

# THE ORIENTAL WATCHMAN



"THE DAILY TASK."



VOL. 16

LUCKNOW, JANUARY, 1913,

NO. 1

# AN EXCEPTIONAL OFFER

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The Publishers of the "ORIENTAL WATCHMAN," are prepared to make an exceptional offer to the subscribers to this paper during 1913. Anyone sending us two subscriptions to "Oriental Watchman," accompanied by the cash will receive the paper free for one year in return.

The price for the paper is Rs. 2-8 per year, post free. Thus by sending us Rs. 5, together with the names and addresses of the two subscribers and yourself, you receive without cost to yourself our magazine for one year.

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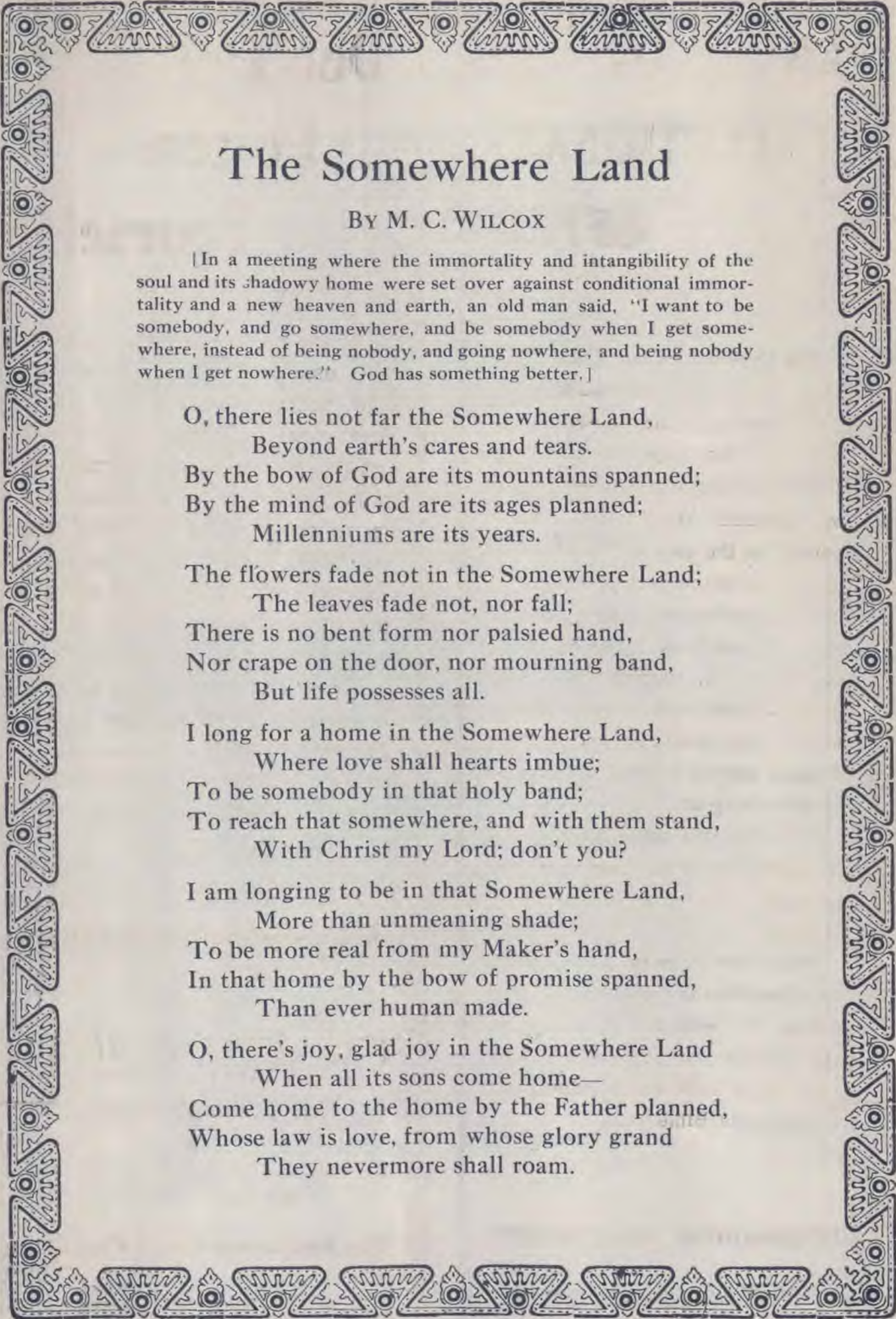
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# The Somewhere Land

BY M. C. WILCOX

[In a meeting where the immortality and intangibility of the soul and its shadowy home were set over against conditional immortality and a new heaven and earth, an old man said, "I want to be somebody, and go somewhere, and be somebody when I get somewhere, instead of being nobody, and going nowhere, and being nobody when I get nowhere." God has something better.]

O, there lies not far the Somewhere Land,  
Beyond earth's cares and tears.  
By the bow of God are its mountains spanned;  
By the mind of God are its ages planned;  
Millenniums are its years.

The flowers fade not in the Somewhere Land;  
The leaves fade not, nor fall;  
There is no bent form nor palsied hand,  
Nor crape on the door, nor mourning band,  
But life possesses all.

I long for a home in the Somewhere Land,  
Where love shall hearts imbue;  
To be somebody in that holy band;  
To reach that somewhere, and with them stand,  
With Christ my Lord; don't you?

I am longing to be in that Somewhere Land,  
More than unmeaning shade;  
To be more real from my Maker's hand,  
In that home by the bow of promise spanned,  
Than ever human made.

O, there's joy, glad joy in the Somewhere Land  
When all its sons come home—  
Come home to the home by the Father planned,  
Whose law is love, from whose glory grand  
They nevermore shall roam.





A VIEW OF CONSTANTINOPLE



# THE ORIENTAL WATCHMAN

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## THE OUTLOOK

### "THE MENACE OF UNCHANGING CATHOLICISM"

WE present herewith a reported interview with Bishop William Burt, of Buffalo, given to a reporter of the *Standard*, published in that paper of Sept. 28, 1912. Bishop Burt has spent twenty-six years as a representative of the Methodist Episcopal Church in Europe. He lived eighteen years in Italy, fourteen of which were spent in Rome. Some months ago Bishop Burt, together with Archbishop Ireland, wrote a series of articles regarding the Catholic question, which appeared in the columns of our leading magazines. His intimate knowledge enabled him to speak with authority with reference to the present outlook:—

Rome does not change. The Roman Catholic Church to-day, in Europe and in America, has at heart the same inflexible purpose and principles it had centuries ago. While I am not at all alarmed, and believe we should all keep cool and be kind, yet I look on conditions to-day, in Europe and in America, and I ask myself, Can it be that some day the Roman Church will actually take control of the United States? The menace is a real one.

Thirty years before the French Revolution Sir Isaac Newton predicted that the Catholic Church was destined to be trampled underfoot by the infidelity generated by the Roman Church itself. The prophecy has been fulfilled. The people of Europe have become sick of the formalism of the Greek and Roman Catholic Churches.

Infidelity in religion and socialism in economics are the results of this situation. Socialism is gaining in Vienna; we shall soon have religious liberty in Austria. Our long struggle for the privilege and right of worshipping God freely, of singing and preaching according to our own consciences, has not been in vain. But it has been a slow process. The largest results have come where our people have been most persecuted.

All we ask of Rome is to give us an equal chance with her to reach the people; we do not want a monopoly. If Rome sincerely wants religious freedom in this country, let her give us religious freedom in Europe and elsewhere. But Rome does not change. I have attended services in this country, in Eastern cities, in which the favours to be asked of the saints, through the church, were graded according to the financial gifts of those who asked the favours. All was put on a mercenary basis, almost reminding us of Tetzels and the protest of Martin Luther.

The modernist movement in the Roman Church of Europe is now a thing of the past. Merry del Val has succeeded in smothering it. Some of its leaders have been subdued, others have found it more safe and convenient to confine their efforts solely to quiet study in monastic retreats than to continue preaching and writing for publication. The pressure has been too strong against these men.

No, the Roman Catholic capital will never be moved to America. Whatever the designs of Rome concerning America may be, she is shrewd enough to know that a Pope on the Tiber really has more power in America than he would have if he were brought nearer and if the enchantment of historic associations was given up. Rome plans to build up a world imperialism, with the city of Rome as the centre. Such are the indications, judging by the fact that in recent years Catholic individuals have been acquiring millions of dollars' worth of property in and about Rome, under conditions which will be favourable to the church. Nor do I look for any change in the relations between the papal and Italian governments.

I look on and ask myself, Are the American people fools, that they can be so blind regarding certain conditions? Here in America are one million children a year being taught in Catholic schools that this country was discovered by Catholics, that it really has been built up



by Catholics, and that some day it will be dominated by the Catholic Church. Their schools in most cases are conducted without state supervision, such as the public schools must accept by law. Even in the public schools, the Catholic influence is strongly felt in many cities because of the presence of many Catholic teachers and pupils. It will not be at all surprising if there is a serious issue joined in the near future over such questions as state support of parochial schools. That is the thing they are working toward.

Yes, the Catholic Church is consistent in opposing the socialistic or popular democratic movements. It naturally hates anything savouring of socialism. And it knows how to make friends of the wealthy classes, bringing them to believe that in the church they will find the solution of their present difficulties.

The trouble with Americans is that they are prone to seek the easy way out; they prefer to look on the bright side all the time. They do not like to admit the seriousness of these problems. Our people are lacking in some of that iron in the blood and steel in the convictions which our fathers had. What our religious leaders to-day in America need is a clear issue in which to put their whole strength.—*Review and Herald*.

#### THE DELHI OUTRAGE :

In connection with the inauguration of the new capital at Delhi when the viceroy, Lord Hardinge, was making the State entry in procession from the Fort to the new capital, there to give his address to the assembled European and Indian officers, there occurred one of those dastardly attempts which are seen at times in all lands, owing to modern conditions, the throwing of a bomb in an attempt to end the life of the king's representative. While passing through one of the narrow avenues of the Chandni Chawk, where the overhanging buildings of the bazaar made the attempt an easy one, a well aimed bomb thrown from the upper portion of the building occupied by the Punjab Bank, struck the howda in which Lord and Lady Hardinge were riding, instantly killing the Jemindar who held the royal umbrella, and seriously injuring the Viceroy. Lady Hardinge escaped unhurt, but twelve others in the surrounding crowd were injured more or less severely.

That such an attempt should be made upon one who, as Viceroy of India, has shown himself one of her most enlightened rulers and truest friends, is indeed significant as showing the effect of changing conditions upon the Indian mind. With an education which largely prepares for clerical labour, and a shortness of places for any but the most competent, it is not to be wondered at that from such conditions should be developed a dissatisfied element which at times produces dangerous fanatics. From such a class we believe the present assassin came, nor do we anticipate an entire ab-

sence of such culprits in coming years. They are the product of modern conditions and must of necessity be reckoned with by those who are in authority.

The unanimity of the sympathies of all India, high and low, Hindu or Mussalman, European or Indian, in connection with the outrage speaks well for India's future, for it indicates a loyalty which in itself is a guarantee of stable government and speaks of an intense hatred of such principles and methods as manifest themselves in an assassin's weapons. Facing her responsibilities as becomes her part as one of the great colonies of a great Empire, India will meet such conditions as these in full determination to root them from her soil.

#### SEVENTH-DAY ADVENTISTS IN NON-CHRISTIAN AND NON-PROTESTANT LANDS.

It has been sometimes said when the truth concerning the second advent of our Saviour is being preached in any community, together with the accompanying truths that are to prepare the people to go through the troubles of the last days and meet their Lord, that the Seventh-day Adventist people ought to get out into heathen lands and not trouble good Christian people with these, to some of them, troublous doctrines. Now the Publishers of ORIENTAL WATCHMAN believe that they are the representatives of that people whom the Saviour is sending out into all the world as the heralds of his coming. They are commissioned to preach what they are pleased to call the Third Angel's Message, referring to the great threefold message of Rev. 14: 6-12 which the Book of God has said would be preached in all the world before the harvest.

Anyone who will take the trouble to read this portion of Scripture will see that it is to be preached to EVERY tongue in the world. Now this will send the bearers of this message to the non-Christian world as well as to the professedly Christian world. But as we go out into all the world in obedience to the command of our Lord and Master we find men who either because of ignorance or prejudice make such statements as the above.

There has just come to our table the report of the statistical secretary of the denomination, reporting the work which was done during 1911 in non-Christian and non-Protestant countries by the Seventh-day Adventist people. This report shows that the first foreign mission work of this people was done in those lands in the year 1886 when workers first entered Russia. In heathen lands the first Mission was opened in Mashonaland, South Africa in 1894.



The report before us shows that this people is now carrying on work in 47 non-Protestant lands and 27 non-Christian lands, a total of 67. Out of this number 41 have been entered since 1900. In these countries the workers are speaking 73 different languages and are issuing literature in 64. The total number of foreign missionaries is 586, of native helpers 974, a total force 1560. There are 140 main stations and 145 sub-stations; 413 churches with 14,461 baptized members and a total of 17,565 adherents; 13 training schools, with an enrollment of 724; 192 other schools with an enrollment of 6,730. Total foreign teachers 103, and native teachers 263. The number baptized in 1911 were 2679 or a gain of 22.74%. The income from these mission fields for 1911 was Rs. 4,05,702, and the amount added to this from the home base to carry forward all this work was only Rs. 10,72,861 or but little more than double.

In Africa alone there are more than 5,000 pupils in attendance from homes which were formerly heathen. One interesting item is that our missionaries found one of the peoples for which they were working, in German East Africa, the Chasu people, had not as yet their language reduced to writing. This they have done, a Grammar has been written and the Gospels are now being distributed in the Chasu language. Our Missionaries have received for this work the recognition both of the Bible Societies and the German Government. There are ten Mission printing plants in various parts of the world issuing literature in 64 of the heathen languages of the world. The entire list of printed matter issued by the denomination includes at present about 350 bound books, 300 pamphlets, 1,100 tracts and 125 periodicals. For 1911 the value of literature sold throughout the world was about Rs. 50,00,000. As this was largely bought by those who were not members of this church, something of the tremendous popularity of the literature produced by this people can be easily seen.

The next few years will see a wonderful improvement and development of this work. The Lord has been with us thus far, he is still with us, and if we remain faithful to the trust wherewith he has entrusted us we are confident he will remain with us to the end. We extend a hearty invitation to the many readers of the "Oriental Watchman" to come in line and help us in this great world-wide crusade so that the work can be finished and Jesus come.

E.

### THE BALKAN SITUATION:

THE trouble between the Balkan States and Turkey has been resting in the balances for the past few weeks and it has been a question whether the peace negotiations which we mentioned as beginning would be successful or not. The Allies demanded as the conditions of peace the surrender of Turkey, of all Macedonia and Thrace to a line running from Rodosto on the Sea of Marmora to the Bay of Malatra on the Black Sea and to the peninsula of Gallipoli on the Dardanelles, the creation of an independent principality of Albania, the surrender of the Aegean Islands, and all rights of Turkey in Crete. As counter proposals the Turks demanded the retention of Adrianople and outlying districts, the making of an autonomous principality of Macedonia under Turkish sovereignty with a European prince at its head, the making of Albania into an autonomous principality with a Turkish prince who should reign for five years, the retention of the Aegean and Crete.

The Allies refused to listen to such a settlement and at last accounts the Turks had yielded in the matter of Macedonia and of Albania, and it was anticipated that Adrianople and the question of the Aegean Islands and Crete would be soon settled either by a compromise or by more surrender of territory.

The army in Constantinople desires to continue the war but the Turkish government realizes that it is in no condition for the violent campaign which would be inaugurated should the fighting be renewed. The Ambassadors of the Powers are counselling the Porte to moderation, and a realizing of the conditions which they face. Danger of a renewal of hostilities is not over, but a more hopeful tone is seen in the telegrams which arrive from Europe. In case of a renewal of the war Bulgaria says she is prepared for a six month's campaign and her allies appear to be equally determined to end Turkish dominion in Europe.

A CORRESPONDENT calls our attention to a news note which was inserted in our columns in November in which we noted the conviction of several Korean Christians for complicity in the plot to assassinate the Governor General of Korea, Count Terauchi. In the brief comment made at the time we remarked that it was not the place of Christians to be in politics but that the better policy was to stick closely to the king's business and let truth conquer. Our correspondent feels that we did an injustice to



the Korean Christians in our note, and we desire here to express our entire lack of any such intention. We believe that Korean Christians are as good as the average; moreover, we have no doubt that the charges against those who were convicted in the above case were untrue, and all of them innocent of even the intention of crime, but our remarks covered another phase of the situation. It is the habit of the East for many members of the Christian Community to take an active part in politics, to enter into the political propaganda of their country quite energetically. This is instanced in the recent Chinese revolution. In this we believe they fail of the highest possible good they might do, while at times involving the cause they love in difficulties and trials which might easily be avoided. In the days of the apostles they were concerned only with the gospel and its progress. It was the one aim and thought of their lives and of the church. It should be so with the church to-day, and especially in heathen lands. The energy of every man, woman, and child is needed at this last hour of earth's history to hasten the heavenly kingdom in all the earth.

Once more we would say, we believe in Korean Christians. We believe in the Eastern peoples. We know their worth, and do not believe they were guilty of the crime charged against them; but we deprecate every tendency in the church in the East to waste its energies and vital powers in the politics of the land in which it is gaining ground by the power of His spirit who is all conquering.

## NEWS NOTES

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.

THE drink conditions in France are becoming increasingly alarming. Last year the consumption of liquors increased twenty-two per cent. The consumption of absinthe, considered the most deadly of all alcoholic drinks increased by forty per cent in the same period in spite of a special tax upon it.

It has long been believed that wheat only existed in its cultivated form and promptly perished when no longer cared for. A Mr. Aronsohn, however, a Palestinian Jew, is reported to have discovered wheat growing wild. "On June 18, 1906 [says the 'American Hebrew'] he was walking in the vineyard of the Jewish Agricultural Colony in Rosh Pinah, at the foot of Mount Kanaan, when he noticed in the crevice of a rock an isolated plant, which at first sight looked like a stalk of barley, but which on closer inspection proved to be wheat, . . . so perfect, so similar to the forms produced under cultivation at the present day, that the young agronomist could hardly believe that this was the wild prototype of wheat." Extending the search farther north, numerous forms of the wild wheat were found growing in abundance at the foot and on the slope of Mount Hermon. Specimens were sent to three independent experts, Professors Schweinfurth, Koernicke, and Ascherson, who confirmed the discovery as representing the long-sought ancestor of wheat. The discoverer is convinced that wild wheat rarely appears on soils that have been cultivated for any purpose. "It grows," he says, "only upon the slopes of the most arid and rocky hills and in places exposed to the hottest rays of the Eastern sun. It prefers poor, rocky, dry soil, and thrives without any cultivation."

FROM the example of Sweden some interesting lessons on the national value of temperance may be drawn. The country suffered so severely from the ill effects of drunkenness that in 1855 a policy of reform was attempted, with the result that in thirty years the consumption of spirits fell, per head, by sixty per cent. At the same time the death-rate dropped from 21.7 per thousand to 17.5. The percentage of rejections from the army for physical unfitness was 35.7 but in the three next decades it was 27.8, 23.7, and 20.4. The present king permits no intoxicants upon his table. "I do not hesitate to say," the Crown Prince told a meeting, "that the people which first frees itself from the influences of alcohol will, in this way, acquire a distinct advantage over other nations in the peaceful yet intense struggle. I hope it will be our people who will be the first to win this start over the others."

THE American papers state that the cost of the recent presidential campaign in that country was in excess of Rs. 1,20,00,000.

THE trouble over the Panama Canal tolls will be submitted to a joint board for arbitration,



# General Articles



THE BATTLE OF GRAVELOT.

## “Is It Peace or War?”

BY M. C. WILCOX

MEN desire peace, therefore they predict it among the nations. There are those who believe that the predictions will prove true; that the Congress of Religions in 1893, and the Peace Conference in 1899, and the many subsequent meetings, are the heralds of the peace of the world, when nations shall sheathe their swords, spike their guns, and cast the metals of their weapons of war into jubilant bells of harmony. Those who cannot believe this are called pessimists, croakers, etc., just as if they did not desire peace as well as others.

But with the truth-loving, prudent mind, the question is not so much, What do I desire? as it is, What shall be? What is bound to come?

But there are those who believe that

somehow, sometime, all the various nations of earth will be at peace. Ministers have preached it, poets have sung the theme; and multitudes believe it, and believe that the Bible teaches it.

The prophecy, above all others, perhaps, on which this is based, is found in the second chapter of Isaiah, verses two to five, which read as follows:—

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem,



And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

It would certainly be a desirable thing if the swords of earth were all beaten into ploughshares and the spears into pruninghooks. But does this prophecy teach that such will be the case?

"Mountains" are symbols of kingdoms, of a place of refuge and safety. "The mountain of God" stands for the kingdom of God. Mountains of earth are symbolical of earthly kingdoms. See Ps. 11: 1; 30: 7; Isa. 25: 6, 7; Jer. 51: 25.

"The Lord's HOUSE" refers to the church of God. The mountain of the Lord's house ought always to be the mountain of the Lord, but it has not always been. When the church departed from God by backsliding, and united with the world, she forsook the mountain of God for the mountains of earth. Thus the Lord speaks to her:—

Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. Jer. 3: 6.

Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. Isa. 57: 7, 8.

The passage from Isaiah has certain reference to the Christian dispensation and the backslidden church in the last days. It is worthy of close study.

In the first five chapters of Isaiah the Lord sends His message to a backslidden people. "They have provoked the Holy One of Israel unto anger, they are gone away backward." Isa. 1: 4. "They be replenished from the east, and are soothsayers like the Philistines." Isa. 2: 6. In the light of symbolism, this prophecy thus indicates that the earthly

governments—one in profession—with which the church connects herself are stronger than the other powers (mountains and hills) of earth. And this is the fact. The so-called "Christian nations" of earth are far in advance, in power and progress, of the other nations of earth. This is owing to Christian enlightenment. But instead of using God's blessings to glorify Him, they have been used to exalt man. If these blessings had been used as the Lord designed, the heathen of earth would have been brought to Christ, and He would have been glorified; but nation and church have exalted material things, and instead of the peoples of heathen lands flowing to Christ, they are imitating the "Christian nations," building great warships, drilling armies, forming great corporations, and oppressing labour.

Because of all this exaltation of the professed Christian church and Christian nations, "MANY PEOPLE" shall go and say: "Come ye, and let us go up to the mountain of the Lord." Micah tells us that it is "MANY NATIONS" that shall come and say the same thing. These "many people" say that God will teach us, and we will walk in His ways; the "MANY NATIONS" say that the Lord will rebuke strong nations, so that they shall beat their swords into ploughshares; the "MANY NATIONS" say that "they shall sit every man under his vine and under his fig-tree" unmolested; the "MANY NATIONS" declare that the Lord has spoken this; the "MANY NATIONS," in their blind union with the world, say, "All people will walk every one in the name of his god, but we will walk in the name of the Lord our God forever and ever." It is the many people who utter the prophecy; it is God who declares they will utter it.

Be not surprised, reader. This is but a repetition of all the past,—the prediction and seeking of peace in iniquity; of proclaiming peace when God proclaims war. Read the prophecies of Jeremiah to a nation which had filled full its cup of iniquity—a nation that is the type of a world lying in sin. Note the



multitude of false prophets which rose up and predicted peace. Jeremiah stood alone, the other prophets were many; but the word which the one spoke was more than the dreams of all.

God has predicted what the last days shall be—the condition of the time which shall usher in the great day of the Lord. Let us put the two prophecies, that of the Lord and that of the “many people,” side by side, that we may more clearly see the difference:—

#### What the Lord Says

(Joel 3: 9-14)

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

#### What Many People Say

(Isa. 2: 3-5)

And *many people* shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

And what does God say to His professed people for thus deceiving the world? Read the very next verses in Isaiah 2; “Therefore, because of this false message “THOU HAST FORSAKEN THY PEOPLE the house of Jacob, because they be filled with customs from the east, and are SOOTH-SAYERS like the Philistines, and they strike hands with the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots. Their land



One of the great dirigible balloons which are being perfected for the coming conflict.

also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, from before the terror of the Lord, and from the glory of His majesty.” R. V., margin.

And all this prophecy concerning the back-slidden church of Christ, and the many people among them, is literally fulfilled now. We learn the predictions of peace by the many peoples of the church, of the beating of weapons of war into implements of husbandry,



of the hiding of sin, of the soothing message to the wicked over a mutilated Bible, of the heaping together of silver and gold and treasure, of the honour and exaltation of humanity, the worship of the work of their own hands instead of the worship of God, of the mock humility and hypocrisy of the evil-disposed and the hypocrite great in position; and the Word of God indicates that their case is hopeless. There is no forgiveness, because there is no genuine repentance and humility.

And the things taking place in the world to-day are demonstrating the truth of both prophecies above quoted, written in the same generation. Never were there such preparations for war taking place as now. From the greatest to the least of nations the incessant labour goes forward, as if the mighty men heard the call of God in their very ears.

And yet, despite the prophecy by the son of Pethuel, and many other prophecies, many

people are crying, "Peace, peace." Nay, more, many nations are crying peace in their great representative gatherings, a peace which many do not expect this side of a great war.

In this sinful world there is no hope of peace. The wide-heard cry of peace forbodes destruction. "Peace, peace," but there is no peace, no hope of permanent peace. Blessed is he who heeds not the voice of false shepherds, but is warned by the more sure word of prophecy: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For WHEN they shall say, Peace and safety; THEN sudden destruction cometh upon them as, travail upon a woman with child; and they shall not escape. But YE, BRETHREN, are NOT in DARKNESS, that THAT day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 2-6.

## Reason and Faith

THE word "reason" is commonly used loosely. What men call reason is nothing but opinion. A certain man asserts in my presence that the narrative of the virgin birth is contrary to reason. He says it very blandly, and with great assurance. But I remind him that a distinguished professor of philosophy, who has one of the finest and keenest minds in America, says that the story is not contrary to his reason. Nor is it contrary to the reason of ten thousand men who read it and believe it, and feel it to be altogether reasonable. It is not correct then for you, my friend, to say that the story is contrary to reason. What you mean to say is that it is contrary to *your* reason; and that, you know, is another thing. But are you sure that it is really contrary to your reason? What you are probably trying to say is that it is contrary to *your* opinion.

But opinion is one thing, and human reason is another. Opinion is the product of a man's reading and thinking and hearing.

What a man thinks on any subject depends on what he has read and heard and thought. It is for this cause that men's opinions change from year to year. We hold a certain opinion, and then we read more widely, or live more deeply, and our opinion changes. When you are saying, therefore, that the story of Christ's birth is contrary to your opinion, you are not saying anything of great significance; for your opinion might change after more extensive reading, or after a little deeper thinking. I travel into Alaska and meet an Eskimo who has never heard of the X-rays, and I say to him: "I have seen every bone in that hand of mine. I know the size and shape and exact location of every bone just as clearly as I should know all this if the flesh were scraped away." And he looks at me with surprise and says, "That is contrary to reason." What the man is trying to say is that it is contrary to his opinion. We should not expect an Eskimo to use language



accurately; we might expect it, however, of a New Yorker. Or I travel in the South Seas, and I meet a man there who has never so much as heard of ice, and I say, "My southern friend, I walked across a lake one day in February, and never even got my feet wet." And he throws up his hands in amazement and says, "That is contrary to reason." What he is trying to say is that it is contrary to his experience. When the evangelist tells me that Jesus walked across a Palestinian lake in April, I have no right to say that it is contrary to my reason. It is contrary to my experience. But my experience is rather a diminutive affair. If I am to cut down Christianity to the dimensions of my experience, I shall not have anything left of surpassing value. The fact is, Christ transcends my experience at every point. What He said runs as far beyond me as what He did. "I do always those things that are pleasing unto Him." That is farther beyond me than walking on the water. "He that hath seen Me hath seen the Father." I never could say a thing like that.

Often the very men who make the loudest profession of acting reasonably, have the very least reason in their action. I try to convince a certain man that the sunset is beautiful. I say: "O, look at it! Could anything be more glorious!" And he stands with his back to the sunset, and will not look at it. He says: "I do not believe what you say. Prove it to me." And I say, "Turn round and look." He says, "I

won't." Is he reasonable? I endeavour to persuade another man that Beethoven's Ninth Symphony is great. The orchestra is playing, the instruments are sweeping through the allegro, and I say to this man: "Wagner was right. Instruments can not carry music higher than that. If music is to travel any farther, it must be by the human voice. Is not that fine?" And the man puts his fingers in the ears, and says: "I do not believe what you say. Prove it to me." And I say, "Listen." And he says, "I won't." Is he reasonable? I endeavour to persuade another man that a violet is fragrant. I say to him: "This odour is so delicate! Just smell it!" He says: "I won't. Prove it to me." I say, "Will you smell it!" He says, "No." Is he reasonable? I endeavour to persuade another man that sugar is sweet. I say: This sugar is sweet. I have eaten a piece just like this." He says, "I do not believe it." I say to him, "Taste it." He says, "I won't." Is he reasonable? I endeavour to persuade another man that a cube of gold is heavier than a cube of iron. Both are of the same size. I say to him, "Take the gold in one hand and the iron in the other, and you will see." And he says, "I won't." Is he reasonable? I endeavour to persuade another man to become a Christian. I say to him, "Jesus Christ is sufficient for every need of the human soul." And he says, "I do not believe it." I say to him, "Try Him." And he says, "I won't." Is he reasonable?—*Great Texts of the Bible.*





## The Grave

BY WILLIAM COVERT

### Who Are There? What Is Their Condition?

IN the Old Testament the Hebrew word *sheol*, and in the New Testament the Greek word *hades*, both signify the place of the dead. But in our English versions they are in some instances rendered "grave," and in others "hell."

All classes of the dead, both good and bad are there. Therefore when the saints arise from the dead, they sing their triumph over death, saying, "O death, where is thy sting? O grave, where is thy victory?" I Cor. 15: 55. And when the wicked come forth in the second resurrection, it is said that "death and hell [*hades*] delivered up the dead which were in them." Rev. 20: 13. And David, referring prophetically to the death and resurrection of Christ, said "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10. This prophecy was shown by Peter, on the Day of Pentecost, to have its fulfilment in the coming of Christ from the tomb. But the apostle used the word "hell" to indicate the place from which He came, because he was quoting the words of the psalmist, and showing how literally they had been fulfilled when the Son of God came from the grave.

The statement that the soul of Christ was not left in the grave, is equivalent to saying that His soul had been in the grave, and by means of the resurrection came out of the grave. But Peter quoted the words of David to prove from prophetic utterance that Christ, after going into the grave, was to come bodily from the grave. The conclusion then is, that the soul which was not left in the grave, was the body of Christ, which was taken from the cross by His friends, and placed in Joseph's tomb. It was He who bodily came from the tomb, with the wound of the spear in His side, and the prints of the nails in His hands.

### The Grave a Waiting Place

When Job was writing of the time that would intervene between his death and the coming of the Lord to raise him from the dead, he said: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." Job 14: 14, 15. Referring to the place and condition of his waiting, he said: "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm [those agencies of his dissolution in the darkness of the grave, where he would rest], Thou art my mother, and my sister. . . . They [the body destroyers, Job 19: 26] shall go down to the bars of the pit, when *our rest together is in the dust.*" Job 17: 13, 14, 16.

### All Must Go to the Grave

In speaking of the frailties of humanity, the psalmist remarked, "How short my time is;" and then he asked, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89: 47, 48.

All men in this life are helpless in the presence of death and the grave, for none can stay the progress of mortality. But we can take a course here that will bring us out on the right side of life beyond the grave.

### All Are Quiet There

When Solomon gave advice in life, he said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10. We must do our thinking, our devising, and our working, before we die, for there will be neither ability nor opportunity for these things after we have gone to the grave.

### None Are Conscious There

When a man dies leaving children, "his sons come to honour, and he knoweth it not;



and they are brought low, but he perceiveth it not of them." Job 14: 21. And why does he not know of the things which befall his children when he is dead?—Because "the dead know not anything." Eccl. 9:5. Their faculties for love, for hatred, for envy, and consequently for all knowledge, have perished, so that they have nothing to do with anything which is transpiring under the sun. Eccl. 9: 6.

#### Do Not Remember Nor Praise God

In physical weakness, the psalmist was thinking of the grave, and pleading for restoration to health; "for," said he, "in death there is no remembrance of Thee: in the grave who shall give Thee thanks." Ps. 6: 5. Elsewhere he repeated the same sentiment, and gave it the widest possible application; for he said, "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. These texts, without limitation or reservation, affirm the unconscious state of all the dead.

They have no remembrance of God; do not praise Him. All have gone into silence. "For," said another, "the grave can not praise Thee, death can not celebrate Thee, they that go down into the pit [grave] can not hope for Thy truth." But "the living, the living, he shall praise Thee, as I do this day." Isa. 38: 18, 19. The speaker was King Hezekiah, who, by a miracle, had been kept for a time from dying, and he was that day celebrating his victory over threatened

death. If this man had been expecting to go immediately into the joys of heaven at death, he would not have said what he did about the inability of deceased people to praise the Lord; but he believed that dead men were unconscious in the grave, and therefore he



was praising God because he was yet alive. Had his affliction proved fatal, he thought he would then have been silent in the tomb.

#### The Dead Can Not Help the Living

As purposes of men can only be maintained through a living organism under normal



conditions, and because deceased men can not render help to the living, the following advice is given: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. This advice is especially valuable because of the uncertainty of mortal life, and because on the very day a man dies "his thoughts perish." The action of the brain, by which the phenomenon of thought is accomplished, ceases on the very day the man dies. Therefore the mind, which is active while the body is performing its normal rational functions, perishes as the man dies. Then the dead are really *dead*. They no longer think, nor plan, nor work. They are as inoperative as before they were born. These testimonies are too plain to be misunderstood, and too sweeping to admit of an exception.

#### Have Not Gone to Heaven

On the Day of Pentecost, when the disciples of Christ were speaking as the Holy Ghost gave them utterance, Peter said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre [grave] is with us unto this day. . . . For David is not ascended into the heavens." David was yet in *hades*, and had been there more than a thousand years. This is a remarkable testimony, because it was the Holy Ghost speaking through the mouth of Peter relative to the death of David, and his present state in death, while at the same time he was proving that although Christ did die and go into the grave, He was not there then, but had ascended into the heavens.

#### Death Compared to Sleep

Paul says, "We shall not all sleep." 1 Cor. 15: 51. He is here showing that some will escape death by living obedient lives until the second coming of Christ. He also says, "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. 4: 13. Those asleep, of whom he

writes, are the saints of God who will wait in death until the second coming of Christ, and then God will raise them from the dead. But theirs is a blessed hope, for they "*sleep* in Jesus." Verse 14. The martyr Stephen is one of this class; for when he was executed because of his faith in Christ, his biographer says he "*fell asleep*." Acts 7: 60. When writing of what is to be done for some in connection with the return of our Lord from heaven, the declaration is made that "*many of them which sleep* in the dust of the earth shall awake." Dan. 12: 2. Also in recording the marvelous things which occurred when Jesus burst the bars of death, the apostle says, "*Many bodies of the saints which slept* arose." Matt. 27: 52.

With the proposition that *there can be no life for the dead without a resurrection*, we close this article. And this very affirmation is made by Paul in setting forth man's hope for a future life. His argument is: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ *are perished*." 1 Cor. 15:16-18.

But how can it be that they are *perished* if they went to heaven at death, to enter upon the bliss of redemption? If there is a soul or spirit maintaining conscious entity which survives the death of the body, then they are not perished. And the fact that they would be perished in death, if there were not to be a bodily resurrection, proves that there is no such entity as a never-dying soul or deathless spirit in any way or in any sense, associated with any man either good or bad.

"I AM inclined to imagine that there are no little things with God. His hand is as manifest in the feathers of a butterfly's wing, in the eye of an insect, in the folding and packing of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world, and in the laws by which planets move."



# The French Revolution Foretold in Prophecy

BY MRS. E. G. WHITE

IN the sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands, popery succeeded, to a great extent, in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. In one country, though the light found entrance it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." John 3: 19. The nation was left to reap the results of the course which she had chosen. The restraint of God's Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of wilful rejection of the light.

The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures. It presented the most striking illustration which the world has ever witnessed, of the working out of the papal policy, —an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending.

The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the revelator points also to the terrible results that were to accrue especially to France from the domination of "the man of sin."

Said the angel of the Lord: "The holy city [the true church] shall they tread underfoot forty and two months. And I will give power unto My two witnesses, and they shall

prophecy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Rev. 11: 2-11.

The periods here mentioned—"forty and two months," and "a thousand two hundred and threescore days"—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1,260 years of papal supremacy began with the establishment of the Papacy in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome, and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

The persecution of the church did not continue through the entire period of the 1,260 years. God, in mercy to His people, cut short the time of their fiery trial. In foretelling the "great tribulation" to befall the the church, the Saviour said, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 22. Through the influence of the Reformation, the persecution was brought to an end prior to 1798.

Concerning the two witnesses, the prophet



declares further, "These are the two olive-trees, and the two candlesticks standing before the God of the earth." Rev. 11: 4. "Thy Word," said the psalmist, "is a lamp unto my feet, and a light unto my path." Ps. 119: 105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

"They shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the Word of truth, and set before them false witnesses to contradict its testimony. When the Bible was proscribed by religious and secular authority, when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth,—then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony through the entire period of 1,260 years. In the darkest times there were faithful men who loved God's Word, and were jealous for His honour. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them he must in this manner be killed." Rev. 11: 5. Men can not with impunity trample upon the Word of God. The meaning of

this fearful denunciation is set forth in the closing chapter of the Revelation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written Word, the law of God, will measure the character of every man, and condemn all whom this unerring test shall declare wanting.

"When they shall have finished [are finishing] their testimony." The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the Papacy. But here is brought to view a new manifestation of satanic power.

It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue, and hidden away from the people. Under her rule the



witnesses prophesied, "clothed in sackcloth." But another power—the beast from the bottomless pit—was to arise to avow war upon the Word of God.

The "great city" in whose streets the witnesses are slain, and where their dead bodies lie, "is spiritually Egypt." Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God, and resisted His commands. No monarch ever ventured upon more open and high-handed rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered, "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go." Ex. 5: 2. This is atheism; and the nation represented by Egypt would give voice to a similar denial of the claim of the living God, and would manifest a like spirit of unbelief and defiance. The "great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfil the specifications of this scripture.

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh, and the licentiousness of Sodom.

This prophecy has received a most exact and striking fulfilment in the history of France. During the Revolution of 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest European nations uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of the

Deity." "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by decree of her legislative assembly, pronounced that there was no God."

France presented also the characteristic which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and licentiousness of France, as it is given in the prophecy: "Intimately connected with these laws affecting religion was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to a state of mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. . . . If fiends had set themselves at work to discover a mode of effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. . . . Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as the 'sacrament of adultery.'"

"Where also our Lord was crucified." This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In the persecution which France had visited upon the confessors of the Gospel, she had crucified Christ in the person of His disciples.



# EDITORIAL

## A Complete Salvation

WHEN Adam and Eve disobeyed their Creator in the garden of Eden they were expelled from their beautiful home and sentence of death was pronounced upon them for their sin. They were not only deprived of their earthly possessions, which God had intended for them, but their righteous character had been ruined, and the seeds of evil were planted in their nature. These evil seeds, like that of a terrible disease, were handed down to all their posterity. The apostle Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. Through his transgression he forfeited his right to live both now and hereafter.

But the human race was not all that was affected by man's transgression. He was not to suffer alone. The effects of sin passed upon the whole creation. When God cursed Adam he also said, "Cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; *thorns* and *thistles* shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return to the ground." Gen. 3: 17-19. At first all created things were intended for man's service and blessing, but the curse of sin changed all this, and the earth, instead of yielding fruits and grains only, brought forth thorns and briars, weeds and noxious plants that poison and destroy. The animals, once so tame and gentle, became savage and were filled with the fear of man. Man's labour, instead of being sweet and joyful, as at first, was mixed with pain and weariness

and caused sweat to come upon his face.

In the 8th chapter of Romans the apostle Paul tells us "the whole creation groaneth and travaileth in pain together until now." Verse 72. The reason for this is given in the 20th verse. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." So we see that not only man was affected by sin, but all created things. They both wait together for the final removal of the curse. Rom. 8: 23.

When the birth of Christ was announced to Mary by an angel, he said, thou shalt call his name Jesus: for he shall save his people



from their sins." Matt. 1: 21. When Jesus was on the earth in person he said at one time, "For the Son of man is come to seek and to save that which was lost." Luke 19: 10. How much was involved in this loss? The whole human race was lost through sin and all the possessions given him in the beginning. Jesus Christ gave himself to redeem all these. The removal of the curse from the earth was as necessary to complete the plan of salvation as to redeem man; for the earth is to be the future home of all whom Christ has saved. We are told in the Scripture that every mark of the curse will be removed from the earth



when it is given to God's people. See Rev. 21: 4; 22: 3.

Hundreds of years before the birth of Christ it was prophesied by Micah (iv: 8) that the first dominion, lost through Adam, would again be restored by Christ. The purchase price which was to restore to man his former character and possessions was the blood of Christ. The apostle Peter says, "Forasmuch as ye know, that ye were not redeemed with corruptable things . . . but with the precious blood of Christ, as a lamb without blemish and without spot." 1 Peter 1: 18, 19. Christ was the real lamb that was to shed his blood for the sins of the whole world. In his agony for man's sins while praying in the garden of Gethsemane he sweat great drops of blood. Luke 22: 24. This was prefigured in the beginning by the

curse of sweat in which man was to earn his bread. It was by the sinful hand of man that his blood was shed on the cross. The results of the curse pronounced upon all nature in the beginning, in his dying moments formed a crown of thorns to pierce his brow.

Thus he has borne the curse for all and paid the price for a complete redemption in the shedding of his blood; and until the time when he shall give it, as a real possession, to those for whom it was purchased, he has given to us his Holy Spirit as a pledge. Eph. 1: 13, 14. Thus Jesus becomes a full and perfect Saviour for all that was lost. There is no salvation in any other. Let us accept of the redemption which he has provided that when he comes we may enter into his glory.

J. S. J.

## The Sealing Message

This month we will examine some of the scripture testimony concerning that Message which God will send into the world while the angels are restraining the striving winds of war that are trying to blow upon the earth. That such a message will be sent is proven by many scriptures.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. At the time of the flood, at the time of the destruction of Sodom and Gomorrah, at the time of the first advent, God gave the people sufficient warning to prepare them for these great events. In one particular at least each generation was alike, the vast majority mocked the messengers, rejected the message, and were destroyed.

It is therefore evident that the second advent of Jesus, the greatest event of all the ages, will not come unheralded. This warning message is frequently referred to in the Bible.

The Elijah Message.

In Malachi 4: 5, 6 we read, "Behold I

send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

In the New Testament we have the following fulfillment of this prophecy. Concerning the birth of John the Baptist the angel said, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before him in the power and spirit of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 15-17. Soon after the scene on the mount of transfiguration Jesus answered the question concerning the coming of Elias with these words, "Elias shall truly first come and shall restore all things. But I say unto you that Elias is come already, and they



knew him not but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17: 10-13.

The coming of Elias does not therefore imply the personal descent of Elijah from heaven, but rather the sending forth of messengers before the coming of the Lord in the spirit and power of Elias to make ready a people prepared for the Lord. "Elijah must first come and restore all things." But at the first advent the people rejected the Elijah message, did unto him as they listed and therefore to their own eternal loss rejected the very Son of God who had descended from heaven for their salvation.

But the prophecy in Malachi promises also the coming of Elijah before the "great and dreadful day of the Lord." This does not describe the lowly birth in Bethlehem's manger but rather that time when he shall come in "His own glory, and in his father's and of the holy angels." Luke 9: 26.

#### The Sealing Message.

This message and its work is referred to many times in the Bible. In Rev. 7: 1-3 and Rev. 14: 1-14, it is spoken of as a sealing message. When it seems that nothing can restrain the winds of war from being unloosed on the earth another angel rises, crying, "hold a little longer till we have sealed the servants of our God in their foreheads." This sealing work is God's last work of mercy for a lost world. It prepares all who receive it to pass through the troubles of the last days and meet the Son of Man.

This company is sealed in their foreheads. Of them we read again, "having the Father's name in their forehead," and again, "in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14: 1,5.

The forehead represents the mind within. Therefore this seal of God has to do pre-eminently with the mind. Its final result is to perfect a people who reflect completely

the image of God, who are without fault before the throne of God. In no other period of this world's history do we find so large a company reaching such a state of perfection, while in mortal flesh. Nothing but a special message accompanied by special power, exalting the standard of perfection, could ever accomplish so wondrous a result.

The seal is of common use in India. Certain figures and characters on the stamp are to be impressed on the plastic wax. The impression is made, the stamp is withdrawn, the wax hardens, and the figures and characters of the stamp become permanent.

In this sealing message that which is to be stamped is the Father's name, or character, the wax is the mind of the individual soul surrendered to God. When through the operation of the Holy Spirit such a mind has received the impress of the Father's name, the work is completed and the servants of God are sealed.

How this work is to be done is clearly pointed out in other scriptures. See Rom. 12: 1, 2; Eph. 2: 8-10; Gal. 6: 15. In order that we may be sealed the mind must first be wholly surrendered to God. The Spirit of God then takes complete control and we are transformed by the renewing of our mind. We are his workmanship. Gradually our mind is transformed until the image of God is completely restored in the soul. Then the seal is withdrawn and we are ready for the Master's appearing.

#### The Sabbath and the Seal.

Such a high standard for a sinful people in one generation has rarely ever been held before the people of this world. But in the experience of the children of Israel in passing from Egypt to the promised land, there are many points of similarity and in many things those experiences are typical of these who will be sealed in the last generation. But we read in the word that the test of their progress and their experience was the Sabbath. See Heb. 3: 7-19; 4: 1-11. Those

*(Concluded on Page Thirty-two)*



# Health and Temperance

## Hints for Dyspeptics

BY A. B. OLSEN, M. D., D. P. H.

DISCOMFORT, loss of energy, drowsiness, muscular weakness, varying aches and pains, including most headaches, backaches, and shoulderaches, impoverished blood, nervous debility, and often also irritable nerves, and limited temper—these are some of the more important of the multitudinous symptoms which indicate troublesome digestion or dyspepsia.

### The Corner-Stone of Health.

Good digestion is the corner-stone of good health, and goes a long way to ensure a sound constitution, vigorous vitality, and steady nerves. Good digestion, with its accompanying sanguine spirits and hopeful optimism, is in itself an excellent equipment for the duties and perplexities of daily life. Without it life often becomes a nightmare, for the dyspeptic sees life through darkened glasses, giving blackened and distorted images, and sometimes life becomes so miserable that it seems scarcely worth while. Food is the fuel and building material of the body, and, as we all know, it serves to repair the daily wear and tear of the tissues, and also to recuperate worn-out energies. The various digestive organs, including the teeth, salivary glands, stomach, sweetbread, liver, and intestines, all have their particular functions to perform in the complex process of preparing food for the blood. Until the food enters the blood to be distributed to every part of the body for nutritive purposes it is useless. Digestion and assimilation then become vital functions for the sustenance of life, and anything that impairs or interferes with the one or the other equally impairs the physique and militates against health.

### The Selection of Food.

Naturally the proper selection of the diet

is a matter of first importance. What shall we eat and drink? The abundance and variety of food material that nature has supplied is very great, and with the advantages of modern transportation, it is possible to command supplies from every quarter of the world. To properly nourish the human animal it is necessary to have some understanding of food values and food properties, and to give reasonable care to the selection of the diet. Shall it be mixed feeding, or the Salisbury, or fruitarian diets, or unfired cookery? If fruitarian, shall milk, butter, and eggs be included or not? These are some of the questions to be answered.

### Simplicity the Keynote.

The key to the problem of nutrition is undoubtedly simplicity. Not how much can I eat, but rather what do I require for my daily labours; not what the perverted appetite dictates, but rather what the body needs for its repair and the restoration of the worn-out energies; not to live for the purpose of exercising the gustatory sense, but rather to eat for the purpose of living well and enjoying good health—these are some of the essential underlying principles that ought to guide us in the solution of the nutrition problem.

### Fruitarian Diet.

If man were unbiased by custom and fashion, and were unhindered by precedent or by a fickle taste, the natural choice, we believe, would be such food as is provided by plants, always including the products of the dairy. Here we have not only an ample variety but also all the food elements required for the support of a strong, active, healthy body. Here we find all the food elements, not only in their simplest form, but also in their purest state.



### Objections to Flesh.

But why not include animal flesh and thus obtain a still greater variety? The answer in a word is, that the flesh of dead animals makes a less reliable and less wholesome food. For the maintenance of sound health, strength, and endurance, the best and most wholesome food is naturally required, and we hesitate to believe that it can be readily obtained from the carcasses of animals.

### Diseases Among Animals.

That animals, and particularly domestic animals, are subject to a large number of diseases, is a well-known fact, and when we bear in mind that many of these diseases are directly transferable to man, it becomes obvious that there is real danger in the indiscriminate use of animal flesh. Consider for a moment the numerous cases of typhoid fever that have been traced to the consumption of shell-fish, and particularly oysters, mussels, cockles, winkles, and whelks. More recently typhoid fever has also been traced to the use of certain varieties of fish, including plaice. Then there are various parasites such as tapeworm (about fifty varieties), trichina and numerous other parasites, not to mention such deadly germ diseases as anthrax, tubercle, foot-and-mouth disease, etc., which are transferable from animal to man. The fact is that a very large number of animals which are slaughtered for food suffer to a greater or less extent from disease; Indeed, there seems to be no exception according to the "report of a Commission of eminent scientists outside of the Department of Agriculture who were appointed in 1907 to consider and make recommendations in regard to certain features of the meat inspection." Among other statements we have the following remarkable admission to which we would particularly call the attention of flesh-eaters:—

The Commission could easily undertake to show that not any single animal used for food in any part of the world would, upon microscopic study, be shown to be absolutely free from all infection or lesion.

### Uric-Acid Foods.

Furthermore, all flesh foods contain a certain amount of organic extractives or waste matter, the effects of which upon the human system are anything but desirable. One of the best known of these tissue wastes is uric acid, which is always found in any animal food, whether it be flesh, fowl, or fish. True, certain varieties contain more than others. Uric acid is believed by many authorities to be an important factor in the production of disease, and particularly of such diseases as gout, rheumatism, neuralgia, neuritis, lumbago, sciatica, etc. Consequently we hold that, for this reason alone, it is wise to exclude animal flesh entirely, or at least take it sparingly, and then only when other more wholesome substitutes are not available.

### Unfired Foods.

Not all foods require cooking to make them digestible and capable of assimilation into the blood. In the case of fruits and nuts Nature has already done the cooking for us, and such foods when ripe may be looked upon as sun-cooked. They are perfectly wholesome and require no further attention of this kind, although on account of deficient mastication a baked apple is sometimes found to be more suitable to invalids than a raw apple. Then there are other foods such as watercress, lettuce, and celery, which contain practically no nutrition other than some valuable salts. If well masticated the salts are easily dissolved and are utilized by the system, and there is therefore no special reason why they should be cooked. But there are other foods which must be cooked. Take the common potato, for instance, or any cereals such as oatmeal or wheatmeal. The bulk of these foods consists of insoluble starch, which is practically indigestible unless cooked. The heat causes the little envelopes containing the starch to swell and burst, and then, and then only, the starch becomes accessible to the digestive juices, and is finally changed into sugar before being



assimilated into the blood. While it is true that many stomachs are able to tolerate unbaked bread, still it must be borne in mind that little or no benefit in the way of nutrition is obtained by the body from such food.

#### The Purpose of Cooking.

Altogether too often the process of cooking is entirely perverted. We understand the real purpose of cooking is to make the food more digestible. When put to this test we shall readily see that much so-called cooking is merely a process of compounding, which renders the article increasingly difficult of digestion in proportion to the amount of preparation it receives in the kitchen. The free use of such complicated messes, and indeed, of all rich savouries, naturally leads to digestive disorders of one kind or another, and becomes a prolific source of dyspepsia.

#### Proper Food Combinations.

Bearing in mind that the keynote of diet is simplicity we can readily understand that it is not desirable from the standpoint of health to take a large variety of food at the same meal. It would be far better to spread the variety over the day or the week. A simple meal with a few varieties of food, and these plainly but thoroughly cooked, is conducive to the building of a sound body. It is not good as a rule to mix fruits and vegetables, neither does milk go well with fruits, especially of the acid kind. Milk and sugar form another poor combination which is quite likely to give rise to fermentation and its accompanying flatulence. Two or three articles, or four at the most at the same meal are usually sufficient, and are far more easily digested than a larger number.

#### Mastication.

It seems strange, but very few people realize that digestion begins in the mouth with the chewing of the food. Some people seem to think that the teeth are intended only for ornament, but when so regarded they very soon atrophy and decay from want of use. Mastication of the food is the first, and one of the most important steps in the digestive process, and the only one over which we

have direct and full control. Chewing the food a sufficient length of time to incorporate it thoroughly with the saliva is a long step towards improved digestion.

### HIGH PRICES NOT ALL A CALAMITY

WE should not allow ourselves to take too one-sided a view of the present high prices of living. They are not altogether agreeable: there is no arguing that point for a moment. But they have their good side. They have brought about results that could hardly have been brought about as effectively in any other way. Many a housekeeper has been driven into her kitchen to see more closely that the high-priced foods were not spoiled by ignorant cooking. Many a woman has had to figure more closely, and thereby has learned lessons in food values and domestic economy that she would never have learned had prices been kept down. Physicians on every hand concede that people are paying more attention to their eating, to their way of living, to sanitation, to cleanliness. General health is a more vital question to-day than it ever would have been if prices of foodstuffs had not soared. Scores of people were told for years by writers and doctors that they were eating too much meat; that red meats are not so necessary to healthful living as they have believed. But not until the prices of meats got beyond the average purse did they heed. The high prices of produce have sent thousands of men and women into their gardens to raise their own vegetables, and health has been the result for them. Many a man has by this simple process forgotten that he had indigestion, and many a woman has lost her "nerves" in the sunshine and fresh air of her vegetable garden. The higher cost of living isn't by any means all a calamity. As in all other things in life, there is no loss without its compensating gain. Those who see clearly are already beginning to realise, and thousands will also see a little later that what was at first regarded as a national calamity will yet be regarded as a national blessing. Blessings have a way of coming in disguise more often than we think.—  
*Edward W. Bok.*



# HOME AND YOUNG FOLK

## THE PRETTIEST GIRL

"I KNOW who will get the prize!" laughed Dorothy. Half a dozen girls were on their way home from school and something very unusual had happened. Mrs. Nailor, the wealthiest woman in Dover, had visited the school that day, and not only that, she had offered a prize to the one whom, for three reasons, she could pronounce the prettiest girl in school.

Mrs. Nailor's beautiful home on the hill was a great source of entertainment to the children, who never tired of peering through the high iron bars of the fence at the deer darting in and out among the shrubbery, and watching the sparkling fountain and the shining goldfish darting about in its crystal water.

Mrs. Nailor had said that she knew all the girls, and that they must be very careful, for she would be watching them when they were unaware of it—and she would not tell them when she would make school inspections.

"I am so tired of taking beauty prizes!" exclaimed Elsie, pettishly.

"It must be hard to be pretty!" snapped Alice, spitefully. Alice had a pretty face, too, but a very unhappy disposition.

"I wish I were pretty," sighed Bess, mournfully.

"There is no danger of Katherine's getting the prize," laughed Alice.

Katherine's lips quivered, but she looked up with a brave little smile, and said sweetly: "Elsie is so beautiful I just love to sit and look at her, and sometimes I think Alice is almost as pretty."

"Why don't you curl your hair and get some pretty dresses; you might get the prize sure enough if you kept your face away from the light and——"

"Hush!" interrupted Dorothy. "there's Mrs. Nailor passing."

"I wonder why she walks when she has such splendid carriages and an automobile," said Bertha, half aloud.

"Because walking makes one strong and well," replied Katherine, solemnly.

It was true that Katherine was not beautiful. Her face was plain, her complexion dark, and her hair a dull brown, but her eyes were her charm, large, clear, and truthful; and her teeth shone like pearls. Her simple black dress and hat were anything but becoming, still there was an indescribable sweetness in her expression.

"I'm going to buy that light blue silk accordion-plaited dress at Rayner's and charge it until I get the prize money," said Elsie. "Mrs. Nailor sits right opposite us in church, and she'll be sure to notice what I have on."

The month passed by at last, and they were assembled in the auditorium of the school, which was crowded to the doors with parents and friends. Elsie sat in the first seat, resplendent in the light blue silk.

The presentation of the prize was the last feature on the programme; and when Mrs. Nailor took the platform, a hush fell upon the assembly. She was not a beautiful woman, but there was something queenly in her bearing.

"Dear girls," she said, "If I could only express to you the thrill it gives me to look into the sea of bright, happy, and beautiful faces before me, you might understand and thus appreciate how hard it is for me to come to a decision. During the month I have watched and studied you all very carefully that I might be perfectly just, and make no mistake. My observations have taught me many things. First of all, I looked for beauty of character where I saw beauty of face, and I regret sincerely to say that in every instance I found conceit and selfish-



ness accompanying it, and I became aware that I must look higher for what I was seeking. The day I offered the prize, I overheard part of a conversation, one sentence of which made a lasting impression upon me: 'I'm so tired of taking beauty prizes!' I wish to stamp indelibly upon your minds now at this awakening period of your lives the true ideal of beauty. For my heroine I have chosen one whom I consider endowed with the three requisites needful to take the prize, namely, beauty, of mind, heart, and soul. I pronounce Katherine Sharp the prettiest girl in the school."

Amid the thundering applause Katherine was seen to wipe her eyes; and when she came to the platform, dressed in her plain white dress, she scarcely lifted her eyes and it was noticed that she carried one arm in a sling.

Only a week before, her grandmother, with whom she had lived since her father and mother died, had been sitting beside a log fire, and falling asleep, a brand had ignited her dress. Just at the critical moment Katherine came in, and throwing a rug about her, succeeded in smothering the flames, but not until she had burned her arm so badly that she would probably bear the scar through life.

"She bears a scar," said Mrs. Nailor, homely, perhaps, to those who are ignorant of its origin, but to those who know, it is like a 'crown of glory.'

"And now before we separate for the summer, let me urge you to seek rather for the heart's treasure of beauty than for mere beauty of face and form. Work for it, wait for it, pray for it. It is God's to give and yours to win. Never get tired of taking 'beauty prizes.' Keep these words ever in mind," and taking from a desk a Bible, she turned to Phil. 4:8, and read: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be

any virtue, and if there be any praise, think on these things."—*Selected.*

### IN THE PATH OF KINDNESS

THERE did not seem to be a thing Charlotte could do to earn the necessary funds for completing the high-school course. It did seem hard to drop out at the close of the junior year, but unless something unexpected came up to enable her to earn the greater share of her expenses for the senior year, it would have to be given up.

"I can't let mother work as she has been doing the past three years to keep a strong girl like me in school; and the last year is so expensive, too. If only I could work through vacation, it would help so much!" Charlotte said to her friend Rose, as they were discussing ways and means the day following commencement.

"There isn't a way I can think of," sighed Rose, "only clerking and you've tried at all the stores. You shouldn't like an agency of some kind, should you? Mrs. Read says she does well selling spices and perfumes and things for some firm in the city. She takes orders for them, and sends them in every month, then delivers the goods when they come."

Charlotte laughed a little ruefully. "I'm afraid I shouldn't like that very well," she said, "although I should be glad to do it if I could earn enough at it. But that makes me think, mother said this morning that Aunt Read was down with rheumatism again. I think I'll take some of Uncle Tom's new remedy over to her. If you're going out to Sylvia's, Rose, I'll walk as far as Monroe Street with you."

Charlotte found her old friend unable to leave her chair. "I shouldn't mind the suffering so much," she said patiently, "though it's bad enough, if it wasn't for stopping my work and disappointing my customers. The goods they ordered should have been delivered yesterday."

"Couldn't I deliver them for you, auntie?"



Charlotte asked. "There isn't any school now."

"My dear child, that would be too much for you, I'm afraid. There's quite a satchel-ful."

"Not a bit of it; just look at that arm!" And Charlotte held out her strong round arm. "I should love to do it for you, Aunt Read. It isn't very often I get a chance to help you; I am always so busy in school-time."

And so it came about that Charlotte started early the following morning with the heavy satchel and a box besides. One of the first stops she made was at a large boarding-house, where she left a number of the heavier bottles and jars. The landlady came to the door as she was leaving.

"I didn't know Mrs. Read had any one in the work with her," she said; "I thought she carried it on quite alone."

"She is alone in it," Charlotte said quickly. "I'm only delivering the things for her to-day because she is sick."

"O, I see," said the woman. "I thought perhaps you were one of the schoolgirls who like to work at something during vacation to earn spending money."

"That's just what I want to do," said Charlotte eagerly, "although I'm not doing this for pay. That would take too much of Aunt Read's profit. I've been looking for work, but haven't found anything yet. I'm going to keep on looking, though, for if I don't get work through vacation, I can't go back to school in September."

"What should you like to do?" asked the landlady with kindly interest.

"I should like best to work at bookkeeping," Charlotte answered promptly. "I like mathematics and could do that better than anything else. But I must be going if I am to get these things delivered before noon;" and with a smiling "Good morning!" she was off.

Mr. Graham, president of the First State Savingsbank, had been a resident of Mrs. Leslie's house for some time. It happened

that he was in the parlour when Charlotte took her departure, and through the open windows overheard all that was said.

"I like the way that girl says things—and does things," he said reflectively. "I'm glad I happened to be late starting to the office this morning."

A few minutes later he was questioning Mrs. Leslie, who could give him no further information than the address of Mrs. Read, to whom she had given her order for spices. Having found Mrs. Read, it was easy to find Charlotte's home, and that same evening she was surprised by an offer of a position in the bank for the summer.

"I happened to overhear your talk with Mrs. Leslie this morning," Mr. Graham said in explanation of his offer. "Our second bookkeeper leaves next week to be away for the summer, and we have been looking for some time for the right sort of girl to fill her place. I feel sure you will do."

There was no doubt in Charlotte's mind but that she would at least try to fulfil his expectation, and after a satisfactory arrangement regarding salary, Mr. Graham said, "We shall expect you, then, Monday morning;" and lifting his hat with a pleasant "Good evening!" he was gone.

Charlotte looked at her mother, too dazed and happy to speak for a moment; then she broke out, "Only think, mother, how I have looked and looked for work without success, and then at a time when I wasn't thinking about it, it came!"

"And you found it right in the path of kindness, dear. If you had not been helping Aunt Read, Mr. Graham might never have known of your wish for work, nor you of his need."—*Florence Nightingale Munn, in Girls' Companion.*

## PRAYING FOR OTHERS

A MINISTER was praying at the bedside of a dying woman. "Wait a moment," she said, as he started to rise from his knees. "I want to pray for you." And very tenderly she



prayed, with her hand upon his head.

"For ten years, ever since you became my pastor, I have offered that prayer for you every morning and every night," she told him.

The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers day and night.

"I wonder how many of my six hundred church members pray for me?" he asked himself. Not all of them, certainly; yet doubtless more of them prayed for him than he had dreamed. The thought was sweet and helpful to him. It gave him a vision such as came to the young man whose eyes were opened in the presence of Elisha, and who saw the mountain filled with chariots and horses of fire round about the prophet of God.

There is strength for all faithful men and women in the prayers of those who love them. Many a young man has been restrained from sin by the thought that a mother is praying for him. Many a daughter has found it easier to be faithful because she remembered the voice of her father as he prayed for his children. Many persons when facing hard problems have taken courage when they remembered that loving hearts were cherishing the thought of them, and that loving lips were speaking their names into the ear of God. Many a care-worn man, labouring under discouragement, would take new heart if he could only know how many persons remember him in their prayers.—*Youth's Companion*.

### THE MINISTRY OF ENCOURAGEMENT

NOTHING is more worth while in this world than encouragement. No commission is more divine than the encourager's. In no other way can we do more good than by going about speaking words of cheer. In

Westmeal, near Antwerp, there is a convent of Trappist monks who represent a strangely perverted conception of Christianity. There are thirty-six monks who live there together, under the vow of perpetual silence. They dress in rough sackcloth, with ropes about their waists, their heads shaven, and their beards undressed. They live on bread, sour milk, and vegetables; sleep on hard boards; and spend their days in frigid and solemn silence. If a visitor speaks to one of these monks, the monk draws his cowl closer about his head, and moves away. Each day he walks in the garden, and looks into a grave opened and ready for the one of the company who is first to die.

This, it is claimed, is a high ideal of Christian living. This order of monks suppose that they are illustrating in a lofty way the holiness and beauty of Christianity. But it is not such living that the New Testament teaches. Jesus Christ did not live such a life. He did not walk about in silence. He was the sunniest of men. He was ready to give cheer to all he met. He taught his followers to let their light shine on the world's darkness. He would have us hide within our hearts our cares and sufferings, and give out only blessing and gladness.

Yet there always have been those who pervert the teachings of Christ in this matter of cheerful living, and make their religious life dreary and disheartening. Instead of being helpers of the faith and joy of others, they are hinderers. Instead of making others stronger for struggle, for burden-bearing, and for duty, they make it harder for them to do their part. It is reported that during the siege of Ladysmith a civilian was arrested, tried by court martial, and sentenced to a year's imprisonment for being a discourager. The man would go along the picket-line, saying disheartening words to the men on duty. He struck no blow for the enemy. He was not disloyal to the country. But he was a discourager. The fortunes of the town and its brave garrison were trembling in the



balance. Instead of heartening the men on whom the defense depended and making them braver and stronger, he put faintness into their hearts and made them less courageous. The court martial adjudged it a crime to speak disheartening words at such a time. And the court martial was right.

There are men in every community who are continually doing the same thing. They go about everywhere as discouragers. Happy is the church which has not one or more such members on its roll. They are good people, godly and upright, perhaps active in many ways; but they never see the hopeful side of the church's life. If you talk to them of something that is encouraging, growing enthusiastic in your narration, they will come in with their dismal "but," and dampen your ardour with questions or suppositions meant to discount your hopefulness and quench the flame of your enthusiasm. They are never known to say a word of hearty, unqualified approval of anything. There is always some fly in the ointment. The minister is a faithful man, but if he would only preach more thus and thus, he would do greater good. Then he is not as faithful a pastor as he might be. The church seems to be prospering. There are many additions to it from time to time. The financial reports are good. But—there is something not altogether satisfactory. So it is with everything in the church life.

These people never imagine that they are disloyal to their spiritual home. They would do nothing to hurt the church. They think they are among its most faithful and useful members. But all the while they are making it harder for every other member they speak to to continue loyal and earnest. They are lessening the pastor's influence and robbing him of power. They are putting discouragement into the heart of every one they meet. Such members are real enemies of Christ. If an ecclesiastical court martial could inflict upon them some sort of punishment which would cure them of their griev-

ous fault, it would be a blessing to many people, and the church would have reason to rejoice and thank God.—*"Upper Currents,"* by J. R. Miller, D. D.

### THE OLD WORN DRESS

"ANYTHING I can do for you in town, mother? I'm just off."

Muriel Bennet's bright face looked in at the open window of her mother's sitting-room.

"Why, dear, aren't you very early?" asked Mrs. Bennet.

"Well, you see, mother, I want to go to Simpson's before the store gets crowded, to choose that new dress goods, and if possible, I want to have a little talk with Sophie. She is in that department now. You remember I told you about her?"

Sophie Marshall, gay and thoughtless, was a member of Muriel's Bible class,—the only member about whom Muriel did not feel happy. For some time now she had been praying for Sophie, and longing to find some way to reach the girl's heart. It was a sudden inspiration that sent her hurrying along the road to town this morning.

Muriel started off on her shopping expedition. The large house was still almost empty when she arrived, and it was Sophie herself who came eagerly forward to serve her.

"You must help me choose material for a new dress, Sophie," said Muriel, after greeting her kindly; and they were soon busy.

The selection was made at last, and the bill paid.

"I think I'll ask you to send the parcel for me," said Muriel. "You could let me have it to-day?"

"O, yes, Miss Bennet; you shall have it early this afternoon."

"You will be quite sure to send it, won't you, Sophie? You won't forget about it, or let it be lost?"

"Why, no!" exclaimed Sophie. "I can promise you that you will have it this afternoon."



Muriel returned a minute later; Sophie was still busy at the counter putting away the rolls of material.

"I suppose, Sophie, you will not sell that material again to any one else, will you? You will remember that it's mine, that I've paid for it?"

"Why, of course not!" The girl's voice was rather indignant. "I assure you, Miss Bennet, you will receive it quite safely."

For the last time Muriel returned.

"Sophie," she said in a low voice, "you won't take my material, and have it made into a dress yourself, and send it to me when it's old and worn, will you?"

"Really, Miss Bennet," and Sophie's face flushed crimson, "I don't know what you mean! This is a respectable place of business; I am sure none of us would dream of doing such a thing. I think, too, you might know me better than even to suggest it."

"Ah, dear, forgive me if I have seemed rude," and Muriel laid her hand gently on the girl's arm. "Don't you see what I mean, what I am trying to show you? You are like that dress; you are chosen, bought, paid for by One, but you won't acknowledge it. You are keeping back the life that is his by right, and using it just for yourself. Are you going to wait till it is old and worn before you give it to him?"

Like a flash, Sophie saw it all. Her face quivered and she turned away with a sob, and Muriel, thankful that they were still alone in that part of the shop, slipped quietly away.—*Selected.*

### LARGEST PASSENGER STEAMER IN THE WORLD IS LAUNCHED

THE Hamburg-American line and the emperor of Germany, on May twenty-third, launched the biggest passenger vessel in the world, known as the "Imperator." Johannes Burchard, lord mayor of Hamburg, delivered an address, while the emperor of Germany acted as sponsor for the new ocean leviathan.

Among the innovations introduced as a

result of the "Titanic" tragedy, the company has determined to swing outboard the life-boats, in which room will be provided for every person carried by the steamer. The "Imperator" will carry three wireless operators, thus providing for continuous service. The dynamo for the illumination of the vessel and for the wireless apparatus will be carried above the water-line.

The "Imperator" will carry two first officers, one of whom will be solely responsible for the navigation and security of the vessel.

The following table shows the increase in the size of ocean ships:—

	Date	Length	Feet	Tonnage
Great Eastern	1858	680	27,000	
Britannic	1874	455	8,500	
Umbria	1885	500	10,500	
Campania	1893	600	18,000	
Kaiser Wilhelm der Grosse	1899	625	20,800	
Deutschland	1900	662	23,600	
Kaiser Wilhelm II.	1903	678	26,000	
Adriatic	1907	725	38,000	
Lusitania	1907	790	45,000	
Olympic	1910	882	45,324	
Imperator	1912	900	52,000	

The "Imperator" is built with a double bottom, extending the entire length. It will have coal-bunkers at the sides, thus giving the ship practically a double skin. The doors of the transverse bulkheads will be controlled by hydraulic power from the bridge, and can be closed simultaneously by touching a lever.

There will be eleven decks, nine above the water-line. There is not a building in America as tall as the new ship. The promenade deck is the largest ever constructed.

The ship will have a swimming-pool, a Ritz-Carlton restaurant, and a rathskeller. It will be driven at a uniform speed of twenty-two and one-half knots an hour by Parsons quadruple turbine engines, developing 70,000-horsepower:—*H. F. Cable, in Boys' World.*

"SET your affections on things above, not on things on the earth." Col. 3: 2.



# Science and Invention

## LIQUID AIR

IN the year 1890 Charles Tripler began experimenting with compressed air in the city of New York. In allowing it to escape from a nozzle one day, he saw that like other gases under high pressure it expanded as it came from the nozzle, and this sudden expansion cooled the surrounding atmosphere. He then let it expand into another pipe, and found this pipe became so cold that he could not hold it. From this he conceived the idea that possibly he could get the size of the nozzle and the pressure just right to reduce air from a gaseous state to a liquid one.

Air is a gas the same as steam. If, by any means whatsoever, we reduce the temperature of steam below  $212^{\circ}$  F. at the ordinary atmospheric pressure, we get water. If we wish to convert water into steam, all we do is to raise the temperature of that water to  $212^{\circ}$  F. and upon the addition of a little more heat at this temperature, a vapour rises that we call steam. Now this is directly analogous to air. If, by any means whatsoever, we can reduce the temperature of air to  $312^{\circ}$  F. below zero, it will change its form and no longer be a gas, but will become a fluid and run like water. The problem has always been to get something that would produce that low temperature. When Mr. Tripler saw that upon the sudden expansion of air under a very high pressure the surrounding pipe was so cooled that frost collected on its surface, he thought he had possibly found a method of reaching a low enough temperature to reduce air from the gaseous to the liquid state.

To cool the air as much as possible, he made an engine that would compress it to the enormous amount of two thousand pounds to a square inch. Of course the air developed heat under this pressure, but this extra

heat was taken care of by surrounding the tank containing it with pipes filled with cold water. Then he took a peculiarly constructed valve that enabled part of the air at this pressure to escape through a small orifice into a tube surrounding a pipe through which the remainder passed. As it came from this nozzle and expanded, it cooled the inner pipe so rapidly and so greatly that the air there contained became liquid. Upon opening the end of this inner pipe, the air flowed out like water flowing from a hydrant. As it flowed out into the containing vessel, white vapour, cold to the touch, rose to the top and fell over the sides. It was the air vaporizing. The liquid was poured out on the table, but it did not wet the board. Rather, it quickly vanished, leaving the board perfectly dry. Pouring a little into the hand, it burned like a hot iron. It was bluish in appearance, gradually turning to a colourless fluid as it was exposed to the air of the room.

### Three Hundred Twelve Degrees Below Zero!

We are unable to comprehend what such a temperature means. The difference between it and the coldest day we have known is greater than the difference between ice and the hottest steam. Mercury placed in liquid air becomes as hard as a rock in less time than it takes to write it. The experiment may be performed of putting mercury in a paper tube, and after sinking a thumb-screw in each end of the tube, covering it all with liquid air. In about half a minute the mercury is solid, and the screws may be used to secure the bar of frozen mercury to weights. Mercury an inch in diameter, frozen in this way, will easily hold up a man's weight.

Many other interesting experiments may be performed with this wonderful liquid. Place some of it in a teakettle, and place the latter on ice. The air will boil vigorously.



Why?—Because the difference between the temperature of the air and of the ice is greater than that of water and of the hottest stove you can imagine. Water dropped on a red-hot stove bobs around in exactly the same manner that a drop of liquid air does when put upon a piece of ice.

One gallon of liquid air contains one hundred cubic feet of air at the ordinary pressure. So the air in the liquid form is really under an enormous pressure, being reduced during the process of liquifying to about one seven hundred forty-sixth of its original volume. As it expands, this pressure of course exerts itself in different ways. Put a teaspoonful of the liquid in a bottle, and cork it tightly. You will barely have time to put the cork in before out it comes with a loud report. This may be repeated several times before the air is exhausted. The air in expanding exerts a powerful pressure on the sides of the bottle, and the cork is the first to give way.

Liquid air is kept in a bottle of peculiar construction called a Dewar flask—after the name of the man who invented it. It is made after the style of the modern calorific bottles manufactured for the preservation of hot or cold substances. It is like two bottles, one inside the other, with the space between a perfect vacuum. No heat can be transmitted through this vacuum, so the loss of the liquid contained in one of these bottles is very small. The mouth of this Dewar flask is wide, and is always left open. Liquid air can not be kept in a closed bottle, so there is some small loss due to this open mouth, but it amounts to only about ten per cent a day.

By means of the compression and expansion of air, Mr. Tripler gave the world what it has been years waiting to find; namely, a method for getting very low temperatures. And yet with all the cold that it possesses, it is not so cold as is the space intervening between us and the sun which gives us our light and heat. A marvelous world we are living in! The more we study about the

wonders in it, the more anxious we become to go to the higher school that God is preparing for his children; for there we can have a more intimate acquaintanceship with these wonders, and have the blessed Creator unravel the mysteries surrounding them. May we all be there when he explains them to his redeemed people. LYNN H. WOOD.

### ARTIFICIAL ROOTS FOR FALSE TEETH

To complete false teeth, a dentist of Wichita, Kansas, has invented an artificial root, by means of which an entire new set of sound teeth can be placed in a jaw from which all the natural teeth and roots have been removed. To prove that his invention is of practical value, he recently took with him to the convention of the National Dental Association in Washington, D. C., a Wichita attorney who has a number of these artificial roots in his jaws.

Two hollow, cylindrical instruments, one chiseledged and the other with a saw-tooth edge, are used to make a hole, respectively, in the gum and in the bony tissue in which the roots grow. Into this hole a cratelike framework of platinum is fitted. The tissue grows through the interstices of the framework, and six weeks after the operation the metal root is firmly fastened, practically a part of the jaw.

On top of the latticed cylinder forming the root, is a metal disk having a slot, into which another disk is fitted; and upon this latter an artificial tooth or bridge is built up in the ordinary way. When a whole jaw is to be fitted with teeth, about six roots are set, and the space between them is bridged.

The platinum root is impervious to acids, and does not injure the tissue which grows about it. The exhibition of the artificial root excited much interest among dentists from all parts of the country.

“EVEN a child is known by his doings, whether his work be pure, and whether it be right.”



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**Oriental Watchman**

Devoted to the proclamation of "the Faith once delivered to the saints."

S. A. WELLMAN, - - - EDITOR  
 G. F. ENOCH, | - ASSOCIATE EDITORS  
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FROM the Rev. A. Jewson, of the Bengal Sunday School Union, we have received the following notice for publication.

"Sir Robert Laidlaw and the Indian Committee of the London Sunday School Union are sending out, as a deputation, Miss Huntley (their extension lecturer) and the Rev. D. Reid (formally pastor of the Wellesley Square Free Church.)

"They will arrive in Calcutta on Friday, Jan. 24th. The teachers of the Wellesley Square Sunday School are inviting all the teachers of the English Sunday Schools to meet Miss Huntley and Mr. Reid in the Free Church Hall, at 9 P. M. that evening. The teachers of the Lower Circular Road Baptist Church are inviting all the teachers of the Vernacular Sunday Schools to meet them at 5 P. M. on Saturday, January 25th.

W. H. Davidson, Esq. Secretary of the Bengal Sunday School Union, 7 Rawdon St., will be glad to hear from Principals of Educational

Institutions who desire the help of the deputation."

THE SEALING MESSAGE

(Concluded from Page Twenty)

people failed because of unbelief, and the test of their faith was the sabbath. And because they failed to keep the sabbath, to attain that height of spiritual experience that would enable them to enter into God's rest on the sabbath day, they could not enter in.

So the people in that day or age of the world's history failed. But there is another day or age, and that day is our day, when the privilege of going from spiritual Egypt to Spiritual Canaan without tasting of death will again be offered to the children of men, and the test of our Christian experience now, as then, will be the same seventh-day which God blessed and on which God rested in the beginning and was refreshed. Therefore this matter of the sabbath is more of an experience than of a mere theory as to a certain portion of time. It comes at the end of six days of toil. On the preparation day it is necessary to set the heart as well as the home in order. The heart must be at peace with God and man. Every sin must be forgiven. Only hearts completely cleansed from sin, can keep the sabbath spiritually and be refreshed. Therefore under this sealing message the sabbath becomes the great test of spiritual progress.

In Rev. 14: 12, God describes those who are sealed as "those who keep the commandments of God, and have the faith of Jesus." When by the grace of God this company of people have reached that place where they are truly commandment keepers, then they are sealed in their foreheads; then the angels of God withdraw their restraining power, the winds of war are loosed, and the world is plunged in that last universal war which culminates in Armageddon.

Are you, dear reader, yet numbered with this band that is fast being gathered from all the world to prepare to meet their God? Are you fearing to grieve from you the Holy Spirit whereby you are to be sealed unto the day of redemption? We will be glad to correspond with anyone who wishes further light along the line of our duty to God in this last solemn hour of human probation. We earnestly entreat each one to join us in this work of preparation, lest the last storm break upon the world and find us unprepared.

E.



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