



"The Lord thy God is with thee whithersoever thou goest." Joshua 1:9

VOL. V

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No. 52

THE RESURRECTION

LAST night in dreams there came to me,
A vision of the Lord,
As in Gethsemane he knelt
And shed those tears of blood.
And as he prayed this bitter cup
Might from his lips pass on,
"Yet not my will, my God," he said,
"But only thine be done."

Then swiftly I was borne along,
The suffering Christ to see,
As he humbly bore his heavy cross
Up to Mount Calvary;
And all that mocking jeering crowd
Were walking by his side;
"If thou art King as thou hast said,
"Now save thyself," they cried.

And as they nailed him to the cross,
The day grew dark as night,
And those who mocked and jeered before
Drew back in awe and fright.
But Christ to crown the sacrifice,
Just one more thing could do,
"Father, forgive," were his last words,
"They know not what they do."

And now I stand before his tomb,
(Three days have passed away)
While soldiers lay in dreamless sleep,
An angel rolled the stone away.
And heaven's gates are opened wide,
Bright angels lead the way,
With glorious songs they welcome him
That resurrection day.

O symbol of the day when he
Will come to claim his own;
When the dead in Christ shall rise to life
And the saints be gathered home,
To live and reign a thousand years
In Paradise with him,
Where death nor sorrow, pain nor tears,
May ever enter in.

—May.

THE church idea is the idea of the sacredness of life, and that means the equal sacredness of every life and so the perfect mutual respect of every life for every other. When that idea is present all the baser elements of charity must pass away, all patronage and all servility totally disappear.—*Philips Brooks.*

A TIME OF TESTING

THE time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will then be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and his truth. The most weak and hesitating in the church, will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful, but in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear "fair as the moon, clear as the sun, and terrible as an army with banners."

The seeds of truth that are being sown by missionary efforts will then spring up, and blossom, and bear fruit. Souls will receive the truth who will endure tribulation, and praise God that they may suffer for Jesus. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah's floor, God will be the help of his people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted.—"Testimonies," vol. 5, pp. 81, 82.

THOUGHTS FOR REFLECTION

THIS life of probation is a life of test. Obedience brings prosperity and blessing from God, while disobedience brings sorrow and loss. This principle can be traced through all the history of God's dealings with the human race.

The tree in the midst of the garden, was reserved for the Lord himself, and it is needless to comment on the awful results of man's failure to recognize the difference between it and the other trees of the garden.

The Sabbath or seventh day, God reserved for himself, and tells us to remember it. And who does not know the sad record of the many calamities which have overtaken God's

people when, forgetting this, they have put no difference between the holy Sabbath and the six working days.

Likewise the Lord has set apart for himself the tithe of all we have. "It is holy unto the Lord." Lev. 27:30. It can not be treated as common property. It is not ours; it is to be holy unto the Lord. "Ye have robbed me," says the Lord in Malachi 3. You have taken away my tithes and offerings. I trusted you to bring it into my storehouse, but you did not. You used it as you pleased. You have meddled with that which is consecrated to the Lord. "Ye are cursed with a curse." If you will bring "all the tithes" into my storehouse, I will open the windows of heaven and pour you out a blessing. If however you will keep robbing me of a part or of all the tithe, which is holy unto me, I will let the windows of heaven be closed over you, and instead of a blessing, you will have a curse. Any one who will take the trouble to read the third chapter of Malachi will find that the Lord makes it plain that it is within our power to bring upon us the Lord's blessing or his curse, as we may choose.

God reserves to himself one tenth, and if we gain but little, he requires the tenth of that little. He can get along without it, but we can not afford to let him. When we have delivered his part to him, he will see that we have enough to supply our needs. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

The Lord tells his people that they have robbed him of the tithes and offerings; and we earnestly ask all who read this to consider what the Lord has said; and, like the disciples of old, say, "Lord, is it I?" First inquire whether you have been honest with God yourself in paying tithes and offerings, and if you have not, ask the Lord to help you get right with him. Then, after you have gained the victory over this sin, go to your brother and try to help him see that unfaithfulness in these things is keeping the blessing of God away from his home and family. As you do this you will see a revival in your midst, both in the family and in the church.

We believe there are some of our people who pay an honest tithe, and we believe there are others who have grown careless in this matter. It is not for us to judge. To the first we would say, Keep on being faithful in this important duty; and to the latter, Take heed and do not allow yourselves to be numbered among those who put no difference between that which is consecrated and that which is common.

It is our duty to lay these matters before our dear people from time to time. Money is needed to carry on the work, but there is a greater reason why we should bring all the tithes into the storehouse. God says we are cursed with a curse if we do not, and we certainly can not afford to have the curse of God upon us.

The Lord is coming. Signs are multiplying upon the right hand and upon the left. Already the judgment is set and the books are opened; but we have a Friend in the heavenly courts who is holding out His hand to save His struggling children who put their trust in Him.—*H. S. Shaw, in the Saskatchewan Herald.*

NOTE.—Tithe paying, like Sabbath-keeping, is a universal obligation. Therefore this appeal for faithfulness in rendering to the Lord his own, is just as pertinent in the "sunny South" as it is in the "frozen North." Consider it faithfully and act upon its suggestions.

W. M. C.

"ALMSGIVING impoverisheth not.
Church-going hindereth not.
To grease the car delayeth not.
Ill-gotten wealth profiteth not.
God's Book deceiveth not."

Our Publishing House

HOME OFFICE NEWS

SALES report for week ending Dec. 22, 1911: Total number of bound volumes, 1,426; *Watchman*, 4,445.

CANVASSERS' LETTERS — KENTUCKY

As I walk through the hills of Bullitt County I find that there is much need of scattering the printed page as rapidly as possible. We should realize that we are set as watchmen and light bearers, and that the lives of the world's inhabitants are depending upon our efforts. We should remember that Christ is ever trying to reach out and extend his strong hand, through us as a people, to save a dying world. Surely we should show forth the praise of him who has called us into his marvelous light.

D. C. RAY.

IN a recent News Letter received from the Pacific Press we note the following interesting item:—

"When I got off the train the other day at Caruthersville, the platform was crowded with people. As I was elbowing my way through the crowd, I heard two men talking about the Bible. I drew out my prospectus, and after begging their pardon for interrupting them, I quickly called their attention to 'Bible Readings.' One of the men was a minister. I sold him a morocco binding. While I was making out his guarantee a doctor, who was also waiting for his train, asked for the privilege of looking at my prospectus. I sold the doctor and a business man who was with him a morocco binding each. It was all done in five minutes. They were whirled away on a fast train, while I walked on uptown, thinking of the story of Philip and the eunuch. Depot platforms and deserts are about equally good territory."

THE past week has surely been wet and muddy and we have thought of our canvassers many times; for during such inclement weather they are most certainly enduring hardness like good soldiers. But even though the weather has been unusually bad, yet the Lord has been blessing the workers in the field.

The Publishing House has done a very nice holiday business, and we are now getting our records in shape for the annual meeting. We are expecting to see a number of our field men during the bookmen's convention which begins January 15. We trust all those who are planning to attend will be on hand early for the first meeting. Bro. C. F. McVagh is to deliver the opening address on the night of January 15. Immediately at the close of the bookmen's convention the legal meeting of the Southern Publishing Association will convene, and at that time the executive committees of the Southeastern, Southwestern, and Southern Union Conferences will be present with us.

There are a multiplicity of reports and figures to be compiled which is keeping us more than busy, so our report for this column during the next few weeks will of necessity be almost a minus quantity, but we shall hope to make the Publishing House column even more interesting next year than it has been during 1911.

BRO. W. W. EASTMAN is to connect with the office as manager of our book department, and he will have many good things to tell you during the year.

ELD. E. H. REES of the Louisiana Conference is in Nashville auditing the books of the Southern Publishing Association. We are glad to welcome Brother Rees among us again.

Wishing you all a bright and prosperous New Year and much of the blessing of God, we are,

SOUTHERN PUBLISHING ASSOCIATION,
R. Hook, Jr., Gen'l Mgr.

THE MEDICAL EVANGELIST

A copy of Vol. 1, No. 5, of the *Medical Evangelist*, the organ of the Loma Linda (Calif.) Medical College, recently came to our table, and we are more than pleased with its contents.

It contains a brief history of the steps that led to the founding of the school and the principles underlying its work as set forth in the Testimonies of the Spirit of prophecy, many of which are quoted. If the institution is faithfully conducted in harmony with these, it can not fail to be a great blessing to our work.

In the language of Dr. G. K. Abbott, the dean, we should all "be glad to know that there is now at least one place in which our young people may be trained as missionary physicians without endangering their souls or their usefulness in the cause. This indeed seems a positive necessity, since we have recently been told through the Testimonies that none of our young people should now attach themselves to worldly medical institutions."

So long as this school proves true to its avowed principles and purposes, it should receive the hearty support of all who believe the message and the Spirit of prophecy. For information, address the College of Medical Evangelists, Loma Linda, Calif.

By the casting of grain into the earth, the Saviour represents his sacrifice for us. "Except a corn of wheat fall into the ground and die," he says, "it abideth alone; but if it die, it bringeth forth much fruit." Only through the sacrifice of Christ, the Seed, could fruit be brought forth for the kingdom of God. In accordance with the law of the vegetable kingdom, life is the result of his death.

So with all who bring forth fruit as workers together with Christ: self-love, self-interest, must perish; the life must be cast into the furrow of the world's need. But the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So the life that will be preserved is the life that is freely given in service to God and man.—*Mrs. E. G. White.*

THE hope of the righteous is the hope of the resurrection of the dead. When Paul was an aged prisoner in the grasp of Rome, he declared that he had "hope toward God," "that there shall be a resurrection of the dead, both of the just and unjust." When man sinned, the sentence of death was passed upon him, and the grave would have held its victims forever, had not Christ, our next of kin, redeemed us from the power of the tomb. Our hope for the future is that at his coming, Christ will fulfil the promise, "O my people, I will open your graves, and cause you to come up out of your graves." But the wicked do not want to be raised. Read this little stanza:—

"To my dark chamber, Mother earth, I come,
Prepare thy dreamless bed in my last home;
Shut down the marble door,
And leave me! Let me sleep:
But deep, deep,
Never to waken more!"

Truly "their hope is not as our hope, our enemies themselves being the judges."

OUR BOOK DEPARTMENT

EXCELLENT holiday presents may be obtained by sending for our list of books offered in our pre-inventory sale. These are slightly shop-worn and soiled as the result of handling. They cover a sufficient variety of subjects to satisfy the wants of all. We select three at random, "Abiding Spirit," "How the World is Clothed," and "Talks on Service." Send for our descriptive list of prices. It is free to you. Hasten for the holidays are upon us.

The Sabbath-school lessons for the coming quarter are devoted to Bible doctrines and will be exceptionally helpful. As helps you will require the following books which we carry in stock, and for which we are always ready to fill orders: "Christian Education," by Mrs. E. G. White; "Patriarchs and Prophets," "Early Writings," "Great Controversy," "Coming King," "His Glorious Appearing," "Desire of Ages," and "Testimonies for the Church."

Do not forget the Morning Watch Calendar. Secure it and learn an inspiring verse each morning. It will buoy you up and give you strength for the day's perplexities. Price, five cents.

SOUTHERN PUBLISHING ASSOCIATION.

2123 24th Ave. N., Nashville, Tenn.

Kentucky Conference

LEXINGTON CHURCH ORGANIZED

I AM sure that our people throughout the conference will be glad to learn that a church of sixteen members was organized Sabbath, December 9, at the above place. There has been a number of our people, members of the Conference church, living in Lexington for several years, and all have felt the need of a local organization.

During the past year we have put forth a strong effort to get the work on a firmer foundation. Sisters Wirth and Allran had been doing Bible work there for several months and thought a tent effort should be held there last spring. Accordingly Brother Lindsay pitched a tent there in May and continued the effort until camp-meeting time. As a result of the effort there are several who are keeping the Sabbath, and some have united with the new church. Sunday, December 10, four souls were buried in baptism by the writer, and the usual number of officers was elected. We hope to see this church grow and believe that it will if each member proves faithful. Brethren Lindsay and Dart were present at the organization.

B. W. BROWN.

CONFERENCE CHURCH NOTICE

As a church has now been organized at Lexington the headquarters of the Conference church will hereafter be at the conference office. Please note the change and in the future send all reports, tithes, offerings, etc., to the conference address, 1410 Beech St., Louisville, Ky.

B. W. BROWN.

Tennessee River Conference

AMONG THE CHURCHES

THE last Sabbath at Leach was a day of victory. We were delayed there longer than we expected on account of rain, but it was clearly providential.

Sunday morning early we started in two buggies to drive fifteen miles to Milan, our best railroad point for Jackson. The roads were bad, but we reached Milan without mishap.

At six o'clock we were in Jackson and held cottage meetings that night and the next day and night. The believers in Jackson were much encouraged; they had not been visited by a minister for a long time.

Six o'clock Tuesday morning, December 19, found us en route for Memphis, where at this writing we are being hospitably entertained by the brethren. We expect to remain here over the Sabbath, December 23, and are planning to spend the last Sabbath of the year at Lane. Pray for the work among the churches.

C. N. MARTIN,

C. P. BOLLMAN.

Memphis, December 21.

HAZEL ACADEMY ITEMS

THE week of prayer brought many blessings to us at the school. Because of the very rainy weather no meetings were held at the church except on Sabbath. The brethren and sisters in the village met at the different homes.

The influence of the Spirit of God was felt in every heart. Prayer bands were organized among the students and every one joined in seeking the Lord. The teachers also met at the same hour for prayer and counsel. At the evening meetings, when opportunity was given for testimonies, nearly every one pressed in to fill the time.

We were highly favored by having Eld. C. F. McVagh with us over the first Sabbath. He spoke at the church in the forenoon on "Fulfillment of Prophecy," and in the afternoon to the students at the school chapel, giving a practical and inspiring talk. We trust he may be able to visit us again before the end of the school year.

Misses Mary Gaines and Jessie Lee Nichols took advantage of the holiday rates to spend a few days at home. They are probably the only ones who will be away during the holiday season. We think it is better for the students to remain at the school for it is not easy for those who enter into the spirit of sport and frivolity and join in the worldly amusements and entertainments so common at this season of the year, to recover from their influence and settle down to earnest work.

We expect to have one day's rest from school work on Monday, January 1. This will be the first full day's vacation during the school year.

The students have clubbed together to get the books for the Volunteer Reading Course which they will donate to the school library, at the end of the year. Our library is not large, and we would thankfully accept the gift of some good books from any one who may feel it a privilege to donate them. Just now our most urgent need in the book line is a large dictionary. Who will supply it? A. N. ATTEBERRY.

THE MADISON (TENN.) SCHOOL

WEDNESDAY of each week the students of the Madison school hold their mid-week prayer meeting. For several months the hour has been devoted to the needs of the Southern field. The students are carrying on an active correspondence with friends and acquaintances in the North. As a result of this correspondence a Southern Band has been organized in a number of the Northern schools. In these band meetings the Southern needs are studied from the Spirit of prophecy, and literature concerning the South is read. A number of the students now attending the Madison school received their first inspiration to enter this field from such meetings.

Sunday, December 10, Prof. C. A. Keffer, head of the Horticultural Department in the College of Agriculture at Knoxville, Tenn., addressed the students of the Madison school

on the subject of fruit growing. He gave some valuable instruction and his lecture was very much appreciated by both students and teachers. This was Professor Keffer's first visit to the school. He, however, is more or less acquainted with the work that is being done by the highland industrial schools, and he expressed himself as being willing to co-operate with the system of industrial schools in every way possible.

Eld. Charles Miller was formerly editor of the *Christian Record* published at College View in the interests of the blind. He and his wife spent four days at the Madison school last week. Elder and Mrs. Miller have been in the South for several months, and appreciate the needs of the South along educational and medical missionary lines. They visited each department of the work at Madison, and attended classes and students' meetings. Before leaving they expressed themselves as being deeply interested in the method of government, and the general plan of work in the school. Elder Miller's visit was very much appreciated by the school family. Sabbath he spoke at the morning hour, and in the course of his sermon he gave a very clear idea of the work being done for the blind.

M. BESSIE DEGRAW.

General

PRIMITIVE CHRISTIANITY

THE following quotations on the primitive Christian church, are from the most authentic writers on Christian antiquities, such as Cave, Athenagoras, Stowe, Jamieson, and many others. Is it any wonder that such Christianity shook the Roman empire to its very foundations? United on such principles, what power on earth could prevail against it? Divided, how soon it fell.

DRESS AND FURNITURE

"Seats and cabinets finished with the costly veneering of tortoise-shell, and couches ornamented with the rich embroideries of Babylon; vessels of gold and silver, the numberless statues and other graceful accompaniments, of all sizes and forms, which adorned the chambers, the porticoes, and gardens of the rich, and indicated the epicurian taste that distinguished the age, disappeared from the houses of the Christians, as inconsistent with a humble and mortified life; and however refined and exquisite the taste, which through education and the habits of society, any of them had acquired, they learned to subject it to the higher principle of denying themselves to everything that tended too much to captivate the senses and increase their love to a world, the fashion whereof, they thought, was soon to pass away."

DIET AND MEALS

"The tables of the primitive Christians were distinguished by the greatest frugality and temperance. Their grand principle was, to eat and drink in order to satisfy the cravings of nature and invigorate their bodies for a renewal of their necessary labors. They practised the greatest abstemiousness, confining themselves to the plainest and simplest fare; in many cases taking only one meal, in none more than two a day, and then never carrying their indulgence in the pleasures of the table further than the temperate use of that which was necessary to repair the bodily vigor, and which left the mind free and ready, as occasion offered, to engage in prayer or other exercises of religion."

DAILY DEVOTION

"Instead of consuming their leisure hours in vacant idleness, or deriving their chief amusement from boisterous merriment, the recital of tales of superstition, or the chanting of

the profane songs of the heathen, they passed their hours of repose in rational and enlivening pursuits; found pleasure in enlarging their religious knowledge; and entertainment in songs that were dedicated to the praise of God. At an early hour of the morning the family was assembled, when a portion of Scripture was read from the Old Testament, which was followed by a hymn and prayer. In the evening, before retiring to rest, the family again assembled, when the same form of worship was observed as in the morning, with this difference, that the service was considerably protracted beyond the period which could be conveniently allotted to it in the commencement of the day. Besides all these frequent observances, they were in the habit of rising at midnight to engage in prayer and the singing of psalms—a practise of venerable antiquity. Prayer indeed, was the grand element that pervaded the life of the primitive Christians. It diffused a sanctified influence over the whole tenor of their walk and conversation, gave vigor to their faith, stability to their virtues, and fed, like a perpetual spring, all the streams of Christian activity and excellence, for which they were so remarkable."

THEIR COUNTRY

(Second Century.) "They are not distinguished from other men by their place of residence, their language, or manners. Though they live in cities of the Greeks and barbarians, each where his lot is cast, and in clothing, food, and mode of life, follow the customs of their country, yet they are distinguished by a wonderful and universally astonishing walk and conversation. They dwell in their own native land, but as foreigners; they take part in everything as citizens, they endure everything as foreigners; every foreign land is to them as their country; and their native country as a foreign land. They live in the flesh but not after the flesh. They dwell on the earth, but they live in heaven; they obey the existing laws, but by their lives elevate themselves above the laws. They love all men, and are persecuted, misunderstood, and condemned by all. They are slain and made alive; they are poor and make many rich; they suffer want in everything and possess abundance in everything; they are cursed, and they bless; when struck, they strike not again. To them 2 Cor. 11: 19, 20 was a living reality."

RELIGIOUS EDUCATION OF CHILDREN

"Religion, in short, was the grand basis of education, the only subject which, during the first years of life, they allowed their children to be taught. While they were fondled on the knee, and still watched by the careful eyes of their nurse, the first words they were taught to lisp and articulate were the sacred names of God and the Saviour. And the whole range of nursery knowledge and amusement was comprised of narratives and pictures, illustrating episodes in the life of the Holy Child, or parables, the most simple and interesting, in the ministry of Christ. Thus did the pious care of the primitive Christians intermingle religion with all the pursuits and recreations of the young, and never allow them to engage in the study of science or to plunge into the business of the world, until they had been first taught to view everything in the spirit and by the principles of the Word of God."

Such in brief is the history of the primitive Christian church. Space will not permit a lengthy elucidation. The history of the Christian church is written in the second and third chapters of the book of Revelation. There is great light for us in these chapters. Again and again the Spirit of prophecy has urged us to study the books of Daniel and the Revelation.

Every ray of light which is to come will be in accord with that which has gone before and will cause it to shine the brighter.—*N. J. Walldorff, in Australasian Record.*

THE DANGER SIGNAL

THE Scripture contains many expressions such as, "Take heed," "Beware," "Watch," "Stand fast." These words are warnings of danger,—danger ahead.

While writing this article I am riding on the train. Every few minutes we pass a railroad crossing. Beside the crossing stands a signal of danger. So it is along the Christian's pathway to the kingdom of heaven. God has placed danger signals, so that the faithful soul will not be misled to eternal ruin.

The trains of worldliness and pride, of spiritual error and apostasy are continually speeding by, and if we do not watch the signals that speak to us of danger and ruin, we will come into serious contact with the wicked influences which are hastening downward to the bottomless pit.

Not long ago a man invented a new kind of religious teaching called "New Theology." A few months ago a lady finished writing a book in which she has told how man can secure eternal life without the power of a crucified Saviour. A short while ago a man who has been experimenting with spiritism, made the statement to the world that he has proved that the "souls of the departed are conscious," and that any one understanding the science may talk with them. For years many scholars of repute have denied the divine inspiration of the Bible. These and many other dangers are passing before us in the world. They will destroy our spiritual life should we allow ourselves to be influenced by them.

But, brethren and sisters, it is quite probable that our greatest danger is not from these larger evils; for it is very likely that we do not hear or see so much of them as we do of evils that are lurking close by. The Bible says it is the little foxes that spoil the vines, so it is the little sins that sap the vitality, the life, from our spiritual experience. It is against these things especially that the Lord plants the danger signals, "Beware," "Take heed," "Watch."

Full surrender of ourselves to the Saviour, is the only hope of victory over these seemingly small but pestering, soul-destroying sins. What a blessed condition to feel that we may enjoy freedom from every sin! One, just one, of the sins that we may think is small, is big enough to keep us out of the kingdom.—*A. C. Gilbert, in Saskatchewan Herald.*

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24: 42.

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

This seems to us only just. Why should a woman work for half as much as a man, just because she belongs to the gentler sex?

ILLUMINATED CHRISTIANS

WE see very few illuminated Christians now. If every one of us was illuminated by the Spirit of God, how we could light up the churches! But to have a lantern without any light, that would be a nuisance. Many Christians carry along lanterns and say, "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to this class? You can tell. If you can't your friends can.

There is a fable of an old lantern in a shed, which began to boast because it had heard its master say he did n't know what he would ever do without it. But the little candle within spoke up and said, "Yes, you'd be a great comfort if it was n't for me! You are nothing; I'm the one that gives the light." We are nothing, but Christ is everything, and what we want is to keep in communion with him, and let Christ dwell in us richly and shine forth through us.

I have a match box with a phosphorescent front. It draws in the rays of the sun during the day and then throws them out during the dead hours of the night, so that I can always see it in the dark. Now, that is what we ought to be, constantly drawing in the rays of the Sun of Righteousness and then giving them out. Some one said to some young converts, "It is all moonshine being converted." They replied, "Thank you for the compliment. The moon borrows light from the sun, and so we borrow ours from the Sun of Righteousness." That is what takes place when we have this illumination.—*D. L. Moody.*

WHAT NEXT?

"THE liquor traffic uses all the wiles of the evil one to create sentiment and win adherents for its cause. One of its most subtle devices is to work through the newspapers and the pulpit, sending its emissaries out in the guise of ministers of the gospel, gaining an entrance to the churches; then, having gotten into favor with the people, they talk high license and other of their pernicious teaching, using the livery of heaven to advance Satan's cause. With the newspapers, they seek to get in as editorials or items of news, paid articles setting forth the desirableness and need of the revenue derived from liquor business, the failure of prohibition, and the great prosperity of those cities and towns where the licensed saloon is in operation.

"The National Brewers' Association, at their last meeting in Milwaukee, appropriated five hundred thousand dollars (\$500,000) for aggressive work south of the Mason and Dixon line."

The W. C. T. U. department of a Nashville daily is responsible for the above indictment of the dishonorable and dishonest methods employed by those engaged in the liquor traffic to extend the hellish business, and increase their gains at the expense of untold suffering and the eternal loss of souls.

The love of lucre is demoralizing men of all trades, professions, and business. But nowhere does it reach so low a level, or resort to such infamous methods and devices for the gratification of its greed and lust as in the liquor traffic and its allied vices. Here it regards neither God nor man, and respects neither religion, virtue, or morals; but makes merry in the spoliation of them all, and finds its pleasure in the destruction of all good.

W. M. C.

"OUR business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record; to outstrip our yesterdays by to-days; to do our work with more force and a finer finish than ever—this is the true idea—to get ahead of ourselves."

PELLAGRA

ACCORDING to the following press despatch, which appeared in the Nashville (Tenn.) *Banner* of November 25, the danger from that dreaded and mysterious disease, pellagra, is not yet past, although the excitement incident to its first appearance in this country has largely subsided. The despatch reads:—

"Memphis, Tenn., November 25.—The last official act of Dr. J. W. Barksdale, retiring President of the Tri-State Medical Association, was to appoint a commission of nine members to obtain needful legislation on pellagra in Arkansas, Mississippi, and Tennessee. Dr. Barksdale favors the organization of a pellagra commission in each Southern State to act in conjunction with the various State boards of health, yet to wage a campaign against the disease independently. He would have the legislatures grant the commissioners an ample expense account, and would study the disease from every practical and theoretical standpoint. It was the prediction of Dr. Barksdale in an address before the medical association which has just closed here, that unless rigid measures were employed the South would harbor over half a million cases in the next fifteen years."

It is to be hoped that medical science will discover some successful method of combating this new plague before its ravages are further extended.

W. M. C.

P. S. About a week ago one of our faithful workers who has been in the canvassing field for about twenty years, passed through Nashville on his way from Louisiana to his relatives. He was very ill, and it is believed that he is suffering from this dread disease which is already well advanced. He was accompanied by his faithful wife.

W. M. C.

THE END OF LIFE

THE end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:—

The object of life: "I come to do thy will, O God."

The first thing you need after life is food: "My meat is to do the will of him that sent me."

The first thing you need after life is food: "My meat is to doeth the will of my Father in heaven, the same is my brother and sister and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built upon that one vertical column, and, then, when all is over, "He that doeth the will of God abideth forever."—*Henry Drummond.*

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

We wonder how far back they would have to go to parallel the weather that has prevailed about Nashville and other parts of the South during the past few weeks. As regards the precipitation of moisture it reminds us of what we have read about the times of Noah.

It is impossible for that man to despair who remembers that his Helper is omnipotent.—*Jeremy Taylor.*

JOHN KNIPSTRAW'S VOICE

MARTIN LUTHER was evidently one of those men who knew the value of good literature, and believed in circulating it "over the world." For one of his enemies, Mr. Tetzel, the indulgence peddler, in one of his theses against Luther and his writings said: "We should teach Christians that those who scribble so many books and waste so much paper, who dispute and preach publicly and wickedly about oral confessions, the satisfaction of works, the rich and great indulgences of the bishop of Rome, and his power; that the persons who take part with those who preach or write such things, who are pleased with their writings, and circulate them among the people and over the world; that those who speak in private of these things in a contemptuous and shameless manner should expect to incur the penalties before mentioned (the various punishments)."

But in spite of all these theses and the aid of "the three hundred monks whom Tetzel had collected" to help him in his work against Luther and his "many books" which he circulated "among the people," the Reformation and the truth for which Luther "scribbled so many books" moved on. In one of Tetzel's councils everything seemed to be going his way. No one seemed to be present who had enough moral courage to speak a word for Luther's literature and the truth which it advocated. But at last there "was a youth of about twenty years of age named John Knipstraw," of whom D'Aubigné says: "He had read Luther's theses, and had found them conformable to the doctrines of Scripture. Indignant at beholding the truth publicly trodden under foot, without any one appearing in its defense, this young man raised his voice, to the great astonishment of all the assembly, and attacked the presumptuous Tetzel."—*History of the Reformation*, vol. I, pp. 313, 314.

This historical incident is an illustration of the importance of producing and circulating literature containing present truth. There are Knipstraws to-day whose voices should be raised against the errors of our times as there was in the days of Luther. But if they have not been given a chance to read the literature which exposes these errors, how will they know how or when to raise their voices? And if those of us who know something of these things do not produce and then circulate the literature which will enable these Knipstraws of our day to raise their voices in a time of need like this, whose fault will it be? Dear reader, what is your answer? See 2 Tim. 2:2; and Ezekiel 33.

ARTHUR L. MANOUS.

HOW I SUCCEEDED AS A CANVASSER

HAVING accepted the truth about eight weeks ago, I was compelled to arrange matters so that I would not break the Sabbath, and I wondered how I could support a family of six. After reading Phil. 4:19, I laid the matter before Christ, and he opened the way for me to take up the canvassing work and spread his word in every house. I sold my first book to a Jewish family near us, and since then I have canvassed every house in succession, irrespective of creed, as I found God was indeed no respecter of persons; so that in the three weeks I have canvassed I have finished only one half of one street in Newark, and have sold outright over 350 books, ("His Glorious Appearing"), and have orders at hand for a great many more; making an average of 150 books in a week of thirty hours (six hours daily). I utilize Sunday to collect for books I leave out through the week, and if they are returned, as about two per cent of them are, I praise God that the people have had the opportunity of reading the truth. I can bear witness that God will repeat his blessings to all who wish to prove him in this line.—*Arthur S. Samuel, in Columbia Union, November 5.*

CANVASSING REPORT FOR THE SOUTHERN UNION CONFERENCE

For Week Ending Dec. 16, 1911

ALABAMA CONFERENCE

NAME	Book	Hrs.	Ords.	Value	Helps	Total	Deliv.
Ben Griffiths	2wk BF	55	17	\$27 50	\$23 50	\$51 00	\$51 00
Isadore Evans	..BF	31					8 25
I W Peevy	2 wks BF	81	9	13 00	11 50	24 50	30 00
S S Guilford	....BF	34	24	35 00	2 75	37 75	
W B Parkins	....BF	74	15	18 00	3 75	21 75	80 25
M L Ivory	.....BF	36	5	7 50	3 50	11 00	12 55

KENTUCKY CONFERENCE

C R Millar	.....BF	20	4	4 00	50	4 50	
H E Beck	.....BF	9	5	5 50	5 00	10 50	
D C Ray	.....BF	2	2	2 00		2 00	
John R Staton	....—	25	21	23 00	5 25	28 25	4 75
Mrs E C Spires	JUV						20 00

LOUISIANA CONFERENCE

W E Adams	....PPF	12	10	17 00	1 65	18 65	4 50
J F Goesling	....PPF	34	20	30 00	50	30 50	33 00
P C Sibley	....PPF	24	3	5 00	2 50	7 50	9 75
T S Sligh	.....BF	27	16	17 00	8 00	25 00	4 50
G Jorgenson	....PPF	50	6	9 00	11 65	20 65	21 90

MISSISSIPPI CONFERENCE

J S Fry	.....D&R	29					45 50
C H McColrey	..BF	40					52 75
Virgil Smith	....BF	30					56 75
H G Miller	.....BF	35					44 25
Willie Cobbs	....BF	20					22 00
Emily Billups	....BF	30					60 00
A L Saxon	.....BR	16	6	22 00	4 25	26 25	
E P Campbell	...PG	6					

TENNESSEE RIVER CONFERENCE

Mamie Moore	..D&R	22	11	24 00	5 45	29 45	1 75
C E Morphew	..BF	35			25	25	85 25
Mrs C E Morphew	BF	5					2 00
R H Hazelton	..BF	30	13	13 00	11 00	24 00	7 00
Vera Dortch	....JUV	21	20	12 30	2 00	14 30	2 00
J S Moore	....sofP	39	3	3 00	4 75	7 75	15 00
G W Powers	....CK	10	7	7 00	16 00	23 00	23 00

SUMMARY

Alabama Conf	....	311	70	101 00	45 00	146 00	182 05
Kentucky Conf	....	56	32	34 50	10 75	45 25	24 75
Louisiana Conf	....	147	55	78 00	24 30	102 30	73 65
Mississippi Conf	..	206	6	22 00	4 25	26 25	281 25
Tenn River Conf	..	162	54	59 30	39 45	98 75	136 00

Totals 882 217 \$294 80 \$123 75 \$418 55 \$697 70

Nor more than 60,000 of the 4,000,000 books in the British Museum are in common use, the museum's chief librarian is reported as saying. Only occasionally is one of the other 3,940,000 books asked for by a delver in forgotten lore. "Acres and acres of books here are uncut," says the librarian, "and have never left their shelves since they were placed on them." And yet in the future any one of these forgotten books may prove to some special student to be of priceless value.

"Do'NT plant thorns. You never can protect yourself against them. Trouble others, and you will get hurt. Scatter seeds of kindness, and you will reap a harvest of gladness."

SOUTHERN UNION WORKER

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QUITE a number of individual subscriptions to the WORKER are about to expire, and some have already run out. Please examine the date on your wrapper and renew your subscription for another year in time to prevent your name being dropped from our list.

All who are interested in the progress of the work in the Southern Union should take the conference paper. If you see nothing in it from your conference, ask your president and other workers for the reason.

With the co-operation of our brethren in the field, we will do all we can to maintain the high standard and reputation of the WORKER, and to make it a source of real spiritual help to its readers.

EDITOR.

SOUTHERN UNION CONFERENCE MEETING

NOTICE is hereby given that the fifth biennial session of the Southern Union Conference of Seventh-day Adventists will convene at the church-school building on Twenty-third Avenue North and Seifried Street, Nashville, Tenn., Thursday, Jan. 18, 1912, at 9 o'clock 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 Building, Nashville, as early as possible. (Signed)

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

Dated Dec. 13, 1911.

SOUTHERN UNION CONFERENCE ASSOCIATION MEETING

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 at the church-school building, Twenty-third Avenue North and Seifried Street, Nashville, Tenn., Tuesday, Jan. 23, 1912, at 9 o'clock 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.

(Signed) C. F. McVAGH, *President*,
W. A. WILCOX, *Secretary*.

Dated Nashville, Tenn., Dec. 13, 1911.

SOUTHERN MISSIONARY SOCIETY

THE fourth annual meeting of the constituency of the Southern Missionary Society, a body corporate under the laws of the State of Tennessee, will be held at their office, Room 511, Cole Building, Nashville, Tenn., at 11 A. M., Jan. 23, 1912, for the election of a board of trustees and for the transaction of such other business as shall legally come before said meeting.

N. B.—The members of the Executive Committee of the Southern Union Conference are the members of this society, and under the statutes of the State of Tennessee each member is entitled to one vote, either in person or by proxy.

W. R. BURROW, *President*,
W. A. WILCOX, *Secretary*.

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-school building on Twenty-third Ave. N., and Seifried St., Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

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

THE NASHVILLE SANITARIUM ASSOCIATION

THE sixth annual session of the Nashville Sanitarium Association will be held in connection with the Southern Union Conference, Jan. 18-28, 1912, in the Seventh-day Adventist school building, 23rd Ave. N., Nashville, Tenn., for the purpose of electing officers and transacting such other business as may properly come before the meeting. The first meeting will be held at 9 A. M., January 18, at the place mentioned. A full attendance of the constituency and qualified voters is desired.

C. F. McVAGH, *President*,
C. H. MOYERS, *Secretary*.

NOTICE

THE committee on entertainment requests that all who expect to attend the coming Union Conference to be held in Nashville, January 16, and desire that arrangements shall be made for their board and room, send in their names as soon as possible so that provision may be made in time. Board at reasonable prices will be provided, and, as far as possible, rooms will be provided without cost. But every one should bring his own bedding unless he expects to lodge with friends who will care for him.

H. E. SIMKIN, *Chairman*.
Simkin St., North Nashville.

SCHOOL FOR THE BLIND

FROM the *Central Union Outlook* we learn that Union College is about to open a department for the blind in connection with its regular work. The Scriptures will occupy a prominent place in its curriculum, and give to it a superiority over the public institutions provided for the education of this afflicted class of persons. Those interested would do well to make a note of this new feature of Union College.

WHAT we truly and earnestly aspire to, that in some sense we are. The mere aspiration, by changing the frame of mind, for a moment realizes itself.—*Selected*.