

# The Advent Review and Herald Sabbath

Vol. 89

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No. 50



## From the Far East

### An Indian's Testimony

I suddenly went into the home of one of our new Hindu Christians the other day, and found tobacco was being used. I felt the case needed severe handling, so asked if I should take the name off the church book. The husband and father picked up the great pipe and dashed it into fine pieces; vehemently exclaiming: "No, never! we will give up not only tobacco, but everything else, for the kingdom."

DELLA BURROWAY.

*Bengal.*



### Changed Lives

People may talk of "rice Christians" and all that, but God's Spirit is at work in the Orient. Ps. 50:1. Some of these people who come out from heathen devil-worship put us to shame. To-day, while I was preaching on the certainty of the nearness of the end, and using my missionary map of the world, one man who took it all in the most earnestly was a man who but a year and a half ago wore a top-knot; that is, he was a heathen; and he sold his beautiful daughter for thirty-five dollars gold. When you look into his face, you can see that he is a new man. He, with hundreds of others, was led from heathen darkness into light because some in the home land loved the message so much that they gave money and men to carry the gospel of life to him, and in time they with him will share in the reward.

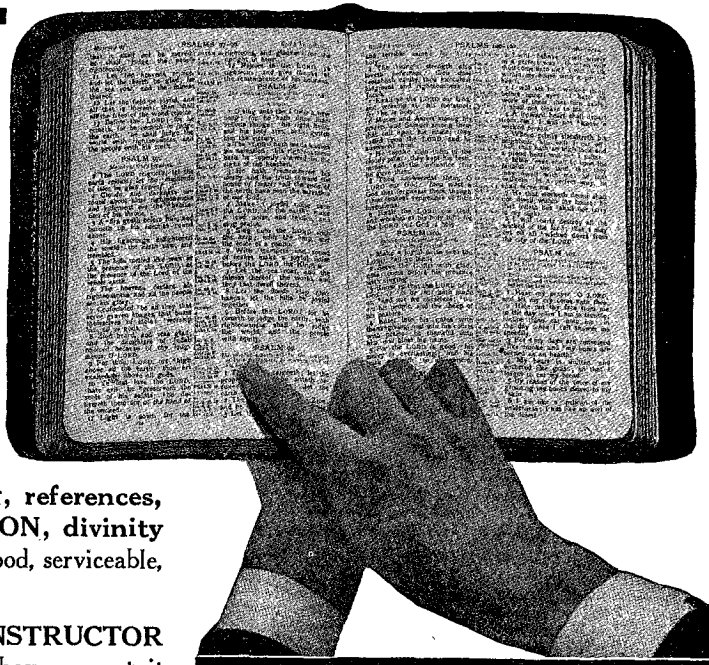
RILEY RUSSELL, M. D.

*Chosen (Korea).*

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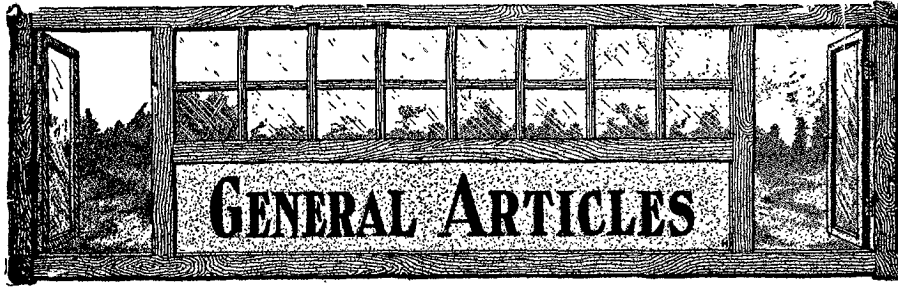
# The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 12, 1912

No. 50



## Shout, Glory, Halleluiah!

ARTHUR W. SPAULDING

O BROTHER, when the powers of earth  
are failing in our sight,  
And all delights are dying that have  
given men delight;  
O brother, when the sea is blood, and all  
the sunshine death,  
And pestilence is breathing in the scorching  
zephyr's breath;  
Yes, brother, when the hosts of hell are  
cursing in their woe,  
But all the saints are resting in the God  
they've learned to know,—  
O brother, what a wonder that will be to  
you and me!  
Shout, Glory, halleluiah! what a wonder  
that will be!

O brother, when the Word of God has  
perished from men's thought,  
And hateful to the minds of men are all  
the works they've wrought;  
When men shall plead for comfort, and  
shall run from sea to sea,  
Yet everywhere shall meet the curse  
from which they seek to flee,—  
Then, brother, if the truth of God has  
ruled our daily life,  
And we can live in peace and joy amid  
the earth's mad strife,  
O brother, what a comfort that will be  
to you and me!  
Shout, Glory, halleluiah! what a comfort  
that will be!

O brother, when the ties of blood hold  
nevermore a tie,  
And children curse the parents who have  
borne them but to die;  
And, brother, when the prince and priest  
shall blanch before the curse  
Of them whom they have cursed with  
law, and screech, and prayer, and  
verse,—  
Then, brother, if it be that you and I  
have held our way  
In living life before our sons in just the  
form we pray,  
O brother, what a joy supreme 'twill be  
for you and me!  
Shout, Glory, halleluiah! what an end-  
less joy 'twill be!

O brother, when the King of kings shall  
call his countless bands,

And put the crowns upon their heads,  
the harps within their hands;  
Yes, brother, when the holy tribes from  
o'er the Eden earth  
Shall make the Sabbath air to ring with  
joy and holy mirth,—  
Then, brother, when we raise the voice  
to chant that glory-song,  
And Glory! glory! glory! through the  
streets shall roll along,—  
O brother, what a glory that will be to  
you and me!  
Shout, Glory, halleluiah! what a glory  
that will be!  
*Hendersonville, N. C.*

## Teach by Precept and Example

MRS. E. G. WHITE

IF we would have our children pure  
and elevated in character, we must see  
that their daily associates are what they  
should be. If children have companions  
who are noble and true, in most cases  
they themselves will become noble and  
true. They should have companions who  
will not ridicule what is pure and  
worthy, but will rather advocate what  
is right. The fear of ridicule leads many  
a young person to yield to temptation,  
and to walk in the way of the ungodly.  
Mothers may do much by example as  
well as by precept to show their children  
how to be upright amid scorn and ridi-  
cule. But too often mothers show a  
morbid sensitiveness as to what others  
may think of their habits, dress, and  
opinions, and, to a great extent, they are  
slaves to the thought of how others may  
regard them. Is it not a sad thing that  
judgment-bound creatures should be  
controlled more by the thought of what  
their neighbors will think of them than  
by the thought of their obligation to  
God? We too often sacrifice the truth  
in order to be in harmony with custom,  
that we may avoid ridicule. We do not  
carry all our burdens to the Lord; but  
craving human sympathy, we lean on  
broken reeds, seek to drink from broken  
cisterns that can hold no water.

A mother can not afford to be in bond-

age to opinion; for she is to train her  
children for this life and for the life  
to come. In dress, mothers should not  
seek to make a display by needless orna-  
mentation. The fringes, ribbons, laces,  
and ornaments are not necessary, and in  
the purchase of these things the money  
God has entrusted to us is turned away  
from its proper channel; for it should  
flow into the treasury to supply the wants  
of God's cause.

We should see that our children have  
advantages for gaining an education,  
that they have a pleasant home, fur-  
nished simply, and providing convenient,  
tasteful arrangements. These are legiti-  
mate channels in which our means may  
flow, and in denying self, the gratifica-  
tion of pride, we lose nothing; for we  
are comfortable in a pleasant home, and  
provided with neat, plain garments.  
Mothers, by not following the practises  
of the world, you may set before your  
children an example of faithfulness to  
God, and so teach them to say no. Teach  
your children the meaning of the precept,  
"If sinners entice thee, consent thou  
not." But if you would have your chil-  
dren able to say no to temptation, you  
yourself must be able to say no. It is  
as needful for the man to say no as  
for the child.

With the sacred responsibilities of  
motherhood, how can a woman give her-  
self to the frivolous fashions of the  
world, and so teach her children to con-  
form to the world's standard? Demoral-  
izing extravagance prevails everywhere,  
and souls are going to ruin because of  
their love of dress and display. The life  
of nine tenths of those who are devotees  
of fashion is a living lie. Deception,  
fraud, is their daily practise; for they  
wish to appear that which they are not.

Nobility of soul, gentleness, generos-  
ity, are bartered away to gratify the lust  
after evil things. Thousands sell their  
virtue that they may have means for  
following the fashions of the world.  
Such madness concerning the changing  
fashions of the world should call forth  
an army of reformers who would take  
their position for simple and plain at-  
tire. Satan is ever inventing fashions  
that can not be followed except through  
the sacrifice of money, time, and health.

Having before us the picture of the  
world's demoralization upon the point of  
fashion, how dare professed Christians  
follow in the path of the worldling?  
Shall we appear to sanction these de-  
moralizing fashions by adopting them?  
Many do adopt the fashions of the world,  
but it is because Christ is not formed

within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days.

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word. In the Word of God, Inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperiling his soul's salvation.

Devotion to dress takes from the means entrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, and prudence are suited to every person, in every rank and condition of life.

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God?

#### Prayer — No. 4

##### A Study of the Lord's Prayer

R. A. UNDERWOOD

"Thy kingdom come." The long-promised kingdom over which "a king shall reign in righteousness," has been the hope of man ever since Adam failed in Eden, and for its coming men should pray and labor.

The question asked Christ by Pilate, "Art thou a king then?" was promptly answered, "To this end was I born, and for this cause came I into the world." John 18:37. Hence the purpose of Christ's coming to this world as man's Redeemer will never be realized until he is crowned King of kings, and until of him it can be said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. The prophet Micah echoes the triumphs of Christ in these words, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."

The dominion and kingdom, lost by the

first Adam, is restored by the second Adam, and is given to the redeemed. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

O, how different will be the reign of the Prince of Peace in the kingdom of immortal life, love, and ever-increasing joy from that of the rulers of the present world! Its king has given the assurance concerning the dead, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14. Again, of the teeming millions held by the power of death, it is said: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead . . . and shall no more cover her slain." Isa. 26:19-21. With the slimy trail of the serpent wiped off the earth, the prediction, "Destructions are come to a perpetual end" (Ps. 9:6), will have been fulfilled, and the kingdom in all its fulness of blessings will have been established forever.

But must the church wait for thousands of years for the kingdom to come? I am glad to answer, We must wait only in part. In our present life we are to become acquainted with and practise the principles governing Christ's kingdom, or we shall never enter the kingdom to come.

Christ says, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28. When the demons are cast out of a man and the Spirit of God takes control of the individual, then the *ruling power* of the kingdom comes to reign over and abide with that soul as long as he trusts in God. The apostle Paul gives his experience thus: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20. This life is lived by "the faith of Jesus," as well as by faith in Jesus Christ. The Christian is to be *possessed* of the power of the kingdom in this present world, and unless we have the life and the faith of the king to keep us, we surely shall fail of entering the kingdom of glory soon to come.

"Thy will be done in earth, as it is in heaven."

I am glad we do not have to wait to enter the next world before this part of the prayer is answered. God's purpose for his children is that they realize a full answer to this petition in this present life.

We may inquire, How is the will of God done in heaven? Of the most important decision ever made in heaven by its inhabitants concerning the authority and justice of the requirements of God's government, we read thus: "Forever, O

Lord, thy word is *settled* in heaven." Ps. 119:89. In all voluntary acts the mind first decides the action of the soul. When that question is *settled* in the hearts of men on earth, as it was once settled in heaven, the victory is won and the conflict ended. As an example, we have been instructed that "it is not in man that walketh to direct his steps." Jer. 10:23. Men as well as angels have been led to believe that they were fully competent to direct their own course of action. For six thousand years the question of the reliability and reasonableness of God's Word has been the question of all questions to be settled. Thank God, it is settled in heaven, and thousands are finding peace and joy in settling this question in their hearts on the earth. O, the wretchedness of the soul that is unsettled! The most of the confusion and trouble among men and nations in this world has been over questions that were not settled.

As a boy, I remember the strife in our community over the tariff, and still in 1912 that question is unsettled. We are called, as individuals, to settle the question that we will not longer receive the word of God as the word of men. No matter how honest a man may be, his word is received with a grain of doubt, regardless of his integrity, for the reason that it is possible for a man to be mistaken. But not so with God. Listen as to how the word is now regarded in heaven: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his word." Ps. 103:20. The angels no longer question the propriety of loyal and instant obedience to the commands of God. When the authority of God's word is fully settled in the mind of man, he will do as David did, who said: "I made haste, and delayed not to keep thy commandments." Ps. 119:60.

Some years ago I knew of a woman who had her mind called to the claims of God's Sabbath day and its obligations upon Christians. She said, "It is settled with me; I shall keep the seventh-day Sabbath from this day on." Her friends said, "O, do not be hasty in your decision; there may be evidence that will overthrow what you have heard tonight." The prompt reply was, "God's law is not yea and nay, but yea and amen." The whole secret of this decision and victory for the right was in the fact that this person had previously settled the question in her heart as to unquestioning obedience to all God's requirements. When this is done, it is an easy matter through the power of Christ to do the will of God in earth as it is done in heaven.

To the Thessalonians Paul could write: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

Of the people who will be ready for translation at the coming of Christ it will be said, "Here is the patience of

the saints: here are they that keep the commandments of God, and the faith of Jesus." Hence they will be doing the will of God in the earth as it is done in heaven when they are taken from this old world of sin and sorrow.

Mesopotamia, Ohio.

## The Sanctuary

J. N. LOUGHBOROUGH

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. While this admonition is important in the study of all Scripture truths, it is emphatically important in the study of the sanctuary, wherein is now our "anchor," even our Lord and Saviour Jesus Christ. When entering upon this study, it is interesting to know that the Lord has directed us to the true source from which to gain a proper understanding of the matter. In the tenth chapter of Revelation is a message declaring "that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [the gospel] should be finished, as he hath declared to his servants the prophets." Rev. 10:6, 7.

Those who went forth to the world, from 1840 to 1844, in the great second advent movement, proclaimed the end of the 2300 days of Dan. 8:14, the longest prophetic period in the Bible, and that in that movement they were in accord with this testimony of Rev. 10:6, 7. They also claimed that they were engaged in a work in fulfilment of Rev. 14:6-9: "The hour of his judgment is come." When, in the seventh month of 1844, they reached the end of the 2300 days, they supposed their work for the world was done; but, as set forth in Rev. 10:11, they "must prophesy again before many peoples, and nations, and tongues, and kings."

How could they be started "again" with a message to the world? They must have an explanation of their disappointment, the true event to take place at the end of the 2300 days. They must also know what is meant by the cleansing of the sanctuary. The first verse of the eleventh chapter gave the source whence they were to receive the light desired, and get properly started in their message. It is said to this disappointed people, "Rise, and measure the temple of God, and the altar, and them that worship therein." Here was the clue to the situation, not simply to learn the length and breadth of the heavenly temple, nor the stature of God's people, but to learn the nature of that temple and its service, and the moral standing of the true worshipers.

This, as a matter of course, would lead to a study of the sanctuary; and it was this that led the advent people to the true light for that time; namely, what the "true" sanctuary was, and what was meant by its cleansing. They believed that the time they had proclaimed carried them to the sounding of the seventh

trumpet; and they read that when that trumpet should begin to sound, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. In the earthly sanctuary, a "shadow" and "figure" of the one in heaven, the apartment of the sanctuary containing the ark was opened only once in the yearly service, and then for the high priest to cleanse the sanctuary. So, they said, "Christ is now, in his priestly work, cleansing the sanctuary," the true work to take place at the end of the 2300 days.

As the day of atonement was a decisive day with the Lord's people, so now it was the period of investigative judgment. In harmony with this, when the temple was opened in heaven, it was said, "Thy wrath is come, and the time of the dead, that they should be judged." Our brethren said, "Now we can say we have truthfully proclaimed that the hour of his judgment is come, and that, as we taught, the time *did* come for Christ to cleanse the sanctuary, for Christ is now engaged in this very work."

When, by faith, this people saw in the heavenly temple "the ark of his testament," they also saw in that ark the "reed like unto a rod," by which the worshipers in the temple were to be measured,—the holy law of God, the standard of Christian character, the rule of judgment. So the third angel's message of Rev. 14:9-12 started from the very source predicted, as well as in the manner; that is, by a study of the sanctuary question in connection with the message the people had already proclaimed. Having followed the instruction, they received the light at the very time that the third message was to join the others. Thus it started, and is rapidly going on its way to the nations of the world.

We may now properly inquire how it is with those who have gone to other sources for an explanation of the 1840-44 movement. When, in 1879, I was entering upon my work in England, I had a desire to learn how some who had truthfully proclaimed the 2300 days as a period to end in 1844, explained the situation. I obtained some books issued by a people who claimed to explain the matter. One of their books was on the sanctuary question. In it they claimed that the earthly sanctuary was a "pattern," a "figure," a "shadow," of the sanctuary in which Christ now ministers. After reading this, I said to myself, "All right, so far; but let us see now how they come out in the case." Their next point was on the service which was an "example and shadow of heavenly things." Instead of applying this to the work of Christ in the heavenly sanctuary, they applied it to the work of the church on earth, who were now the Lord's sanctuary worshipers, and must have a "new ritual of service." This they had established. They did not, like the Catholics, claim that the wafer in the hands of the priest became the actual body of Christ, but that it was an emblem of his body. They had a communion service every Sunday forenoon. They

had a consecration of the wafer one Sunday for the next Sunday; but on every week-day, at 6 A. M. and at 6 P. M., their minister, with others, came to their meeting-place, put the wafer on the altar, and had a prayer service, etc., representing the morning and evening sacrifice of the lamb in the Jewish service, but here taken as a representation of "the Lamb of God, which taketh away the sin of the world." I also noticed that in their service for the communion, they had seven lamps of fire burning all the time. I felt sad to think that this people had failed to see the true light on the sanctuary, which would have made all plain.

As to the importance of having the true light on the subject of the sanctuary, I will quote a few words from "Spirit of Prophecy," Vol. IV, published in 1884: "The subject of the sanctuary and investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position God designed them to fill." This is also in the last edition of "Great Controversy," page 488.

In 1889 another testimony was given as follows: "All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God."—"Testimony for the Church," No. 33, page 103.

In looking over some past years' pages of the REVIEW, I noticed an article in the issue for March 24, 1896, from the pen of Elder J. E. Evans, of New Orleans, La. It was written to meet the position then taken by some one that immediately after man sinned, Christ entered upon a priestly service in the heavenly sanctuary; and that after he was crucified and returned to heaven, he entered upon the work in the second apartment of the sanctuary. These various false theories show the importance of understanding clearly the sanctuary question, and of availing ourselves of the opportunity of getting all the light we can upon the subject.

I have lately completed the reading of a most interesting book written by Elder E. E. Andross, president of the Pacific Union Conference, entitled "A More Excellent Ministry." It presents in a concise manner interesting points bearing on the subject of the sanctuary and its priesthood. It is a complete refutation of that theory mentioned by Elder Evans. It contains also many new and interesting points of truth relative to the great sanctuary question and the priesthood of Christ. It may be obtained through our tract societies, in cloth cover, at seventy-five cents; in substantial paper binding, at twenty-five cents. I trust the book will have an extensive circulation; it is certainly worthy of it.



WASHINGTON, D. C., DECEMBER 12, 1912

EDITOR - - - - FRANCIS M. WILCOX

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CHARLES M. SNOW - - WILLIAM A. SPICER

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## Editorial

### The Christian and the Law of God

It is a significant fact that one of the most blessed promises recorded in the Bible is found in the last chapter of the last book of the Bible, and that that promise is made to a remnant people who are loyal to the law of God. It reads:—

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22: 14.

The verse following that shows just who will not enter into the city of God, when the case of each one has been unalterably fixed. They are those who have been breaking those same commandments, and have thus proved themselves disloyal to God. And incidentally this demonstrates the immutability of God's law; for here it stands in all its vigor as a touch-stone of human character and human destiny.

It is the earnest desire of every Christian to have a right to the tree of life, and to pass through the gates into the city of God. A loyal attitude toward the law of God is one of the requisites of every soul who enters that city and is given the privilege of partaking of the fruit of the tree of life. Again, in calling attention to the company of the redeemed, the revelator says: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14: 12. Thus we see the importance which God himself attaches to loyalty to his law. The last admonition and warning contained in the blessed Book is this one which deals with the keeping of the law of God.

Another translation of Rev. 22: 14 reads: “Blessed are they that wash their robes, that they may have the right to come to the tree of life,” etc. But the two expressions are in harmony, since the washing of the robes signifies the

repudiation of all that the law condemns, — the repudiation of those things specified in the verse immediately following the one quoted, which are violations of God's law.

Those who wash their robes are not committing those violations; hence they “do his commandments;” and upon them is pronounced the last blessing recorded in the Bible; and to them the Lord himself directs the eyes of the whole world, in the words: “Here are they that keep the commandments of God.” Should not the Christian consider it worth his while to be found in the company of whom this is said?

Disloyalty to God has always been disastrous from the time Satan rebelled in heaven against the authority of God. It is the cause of this earth's condition of sin, oppression, sickness, sorrow, and misery of every kind. We add to that condition whenever we range ourselves on the side of those who oppose the law of God.

There will come a time (after sin and sinners are removed) when the authority of God as expressed in his law, will be recognized in every part of God's universe. If we oppose his law now, we range ourselves upon the side of those who are opposing that glorious consummation; we put ourselves in the company of those who are left outside the walls when the saints of God have had their home-coming. It must be the case; for those who refuse obedience here can not have that blessing pronounced upon them there. Those who enter heaven will be those who love the God of heaven. Listen to the testimony of John: “This is the love of God, that we keep his commandments; and his commandments are not grievous.” 1 John 5: 3.

The keeping of the commandments is also declared to be an evidence of our love of the children of God. See verse 2. Again: “Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” 1 John 2: 3, 4. And this class last mentioned are particularly pointed out as being among those left outside the gates of the city of God.

With this array of positive utterances of the Scripture, we have no excuse for declaring the law of God abolished or its observance a matter of no concern. Add to this the Saviour's own oral testimony upon the point as recorded in Matt. 5: 19, and what ground is left for the professed Christian in opposing the law of God? It is significant that the last recorded blessing of the Bible is upon commandment-keepers in a generation that is teaching the abolition of the law of God.

C. M. S.

### France in Prophecy

In the eleventh chapter of Daniel is found the longest literal prophecy contained in the Scriptures of Truth. The preceding prophecies of this book teach truth by symbolic representation. The great universal kingdoms of earth are represented by the metals of the image of Daniel 2, and by the beasts of Daniel 7 and 8; but when we come to chapter 11, the great events in the history of mankind during the long sketch of years from the days of the prophet down to the close of time, are presented in literal language.

The prophecy begins with the Medo-Persian kingdom. The succession of the Grecian empire under Alexander; the division of his mighty empire into four parts; the long conflict between the king of the north as represented by the Syrian Seleucidae; and the kingdom of the south under Ptolemy; the entrance into the field of “the robbers of thy people,” undoubtedly referring to the Roman empire; the leading events of Rome's universal reign, the methods and policies by which she sought to carry forward her work, finally merging into the period of papal domination,—all these are clearly outlined in this prophetic delineation.

Beginning with verse 32 of chapter 11, there is brought to view a mighty conflict between the papal power and the children of God. In the long period of papal persecution many of God's people fell “by the sword, and by flame, by captivity, and by spoil, many days.” The Lord permitted this to come upon his church, as presented in verse 35, “to try them, and to purge, and to make them white, even to the time of the end.” Thus we are brought down in this prophecy to the close of the 1260 days of papal persecution, or to the year 1798, which also marked the beginning of a period called “the time of the end.”

At this date in the prophetic outline the changing kaleidoscope of time brings before us another power. A king, or kingdom, arises whose history and experience present many new, striking, and revolutionary characteristics. What government is here introduced? Several leading specifications of the prophecy brought to view in verses 36-40 enable us with tolerable accuracy to locate the nation indicated:—

1. The power brought to view in these verses must enter in natural order into the logical sequence of the prophecy. There must be an evident reason for its notice by divine inspiration.

2. Its history, or the part it acts in the affairs of men, must be of sufficient moment to warrant its introduction into the prophetic outline.

3. That part of its history indicated by the prophecy must be fulfilled at a definite date; namely, at “the time of

the end," when, according to this prophecy in comparison with other scriptures, the beast, or papal power, received its deadly wound and went into captivity. Rev. 12: 14-16; 13: 10.

4. It must be a nation in which a great revolutionary movement, or upheaval, takes place. It must depart from the old order of things, and play a new rôle among the nations of men.

5. It must be an atheistical power, denying its faith of the past and the God of its fathers, and exalting itself above every god.

6. It must finally be brought to the creation of a god of its own, and render to it fulsome worship.

7. It must be a nation which sinks to the lowest depths of moral degradation, trampling underfoot the sacred relationship of marriage.

8. It must divide its land for gain.

9. At this same period in its history, namely, "at the time of the end," other powers, represented by the king of the north and the king of the south, must come against it in battle.

Only one power is found at this period of the world's history which fulfils these specifications. That power is France, and the period here brought to view is the period of the French Revolution.

Consider the application to France in the light of this vivid prophetic picture:—

1. Why at this particular point in the prophecy should the French Revolution be brought to view? The answer is obvious,—as an object-lesson to all the world, and to all succeeding nations, of the results which follow the rejection of God, and the spurning of his message and messengers sent to bring salvation.

For years the Papacy had carried forward its desolating work in the world. Religion had become a travesty, the worship of God a hollow mockery; and yet this false system continued to proclaim itself to all mankind as the one true faith, as the only pure representation of the worship of the Most High.

Infinite Mercy had sought to regenerate conditions. The Reformation of the sixteenth century was designed to correct the great abuses existing in the religious, social, and political fabric of the common weal. In France itself God had raised up in the Huguenots faithful witnesses of the true faith. In the papal church, the Jansenists had sought to reform some of the great abuses. One class was expelled, carrying from the country of France her best and most substantial citizens. The other class was crushed through the connivance of the power of Rome and the French state.

God was seeking to save the world from the whirlpool into which its own excesses were plunging it. Some of the

nations of Europe heeded the warning. The seeds of the Reformation were allowed to germinate and bear fruit. Counter-influences were set in operation, and many abuses in the state, the church, and the social life of the nations were remedied. Not so, however, with France. Proudly and arrogantly she rejected every overture at reformation of life. She cast from her the means whereby she might have been saved from her terrible downfall. Nothing then remained but for her to reap the baneful fruitage of the pernicious seed sowing of the past. To the whole civilized world was afforded a revelation, an example, of the natural harvest resulting from a rejection of God and his saving truth.

Viewed as a whole, the French Revolution presents in its destructive effects, a spectacle of *divine judgment* without a parallel in human history. Terrible as was the destruction of Jerusalem by the Romans, even it sinks into a secondary place when compared with the wholesale slaughter by massacre and war which accompanied this fearful modern judgment, affecting not only the whole of France, but all the surrounding nations of Europe. In letters of flame across the movement, is written the word *Retribution*.—"History Unveiling Prophecy," by H. Grattan Guinness, D. D., page 226.

2. Were the events connected with and growing out of the French Revolution of sufficient importance in their bearing upon the history of the world to warrant the introduction of France into the prophetic outline?—They certainly were. This revolution, so far as European history is concerned, and its effect upon the after-civilization of the world, formed a connecting link between the old régime and the new. Speaking of the influence of this great national upheaval upon the history of mankind, Sir Archibald Alison, in his "History of Europe," Vol. II, page 243, says:—

The French Revolution was a revolt not only against the government and institutions, but the opinions and the belief, of former times. It was ushered in by an inundation of skepticism and infidelity; it was attended by unexampled cruelty to the ministers of religion; it led to the overthrow of every species of devotion, and the education of a generation ignorant even of the first elements of the Christian faith.

Similar testimony is borne by G. P. Gooch, M. A., Trinity College, in "The Cambridge Modern History," Vol. VII, page 754:—

The French Revolution is the most important event in the life of modern Europe. Herder compared it to the Reformation and the rise of Christianity. . . . It brought on the stage of human affairs forces which have molded the thoughts and actions of men ever since, and have taken a permanent place among the formative influences of civilization.

As expressed by another writer:—

The history of the French Revolution

is the history of Europe for more than a century, the history of the modern world.

Never was there anything more terribly majestic in human history; never will there be—till the last judgment-day. Viewed in relation to the past and to the future, to all that it destroyed, to all that it inaugurated, the French Revolution stands alone, without a parallel. Viewed in itself as an explosion of infidelity, immorality, massacre, and war, there is nothing in the range of the world's history to compare with it. Before the tremendous forces which it unchained, thrones, temples, and institutions which had stood for ages were overturned as trees by a tempest, and swept away as straws by a whirlwind.—"History Unveiling Prophecy," pages 201, 202.

France naturally fills a place in this long-prophetic outline of the world's history. Indeed, without it, the delineation would be incomplete.

3. That this revolution occurred at the time specified, namely, at the beginning of the time of the end, goes without saying. At this period the deadly wound was inflicted upon the papal power. Indeed, France became the agent in the hand of God whereby his judgments were meted out to this apostate system.

4. Most fully and completely did France meet the requirement of a nation in the throes of a great revolution. The whole purpose of that movement was to change the existing order of things, and this was true not only as related to the form of government, but to the social order and to long-cherished doctrines and venerated ideals. The historical statements given in succeeding paragraphs very fully demonstrate this.

5. France fulfilled the prophecy in that it stood before all the world as atheistical in its profession. Verse 36 declares, "He shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods." And in verse 37, it is said, "Neither shall he regard the God of his fathers." The highest conception of religion on the part of the French people was that embraced in the Roman Catholic system; hence in revolting against that church and its abuses, in casting out the crafty priesthood which in union with an oppressive monarchy had brought it into bondage, France verily believed that it was destroying Christianity. Holding God responsible for the abuses it had suffered from his professed but misguided representatives, France counted heaven the author of its woe, and bade defiance to the Most High. Alison in his "History of Europe," Vol. III, page 21, speaks of the spirit which actuated the French revolutionists at this period:—

Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the revolutionists but to direct their fury

against Heaven itself. Pache, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination "to dethrone the King of heaven, as well as the monarchs of the earth."—Page 21.

Of the manner in which this spirit was manifested, Alison continues:—

To accomplish this design, they prevailed on Gobel, the apostate constitutional bishop of Paris, to appear at the bar of the convention, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. That base prelate declared "that no other national religion was now required but that of liberty, equality, and morality." Many of the constitutional bishops and clergy in the convention joined in the proposition. The convention received them with loud applause, and gave them the fraternal kiss. Crowds of drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the constitutional clergy, and publicly abjured the Christian religion. The churches were stripped of all their ornaments; their plate and valuable contents were brought in heaps to the municipality and the convention, from whence they were sent to the mint to be melted down.—Pages 21, 22.

The effect of these principles upon the life of the nation was at once apparent:—

The services of religion were now universally abandoned. The pulpits were deserted throughout all the revolutionized districts; baptism ceased; the burial service was no longer heard; the sick received no communion, the dying no consolation. A heavier anathema than that of papal power pressed upon the peopled realm of France—the anathema of Heaven, inflicted by the madness of her own inhabitants. The village bells were silent; Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the church, the licentious fêtes of the new system were performed by the most abandoned females; it appeared as if the Christian worship had been succeeded by the orgies of the Babylonian priests, or the grossness of the Hindu theocracy. On every tenth day a revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience; Marat was universally deified; and even the instrument of death was sanctified by the name of the "Holy Guillotine."—*Id.*, pages 23, 24.

6. The prophecy declares, however, that while the nation at first should turn from every god, in the end it should establish a god of its own; "a god whom his fathers knew not," "a strange god," should it honor. The human heart is so constituted that when it turns away from the worship of the true God, it inevitably seeks some other object of adoration. This France did. The principles of justice, equality, and liberty, the dictates of reason, the forces of nature, were set before the multitude as the objects of their adoration. A sort of

deism dominated national thought and teaching.

The one hope above all others, of life beyond the tomb, which in every age and with every people has proved a strength and solace in the ills of this world and in the end robbed death of its awfulness, was ridiculed. "On all the public cemeteries the inscription was placed, 'Death is an eternal sleep.'" And in response to the public sentiment, "the comedian Monvel, in the church of St. Koch, carried impiety to its utmost length. 'God, if you exist,' said he, 'avenge your injured name! I bid you defiance. You remain silent; you dare not launch your thunders; who, after this, will believe in your existence?'"

Hesitating at no means nor methods which human ingenuity could conceive, the nation with one consent did everything in its power to cast reproach upon what it conceived to be the religion of Christ. Ceremonies once regarded sacred were derisively parodied. An ass was dressed in pontifical garments, and in solemn procession paraded to the church. He was made to drink sacramental wine. Forty thousand churches were turned into stables for horses; the populace gloried in their shame.

A popular actress was enthroned as the goddess of reason, and before her the multitudes prostrated themselves in worship of their new idol. No such scene was ever before witnessed in any nation under heaven. Truly France renounced the God of its fathers. The people cast aside every semblance of the worship in which their fathers before them had engaged; and in their personification of reason paid reverence to a new and hitherto unrecognized deity. Verily this fulfilled in a marked manner the "strange god" of the prophecy to whom this power should pay reverence.

7. Disregard of the marriage ordinance. Verse 37 declares that this power should not regard "the desire of women." Following as an inevitable result of its rejection of God, France was plunged into the depth of moral degradation. How strikingly this was done is pictured in the word of history:—

The most sacred relations of life were at the same period placed on a new footing, suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorce immediately became general: the corruption of manners reached a pitch unknown during the worst days of the monarchy; the vices of the marquises and countesses of the time of Louis XV descended to the shopkeepers and artisans of Paris. So indiscriminate did concubinage become, that, by a decree of the convention, bastards were declared entitled to an equal share of the succession with legitimate children. Mademoiselle Arnould, a celebrated comedian, expressed the public feeling when she called "marriage the

sacrament of adultery." The divorces in Paris, in the first three months of 1793, were 562, while the marriages were only 1,785—a proportion probably unexampled among mankind. The consequence soon became apparent. Before the era of the consulate, one half of the whole births in Paris were illegitimate.

A decree of the convention soon after suppressed all the public schools and colleges, even those of medicine and surgery.—*Alison, Vol. III, page 24.*

8. "He . . . shall divide the land for gain." Verse 39. Reference is undoubtedly made here to the appropriation of the landed property of the church on the part of the state. This amounted to two fifths of the territory of the nation, and was sold to the general public to obtain revenues to carry forward the expensive government which then existed. "The confiscation of the land placed funds worth above £700,000,000 sterling (\$3,500,000,000) at the disposal of the government, which they were enabled to squander with boundless profusion."

9. The conflict with other nations at the time of the end. In this last leading specification which we shall notice we are again brought to the chronology of the prophecy. In verse 40, "at the time of the end," the king of the south and the king of the north, the powers occupying these original divisions of the Grecian kingdom, are again brought to view, and these are represented as coming into active conflict with the French nation.

It is no coincidence of history which enables us to find at that period France in active conflict with the powers represented by these terms. Its history presents a striking fulfilment of the prophetic outline. Its conflict with the king of the north and the king of the south must be left for future study.

F. M. W.

### The Test for This Generation

WE are now entering upon the time of this world's greatest test. When Satan appeared to Christ in the wilderness, he reserved his greatest temptation for his last temptation. Having failed in his first two, surely he will succeed in the third. This is the supreme effort.

Christ had come into the world to redeem it from the usurper, Satan. He had come prepared to lay down his life for that purpose. Now comes the tempter,—the very one out of whose hands Christ was to win this world and such of its inhabitants as were willing to become subjects of the heavenly kingdom. The tempter presents a scheme by which Christ could gain "all the kingdoms of the world, and the glory of them," without the necessity of his cruel death upon the cross. "All these things will I give thee, if thou wilt fall down and worship me," said the fallen cherub. Christ could have yielded, received what Satan promised, and then perished with



Satan and his world. But Satan's scheme failed; the redemption price was paid; and the earth and its inhabitants *are redeemed from* the hand of the enemy. Many will not avail themselves of their purchased rights, and so will be lost; but, nevertheless, the work has been done, and the world and the race have been redeemed.

As that temptation in the matter of worship was Satan's supreme test for Christ, we may expect to see a similar test brought upon the people of the last generation of this world. Christ, in his answer to Satan, has given this generation the proper ground upon which to stand: "Thou shalt worship the Lord thy God, and him only shalt thou serve." This declaration of our Saviour in the time of his great temptation, is, to our generation, a warning which can not be too greatly emphasized.

We know this by the fact that God's last great message to this world—to the people of this last generation—is based upon that very matter, the matter of worship. Hear him: "Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters." Rev. 14:7. Had we only this, we should be without excuse for yielding to the last powerful deception of the enemy; but the Lord does not leave it there. The warning continues (verses 9 and 10): "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger."

This is a solemn warning, and it is not given without cause. God foreknew that the most subtle deceptions the people of this world have ever experienced would be practised upon the world in the last days. He foreknew also that that deception would come over the question of worship. So he not only tells the world who should be worshiped, but who must not be worshiped, and declares the penalty that will be visited upon those who will not heed. In that last punishment there is no mixture of mercy; for all that mercy could do, it will have done, and those upon whom that punishment is inflicted are those who will go down into eternal death.

God designates that power which will be demanding the people's worship as "the beast." Here, then, are two great powers whose principles are utterly at variance the one to the other, and both powers have to do with the worship of the people. God calls upon the people to worship him only, and declares that the penalty for doing otherwise is death. The adversary calls upon all the people to worship "the beast and his image," and he declares his penalty for doing

otherwise, and that penalty also is death.

Beyond question, that "beast" power is the Papacy. An image to it is now in the process of making, and the process is well along toward completion; and the time is not distant when these will work as one, demanding the religious homage, the worship, of all the people, under the penalty which has been named. Plans are rapidly being consummated at the present moment which will result in that full union of church and state that will complete the specifications of "the image." With that accomplished, the road is easy and the distance short to the accomplishment of all that the prophet predicts in this matter. The menacing voice of the "beast" is soon to be heard, and quickly will follow the sifting of the wheat from the chaff, the one for God's garner, the other for the fire that will purify the earth. In the time of Christ's greatest physical weakness came that great test, the greatest of Satan's temptations. Just so in the time of this world's greatest weakness and most unpreparedness comes this crowning temptation of the adversary. With "all deceiveableness of unrighteousness" we may expect to see that deception worked out and that demand insisted upon; but God has faithfully warned the world; and, when the great test comes, and the demand is made by that heaven-defying power for the worship of men, "see thou do it not;" for the most priceless interests of the soul are at stake.

C. M. S.

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### The Hand of God in History — No. 27

#### Notes on Important Eras of Fulfilling Prophecy

##### Providential Agencies for a Quick Work in Evangelizing the World (Continued)

THE steam railway came on apace with the steamship. While Fulton was completing his "Clermont," he was also studying the steam-railway problem. A letter sent him by Chancellor Livingston reads so curiously now that it may well be given here as a memorial of times that shortly preceded this last generation:—

ALBANY, March 11, 1807.

DEAR SIR: I did not until yesterday receive yours of the twenty-fifth of February. Whether it has loitered on the way, I am at a loss to say. I had before read your very ingenious propositions as to the railway communication. I fear, however, upon mature reflection, that they will be liable to objections, and ultimately more expensive than a canal. They must be doubled, so as to prevent the danger of two such heavy bodies meeting. The walls upon which they are placed must be at least four feet below the surface and three feet above, and must be clamped with iron, and, even then, they would hardly sustain so heavy a weight as you propose, running at four

miles an hour on wheels. As to wood, it would not last a week; they must be covered with iron, and that, too, very thick and strong. The means of stopping these carriages without a heavy shock, and of preventing them from running into each other (for there would be so many on the road at once) would be very difficult, and in case of accidental or necessary stops to take wood, water, and the like, many accidents would happen. The carriage for condensing water would be very troublesome. Upon the whole, I fear the expense would be much greater than that of a canal, without being so convenient.

What men whose minds were awakening to the future possibilities had sometimes to suffer is difficult to realize now:—

Henry Meigs, a member of the New York Legislature in 1817, a young man of fine talents, lost his influence, ruined his prospects, and came to be regarded as a proper subject for a strait-jacket because he expressed his belief that steam-carriages would be operated successfully on land.—*C. F. Carter, "When Railroads Were New," page 8.*

It was in 1825 that George Stephenson, of England, the pioneer of steam railways, was allowed to drive his first locomotive over the Stockton-Darlington coal-and-mineral tramway line, "with a signalman on horseback in advance." That same locomotive is still to be seen on a platform in the Darlington station, rude and out of date, but a mechanism that revolutionized human locomotion over the earth. In 1829 Stephenson's "Rocket" was built, the first high-speed locomotive, and next year the short Liverpool-Manchester line showed that the era of steam-railway passenger traffic was really at hand. M'Carthy says in his history:—

The London and Birmingham Railway was opened through its whole length in 1838. The Liverpool and Preston line was opened the same year. The Liverpool and Birmingham had been opened the year before; the London and Croydon was opened the year after. The act for the transmission of mails by railways was passed in 1838. In the same year it was noted as an unparalleled, and to many an almost incredible, triumph of human energy and science over time and space, that a locomotive had been able to travel at a speed of thirty-seven miles an hour.

June 18, 1842, the *Railway Times*, of England, recorded: "Her Majesty made her first railway trip on Monday last." In 1843 Louis Philippe, king of France, proposed to take his family by rail from Paris to Rouen, on their journey to his summer chateau at Bizy, some distance beyond Rouen. But we are told:—

The council of ministers, on being acquainted with His Majesty's project, held a sitting, and came to the conclusion that this mode of traveling by railway was not sufficiently secure to admit of its being used by the king, and consequently His Majesty went to Bizy with post-horses.—*W. M. Acworth, "Railways of England," page 19.*

In the United States, which has witnessed so great a development of railway traffic, the first experiments with steam locomotives were made in 1829. In that year even the horse railway was a marvel. We read in Griffith's "Annals of Baltimore," published in 1833:—

December 14 (1829), thirty-seven persons were drawn by one horse, in a car planned by Mr. Ross Winans, of New Jersey, on the Baltimore and Ohio Railroad, at a rate of about ten miles per hour, or as fast as the horse could trot or gallop; which was done in the presence, and to the astonishment, of a multitude of spectators, who, not having witnessed such an exhibition, could scarcely realize the effect.

The Baltimore and Ohio was worked by horse-power until 1832. Now the change to steam was fast taking hold. Time could no longer wait. Strange, is it not, to read of New England, in 1842:—

Dorchester, Mass., in a town meeting assembled in 1842, instructed its representatives in the legislature to "use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it."—*"When Railroads Were New,"* page 11.

The New York Herald, reviewing the beginnings of systematic railway development in America, says:—

Cornelius Vanderbilt opened a railway office on Manhattan Island in 1844, and that was the beginning of the railway methods that have grown into such enormous proportions on the island to-day, with ninety-six railway corporations and all of their direct and indirect interests represented here. All of this means the interests of 280,000 miles of railway track, which cost \$19,000,000,000, carrying 1,000,000,000 passengers and 1,700,000,000 tons of freight annually.—*Jan. 22, 1911.*

The mileage mentioned is more than sufficient to girdle the globe ten times over; and think of the systems in all the continents, linking together city and country, and states and provinces. And note how the successful development of these wonder-working facilities dates from the time of 1844,—just before and after,—when the hour came that was to see the message of the "everlasting gospel" carried quickly to all nations, warning the world of the approaching end. We read of the beginnings of Scotland's railways:—

The coal-fields of Dalkeith were brought into communication with the capital [Edinburgh] by means of a railway, which continued to be drawn by horses until 1845.—*Scottish Geog. Magazine, June, 1910.*

The times just following were the years of railway extension on the continent of Europe and in America. The iron trail was soon pushing along to open unbroken wildernesses to civilization and

settlement. In 1862 Congress authorized the Union Pacific extension. May 10, 1869, at the head of Great Salt Lake, the line from California met the line from the Mississippi Valley. The last tie was laid—of laurel wood, silver-banded. The last spikes were driven, a golden one from California, one of silver from Nevada, and another of gold, silver, and iron, from Arizona; and, standing by the two locomotives facing one another, the workers saluted the first transcontinental railway running from ocean to ocean. Bret Harte, the poet of the old-time West, put into words the message of the two engines standing there:—

"Pilots touching, head to head,  
Facing in the single track,  
Half a world behind each back."

The one from the East said:—

"Listen! Where the Atlantic beats  
Shores of snow and summer heats;  
Where the Indian autumn skies  
Paint the woods with wampum dyes,  
I have chased the flying sun."

The one from the West replied:—

". . . I bring the East to you;  
All the Orient, all Cathay,  
Find through me the shortest way;  
And the sun you follow here  
Rises in my hemisphere."

Now the iron rails span the continents of Europe and Asia, and very soon the Cape to Cairo system will meet in the heart of the Dark Continent, with side lines running out to open all the great divisions of Africa's territory. South American lines are crossing wildernesses and piercing mountain chains again and again. By steamship and steam railway almost any part of the world is more accessible to-day than remote parts of a single province were two generations ago. Where the narrow Isthmus of Suez blocked the way from sea to sea, the Suez Canal opened a new highway to the Orient; and now the Panama Canal comes to join the Atlantic and Pacific, shortening distances by thousands of miles in a single journey.

Not so many years ago Jules Verne wrote a book, "Round the World in Eighty Days," the point of his tale depending on exaggeration, and the impossibility of so rapid a journey. The romance of the early days of this generation is surpassed by the facts of the present. A Paris despatch of Aug. 26, 1911, said:—

Andre Jaeger-Schmidt completed his round-the-world dash in the office of *Excelsior*, the newspaper he represents, at two minutes, nineteen and two-fifths seconds after nine o'clock this morning, setting a record for globe-circling of 39 days, 19 hours, 43 minutes, 37 4-5 seconds.—*Washington Times.*

What is the meaning of this change in the history of human locomotion and world travel? It is a sudden develop-

ment. Dr. Alfred Russel Wallace, the scientist, says:—

From the earliest historic, and even in prehistoric times, till the construction of our great railways in the second quarter of the present century [the nineteenth], there had been absolutely no change in the methods of human locomotion.—*"The Wonderful Century,"* page 7.

Why, in that second quarter of the nineteenth century, should this change break abruptly upon the world?—In that same second quarter of the century the time of the prophecy came, when, as the prophet saw in vision, the message of the everlasting gospel was to be carried swiftly to every nation and tongue and people.

Up to within a few years of the coming of the judgment hour, in 1844, men were traveling about the world just as Abraham did, or as men traveled in the days of ancient Babylon. For nearly six thousand years that was the history of man. But the time was drawing near when the closing gospel message was to be carried swiftly to all the world—and suddenly the whole history of man changed, so far as methods of swift locomotion are concerned. There came the steamship, the steam railway, the application of electricity to locomotion, and all the facilities that this generation has for swift communication with all the earth.

It is the hand of God. This is the generation, according to the sure word of prophecy, in which the work of evangelizing all nations is to be done; and to this generation has come these material factors for hastening the work to completion. Truly, it is the marvelous working of God's direct providence.

When Israel went out of Egypt, the Lord opened the Red Sea before them. Where there was no way, the living God "made the depths of the sea a way for the ransomed to pass over." When the generation came in which the "everlasting gospel" was to be carried to every nation and tongue and people as a preparation for the coming of the Lord in power and glory, it was not sufficient that a way be provided through merely one little arm of a sea. The living God, the same who wrought in the ancient days, made a pathway over all the seas.

"He hath made the deep as dry,  
He hath smote for us a pathway  
to the ends of all the earth."

It is the hand of the living God. The world is full of material evidences of the providential workings of the Lord of hosts in our day, preparing the way for the fulfilment of all that the "sure word of prophecy" has spoken concerning the finishing of the gospel work in the earth.

W. A. S.

(To be concluded)



### Abiding With God

O. P. WILSON

O, how may I do more for Him?  
The time glides on apace;  
Should I put forth with greater zeal  
More efforts in life's race?  
Ah, that is not my highest aim;  
I'll offer up my all,  
And place it on the altar here,  
And bide the time, as Paul.

In whatsoever state I am,  
I'll there contented be,  
In city, town, or countryside,  
Until my Lord I see;  
Abiding ever with my King,  
In duties great and small,  
For one may plow, and one may preach;  
And there is work for all.

So let each man "wherein he's called  
Therein abide with God,"  
Put on the helmet and the shield,  
Be with the gospel shod;  
"And having food and raiment, let  
Him therewith be content,"  
For from above there cometh down  
To man life's element.  
*Takoma Park, D. C.*

### Impressions by the Way

L. R. CONRADI

LEAVING Hamburg September 6, I had a safe journey to New York. Elder J. H. Schilling met me on my arrival at the latter place, and I spoke to the German church in Brooklyn, reaching Takoma Park, D. C., September 17.

The council of the General Conference Committee was indeed of world-wide importance, and principles were again emphasized which must ever remain the fundamentals of a sound policy. The spirit of unity which prevailed throughout the meetings, and the active interest taken in the fields beyond and in increasing our contributions for them, presage only good for the future. It was my privilege to speak several times in Washington and at the Seminary, in Takoma Park.

September 26 I left for Boston. I spoke several times at the Melrose sanitarium, and in South Lancaster, and then on Sunday in the Greater New York tent, and again in Brooklyn on Monday, and sailed October 1 for Europe. Arriving at Plymouth, October 7, I was joined by Mrs. Conradi, who had been visiting relatives in England. I was also pleased to meet Brethren W. J. Fitzgerald and S. G. Haughey, and several members of the Plymouth church, and to improve the short time of our stop in counsel.

In Hamburg I had only four days to

prepare for the long trip to Africa, and part of this time had to be spent in considering matters pertaining to the Hamburg Publishing House, and in correspondence. The Hamburg presses were busy in running off the extra edition of the *Herold der Wahrheit*, which, for the first time, is to reach an edition of half a million copies. A new press was being set up, none too early to meet the ever-increasing demands made on the house.

Evening after the Sabbath I met Elder H. F. Schubert in Berlin, and addressed a crowded chapel of our brethren in that city. In view of the good success attending our health food store in Hamburg, the German Health Association has recently rented good quarters in Berlin for the opening of the same kind of work there. The same night Brother Schubert and I went to Friedensau, where we spent Sunday in counsel. Our Friedensau school has one hundred seventy-five students, all preparing for active missionary work in various parts of the European Division. On my way south, I met Elder J. G. Oblaender at Frankfurt-on-the-Main, and Elder O. E. Reinke went with me from Basel to Zurich, where I spoke on the sixteenth. Good quarters have been secured in Basel for the headquarters of the Central European Union. I spent the seventeenth with the Latin Union brethren at Gland. I was pleased to find their school so well filled, and thus the prospect brightening for workers in the great Latin field. Next day Elder L. P. Tieche and I proceeded to southern Italy, meeting Elder Guy Dail at Milan, Elder L. Zecchetto at Faenza, and reaching Gravina Friday noon. All our brethren gave us a hearty welcome at the station, and did everything they could to make us feel at home among them.

This was our first general meeting in Italy. All our local workers were in attendance, and also about twenty-five of our people, besides about as many interested strangers. The four days spent here were crowded with workers' meetings, meetings for our own people, and in the evening our public lectures.

Gravina is a town of about 25,000 inhabitants, the seat of the Catholic bishop, and is situated in the midst of fine vineyards and olive groves. Close to the present town in a ravine by an old Roman aqueduct are many old caves. When the Saracens destroyed the city, then situated on the adjoining hill, the inhabitants went to the ravines below, and found shelter in caves cut into the soft limestone rock. Though Gravina has a priests' seminary and no less than sixty-two priests, yet the weakness of the

Roman Church in this place is best seen from the fact that the city government is entirely in the hands of the socialists. Much of our time was spent in instructing our workers and laying careful plans for the advancement of the cause in Italy. During the winter, work will be carried on in Naples, Florence, Pisa, and the Waldensian valleys. There are now nearly one hundred members in Italy, and we have seven gospel workers, among whom is only one ordained minister — among 35,000,000 people. Much valuable time has been lost, but we are glad that brighter prospects are before us in this field. We need, more than anything else, consecrated men who know the language, and feel one with the people, as well as with the truth.

Some time was also given to the consideration of how we may increase the circulation of our Italian paper, and edit it in such a way that it might serve as an important mission factor in the evangelization of the Italians. All our people who feel a burden for the advancement of the work among this nationality could help us greatly by aiding in the circulation of the Italian paper. We have some very promising members in our churches, and the results attending the work thus far are the best assurance that the Lord still has a great work to be done in Italy. Let us remember this field in our prayers.

*Brindisi.*

### My First Visit to the Grecian Mission Field

E. FRAUCHIGER

THIS mission field is composed of Macedonia, Albania, and Greece. It has a population of about three million. But there are only four workers. About two thousand years ago, when the apostle Paul received his invitation, by vision, to go to Macedonia, this region became a very successful mission field, and many strong churches were established by preaching Christ the crucified. From them the light shone brightly to the Occident and the Orient. It seemed, however, to the Jews a stumbling-block, and to the Greeks foolishness. Now only the form of Christianity remains. In these last days the message of the second coming of the Lord is being preached as the final work in this country.

I left Constantinople in May, and made my first stop in Salonica, where I met Brother F. Scior, who has been at work in this city two years. During this time he acquired so much of the Greek language that he is now able to hold Bible studies among the people. Lately he has been assisted by Sister Loxandra Kea-nides, who came from England as a missionary nurse, and Brother Savvas, of Constantinople, a canvasser. While I was there, we had Bible studies every evening, and sometimes the meeting-room was quite full of listeners.

Salonica is quite an important city in the European part of Turkey. It has over 120,000 inhabitants. Half the population are Spanish Jews, and there are



FIRST SEVENTH-DAY ADVENTIST FAMILY IN ALBANIA

only thirty thousand Turks, while the rest are Greeks and other nationalities. This city is the cradle of the revolutionists who dethroned Abdul Hamid, and brought about the adoption of the constitution; and it has been playing the leading part for four years. Brother Savvas has had good success here in canvassing. He sold over four hundred piasters' worth of publications in one week.

From Salonica I went to Berea with Brother Savvas. At the station he was arrested, and his valise, which was full of many kinds of tracts, was examined. The train had to wait ten minutes until this affair could be settled. The officers thought him to be the man distributing revolutionary literature. As they could find only the tract "Secret of Health," in Greek and Turkish, their eyes being blind to see the other kinds, he was set at liberty, and the train brought us to Berea. Along the railroad from Constantinople to Salonica, and from Salonica to Monastir, which is one of the headquarters of the Albanian revolutionists, Turkish soldiers are posted to protect the line against dynamiters.

Going through the streets of Berea, Brother Savvas was called to the chief man of the city, that he might examine his tracts. As they were found very good, Brother Savvas was given the liberty of selling them. In a hotel I made the acquaintance of a Turkish officer who had recently come from Tripoli. I could speak with him in French, and interested him in our belief. He bought some of every kind of tract Brother Savvas had. Berea, with its surroundings, is a very interesting place. Between it and Salonica is the birthplace of Alexander the Great. When returning to Salonica on the cars, I saw people wearing a strange costume, and was told that this same dress was worn in the time of Alexander the Great.

Going on from Salonica, I made my second stop at Athens. Athens is entirely a European city. It is wonderful how it has improved during the last

good omens of what we may accomplish.

From Athens I went to Janina, where Brother R. S. Greaves and wife have been at work. I was glad to reach this place safely, as this country is well known as a very uncertain place because of robbers and murderers. It is safest to travel after an attack has been made, for then the way is clearer, and soldiers patrol the roads. Not only private cars, but also the official ones are always in danger.

From Janina, Brother Greaves and I went to Vostina. There we visited a family who accepted the truth some years ago without a preacher, just by reading the Bible and some tracts that had come to their hands. It did my heart good to hear their experience. In spite of all mockery and persecution, they have held fast to the truth. Sabbath afternoon Brother Greaves baptized the man's second daughter. A hard thunderstorm brought us the necessary water for the baptism. Brother Greaves has changed his headquarters to Patras, in the province of Achaia, which is mentioned in Rom. 15:26. May his entrance there be a blessing to the people.

Since my return to Constantinople, new doors have been opened through the canvassing work, by Brother Savvas. He is working on the line from Salonica to Iskub, which is in rebellion. In Istomnicha, about fifteen men are deeply interested in the truth, and are waiting to join God's people.

While Brother Scior was holding

eighty years since being released from Turkish bondage. It was interesting to see the ruins of Greek art. The Greeks are well educated. There is no other place in the Near East where people read newspapers so much as in this city. This gives us hope that our literature can be easily sold. The information I received there from one of the largest booksellers and from a lawyer assured me that Greece and Macedonia would be the most fruitful field in our union for our canvassing work. We have already seen

meetings there, the local authorities became suspicious, and the fanatical people so excited that they urged him to leave the place. He will try to work in the vicinity of Istomnicha, caring for those interested, and instructing them in the truth. We are glad to see something being done in Macedonia. It is no easy task to control the people there, as for many years they have been in a state of unrest. The powers sometimes have a hard time to manage them. But we are sure that God has honest souls in this section who will accept the message before the Lord comes.

The workers of the Levant Union need the prayers of God's people. The present state of political affairs is uncertain, and the future of Turkey looks very dark. As Turkey will have to leave Tripoli to the Christians, the newspapers say that a great massacre may happen again in the near future. Our comfort is in Ps. 27:1-6.



### A Special Message to the Sabbath-Schools

MRS. MARY T. WESTPHAL

[An appeal for the Pua Training-school, one of the schools to be helped by the special Sabbath-school offering, December 28.]

OUR hearts were made glad to-night on receiving word that the Sabbath-school donations for the thirteenth Sabbath of the present quarter are to be dedicated to the Argentine and Chile mission training-schools for workers. God will richly bless the givers, for the Bible tells us, "It is more blessed to give than to receive," and the blessing in receiving this assistance just now will be greater than words can express.

I have been connected with the Pua, Chile, school the past two years, and wish to present to you some of the great needs. The class-rooms are on the first floor of the building, and the dormitories



GROUP OF WORKERS IN SALONICA

occupy the second, third, and fourth floors. With a little more expense, these can be finished off and made comfortable, but the students' rooms need furniture. The dining-room and the kitchen are in a cottage about twenty-five yards from the main building. In the rainy season the mud is very, very deep, and good walks would be greatly appreciated. The dining-room is small. It contains five tables, seating ten persons at each; but there is scarcely room for the waiters to pass to and from the kitchen to bring the food. The sewing class meets in this room, and the ironing is done here. Benches served for seats until this year, when donations were made for chairs.

The kitchen opens off the dining-room, and is very small. Here the food is cooked and served, dishes washed, bread made, and clothes dried in winter. A small room opening off the kitchen is used for dispensary. Here all the food supplies are kept. This whole building would serve well for kitchen and store-room if a new dining-room could be built, or would serve for a dining-room if a kitchen could be added.

Now go with me to the laundry. This is in the wood-shed, and has no floor, and no window. The door must be kept open during wind, rain, or sunshine, to furnish light. A little arrangement of brick serves as a stove. Here the water is heated in two zinc tubs for washing and bathing. The washerwoman stands before a sort of trough made of boards, and with a scrubbing-brush washes the clothes on a planed board arranged slantingly in the trough. There is no place to dry the clothes in wet weather, no pipes to bring or carry away water, and sometimes wet wood must be burned, for there is not room enough to store the winter's wood. With such inconveniences, it is surprising that a woman can be found to do the washing for forty persons. Yet here stands faithful Amalia, week after week, washing for board and room, less than six gold dollars a month. She goes to several classes, takes some private lessons every day, and takes music lessons. Besides this, she does extra washing and ironing, cleans clothes, and does dressmaking and plain sewing to earn a few extra pesos to give to the Lord's work. Whenever any one is sick, her great heart and willing hands are ready for service. Added to this, she spends a day occasionally selling papers and taking subscriptions, with good success. On the wall above her wash-tub she has arranged a fixture to hold her book; thus she washes, studies, and sings. In her room, in like manner, she sews and studies. Do you not think she deserves an education? Last year she came out of the Catholic Church, was baptized, and joined us. She could read poorly, and scarcely write. In March she came to the school, and has made wonderful progress.

From the educational fund our conference is assisting a young sister to get an education to teach. Her mother desires to be with her, so does the cooking here in order to buy the necessary cloth-

ing and books. This faithful sister bakes the bread also, and has to carry it through rain or sunshine about fifteen yards to the brick oven. This has a zinc cover over it, but otherwise is unprotected. If a small building could be put up which would serve for laundry, bakery, and perhaps bath-room, it would greatly relieve the situation.

Another necessity is a plain coach, or carryall, to meet students, bring out supplies, etc. Our director and others have had many a weary trip on foot to the station, carrying heavy packages. Must we battle another year with this difficulty?

I have mentioned the dark side, but there is also the sunny side. Many rich blessings are enjoyed in the work here, and many things remind us of kind, loving hearts at home which years ago contributed to this, and to the Argentine school, before this was even opened. The dear sisters in College View met from week to week and made many quilts and other useful articles to send here. The brethren contributed of their means to purchase material and pay freight. The church near Mason, Mich., contributed articles also. This bedding and other supplies have been a great blessing to many in the school, and also at our conferences and general meetings. Many kind hands that assisted in this work of love are resting now, but their works follow them.

May God bless you all for the interest you take in needy missions. In the great harvest ingathering you will also have abundant sheaves in foreign lands.



### A Transformation

CHAS. N. LAKE

A YOUNG Japanese woman of good education came to our home, and accepted employment as a servant at one half the salary she had formerly received at the largest fancy-goods store here in Tokyo, just because of her eagerness to learn English. But the Lord was leading her, as we shall presently see. She was only partially converted to Christianity at the time.

After being with us but a short time, she became seriously ill. As the days passed by and her condition did not improve, she became discouraged, and especially so on January 1, when she was still confined to her bed; for the Japanese people, being superstitious, regard it as an ill omen to be sick on this day.

Finding her case demanded special attention, we arranged for one of our trained Japanese nurses to come and look after her. This nurse made the most of this opportunity, by ministering not only to her physical need, but to her spiritual need as well. Glorious hours in the mornings, afternoons, and evenings were spent in reading the Bible, in singing God's praises, and in prayer to him.

As a result, our girl, losing her discouragement and dejection, had a most happy frame of mind, and her recovery was rapid. She has been attending Sab-

bath-school and church with us regularly, and studies her Bible diligently. Does it pay to train these young people for service?

Tokyo.



### Publishing Work in India

A RECENT mail brings from India one copy each of the five magazines published in that mission field. Accompanying the journals comes a letter from Elder J. L. Shaw, in which he tells something of the work being done by our literature in that field:—

"The *Oriental Watchman* is a monthly missionary magazine which we have been publishing for the past fourteen years. The *Herald of Health* was started three years ago in English. *Juga Lakhyan* is a monthly missionary magazine published in Bengali, and started nearly three years ago. The *Burmese Watchman* was started this year, and the *Tamil Present Truth* also. They are both quarterlies, and are meeting with a ready sale.

"In a country like India, having so many languages, the problem of circulating our literature is much greater than where the diversity of the tongues is not so great. Climatic conditions and other hindrances also present many difficulties, but progress is being made.

"We are finding that as our canvassing force is developing, the sales of our journals are increasing. The combined issue of the magazines for the present month will be about twenty-three thousand. Our canvassing work is becoming organized, and canvassers are having better success. We feel very confident, therefore, that the circulation of these journals will be largely increased during the coming year.

"We expect to start two more journals with the beginning of the new year,—one in Hindi, and the other in Urdu. There is a great work to be done in publishing the message in the many different tongues of this land. There are tongues in India spoken by more than twenty million people in whose language no sentence of present truth has ever yet been printed. But God is able, the message is going, and ere long we believe it will be proclaimed in many tongues thus far unknown to us."



"WHEN a rosebud is formed, if the sky is genial it is not long before it bursts, for the life within is so abundant that the bud can no longer contain it all; but in blossomed whiteness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when this is ripe, it refuses to expand, it would quickly rot at the heart and die. And Christian charity is just piety with its petals fully spread, developing itself and making a happier world. The religion which fancies that it loves God when it never evinces love to its brother, is not piety, but a poor mildewed theology—a dogma with a worm in its heart."



### One Day's Work

ELIZA H. MORTON

THE legend runs, an angel came and said  
To one on earth: Behold,  
The record of a fellow worker here,  
More precious far than gold.

He soothed a crying child, and little  
thought  
The act was written down,  
And made to shine in kingly courts  
above,  
As stars within a crown.

He helped a crippled man to cross the  
street,  
And spoke a kindly word,  
Which echoed on and on through earth  
and sky  
Till every angel heard.

He touched the hand of one in pain, and  
said:  
"My Jesus lives to save.  
For you he died, and he can help and  
heal  
And bless your soul; be brave."

He gave a weary one a smile of cheer,  
Sincere and sweet and true;  
A soul responded to that smile, and rose  
With strength to plan and do.

He sang a song of hope at close of day,  
A song of faith and trust;  
And one discouraged heard that song,  
and said,  
"Believe I will and must."

And thus his hours were spent in little  
things,  
Too small, he thought, to be  
Noticed by God, and yet the record  
stands  
Approved eternally.

O ye who seek to do the Master's will,  
Working by night and day,  
Remember this: the highest service lies  
Close by the traveled way.  
*Portland, Maine.*

### Encouragement to Mothers

VERA CHURCHILL

WE often hear mothers speak of how much they would like, were it in their power, to go as missionaries to heathen lands. Do you know, dear mothers, that we can do a missionary work right in our own homes which is as pleasing to God, which demands as much consecration, and which will bring not only a blessing, but a great reward as well?

Our wise Father has placed in the mother-heart a feeling akin to his own, for mother-love is God-love. What is there that a true mother will not endure for the sake of her child? There is no sacrifice too great, no labor too humble,

for her to undertake for those she loves.

A mother of my acquaintance became almost discouraged with her many cares and trials. It seemed to her that all her efforts to rear her little ones aright, as well as her own life, had been a failure. Being very weary, she sought her couch for a much-needed rest. There she fell asleep and dreamed of taking a journey, on which she met a mother with several small children. She noticed how carefully the mother guided their steps, leading them around the rough places, and pointing out what was harmful in the way; how cheerfully she answered their many questions, and seemed to rejoice that their little minds were developing under her training. It seemed to the dreamer that children so carefully guided along life's uneven pathway would not be likely to go astray as they grew older; and then, looking up, she saw a white angel of peace hovering over the mother and her children, and heard a voice saying, "Inasmuch as ye have done it unto one of these my little ones, ye have done it unto me." Her sympathies went out to that mother, and she wished she could see her face. Just then the mother turned, and she beheld herself. She awoke with the thought that she had never realized what help she was having in the performance of her duty.

It was only a dream, but that tired, discouraged mother took up life's burdens with renewed strength, hoping and trusting in him who said, "Lo, I am with you alway, even unto the end of the world." Dear mothers, it is the little trials, and the little crosses, which are so annoying, that we must bear with patience if we would gain the reward at last. O, let us then as mothers be willing to receive the lessons, whether given in reproof or counsel, which our Father sends us, and go on faithfully unto the end, believing and trusting in him who has promised, "I will never leave thee, nor forsake thee."

*Udall, Kans.*

### The Girl Who Interrupts

TELL a girl it is bad form to interrupt, and she will say, "Who doesn't know that?"

Unfortunately, knowledge and practise are not one, and girls are inclined to this habit whether they realize it or not.

Sometimes this habit is acquired in a home where all the family talk so much that none gets a chance as a soloist. Interruption becomes a matter of course in the home life. But strangers do not take to it so amiably, and the reputation of the family for good manners suffers.

Again: one is given to breaking in on conversation because she has been closely associated with a talker who would drone on indefinitely unless some one else forcibly takes the floor. The excuse is plausible, but one doesn't excuse her when the habit follows her into other circles.

Nothing makes a young girl so unpopular as unwillingness to give another a fair show in talk. She may be a veritable chatterbox at other times, but she should have the art of holding her tongue when some one else is talking.

True, there is such a thing as listening to the point of stupidity. One young girl gave as an excuse for speaking but five times in the course of a dinner, that she thought people enjoyed a listener. The guests present would have thought more of her mentality if she had not been so perfect.

One need not rudely interrupt to be a curtailer of conversation. All that is needed is a wandering eye or an inane "Is that so?" thrown in pointlessly to cause the other half in the conversation to realize she might as well save her breath.

Another unconscious interrupter is the listener who sits with a stolid face while another is telling a good story or touching on some subject of the day. She is bored and hides it not, which does not increase the fluency of the talker.

Then there is the wholesale interrupter who switches a whole group of people from animated conversation by breaking in with some other subject, which may or may not be apropos. You may much prefer to go on with the old topics, but can not refuse to answer, and when you try to get back, all the interest is gone.

Of course you know better than to interrupt?—Perhaps; but it will not hurt to do a little watching.—*Public Ledger.*

### Modest Apparel

K. C. RUSSELL

THE October, 1912, number of the *Lutheran Advocate* contains an article on the question of dress that deserves to be passed on for others to read. It is as follows:—

"There is a Scripture passage which has been running through my mind a bit of late. I think of it every time I go to town and see crowds of people on the street. I think of it sometimes when I sit in church. I think of it, in short, whenever I see women gowned after the modern fashion. The passage I refer to is in Paul's letter to Timothy, in which he says, 'In like manner also that women adorn themselves in modest apparel.' I do not claim to be much of an authority on feminine fashion, but it does not require an expert to see that modern styles are not modest. One needs only to be a man to see that a woman who appears on the street in a gown so cut as to reveal every curve and line of her body may be dressed in style, but she is certainly not arrayed in 'modest apparel.' I understand that

some of these women are complaining that men and boys stare at them when they appear on the street. Why should they complain? Don't they want to be stared at? If not, why in the name of common sense do they tog themselves out in such a fashion? I once heard the question asked, Where do the styles come from? The answer was given, 'We get them from —, of New York; he gets them from —, of Paris; and he gets them from the devil.' At the time, I thought that while this reply was rather inelegant, it was somewhat funny, and I laughed at it. Since I became very observant, I do not laugh at that any more; I see too much grim truth in it."

While this article is expressed in a plain, unvarnished way, nevertheless it contains truths which will appeal very strongly to those who desire to follow the teachings of God's Word on the question of dress reform. It has been demonstrated, however, that it is of little use for persons simply to lay aside questionable articles of dress in order to conform to a regulation of the church, while a love for them still exists in their hearts.

Many instances might be cited where persons have laid aside their finger-rings and other articles of jewelry, and the flowers and feathers which adorned their hats at the time of baptism, knowing that the minister would refuse to immerse them if they persisted in wearing the same. It is a lamentable fact that many times these adornments have reappeared on their apparel subsequent to their baptism.

It must be evident to every conscientious Seventh-day Adventist that the work of teaching true dress reform to those who have newly accepted the truth, is made very difficult by those professed Seventh-day Adventists who are indulging in these vain things. "A word to the wise is sufficient."

Chicago, Ill.

### The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

REQUESTS for prayer continue to reach us from week to week. Some of these requests are of such a character that we do not feel like presenting them to the readers of the REVIEW. The purpose of this column is to help two classes: First, those who are sick and afflicted, and are seeking deliverance from the power of disease; second, those who for years have been struggling to gain the mastery over some besetment, or who have prayed long for the conversion of some loved one, and feel that they must have the help of their brethren and sisters in gaining the victory. General requests, like prayer for the Holy Spirit, for a deeper consecration, we do not feel like presenting. Every heart daily should feel a burden for such petitions at the throne of grace. It is those who are sick and discouraged and cast down that we de-

sire especially to reach in this department.

Let us remember that the same God who delivered Daniel from the den of lions and the three worthies from the fiery furnace, who took his people in olden times through the Red Sea and the Jordan, who at one time walked this earth as a man, causing the deaf to hear, the lame to walk, the devils to depart from those they possessed, is our gracious and compassionate Saviour today. He desires to come into such close relationship to us that we may feel to place upon him every burden and present to him every care. As we come to him alone from day to day, we may tell him every need. We may enter into the details of our experience, and present to him requests which we would not feel free to speak to others. We know that he will never turn a deaf ear to our entreaty, that he will not betray our confidence; and if in his great wisdom and love he does not see fit to give us at once the desires of our hearts, he will grant us grace to bear the burden, and strength to stand the test. Let us cultivate daily communion with our best and dearest Friend in all the universe.

#### Requests for Prayer

175. A sister writes from New York State of the rich blessing she received from God some years ago, when in answer to prayer he raised her up from a great affliction. She now desires prayer in behalf of one of her sisters who has been an invalid for some years, and is now seriously sick, that God may restore her to health and bring to her heart his own cheer and the consolations of his grace.

176. A sister in Indiana requests prayer in behalf of her niece who has been given up to die by physicians. Her son in the asylum, for whom she asked prayer some time ago, has shown improvement; but she desires that he still be remembered, that God will once more clothe him in his right mind.

177. From Ohio a brother writes regarding a sister-in-law who is very low with tuberculosis, that if it be the will of the Lord, she may be raised up in answer to the prayers of his people. There are other members of this family who know not the Lord, and for these he desires prayer that they may be converted.

178. One of our sisters in Illinois writes that she, with three other mothers, have formed a quartet to pray for their four unconverted sons. Two of these are in Illinois, one in Michigan, and one in Pennsylvania. She says they would "rejoice to see the strength of their young manhood given freely to the service of the Saviour." She asks that the prayers of God's people may be united with the prayers of these mothers for the conversion of their sons.

179. A burdened request comes from New Jersey in behalf of a young man who has fallen into bad company and is being led farther and farther away from God, that he may be converted and give himself to the Lord's service.

180. One of our young sisters attending school in Michigan writes of her great need of physical health to permit her to go on with her preparation for the Lord's work. She has been afflicted for years, and her heart cries out for deliverance in order that she may the more freely give herself for service.

181. A brother from Nebraska writes that he is the object of great criticism. He desires grace in order to endure the test, and that God will send his converting power upon those who speak evil of him.

182. One of our sisters in Missouri is suffering with deafness. Her affliction has increased to that extent that it is very difficult for her to hear the preaching of the truth, or the conversation of her companions. She seeks for deliverance from this affliction in order that she may do the work which she believes the Lord wants her to do. Surely he who unstopped the deaf ears when he was on this earth, is able to make this sister every whit whole. Pray for her deliverance.

183. A sister in Indiana earnestly desires help that God may permit her to live such a life in her family that the unconverted ones, consisting of her children and the families of some of her children, may be converted to the Lord. She is a widow, and the only one in the family trying to obey the truth. She needs the help of earnest prayer.

184. A truly burdened request comes from California in behalf of a seriously sick mother. There is no help for her only as it comes from God. Pray that she be raised up if it be his will, and above all that she may consecrate herself fully to him. The sister who writes, also presents the case of her own husband, who is addicted to the use of strong drink, spending recklessly the money sadly needed for the support of his little ones. He is now trying to overcome this habit, and needs to be strengthened by the prayer of God's people.

185. A sister in Illinois writes that she is afflicted with failing eyesight, and desires the prayers of her brethren and sisters.

186. The husband of one of our sisters in Indiana has deserted his home. His wife does not know his whereabouts. She earnestly desires that prayer be offered that God will work upon the heart of her husband, leading him to give his life to God and to return to his family.

"THIS is God's way. In the darkest hours of the night his tread draws near across the billows. As the day of execution is breaking, the angel comes to Peter's cell. When the scaffold of Mordecai is complete, the royal sleeplessness leads to a decree that saves the threatened race. Ah, soul, it may have come to the worst with thee ere thou art delivered; but thou wilt be! God may keep thee waiting, but he will ever be mindful of his covenant, and will appear, to fulfil his inviolable word."



### Smile Through Thy Tears

WORTHIE HARRIS HOLDEN

SMILE through thy tears.

For after night comes joyous day,  
When mist and darkness flee away,  
Dispelling fears.

Smile through thy tears.

It brings delight and hope anew;  
For fellow travelers weary, too,  
The rainbow cheers.

Smile through thy tears.

The voyage now is almost o'er;  
See in the distance Canaan's shore.  
The land appears!

Smile through each tear.

Love, rest, and home, and Jesus there  
Await with laurels wondrous fair,  
If faithful here.

Portland, Oregon.

### Encouraging Outlook at Our Medical College

THE College of Medical Evangelists is now well under way in the fourth year of its existence. There are sixty-three students in attendance, divided as follows: Fourth-year class, seven; third-year class, twenty-one; second-year class, sixteen; first-year class, nineteen. Without question, the present year thus far has been more satisfactory to both faculty and students than any that has gone before. The members of the faculty are each year coming to understand better their several lines of work, and are learning better how to blend their work together as a whole, and, as a result, union and harmony prevail. The interest manifested by the faculty in their work, as evinced by their regular attendance and enthusiasm, has inspired confidence on the part of the students, and they, in turn, are settling down to good hard work.

The uncertainty of the earlier years has now passed, and in its stead is a marked spirit of confidence, not only in the consecration and teaching ability of the faculty, but in the stability and permanency of the school. The buildings and appliances that have been provided from time to time have been of a stable and permanent character, and at the same time both convenient and practical. Taking into account the magnitude of such an undertaking, and the serious difficulties that have surrounded its development, it is marvelous how the Lord has guided thus far, and saved us from making serious mistakes.

During the progress of a college board meeting that has just closed, Sister White spoke to the members of the board and faculty and the heads of departments. Her theme was the importance of having confidence in God, and being in a condition of faith and unity with him, so we can be led at all times by his counsel. Speaking of Loma Linda and

the work that God would have done at that place, she used the following interesting and encouraging words:—

"I was here at Loma Linda when this place was purchased. As I spoke to the people, the power of God came into our midst again and again. On the occasion of my first visit to look over the property, I knelt right down with our brethren and the representatives of the owners of the place who were here; I knelt right down in the midst of them, and prayed to God about the work that should be undertaken and carried forward in Loma Linda. When I got up, some of those who were not of our faith seemed to be deeply moved. From that time I have ever felt under bounden duty to God to make of this place just what it should be. I know that there are men here who have wrestled in the cause of God, and I know that they have passed through an experience that they never would have had if Satan had not had the power to oppress them.

"Let us all strive to make of Loma Linda just what God means it should be. This is the principal thing I have to say—make of this place what God would have you make of it. Every one of you is under bounden duty to God to labor in harmony, and to press the battle to the gate. If unbelievers come in and talk their doubts and fears, remember that Satan is not dead. He has agencies through whom he works; but shall we become discouraged because of this?—O, no! Christ, our Saviour, lives and reigns. Let us not look on the dark side. As soon as we yield to the temptation to do this, we shall have plenty of company. But there is nothing to be gained by looking on the dark side. What we want is courage in the Lord; and we want to follow on to know the Lord, that we may know that his going forth is prepared as the morning. This is not going back into darkness. You know how the morning is prepared. If you follow on to know the Lord every day, you will increase in brightness, in courage, in faith, and the Lord Jesus will be to you a present help in every time of need."

These words of encouragement were especially appreciated when we came to consider how we were to provide for a clinical hospital, which seems to be an imperative necessity. A hospital of our own is necessary, not only to give our school a proper rating and standing with the medical authorities, and to admit our students to the several State boards for examinations, but it is necessary also that our students may have the opportunity to make diagnoses under attending physicians, and to prescribe rational treatments and watch the results. While public hospitals in the community can be utilized in order to make up the requisite number of beds, and furnish the students a wider range of subjects and diseases, they can not, from the very nature of their work, give to the students

the practical experience so essential to one learning to treat disease without the use of poisonous drugs.

This being one of the fundamental features of our medical faith and practice, it goes without argument that the facilities with which to teach such principles, must be supplied. As well might we abandon our colleges and academies, and send our students to the theological schools of the world to fit them to preach the third angel's message, as to expect to educate physicians to practise hydrotherapy and other natural methods of treating disease, without the appliances and opportunity to learn how to administer successfully such treatment.

In addition to its being a necessity for the foregoing purposes, the hospital building will meet a long-felt want as a place where our own people of limited means can receive treatment. While our sanitariums are doing a liberal amount of charity work, there are still scores of our own people who are suffering with diseases of various kinds because they are unable to pay the rates that are charged people of means, and which must be received if these institutions meet running expenses.

Such a hospital building as we need, and for which plans and specifications have already been drawn up and accepted by the board of directors, will supply seventy beds, and will cost about twenty thousand dollars when completed and ready for occupancy.

The question as to how we can raise this means without interfering with, or in any way crippling, other lines of work, was the most serious one that confronted our board at its recent session. After a full and very clear presentation of advantages and the actual necessity of having a commodious and well-equipped hospital, we all engaged in a most earnest season of prayer that God would suggest to our minds a plan in which all could be united.

There seemed to be a general conviction that the Lord would be pleased to have us ask those persons whom he has specially blessed with means to unite in creating a fund for this purpose. While, taken as a whole, we may be called a poor people, yet there are many persons among us varying in wealth all the way from ten to one hundred thousand dollars. There are single individuals who could build and equip this hospital, and still have an abundance of means left with which to support their families and materially assist in the general lines of our work.

It is to brethren and sisters who have means that we are making this special appeal. A few thousand dollars invested now to provide facilities for the training of workers to go to the needy fields in regions beyond, will bring a rich harvest of souls when the Holy Spirit is poured out in the final loud cry of the third angel's message. At the rapid rate prophecy is fulfilling, it can not be many years more until money will be of no avail. Now is the time to send your means on before, to lay up treasure in heaven.

When reading this article, may the Spirit of God press the question home, Is this an appeal from God to me? Have I been prospered in my business for such a time as this? If I fail, will help come from another quarter, and I be passed by when the rewards are being meted out?

G. A. IRWIN.



### From an Aged Pioneer

I RECENTLY visited a community, about one hundred miles from home, where three years ago I baptized a father and his son and daughter. I found all faithful except the son, who married outside the truth and has given up the Sabbath. A father and his daughter, whom I also met three years ago, promised to obey God and keep his commandments.

I spoke twice to the Lynden church, and left the believers there much encouraged. I also met twice with the church at Brantford. During the thirteen days spent in this vicinity I visited many different families, traveling about one hundred seventy-five miles with a horse and buggy.

The day after I returned home a letter came from Brother M. J. Allen, asking me to come to Hamilton and assist in the quarterly meeting. Arriving there Friday, I spoke to the believers that evening. Sabbath afternoon I spoke again, after which we celebrated the ordinances, and had a good social meeting in which each of the fifty-five persons present took part. On Sunday night I addressed an appreciative audience on "The Inheritance of the Saints." The Lord gave me great liberty. On Tuesday I was obliged to return home, having contracted a severe cold.

I am planning to visit Simcoe soon, and after that, if it please the Lord, I want to make another visit to Hamilton. I have not seen such an interest in the truth for years as there is at that place, and I want to help all I can.

Sixty-five years ago I was converted to present truth, and in 1851 began to teach the people what I then knew of this great threefold message. In 1858 I was ordained to the ministry by Elder James White. I have only one slight defect, and that is in my hearing. I have always felt so happy to be connected with a people to whom the Lord speaks through his Holy Spirit.

ISAAC SANBORN.

St. Thomas, Ontario.

### West Pennsylvania Camp-Meeting

THE West Pennsylvania camp-meeting was held Aug. 22 to Sept. 1, 1912, at Washington, Pa. The brethren had secured a very beautiful grove easily reached by the car lines of the city. Heavy rain-storms delayed, in some measure, getting the camp in order, but eventually everything was well arranged, and passed off with the usual spiritual blessings of the Lord. New and vigorous plans for the coming year were laid by the workers of the conference.

The annual business session of the conference was not held in connection with the camp-meeting, as had been done in years previous. The meetings were entirely given over to the consideration of spiritual interests, so that there will not be anything now to report with reference to business, as the business session of the conference will be held in midwinter of the coming year. Nevertheless, many items of considerable importance were presented, to which the people gave an earnest response. The fifteen-cent-a-week plan and the need of the mission fields were brought before the brethren and sisters, who responded to this in a very encouraging fashion.

Also some union financial matters, such as raising money for the advancement of educational work, met with a hearty reception and very substantial donations on the part of the people.

The attendance at the camp-meeting was about as usual. As it was held in the southern part of the State, there was not the usual attendance from the north. There was a good attendance on the part of the city people to the evening meetings, during which the word of God was preached with power and deep interest.

There are bright days ahead for the West Pennsylvania Conference, and even now things are looking more hopeful. This field has in some measure been giving of its best laborers to other fields, and consequently has not paid much attention to its internal development, as have some other conferences in the union. The committee, however, is taking the matter earnestly in hand, and all branches of work throughout the conference are building up anew.

B. G. WILKINSON.

### Western North Carolina

ABOUT the first of July I was invited by the North Carolina Conference to come to Banners Elk and take charge of the work which Elder R. T. Nash had been carrying on, as he had been called to Albemarle. We now have a new church building, the best in this part of the country, and at this writing (November 14) we are holding protracted meetings, with an excellent outside attendance. Another church building will soon be erected about eight miles from here, and we plan to have a church-school at each place.

This is a good, healthful locality, and there are some excellent opportunities for buying homes, either those of a few acres or large farms. The people are very friendly and hospitable, and any of our Northern brethren desiring to locate in this part of the country would receive a hearty welcome. We need some families who are well established in the faith to help in these new churches which have just been raised up. Any who come will find a wide field for missionary work. There is also a good opening for a first-class boot- and shoe-maker, one who is able to carry on both old and new work. A competent workman would, I believe, soon have a good trade. Any who are interested in these openings, and desire further information regarding conditions here, should communicate with the writer.

W. H. ARMSTRONG.

### Philadelphia, Pa.

THE work among the colored people of Philadelphia is onward. Recently Elder T. H. Branch baptized four persons, and four others are observing the Sabbath, expecting to be baptized soon. A young man who has for some time believed the truth but hesitated to step out, kept his first Sabbath last week. To the Lord be all praise. Many are interested in the message, and there are numerous requests for Bible readings. This keeps us busy early and late, and then we are not able to answer all the calls. We are praying for more laborers in this great city.

Our place of worship is too small to accommodate all who desire to attend,

and we are looking for larger quarters. The members of the First African Church are busy with the Harvest In-gathering Signs, and we are expecting great things of the Lord.

Pray for the work in this great city, for the harvest truly is great and the laborers are few and weak.

HENRIETTA P. BRANCH.

### Minneapolis, Minn.

OCTOBER 1 we closed our summer's effort, consisting of eight weeks' tent-meeting and three weeks' follow-up hall meeting. The total expense of conducting the effort was \$668. (This does not include salaries, street-car fares, nor tracts allowed each worker for personal use.) Total donations and collections, with inventories on song-books, electric lights, supplies, and lumber not discounted, were \$462. The deficit of \$206 was more than made up by a \$300 check—back tithe from an old member who felt blessed by the meeting.

The tithe of the Minneapolis church for the first nine and one-half months of 1912 was more than for the whole year of 1911.

There are thirty adults keeping the Sabbath as the result of the summer's work, ten of whom were recently baptized. Another baptism is soon to follow. The influence of the tent-meetings has been felt in various quarters of the city, and eternity alone will show the vast amount of good that has been accomplished. We are thankful to the Lord for his great blessing and his presence with us.

A second effort of six weeks began Sunday, November 10, in the Nicollet Avenue and Fifteenth Street Baptist church, which we have rented at a very reasonable rate. The opening night every seat in the auditorium, galleries, and anterooms was taken early, so that chairs had to be placed in the aisles, and then scores who were unable to get in went away. Those assisting in this effort are Mrs. Minnie Bridges, Miss Gertrude Burghart, and Mr. Gust Freeman, as Bible workers, with Brother Stemple White as chorister and assistant evangelist. The outlook is encouraging, and for success we solicit an interest in your prayers.

O. O. BERNSTEIN.

### Great Opportunity to Use the Newspapers

OF all the days in which our brethren have an opportunity to spread the message through the newspapers of the United States, these are the golden days. The war between the Balkan allies and Turkey, and what the driving out of the Turk from Europe means in the light of prophecy, has opened to every minister in our ranks in this country, and to others who will write, the avenue for disseminating our views on this subject through the most powerful medium now here for our use.

That our people are taking serious notice of the terrible situation in Europe, and can see in it the nearness of the end of the struggle between righteousness and iniquity, is quite evident; and it is hoped that they are availing themselves of the greatest opportunity they have ever had to have news items dealing with the Eastern question in the light of prophecy printed in the great

mediums of the land. There never has been a more opportune time to secure the publication of articles dealing with the Eastern question through the newspapers than now. The millions of people in this country are reading with intense interest the lengthy reports in the newspapers, especially those in the powerful dailies of the large cities, giving minute details of the terrible bloodshed taking place, and the wonderful conquests that have been made by the allied nations of the Balkans; but how many reports have you seen dealing with the prophetic side of the question? Editors of these papers, no doubt, would receive contributions dealing with the prophetic side with eagerness, and such articles in print would be read by the multitudes with as much interest as would reports giving accounts of the battles being waged between the belligerents.

There are several ways in which the views on the Eastern question could be printed in the newspapers. An article in the form of a sermon could be handed to an editor, or it could be written as a letter to the editor for that column known by such names as "The Mail Bag," "The People's Letter Box," "The Forum," "The Tribunal," etc., in which persons are permitted to give their opinions or views in a more free way than in any other part of the paper. Another successful way would be to have the matter published in the form of an interview.

Brethren and sisters, do not let this opportunity slip by to tell millions of people what this conflict in Europe means in this world's history.

WALTER L. BURGAN.

### The Message Among the Foreigners in Our Country

At different times we have called attention to the large and needy foreign mission field in our home land. The yearly influx of hundreds of thousands of immigrants from all parts of the world, filling our cities and country with this foreign element, forms an immense and needy field for missionary operations.

A good work has been started and is being pushed forward with energy among the Germans, Swedes, and Danish-Norwegians. The three foreign seminaries — German, Swedish, and Danish-Norwegian — have started on their third year with increased attendance and improved facilities. We are glad to report a growing interest in these schools, and the outlook is very encouraging.

In North Dakota we have a large Russian population, among whom we have a number of strong churches; also a Russian department in the Sheyenne River Academy well attended.

The work in the East is making some progress. The Hungarians in New York City have added twelve by baptism this year, and several others will go forward before the end of the year. The Italians have likewise added a number by baptism. They have also started an effort in the Bronx, with a good attendance and interest.

In Brooklyn, New York, a tent-meeting has been conducted in the Finnish tongue. A large attendance with a good interest was reported. This is the first effort of the kind among the Finnish in this country. We are glad for this

beginning, small though it is, among the thousands of Finns in this country.

Our Bohemian-Slavonian church at Newark, N. J., purchased a lot some time ago, and the members are now engaged in erecting a church. Newark is a real foreign city. The work started there a little more than three years ago when some of our Slavonian brethren moved there from New York City. These brethren have been active and earnest in their efforts to extend the light of the truth among their own nationality. We now have a church-membership of thirty-three, with a good outside interest. Seven persons were recently baptized.

These brethren are all poor, having only their daily wages to depend on. The church, when finished, will cost \$4,500; the lot costing, in addition, \$1,050. This is a large undertaking for this small company, but the expense of hiring a hall and the difficulty of getting anything of the kind within their means, led them to undertake the building of a church. Besides raising all the money they can, they have done all the work themselves, working after hours at night and all day on Sundays. The only work for which they have paid money is the plumbing. They feel much in need of a few hundred dollars with which to finish — get windows, doors, and some chairs.

During the present year we have begun colporteur work among the Roumanians and Hungarians in Cleveland, Ohio, and Chicago, Ill. In Chicago Brother Caldèrone is at work among the Italians, with some interest. The Northern Illinois Conference has purchased the Scandinavian West Erie Street church for developing the work among the Italians, Poles, Slavs, Bohemians, and other foreign nationalities that have filled that part of the city.

The time is ripe for an earnest effort to bring the message to these hundreds of thousands of foreigners in our cities and country. Earnest, consecrated laborers, with a burden for this work, are needed. Let us pray the Lord of the harvest to send such to answer these urgent calls for help.

Among other foreign nationalities in New York City there are hundreds of thousands of Russians who are calling for the message to be preached among them. We sincerely hope this call may soon be filled. We plead for the message to be speedily given to the foreigners in this country, and thus hasten the coming of our Lord. O. A. OLSEN.

### The Thirteenth Sabbath Offering, December 28

SABBATH, December 28, is the time for the next thirteenth Sabbath offering to be taken in all our Sabbath-schools. At the last council of the General Conference Committee, held in September, the following action was taken:—

"Voted, That we request the Sabbath-schools to devote the offerings for the thirteenth Sabbath of the last quarter of 1912 to the needs of the training-schools for missionary workers at Camarero, Argentina, and at Pua, Chile, aiming at ten thousand dollars for these enterprises on that day, the overflow above this amount to be devoted to the general missionary work of the South American Union among the Spanish and Indian missions."

A leaflet has been prepared and sent

out to all our schools, setting forth the urgent needs of making better provision for the training of workers for this great Neglected Continent. Some special articles will also be found in the REVIEW from Brother J. W. Westphal, and others, in South America, concerning the dire straits in which they find themselves because of a lack of adequate facilities for their educational work. We hope these articles will be carefully read, also the leaflet; and that a most liberal offering will be made for our school work in that great and needy field.

South America is a continent of vast proportions, with a population of nearly fifty millions. Here are found almost illimitable areas, where millions are fettered by the superstition of Roman Catholicism. Millions more are primitive pagans, or Indians, on whose ears the sound of the true gospel has not yet fallen. We have a message for all these millions, to be given in the remnant of time which remains before the Lord comes. The territory is almost twice as large as that of the United States. Steam and electric railroads are not so far advanced as in this country. Vast regions are covered by the Andes Mountains, and whole republics must be explored by the evangel of the gospel on horseback.

It is a task of tremendous proportions to carry the message to the millions here under such circumstances. The workers must be educated on the ground. It is for this purpose that the offering is to be given in our Sabbath-schools, December 28. Can not each one do a little better than in any previous offering? By doing so, we shall cheer the hearts of the faithful workers in that field, who are struggling against great obstacles, and give the work of God much needed help.

SABBATH SCHOOL DEPARTMENT.

### Field Notes

A NEW church building was dedicated at Anderson, Ind., a few weeks ago.

A CHURCH of twenty-seven members has just been organized in Chattanooga, Tenn.

FIVE new members were added to the Capitol Hill Church of Denver, Colo., several weeks ago.

THE Minneapolis, Minn., church has received ten new Sabbath-keepers into membership recently.

BAPTISM was administered to three believers in Murcia, Spain, recently, and to three at Cartagena.

FROM the interior of Armenia comes news of twelve persons having lately begun to obey the truth.

ELDER W. R. HANSON reports that four persons have recently begun to observe the Sabbath at Elk City, Okla.

SEVEN persons were baptized in the ocean at Kagoshima, Japan, the fruits of a tent mission in that city.

A REPORT from Italy states that nine persons at Gravina, Bari, have been baptized, and seven others at Genoa and Montalto are to receive baptism soon.

## State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

### The Height of Hypocrisy

DELWIN REES BUCKNER

THE thorn-crowned Saviour writhes in keenest pain;

But little care the jealous Jews, who hail

Their King with scorn, and chuckle at the sale

Base Judas made, till mockery is vain;  
For on the cross the Lamb of God hangs slain.

And still, meanwhile, all nature seems to quail

Before the Father's wrath, and e'en the veil

In the once-valid temple tears in twain.

Now draws the Sabbath on; so with a spear

A heartless soldier thrusts the breathless breast;

The smitten Lord is loosened from the cross.

But what hypocrisy! The rulers fear  
To desecrate creation's hallowed rest,

But do not hesitate to kill its Lord.

*Solis, Argentina.*

### Two Views of Canalejas

THE assassination of Premier Canalejas of Spain has afforded Roman Catholic papers the opportunity, which they have improved, of saying unkind things about the man who sought to introduce a larger measure of religious liberty into Spain. The Jesuit weekly, *America* (Nov. 23, 1912), has this fling at him:—

"As a matter of fact, Canalejas was not a statesman at all, but a shifty and unscrupulous politician, who had resolved to hold his place at any cost."

In marked contrast with this clerical narrowness is the estimate of the premier made by the *New York Times* of November 13, from which we take this extract:—

"Spain has produced no abler, stronger, nor purer statesman in this generation. Though his radicalism may have been somewhat modified, inevitably, since he assumed the responsibilities of premier in 1910, his constructive ability had not lessened. He was first conspicuous in public life in 1900, when he assumed the leadership of the Anti-Clerical Party in the Cortes, and favored the measures which led in time to the suppression of objectionable religious orders and a prospective revision of the concordat. After much remonstrance, the Vatican practically accepted the measures projected by Canalejas, but not until ten years had elapsed and the relations of Spain with the church had been severely strained. This restriction of so-called clericalism was by no means a blow at religion. Spain has suffered more than any other country in modern Europe from the baser sort of priestcraft, and it was overrun with orders the members of which lived on alms, and in return fed the natural superstition of the people. To priestcraft of this sort socialism and anarchy are the inevitable

alternatives. Church and state are not yet separated in Spain, the country still being Catholic; but religion is free, Protestants enjoying larger privileges than formerly."

No man who works for the best interest of his country, when that work requires him to oppose the Roman Catholic Church, can expect to be called a statesman by a Catholic writer. Only one course is open to the man who desires to be lauded by the representatives of the Papacy.

### Intolerance in Russia

THE freedom of conscience which prevails in Russia seems to be the medieval variety, which permits the expulsion of a Russian for purely religious reasons. A case which may be a sample of many others is reported in the *New York Times* of November 24. Leon Bakst, "one of the leading painters of Russia," was recently expelled from that country for the sole reason that he is a Jew. We quote his account of the affair as given to a *Times* correspondent:—

"I am still dazed by my experiences. It is almost impossible for me to realize my present situation, for despite reports to the contrary, I am simply debarred from reentering St. Petersburg. My passport bears the stamp of the Russian police ordering me to leave the city in twenty-four hours; and even if I were able to reach the capital without mishap, no hotel would dream of receiving me under its roof, and any one of my friends who was found harboring me would be convicted of a penal offense.

"Although I have served as the court painter; although I have had four grand dukes among my pupils; although I was commissioned by the Grand Duke Alexis, while he was commander-in-chief of the Russian navy, to paint the portrait of Admiral Avelan in commemoration of the signing of the Franco-Russian Treaty; although the national museums in St. Petersburg and Moscow have officially recognized me as a Russian painter by acquiring a number of my works; although I was not only born in St. Petersburg, but am a member of old St. Petersburg society, the Russian police coolly informed me that I was only a Jew, and as such had no right to remain in St. Petersburg.

"When I received the official notice commanding me to quit the city as an undesirable, I refused to believe it, and instantly hurried to the office of the chief of police to demand an explanation, believing there was some mistake.

"'But St. Petersburg is my home,' I said to the official who received me and confirmed the paper I had received. 'Where do you want me to go?'

"'You are a Jew,' he replied, 'and as such have no right to reside anywhere in Russia but within the pale.'

"I asked to be given a passport for foreign travel to enable me to leave Russia. This I was refused. I then asked for an interview with the chief of police, who finally condescended to extend my stay in St. Petersburg seventy-two hours, giving me opportunity to see my friends.

"I did not intend to ask help from the grand dukes, not wishing to be merely tolerated on account of influential patrons, and so I went to Count Tolstoi, director of the famous Hermitage Museum, with whom I did some work at one time, and told him the situation.

"He at once rushed off to see M. Sazonoff, the foreign minister.

"'Impossible,' exclaimed the latter, 'they will make us the laughing-stock of Europe,' and he in his turn hurried off to see the minister of the interior.

"As a result of this visit, I was notified by the police that I might remain in St. Petersburg for the time being. This, of course, does not give me the right to return.

"I pointed out to the police official whom I had seen first, that should the news of my expulsion leak out, Russia would find itself in a ridiculous position in the eyes of the whole civilized world.

"'I dare say,' he answered, 'but you are a Jew, and you have got to take the consequences.'

"Though I was not too rudely treated, I was given clearly to understand that I was no better than any ordinary criminal character, despite the fact that the art world everywhere recognized me as a representative Russian artist.

"Diagileff, with whom I am associated in the Russian ballet productions, and who went to see the St. Petersburg chief of police on my behalf, was told that officially I was down on the police books only as a Jew, and that no matter what I might be as an artist, to him I was only a subject of the czar who, according to existing laws, had no right to reside in St. Petersburg.

"Now, for the real reason why I have only recently become an undesirable citizen in the eyes of the Russian police. In 1903 I became an Orthodox Christian in order to marry a lady who was a member of the Greek Church. Without nominally changing my creed, it would have been impossible to do this, as the law at that time prohibited any alliance between Orthodox Christians and members of any other denomination.

"Two years later, however, the law allowing freedom of conscience to Russian citizens was promulgated, and I decided to end the religious masquerade I had been forced to play, and therefore became a Jew once more.

"I am not so very indignant over it all. My sense of humor makes the matter appear to me personally in the form of a huge farce, but I am sorry my country should still allow the existence of laws absolutely incompatible with civilization."

It is easy to see that difficulties and perils must attend our own work in a country where such conditions prevail.

### Catholic Recruits for America

A PRESS despatch reports the visit to the Pope of the students of the American College at Rome. We quote two paragraphs:—

"The Pope was pleasantly surprised when he learned that this year the students number 160, representing nearly all the dioceses of the United States. He admired their smart appearance, and congratulated Bishop Kennedy on having a fine set of young men, who promise great work in the Catholic Church in America.

"Not only has the American College this year the greatest number of students in its history, but it surpasses in number all the other English-speaking colleges put together—the English, Irish, Scotch, and Canadian."

This training of students in Rome is a part of the program to make of America the first Catholic nation in the world.

## Church Missionary Work

[The following program was prepared by M. E. Ellis, missionary secretary of the Nebraska Conference.]

### Suggestive Program for Fourth Sabbath Missionary Service

(Dec. 28, 1912)

OPENING EXERCISES.

OFFERING.

READING: "Church Missionary Meetings."

EXPERIENCES.

CLOSING EXERCISES.

NOTE TO THE ELDER OR LEADER.—It is suggested that a short experience meeting follow the reading. Have something ready to say on this subject yourself, and start the experience meeting right. Spend a little time discussing the missionary possibilities in your church.

#### Church Missionary Meetings

FOR a visiting worker to arrange and hold an interesting missionary service with a church is comparatively easy, but to carry on that work in a church of any size week after week and month after month is a different proposition; and it is from this latter viewpoint only that I write.

I was fortunate enough to be brought up in a missionary church. I was a member of that church for ten years, having been converted in it at the age of fourteen years. I do not believe that a person was ever a member of that little company of believers six months without coming to realize that to carry the gospel to the whole world was a part of his work; and if he had no definite knowledge of mission lands and their needs, he soon absorbed a few facts, or got them in some other way; for the leaders of the church always worked on the plan that "information is the key to intelligent interest."

This church held missionary meetings weekly,—sometimes on week-days, sometimes on Sabbath afternoons, and sometimes the meeting would be held for months on Friday nights,—all depending on local circumstances,—but it was almost invariably held. The attendance would vary from five to sixty, for the missionary enthusiasm of many of the members, even of this missionary church, ran parallel with the weather; but as the officers were missionary in spirit, nothing completely stopped the work.

Some time ago I was thinking over the friends I knew among that little body of believers, and wondered how many of them had been directly engaged in the Lord's work. Jotting down the names, I found that during the ten years mentioned, this church sent into the gospel work one conference president, one union conference missionary secretary, two conference secretaries, one principal of an academy, one principal of an intermediate school, one assistant principal, one conference Sabbath-school secretary, one conference missionary secretary, two tract society secretaries, eight ministers, two stenographers (one in General Conference employ), four graduate nurses, one sanitarium manager, six Bible workers, ten church-school teachers, and eight canvassers.

There are others who have gone into

the work, but the names I do not recall. I would not say, of course, that all this was the result of the church missionary meetings held; but I do know from my own experience that in these little meetings where old and young met together, talked together, prayed together, and planned together in a very definite and effective way, was the beginning, in many instances, of lifelong consecration to the Master's service, and a working knowledge of how to put this consecration to practical use.

What little experience I have had with church missionary meetings has taught me that while it is not always true that the church that does not hold them is dead, it is true that such a church is missing a wonderful source of inspiration; and it is invariably true that the church that holds such meetings regularly is alive; for if there was no life, there would be no incentive to hold such a meeting.

#### Who Should Be in Charge?

It must be evident that no one could be better fitted, or is apt to be at least, to take charge of the missionary meetings of the church, and to plan for their successful conduct, than the officer who is chosen to have the oversight of the local missionary work, the missionary secretary. The missionary meetings are the only occasions when the missionary secretary can get at the church as an organized body for work, and lay before it definite plans for service which local conditions make practicable. These meetings may become the clearing-house for ideas and thoughts on missionary opportunities in the locality, which may be gathered up and classified and turned to practical account by the missionary secretary in the enlistment of every member in active, definite service.

#### The Fourth Sabbath Service

Owing to widely scattered membership, it is not practicable for some churches to come together for more than one meeting during the week, and that on the Sabbath; and to meet this condition and still provide a meeting of the church where all its membership can be reached with missionary plans, this fourth Sabbath service has been set apart by General Conference recommendation for the consideration of the home missionary work. A collection should be taken to help carry forward this line of work in the church, and the missionary secretary could well have charge of this program also. Suggestive programs are published each month in the REVIEW; and this ought to be a live, energetic meeting in every company of believers.

#### Weekly Missionary Meetings

"It should be borne in mind that the object of the missionary meeting is specific. There are other services for general religious instruction, for general and special Bible study and prayer; but the missionary meeting should sound the bugle-call to service, high, clear, and unmistakable; it should voice from beginning to end the marching orders of the church. It should send people out with a stronger hold upon God, a more abiding faith in the accomplishment of his work and purpose in the earth, and a deeper consciousness of their personal obligation to do their part. To accomplish this, the meeting must be in the truest sense devotional and educational

in its nature; and prayerful forethought and preparation are necessary. . . .

"Time should be given for exchange of experiences, consideration of plans for local work, for increasing missionary offerings, and for whatever pertains to keeping the members in action. In small societies there is usually time for this and for study in every meeting; but in large companies it might be best to devote one meeting in each month entirely to the local work."—*"Missionary Idea,"* pages 65-67.

In making our missionary meetings more educational, we suggest that those charged with the responsibility of conducting them give consideration to three things,—definite aims; development of the individuals with whom we deal; and attention to the laws of development.

1. Definite aims. There can be no systematic development unless we follow some intelligent plan. We need something to direct and unify our efforts. It would seem perfectly self-evident that every missionary meeting should have a definite aim; but in actual practise this is by no means the case. Many meetings accomplish nothing because they aim at nothing. They have subjects, but no objects.

In choosing aims, the church must decide what will be practicable under the prevailing local conditions. There are certain results which we have no right to expect from haphazard methods. We should be displeased with our teachers if we found that the children were being given exhortations at irregular intervals, instead of being trained by carefully planned tasks. But because the Spirit of God sometimes works mysteriously, we seem to think that in religious matters the laws of cause and effect may be disregarded, and that we may look for results of the best quality from poorest efforts. Some results ought to follow, of course, from every effort; but systematic development will ordinarily come only from methods that are educational.

The aims we can hope to realize will depend upon the time at our disposal, on the number and frequency of our meetings, on the state of development reached by our people, on the work we can persuade them to undertake, and on the material we find available as subject-matter. In general, we must aim at developing individual insight, sympathy, and activity. We wish to stimulate missionary prayer, and giving, and service, and we shall do well to take up one of these things at a time, and continue it until we get results. We need to develop a self-sustaining interest in our churches.

2. Development of the individuals with whom we deal. Merely having definite aims is not enough; we must note how far our efforts are effectual in reaching these aims with the people, and modify our efforts accordingly.

Our churches are made up of different classes. It is well to confine efforts to one class at a time. For instance, at one meeting aim especially to assist by suggesting ways how farmers can do effective missionary work; at another service, how to help young people; another time, what mothers can do. Then we must devise some means of studying the effects of our work. Let us ask questions as to the results, or get some one to do it for us. Sometimes at the close of a meeting it is astonishing to find how little impression an apparently

interesting and instructive meeting has made on the minds of those present.

3. Attention to the laws of development. One of these laws is that development is in proportion to active response. Not what is done for people, but what they do themselves really helps them. Some meetings incite people themselves to help, other meetings seem to aim at making it unnecessary for them to do anything. Those who do the work will get the profit. It is impossible that development should result in inactivity. Our meetings must set, as their principal aim, the incitement to individual activity of every church-member.

Another law of development is that the amount of the response depends on the kind of stimulus. A meeting that suggests nothing definite is not apt to secure any response. Many persons who merely endure hearing a man talk, would be delighted to be given something to do. It would pay many of us to spend more of our time in thinking of the kinds of service that individuals are best fitted to render, and of the motives that will be strongest in securing this work.

Our church-members may have part in God's closing work. If the missionary work is already organized in your church, give careful consideration to the possibilities of the weekly missionary meeting, which used to be held in so many of our churches, even if conditions for holding it were not just ideal. If you belong to the little Gideon's band of churches who now hold such meetings, earnestly endeavor to make them more effective and an increased factor in spreading the gospel message.

There are wonderful and unlimited possibilities in individual missionary work. "The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Vol. IX, page 177*. The church missionary meeting is one of the most effective agencies in the world for the stimulation and development of this personal activity. "Attempt great things for God; expect great things from God," and you will not be disappointed.

## News and Miscellany

Notes and clippings from the daily and weekly press

—A typewriter invented in Germany is said to do perfect work, although it is small enough to be carried in a pocket.

—Chicago is now taking 10,000 cubic feet of water per second from the Great Lakes for its sewers. The city desires to take more, but Canada and the American cities on the Lakes protested. The United States and International Commission has decided that the protest is just.

—Like many other inventions, perforated stamps were the result of an accident. A man just about to start on a horseback ride wanted to stamp a letter, but could not find knife or scissors with which to cut a single stamp from the sheet. He suddenly thought of his spur. Running the rowel along, he perforated the edges of the stamp, tore it off, and thus started a new invention.

—An English firm has brought out a new luminous varnish for automobiles, which is said to render a car, without being fitted with lamps, visible for a long distance on a dark night.

—Chile yields to no other country in the extent of her unbroken coast line, which extends from Peru to Cape Horn, a distance of about 4,000 miles. The Chilean government is now engaged in making this great coast safe for mariners by erecting lighthouses, at dangerous points, along its entire length.

—James Bryce, British ambassador to the United States since 1907, has resigned his position. He is seventy-four years of age, and will retire from public life, returning to his home in England within a few months. Sir Cecil Arthur Spring-Rice, now minister at Stockholm, Sweden, has been named as a probable successor.

—The Navy Department will recommend to Congress in December the construction of a one-thousand-foot naval dry dock on the Atlantic coast, probably at New York. A dock of similar size now building at Pearl Harbor, Hawaii, is about one third finished, and will cost nearly \$3,500,000.

—A German surveying vessel has been taking soundings in the Pacific Ocean, and has discovered a depth of over 32,000 feet, or over six miles. It would take the highest mountain in the world, Mount Everest, with Snowdon on top of it, to reach from the ocean bed to the surface of the water. The greatest depth found in the Atlantic Ocean is 23,250 feet.

—President Taft has issued a proclamation fixing the rates that the foreign shipping of the world shall pay for passage through the Panama Canal. The proclamation, made under authority of the Canal Act passed by Congress in August, establishes a merchant-vessel rate of \$1.20 per net ton of actual carrying capacity, with a reduction of forty per cent on ships in ballast.

—It is said that American cedars furnish the only wood known of which good lead-pencils can be made, and in connection with this information we learn that American cedars are becoming scarce. The pencil industry is a big one, and, curiously enough perhaps, it is said to be bigger to-day than it was before the day of typewriters. A factory in Germany turns out annually 300,000,000 lead-pencils made out of the wood of the cedar-tree of America.

—Several years ago a plan to tunnel under Bering Strait and connect the railway systems of North America and Siberia aroused much interest. At the time nothing came of the plan. Now, according to the *Electrical World*, it has been revived in earnest, with the result that it may some day be possible to travel by train all the way from New York to the capitals of Europe. Both in Alaska and in Siberia long railway lines will have to be built to connect with the tunnel entrances. The tunnel itself will have to be forty miles long. The promoters purpose to sink shafts from islands in the middle of Bering Strait, so that they can begin work at several points at the same time. These shafts would ultimately serve to ventilate the tunnel.

—France has reason for searchings of heart over the great increase in drinking. During five years the consumption of alcoholic drinks generally has increased twenty-two per cent, and of that most deadly of all, absinth, forty per cent; and this although a special tax has been placed on it. Last year 34,500,000 gallons paid duty, and it is estimated that that was only one third of the amount used. Many owners of vineyards and orchards distil liquor.

—According to a special report just issued by the New York custom-house, no city in the world, either ancient or modern, has ever owned such a fabulous collection of gems and works of art as New York can boast of to-day. The total value of registered jewels, privately owned, is estimated at over \$250,000,000, while at least \$500,000,000 worth of priceless paintings, statuary, and other *objets d'art* are to be found in the homes of the multimillionaires along Fifth Avenue and Riverside Drive.

—The political campaign is ended. The accounts are being audited. The Democratic party spent \$815,052. The Republican party reports expenses amounting to \$744,688. The Progressives spent nearly as much as the Democrats. The Socialist and Prohibition parties also had expenses. There were many private expenses of politicians of which there is no record. Much money was lost through betting on the results. It has undoubtedly cost the country in round numbers over \$4,000,000 to elect a president.

—The sun will regulate the lights in the acetylene beacons that are to line the Panama Canal, if a regulating device now under consideration meets the requirements of the canal engineers. Each of the new regulators contains a copper cylinder that expands under the influence of sunlight, and thus closes a valve and shuts off the flow of gas to the burners. A small pilot flame only is left burning. At sunset, or when the sun is obscured, the cylinder contracts, a spring opens the valve, and the gas flows to the burner. The apparatus is said to reduce the consumption of gas materially.

—The most remarkable town in the world, in some respects at least, is Ironspot, with 700 inhabitants, in southern Ohio. The Ironspot post-office was closed some months ago because the postmaster had not sold a single stamp in five weeks, nor had he received any incoming or outgoing mail. The people explain that they have no friends to write to, and that they are all too busy anyhow. There has not been an idle man in Ironspot since 1909. The mines are running full time, and every miner owns his own home. Some time ago the police department disbanded, the chief declaring there had been no arrests made within six months, and that it was only a waste of public money to keep salaried policemen. The village records one fire in two years. The damage then amounted to \$200. A recent census showed that the population is composed of 637 Irishmen, 11 Welshmen, and 52 Germans. Until October, 1911, there were only eleven men and women in Ironspot who had "no church." The school-teachers of Ironspot, four in number, declare that Ironspot children are unusually bright, owing to the moral influence of the town.

## NOTICES AND APPOINTMENTS

### New Nurses' Class

THE Washington Sanitarium will start a new nurses' training-class the first of January, 1913. Young people of deep Christian experience, with a desire to become true medical missionaries, who are of sound body and of sufficient preliminary education, are requested to write the superintendent of the Washington Sanitarium Nurses' Training-school, Takoma Park, Washington, D. C. Application blanks will be sent on request.

H. N. Sisco, M. D.  
Superintendent.

### Business Notices

WANTED.—A man for general work on farm, and in city with team; must be strong, have good health, be a good milker, and good with team. State wages desired. Address R. M. Carroll, Orlando, Fla.

WANTED.—Woman thirty to sixty years of age, to do general housework, cooking, and plain sewing. Permanent work for the right one. Hygienic living. J. S. Comins, R. F. D. 6, Box 64, Battle Creek, Mich.

### Publications Wanted

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

Mrs. D. T. Stucker, Klamath Falls, Oregon, a continuous supply of literature.

E. E. Messinger 3418 Douglas Blvd., Chicago, Ill., English and foreign literature.

Mrs. Tillie Long, 1511 York Ave., Spokane, Wash., tracts and papers in the Finnish language.

Mrs. R. L. Wandall, R. F. D. 5, Box 38, Susquehanna, Pa., tracts and denominational papers.

Mrs. Mary L. Brock, Lake City, Fla., tracts on the Sabbath and the coming of the Lord, also tract "Sufferings of Christ."

Floyd E. Fish, 3418 Douglas Blvd., Chicago, Ill., a continuous supply of literature in the English, German, and Scandinavian languages, and especially in the Polish, Yiddish, Hungarian, Italian, Bohemian, Roumanian, Holland, French, and Chinese languages.

### The "Watchman"

WE are starting the new year with a splendid issue. The cover design is a beautiful two-color portrait of a little child drawing a curtain aside and bringing to view the new year of 1913 in the form of an hour-glass. This will be a very handsome cover.

The great interest in the "Eastern Question" series by Prof. P. T. Magan, compelled us to run a second edition of the December *Watchman*. The momentous situation in Europe is stirring the whole world. Now is our time to act. Let us circulate this special series widely while opportunity is at hand. Professor Magan's offering for the January issue will be "A Nation's Pledge," and will be of special interest in view of the acute conditions in Europe regarding the Turk.

There will be an editorial on "A Bright Outlook," giving a summary of the past year and showing the possibilities wrapped up in the new year.

"The Trend of the Times and Bible Prophecy," by C. P. Bollman, is an article of tremendous import in view of the events that are taking place with lightning-like rapidity in the world. We are living in the grandest and most solemn period of human history. The great threefold message, which has warmed our hearts for so many years, should be given as never before. The *Watchman* is making a special effort to "give the trumpet a certain sound."

"God's Message for To-Day," by R. W. Parmele, will deal with the essentials necessary for a Christian, and will make his message clear to all lovers of the truth.

Elder I. H. Evans, who is in charge of our Asiatic missions, is contributing a splendid article on "Buddhism." He will show the fundamental falsehood concealed under the service of false works and worship in this vast system of error, with which Satan is darkening the minds of millions.

"The Jew and the Christian Religion," by Elder F. C. Gilbert, will be the first of five special articles appearing in the next five issues of the *Watchman*. Elder Gilbert is a converted Hebrew, who was born and educated under the old orthodox Jewish law, and was trained in all matters pertaining to the traditions and ceremonies of that peculiar people. These articles will make the Bible as a whole, and the New Testament in particular, more lucid because of the flood of light that can be thrown upon it only by one versed in Mosaic law and custom.

Altogether, the January *Watchman* will present some strong features, and should be widely circulated by those desiring to have a part in the closing work.

Rates in quantities: ten to forty copies, 5 cents each; fifty or more copies, 4 cents each. Foreign countries, including Canada, 5 cents a copy.

## Obituaries

JONES.—James Munroe Jones was born in Cass County, Michigan, Nov. 5, 1849. His death occurred June 6, 1912, as the result of injuries received in a runaway, near Stoc-ton, Cal. His companion and four children are left to mourn. The large attendance at the funeral service attested the esteem in which he was held by the community. Funeral sermon by the writer.

D. T. FERRO.

NEEDHAM.—Died at Vergennes, Vt., Nov. 5, 1912, Carrie Tupper Needham, wife of Amos P. Needham. She was the treasurer of her home church, and active in many lines of charitable work in the city. A husband, mother, and several brothers and sisters are left to mourn their loss. She was a consistent Christian, and we believe that she sleeps in Jesus. Words of comfort were spoken by the writer. Text, Rev. 14: 12-14.

F. W. STRAY.

MINNICH.—Mrs. Margaret Elizabeth Minnich, *nee* Moore, fell asleep in Jesus at the home of her daughter, in Sallyersville, Ky., Nov. 1, 1912. She was born in Lebanon, Va., July 14, 1837, and was married to William F. M. Minnich June 28, 1857. She was the mother of eight children, six of whom survive. Sister Minnich lived a long and useful Christian life, and was loved by all who knew her. She died in the bright hope of a soon-coming Saviour.

F. E. GIBSON.

### Death of Elder A. W. Jenson

ANOTHER of our pioneer workers in the Texas conference has fallen in death. On Sabbath, Oct. 26, 1912, in his sixty-ninth year, Elder A. W. Jenson died at Keene, Tex., of a complication of troubles. He was not ill a great while, having been taken with a chill about two or three weeks before his decease, and growing gradually worse until his death. He suffered intensely, especially the last week or so of his illness, but endured it patiently and with great fortitude. His hope seemed to be bright, and his thoughts of God and his work to the last; and even in his semiconscious state, he could be heard talking of the conference and its work. The writer was present with others at a prayer season with him at his request a few days before his death; and he expressed entire submission to whatever God's will might be. Brother Jenson was born at Skodsborg, Denmark, Feb. 26, 1844, and was therefore 68 years and 8 months old at the time of his death. In 1872

he came to America seeking gold and earthly riches, but here he found Christ, the true riches, instead. After his conversion, he saw the Sabbath truth from reading the Bible, and began its observance without knowing there was another Sabbath-keeper in the world. Later, on learning of our people, he went to Battle Creek, Mich., where he got in closer touch with them and their work. Returning to Texas, whence he had gone to Battle Creek, he started out as a horseback missionary, his saddle-bags filled with literature, trying to do what he could to give the truth to the people of his own nationality and to others. He was soon able to preach the truth acceptably, and later connected with Elder R. M. Kilgore in tent labor, when he was sent by the General Conference to open the work in this State. It was in 1877 that I first became acquainted with Elder Jenson. Later I went with him as tent master for two seasons; this was my first tent-work experience, and marks the beginning of my public labors in this cause. During my associations with Brother Jenson in this capacity, I learned to love him as a dear Christian brother. He was always quick to acknowledge a wrong and humbly beg forgiveness for an offense. He also showed himself apt in teaching the truth, and successful in winning many souls to it. Many of the staunch members of this conference are his converts to the truth, and many of the older brethren and sisters have recollections of his early connection with the work, even before we had a conference here. It was here that he began his work, here he was ordained to the ministry, and here he laid off his armor in death. With the death of Elder Jenson passes the second of the two pioneer ministers of Texas. In the memorial service at our camp-meeting last summer held in memory of Elder R. M. Kilgore, the other pioneer referred to, Elder Jenson spoke very feelingly of Elder Kilgore and his associations with him; now, so soon after, Elder Jenson himself is gone from us. But of each it may truly be said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Brother Jenson was more or less active in the work up to the time of his last sickness, though impaired health of late years had rendered him unable to do full and regular work. Two daughters survive him, his wife having died a few years ago. The writer, assisted by Prof. C. B. Hughes, conducted the funeral service.

W. A. McCUTCHEN.

## The Advent Review and Sabbath Herald

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

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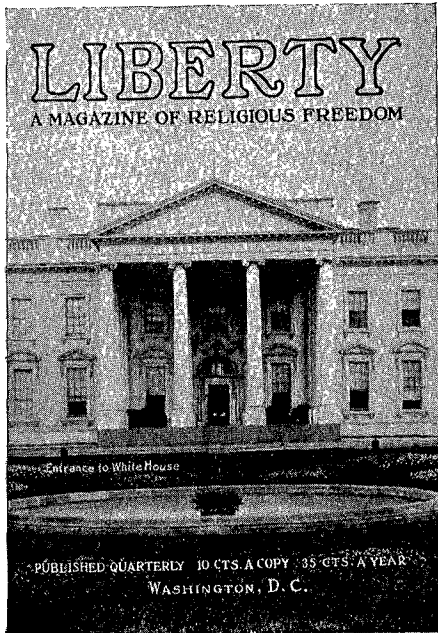
[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

# Some Day You Will Be Asked

to give a reason for your religious liberty faith; then why not fortify yourself with facts and arguments NOW? The current issue or "Catholic Federation" and "Sunday Mails" number of "Liberty" magazine is a most excellent text-book for you to study. In its pages you will find—

## 1001 Questions Answered

over which you may have been puzzled for months and even years. Such questions as, "Can God's Kingdom Be Established by Law?" "Does the United States Government Have the Right Not to Deliver Your Mail to You on Sunday?" "Why Am I Opposed to the Roman Catholic View of Religious Liberty?" "What Is There Wrong in the Principles of the National Reformer?" "What Is the Bible View of Religious Liberty?" and "What Will Be the Final Outcome of the Christian's Struggle for Religious Freedom?" are but a few of the many others discussed in this and other numbers of "Liberty."



## A Few Features

**Frontispiece:** Photograph of Senate Report on Sunday Mails, printed upon silk, and displayed in office of Postmaster-General.  
**Atrocities in Peru**—Shall the United States help to support papal missions there?  
**Latest Religious Liberty Move From All Countries.**  
**Inside Facts Concerning the Recent Convention of the American Federation of Catholic Societies.** Report by the Editor, who was present.  
**Putting the Church over the State**—How Rome rules in Colombia.  
**God's Example of Religious Liberty**  
**Are Catholic Voters Instructed?**—Photographic proofs.  
**Rome's Victory over the Prohibition Party**  
**Religious Liberty in China**  
**Absurdity of Proposed California Sunday Law**  
**The Sunday Closing of Post-Offices**  
**Divine Prophecy and Human History**  
**Sunday Laws From the Standpoint of Citizenship**

## This Magazine in the Public Eye

In its issue of October 19, the Jesuit weekly magazine "America" devotes its first editorial (1½ columns) to an attack upon the first-page article in a recent issue of "Liberty" magazine, the article itself being quoted from at length.

"Current Literature" and other prominent magazines as well as religious weeklies have referred to "Liberty" in their editorials as one of the strong factors in the contest now being waged between Protestantism and Catholicism in America.

## What \$1.50 Will Do

For \$1.50 we will send "Liberty" for one year to ten different addresses, or to one address. If you do not have a good list of names at hand, we can supply them for you.

## Above Offer Good Only Till January 1, 1913

after which the price of ten copies, one year, will be \$2.00, at which time the subscription price will also be increased to 35 cents. Send in your orders NOW.

Send \$1.00 for 20 or \$2.00 for 50 copies of this "Catholic Federation" number to distribute or sell in your vicinity.

# Books With A Message

Select for your winter reading, for presents for children and friends, and for neighborhood missionary work, from the following list of message-filled books:—

## NEW BOOKS

Acts of the Apostles.—630 pages. Cloth, \$1.50; flexible leather, \$2.00.  
 History of the Sabbath.—800 pages. Cloth, \$1.50; flexible leather, \$2.50.  
 American State Papers.—800 pages. Cloth, \$1.25.  
 Conflict Between Capital and Labor.—208 pages. Price, 75 cents.  
 Printing-Press and the Gospel.—224 pages. Flexible, red leather, pocket size. Price, 60 cents.

## BOOKS THAT ARE ALWAYS GOOD

Thoughts on Daniel and the Revelation.—800 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.  
 The Desire of Ages.—900 pages. Cloth, \$3.00; half morocco, \$4.50; full morocco, \$6.00.  
 The Great Controversy Between Christ and Satan.—700 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.  
 Patriarchs and Prophets.—762 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.  
 Early Writings.—316 pages. Cloth, 75 cents; flexible leather, \$1.25.  
 Christ's Object Lessons.—486 pages. Cloth, \$1.25.  
 Steps to Christ.—144 pages. Cloth, plain, 60 cents; cloth, gilt, \$1.00.  
 Thoughts From the Mount of Blessing.—218 pages. Cloth, 75 cents.  
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## BOOKS FOR CHILDREN AND YOUTH

Easy Steps in the Bible Story.—600 pages, 650 illustrations. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.  
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 The Gospel Primer.—96 pages. Board, 25 cents; cloth, 50 cents.  
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WASHINGTON, D. C., DECEMBER 12, 1912

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AN opportunity is afforded several earnest young men and women to train for nurses in the Washington (D. C.) Sanitarium. Read the call made by Dr. H. N. Sisco, the medical superintendent, on page 22.

SISTER MAGDO SKOGS, from the Skodsborg Sanatorium, Denmark, left Hamburg October 14 to connect with our treatment-rooms in Jerusalem, where a good work is being carried forward in medical missionary work.

WE learn from a recent number of *Echoes From the Field*, our Colorado Conference paper, that Dr. H. P. Parker, and his wife, Dr. Alice Parker, of that conference, have accepted a call from the Loma Linda Sanitarium to connect with the medical staff of that institution.

ALL will be interested in the article from Elder G. A. Irwin regarding the work of the medical college at Loma Linda, on page 16. The call which Elder Irwin makes for their new hospital is a worthy one. We earnestly hope that it will awaken a response in the hearts of some of our brethren of means.

WE call especial attention to the article entitled "A Special Message to the Sabbath-Schools," on page 12. The article was received too late to appear in the Thirteenth Sabbath leaflet setting forth the training-schools in Argentina and Chile as the object of the Sabbath-school offerings to be given December 28. Superintendents should make use of this article, as well as the leaflet, in setting before the schools the call for help from this needy field.

WORD from Europe states that Brethren L. R. Conradi and Guy Dail had just visited the Abyssinian mission, and were leaving Aden November 23 on their way across into Africa to the German mission stations. They report the work in Egypt as beginning to make progress.

A NEW book comes to us from Brazil, printed in the Portuguese language. It is entitled "Perolas Esparsas," being a collection of readings and true stories for the home, teaching religious and temperance principles. It is used by the canvassers as a pioneer book in that Catholic field. It is issued by our Brazilian house, the Sociedade Internacional de Tratados no Brazil, Sao Bernardo, state of Sao Paulo.

A LETTER from Brother H. H. Hall, manager of the book department of the Pacific Press Publishing Association, states that they are issuing an enlarged edition of Mrs. E. G. White's recent tract on "Recreation." The revised edition of this pamphlet will contain fifty-three pages, and the price will hereafter be ten cents a copy. This will be found an especially valuable publication to those who desire a knowledge of the principles governing the important question of recreation. It should be read by our educators and parents, and by all our young people. Order from the publishing houses.

WE are sure that our readers appreciate the efforts of our contributors in supplying the columns of the REVIEW from week to week with such excellent matter. In our General Articles may always be found rich, spiritual food. Our Home department contains weekly many excellent, practical suggestions. And the hearts of our readers must thrill many times as they read the stirring reports of the progress of this movement which come from nearly every quarter of the earth. By no means the least valuable of our contributions are the inspiring songs of our poet writers. Let us not be forgetful hearers of the word, but put into practise the excellent principles we study from week to week.

Too late for greeting the brethren before the week of prayer comes the following message from Brother S. W. Carr, of Australia, in charge of the mission in British New Guinea: "Greetings from this outpost of heathenism. God has given us the victory, as for the first time we now have some students who have decided to work three hours daily for the mission on account of school privileges. The rest of the day, outside of school hours, they will work in their own gardens. Previously we have always had to pay regular wages. We rejoice that these three lads are beginning to appreciate school and industrial training. It was good also to see ten boys from four days' journey inland come down by themselves to work here for a year. Labor on the plantations near by is so scarce that recruiters of labor receive four pounds for each boy. We praise the Lord as we see his Spirit working on heathen hearts. Pray for New Guinea."

THE question of dietetics is one of the most perplexing subjects with which our sanitariums have to deal. The guests of these institutions for the most part are made up of men and women who have brought upon themselves sickness through disregard of nature's laws, particularly by excesses in eating and drinking. Many of these desire to get well, but are quite unwilling to pay the price in the way of self-denial. They still demand tea, coffee, flesh foods, condiments, etc. Our sanitariums, however, are the exponents of principles of reform in the matter of healthful living. It is for them to erect and maintain a higher standard than the medical institutions of the world. At a meeting of the medical faculty of the Washington (D. C.) Sanitarium held recently, an interesting discussion on the subject of dietetics was engaged in by the physicians and nurses. It was felt by all present that the Sanitarium should maintain the position it has ever taken in excluding tea, coffee, and flesh foods from the dietary of the institution, and that there should be maintained before the guests a high standard of reform with reference to the general question of dietetics. This we believe is the only consistent position that any of our sanitariums can take. If our institutions do not maintain a higher standard than is upheld in similar institutions of the world, both in the way of Christian ethics and from a scientific standpoint, then our institutions have no excuse for existence. God has called us to be light-bearers. He has called us to the position of reformers. We should be consistent in the positions we take, and resolute in the pursuit of the purpose in which we are engaged. Our sanitariums and our medical workers, above any other institutions or workers engaged in this movement, should be true to the principles of health and temperance.

CONVENTIONS in the interests of the publishing work have recently been held at South Bend, Ind., and South Lancaster, Mass. At the first meeting, Elder N. Z. Town and I. A. Ford attended from Washington. All the presidents in the Lake Union Conference, together with tract society secretaries and field agents, were present. The corresponding conference workers attended the meeting at South Lancaster, and Elder A. G. Daniells and I. A. Ford represented the general work. An excellent spirit of cooperation is reported. It is believed that rich blessing will result in these two union conferences.

FOR the last three weeks Elder A. G. Daniells, accompanied by Sister Daniells, has been visiting the several centers of our work in New England, in the interests of the message. Elder W. A. Spicer is dividing his time during the week of prayer between the Emmanuel Missionary and Mount Vernon Colleges. Elder W. W. Prescott is at Union College for the week.

BROTHER H. STEINER, wife, and one child, left Naples October 27 for their new field of labor in Africa. Brother Steiner, who was formerly a laborer in the West German Union Conference, has been invited to take the superintendency of the Abyssinian Mission. They will settle in Asmara.