to really know each other, the illusion upon which their affection was founded becomes apparent, and they sigh for a liberty which should forever be denied them. "In England we adjust our differences, and insist on reconciliation when estrangement takes place. When the marriage vow is taken, the door to separation is shut. The only door open to us is reconciliation and adjustment. In America, any little grievance, or incompatibility of temperament, is regarded as sufficient ground for breaking the marriage vow, and the divorce mill is kept going constantly." Such, in substance, was the Englishman's comment on one of our crying American sins. Who will deny that it is just? Apart from hasty engagements or marriages, there are two other reasons why divorces are so common. One is the low estimate that is placed upon the marriage estate and its responsibilities, and the other is the ease with which divorced people find favor in the eyes of so-called respectable society.—Selected.

When Irritated

No good is ever likely to come from our speaking to any one at a time when we feel irritated against that one. That is the one time when our impulses, our thoughts, our feelings, are utterly untrustworthy, and, if expressed, are sure to do more harm than good. It matters not that we have, or think we have, abundant cause for irritation, or that the other person may be "all wrong." This is only additional reason why we should be "all right" before we attempt to deal with the case; and the very fact that we feel irritated is evidence that we are by no means all right. The only safe thing to do when the strong feeling of irritation sweeps over us is to say little or nothing, go away by ourselves, and confess to the Saviour our very feeling as evidence of our sin and lack of love, ask him to purge us of it, and to replace it with his own invincible, irresistible love, and then think with concentration of the things that are lovely and admirable in the one against whom we were irritated. After this, and not before, it may be safe for us to talk with that one again.—Sunday School Times.

The Secret

MEN wondered why, in summer heat,
The little brook, with music sweet,
Could glide along the dusty way,
When all else parched and silent lay.

Few stopped to think how, every morn,
The sparkling stream anew was born
In some moss-circled mountain pool,
Forever sweet and clear and cool.

A life that, ever calm and glad,
One melody and message had—
"How keeps it so," men ask, "when I
Must change with every changing sky?"

Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's
care,

By drinking at the fount of prayer?

—Selected.

The Duty That Is Nearest

"Do the duty that lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer." So wrote Thomas Carlyle to those who were perplexed about what they ought to do.

His advice is fundamental and the very heart of wisdom. It is also a key to unlock the doors of uncertainty in every direction. Young men often never discover what their life-work is to be until they begin at humble tasks near at hand. One of our most successful business men began work at a dollar and a quarter a day as a common laborer, after having graduated from a technical school. He found himself and his career while at this work.

The shortest way to the peace of God and to spiritual power is often by self-forgetful service in the name of God, with insignificant work near at hand. The work may seem to have no relation to the soul's larger interests, and none whatever to the tasks of a lifetime; and yet in the doing of it with faith and love the disciple finds himself in the presence of God, walking on his life's great highway.

"Do the duty that lies nearest thee." Do it with a loving heart. Do it in confidence that God will assign the highest and most useful tasks that are possible to those whom he can trust.—Selected.

"PERFECTLY normal sleep is dreamless. When dreams occur, it is an indication of disturbance of the nervous system during sleep. Sleep is generally less sound with elderly persons than with children. The dreamless sleep of childhood is the normal state of the young, and should be regarded as normal for adults as well."

No one can live well in this world unless he fixes his affections on things above this world and beyond. If the plowman would plow straight, he must not look at his feet in the furrow, but at the other side of the field. If the surveyor would avoid all confusion, he must refer all lines to the north star.—Amos R. Wells.



Visit to Porto Rico

ON November 3 I left St. Thomas on the French steamer "Quebec," in company with Elders U. Bender and Wm. Steele. Brother Bender proceeded to Haiti, and I remained in Porto Rico with Brother Steele. Arriving at San Juan Sabbath morning, we remained there until Sunday morning, when we boarded the train for Mayaguez, where we arrived the same afternoon. It is a beautiful ride along the coast, while at times the road winds up through the hills and cañons. Brother Steele has been in Porto Rico about two years, and the Lord is blessing the work there. A large number of our books and periodicals have been sold in the island. Two young men from the States — Brethren Cochran and Raff — came down to canvass a little over a year ago. The Lord has wonderfully blessed them in selling our literature, and in learning the language. It was a pleasure to meet these brethren, who are very enthusiastic over their work of carrying the truth to those who are sitting in darkness.

While at Mayaguez, Elder Steele baptized ten believers and there are others keeping the Sabbath who later will go forward in this rite. In the country out from Mayaguez, they are holding meetings at different places with good interest. One afternoon Elder Steele and I went six miles up into the mountains to hold a meeting. We visited several families on our way, who treated us very kindly, and seemed to be interested in the truth. When within a mile of the meeting-place, some of the young people joined us; and as we were going along the road, they sang their beautiful Spanish hymns.

We also visited our Adventist doctors who are on the island. Dr. Otis and his wife are located in a small country place, and are doing a good work. Next we went to the large central sugar-factory, where Dr. Morse and his wife are located. Dr. Morse has charge of the hospital for the company, and besides has a free dispensary in another town, which gives him a great opportunity to come in contact with many persons, and to sow the seed of truth.

We then went to Ponce, and spent a few days looking for a suitable place for a mission. Elder Steele expects to move there early in January. November 18 I left Ponce for St. Thomas, and arrived here the next day. My earnest prayer

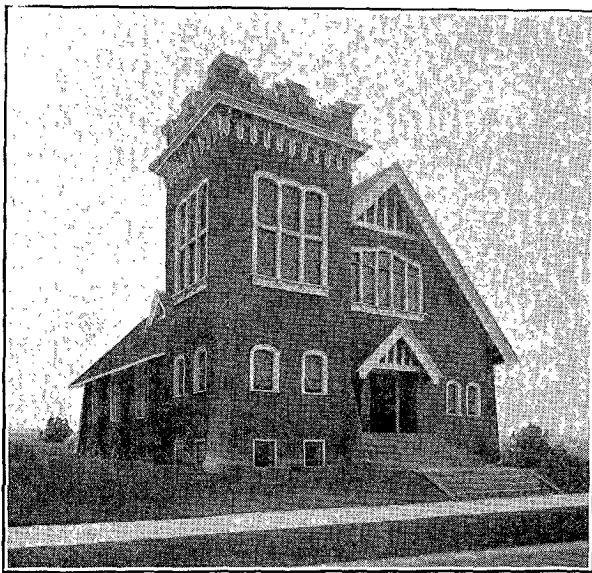
is that God may continue to bless the work and workers in Porto Rico.

H. C. J. WALLEKER.

St. Thomas, Danish West Indies.

The Week of Prayer at Takoma Park, D. C.

THE week of prayer, just closed, was a season long to be remembered by the Takoma Park church. For three weeks previous, meetings were held three times a week, during which time some of the fundamental truths of the message were studied anew. When the week of prayer itself arrived, there was a general desire manifested on the part of all our people to receive what the Lord had for them during this time. The church was well filled every night, and on Sabbath three meetings were held, one for the chil-



SEVENTH-DAY ADVENTIST CHURCH BUILDING RECENTLY DEDICATED AT GRAND RAPIDS, MICH.

dren, one for the youth, and one for the adults. The Lord came graciously near during this time. Several, who had not given their hearts to the Lord, took their stand for God and his truth; and others, who had become careless and backslidden, renewed their consecration. After every meeting some individuals remained for special prayer.

During this week special meetings were held each afternoon at two o'clock for the church-school students. Soon these meetings came to be really consecration services, until every child in the school had given his heart to the Lord, and taken part in the meetings. It was a real inspiration to see these young people so earnest in their worship of God. There are about seventy students in the school in grades 1 to 8.

The meetings were no hindrance in the school work. The principal of the school

states that the grade of work was not lowered, and in some instances it was proved, many of the students receiving as high as ninety-eight per cent in all their studies. The meetings were so much enjoyed that the children themselves have requested them to be continued.

During the past few days much activity has been seen on the part of the pupils in raising money for India. This has been done by the sale of calendars and other articles, which the pupils had made. Over fifty dollars has thereby been received.

I. A. FORD.

In North Chosen (Korea)

The new name for Korea is Cho-sen, which means the "Land of Morning Calm."

I HAVE just been up to the north boundary of Korea once more, to visit our native worker there. Elder Butterfield came out with me to see about starting a primary school at this place.

To-day there is a wind from Manchuria sweeping over Korea, which makes us think that winter may come any day. We are only a few miles from the China Sea, and we get a good stiff breeze from the region of Port Arthur, which is cutting, and makes the poor Koreans shiver, even if they do have about three fourths of an inch of cotton padded into the lining of their clothes.

Last week while I was at Chinnampo, holding a study on the Seal of God, an intelligent-looking man arose, and said: "I have been a believer in Christ fifteen years, but I want to be among the 144,000 and have God's seal." He has five sons, who are all employed as preachers or teachers by one denomination. When we see such men as this take hold of the truth, we are encouraged, and led to thank God for the power there is in the message. We ask to be remembered at the throne of grace.

RILEY RUSSELL, M. D.

Soonan.

In War Time

THE condition of things in Albania (Turkey) was barely getting settled after the rebellion in the north when the country was thrown into a much worse confusion by the sudden action of Italy in seizing some of Turkey's possessions. News travels very slowly in these interior parts, and we had no idea of there being any serious trouble between the two nations until the Italian flag was hauled down from the consulate. Now, once again the sound of the war-trumpet is being heard throughout the land.

The country is in a very excited condition, and the peace dreamers, I think, would feel a little out of their element in Turkey at the present time. Military changes seem to be taking place every day, and long after darkness has set in at night, and again before daylight in the morning, bugles are sounding and troops are marching, sometimes accompanied by long lines of cannon.

Janina is two days' ride from the coast, and as we have no railway here, everything has to be drawn in by animals. The government has requisitioned the horses and carts belonging to the freighters and other individuals, and is using them for war purposes. The merchants are not able to get their goods from

the coast, and business is in a bad condition. Foodstuffs have advanced in price, and many who are able are laying in supplies. Farmers are afraid to come to town for fear their horses or mules will be seized. They have been receiving some money for their services, but yet there is dissatisfaction. Long processions of Turks are marching into town, being called to join the colors. Some of the financial men and large merchants are wearing rather troubled faces; perhaps their fears are somewhat unfounded, but no one seems to know just what is coming next. We are glad that amid the general unrest we have a peace that the world can not give.

We are often sorry at the thought of being able to accomplish so little, and our happiest days are always those which we believe have counted the most for the Master. In God's great plan it may be that the land which was among the first to hear the gospel, may be the last in the closing message; but even though last, we know it has a place, and believe our work for him in winning men to Christ will not be in vain.

ROBERT S. GREAVES.

Kingston, Jamaica

It is nearly six months since I came to this city to take the pastorate of the church. On arriving I was quite happily surprised to see how wonderfully God had wrought for his people in this island.

I soon found that only a beginning had been made as compared to what must be done to reach the sixty thousand people of this city, and perhaps half that number more in the adjoining suburbs; in fact, the very class of people spoken of in the Testimonies as living in the highways and byways of the earth have never heard of this blessed message. This is no small task to us, with almost as strong a color-line here as in the South of the United States; however, we are of good courage and are seeing souls brought to Christ. The week of prayer is beginning in a most interesting way, and many are getting victory over past sins.

It has been my blessed privilege to baptize fifteen earnest believers. Sabbath, December 9, was one of the best meetings I have attended in a long while. Elder J. K. Humphrey, from New York, is here visiting his mother and friends, and has rendered excellent help. There is a marked growth weekly with some, and we hope for genuine advance for all. It is truly a needy field. The people are poor, wages are very low, and living is very high; but praise the Lord, most all our people have a good reputation and show a commendable spirit.

Our school has exceeded our highest expectations. The record shows over eighty in attendance. Some had to be dismissed, while others are irregular in attendance. This particular work Satan fights hardest to destroy; but the Lord is giving victories all along the way. Our teacher, Brother E. M. Tonjes, is of good hope and enjoying his work bravely; in fact, there is no such thing as defeat with God. Many other interesting things I would like to tell, but space will not permit. We are sadly in need of more consecrated workers and means. Pray for us and for the work in this needy island field.

H. J. FARMAN.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

GEORGE THOMASON, M. D. - - - - - Secretary
L. A. HANSEN - - - - - Assistant Secretary

Was It You?

SOMEBODY did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that "somebody" you?

— Selected.

Closing the Year's Campaign Work

THE end of the year witnesses a good endeavor on the part of a number to bring up the quota of sales of "Ministry of Healing." Several conferences entered upon the special-week effort with evident purpose of making it a success. A few examples are here given, of the zeal manifested and of the methods followed to create interest.

In a letter to the Wisconsin workers, Elder W. H. Thurston calls attention to the recommendation for the special-week effort, and says: "It seems to me that we, those in conference employ, should heed this recommendation, by putting in five days' hard work with this book, and bring results. It will be very easy to excuse ourselves on account of conditions, etc.; but as I view it, we should not ask to be excused. I think we should sell at least enough to cover our salary for the week, and as many more as possible. . . . I am urging no more than I take to myself. So come along, fellow workers, for a forward movement."

A letter was also sent to the churches, to be read the last Sabbath of the week of prayer. The last part of it especially is suitable for general reading, as follows: "The Lord will bless every faithful effort put forth in his name. Let us make a special effort during this time, and place several thousand books in the homes of the people. We would encourage all to do something. Think about it, pray over it. Let this be the burden of prayer at morning worship during this week. Isa. 6: 1-8. We know that every one can not devote all the time to this work for a week; but some can put in full time, others part time, and all can do something. Then, after the time of the special effort is past, we shall keep right on selling the book as time and opportunity permit, until the fifteen thousand copies are sold, as voted at our camp-meeting. To him that believeth, all things are possible. Let us round up the year's work with satisfactory results, and begin the new year with renewed hope and courage, moving forward, knowing that in all things we are more than conquerors through Christ who loves us. This is our desire and our expectation."

In Nebraska

Elder J. W. Christian, president of the Nebraska Conference, in an article in

the *Central Union Outlook*, presents the call for the special campaign, and says: "We are asking all our workers to spend the week of December 18-25 among the people in behalf of this valuable work. The idea is not for the workers to get our people to take a certain number of books, but to actually get out among the people not of our faith, and interest them in the messages 'Ministry of Healing' brings to all who read it.

"In this special effort in behalf of our best health book, we urge our people generally to participate. You may have the books laid away somewhere; why not join the rest of the workers in disposing of them? or you may not have ordered your quota at all. If this is the case, send for your books at once. They can be had from the office in the English, Swedish, Danish, and German languages. Let us pray that we may be prospered during this week as we unite with our brethren and sisters in other parts of the field in disseminating the light given to us by the Lord."

Nebraska has already been doing something. A monthly circular letter to the church workers gives an itemized list of 498 orders received for books up to the time of the report, the orders ranging from one to fifty copies. Several individuals have sent orders repeatedly, in one instance amounting to forty-five books, all paid for. This circular letter is accompanied by a very neat order blank for final rally, with a strong appeal from the missionary secretary, M. E. Ellis.

"Will You Help?"

This is the heading of an appeal by Elder G. F. Watson, in the *Southwestern Union Record*, using the entire front page, with a good display heading, "'Ministry of Healing' Work." After calling attention to the matter, he says: "What a blessing would come to our sanitariums if our people would do this work! Just a little time spent with this good book by every Seventh-day Adventist would bring the much-needed help to our burdened sanitariums; and besides we should be placing in the hands of the people a book that is worth much more than the one dollar fifty cents that it costs.

"I know that this book will sell. Go to your neighbors and show them the merits of the book, for it is true to its name. When will your neighbors come in touch with these grand principles if you do not bring them to their attention?"

"Another Jericho to be Taken"

This is the title of an article by Elder M. N. Campbell, president of the Iowa Conference, in the *Northern Union Reaper*. After giving the general plan of the work, and the special call in particular, Brother Campbell says: "Let us all take hold of this in a united effort to bring results. The week following the week of prayer is the time, we are the people; let us do the right thing at the right time, and indicate our willingness to cooperate with God's purposes. May we not see as a result of the blessing to us during the period of prayer a return in genuine service? The 'Ministry of Healing' contains knowledge that the world is starving for, and God is looking to his people to take it to the world. Shall we not swing into line, and make December 18-25 a time long to be remembered in our experience?"

In the same paper, Elder C. M. Babcock, president of the South Dakota Conference, presents the matter and adds: "Shall we take hold as suggested by the General Conference Committee recommendation, and make special effort to dispose of these books, thus bringing blessing to many homes and relief to our institutions?"

Some parts of the field found it too late to make adequate preparation for the kind of effort they would want to put forth, and decided to make the special effort a little later. The West Virginia Conference, however, appointed a time previous to the special week and to last longer, their date being December 8-22. They followed up the effort energetically.

There will no doubt be various conditions in the final completion of the year's work. Some of these may hinder doing all that was intended, leaving some books unsold. May we not take courage from our experiences thus far, and enter upon the new year with a stronger purpose than ever to complete the whole allotment of work within the time devoted to it? The sort of spirit expressed in the foregoing quotation will surely help carry through this movement to a successful completion. May more, leaders and people, partake of it.

L. A. H.

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

Important Temperance Convention

THE fourteenth national convention of the Anti-Saloon League of America was held in Washington, December 11-14. Excellent addresses were delivered by Hon. John G. Woolley, Congressman Richmond P. Hobson, of Alabama, Senator Geo. F. Cotterill, of Washington, Judge A. Z. Blair, of Portsmouth, Ohio, and others. The spirit of the convention seemed to hold as fundamentally important the points that (a) it is first necessary to obtain a vision, so to speak, of the conditions resulting from the manufacture and sale of alcohol, to be followed by (b) a stirring program of education, and (c) the commitment of the boys of our country in particular, by pledge, to abstinence from intoxicating liquor.

It was held that the universal abolition of the liquor traffic rests upon two principles; namely, moral suasion and legal suasion. Did space permit, it would be interesting to give extracts from all the speeches made upon this important subject. Two are deserving of special mention. Referring to the fact that the nation's life itself is at stake in the liquor habit, Congressman Hobson said:—

"The menace of this destroyer extends yet farther, to the very life of the nation itself. In the rural life of the country, the people do not have the poison continually in their path. Thus it is that the great empires and enduring

civilizations of history were all built upon rural life. A time comes, however, in the life of each nation when its citizens, having accumulated wealth, gather into cities to enjoy it. There the great destroyer does his deadly work. . . .

"It is not a day too soon to grapple with this foe. We have reached the beginning of the second stage of American life. When degeneracy has gone much farther it will be too late. At the present rate it will not be long before abnormals and degenerates will swamp our cities and overrun our States. Nature will not tolerate a race of degenerates. A backward and usually a despised race, but undegenerate, is found ready to give the *coup de grâce*. When Persia degenerated, Greece was on hand to strike. When Greece degenerated, Rome was ready. When Rome degenerated, Gaul was ready.

"If America degenerates, the yellow man will be on hand. Some may make light of the yellow man; so did Romans make light of the 'barbarians.' The yellow man is not degenerating. He can shoot as straight as a white man now; and undegenerated, he can live on one tenth of what is necessary for the white man while he is in the field doing the shooting. A race of degenerates can not occupy the American continent. In this generation our people must take their choice; in the next generation it may be too late. There is no alternative. We are fairly in the death grapple. All the pages of history are crying out to America, 'Conquer the great destroyer, or perish.' The first law of nature, self-preservation, which holds for a nation or for a man, demands of the nation the death-warrant of the saloon.

"Suppose America should go down before the destroyer, whither would a rural and frugal fragment of America go to start a new empire? History leaves no hope to go back eastward. There is no longer any westward. We have reached the shores of the last ocean. In America the star of empire moving westward finishes the circle of the world.

"In America we are making the last stand of the great white race, and substantially of the human race. If this destroyer can not be conquered in young America, it can not in any of the old and more degenerate nations. If America fails, the world will be undone and the human race will be doomed to go down from degeneracy into degeneracy till the Almighty in wrath wipes out the accursed thing."

Mr. Woolley, in a masterly address, said, among other things:—

"And first. What is a sumptuary law?—It is, or was, a law directed at the buyer, attempting to regulate his conduct, in matters of mere indifference, without any good end in view. For instance, in the reign of Edward IV a statute was enacted prohibiting anybody 'under the degree of a lord,' from buying shoes having points over two inches long at the toes. The idea was to discourage habits of luxury among the common people, but it was manifestly unjust and foolish.

"A prohibitory liquor law is directed at the *business* of selling poison as a beverage and of maintaining a rendezvous for temptation, dissipation, and disorder. It says to no man: 'Thou shalt not buy nor drink,' though it may, and may well, come to that. It is in the

nature of a quarantine regulation, which never says: 'Thou shalt not catch yellow fever,' but, 'Thou shalt not spread yellow fever.' Incidentally a law that restrains a man from selling liquor to his neighbor diminishes the neighbor's liberty to spend his own money and experiment with his own body, but that does not make it a sumptuary law.

"Prohibition rebukes personal selfishness. But how does it violate personal liberty? Personal liberty, according to Judge Cooley, our greatest writer on constitutional questions, is simply that condition in which rights are established and protected by means of such limitations and restraints upon the action of individual members of the political society as are needed to prevent what would be injurious to other individuals, or prejudicial to the general welfare; that is to say, 'Obedience to law is liberty,' and the liquor dealer is incorrigibly a traitor in the camp of law.

"Absolute liberty exists only where the person possessing it is powerless to injure others. A shipwrecked man, alone on a raft in mid-ocean, has it, but would give the whole world to swap it for the limitations; that is to say, the enlargements of civil liberty—the only kind of liberty that anybody but a fool or a villain counts worth having. In short, absolute liberty is only the obverse side of vital bankruptcy.

"The liquor business is injurious to everybody, including the owner, and prejudicial to every public interest. Nobody denies that. Prohibition is not tyranny, but protection for all men, women, children, and domestic animals.

"Does prohibition hurt business?—Yes, all the business that tends to ruin—brothels, gambling-dens, the white-slave trade, vagrancy, begging, pawing, divorcing; but it helps every business that makes for 'more abundant life.'"

S. B. H.

THERE is no cheap way of making Christians of our children. It is not sufficient that we have our children sent to Sabbath-school in childhood, while our own minds are occupied with things far from God. Spiritual comradeship with their children is, alas, a thing of which many parents know nothing. In as far as we delegate this most precious of duties—the religious education of our children—to others, we fall short of God's ideal of parenthood. The Sabbath-school, the church, were not instituted to supplant domestic religion, but to strengthen it. In these days many are too prone to manifest their religion through public institutions rather than in domestic relations. Indeed, there is no cheap way of making Christians of our children.—*Selected.*

A BRILLIANT Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated: "You are going out to die in a year or two. It is madness." The young man (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth all unseen to be a foundation for the bridge. If Christ wants me to be one of the unseen stones lying in an African grave, I am content."—*Selected.*

Christian Education

Conducted by the Department of Education of the
General Conference
H. R. SALISBURY Secretary

Educational Secretaries' Council

THIS meeting was held at College View, Nebr., November 29 to December 6. Every year for nearly a decade, a meeting covering some phase of education has been held. Two years ago it was a general convention, held at Washington, D. C., in connection with the General Conference, in which all departments of our educational work were considered. Last year a convention was held at Berrien Springs, to study the work covered by our academies and colleges. At no time has there been a council for the elementary grades alone; but that department has grown to such proportions that this year it seemed best to hold a meeting of all the union educational secretaries, for the purpose of laying plans which would unify the organization of our church-schools throughout the United States.

The delegates were: H. R. Salisbury, general secretary; and the union educational secretaries, as follows: M. M. Hare, Atlantic; N. S. Ashton, Columbia; H. M. Hiatt, Southeastern; M. B. Van Kirk, Southern; Mrs. Carrie R. Moon, Lake; E. E. Farnsworth, Southwestern; Frederick Griggs and Meade MacGuire, Central; W. W. Ruble, Northern; M. E. Cady, North Pacific; C. C. Lewis, Pacific. Miss Katherine B. Hale, educational superintendent of the California Conference, and Miss Sarah E. Peck, director of the normal department at Union College, were appointed delegates to represent the normal and text-book interests.

One gratifying feature of the council was that every union secretary was present. The daily sessions, which began each morning at nine o'clock, were preceded by an hour devoted to prayer and the study of those testimonies which give light to the educational problems under consideration. These morning hours of devotion brought much light and encouragement to the delegates, and earnest prayers were offered up morning by morning that all our plans might conform to the divine plan which God had so mercifully given us. There was a large amount of work to be done, and every hour of the council was fully occupied, either with committee work or in regular session.

The main subjects discussed were: (a) a uniform plan of organization, (b) courses of study, (c) text-books, (d) uniform system of blanks, (e) uniform teachers' certificates, (f) more thorough plans for summer schools and institutes. Many resolutions were passed relating to each of these subjects, which will appear in the new educational manual. Every effort will be made to have this manual published in time for the summer schools of 1912.

The resolutions under courses of study affected only the subjects in the seventh and eighth grades. Those relating to text-books called especial attention to our tardiness in following the light given regarding the preparation of our own text-books, which should contain the principles of Christian education as they have been given us in "Edu-

cation" and in other writings by the same author, and which should eliminate those objectionable features so prevalent in the text-books of to-day, which destroy the student's faith in the inspiration of the Bible. Broad plans were laid looking toward the speedy preparation of the books which are most needed at the present time, especially those which would complete the full line of text-books for the first eight grades.

The council adopted a uniform organization plan, to be followed in all union conferences, so that the general plan of organization as relates to school management, examinations, text-books, courses of study, etc., will be the same in each conference.

Books were chosen for the Teachers' Reading Course for 1912-13, and reviewers appointed to prepare the outlines for the journal *Christian Education*.

One subject which was discussed with much enthusiasm was that relating to a better plan for the development of home schools. During the last two years especially a large number of mothers have expressed themselves as anxious to receive some special training which would enable them to teach their own children until they were old enough to go to the church-school, or, in case they were not located near a church-school, until they were old enough to send to one of our academies. The following resolution was the outcome of the discussion on this question:—

"Whereas, There has long existed the need of instruction for mothers having children of school age who are not accessible to church-schools; and,—

"Whereas, We encourage parents not to send their children to school until they are seven or eight years of age, even when church-schools are accessible; and since children should receive home instruction, and parents be assisted to conduct it successfully; and,—

"Whereas, Such preparatory home instruction would in time somewhat relieve the present congested state of the church-school curriculum; therefore—

"Resolved, That a normal correspondence school for mothers be organized, under the direction of the Department of Education of the General Conference."

Inasmuch as the General Conference is to be held in 1913, at which time a large number of educational workers will be together, it was recommended—

"That during the year 1912, instead of holding a general convention, there be called a meeting of such members of the department, and such other general educational workers as can most conveniently be brought together; the meeting to be held at such time and place as may best suit the needs of the field and the convenience of the workers."

The delegates expressed their sincere appreciation of the entertainment given, and the courtesy shown, by the board of management and the faculty of Union College. It was a most interesting and profitable council, the earnest desire of every one being that we might be hourly led of God, so that the great principles of Christian education which he has so mercifully given us, might be seen in all our plans.

H. R. S.

WHEREVER at the moment there is most to do for the Saviour, that is our home.
—Zinsendorf.

News and Miscellany

Notes and clippings from the daily
and weekly press

—On November 10 Great Britain launched the "Centurion," its twenty-first dreadnaught, said to be the best armored ship afloat.

—Thousands of home-going foreigners, mostly bound for Mediterranean ports, have had to be left on the docks in New York City, because the ships about to sail could not hold all who applied as steerage passengers.

—The Japanese expedition for the south pole under Lieutenant Chirase, which last spring was compelled to return because the vessel proved too weak to stand the ice pressure, has started out again with a strengthened ship.

—A wireless message was flashed for 4,000 miles on November 19, the greatest distance such a message has ever traveled. It was sent from the newly opened station at Coltano, near Pisa, Italy, the most powerful station in the world, and it was received by the wireless station at Glace Bay, Nova Scotia.

—Twenty-seven Bible societies are printing the Bible; one in the United States, three in Great Britain, and twenty-three on the European continent. These societies reported an output in 1910 of 12,843,196 Bibles. It is stated, conservatively, that more copies of the Bible were sold last year than of any other hundred books of the world combined.

—Prince Chun, regent of China and father of the five-year-old emperor, has abdicated. The vice-president of the privy council and a Manchu noble succeed him as guardians of the throne. Provincial delegates assembled at Wuchang to discuss a constitutional monarchy having a descendant of Confucius, or a man like Yuan Shih Kai, as a Chinese king.

—On December 16 the greater part of Mexico was shaken by an earthquake which is said to have cost twenty-one lives, and caused damage to property amounting to thousands of dollars. The volcano of Orizaba, which has been silent for more than 300 years, is smoking heavily, and belching sand and boulders, which are falling hot in all towns within a radius of 20 miles. The quake was accompanied by a cloudburst at Taxco.

—The commission appointed by the Supreme Court of the United States at Washington, in 1910, to settle the long-drawn-out controversy over the boundary between Maryland and West Virginia, has completed its work and submitted its report to that tribunal for final action. The report of the commission is said to favor West Virginia on nearly every point, and should the Supreme Court approve of it, many who have been voting and paying taxes in Maryland will become citizens of West Virginia. The controversy has been waged for over 200 years, and involves about 36 square miles of land and the citizenship of several thousand persons. The question, "What are the head-waters of the Potomac River?" is at the bottom of the trouble.

— The State fisheries and game commission has decided to abandon artificial hatching of quail after having expended nearly \$4,000, and getting one quail chicken, which, the commissioners assert, owes its existence to the fostering care of its feathered mother and not to an incubator. A large number of male and female quail were obtained at large expense from Western States for the experiment at the Connecticut Agricultural College.

— It is computed that in all America there are 8,000,000 children and youth between the ages of five and eighteen not attending Sunday-school. Two thirds of the children in eight of the Western States are not reported in Sunday-school. New England is said to have 800,000, and New York State 2,200,000, not yet reached. Among the colored children of the nation, there are believed to be 3,000,000 more. Narrowing the figures down to the city of New York, it is stated that over 800,000 of the boys and girls of the metropolis come directly under the influence of no church or Sunday-school or other religious organization.

— In the year 1832 a treaty between the United States and Russia was effected. This treaty fully met conditions existing at that time, and was very satisfactory to both governments. There has been a feeling, however, for some time that some of the provisions of this treaty are obsolete, or at least do not cover the proper relations which should exist between the two governments at the present time. Particular point has been given to this contention of late, from the fact that certain Jewish citizens, who were naturalized subjects of the United States, were not accorded proper recognition by the Russian government. Dec. 18, 1911, President Taft notified the Russian government, through the American ambassador at St. Petersburg, of the termination of the treaty on Jan. 1, 1912. Both branches of Congress have expressed approval of this action on the part of the President, and it is hoped that a new and more up-to-date treaty may be negotiated during the coming year.

— During the last few days, under impulse of pressure brought to bear by the United States and the powers of Europe, an earnest effort has been made by the leaders of the government and revolutionary parties in China to arrive at some understanding as to the future of the country, and thus end the disastrous civil war which has been raging for several weeks. This conference has been held at Shanghai. The revolutionary leaders have from the first earnestly contended for a republican form of government, and at last reports the government representatives had well-nigh conceded this contention, and strong hopes were entertained by both sides that the present armistice, which has been arranged to extend to the end of the year, will be extended into the permanent cessation of hostilities. Whatever may be the outcome in the present struggle, one thing is conceded by all students of the situation, and that is that China will emerge from its present revolutionary state with greater liberty than it has heretofore enjoyed.

— Sir William White, designer of the steamship "Mauretania," received the John Fitch medal lately "for notable achievement as a naval architect." This medal, which is awarded for "a great achievement in the applied sciences," has been presented to six other men, Lord Kelvin, George Westinghouse, Alexander Graham Bell, Thomas George Edison, Charles Porter, and Alfred Noble.

— Dr. Ira S. Wile, editor of the department of Surgical Sociology of the *American Journal of Surgery*, says in speaking of cancer that "statistics reveal a striking increase in the mortality from the disease. Since 1880 the death-rate from cancer in seventeen States has risen from 3.61 per 10,000 population to 7.35. The rate for the registration area rose from 74.3 in 1908 to 77 in 1909, while the average rate from this cause during the period 1901 to 1905, was 68.3."

— The Persian government has for some time been in practically a bankrupt condition. Some months ago it requested President Taft to recommend to them some capable financier who would be able to act as treasurer and general financier for the government. Mr. W. Morgan Shuster of Washington, D. C., was recommended. The administration of Mr. Shuster has been a very vigorous one since taking charge of the Persian finances. He has sought to levy and collect taxes impartially. His earnest work has brought him into conflict with the Russian government, which now demands that Persia require his resignation and also the abrogation of certain offensive measures he has been instrumental in pushing forward. While in full sympathy with Mr. Shuster's work and desirous of having his services continued, no doubt the Persian government will be compelled to yield in the near future to the pressure which is being brought to bear upon it.

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 Avenue North and Seifried Street, Nashville, Tenn., for the purpose of electing a board of directors for the coming 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*.

Atlantic Union Conference Association

THE biennial session of the Atlantic Union Conference Association constituency will convene in Tollner Hall, in the city of Brooklyn, N. Y., Wednesday, Jan. 17, 1912, at 10:30 A. M. All constituency members should be present.

At this time seven members must be elected to take the place of seven whose terms expire, a board of seven trustees elected for the coming biennial term, and all other necessary business transacted.

W. B. WHITE, *Chairman*;
H. B. TUCKER, *Secretary*.

Southern Union Conference

NOTICE is hereby given that the fifth biennial session of the Southern Union Conference of Seventh-day Adventists will convene in the church-school building on Twenty-third Avenue North and Seifried Street, Nashville, Tenn., on Thursday, Jan. 18, 1912, at 9 A. M., and continue until Jan. 28, 1912, for the purpose of electing officers for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

Each conference will be entitled to one delegate at large, and one additional delegate for each fifty of its organized church-membership. Please forward the names of the delegates to the secretary, at 511 Cole Bldg., Nashville, as early as possible.

C. F. McVAGH, *President*;
W. A. WILCOX, *Secretary*.

Southern Union Conference Association

NOTICE is hereby given that the third biennial session of the constituency of the Southern Union Conference Association of Seventh-day Adventists will be held in the church-school building, Twenty-third Avenue North and Seifried Street, Nashville, Tenn., Tuesday, Jan. 23, 1912, at 9 A. M., for the purpose of electing a board of directors for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

C. F. McVAGH, *President*;
W. A. WILCOX, *Secretary*.

Publications Wanted

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

James Harvey, 1373 Grove St., Oakland, Cal., desires copies of our papers and tracts for free distribution. Week of prayer readings are especially requested.

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.

WANTED.—Woman, thirty to sixty years of age, to do general housework, cooking, and plain sewing. Permanent work for the right one. Hygienic living. Address J. S. Comins, R. F. D. 6, Battle Creek, Mich.

FOR SALE.—Ripe olives, in 5-gallon cans, 55 cents, 75 cents, and 95 cents a gallon. Pure honey, candied, fine flavor, in 60-pound cans, 7 cents pound. Cotton-, corn-, and pure olive-oils. Address W. S. Ritchie, Corona, Cal.

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.

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.

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.—Woman, Sabbath-keeper, good in culinary and general housework. Family: two adults; two children, aged fourteen and sixteen. Permanent home given to right person. Church privileges. Best of references required. State age, and wages expected. Address Dr. Ernest Woolgar, Clyde, Ohio.

FOR SALE.—Twenty-five acres land, seven-room, two-story house, barn and other out-buildings; 100 apple- and peach-trees, pears, cherries, grapes, and strawberries. Price, \$2,000; one half cash, terms for balance. Good reason for selling. Address John H. Allran, Box 141, La Grange, N. C.

Address

MAIL for C. A. Hansen should now be addressed to 107 Sycamore St., Grand Rapids, Mich., instead of to 394 Wealthy Ave., as formerly.

Obituaries

GOSNELL.—Henry Gosnell died December 1, 1911. His wife, one daughter, and one son are left to mourn. Mrs. Minnie Sype spoke comforting words from 1 Cor. 15: 55, to the sorrowing relatives and friends. J. W. Dorcas assisted in the services. * * *

HUNT.—Eugene Hunt was born July 18, 1867, and died Nov. 21, 1911, at Frankfort, Kans., aged 44 years, 4 months, and 3 days. He was brought up in this message, and was greatly loved by all his friends and relatives. Funeral services were held at Valley Junction. Three sisters survive him. Words of comfort, based upon 1 Thess. 4: 16-18, were spoken by the writer. LOUIS DREWS.

TUTTLE.—Died at Creston, Iowa, Dec. 5, 1911, Mrs. Nellie Tuttle, aged 53 years. She accepted the third angel's message about twenty years ago under the labors of Elder Washburn, and was an earnest, active worker in the church. Her husband and four daughters survive. The funeral service and interment took place at Mt. Etna, Iowa. Words of comfort were spoken by the writer. M. N. CAMPBELL.

CARLSON.—Albert Carlson was born May 24, 1882, in Sundsvall, Sweden, and died Aug. 4, 1911, at the home of his sister in Crow Wing, Minn. He devoted his life to the Master's work, and was prepared to die. His father and mother, two sisters, and four brothers mourn. Words of comfort were spoken by Elder G. W. Young.

MRS. ESTHER RENSTROM.

EMERY.—John Emery was born in Holderness, N. H., Nov. 22, 1829, and died at Bruno, Minn., Dec. 9, 1911, aged 82 years and 17 days. He was a believer in the third angel's message for over fifty years, and a faithful follower of the Lord until he fell asleep in the blessed hope. His wife, three daughters, and one son survive. Words of comfort were spoken from 2 Tim. 4: 6-8.

A. W. KUEHL.

MEGGISON.—Catherine Meggison was born in Montreal, Canada, May 7, 1833, and died in Kalamazoo, Mich., Oct. 21, 1911. Forty years ago she accepted present truth, and in 1879 came to Battle Creek, Mich., that three of her nieces might have the advantages of a Christian education. Our sister dearly loved this truth, and spent much time in prayer. She fell asleep in the hope of a soon-coming Saviour. The writer conducted the funeral services. A. C. BOURDEAU.

HAGAR.—Sarah S. Hagar died at Newelltown, Pa., Dec. 1, 1911, aged 70 years, 4 months, 27 days. Twenty-four years ago she accepted present truth as a result of tent-meetings held near her home, and united with the church at Roaring Branch, Pa. She was a faithful member until her death. She is survived by two sons and two daughters. They are comforted by the assurance that their loved one sleeps in Jesus. Funeral services were conducted by the writer. M. W. DEL'HORBE.

SCHAUPP.—Catherine Schaupp died at Chesaning, Mich., Dec. 9, 1911. She was born in Germany, July 17, 1841. When eleven years of age she came to America, and seven years later was married to Charles Schaupp. To them were born seven children, six of whom are left, with an aged father, to mourn the loss of their loved one. Sister Schaupp was a faithful member of the Seventh-day Adventist Church for fifty-one years. We hope to meet her in the first resurrection. Words of comfort were spoken by the writer from Matt. 3: 16. T. L. THUEMLER.

SPENCER.—Jane M. Spencer was born near Delta, Fulton Co., Ohio, Oct. 4, 1842, and died Nov. 28, 1911. Most of her life was spent on the old homestead there. About four years ago she attended a series of meetings conducted near her home, avowed her faith in the third angel's message, and was baptized, uniting with the Seventh-day Adventist Church. Sister Spencer's delight was in meeting with those of like faith, and in speaking to others, in her modest way, of the message which she had learned to love. She died in bright hope of life beyond the tomb. Funeral services were conducted by the writer. J. W. SHULTZ.

WARNER.—Died at Miami, Fla., Dec. 8, 1911, Dr. Jehiel W. Warner, aged 85 years, 10 months, and 2 days. Dr. Warner was born in Canfield, Ohio, Feb. 5, 1827. At the age of seventeen he began the study of medicine, continuing in the medical profession until the year 1900. His services were much prized as a physician, as is evidenced by letters from old patients. Eleven years ago, becoming incapacitated by reason of age, he gave up his practise. A little over a year ago one of our canvassers sold him a copy of "Bible Footlights," from which he learned the truth, uniting with the Seventh-day Adventist Church at Miami about four months before his death. He fought a good fight, and we believe now rests in hope of Christ's soon coming. The funeral was conducted by the writer on December 9. Text, Isa. 57: 1, 2. R. W. PARMELE.

LARKINS.—Died Nov. 26, 1911, Cynthia Larkins, aged 81 years, 4 months, and 18 days. She was born on July 8, 1830, and at the age of fifteen became a Christian and united with the Methodist Church. In 1882 she first heard the third angel's message and at once accepted it. One son, a brother, a sister, and many friends are left to mourn, but they mourn not as those who have no hope. The writer spoke words of comfort to a large and attentive audience, from the words found in Mark 14: 8, "She hath done what she could." F. M. ROBERTS.

HENRY.—On Nov. 26, 1911, Kate, the beloved wife of R. S. Henry, died in the Good Samaritan Hospital at Zanesville, Ohio, aged 35 years and 3 months. During her brief illness she suffered much, but bore this trial with Christian fortitude and courage. Seven years ago she embraced the third angel's message, and her daily life bore testimony to her firm belief in the soon coming of Christ. Her husband and two children are left to mourn. Funeral services were conducted by Elder F. H. Henderson. His remarks were based on 1 Thess. 4: 16. FLORENCE P. HENDERSON.

SANDERS.—Lydia A. More was born Sept. 9, 1844, in Summit County, Ohio. She died Nov. 25, 1911, aged 67 years, 2 months, and 16 days. In 1869 she was married to Joseph K. Sanders and to them were born eight children, all of whom are living. About nineteen years ago Sister Sanders accepted present truth and united with the Seventh-day Adventist Church at Akron, Ohio, of which she remained a faithful member until her death. Her children, together with eleven brothers and sisters and many friends, mourn their loss. Funeral services were conducted by the writer, the text being Rev. 14: 13. FRANCIS M. FAIRCHILD.

STANFORD.—Chester A. Stanford was born in Meadville, Pa., July 19, 1839. When a little more than twenty years of age, he was united in marriage with Miss Cornelia Cook. To this union was born one son. Mrs. Stanford died when her child was but a babe, and shortly after this Mr. Stanford, with his infant son, moved to Ohio and settled in Norwalk. In 1872 he was married to Miss Theresa Reeder. To them were born two sons and one daughter. About thirty-six years ago Mr. Stanford was converted and joined the Seventh-day Adventist Church at Norwalk, of which he remained a member until his death, Nov. 24, 1911. O. F. BUTCHER.

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: In Advance
One Year.....\$1.75 Six Months.....90
Three Months.....50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (near Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]



WASHINGTON, D. C., DECEMBER 28, 1911

CONTENTS

General Articles

The Communion Service, <i>J. N. Loughborough</i>	3
Paul at Liberty, <i>Mrs. E. G. White</i>	4
Manner of Keeping the Sabbath, <i>Mrs. M. E. Steward</i>	5
Turkey in Prophecy, <i>J. L. Shaw</i>	6
Mortal or Immortal; Which? <i>S. Thurston</i>	7
The Father of Infidelity, <i>G. B. Thompson</i>	7
Looking Unto Jesus, <i>William Covert</i>	8

Editorials

Activities Abroad — The True Significance — A Great Deception Culminating in Our Day — Praying for the Holy Spirit — Seeking Not Ours, but Us	9-14
The World-Wide Field	15, 16
Home and Health	16, 17
The Field Work	18, 19
Medical Missionary Department	19, 20
Christian Liberty	20
Christian Education	21
News and Miscellan'	21, 22
Miscellaneous	22, 23

A WORD from Elder A. G. Daniells, who with Elder G. B. Thompson, is engaged in ministerial institute work in England, says: "Our institute has opened with an attendance of between sixty and seventy. Every minister in Great Britain is here, I believe. The Lord was with us yesterday (December 12), the first day of the meeting. We plan to leave for home on the 'Olympic,' December 20." This would bring Brother Daniells to New York December 28.

THE "Statesman's Year Book" for 1911 (issued annually in London) says of Pitcairn Island:—

"Area 2 square miles, population, in 1904, 169 (77 male and 92 female). The affairs of the island are conducted by a parliament of 7 members with a president, a vice-president, and a judge. In religion the islanders (descendants of the mutineers of the 'Bounty') are Seventh-day Adventists."

A BELATED greeting for the week of prayer comes in from Elder E. Kotz, of German East Africa. It is a wonderful testimony to the power of the truth that he sends us. The Lord is pouring out the latter rain upon the waste places:—

"German East Africa sends its greetings. Some days ago we celebrated the Lord's Supper with a good congregation. Hearing these souls rescued from heathenism singing and praying, I thought of the time four years ago, when, as we climbed the mountains to reach them they uttered their war-cry, 'The enemy comes!' What a contrast now by the power of God's truth! I have just baptized eleven more. Over sixty are preparing for baptism. The Lord is good."

THE Boston *Herald* of November 28 notes with much commendation a dinner given to Dr. Wiley, chief of the National Health Bureau, with Mrs. Wiley, at Melrose, Mass., by the New England Sanitarium.

LAST week Brother and Sister E. R. Allen, of the Foreign Mission Seminary, left Washington for Canada. Brother Allen goes to take the general field agency for the colporteur work in the Canadian Union.

THE excellent articles from the pen of Mrs. E. G. White, paralleling the Sabbath-school lessons, have been read we are sure with great interest. One more article completes the account of the work of the apostle Paul, closing with his final martyrdom in Rome. This will appear in our next issue.

ONE of the brightest little papers which has come to our table is the New-year's copy of *Our Little Friend*, published at Mountain View, Cal. This New-year's number has a beautiful cover design, and is filled with excellent instruction throughout. In the prospectus for the new year some splendid things are promised for the boys and girls for 1912. Every family of Seventh-day Adventists should have a copy of this excellent child's paper for the coming year.

The New Year

THIS number completes Volume 88. Another year has been numbered with the past. We believe that our readers have obtained real spiritual food, and in consequence help and strength, from the excellent matter which has been placed before them in the columns of the REVIEW during the past year. Surely no one can read our general church paper, from week to week, without feeling his heart thrill as he notes the onward sweep of this great movement with which we are connected, and the marvelous and unmistakable ways by which, in the providence of God, openings have been created in every land. God's wondrous working is not confined to the past. He is working in behalf of his truth to-day as wondrously as he did for Israel of old in opening before them the Red Sea. His workings are not always in the same channel. He does not move always in the same path, and that is the reason we fail to recognize what he is doing.

The editors of the REVIEW will seek to make the coming year, as far as possible, one of faithful record in the onward progress of the work. Some excellent things will be presented in articles which have already been arranged for, from some of our leading brethren. We earnestly ask the cooperation of our workers throughout the field, and of all of our readers, in making the paper what it should be in God's great purpose in the year to come. Write and tell us what the Lord is doing in your field, of the living experience he is giving you or your associates. Pass on to others the revelations of God to your own soul. This will prove a word fitly spoken and seed planted in good ground, which will spring up in some heart unto life eternal. We heartily wish and pray for all our readers a happy and blessed new year.

ELDER C. P. LILLIE reports the arrival of himself and Mrs. Lillie at Shanghai, China, after a fair voyage across the Pacific. "We were most cordially received by the brethren," he writes, "and feel wonderfully at home and of good courage."

FROM West Siberia, Elder H. K. Loeb-sack reports much suffering by famine. People write him for help, "otherwise we must hunger." "I can say nothing in reply," he adds, "for our treasury is depleted." The long, severe winter will be a hard one in the stricken regions.

ELDER W. A. SPICER left Washington this week to sail from New Orleans for Panama and South America. He goes in answer to earnest calls from this field for General Conference help, attending the union conference and general meetings to be held during the next few months. Brother Spicer's long and varied experience in the work will make his labors in South America of great value in uniting with Elder J. W. Westphal in building up the general interests of the work. He will be absent from this country during the winter months.

THERE has been an earnest demand for the book "Sketches From the Life of Paul," by Mrs. E. G. White, which for several years has been out of print. We are glad to announce that much of the excellent instruction contained in this book is incorporated into a new book from the pen of Sister White, called "The Acts of the Apostles." This new book will meet a long-felt want, and, used in connection with the study of the book of Acts and the New Testament record, will throw a great deal of light upon the Bible story of the work of the apostles. The book is intensely interesting throughout, and should be given a wide circulation.

The 1912 Year Book

MATTER for the Year Book is now ready for printing. United States revisions if forwarded at once may be inserted. Let all desiring to make corrections forward them immediately to H. E. Rogers, Takoma Park, D. C.

The Week of Prayer

REPORTS of a very encouraging nature concerning both the week of prayer and the Harvest Ingathering campaign are being received at our office. Among these, many speak of the precious experiences enjoyed by the writers during the meetings, and the real revival spirit that seemed to prevail in their meetings.

Reports from churches, as well as individuals, indicate that satisfactory results are being attained in the Harvest Ingathering campaign. From one church comes word that in their first effort \$150 was obtained. One sister reports having secured \$30, while from another comes a report of over \$200, with work still to be done. A brother in the West sends us \$1,000 as an annual offering, which we hope may be indicative of a liberal general offering.

There are still some copies of the special *Signs* at the Pacific Press that can be secured by any who desire to continue the work further. W. T. KNOX.