

The Advent Sabbath Review and Herald

Vol. 90

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No. 6



WHEN THE DAY IS DONE

WORTHIE HARRIS HOLDEN

When the day is done and the reaping
Has ended forevermore,
Shall you wish you wrought less for the
Master

As you reckon your labors o'er?
Shall you sigh for earth-pleasures denied you
As you toiled for Him early and late,
Or rejoice in the "Well done" recorded
And the welcome you have at the gate?

When the day is done! Can you dream it?
Forever our Jesus to see,—
As one 'mong the chosen beloved
To follow wherever He be?
O let us at evening and morning
Be zealous, courageous, and true
To work with a heart that is willing
And anxious His bidding to do.

Byrdell, Jr.

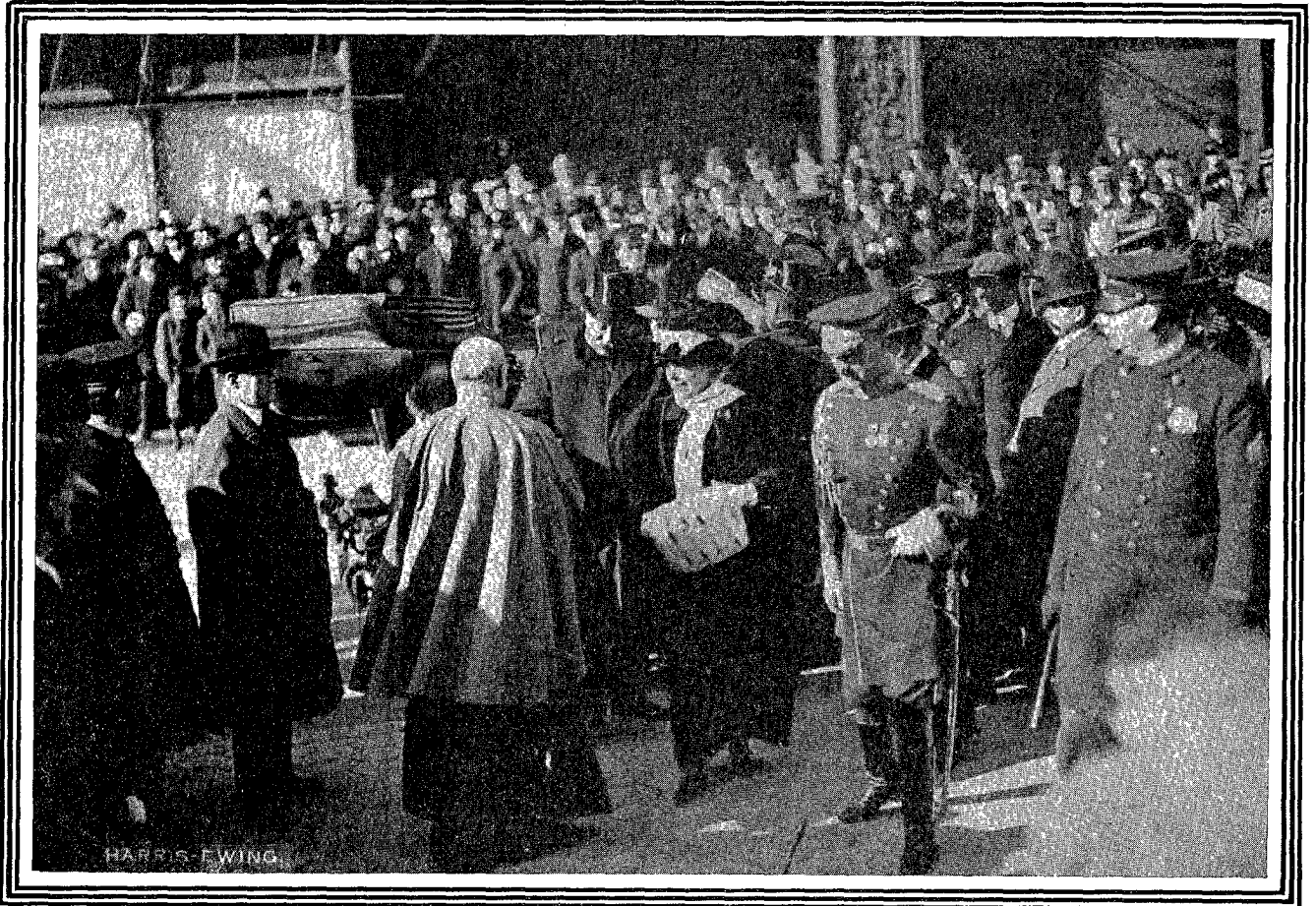
PROTESTANTISM IS THE MESSAGE!

"I saw another angel . . . having THE EVERLASTING GOSPEL . . . saying with a loud voice, FEAR GOD, and give glory to HIM. . . ."

"There followed another angel, saying, BABYLON IS FALLEN, is fallen, that great city. . . ."

"The third angel followed them, saying with a loud voice, If any man worship THE BEAST and HIS IMAGE, . . . the same shall drink of the wine of the wrath of God." Rev. 14: 6-10.

DURING the year 1913 every issue of the "Protestant Magazine" will continue to give the Great Threefold Message trumpet A CERTAIN SOUND. It will point out the three great dangers to mankind mentioned by the three angels: (1) the worship of MAN instead of GOD; (2) the apostasy of the "Christian" churches; and (3) the worship of the PAPACY and of FALSE PROTESTANTISM. With fearless dignity the editors will continue to throw the BIBLE SEARCHLIGHT upon the evil TEACHINGS and evil DOINGS of Romanism and Apostate Protestantism. It will press the claims of GOD'S LAW, and no phase of THE EVERLASTING GOSPEL will be avoided.



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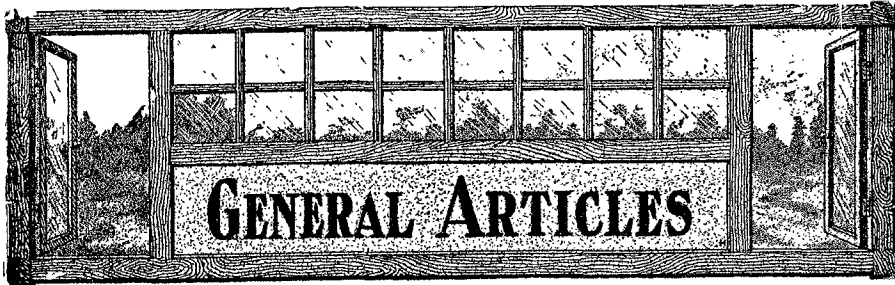
The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 6, 1913

No. 6



The Character of Peter

MRS. E. G. WHITE

ALTHOUGH Peter and John were chosen disciples of Christ, and were counted among the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, if it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows.

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and,

stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it was through the cross that life and hope were to come to dying men.

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice."

At the very first trial, Peter failed. While Jesus was bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice-repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed his tender excuse: "The spirit indeed is willing, but the flesh is weak."

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death.

When Jesus was actually in the hands of the armed men, where were the boastful disciples?—They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment-hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?—No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?—No; he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies, and he returned to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ. The third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech bewrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision was more than he had courage to do. He was a moral coward, and with curses and oaths he denied that he knew his Master.

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with

self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell.

At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man; but he felt that although Jesus would forgive him, he could never forgive himself.

Jesus knew all the sorrow and remorse of his erring disciple; and when the heavenly messengers appeared to the women at the sepulcher, they told them of Christ's resurrection, and bade them tell the disciples and Peter that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness.

After his resurrection, Jesus showed himself to his disciples at the Sea of Tiberias, "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus

saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

In the answers that Peter gave to the Lord's thrice-repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that transforming grace had taken possession of his heart. As firm as a rock, he ever after stood up boldly to witness for Christ. Jesus had said to Peter, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance.

Walking With the World

THE Church and the World walked far apart

On the changing shore of Time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hands,
And solemnly answered, "Nay:
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny, and rough, and rude,

And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil, I know:
The sky above you is always dark,
Your lot is a lot of woe.
My path, you see, is a broad, fair one
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,

And gave him her hand of snow;
The old World quick grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste;

I will give you pearls to wear,
Rich velvets and silks for your graceful form,

And diamonds to deck your hair."
The Church looked down at her plain white robes

And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"

Said the Church with a smile of grace:
Then the pure white garments drifted away,

And the World gave in their place
Beautiful silks and shining satins,
And roses, and gems, and pearls,
And over her forehead her bright hair fell,

Crisped in a thousand curls.

"Your house is too plain," said the proud old World;

"I'll build you one like mine,—
Carpets of Brussels, and curtains of lace,
And furniture ever so fine."

So he built her a costly and beautiful house,

Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,

Gleaming in purple and gold;
And fairs and shows in the halls were held,

And the World and his children were there;

And laughter and music and feasts were heard

In the place that was meant for prayer.
She had cushioned pews for the rich and great

To sit in their pomp and pride;
While the poor folk, clad in their shabby suits,

Sat meekly down outside.

The Angel of Mercy flew over the Church,

And whispered, "I know thy sin:"
Then the Church looked back with a sigh, and longed

To gather her children in;
But some were off at the midnight ball,

And some were off at the play,
And some were drinking in gay saloons,

So she quietly went her way.
Then the sly World gallantly said to her:

"Your children mean no harm,
Merely indulging in innocent sports;"

So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,

As she walked along with the World;
While millions and millions of sorrowing souls

To eternal death were hurled.

"Your preachers are all too old and plain,"

Said the World to the Church with a sneer.

"They frighten my children with dreadful tales,

Which I like not for them to hear.
They talk of brimstone and fire and pain

And the night of an endless death;
They talk of a place which may only be

Mentioned with bated breath.
I will send you some of the better stamp,—

Brilliant and gay and fast,—
Who will tell them that people may live

as they list
And go to heaven at last.

The Father is merciful, great, and good,

Tender and true and kind;
Do you think he would take one child
to heaven,
And leave the other behind?"
So he filled her house with gay divines,—
Gifted and great and learned,—
And the plain old men that preached the
cross
Were out of her pulpits turned.

"You give too much to the poor," said
the world,

"Far more than you ought to do;
If the poor need shelter and food and
clothes,

Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty foods,
And the rarest and costliest wine!
My children, they dote on all such things;
And if you their love would win,
You must do as they do and walk in the
ways

That they are walking in."
Then the Church held tightly the strings
of her purse

And gracefully lowered her head,
And simpered, "I've given too much
away;

"I'll do, sir, as you have said."

So the poor were turned from her door
in scorn,

And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;
And the sons of the World and the sons
of the Church

Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease,
and said,

"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast."
And the sly World heard her and laughed
in his sleeve,

And mockingly said aside:
"The Church is fallen, the beautiful
Church,
And her shame is her boast and pride."

The Angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture
hushed,

And covered their heads with shame;
And a voice came down through the hush
of heaven

From Him who sat on the throne:
"I know thy works, and how thou hast
said,

'I am rich,' and hast not known
That thou art naked, and poor, and
blind,

And wretched before my face.
So from my presence I cast thee out,
And blot thy name from its place."

—Selected.



The Holy Spirit—No. 4 Christ and the Spirit

G. B. THOMPSON

WHEN Christ came into the world to
redeem the race, he stood as the second
Adam, with all the weaknesses and de-
generacy of four thousand years of sin
resting upon him. He came clothed in
human nature to fight the battle against
sin, as every child of God must fight it.
He took the nature of man, with the pos-

sibility of yielding to temptation. And
as the Son of man, he used no power in
battling with the powers of darkness that
every child of Adam can not use. He
said of himself, "The Son can do nothing
of himself, but what he seeth the Father
do: for what things soever he doeth,
these also doeth the Son likewise." John
5:19. Again he said, "I can of mine
own self do nothing" (verse 30); and
again, "I do nothing of myself; but as
my Father hath taught me, I speak these
things." John 8:28.

He stood as a man, using no power
other than man can lay hold of, in re-
sisting temptation. As Son of man he
was as weak as man. As Son of God
he was as strong as God. He was not
a Unitarian's Christ. He was God. Di-
vinity and humanity were centered in
him. More than a man hung on the
cross. Unfathomable mystery, God died.

"He voluntarily assumed human na-
ture. It was his own act, and by his own
consent. He clothed his divinity with
humanity. He was all the while as God,
but he did not appear as God. He veiled
the demonstrations of Deity, which had
commanded the homage and called forth
the admiration of the universe of God.
He was God while upon earth, but he
divested himself of the form of God, and
in its stead took the form and fashion of
a man. He walked the earth as a man.
For our sakes he became poor, that we
through his poverty might be made rich.
He laid aside his glory and his majesty.
He was God, but the glories of the form
of God he for a while relinquished. Though
he walked among men in pov-
erty, scattering his blessings wherever
he went, at his word legions of angels
would surround their Redeemer, and do
him homage. But he walked the earth
unrecognized, unconfessed, with but few
exceptions, by his creatures. The atmos-
phere was polluted with sin and curses, in
place of the anthem of praise. His lot
was poverty and humiliation. As he
passed to and fro upon his mission of
mercy to relieve the sick, to lift up the
depressed, scarcely a solitary voice called
him blessed, and the very greatest of the
nation passed him by with disdain.

"Contrast this with the riches of glory,
the wealth of praise pouring forth from
immortal tongues, the millions of rich
voices in the universe of God in anthems
of adoration. But he humbled himself,
and took mortality upon him. As a mem-
ber of the human family, he was mortal;
but as a God, he was the fountain of life
to the world. He could, in his divine per-
son, ever have withstood the advances of
death, and refused to come under its do-
minion; but he voluntarily laid down his
life, that in so doing he might give life
and bring immortality to light. He bore
the sins of the world, and endured the
penalty, which rolled like a mountain
upon his divine soul. He yielded up his
life a sacrifice, that man should not eter-
nally die. He died, not through being
compelled to die, but by his own free
will. This was humility. The whole
treasure of heaven was poured out in one
gift to save fallen man. He brought into

his human nature all the life-giving ener-
gies that human beings will need and
must receive.

"Wondrous combination of man and
God! He might have helped his human
nature to withstand the inroads of dis-
ease by pouring from his divine nature
vitality and undecaying vigor to the hu-
man. But he humbled himself to man's
nature. He did this that the Scripture
might be fulfilled; and the plan was en-
tered into by the Son of God, knowing
all the steps in his humiliation, that he
must descend to make an expiation for
the sins of a condemned, groaning
world."—Mrs. E. G. White, in *Review
and Herald*, July 5, 1887.

During his entire life Christ com-
muned with the Spirit. "From hours
spent with God he came forth morning
by morning, to bring the light of heaven
to men. Daily he received a fresh bap-
tism of the Holy Spirit. In the early
hours of the new day the Lord awakened
him from his slumbers, and his soul and
his lips were anointed with grace, that
he might impart to others."—*Christ's
Object Lessons*, page 139.

But when Jesus began his ministry,
although he was begotten of the Holy
Spirit, he received a special anointing,
or baptism, of the Spirit for the work of
the ministry.

"Thou hast loved righteousness, and
hated iniquity; therefore God, even thy
God, hath anointed thee with the oil of
gladness above thy fellows." Heb. 1:9.
Peter in his sermon at Cæsarea told
"how God anointed Jesus of Nazareth
with the Holy Ghost and with power:
who went about doing good, and healing
all that were oppressed of the devil; for
God was with him." Acts 10:38. It was
by this spiritual anointing that Jesus was
strengthened for his work. He received,
as the Son of man, his equipment for
service in the same way that we do, by
a daily baptism of the Spirit and power.
We read that Jesus was tempted, even
to the point of suffering (Heb. 2:18),
and that he "was in all points tempted
like as we are, yet without sin." Heb.
4:15. But he "through the eternal
Spirit offered himself without spot to
God." Heb. 9:14. He met these temp-
tations in our flesh and overcame by the
power of the Holy Spirit, and closed his
life's work "without spot."

The time when he received this spiri-
tual anointing, or baptism, of the Spirit
for service, was at his baptism, when
he stood at the threshold of his ministry.
As he knelt on the banks of the Jordan
after being baptized by John, he poured
out a prayer that pierced the heavens
with its power, and "the heaven was
opened, and the Holy Ghost descended
in a bodily shape like a dove upon him,
and a voice came from heaven, which
said, Thou art my beloved Son; in thee
I am well pleased." Luke 3:21, 22.

This anointing was a mighty event in
the life and ministry of our Lord. In
a fuller sense he was now to unsheath his
sword in his controversy with Satan.
The very names given him in Holy Writ
are expressive of this experience. In

the Old Testament he is called the Messiah. The word Messiah means the Anointed One. The corresponding name in the New Testament is Christ. This word also means the Anointed. John the Baptist said, "I am not the Christ," that is, "the Anointed." John 1:20. Peter said, "Thou art the Christ," that is, "the Anointed One." Mark 8:29. "These are written, that ye might believe that Jesus is the Christ," or "the Anointed One." John 20:31.

"How striking, then, is the thought that we are the anointed ones of God! . . . 'Ye have an anointing,' the same anointing as the Lord had. And we bear it in our names, as he did. He was called Christ, and we are called Christians, the anointed followers of the Anointed One."—*"The Eternal Spirit,"* page 215.

It is of great interest to note in the ministry of Christ the results which followed the anointing of the Holy Spirit received at his baptism. He was anointed to preach. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. And surely if our divine Master, who was born of the Spirit, needed to be anointed with the Spirit to preach the word, those of his followers who are ordained to do the same work, should also be anointed. The words, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," reach down to our time.

Immediately after his baptism, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." Luke 4:1, 2. But "he was fitted for the conflict by the indwelling of the Holy Spirit."—*"Desire of Ages,"* page 123. He unsheathed the "sword of the Spirit," and conquered the prince of devils. The principalities of hell were so thoroughly overcome that we read, "And when the devil had ended all the temptation, he departed from him for a season." Luke 4:13. The question was now settled. Satanic resources were exhausted; Christ had resisted the greatest temptation Satan could bring upon him; his decision was irrevocably made. Through the power of the Spirit he came forth from the conflict with the powers of darkness a conquering hero.

Concerning his return to Galilee from a triumphant ministry in Judea, where some notable miracles had been performed, we read, "And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about." Luke 4:14. The Spirit was not given to him "by measure;" he could be entrusted with it in the fulness of its power. When it came upon him at his baptism, we are told that it "abode" upon him. It was with him continually as his guide and companion. It was "through the

Holy Ghost" that he gave "commandments unto the apostles whom he had chosen." Acts 1:2.

All that the Holy Spirit was to Jesus it may be to his followers. "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline without complaining or fainting by the way, God will teach them hour by hour and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through the human channels."—*"Desire of Ages,"* pages 250, 251.

True Consecration

M. E. BOAZ

CONSECRATION in the service of the Lord should be the attitude of every Christian. Every one who is called by the name of Christian should try clearly to understand what is the duty as well as the privilege of every child of God.

In true consecration our every faculty will be surrendered to God's service, and our time will be spent in studying the Word, and not occupied in light and trifling reading or conversation of that character. Heavenly themes should fill our minds; we have no time for anything less in this period of earth's history.

If we have laid all on the altar, our means will be used for God's cause and for his glory, instead of being spent to gratify self in worldly pleasure. If our lives are truly consecrated to God, worldly pleasures will have lost their charm, and we will not be lovers of pleasures more than lovers of God. We will engage in trying to bring some soul to a knowledge of the Saviour's love, and will be imparting each little ray of light we receive to others. Our time is too precious to squander in folly, our means too limited to waste in pandering to selfish pleasures, while souls are perishing for the bread of life.

Then, as we pass along the pathway of life, let us bring every talent we possess and all the influence we have, and consecrate all to God, as this is only our reasonable service.

Sulphur Springs, Ark.

The Rod of Power

MRS. LURA E. DAVIDSON

WHEN MOSES was called of heaven to do a great work, God gave him an instrument of power by which miracles were wrought, deliverances brought about, and the physical needs of human beings supplied.

The simple rod in the hand of Moses was used of God through which to manifest his power. In our day God is calling every true Seventh-day Adventist to a mighty work for him; does he, then, withhold the rod of power?—No, the prayer of faith is the mighty instrument in our hands which removes mountains of difficulty, divides the waters of per-

plexity and fear, conquers the hindering Pharaohs, and brings forth sweet waters of joy and consolation from rocks apparently dry and barren.

Prayer and faith go hand in hand. The man of great faith is the man of much prayer; and the man of much prayer is the man of great faith.

But there is much to learn about prayer. To many it is a perplexing thing when the Bible tells us that "if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." And yet perhaps we have been praying for years for things we know to be his will, and do not see the realization of our hopes. Perhaps we may be praying for relatives and friends. (Who of us is not?) We know this to be according to his will "who will have all men to be saved, and to come unto the knowledge of the truth." We know that we have the petitions we desired of him. There is a difference between having a petition granted, and realizing that petition in tangible form. An illustration will make this clear:—

Some years ago a poor man and his family were struggling for a living on a farm in a region of drought, and under other adverse circumstances. Besides a burden of debt, the father, who had served in the civil war, was suffering from disease contracted during his years of service. But for a small monthly pension granted by the government their suffering would have been greater. At this time Congress passed a law giving back pensions to all soldiers whose service complied with certain conditions. These conditions seemed to fit the service of our friend; and accordingly the legal application was quickly made out and forwarded to the proper authorities. Then came weeks of suspense hard to endure. Would the petition be granted? At last came the assurance in printed form duly signed, that the petition had been granted, and a remittance of several thousand dollars was promised. Was there any fear that the government would not make good?—None whatever. The promise of the United States government had been often tested, so that perfect confidence prevailed; and later the check came to hand.

Can we not at least exercise as much faith in God's promises as we should in any earthly government however strong? God says our petitions *are* granted; do we fear that he will not make good? Many times our very lack of faith hinders the fulfilment; and though "with God nothing shall be impossible," yet it may take more or less time for him to bring about the fulfilment, for he will in no case force men to believe on him or his truth. When Daniel prayed, an angel was sent at once to answer, but the angel strove three full weeks with the prince of Persia to lead him to do the things that would answer Daniel's prayer.

But even though we know our petitions are granted, we are to continue to pray for the realization,—the fulfilment of them in our own lives or in others,—

because prayer is the very life of the soul, and the more we pray the stronger will our faith become.

In "Early Writings," page 73, we are told why there is so little faith and power in Israel. Said the angel, "Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith." We have a right to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

There is but one condition to those prayers in which we know we are asking according to his will; and most of our prayers come under this head,—prayers for the salvation of others, for our own cleansing, for the work of God in the earth, etc.,—but to other prayers must be added, "Thy will be done."

A great work lies before us; this can not be done without prayer, which brings in its train every needed blessing.

Seguatepeque, Honduras.

Armageddon

W. H. BRANSON

"We stand at Armageddon," was the declaration of one of the political candidates in this country only a few months ago. Probably the candidate who chose this motto for his battle-cry little realized the true import of the expression he was using. It is astonishing to note how the idea of Armageddon is taking hold of thinking people of every country, and how the world is awaiting with fear and trembling the great crisis that Armageddon stands for, and that is so sure and so soon to come. Notice some recent statements clipped from various papers and magazines on the subject:—

"A telegraphic news item announces that while Turkey seeks a truce, she is patching up her defense with great zeal and heartiness. Turkey is not in this respect so much unlike the rest of the world as she is in other things. It is the accepted policy of the various powers, Christian and other, the United States among the number, to prepare for war at times of even the most profound peace. In fact, war seems to be an ever-present possibility with all of us, although most of us profess to be peace loving and to hold nothing but good will toward all men. Some years ago The Hague as an arbitral court had a great vogue as a mooted agency for maintaining peace, but even while we had our eyes directed heavenward, our hands were behind our backs signaling for the war preparations to continue unabated; and the building of war-ships and the organizing of fighting machines goes merrily on. In this connection it is noted that a bill is now pending to constitute the national guard an immediate part of the fighting force of the United States, to receive pay from the Federal government, etc. Germany, England, France, in fact all the powers of the western world, and, now joined by the new Chinese republic, with the 'little Japs' always at work in the Orient, are yearly spending hundreds of millions of dollars upon war—like

Turkey, as it were, improving their defenses during the armistice. Perhaps we are approaching Armageddon, which in the fulfilment of the scripture must be fought before the millennium will dawn."—*Editorial in the Chattanooga Times, Dec. 5, 1912.*

Speaking of the fact that retribution is sure to come to such cruel organizations as the Papacy and Mohammedanism, a leading weekly journal recently said:—

"This coming retribution is the battle of Armageddon. All the world is moving to the conflict."

The *Washington Post*, speaking on the subject of war some time ago, made the following statement:—

"War and justice joined issue when Cain slew his brother, and the quarrel is not yet composed, and perhaps the final adjudication will not come till Armageddon is fought."

In *Everybody's Magazine* some time ago Mr. E. A. Powell, F. R. G. S., had an article on the situation in Europe, in which he said:—

"To-day all Europe is divided into two armed camps, waiting breathlessly for the morrow, with its Armageddon."

In the *London Contemporary Review*, Mr. H. Newton Marshall says:—

"The whole of Asia is in the throes of rebirth. At last we may see these three—the yellow race, the Indian race, and the Arab-Persian Mohammedan race. And all that is making for Armageddon."

In a review of the international situation the *Washington Post* has the following to say:—

"It is one of the dire elements of the situation that a European war at the present time could not possibly be fought out between those two nations [England and Germany] without involving other nations, and so widely spread and intricate is this web of international alliance that it might easily throw practically the entire world into turmoil."

For sixty years and more Seventh-day Adventists have been telling the world that Armageddon would be fought before the coming of the Lord the second time, and that a time of trouble, such as never was, is soon to burst upon the world. This statement was based entirely upon the prophecy of the Bible. But how different is the outlook now than when we began to warn the world of its coming doom. Then the teacher of the prophecy was met with a scoff, but to-day men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." "The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfilment. Soon the scenes of trouble spoken of in the prophecies will take place. 'Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.' . . . 'I am pained at my very heart; . . . I can not hold

my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled.'"—*Testimonies for the Church, Vol. IX, pages 14, 15. Knoxville, Tenn.*

God's Great Sacrifice

C. C. WEBSTER

LITTLE do we realize the extent of the great sacrifice that God made in offering his Son for fallen humanity. Of all the offerings ever made only one has approached a shadow of similarity.

Abraham was called to pass through the closest test that man was ever called to endure, and the sacrifice that he was asked to make gives us a faint idea of the wonderful sacrifice that God made for us.

The birth of Isaac after a long life of waiting brought the fulfilment of Abraham's dearest hopes. He had now reached the age of one hundred twenty years, and was looked upon as an old man even in his generation. He not only regarded Isaac as the promised son and heir, but also as the one who would relieve him of his heavy burdens, and steady his faltering footsteps to the grave; but the commandment came, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." With a heart almost ready to burst, he goes to Isaac's couch where he was sleeping the sleep of innocence and youth. At last he awakens him, for the day is approaching and he must be on his journey to Mt. Moriah. How the father's heart was wrung when the son asked the question, "My father, . . . behold the fire and the wood; but where is the lamb for a burnt offering?"

After all the preparations were made, Abraham unfolded to his son the divine message. The young man might have escaped his fate, but he had been brought up to fear and reverence the commandments of God, and he only sought to lighten his father's grief, and encourage his shaking hand to bind the cords that should confine him to the altar.

O, what a son! Abraham perhaps could have borne the loss had his son been stricken by sickness or accident; but now he must take his son's life with his own hand and offer him on the altar of sacrifice! It was only his love and reverence for God that gave him the strength to go on and make the sacrifice.

"God so loved the world, that he gave his only begotten Son." He so loved that he gave that which he loved. O, what measureless love! What fathomless love! And he wants the same love in return; he wants the love that brings with it a willingness to sacrifice all.

He wants us to fit our sons and daughters for, and then offer them to, foreign fields. He wants us to lay our means, yea, ourselves, upon the altar; and why should we not if we believe and love the truth more than anything else? Love and sacrifice are inseparable.

Burton, Ohio.



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Editorial

The Character of God

DOUBT and distrust of God often come through ignorance of what he is. To know God aright is to know the source of all power, comfort, and encouragement. True, we can never fathom nor comprehend so much as one attribute of his nature in its depth and fulness. The more we think of his power, the more mighty will it appear. The longer we gaze, the more radiant and resplendent will become the divine effulgence of his glory. And thus it is and ever will be with every phase of his character. Devotion of time and study will serve to reveal deeper and hidden springs of wealth and beauty; and while we never can possess a perfect knowledge of the character of God, we can approach nearer and nearer the divine glory, and view, if necessary, from distant heights the broad expanse of his eternal unbounded fulness. In this we may find encouragement, and will find our faith and confidence increasing at every new manifestation of the divine character.

Of the many attributes composing the character of God, there are three, it appears to us, which lie at the very foundation of his existence, and furnish to the Christian a special guaranty of keeping and redeeming power. These three,—his power, his wisdom, and his love,—each and all infinite in their nature, furnish for trust and confidence a foundation both sure and steadfast. Consider these in order:—

1. *Infinite power.* By that power God called his universe into existence. "He spake and it was; he commanded, and it stood fast." That same power upholds it to-day. Heb. 1:3. It is God "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." "Behold, the nations are as a

drop of a bucket, and are counted as the small dust of the balance." Isa. 40: 12, 15.

God's power is infinite. He possesses all power in heaven and in earth. There are no conquests for him to gain, no new acquisitions to make. He possesses all power, and he can never possess more; for there is none, nor can there ever be any power but what already exists in him. In the contemplation of this attribute alone, there is much comfort and encouragement; for in possessing such unlimited power, majesty, and might, God is able to do for us "exceeding abundantly above all that we ask or think." But infinite power alone would not constitute a perfect guaranty for the repose of confidence and trust. There must accompany that power a knowledge to rightly direct and govern its exercise. This would require,—

2. *Infinite wisdom.* And these two attributes, power and wisdom, are inseparable. One is the complement of the other. In God both exist in infinite degree. It required infinite wisdom to formulate the laws which govern so perfectly the intricate workings of the machinery of the universe, quite as much as it required infinite power to make these laws effective. Before man was created, God knew the history of the human race, and the detailed history of every individual composing the race from Adam to the end of time.

God knows our secret thoughts and inmost motives. Says Job: "I know that thou canst do everything, and that no thought can be withholden from thee." Chapter 42: 2. David says, "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off." Ps. 139: 2. And the Lord through Isaiah (chapter 46: 9, 10) thus proclaims his wisdom: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

God can not gain more power, neither can he gain more wisdom. He knew all things six thousand years ago, and he knows no better to-day. He can not learn by experience, for his wisdom is infinite, perfect, absolute. This absolute wisdom insures the perfection and infallibility of every plan. Were the wisdom of God progressive, it might appear hence that some of his past plans were unwise, and therefore imperfectly suited to the accomplishment of his purposes.

This would entail a change in his character, a revolution in his universe. Comfort may we draw from the thought that God, in the exercise of his absolute and unlimited power, can make no mistake.

His aim is unerring and his judgment unimpeachable.

3. *Infinite love.* Is it possible to conceive of a being all-powerful and all-wise and yet not possessing the perfect complement of these graces—infinite love? Such an existence is unthinkable. Infinite love is the offspring of infinite wisdom. These three combined make up and constitute the perfect Godhead. The remembrance of the cost of our salvation supplies the proof that infinite love is an attribute of our Heavenly Father, and of his Son, Jesus Christ. "God is love," and "God so loved the world, that he gave his only begotten Son" to die for a race of rebels. To Moses the Lord proclaimed: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

In these three attributes of God's character is found a basis for trust and confidence as broad and deep as the eternal ages. Did God possess but the first, he would have power, but neither the love to enlist nor the wisdom to direct its exercise. Did he possess power and wisdom alone, love would still be lacking to call these attributes into existence. But possessing all three, each in an infinite and incomprehensible degree of fulness, the foundation for trust and confidence is most complete and assuring. He has power to do, wisdom to guide, and love as the prompting motive.

We can never float beyond the ocean of his love. We can never sink beneath the reach of his power. Environments of sin can never be so intricate but that his wisdom can unravel and loosen their grasp. He is too wise to err, too good to be unkind. We may not at all times be able to discern the workings of his providence, but in the darkest gloom and greatest danger we may rest securely in his love, and wisdom, and power, knowing that he knows best, and has in view our highest good and perfect final happiness. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

F. M. W.



Youthful Criminals

WE see frequent reference in the press of the day to conditions that are fulfilling the predictions of God's Word, but which, nevertheless, are not recognized by those who comment upon them as having anything to do with the fulfilment of the inspired prediction. For example, the *Christian Observer* of Jan. 1, 1913, speaks thus of "Youth and Crime:"—

One of the saddest commentaries on the apparent decline of morality is found in the fact of the universal increase of crime among children and youth of tender age. Complaints of this character come from nearly every European country as well as from various directions at home.

In Germany the reports indicate a steady and alarming increase of all kinds of crimes and misdemeanors of this kind. In 1909 this increase was 8.9 per cent, the next year 3.2 per cent, and so on; and this in the face of the fact that the general increase of crimes against the law was only .4 per cent. Last year the increase of youthful crimes was eight times greater than of crimes in general. The *Rundschau, Monatsschrift der Juenglings-pflege, und Jungmaenner Mission* points out that the solution of the riddle may lie in the fact that the courts usually punish first offenses of this character with an admonition, so that it has become common to say, "The first theft of youth goes scot-free."

It is a well-known fact that the "Apaches" of France are in the main recruited from the ranks of mere youths. Some of the most revolting crimes of Paris are committed by boys in their teens. Said one of these young criminals recently to the judge, who was about to sentence him for a cold-blooded murder of an aged apple-woman, from whose dead body he had taken fifty centimes (less than ten cents): "We work at all prices, your honor."

In England the same condition prevails, and the Christian press and Christian benevolent associations are all the time discussing the question how to change this sad condition of affairs. Nor is the situation different at home. Our great cities are breeding-places of youthful criminals, who recklessly commit all manner of crimes, not even stopping at murder. We recall the recent execution of a youthful quartet of murderers in Chicago, who had ruthlessly slain a vegetable pedler for a paltry sum of money. And the oldest of the quartet, if we remember rightly, was only nineteen years of age.

Where are we to find the true cause of this thing? Who will give us the key to its solution? The answer will differ according to the angle of view, of the one who gives it. Some will find it in the spirit of revolution which is in the air, others in the lack of training at home, others again in the condition of our schools.

In England the universal unrest and the decline of the simple faith of the past has undoubtedly much to do with this moral decadence of the youth of the land. In Germany the old ideals are passing away, the absolute discipline of the domestic and school life, the stern methods of the past, are slowly making place for so-called modern ideas and methods, . . . and the reverence for law and authority has sadly declined.

In France atheism is everywhere in evidence. The schools are its hotbeds. Like a pall, it covers the whole people. And where God is forgotten, what remains of the sense of moral responsibility? And are not these same dangers threatening at home? Is it not the universal complaint in the American church that our family altars have been thrown down, that our family piety is sadly declining, that our churches are poorly attended, that our schools are more and more secularized, that in many instances they have even left the path of neutrality, to assume an open inimical attitude to the things of old held so dear? What we sow we must reap; that is the unbreakable law of life, the life of the individual, the life of the home, the life

of the nation. And we should not be surprised when this law forces itself upon our attention. What we need is an open eye to the danger that is menacing us, and the courage to apply the remedy.

These conditions are not overdrawn. In fact, they are barely touched. They constitute one of the most striking signs of our times which indicate that we are living in the last days. The *Observer* states the conditions now existing. The following scripture pictured them more than nineteen hundred years ago:—

"In the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." 2 Tim. 3:1-4. "Evil men and impostors shall wax worse and worse, deceiving and being deceived." Verse 13.

The *Observer*, like many another today, thinks there is a remedy for these conditions which will bring back again the simplicity and the charity and the reverence and the better ways of former days. Those who hold to such a hope are optimists in spite of Inspiration. The scriptures already quoted forbid such a hope. They declare that these conditions are the conditions of the last days. The only remedy is the gospel applied to individual cases. The conditions will not be altered for the better; but individual souls, through acceptance of the gospel, will be saved out of this world in spite of the conditions. That is the only hope there is. But the *Observer* concludes:—

What we need at home, what they need abroad, is a return to civic righteousness, founded on the acknowledgment of the right of God to rule in this world, and on the conception that aside from him such righteousness can not exist.

It was when the church began to talk about "civic righteousness," to abandon heart-searching evangelistic work, and to revise the Bible in harmony with the "findings of modern science," that the church began to lose its grip on the souls of men, and crime of every description began to multiply by leaps and bounds. Civic righteousness and the higher criticism constitute the will-o'-the-wisp that is leading so large a portion of the professed church of Christ into the mire and quicksand of spiritual death. Out of that slough of despond comes the cry for civic righteousness, a revised Bible, and human laws to make men religious. The miasma of that delusion has deadened the sensibilities to the need of spiritual power. The remedy they seek but increases the disease by causing men to put their trust in what the human can do, and to lose their love and respect

and reverence for the Word of God and the laws which God himself has given to the children of men. Infinitely better is it to see in these very conditions the fulfilment of the Word of God, to understand what that fulfilment means, and with loyal and loving obedience to every command of the Creator, shape our lives, by his help, in harmony with his purpose.

C. M. S.

◆ ◆ ◆ "The Lord Went Before Them"

WHEN we read this of the exodus movement, we think of the Lord actually leading and guiding his people in the way. He is the same living God in the advent movement.

Years ago our Mission Board asked Brethren F. W. Bishop and T. H. Davis, of California, to go down into what was to us then the unknown regions of the west coast of South America. They were pioneer bookmen, the first heralds of the advent message to enter that country between the Andes and the sea.

They came to Santiago, the capital of Chile. The first thing to do was to seek God to direct them in finding a room and in beginning their work. They were in a great Catholic city, full of churches and superstition. They could speak little Spanish, and knew not a soul.

But God knew every heart in Santiago, and he had gone before them to prepare the way. This I learned from Elder V. E. Thomann, as we talked together in this same city of Santiago, where the last biennial meeting of the South American Union Conference was held. Elder Thomann told me an experience that came to him just before Brethren Bishop and Davis landed in that city. He was then a very young man, working in Santiago, every day passing to his work along the beautiful avenue called the Alameda. I set down his story as he told it to me:—

One night I had a dream, in which I seemed to be walking in the Alameda. I met two men, strangers, one of whom said as I passed, "*Bendice, alma mia, a Jehova*" ("Praise the Lord, O my soul").

The dream made a deep impression upon my mind. A month passed, and as I walked along the street I often recalled the impression of the dream; but no one had spoken the words heard in the dream, and I began to think there was nothing special to it.

But one day, as I passed along the avenue, I casually noticed two foreigners approaching, who were slowly walking, apparently studying from a Bible. At the moment I did not think of the dream. But as I passed them, one spoke aloud, reading the words, "*Bendice, alma mia, a Jehova.*"

On hearing the words, I looked intently; and I recognized clearly in their appearance the same men that I had seen in my dream a month before. I turned at once and spoke with them.

I could speak no English at the time, and they could not speak sufficient Spanish to carry on much conversation. But I invited them to come to my home to take some milk and bread and to give me opportunity to inquire as to their mission in Santiago.

Though we were unable to converse much together, I learned that they were missionaries. From the dream I understood that they had a special message, and I wanted to learn what it was. I visited them at Mr. Balada's house, where they had a room. Mr. Balada told me they were talking about the Sabbath. We were surprised. During the following week, my brother Edwardo and I gave earnest attention to the subject of the Sabbath and the advent, as also did Brother Balada and his wife, and others. The result was that the next Sabbath we met with Brethren Bishop and Davis to keep the day holy in worship and study,—twelve of us all together rejoicing in the truth.

Out of this company, so quickly gathered to the standard of truth in the great city, three went into the work as preachers of this third angel's message.

Indeed there is a living God in heaven who is doing things on earth, whose angels prepare the way before the messengers as in olden times. It is our hope and comfort and assurance that the work will be done. W. A. S.

A Family Library

HAVE you a library in your home? If so, what books does it contain? Is it composed largely of fiction, novels, story-books, etc., or does it contain food for sober thinking and Christian growth and development? Does it contain books suited to the needs of the various members of the family? Permit us to suggest some books which should be found in your home, and which would form the nucleus and foundation for a useful and practical family library:—

1. A good Bible containing the Oxford helps. The home should possess not one Bible only, but every member of the family should own a copy of this Book of books.
2. The nine volumes of the "Testimonies for the Church," "Patriarchs and Prophets," "Great Controversy," and "Desire of Ages."
3. A good Bible concordance. This will aid greatly in the study of the Scriptures by enabling you to bring together various references on the same subject.
4. A good Bible dictionary.
5. A good dictionary, preferably an unabridged edition, of the English language.
6. A comprehensive encyclopedia.
7. Denominational books, such as "Thoughts on Daniel and the Revelation," "Bible Readings for the Home Circle."
8. Books of history, travel, missionary biography, science, and books of a general character.

Some of the excellent books recommended by the Missionary Volunteer Department should be incorporated for the benefit of the younger members of the family.

Many families are not able to purchase large libraries, and for this reason the books that are purchased should be of a lasting character; books that will be found useful not for a day or a week, but for years, and during the entire life. Let us seek to place before our families wholesome, substantial food to supply the demands of their intellectual natures, books which will have a molding influence for good on the hearts and lives of our children.

The Proper Disposition of Property

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Matt. 6: 19.

THUS the Lord instructs his people concerning their stewardship, how it is to be exercised, and how he wishes his entrusted substance invested, not in the building up of earthly possessions to be subject to earth's corruption and loss, but for his eternal, abiding kingdom. All we have is his. In its daily use and final disposition, therefore, the necessities and interests of God's cause must always be considered.

In every dispensation, from Adam's time to ours, God has claimed the property of man, saying, I am the rightful owner of the universe; therefore consecrate to me thy first-fruits, bring a tribute of loyalty, surrender to me my own, thus acknowledging my sovereignty, and you shall be free to retain and enjoy my bounties, and my blessing shall be with you. "Honor the Lord with thy substance, and with the first-fruits of all thine increase."

God's requirements come first. We are not doing his will if we consecrate to him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to him that portion which he claims. In the old dispensation, an offering of gratitude was kept continually burning upon the altar, thus showing man's endless obligation to God. If we have prosperity in our secular business, it is because God blesses us. A part of this income is to be devoted to the poor, and a large portion to be applied to the cause of God. When that which God claims is rendered to him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which he requires, his curse rests upon the whole.

God has made men the channels through which his gifts are to flow, to sustain the work which he would have carried forward in the world. He has given them property to be wisely used, not selfishly hoarded, or extravagantly expended in luxury and selfish gratification either in dress or in the embellishment of their houses. He has entrusted them with means with which to support

his servants in their labor as preachers and missionaries, and to sustain the institutions he has established among us.—"Testimonies for the Church," Vol. IV, page 477.

Evidently, then, it is the duty and privilege of every man during all his life to honor the Lord with his substance and with the first-fruits of all his increase, to bestow liberally upon the cause of God; but the responsibility of stewardship for many extends even beyond this life. As the Lord claims as his own all our possessions, he must be concerned in the final disposition of our means. If a child of God would stand clear, he must so arrange his affairs that even after death has closed his active stewardship, the Lord shall still be honored by his substance. In other words, as far as is in our power, we must make such final disposition of our property interests as will be to the glory of God.

Proper provision should, of course, be made for those who are dependent upon us; but the Lord will not be honored by having our means fall into the hands of those who do not need it, nor of those who would use it in an unwise and harmful manner. We are, to a certain extent, responsible for how our means will be used after our death, and we should, in view of this, now while we have the opportunity and the power, by a properly executed will or otherwise, arrange for such a final disposition of our stewardship as will be in keeping with the will of God.

Many have fully planned to do this soon, definitely determining that the cause of God should be benefited by all or a part of their possessions after their death, but because of delay and carelessness in carrying out what they recognized as duty, death has overtaken them unprepared in this important matter, with resultant loss to the cause of God. We have very definite instruction concerning this in "Testimonies for the Church," Vol. IV, pages 478, 479:—

There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan. This means was only lent them of God to be returned to him; but in nine cases out of ten, these brethren, when passing from the stage of action, appropriate God's property in a way that can not glorify him, for not one dollar of it will ever flow into the Lord's treasury. In some cases these apparently good brethren have had unconsecrated advisers, who counseled from their own standpoint, and not according to the mind of God. Property is often bequeathed to children and grandchildren only to their injury. They have no love for God or for the truth, and therefore this means, all of which is the Lord's, passes into Satan's ranks, to be controlled by him. . . .

Many manifest a needless delicacy on

this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls. Here is a man with God's money or property in his hands. He is about to change his stewardship. Will he place the means which God has lent him to be used in his cause, in the hands of wicked men, just because they are his relatives? Should not Christian men feel interested and anxious, for that man's future good as well as for the interest of God's cause, that he shall make a right disposition of his Lord's money, the talents lent him for wise improvement? Will his brethren stand by, and see him losing his hold on this life, and at the same time robbing the treasury of God? This would be a fearful loss to himself and to the cause; for, by placing his talent of means in the hands of those who have no regard for the truth of God, he would, to all intents and purposes, be wrapping it in a napkin and hiding it in the earth.

Nothing is to be gained by delay, but on the other hand, much may be lost. The laws of some of the States will not recognize bequests made to religious or benevolent bodies where the will is made within a short time of the death of the testator. Careful thought should be given to this important question, and if there is any uncertainty as to how to proceed, proper counsel should be obtained, making sure that the requirements of the laws of the State are complied with, for much has been lost by wills that have been improperly drawn.

The following skeleton of a form of will may be helpful to some:—

IN THE NAME OF GOD, AMEN:

I,, of the city of, county of, and State of, being now in good health, and strength of body and mind, but sensible of the uncertainty of life, and desiring to make disposition of my property and affairs while in health and strength, do hereby make, publish, and declare the following to be my last will and testament, hereby revoking and canceling all former wills by me at any time made.

ARTICLE I

I direct the payment of all my just debts and funeral expenses.

ARTICLE II

I hereby give and bequeath (using an additional article for each party to be benefited by the will, specifying the nature of the bequest).

I hereby appoint, of, executor and administrator of this, my last will and testament.

WITNESS my hand and seal this day of, in the year of our Lord One Thousand Nine Hundred and

..... (SEAL)
The foregoing instrument, consisting of pages including this page, was, at the date thereof, by the maker thereof, signed in our presence, and in the presence of each of us, and at the time of his subscribing said instrument he declared that it was his will, and at his request and in his presence and in the presence of each other, we have subscribed our names as witnesses thereto.

..... residing at
..... residing at

Many times the uncertainties and the heavy expenses and losses involved in probating a will may be avoided by our aged brethren's adopting some other method, such as arranging with our conferences or institutions for annuity contracts, whereby they can make secure to the cause of God their means, and at the same time secure a proper income during their lives. Or if their property consists of real estate, a somewhat similar arrangement could be made by deed, and the receiving in exchange of a life lease upon the property at a nominal rental, thus retaining the use or rent of the property during their lives, but making it sure to the cause of God after their death, without the expense and trouble attending the probating of a will. Our ministers, and especially the conference officials, should in these matters recognize their responsibility and advise with those who need their assistance in these affairs.

W. T. KNOX.

Note and Comment

A Two-Edged Truth

THE *Christian Statesman* for February quotes approvingly the following statement from a recent number of the *Presbyterian*:—

So long as a nation or a civilization is obedient to the law which God has wrought in the nature of things, and which he has revealed in its moral principles in the Holy Scripture, so long that nation will live and prosper. But when a nation ignores or disobeys God's laws, it violates the principles of its own life and the justice of God, and so, in time, destruction and decay overtake it, both by the way of natural consequences and by moral judgment.

But when a nation or a society or an individual not only ignores and disobeys God's law, but seeks to substitute a human law for a portion of God's law and to punish men by fine and imprisonment for choosing to obey God's law as it is rather than man's amendment of it, surely that nation or society or individual is doubly deserving of the divine displeasure. But that is the program which

the National Reform Association has mapped out for itself, and that is the policy which the *Christian Statesman* stands for. As for us, we prefer to keep the law of God as he gave it, believing that "we ought to obey God rather than men."



Ministers at the Theater

IN the *Literary Digest* of Jan. 11, 1913, appears an article under the above title, which we consider worthy of reproduction entire. The importance of the Christian's maintaining a right attitude toward that institution which is doing so much to undermine character, and turn the attention of the people away from divine things, can not be too strongly impressed. The article follows:—

A clergyman is quoted as saying that he goes to the theater occasionally, and would like to go oftener, but refrains for the sake of the young people to whom he has to act as a guide. Ministers who attend the theater from whatever motive must be more or less common in these days, for not infrequently we hear of performances at which they make up, by invitation, the entire audience. The motive of this particular one for not going oftener seems "very incongruous" to Dr. A. C. Dixon, who writes from London to the *Examiner* (New York). He takes the position that "if it is right and profitable for him to go to the theater at all, why should he not go often, rather than occasionally, since he frankly confesses his desire to do so?" The inconsistency of the minister's attitude seems to Dr. Dixon to lie in his desire for his own pleasure, and his wish to guide the young into other channels for theirs. Dr. Dixon does not show himself a warm friend of the theater, but he puts an old position in a fresh light. Merely the restatement of such an old position helps us to see the question as a mile-post along the way we are traveling. He writes:—

"The minister doubtless means that he would guide them in selecting the best plays and would take them to the best theaters. Well, there may be some good plays, so far as acting a part can ever be good; but, so far as we have been able to learn by rather careful investigation, there are no good theaters. Sir Henry Irving tried to make the Lyceum a good moral theater, and failed. Edwin Booth determined to make his theater in New York such a place morally that parents might take their children to it without fear of contamination, with the result that the enterprise went into bankruptcy and the building was sold for a warehouse. Hannah Moore wrote some good plays, full of Christian sentiment, but they did not pay.

"We have been searching for a theater on earth in which a play that appeals to the baser natures of men and women is never acted, and we have not yet succeeded in finding one. The theater as an institution is bad, as is admitted by its friends, whatever may be the quality of occasional performances. When our ministerial friend leads his young people to the theater occasionally that they may enjoy together what he considers a good play, he may be assured

that he is leading them to the bait which is almost certain to allure them to the bad play also; and even if it does not, he has linked himself and them in association with an avowedly bad institution, and has violated the principle which the apostle Paul adopted in dealing with the question of eating meat offered to idols. Paul refused to do so, not because it would hurt him, but because it linked him with the great evil institution of idol-worship, and would thus lead to his loss of influence for good."

Taking Sir Herbert Tree's observation that "the church and the stage have now come together and are on friendly terms," as a text, the writer retorts: "If so, it is not because the stage has been lifted to the level of the true church, but because the church has fallen to the level of the stage." Dr. Dixon's position is that "the difference between the church and the stage is an impassable gulf." He goes on:—

"The purpose of the stage is to teach people how to act a part; the purpose of the church of Christ is to teach them how to be real. The purpose of the stage is to amuse; the purpose of the church is to save. The symbol of the church of Christ is the cross; the symbol of the stage may well be the baby's rattle. The purpose of the stage is to make money, and managers are not slow to do so, even at the expense of good morals; the purpose of the church of Christ is to make character, and good morals are not for sale at any price. The stage gives what the people want, and, sad to say, the worst plays often draw the biggest crowds; the purpose of the church of Christ is to give what people need, regardless of its popularity. The stage ministers to 'the lust of the flesh, and the lust of the eyes, and the pride of life, [which] is not of the Father;' the purpose of the church of Christ is to crucify these things. The stage is a caterer; the church of Christ is a prophet. The stage in its tragedies glorifies revenge; the church of Christ teaches forgiveness of enemies and the patient endurance of wrong. The tendency of the stage is to make people childish in their feverish desire for diversion; the work of the church is to make people childlike in their faith and love and simplicity of character. The tendency of the stage is to keep the race in its childhood of self-gratifying amusement; the work of the church is to lead the race into the manhood of self-sacrificing achievement. The footlights are suggestive of the fact that the lower tendencies of human nature are there brought into prominence; the church of Christ would magnify the head-light and heart-light that reveal and develop the higher attributes of our being. In a word, the real church is the incarnation of the spirit of Christ, pure, humble, self-sacrificing, and forgiving; the stage is the incarnation of the spirit of the world, lustful, proud, selfish, and revengeful. And what God hath put asunder, let no man join together."

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"He who loses his temper, loses much besides. He loses his self-respect; he loses the respect of others; he loses an element out of his character and reputation which he can not regain; he loses vital force, and stamps an impression on his whole being which time can not efface."



A Visit to the Abyssinian Mission

L. R. CONRADI

At Suez we had to wait until November 3 for the Italian boat "Etrurea," from Naples, to take us to Massaua on the Red Sea. Although the Italian-Turkish war was in reality over, yet its restrictions were still to be felt. The Khedivial line, whose steamers touch on both sides of the Red Sea, during the blockade had not been running farther than Port Sudan, and therefore the Italian line, with its monthly service,

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OUR MISSIONARIES AT ASMARA

was our only means of reaching Massaua from Suez. When our steamer came in sight, with Elder H. Steiner and family on board, we noticed that the entire deck was covered with cannons and soldiers going to the Italian colonies of Eritrea and Somaliland. A number of the soldiers were Abyssinians who had taken part in the war with Tripoli. It is very apparent that the Italian government is not only adding colonies, but that it is doing its best to educate the natives for government and military service, and that, too, with success.

On the sixth, we stopped a few hours at Port Sudan, and on Friday, the eighth, we reached Massaua, where Brother P. N. Lindegren met us. There were several Italian men-of-war in the harbor, and several good-looking Turkish steamers that the Italians had captured, one of which was already doing Italian transport service. As there were several car-loads of Italian officers and soldiers on board for Asmara, a special train left Friday noon.

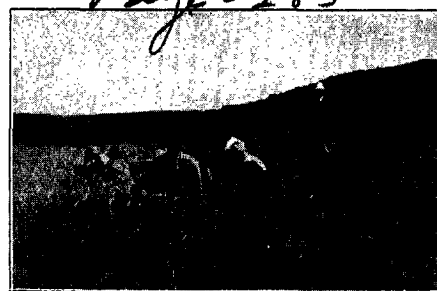
The distance from Massaua to Asmara is about seventy-five miles, the last thirty miles being up a grade of four thousand feet. The ascent from the coast to Asmara is over seven thousand feet. There are no less than twenty-nine tunnels, and the solidity of the road surely does credit to Italian engineering. In five and one-half hours we were transported from

the hot shores of the Red Sea to the Abyssinian plateau, where a heavy overcoat is necessary to sufficiently protect one from the chilly evening air. All the workers met us at the train, and took us over to the mission, which is one and one-half miles from Asmara.

When we left Asmara three years ago, we had only secured the land and planned the buildings. Now the buildings are all complete and the land under quite good cultivation. We have about thirty acres of good wheat land, one of the best wells, a dwelling-house with lodgings for two missionary families, a schoolhouse with three rooms, and good buildings for barns, wagon sheds, storage-rooms, etc. God's providence indeed led us in securing this property, and we should not know to-day where to secure a more favorable site for the mission.

The six days which Brother Guy Dail and I spent with the brethren were very busy ones indeed. We had councils with the workers, and laid still broader plans for the future. Our most efficient means for mission work here is the school, which has been in operation during the past two years, with from fifteen to thirty boys as pupils. Instruction is given in the Tigrinja language, which is spoken here, also in Italian and Amharic, and in the common branches and Bible. Many of the boys seem eager to attend the school, but they rather shirk heavy work. In planning the school for the coming year some important changes were made, and special stress was laid on the most efficient means of conversion, the work done with the boys in the missionary's home. No visible results in

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HARVESTING ON THE ASMARA MISSION FARM

conversion have appeared thus far, but we feel sure that if all work in unity and with due consecration and zeal, we shall soon see a change in this respect. Some time was also given to arranging for further language study for our own workers, and in preparing translations of our publications in these various languages.

During our stay we had the privilege

Georgetown, British Guiana

E. C. BOGER

RECENTLY we began special meetings here in Georgetown, and the interest is good. There are about twenty in the baptism class, and others are taking their stand.

The work in all parts of the field is onward, and we are of good courage in the Lord. We have some trials, but we thank the Lord for corresponding victories gained. There is great need of more workers and means to carry forward the work as it should be carried on here.

On a recent trip up the Demerara River to our mission at Bootooba, I had an interesting time. In nearly every house I visited there was sickness. We have the last church up the river, and

the winds of strife and war. We are praying that they may be held a little while longer, for there are thousands here yet to hear this message.

It does not seem that we are in the midst of winter. I am sitting in the gallery of the church writing, with my coat off and the windows open, yet I am warm.

We were glad to get the week of prayer REVIEW on time this year. After the good season of last year our people have looked forward with pleasure to this gathering, and I am sure we shall have a good time.

Since I last reported, we have reopened our church here, after adding on in front eighteen feet and putting in ceiling overhead. It has also been painted inside and out. We have a very nice building,

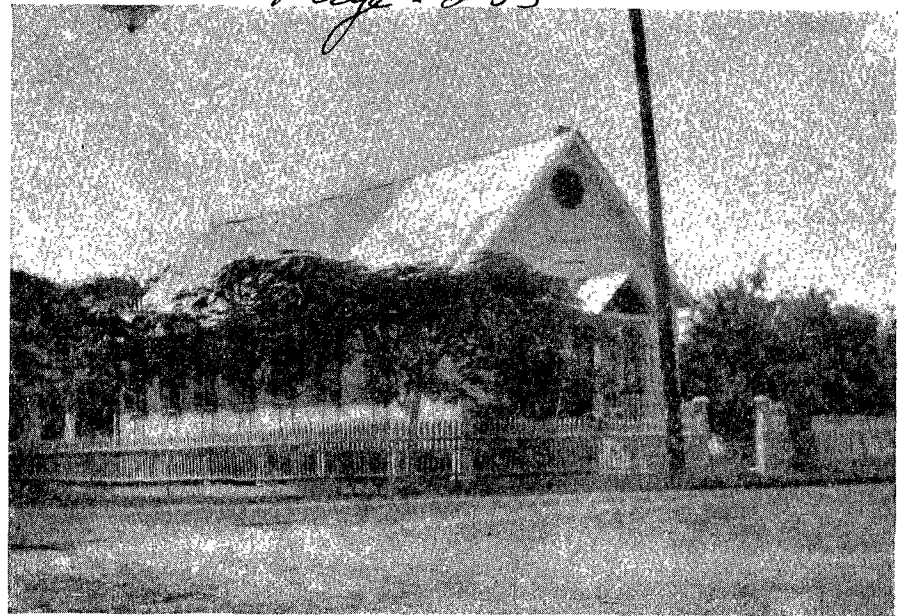
of again calling on His Excellency, the governor of the colony, Marchese Raggi, and were received very cordially by him. He told us that an official of another European government, while visiting him, had, upon seeing our mission station, informed him that we were forbidden in his state because of trouble in the military service. This gave us a good opportunity to place the matter before him in its proper light, and at his own request we were able to present to him some of the distinguishing features of present truth.

We also called on the secretary of agriculture and upon the Swedish Lutheran Mission. This mission was established through great sacrifice on the part of those first connected with it, and has been actively at work in the colony for the past forty years. Its influence has been extending throughout Abyssinia. But trouble in the home church over higher criticism has also had its effect on the mission forces, causing a division, which surely can be only a detriment to the Protestant cause, especially where the Roman and Greek Catholics are doing their utmost to hinder the advance of Protestant missions. The Swedish missionaries have made the best progress in the Tigrinja language. Their small printing plant has produced a New Testament in that tongue, and quite a number of publications in five of the Abyssinian languages. The Roman Catholics have also recently opened a printing plant at Asmara.

Before we left Asmara, all the workers joined in the ordinances of the Lord's house. We believe the outlook for the future is brighter. Elder Steiner, who will take charge of the mission, has a good knowledge of French. He intends soon to begin the study of Italian, and will gradually get hold of the native languages. Brethren Lindegren, Lorntz, and Ohmann will assist in the school and farm work at the station. The new school term runs from December till next autumn.

On the fifteenth of November, Brother Dail and the writer returned to Massaua, whence we sailed the next day on the Italian mail-steamer for Aden. For about thirty hours our boat followed the coast of Eritrea, touching at Assab, the second Italian seaport of the colony and of Abyssinia. This port evidently carries on a good trade with the natives of both the colony and Abyssinia. After a rough journey, we were only too glad by noon of the eighteenth to reach Aden.

From reliable sources we learn that King Menelik is still alive, but seems totally paralyzed. According to indications, there may be expected some changes in political affairs, and when they come they will surely tend toward the opening of closed Abyssinia to the truths of the everlasting gospel. Let us pray that this may soon be brought about, and that our workers may have much of God's grace in pushing forward unitedly the work entrusted to them. Personally, we feel very grateful to God for the help he has rendered us.



SEVENTH-DAY ADVENTIST CHURCH AT GEORGETOWN, BRITISH GUIANA

still there are hundreds of persons living beyond this point. It is nearly impossible to reach them, however, without a launch. Then again, there are many living along the river below that can not be reached in any other way. We are praying that the Lord will open the way for us to have a launch here. After having been here over sixteen months, and having been over the field everywhere, I am convinced that the best way to reach these people in this field is with a launch.

The mission at Bootooba is looking splendid. The rubber-trees are doing well, and the teacher's husband has been planting cassava, from which we expect to receive about seventy-five dollars this coming year. There were several there to be baptized, but almost all were sick with fever.

The *Protestant Magazine* is doing a good work, and we hope to sell many. *Life and Health* also takes well. Our books are selling in spite of the drought. For a long time we have had very little rain; in fact, it has not rained much since we have been here.

We are surely living in the last days. As it now appears, it would seem that the four angels were about to let loose

and our people look upon the work in a different way from what they did some time ago. On the opening day many strangers were present. Just recently I presented a petition to the mayor asking for exemption from taxation. Our petition has been granted, and some good remarks are being passed about the work carried on by this people.

Pray for us that we may be faithful to Him unto the end. It is surely a great privilege to live in this age of the world's history, the age in which we have the promise that we shall see the Saviour come in his glory. There is a great work to be done here. Yours in the blessed hope.



Kolo Mission, South Africa

E. C. SILSBEE

WE have been here on the mission just two months now, and it is certainly gratifying to look out and see how greatly the Lord has blessed us in the work even in that short time.

The plowing for the mission is finished and part of the planting done. We have finished sowing field mealies and oats, and have begun to plant garden vegetables. The fruit-trees have about fin-

ished blooming, and we have the promise of a fair crop of fruit, all things considered. We have some new iron gates coming, which we plan to put in the fence wall where the old wire gates were; we have begun also to repair the fence wall itself, which, when all completed, we hope will be a successful barrier against the herds of horses, cattle, sheep, goats, swine, and flocks of fowls that swarm the country. At first we were often troubled with the mission's being overrun with these domestic animals, and I spoke several times to our district chief Mohlalefe about it. He tried to help us all he could by telling his people to herd their cattle toward the other side of the mountain.

This last Sabbath sixteen of his people, including himself and his wife, came to church services, and said that they were also coming next Sabbath, to ask us to pray for rain. Chief Mohlalefe has control of a large number of villages on this side of Kolo Mountain and vicinity, and is therefore widely known. He has lived near the mission for a long time, knows much of present truth, and is quite favorable toward it, but still allows his habits and love of the world to keep him from accepting it.

It would do your heart good to be in our Friday night meetings, and hear the earnest testimonies of each and every one of the mission family, each striving to overcome his or her personal sins, and at the same time willing and anxious to help bear the burden of giving the gospel to all this nation "in this generation." Do you think ours a small task? I am sure you would not if you could get before your mind's eye the picture of a country with from one to five thousand villages, containing four hundred thousand people, practically all of whom must hear the message, with but two white and four native workers, with their families, to finish this work. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Recently I had a Bible study with a native minister, which occupied the greater part of one day before dinner. This man has charge of fourteen missions with their ministers, and he has been studying a few of the points of our faith for some time. He said he came to ask about many points that were not clear to him even when explained by the white ministers of his denomination. The most important of these were the history of Sabbath and Sunday, the state of the dead, and the significance and true method of baptism. At the end of the study he questioned me as to how much our church could allow him for his having been ordained as a minister in his church in England; and after I had answered all his questions as best I could, he took his departure, saying we must be ready to receive him, for soon he would return, and, if possible, bring all his ministers with him to be baptized into our church. Pray for the work in Basutoland.



Christ's Triumph

N. W. VINCENT

CHRIST looks with pity on his loved ones dead;

He yearns to come and clasp them to his breast.

For them so long have bitter tears been shed;

Still from their toils and pains the dear ones rest.

How vast their numbers! Exploits they have done;

What scoffs, what tortures, borne for his dear name!

Christ's righteousness for raiment white they won;

Through faith in Jesus' blood they overcame.

Now in the temple of our Priest and Lord

Their deeds and ours are into judgment brought;

Christ owns his *friends*. How great their sure reward!

May such, dear reader, be *our* happy lot!



Fuel Foods

Their Selection, Composition, and Preparation

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

ABOUT ninety per cent of the food required by the body consists of sugar, starch, oils, and fats, which are speedily burned in the human furnace for the production of heat. The value of these fuels is usually measured by calories. The heat required to raise one gram of water one degree Centigrade is known as a lesser or gram calory. Whether these fuels are burned outside of the body in an ordinary fire, or inside the body, they produce heat as follows:—

One gram of sugar or starch produces 4,100 calories.

One gram of fat or oil produces 9,300 calories.

A certain proportion of this heat, about fifteen to twenty per cent, is always available for work. It will be noticed that oils and fats are more than twice as valuable fuels as sugars.

Selection of Sugars

Sugar foods are obtained only from the plant kingdom, with the exception of the sugar contained in milk, and hence called milk-sugar. The flesh of animals, including birds and fish, is practically free from sugar. There are several varieties of sugar, the most important being fruit-sugars of various kinds and cane-sugar. Sugar is most abundant in fruit, and there are few varieties that do

not contain at least a small percentage. Ordinary grapes contain about fifteen per cent, but some special varieties have been found to contain as much as twenty, twenty-five, and, rarely, even thirty per cent. Many of the vegetables also contain sugar, chiefly cane-sugar, which is found sufficiently abundant in the sugar-beet to make its cultivation worth while for the production of sugar. Carrots, turnips, and artichokes also contain cane-sugar. A great many nuts, especially the Italian chestnut, contain traces of sugar.

Grape-sugar is found in grapes and in many other fruits, and is generally regarded as the most delicately flavored, the sweetest, as well as the most easily digested, of all sugars. Dr. Burney Yeo tells us that grape-sugar is a predigested food, and this is also true of most fruit-sugars. Grape-sugar, as soon as it is extracted from the grapes, is ready for assimilation into the blood. We accordingly find ripe grapes an excellent natural stimulant and tonic, and the grape-ure has been found most successful in dealing with many chronic digestive disorders.

What we have said about natural sugars found in grapes and other fruits does not apply to cane-sugar, which is the ordinary sugar found on the table. Cane-sugar, unlike grape-sugar, requires special attention from the digestive organs before it is fit for assimilation by the blood. Cane-sugar is a concentrated food, and this of itself is a disadvantage, there being a great temptation to take it too freely. A diet consisting largely of fruit usually contains all the sugar that the body requires, and cane-sugar might be avoided to advantage, or at least used sparingly.

Starches

When we come to deal with starches, we find that again we must turn to the plant kingdom for these most useful and important foods. It is true that the livers of most animals contain a small amount of glycogen, a variety of starch, but the quantity is so small that for all practical purposes we can neglect it. Furthermore, we can think of no more unwholesome and undesirable starch than that found in the liver of animals. It is interesting to note in this connection that in the process of digestion all starches are changed into a sugar that is practically identical with grape-sugar, before they are fit for assimilation. Therefore, putting sugar on porridge or rice really means adding sugar to sugar. Such a combination, when milk is added, is prone to acid fermentation, with the pro-

duction of flatulence and heartburn and other digestive disturbances, and it should be avoided. In selecting the diet, one should consider the requirements of the body and the welfare of the digestive organs, and not merely the dictates of a more or less perverted appetite.

In their natural state most starches are insoluble, and therefore indigestible; hence they require the application of heat in some form, or cooking, to make the starch digestible. Were we to examine potato starch or any other form of starch with the microscope, we should find that the starch is contained in tiny, tough wooden sacs, which offer great resistance to the solvent power of the digestive juices. The heat of the cooking process causes the starch in these little sacs to swell until the sacs are broken, and then the starch is readily changed into sugar by the digestive juices. This explains why all starchy foods require cooking in order to make them wholesome and nourishing. Raw starch is of little if any value to the body, and always puts a great tax upon the digestive organs.

With very few exceptions all plant foods contain a varying quantity of starch, but the cereals are particularly rich in this foodstuff. Rice, for example, contains little in the way of nutrition except the starch; while wheat, barley, and other grains contain a very large percentage. Among the vegetables the potato is the richest in starch, and among nuts the Italian chestnut. We believe that starch should form the bulk of our food. We know that it is the least expensive of all foods, and we also know that it is one of the most wholesome and easily digested foods.

Oils and Fats

The richest and most concentrated fuel foods are the pure oils and fats, and we find that, while the human system benefits from their use, it is wise to take them sparingly. Oils can be obtained from either plants or animals. There is no controversy whatever as regards the wholesomeness and suitability of vegetable oils for the sustenance of the human body. Indeed, there is good evidence to believe that plant oils, being more pure and less likely to be associated with disease, are, as a consequence, more wholesome and better adapted to the requirements of the body than animal oils. Vegetable oils are in every sense quite as nutritious and quite as easily digested as animal oils, if not more so; and they are certainly distinguished by greater purity. Among vegetable oils one of the most acceptable and valuable is olive-oil, which, unfortunately, is rather expensive. Then there are numerous nut oils, such as coconut-oil or coconut butter, as well as various other nut butters, all rich in oil. The vast majority of nuts contain fifty per cent or more of pure nut oil. Linseed-oil is also a useful fuel food.

Milk and eggs contain a certain amount of fat. If the milk is pure, cream makes an excellent fat, but as a rule it is contaminated with more or less dan-

gerous germs. Pure fresh butter is another fuel food, but altogether too often the butter on the market is not fresh, and many times not even pure. Rancid butter is dangerous to health, and it would be a great deal better to avoid dairy butter entirely than take it in the rancid state.

On account of the great concentration of the nuts and oils, they should be taken only in limited quantities. It is a well-known fact that too much fat or oil is very likely to cause mischief by upsetting the liver and bringing on a bilious attack, or by causing some other disturbance of the digestive organs. We think that an ounce and a half, two ounces, or two and a half ounces daily is as much as the body can use to advantage under ordinary circumstances.

The next article in this series will deal with "Tissue Builders; Their Selection, Composition, and Preparation."

Caterham, England.



The Noon-Hour Prayer

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

Answered Prayer

"I HAVE been impressed to tell of God's healing power as manifested in my own experience," writes Elder S. A. Oberg, now laboring in Porto Rico. "Three years ago I was taken with acute neuritis. Home remedies failing to afford relief, my wife took me to the Philadelphia sanitarium. The excellent care I received there resulted in a gradual improvement, when a change of weather brought back all the old pain, and drove me with renewed consecration to God. I had been at the institution five weeks. I had promised to deliver a number of books the next week. The work had already been delayed because of my sickness, and I felt that I could not let it go longer. While seeking the Lord I was impressed to call in the elders of the church. The following day they came, and while they were praying for me the pain entirely left. Although I had hardly been able to walk, yet the next day I returned home, and the following week made the delivery, God richly blessing my work."

Writing from Kansas, a sister who several weeks ago asked prayer that she might regain her health, says:—

"I had been suffering with spinal trouble for over a year, and much of the time was unable to get about without the aid of a cane. Physicians gave me no relief, although I spent nearly eight months at a sanitarium. Then help was sought of the divine Physician, and I am glad to tell you that he has heard our prayers. I laid aside my cane and have been walking without it. I have been slowly gaining strength, but am still weak, and ask that you join with me in praying, if it is God's will, the healing balm of Gilead may be given me in full measure."

Requests for Prayer

71. A pathetic plea comes from an isolated Iowa sister, who wishes us to pray that she may be healed of rheumatism, and that her sister, who has just accepted this truth, may have strength to remain steadfast in spite of the bitter opposition of her family.

72. A friend in California, who has recently identified herself with this people, makes the request that prayer be offered for the conversion of her two sisters; and for herself that she may have courage to do right in the face of opposition.

73. Another California sister writes: "Please pray that, if it is God's will, he will restore my nerves, so that I may be able to read and teach others this truth; also that he will save my children."

74. A brother in western Pennsylvania wishes special prayer for his eleven children, five of whom have married out of the truth.

75. A sister residing in Kansas asks that we remember her sister, who must undergo a very critical surgical operation. She wishes us to pray that the operation may be successful, and that the sick one may give her heart to Jesus and be wholly reconciled to his will.

76. From the same State (Kansas) a mother writes requesting prayer for the conversion of her daughter who has given up the truth.

77. From far-away India a sister sends the request that the members of the noon-hour prayer circle plead with God for the conversion of her husband.

78. An afflicted sister in Wyoming desires that prayer be offered for the healing of herself and daughter, and for the conversion of her three children who know and believe this truth, but make no profession of Christianity.

79. A burdened mother, writing from Texas, asks prayer for the conversion of her four children,—two sons who have never accepted this truth, and two daughters who have lost their first love and gone out into the world.

80. "I most earnestly desire the prayers of God's people for my parents and brothers and sisters, that they may accept this blessed truth before it is too late. Please join with me in praying for them," is the request of a Nebraska sister.

81. A sister in Oregon asks prayer that she may be willing to yield herself unreservedly to God, and make confession of sins that she knows are hindering others from accepting Christ.

82. From Missouri an anxious husband and father requests prayer that members of his family now estranged may be united in love for one another and for this blessed truth.

83. Another brother in the same State (Missouri) desires us to pray that he may be delivered from a loathsome disease and given physical and spiritual strength for God's service; also that his son, a young man of promise, may be freed from the entanglements of political science and human philosophy, and brought into the love of this message.



The Biennial Conference of the India Union Mission

THE second biennial conference of the India Union Mission was held in the city of Calcutta November 14-28. Nearly every foreign worker both in India and in Burma was present, several of them coming ten hundred and even fifteen hundred miles to attend the meeting. When missionaries have been working almost alone for one or two years in India, battling against what seems the almost impenetrable wall of heathenism,

tained the lives of our missionaries that it was hoped we should be able to report the death of none; but our oldest worker, Elder G. K. Owen, having spent more than eleven years in India without change, in the fulness of old age was stricken down and taken from us just before the conference began.

Reports presented at the conference showed that in nine different tongues work is going forward. Workers are becoming more familiar with the languages, and this is bringing them nearer to the people, and better plans and meth-

great concern of our mission force in India; and while giving of their means and sending their sons and daughters to this land of need, our people at home should pray that neither heat nor sun, heathen caste nor customs, may hinder their representatives in the mission field from the one great business of preaching the Word of God in the power of the Spirit.

The educational work showed some signs of growth. The fourteen village schools in operation have an enrolment of 615; these, with four boarding-schools having an enrolment of 243, make, in all, 858 pupils under our religious training.

The conference manifested its interest in the English school of children of missionaries and English-speaking believers, and about six hundred dollars was pledged toward a fund for the erection of a dormitory and school building.

In the medical work, the treatment-rooms at Calcutta and Mussoorie and our different dispensaries revealed an in-



DELEGATES AND WORKERS IN ATTENDANCE AT THE INDIA UNION MISSION CONFERENCE

such occasions are times of great moment to the work and workers in the field. The meeting in Calcutta was no exception. From the beginning the Spirit of the Lord was present. The first four days were given almost wholly to spiritual interests. Prof. H. R. Salisbury, representing the General Conference, was with us throughout the meeting. He arrived in India nearly three weeks before the conference, and was able to visit four mission stations before and several after the meeting. His studies with the workers were very helpful and encouraging, and were highly appreciated by all. Eleven papers, carefully prepared by different workers representing various phases of mission work, were read, and considerable time was given to their discussion, which proved exceedingly helpful.

Some progress was shown to have been made during the past two years. The little band of foreign workers has been increased until, counting the wives of missionaries, there are seventy in the field. During a period of eighteen months not a worker, either by sickness or otherwise, was compelled to return home. So wonderfully has God sus-

ods of approach are being formed. Some are accepting the truth, and workers in various languages have united with us and been trained by us until the force of Indian workers numbers seventy-six.

Some advancement was shown in evangelistic work, though in this we have been handicapped. Ministers and Bible workers have been mostly engaged in language study, so that less has been done in preaching the word by foreign workers both in English and in the vernacular. It was the feeling of the conference, however, that we have now reached the time to push forward the evangelical work more urgently than ever before. Workers sent out for English work began meetings in Calcutta before the conference, and a good interest was in progress. Professor Salisbury spoke one night on the Balkan crisis to a large audience in one of the theaters in the city. Reports of it went through the papers to various parts of India. Evangelical work in the vernacular has been in the past mostly dependent upon Indian workers, but henceforth European workers will be able to do more. The preaching of the word and the training of workers are surely the

crease of patronage. The treatment-rooms after paying all expenses showed a balance in their favor. It was the opinion of the conference that we have demonstrated that treatment-rooms can be carried on in a number of large cities and be entirely self-supporting. A resolution was passed favoring the opening of treatment-rooms in Rangoon, with the understanding that the treatment-rooms in Mussoorie and Calcutta donate their profits the coming year to that end.

The publishing work showed an encouraging growth. A property purchased, with additions made to it, has provided a permanent home for the International Tract Society. The English journals, the *Oriental Watchman* and the *Herald of Health*, have been enlarged and improved, and the circulation has more than trebled. Two vernacular journals, one in Tamil and the other in Burmese, started the past year, together with *Juga Lakhyan*, the Bengali journal; all show a growing circulation. In all, five journals are published by the International Tract Society of India, the combined circulation of which through the sale of canvassers is about twenty thousand each issue. It was also decided to

start two more journals in the vernacular, one in Urdu and the other in Hindi.

There has been a small gain in the tithe during the last two years. The tithe for the year ending October, 1912, was \$6,677, or \$1,501 more than for the year ending October, 1910. The Sabbath-school donations have also gained, and the number of Sabbath schools has nearly doubled.

The India Mission Field has been materially benefited by the donations which have come from the \$300,000 Fund. Nearly thirty thousand dollars has been received. With this have been purchased ground and a building for the India Union Mission and International Tract Society; a church and school building at Tinneveli, a mission bungalow at Mektila, Burma; a mission property at Gopalganj, East Bengal; and a mission house and school and dispensary buildings have been erected at Karmatar. There still remains money for mission stations at Ajibabad, in north India, and at Kalyan, in west India.

Calls for consecrated workers come from different parts of the field. For the work already in hand it was voted to ask the Mission Board to send out two families for the work in Bengal, two canvassers for the circulation of English literature, a lady Bible worker, and two couples for treatment-room work. Looking out upon the many millions of other tongues among whom no effort has ever yet been made, the following resolution was passed:—

"Whereas, The Telegu people, numbering more than twenty million, have shown a readiness to respond to Christian effort beyond that of most other nations of India, and,—

"Whereas, There are seventeen million Punjabis without a representative of the third angel's message, and among whom statistics show that during the last decade the percentage of increase of the Christian population has been greater than in any other language area, therefore,—

"We recommend, That work be opened next in these two language areas, and that we petition the Mission Board to send us two families each for this work."

I have not seen our workers at a previous meeting return to their fields with better spirit and courage. The closing meetings were seasons of refreshment long to be remembered. J. L. SHAW.

Neno, Nyasaland, British Central Africa

THIS is a lovely day, very hot in the sun, but pleasant and cool in the shade. The mangoes are ripening, and soon we shall have some to use, also guavas. Today (Oct. 28, 1912) we had fresh green corn for dinner.

The work is onward in this part of the vineyard. We have been very busy lately, making needed repairs before the rains set in.

Brother Robinson made us a visit a few weeks ago, which we appreciated. While here he assisted me in my first baptismal service, twenty-four persons acknowledging the Saviour and showing before their brethren a desire to leave their old customs and walk in the narrow way. The enemy claimed two of our members this year by death, but with the new ones added, we have now a church-

membership of thirty-three here at Mandandane.

We have also been working up our little dairy. We send our butter to Blantyre, to help a little toward self-support; and are also putting in a native store. We remodeled one of our buildings, and by slight and inexpensive changes were able to fix up quite a suitable little brick store building, with iron roof.

The expense of this mission is usually about thirty dollars a month. This includes only the wages of our twelve out-school teachers, the station-school teacher, and other help at the mission here. Knowing how heavy is the burden in collecting funds for mission work, it affords us much pleasure to assist all we can at this end. We find that it is a very good thing to have some work that we can give to our Christian boys and girls.

We are studying Portuguese, so as to be ready to enter Portuguese East Africa, a very needy field, with the third angel's message. It is rather difficult to get started in that territory, as the people do not especially love Christian missions or teachers, but the way will open as soon as we are ready. The work is going, and we are very thankful that we have a part in it.

S. M. KONIGMACHER.

North Carolina

MOREHEAD CITY.—A few lines about the colporteur work in this part of the field will be of interest to those who are watching the work done in "the highways and byways" of the world in carrying the printed page.

In Carteret County I was enabled to place about \$900 worth of books and magazines in 720 hours. Here and elsewhere in the State I worked 783 hours, and delivered \$1,011.83 worth of literature. From the first of September to the first of January, I worked 484 hours, and delivered literature to the amount of \$650.62.

This is no exception. The whole State offers a territory as desirable as Carteret County. Are there not many of our people living in neighborhoods where perhaps little missionary work can be done, who might enter such a field as this, and, while making a living, have a part in proclaiming the message? One or two families who are living the truth could accomplish much good by residing among those who have never heard the truths for this time. There are many places in this State where the people have never heard of Seventh-day Adventists, and know nothing of the third angel's message.

In some parts of Carteret County land is not expensive. Good farms may be purchased for from ten to fifteen dollars an acre, and this land produces large crops of sweet potatoes of the finest quality, the yield being from fifty to three hundred bushels an acre. Some of our people would do well to settle in different parts of the county where "Great Controversy" has been placed, and live the truth before these people. In most any part of the State can be found desirable places to locate where resident canvassing could be done. A broader field of usefulness could be found in taking up the canvassing work altogether.

I believe that the time has come when

those who believe the truth and have enlisted under the banner will engage in giving the light to the world, or they will be shaken out. How can we hide our light under a bushel or under a bed, dealing in the merchandise of this world or resting at ease in our homes, when the world is to be warned? God will care for all who are consecrated and will devote their lives to his service.

W. H. GEORGE.

Utilizing the Press for Present Truth

WE came to Newark, Ohio, from Port Huron, Mich., early in November last. A series of evangelistic meetings of the Billy Sunday Tabernacle variety had just closed in Newark. The tabernacle was located opposite the Seventh-day Adventist church. The people of the city had evidently been aroused by the evangelist, a Dr. Lyon, of Chicago. As soon as we were settled, we arranged for holding a series of meetings in our church. The subject with which we led in the series announced was the Eastern question.

Newark is a city of thirty thousand inhabitants. There are two thriving newspapers here. Through the kindness of Brethren Montgomery and Kennedy, of the Newark Sanitarium, I was introduced to both editors. From the first, my reports were printed just as handed to the editors. I endeavored to prepare these articles carefully and to follow closely the instruction of the Press Bureau.

We held twenty meetings in the series. Two nights were devoted to the Eastern question. After that we followed the usual line of subjects. It was interesting to watch from evening to evening for the heading which the editors would place upon each report. One of the papers used especially attractive headings.

In each report I used my own sub-headings throughout the body of the article. On the subject "The 2300 Days," for instance, I divided the article into five sections, using the following sub-heads: "The Vision," "Interpretation of the Vision," "The 2300 Days," "Prophecy of the Messiah," "Cleansing of the Sanctuary."

In the entire series of twenty lectures there were printed and distributed throughout the city and county 22,700 words dealing with present truth, an average of 1,135 words for each sermon. We have reason to believe that many in different parts of the county read the reports regularly. The attendance at the meetings was good until near the last when the testing truths began to be set forth. Then only those who were in earnest remained. Five adults have decided to obey the call of the Lord, and a number of others are counting the cost. It can be stated that at least four of the five mentioned were attracted to the meetings through the reports given in the papers. Openings for Bible studies are more numerous than can be filled. We give the Lord all the praise for his providential openings and blessing.

H. A. WEAVER.

TEN new Sabbath-keepers were recently baptized at Zanesville, Ohio, by Elder E. K. Slade, as a result of the faithful labors of Elder F. H. Henderson.

State and Church

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

W. W. PRESCOTT - - - - - SECRETARY

Memorials and Resolutions in Opposition to Sunday Legislation

EARNEST work in opposition to religious legislation is being carried forward in the Pacific Union Conference by Brother J. F. Blunt, the religious liberty secretary, and those associated with him. The following memorials and resolutions have been presented to the legislature of the State of California:—

"Memorial in Opposition to a Sunday-Closing Law in the State of California"

"To the Honorable Senators and Assemblymen of the State Legislature of California, convened at the City of Sacramento, Jan. 6, 1913.

"GENTLEMEN: Among the propositions defeated at the last regular session of the legislature was a Sunday-closing bill, specially applying to the conduct of barber shops in California. Later, the advocates of Sunday sacredness proposed to invoke the initiative to secure the adoption of a general Sunday-closing law in this State, providing heavy penalties for the non-observance of the day.

"You are aware of the fact that this effort to enforce a religious custom by civil law failed completely, only 8,714 signatures having been secured by the original canvass, and only 4,999 more by supplemental petition. As the original and the supplemental petitions all together contained only 13,713 signatures, or less than one half the required eight per cent of the vote for governor, at the last State election, the issue did not come up at the November election for a vote.

"When it is considered that a protest against the enactment of a Sunday law, bearing the signatures of 68,559 male voters of this State, was ready for presentation to the legislature two years ago, and that notwithstanding the enfranchisement of women since that time a meager showing of only 13,713 signatures of both men and women voters was made in favor of a Sunday law, in the campaign just ended, it is apparent that the citizens of California are almost unanimously opposed to such discrimination of days.

"We desire to suggest in this memorial that the rights of all citizens are involved in this controversy. There are wide differences of religious conviction regarding the sanctity of days. The Jews, with the Seventh-day Adventists, the Seventh-day Baptists, and others, maintain that the Sabbath ordained at the beginning of the world has never been changed by divine authority, and that all are subject to this requirement of God to keep holy the seventh day. While others, without any Scriptural authority, have chosen to ignore the Sabbath of divine appointment, and have united for the exaltation of Sunday as the weekly day of rest, enforced by civil law, there are still others who esteem all days alike common.

"These differences of conviction can

not be regulated by civil law. The State is equally bound to defend the rights of all citizens, whatever their faith or persuasion, and section 4, article 1, of the State constitution, distinctly declares that *'the free exercise and enjoyment of religious profession and worship, WITHOUT DISCRIMINATION OR PREFERENCE, shall forever be guaranteed in this State.'* To arbitrarily require that all should abide by the conclusions of any class of religionists would be despotic. It was never designed by the founders of the government that such a union of church and state should prevail in America. Congress is expressly enjoined, by the First Amendment of the national Constitution, from making any law respecting an establishment of religion, or prohibiting the free exercise thereof; and the Fourteenth Amendment unequivocally declares that *'no State shall make or enforce any law which shall abridge the privilege or immunities of citizens of the United States.'*

"All these just provisions of the basic laws of State and nation are founded on inalienable rights of the individual, which can not be ignored. They stand as insuperable barriers to the enactment of a Sunday law; for the observance of Sunday is undeniably a religious custom. Such laws are an expression of intolerance, a menace to the religious liberty of dissenters, and a ready excuse for persecution when placed upon the statutes. Despite the pretense that such laws are demanded in the interest of labor, they have their origin in religious superstition and fanaticism.

"We trust and believe that you will not fail to support the existing guaranties of absolute freedom in religious things, established by the State for the protection of the entire community. We look to you as the champions and defenders of liberty, and we expect your faithful adherence to the principles which actuated our forefathers in erecting these strong bulwarks against bigotry and persecution, such as characterized the administration of human affairs during the dark ages. As America has stood for freedom in days past, so let California continue to stand in defense of civil and religious liberty and for the equality of all citizens under the law.

"S. Hecht, rabbi of Congregation B'nai B'rith, Los Angeles, Cal.; Isidore Myers, rabbi, Los Angeles, Cal.; Seventh-day Baptists of California, by Eli F. Loothoro, pastor Riverside church; Christian Sabbath-keepers' Union, by Theophilus A. Gill, registrar for California; Victor Harris, editor *B'nai B'rith Messenger*, secretary Hebrew Benevolent Society, Los Angeles, Cal.; Pacific Religious Liberty Association, by John F. Blunt, secretary; Pacific Union Conference Seventh-day Adventists, by E. E. Andross, president; Western League for the Preservation of Civil Liberty, by H. G. Thurston, president; Dr. R. Furber, Ph. D., rabbi of Congregation Sinai, Los Angeles, Cal.; Geo. W. Hills, pastor Seventh-day Baptist Church, Los Angeles."

"SACRAMENTO, CAL., Jan. 7, 1913.

"To the State Legislature now in session in this city.

"GENTLEMEN: We submit herewith a series of resolutions, formally adopted by the Northern California-Nevada Conference of Seventh-day Adventists, at the third annual session of that body, held

at Sacramento, June 9 last, which memorial we respectfully present to your honorable body at this time, as it affects a matter that vitally concerns the liberties of all citizens of California, whose freedom you are bound to defend:—

"Whereas, God in his wisdom created man a free moral agent, not subject to his fellows in religious things; and,—

"Whereas, The denial of inalienable rights in other lands led our forefathers to establish in America a free republic in which the blessings of liberty might be enjoyed; and,—

"Whereas, Special safeguards were erected as fundamental principles of the United States Constitution and of the constitution of the State of California, whereby the free exercise and enjoyment of religious profession and worship, without discrimination or preference, might be forever guaranteed to citizens of this commonwealth; therefore be it—

"(a) *Resolved*, That we, the representatives of the Seventh-day Adventist churches in the Northern California-Nevada Conference now plead for the maintenance of the principles established by Almighty God and recognized by human government, whereby absolute freedom of conscience and entire liberty of religious observance may be enjoyed in this State.

"(b) *Resolved*, That inasmuch as Congress is prohibited from the making or enforcement of any law respecting an establishment of religion, or prohibiting the free exercise thereof, and inasmuch as the Fourteenth Amendment to the United States Constitution expressly declares that no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, we therefore urge that California refrain from the enactment of any Sunday law, or other statute whereby the compulsory observance of any weekly day of rest might be attempted by the representatives of the State.

"(c) *Resolved*, That as the United States Constitution expressly declares that the judges in every State shall be bound by that instrument, anything in the Constitution or laws of any State to the contrary notwithstanding, we therefore are constrained to regard as unconstitutional and as subversive of inherent rights all laws in restraint of religious practise, and especially such statutes relating to Sunday observance as exist in other States, or may be proposed in California, by recourse to the initiative or otherwise.

"(d) *Resolved*, That we do hereby express our unalterable conviction that civil and religious liberty ought to be maintained throughout the republic, and that the church and the state ought forever to be kept separate in the discharge of their respective functions and duties.

"C. L. TAGGART, *President*;

"VERAH MACPHERSON, *Secretary*."

"Memorial of Protest Against the Enactment of a Sunday Law in the State of California"

"To the Honorable Senators and Assemblymen of the California Legislature of the year 1913.

"GENTLEMEN: Because an effort is being made to secure, through your honorable body, the passage of a Sunday-rest law, we deem it our duty in behalf of liberty and equal rights for all to protest against the enactment of any law which can be used to enforce any re-

ligious doctrine or practise upon the people of this State.

"Whatever may be the intent of designating Sunday as a day of rest, to compel its observance by law would be the enforcement of a religious dogma by civil authority, and a practical union of church and state, which in its very nature is essentially destructive of religious liberty.

"In behalf of those desiring legal protection for a weekly rest day ample provision is made in Statutes of 1893, page 54, section 1, which reads: 'Every person employed in any occupation of labor shall be entitled to one day's rest in seven,' etc. By this law every person has legal liberty to choose any day of the week for a day of rest, without being compelled to observe any.

"The people of this State are unfavorable to a Sunday law, as shown by the fact that less than two per cent of the voters signed the petition to bring the question to a vote, through the initiative, at the last election held. For liberty and equal rights for all we continue to labor and pray.

"In behalf of the Southern California Conference of Seventh-day Adventists.

"F. M. BURG, *President*;
"FRANK LANE, *Secretary*."

"Resolutions Adopted by the Churches Composing the Central California Conference of Seventh-Day Adventists for Submission to the State Legislature"

"FRESNO, CAL., Jan. 10, 1913.

"To the State Legislature, in session at Sacramento.

"GENTLEMEN: Believing,—

"1. In the separation of church and state.

"2. That the legislature is prohibited by the constitution from enacting any law enforcing the observance of any religious institution, or looking toward a union of church and state, or of religion and civil government;

"3. That any such legislation is opposed to the best interests of both church and state, and—

"4. That the first step in this direction is a dangerous step, and should be opposed by every lover of liberty, the several churches composing this Central California Conference of the Seventh-day Adventist denomination have formally adopted the following series of resolutions, for presentation to your honorable body:—

"Whereas, Sunday is a religious institution, and all legislation in behalf of its observance is religious legislation; and,—

"Whereas, Religious legislation by civil government is contrary to the principles enunciated by Jesus Christ, and is also subversive of the fundamental principles upon which the American government was founded; be it therefore—

"Resolved, That we continue to use our influence and our energies to prevent religious legislation, and to perpetuate among all men the blessings of civil and religious liberty.

"Resolved, That we hereby express our profound belief in the Christian religion as set forth in the Sacred Scriptures; and that it is the divine mission of the church to proclaim this gospel to all the world.

"Resolved, That we recognize civil government to be of divine appointment, ordained of God to rule in all things civil, and that it is the duty of all men to

render loyal obedience to civil government in the exercise of its rightful authority.

"Resolved, That we hereby affirm our belief that religion and civil government occupy different realms, and that the church and state should be kept forever separate, in accordance with the teaching of the divine author of Christianity in the words: 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's;' and as expressed by the First Amendment to the Constitution of the United States, which declares: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"In harmony with the resolutions herewith presented to your consideration, we desire further to remind you that our own State constitution expressly declares: 'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State.'

"Moreover, the Constitution of the United States declares: 'No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.' And it is inconceivable that the legislature of any State should be permitted to enact laws in restraint of religious conviction when Congress itself is prohibited from so doing.

"We therefore respectfully ask your honorable body to observe these barriers to religious legislation, that the blessings of civil and religious liberty, guaranteed by State and Nation, may continue to be enjoyed by the citizens of California.

"Central California Conference of Seventh-day Adventists, by

"J. H. BEHRENS, *President*."

"Attest:

"G. A. WHEELER, *Secretary*."

"JAN. 14, 1913."

"To the State Legislature of California, convened at Sacramento in the Fortieth Session.

"ESTEEMED SENATORS AND HONORED GENTLEMEN: We submit, with this memorial, the joint protest of 68,500 male voters of California, whose individual signatures attest their united opposition to the enactment of a Sunday-closing law, or any other form of religious legislation, in the State of California.

"While the signatures were appended to the accompanying protest, in the expectation that it would be presented to the legislature of 1911, it was not formally brought to the notice of the legislators at that time. In order to comply with the intention of this great body of your constituents, to make their protest a matter of permanent record in the archives of the State, we now submit to your honorable body the accompanying petition.

"That the disposition of the voters of this State has not changed during the last two years, was abundantly manifested by the failure of the proposition to invoke the initiative last fall, by means of which the advocates of Sunday sacredness hoped to secure a law, by direct vote of the people, whereby the State should become obligated to enforce the observance of Sunday as a day of rest notwithstanding differences of moral conviction among citizens as to which day should be observed as the Sabbath,

or whether all days should be regarded alike.

"Only 8,714 signatures of men and women voters were obtained by the original canvass in favor of a Sunday law, and only 4,099 more were secured by supplemental petition. A meager total of 13,713 male and female voters of the State having thus expressed a desire for civil enforcement of a sectarian practise, undeniably related to religious custom and belief, it would seem that the voters of California are almost unanimously disposed to leave the individual free from interference in religious things. As contrasted with the magnificent protest, herewith presented to your honorable body, such a weak appeal for a union of church and state is unworthy of consideration.

"But apart from any question of majorities is that of inalienable right. Our own State constitution declares: 'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State.' The observance of any day as a period of rest is due wholly to religious conviction, and citizens differ among themselves in practise and belief. The State can not regulate these things. They are essentially matters of religious belief, and must be left to the individual consciences of citizens, whose moral convictions are not subject to human restraint.

"We trust that Senate Bill Number 207 and Assembly Bill Number 241, companion measures introduced to-day in the legislature, will be defeated. They are opposed to constitutional guaranties, based on natural rights, which are and should be inalienable. With full confidence in your disposition to maintain these fundamental principles of justice, on which civil and religious liberty depends, we are,

"Respectfully,

"Pacific Union Conference Seventh-day Adventists, by

"E. E. ANDROSS, *President*."

"Attest:

"J. J. IRELAND, *Secretary*."

With the foregoing, the great protest therein alluded to was presented in both houses of the legislature, where it will stand as an expression of the love of liberty entertained by its signers, and their desire that the legislature shall not depart from the standards of justice heretofore effective in the State of California.

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Using the Papers

THE following is a list of States from which newspaper clippings, bearing on the resolutions passed by our churches concerning the Sunday bill, have been received up to Jan. 31, 1913:—

New Jersey, Ohio, Maine, Colorado, Utah, Pennsylvania, Oklahoma, Nebraska, North Carolina, Mississippi, South Dakota, Minnesota, Michigan, Montana, Virginia, Tennessee, Texas, Iowa, Connecticut, California, New Hampshire, Kansas, New York, Washington, Missouri, Rhode Island, Wisconsin.

Total circulation	673,381
Number of individuals computed by newspaper offices to read each copy	4
Total number of individuals thus reached by this effort...	2,693,524

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN - - - - Assistant Secretary

Sanitarium Notes

THE Washington Sanitarium reports four hundred patients for the year 1912, representing many classes of people, prominent and otherwise. The institution is becoming better known in Washington and near-by towns, gaining friends among physicians and surgeons, as well as others. Special effort is being made to strengthen the work of all departments, and to increase the efficiency of the work as a whole. Regular meetings are held by the medical staff for the discussion of topics of immediate interest to the workers. The nurses are also organized as a staff, holding regular meetings to read and discuss papers.

The religious work of the Sanitarium has recently been strengthened by the coming of Elder E. W. Webster as chaplain. His previous connection with sanitarium work, together with practical field experience, qualifies him for good service in his present position. The entire family of workers has recently enjoyed a spiritual revival, aided by the labors of Elder Meade MacGuire during his two weeks' stay. Four persons have accepted the truth in the institution during the past year. Many letters are received from former patients, speaking of their kind and pleasant remembrances of their stay, some making special mention of their enjoyment of the spiritual privileges afforded.

Active work for the needy of the vicinity is being planned by the management, some work being already done. A nurses' bureau has also been established to help in meeting field needs. Association with the Woman's Christian Temperance Unions of Washington is bringing our physicians in touch with others in a way to be of mutual benefit.

The Washington Branch Sanitarium has had a crowded season thus far this winter, finding it necessary to add materially to the force of workers. The institution is making a good financial showing, and is fast making friends among physicians and others. A happy and united family is a good feature of its work.

The Florida Sanitarium reports a good season and a prospect that its new building will be fully utilized. Its financial operation is quite gratifying. Spiritual conditions and results are good.

The Graysville (Tenn.) Sanitarium has had a fair patronage for some time. Dr. M. M. Martinson, the superintendent, writes encouragingly of the outlook.

The Walla Walla (College Place, Wash.) Sanitarium has recently made some changes and improvements in its heating system, the regular work of the institution being somewhat interrupted. Conditions are now better than ever for receiving patients, and the house is filling up. With the assurance of the best of comfort and satisfaction from a well-heated building and good equipment, together with the efficient services of graduate and experienced nurses, the man-

agement expects a good business. Excellent results are being seen from the spiritual labors put forth for the sick in the institution and its vicinity by the sanitarium workers and by the college students.

The Phoenix Rest Home, Arizona, reports a satisfactory patronage, with quite gratifying results. The institution is fast becoming known among our own people as a refuge for those suffering with tuberculosis. The efforts of the management to cooperate with conferences and churches in helping those of moderate means is being appreciated.

L. A. H.

Two Good Reports on "Ministry of Healing" Work

At the close of the meeting held in College Place last October, I was asked how many books I was going to sell. My reply was, "One hundred copies." I am very glad to report that my hundred copies are sold, though I expect to sell more in the near future.

My experience in the sale of "Ministry of Healing" has been very interesting. I have come in close contact with people of all ranks and occupations. I have visited the millionaire in his palace, ministers of different denominations, and the professional people as well as the common laboring man and the poorer class.

My earnest desire is that our literature may be placed in the hands of all the people everywhere. The truth must be proclaimed, not only from the pulpit, but also from the printed page in every home. If that is done, we shall soon see the day approach when we shall meet in the blessed day of resurrection. Brethren and sisters, let us do all we can to place the "Ministry of Healing" in every home in our vicinity.—*Emmanuel Lovold, in North Pacific Union Gleaner.*

Since my last report some time ago, I have visited a number of churches in the interest of "Ministry of Healing" and sanitarium work, and am glad to say that some are taking hold of this work. However, there is not nearly so much being done as there should be. We have about twenty-five hundred members in the State, and if each one would sell even two books it would result in five thousand dollars for the cause of God, and would work no hardship to any one; on the contrary, it would prove a great blessing to all.

Read Isa. 52: 1, 7, 8. There is something for each of us to do, and a three-fold blessing for those who fulfil this scripture,—a blessing to the one who sells the book, to him who receives it, and to the cause for the benefit of which it is sold. A short time ago I received a letter from a brother who had put in three days in the field with the book "Ministry of Healing," and enjoyed the work so much he wished he could put his entire time into it. Another, a sister, who before starting out believed she would have no success, sold thirty-five books in a short time. God is always willing to help if we will but take him at his word.—*A. Belding, in Lake Union Herald.*

REACH up as far as you can, and God will reach down all the rest of the way.—*John H. Vincent.*

News and Miscellany

Notes and clippings from the daily and weekly press

—A severe earthquake shook the city of Constantinople on January 25. No loss of life has been reported.

—During the last week seven men have been killed by avalanches on the Burlington-Great Northern Railroad while fighting snow in the far northwest.

—The practical operation of the parcel-post system for the first fifteen days shows a saving to shippers, in forty-five of the leading cities of the United States, of \$547,508.12.

—The salary at Yale for Prof. William H. Taft as Kent professor of law will be \$5,000, which is the maximum salary now paid to the upper grade of full professors.

—At Lockport, N. Y., one man was killed and twenty persons were seriously injured in a collision between a trolley passenger-train and a freight on the International Railway, January 25.

—In the presence of a distinguished group of senators, representatives, and government officials, the body of John Paul Jones, "father of the American Navy," was placed in a crypt of the Naval Academy Chapel at Annapolis, Md., on January 26. The crypt is circular, and ninety-six feet in diameter. It has just been completed at the cost of \$75,000.

—The decision of the English Parliament to drop the franchise bill providing voting privileges for the women of that country, is likely to lead to serious consequences. Reports from London on January 27 state that England is on the brink of another campaign by the suffragettes in comparison with which former outbreaks of the militant women will appear insignificant. That evening 2,000 policemen were engaged in dispersing huge crowds gathered near the Parliament buildings, shopkeepers were boarding up show-windows, and excited women were making incendiary speeches in several halls.

—On January 22 the Grand Council of the Ottoman Empire decided in favor of accepting the proposals of the European powers for a peace settlement between Turkey and the Balkan allies. The Porte's reply to the joint note of the powers was to be handed to the ambassadors on the twenty-third, but that day a crisis came with dramatic suddenness. Nazim Pasha, former war minister and commander of the Turkish army, was killed during a demonstration in Constantinople. The cabinet resigned, and officers from the Young Turk party came into power. Vast crowds clamored for a continuation of the war. The new rulers declare that they will save national honor or perish in the attempt; also that they are determined to keep Adrianople at all costs. Diplomats believe that Russia will actively intervene in case of a renewal of hostilities, and that complete dismemberment of Turkey will result. Peace negotiations that do not bring peace are more costly to the Balkan allies than war. Greece alone must spend \$1,000,000 a day for the maintenance of her army.

—The *Union*, published at Lima, Peru, in an alarming editorial, declares that war seems inevitable between Peru and Bolivia. This conclusion is drawn from Bolivia's recent warlike preparations. Her ambition is said to be a port on the Pacific.

—From McKinney, Tex., comes the report that on January 23 eight persons were killed and fifteen hurt when walls of a building occupied by a farming implement firm, fell and crashed into a department-store, causing that building to collapse. Fire broke out in the ruins.

—The first producing oil-well in England has just been discovered in the county of Nottingham. Boring operations have been going on there four years, but until now nothing of value has been found. The new well opens a field of excellent oil, 2,440 feet below the surface.

—The French Parliament recently elected Raymond Nicholas Landry Poincaré president of the French Republic. The newly elected president has been premier and minister of foreign affairs for a year past. When quite young, he entered public life as a member of the Chamber of Deputies.

—The largest and most powerful battle-ship afloat, the Brazilian superdreadnaught "Rio de Janeiro," was launched from the slips at Elswick, England, January 22. She displaces 27,500 tons, and is to be armed with fourteen twelve-inch and twenty six-inch guns. Her speed is twenty-two knots an hour.

—One man was killed and a dozen persons were injured in a spectacular rear-end collision between two south-bound Third Avenue elevated trains in New York City on the afternoon of January 25. Both trains took fire, and for a time it was feared they would topple into the street. The injured were taken out with much difficulty.

—The newspaper called *King Bao*, undoubtedly the oldest periodical in the world, was recently suppressed by Yuan Shi Kai, president of the Chinese Republic. We are told that for 1,500 years this paper has published the important news of China and of foreign countries. The first edition was printed in 400 A. D. on ten sheets of yellow silk neatly tied together, and sent to all the high officials of the Chinese Empire.

—Illegal trafficking the country over in stolen postage-stamps, aggregating several millions of dollars annually, has just been disclosed by post-office inspectors. So-called stamp brokers and confidential employes of large business concerns throughout the United States are involved. The inspectors learned that stamps of all classes and denominations stolen by burglars from post-offices and embezzled by employes from great business houses and manufacturing establishments are purchased and resold by the brokers at prices far below their face value. The postal laws make it a crime punishable by imprisonment to sell any stamp issued by the government for less than its face value. Investigations disclosed the fact that, in addition to selling the stamps for less than a price they could have been purchased for from the government, the brokers in many cases knew that the stamps were stolen when they bought them.

—As a result of the recent cold wave, fruit shippers in California have canceled orders for 30,500 cars in which to ship their fruit. The loss to the growers will be \$19,169,880, to the shippers \$4,792,000, and to the railroads \$9,765,000.

—At last China has been able to negotiate with the bankers of six nations for a loan of \$125,000,000. The new republic has had a hard time securing funds. The details of the loan, according to recent data from Peking, were finally agreed upon by representatives of bankers at a meeting in London.

—It is claimed that cheese is saving Adrianople from falling. The principal industry in that city is cheese-making, and the product is exported once a year. This year the war prevented the exportation, and by the stored-up supply, according to press reports, the population has been saved from starvation, and the city has been able to resist the siege.

—In Russia intemperance often begins at a very early age. The British consul in Moscow reports that, as the result of a municipal inquiry into the causes of drunkenness, it was ascertained that of the adults addicted to alcoholic excess, ninety per cent contracted the habit in their school-days. "Out of 18,134 schoolboys in the Moscow province from the ages of eight to thirteen years, 12,152, or sixty-six per cent, have taken to drink, and out of 10,404 girls of the same ages, 4,733, or forty-five per cent, also take intoxicating liquor too freely."

—The formidable problem of finding accommodation for 120,000 persons who are to be evicted from their dwellings, owing to the sale of antiquated fortifications of Paris to the city authorities by the French government, is now before the municipal council for solution. The space occupied by the twenty-one-mile wall encircling Paris, and the "firing zone" 500 yards in width facing it, is to be converted into public parks. This space is now covered by many thousand ramshackle houses, occupied by the poorest class of work people and ragpickers, and in many instances turned into resorts for criminals and tramps. The amount of money expended on these old fortifications, erected in 1840, exceeded \$200,000,000.

—Illinois is to have a new State penitentiary, and it will contain the best features known in modern architecture for buildings of this kind, such as sunshine in every cell, circular cell houses connecting with a general dining-hall, constant supervision of all prisoners from one central point, outside cells for each prisoner, with such separate heating and ventilating arrangements as will be best for the health of the prisoners, and all the buildings will be connected within the walls by corridors. The circular arrangement of cells is the European plan, and is considered much more healthful than the American inside-cell policy. The circular plan also makes escape much more difficult. Mr. Zimmerman, the State architect, and his son Ralph have spent years in studying the best prison plans of Europe and America, and the new Illinois penitentiary will have some entirely new features in it, as well as a combination of best European and American ideas. The cost will be about \$3,500,000.

—The third Hague Court of Arbitration is to meet in 1915. There is an international committee of preparation to which the United States sends three delegates. Much surprise and grief and wrath have been excited by the President's choice for this committee to the Court of Peace. He sends General Crowder, Admiral Wainwright, and J. R. Clarke.

—Dr. Lewis Swift, one of the leading astronomers of the world, died recently in Marathon, Ky., aged ninety-two years. He came into prominence in 1862 when he discovered the comet which bears his name. He has discovered eighteen comets and a large number of nebulae. For three years in succession the Imperial Academy in Vienna awarded him its medal as having contributed most to astronomy.

—It will help to appreciate the anticipated magnitude of the parcel-post business to learn that the Post-office Department at Washington has sent out to 60,000 postmasters and 45,000 rural-mail carriers, supplies of the various kinds which will be required. There were provided 70,000 scales, 110,000 rubber stamps, 10,000,000 insurance tags, over 153,000,000 parcel-post stamps, over 12,000,000 "postage due" stamps. There was also sent out tons of printed matter relating to the system.

NOTICES AND APPOINTMENTS

West Pennsylvania Conference, Notice!

THERE will be an adjourned meeting of the constituency of the West Pennsylvania Conference Association of Seventh-day Adventists held in the Seventh-day Adventist church, Sixth and Union Avenues, Altoona, Pa., Thursday, March 6, 1913, at 9:30 A. M., for the election of the members of the constituency of the association, and the transaction of any other business that may come before the association. This meeting will be held in connection with the eleventh annual session of the West Pennsylvania Conference, which will convene in Altoona, Pa., March 4-9, 1913.

B. F. KNEELAND, *President*;
H. K. HACKMAN, *Secretary*.



West Pennsylvania, Special Notice!

THE next annual session of the West Pennsylvania Conference has been postponed by the action of the executive committee till March 4-9, 1913, which is four weeks later than was announced two weeks ago. This action has been taken at the request of the Columbia Union Conference officers, on account of other important meetings conflicting with ours, which have been appointed by the General Conference. We trust that all delegates and others who were planning to attend this conference and convention of church workers will note the new date. The change in time will be the only change from the arrangements as previously announced.

This will be a very important meeting, and we wish again to urge all our church officers and others who are interested in the work in West Pennsylvania to attend this meeting. Every church should see that it is well represented. Some of our best-known workers are expected to be with us, and the instruction given will be both timely and helpful.

All delegates' credentials should be sent to the conference office immediately. All who expect to attend should send their names at

once to Elder W. F. Schwartz, 521 Union St., Hollidaysburg, Pa.

Please remember the new date, March 4-9, 1913. The meeting will be held in the First Seventh-day Adventist church, Sixth and Union Avenues, Altoona, Pa.

B. F. KNEELAND, *President*;
H. K. HACKMAN, *Secretary*.

Central California Conference

THE second annual session of the Central California Conference of Seventh-day Adventists will be held Feb. 20-25, 1913, in the Fresno church, corner of O and Mariposa Streets, Fresno, Cal., for the purpose of electing officers and transacting such other business as may come before the meeting. A full attendance of the delegates is earnestly requested.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its first annual meeting in connection with the conference to be held at Fresno, Cal., Feb. 20-25, 1913. The first meeting of the association will be held Monday, February 24, at 10 A. M. All delegates to the conference are members of the association.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

The Washington Foreign Mission Seminary

NOTICE is hereby given that the next annual meeting of the constituency of the Washington Foreign Mission Seminary will be held at the Foreign Mission Seminary, Takoma Park, Md., Feb. 13, 1913, at 2:30 P. M., for the election of nine trustees for the coming year, and for the transaction of any other business which may properly come before the meeting.

The constituency of the Washington Foreign Mission Seminary is composed of the executive committee of the General Conference of Seventh-day Adventists, and the president of each local conference of Seventh-day Adventists in the United States.

By order of the board of trustees.

W. T. KNOX, *President*;
M. E. KERN, *Secretary*.

WANTED.—Situation by widow, with son fourteen years of age, near church-school. Address Mrs. Ella Colburn, Box 158, Deslacs, N. Dak.

BAKER wants employment. Is competent to run bakery, and has had several years' experience making health foods, both cereal and nut foods. Is now running small bakery. Will give reasons for desiring change. Address J. T. Eaton, New Market, Va.

WANTED.—Tailors and Tailoresses. Steady employment. Wages, fifty to one hundred dollars a month. Church and church-school privileges. Mild climate. Fruit belt. Those desiring to do missionary work preferred. References given and required. C. E. Wood, Merchant Tailor, Penticton, British Columbia, Canada.

Address Wanted

THE Seventh-day Adventist church at Winterset, Iowa, desires the address of Mrs. Minnie Brown. Any one who can give this information is requested to communicate with Mrs. C. J. Robinson, church clerk, East Peru, Iowa.

Publications Wanted

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

Mrs. M. I. Brock, Lake City, Fla., desires copies of the *Monthly Missionary Reading* and tracts for free distribution.

J. R. Wood, Mountain Home, Ark., wishes to thank those who have sent literature for missionary purposes to his address, and will appreciate a continued supply.

Copies of the *Watchman*, weekly, and monthly *Signs of the Times*, *Liberty*, the *Protestant Magazine*, *Youth's Instructor*, and tracts suitable for distribution in missionary work, also literature in the Italian and Greek languages, will be appreciated by Mrs. Hugh McDonald, 1006 Seventh Ave., Sault Ste. Marie, Mich.

The churches in Greater New York are organizing for a missionary campaign. The members plan to carry literature to the homes of the people, as well as to supply reading-racks in hotels, depots, waiting-rooms, etc. It will require a large amount of literature to meet the demand. They can use copies of the *REVIEW*, *Instructor*, *Signs*, *Education*, *Life and Health*, *Protestant*, *Liberty*, and tracts containing present truth. All papers should be addressed to J. M. Calvert, Room 904, 32 Union Square E., New York City, N. Y.

E. N. Vaughan, Hickory, N. C., wishes to thank those who have been sending him papers for free distribution, and desires a continual supply of *Signs of the Times*, *Watchman*, *Liberty*, *Life and Health*, and the *Protestant Magazine*.

Obituaries

WHEELER.—Lee Wheeler was born at Fish Creek, Wis., in 1892, and died at Laona, Wis., Nov. 27, 1912. His parents, four brothers, and four sisters are left to mourn, but they sorrow not as those who have no hope. The funeral was conducted in his home church at Clearwater Lake, Wis., by the writer, assisted by Elder F. Stebbeds.

L. E. WELLMAN.

AUSTIN.—Lydia T. Austin was born Dec. 30, 1839, and died in St. Paul, Minn., Dec. 9, 1912. She united with the Seventh-day Adventist Church about twelve years ago, and was a consistent Christian until she fell asleep in the hope of life beyond the grave. One daughter and three sons are left to mourn their loss. The writer preached the funeral sermon.

A. W. KUEHL.

JEWELL.—Charles Claton Jewell was born in Hamburg, N. Y., June 4, 1844, and died Nov. 28, 1912. During the civil war he served for three years in the Third Ohio Cavalry. About 1877 he came to Michigan, and on Oct. 29, 1883, was married to Mrs. Helen Frank, of Tyrone. Brother Jewell believed the third angel's message for a number of years, but did not fully yield himself to God and openly confess his Saviour until about two months before his death. His companion, one sister, and one brother are left to mourn. We laid him to rest in the firm belief that he will come forth in that glad day when death shall have no more victory. The writer conducted the funeral service, assisted by the pastor of the Baptist Church.

HOMER H. PERKINS.

SWANSON.—Died Dec. 6, 1912, at Hillesden, Saskatchewan, Canada, after an illness of only six days, Gustaf Edward Swanson, aged 19 years, 2 months, and 21 days. He was born in Warren, Minn., and about nine years ago moved with his parents to the province of Saskatchewan. A little over four years ago he gave his heart to the Lord and was baptized. He was a consistent Christian, and had an ardent desire to engage in the work of the Lord. He had begun a preparation for this work, having spent last year at the Alberta Industrial Academy. During the past summer he did successful colporteur work, but died during the very week in which he had

planned to return to the school. His death came as a sad blow to his parents, three brothers, and two sisters, but they sorrow in hope.

A. C. GILBERT.

OWEN.—Gardner Kellogg Owen, who for the past eleven and one-half years was a missionary in India, died at Lucknow, in the United Provinces of India, Oct. 18, 1912. Father Owen was born in Monroe County, Michigan, Sept. 19, 1838, and spent his early years mostly in Michigan. In early manhood the reasonableness of the Holy Scriptures and the message of present truth appealed to him. He embraced the truth in 1865, thereafter making it the chief concern of his life. Thirty-five years ago he undertook pioneer evangelistic work in Tennessee and Kentucky, under the appointment of the General Conference, and believers were added to the faith. Later he began work in the city of New Orleans, where a church was raised up. He and his wife, Sister Julia Owen, devoted several years to evangelistic work in California and Nevada, where their labors were blessed of God and many souls embraced the message. In 1901, in company with his daughter, Mrs. J. L. Shaw, and the writer, Elder Owen came to India. The need of India appealed to him, and he worked untriflingly for the interests of the cause which was near his heart until, old age coming on, life's forces seemed to have been spent, and he was called to his place of rest. Father Owen possessed a remarkable memory and a clear and logical mind. Sermons prepared in verse and other selections could be reproduced on a moment's notice. In Biblical argument he was clear and convincing, and it was through this means that thoughtful people were led to investigate and embrace the faith. His manner of life was an example to all who knew him. Since his death many—Mohammedans, Hindus, and Christians—have spoken of his evenness of temper, calmness of mind, and integrity of purpose. A heathen cook, on learning of his death, said, "He knew no sin and thought no evil." There were placed on his casket the following words: "An Israelite indeed, in whom is no guile, waiting for the coming of our Lord Jesus Christ." We believe his life of piety has left behind him a fragrant remembrance that witnesses still for the kingdom of Christ. In our home he left a vacant chair, which points us forward to the day when Jesus the Life-giver will bid his sleeping servants to arise and enter upon their eternal reward.

J. L. SHAW.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

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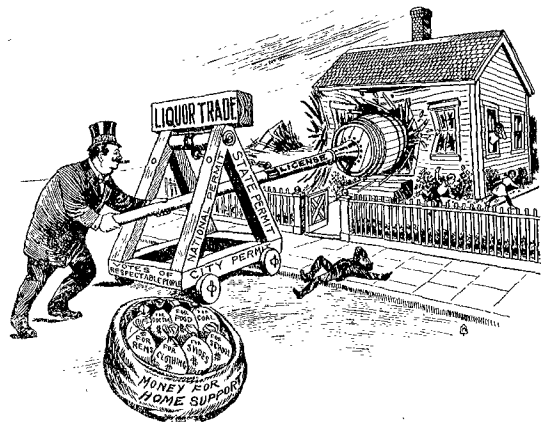
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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

The Temperance "Instructor" for 1913

BEGAN its annual campaign against the liquor traffic—the great national home crusher—on the twenty-seventh day of January with the first mailing of over 20,000 copies, one week before the date of issue—only part supply for the skirmish-lines. Orders are just beginning to come in for the base supplies.

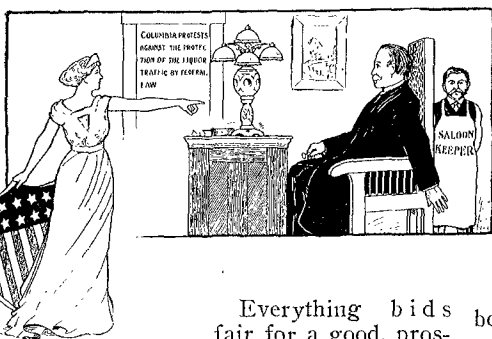


A band of *Instructor* Temperance Volunteers made a short, initial effort with the new issue in Washington, D. C., and promptly pronounced it an easy seller. One member sold 23 copies in a short time. Another member, at another time, working alone, sold 16 papers in about an hour.

There is an unusual demand for sample copies coming from various temperance organizations. A minister in Pennsylvania wired for sample copies of the new number. A number of State secretaries of the W. C. T. U. are asking for samples, also for methods of circulation. We quote the following from one of these:—

"I should like to know full particulars about getting large quantities of your *Temperance Instructor*. The campaign is going on here now, and our time is short. So it is very essential that we get the *Temperance Instructor* as soon as possible. How soon can we get it?"

One of our tract society secretaries upon receiving a sample copy immediately sent back the message, "It is a beauty."



Everything bids fair for a good, prosperous year with the *Temperance Instructor*. Now is the time to send in orders and to begin work while the number is fresh and the spring temperance campaigns are on.

Prices

The usual prices will prevail; namely, 5 to 40 copies, one order, one address, 5 cents a copy; 50 or more copies, 4 cents a copy. Send all orders to the conference tract societies.

Religious Liberty Leaflets

FOR the convenience of our people who desire to have information at hand with reference to various phases of religious liberty work, the Review and Herald Publishing Association has bound in permanent form the leaflets that have been issued in the Religious Liberty Library.

These are bound in two styles: cloth, 25 cents; flexible leather, 50 cents. Orders for them may be sent through your conference tract society.

The Reading Courses

It is not too late to join the Reading Courses and obtain the benefit of systematic reading of these excellent books. The following is the list of books found in the—

Missionary Volunteer Courses

- Daybreak in Korea....\$60
- Pilgrim's Progress.....50
- Miracles of Missions...30
- Passion for Men.....20
- The American Government....75
- The Uplift of China.....50
- Winning the Oregon Country..50
- Uganda's White Man of Work..35

The Sabbath-School Teachers' Course

- The Teacher's Pedagogy
 - Individual Soul-Winning
 - Successful Teacher
- All three for 50 cents.

Ministerial Reading Course

- Pastoral and Personal Evangelism, \$1.
- Quiet Hints to Growing Preachers, \$1.
- Desire of Ages, cloth, \$1.50; leather, \$2.

A New Bible Atlas

THIS is a handy reference and companion book in the study of the historical portions of the Bible. The Bible Atlas contains 38 physical maps of Palestine, based upon the results of an actual survey, with an identification of the Biblical sites as far as known; also 82 progressive historical maps, embracing a special map for each specific period of the country's history from the earliest date to the present. All maps are in colors.

Size of Atlas about 4½ x 7 inches. Leather binding. Price, \$1.00.

A Complete Atlas of the World

ONE of the leading atlas publishers has just brought out a new up-to-date Atlas, which will be of great value to our people, both young and old, who are studying mission fields. It will also be a good help for children who are studying geography.

The Atlas contains maps of the United States, its forty-eight States, its Territories, its insular possessions, together with the Canadian provinces and other divisions of the Dominion, besides every other country of the world.

The maps are printed in five and six colors. The railroads are shown in red, mountains in brown, water in blue, and

political divisions are accurately defined. This enables one to readily locate places of interest. The latest geographical changes, not only in America but in India and China, are shown on these maps. The population is given of important cities throughout the world.

The Atlas is 7 x 10 inches, and has 193 pages of maps, each map covering two pages. Bound in cloth, \$1.50; leather, \$2.00.

THE double frontispiece in the February *Protestant* is reproduced from three Vasari frescos in the Vatican representing scenes in St. Bartholomew's massacre. These and other Catholic testimonials regarding persecution should be preserved for future reference.

After selling 2,000 copies of the "Catholic Federation" number of *Liberty*, one of our faithful agents, an aged brother, ordered 4,000 more—all we had on hand. Are there not other religious liberty veterans who are ready to enter the field with this splendid weapon of freedom?

What about the fourth Pan-American Mass, attended by President Taft, in Washington, D. C.? For a report of this event, which, when published in the *Christian Herald*, brought forth a reply from "Father" Russell, of St. Patrick's Cathedral, Washington, D. C., see the "Statue of Liberty" number of *Liberty*.

If you think that Rome has changed her mind about persecuting "heretics," read the February or "Rome and the Heretics" and "Papal Persecutions" number of the *Protestant Magazine*, just off the press. Rome can not dispute the authorities quoted. For \$1.00 we will mail 20 copies to any addresses you may furnish.

The only sure way to defeat the National Reformers and Lord's Day Alliance people in their efforts to secure Sunday legislation, is to sow the country everywhere deep with *Liberty*, our Religious Liberty Leaflets (10 cents a set), and other religious liberty literature. See that your editors, councilmen, and State legislators are supplied with *Liberty* for one year. Special rate on 10 copies, one year, to 10 addresses, only \$2.00.

This is perhaps the first time that a United States senator has consented to act as one of our *Protestant Magazine* agents. Under date of January 3, a prominent senator, whose name is well known in America, wrote thus to the *Protestant Magazine*: "I am in receipt of a letter from a constituent in [State] who desires a copy of your December number of the *Protestant Magazine*. I shall be very much obliged if you will send to my office said copy, together with bill for same." Would it not be a good idea for you to write to your State and United States senators and representatives and respectfully call their attention to the current numbers of *Liberty* and the *Protestant Magazine*? Surely as constituents of these representative men every Seventh-day Adventist voter is entitled to a respectful hearing on the part of these representatives of the people. Mark some special article expressing your convictions and call their attention to the same.



WASHINGTON, D. C., FEBRUARY 6, 1913

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THE South African Union Conference session began January 3. A report from Elder R. C. Porter states that they were anticipating a good meeting.

CHURCH elders will please notice that no fourth Sabbath missionary program is published in the REVIEW this week for February 22. Instead, the Religious Liberty Department is sending out a reading for that Sabbath, in connection with the annual offering to be taken that day in behalf of our religious liberty work.

PROF. H. R. SALISBURY, en route to Burma, reports a very interesting, profitable, and busy two months in India proper, during which time he had joined with the workers in their general meeting, and later visited several mission stations, where he reports good work being done. He expects to reach San Francisco about March 1, making short stops in Singapore and Shanghai.

THE interesting and very encouraging report of the India Union Mission conference, written by Elder J. L. Shaw, which appears in this issue, will be read with pleasure by all our brethren. One accomplishment alone, recorded in that report, more than compensates for all that has been done by us for India. In fourteen village schools and four boarding-schools eight hundred fifty-eight native pupils are under our religious training. This is only one of the interesting items contained in the report.

ELDER J. T. BOETTCHER, president of the Russian Union Conference, writes while going by train from Tiflis to Baku, Russia:—

"In Tiflis we had called in the church elders from the different parts of this field. The Lord protected us from any disturbance. All felt refreshed through God's truth. Although the meeting was small, we had five different languages spoken. The truth finds its way to the hearts of even those who live among the large mountains."

Two men recently walked forty miles to one of our missions in India to inquire of the workers why they observed the seventh day. Careful Bible study followed, the missionaries not overlooking the texts mentioning the first day of the week. The men returned home, and about two weeks later paid the mission another visit, this time bringing others with them. The workers were greatly surprised to hear that the whole village from which they had come was now keeping the seventh-day Sabbath and working on Sunday.

THE following letter, which fully explains itself, having just reached us, we pass on for the encouragement of our readers:—

"I have just had a chance to glance over the 1913 Temperance *Instructor*. I do not know how it strikes others, but it makes me feel as if I want to see a copy in every home in this State. It is the best you have put out, and that is saying a great deal when we consider what you have done in past years. We have just wired for a thousand copies, and you will hear from us in future orders. It is no wonder that people say that our temperance literature is the best put out, when such papers come from your press.

"We are joining with the Woman's Christian Temperance Union in a vigorous temperance campaign in Somerset County. Our field agent is in charge of the sales campaign there, and we hope to see a large number sold.

"Very sincerely,

"B. F. KNEELAND,"

President West Pennsylvania Conf.

Do not fail to read the splendid protests of the California brethren to the legislature of their State against the threatened invasion of the rights of conscience in that part of the United States. It would seem that such a broadside ought to be convincing even to the staunchest advocates of religious legislation. Preserve these protests; they will be helpful. It is a fact that is not without its significance that in the District of Columbia and the State of California, wherein are located our two principal publishing houses, there are no Sunday laws upon the statute-books. This is in the providence of God. But there is significance also in the fact that upon these two points the enemy of a free conscience and of God's great memorial is now making his fiercest attacks. We must not, therefore, grow careless or indifferent in the work of advocating the principles of soul freedom and protesting against the opposite wherever it may manifest itself. Let the protest against Sunday legislation

continue to roll in to Congress, that this Congress may go out without having enacted a Sunday law. Church elders who have not attended to this matter should do so at once. In the meantime let our people seek God earnestly that he will still hold in check the influence of those who would turn the nation backward toward religious oppression, and that he will still hinder the carrying out of their program.

Don't miss the court records concerning "A Convent Tragedy," to appear in the next few numbers of the *Protestant Magazine*. They mean much. See details on page 2. Note how you may earn your own subscription for a year.

By vote of the General Conference, five annual offerings are taken in all the churches of this country for various phases of our work. One of these offerings is taken in February for the benefit of the religious liberty work. With the approval of the General Conference Committee, this offering will be taken this year on the fourth Sabbath of February, the twenty-second. A special reading, prepared for use on that day in all the churches, will be sent to church elders in the United States and Canada, with the suggestions concerning the program for the day. The renewed activities of various organizations to secure a Sunday law for the District of Columbia, as well as local movements in various States, such as, Maine, New Hampshire, New York, and California; and the opportunities offered by the holding of the World's Christian Citizenship Conference in Portland, Oregon, during the coming summer, give much emphasis to the call for a liberal donation for this line of work. It should be remembered that one third of this offering is retained in the local conference for local work, one third is used by the union conference, and one third goes to the General Conference treasury to aid in the support of the general department work. Elders of our churches should give notice of this collection not later than Sabbath, February 15, so that the people may come prepared for the collection.

Special Course for Christian Workers

As announced some time ago, the Foreign Mission Seminary will conduct a Special Course of Training for Ministers and Bible Workers, commencing February 19 and closing May 13. Special work is offered in Bible, history, homiletics, denominational history, practical English, New Testament Greek, and other subjects.

The tuition charges will be \$5.50 a month of four weeks. The Seminary dormitories are now full, but an effort will be made to find rooms in private homes for those who come. All those who desire and who room near enough can board at the Seminary. Meals are served on the European plan, and cost from \$7 to \$11 a month.

This is a splendid opportunity for Christian workers and others to come aside and study for a time, and attend the General Conference, which immediately follows.

For further information address M. E. Kern, Takoma Park, Washington, D. C.