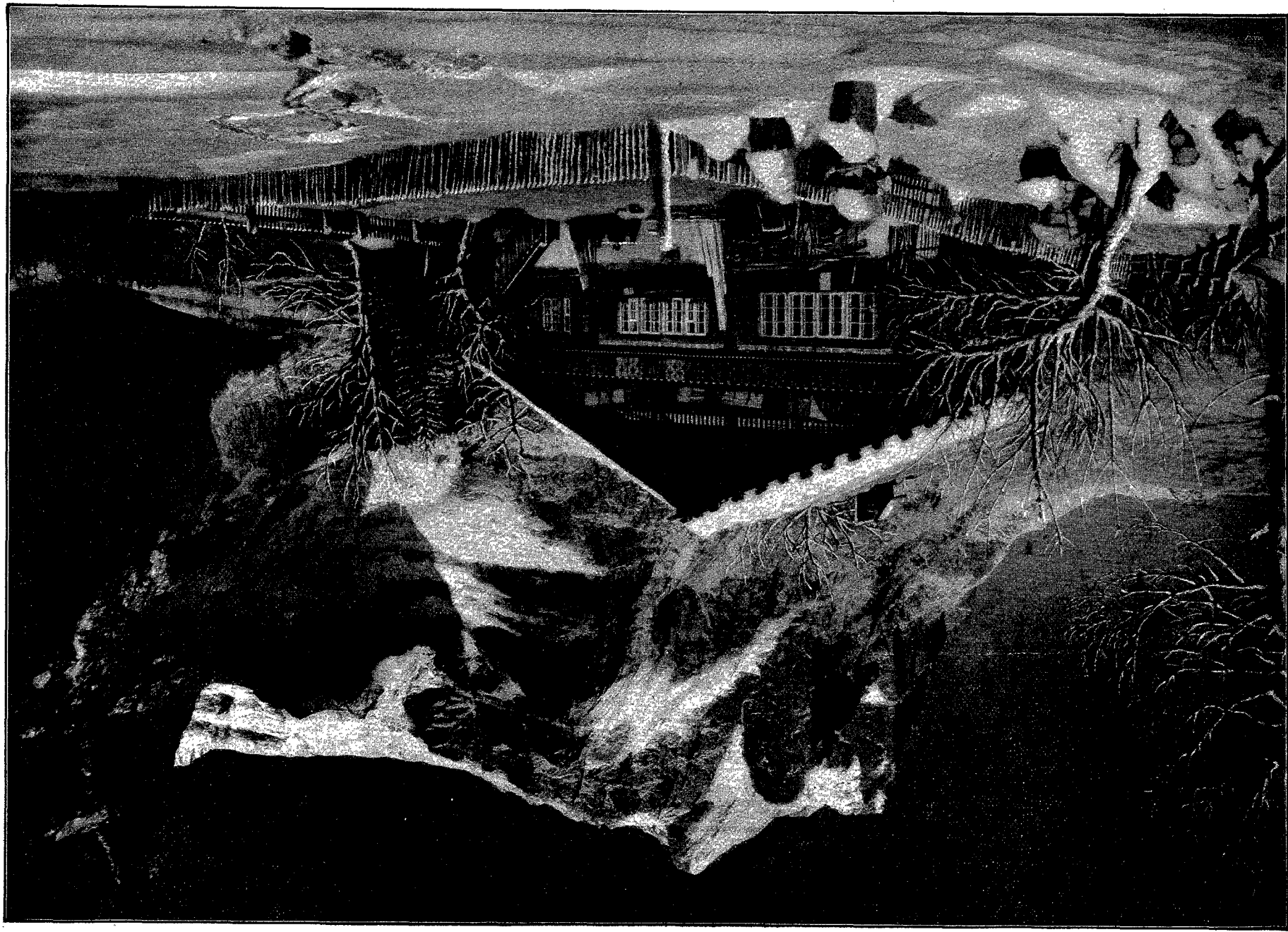


The Advent
And Sabbath

HERALD

THE FIELD
IS THE WORLD



Our Publishing Work

The Lord gave the word: great was the company of those
that published it. Psalm 68:11.

Any publication mentioned on this page may be ordered through your conference tract society or from any of our publishing houses or their branch offices. See last paragraph on this page for addresses of our publishing houses.

A CONCORDANCE of the Bible is a very necessary book for every Bible student. "Cruden's Concordance" is an excellent one, and is furnished in cloth binding for \$1 a copy.

IMPORTANT instruction in regard to sending our young people to Battle Creek to secure their education is contained in a little pamphlet entitled "Testimonies to the Church, Series B, No. 6." It contains sixty-four pages, and the price is 5 cents. Every parent should have a copy. Order as usual.

ARE your little folks learning to make the pretty things Mrs. Long describes and illustrates in the *Youth's Instructor*? These lessons will train their hands and eyes, and teach them to do their work accurately and neatly. If you do not have the *Instructor's* weekly visits, order it now. Seventy-five cents a year, 40 cents for six months. Address Youth's Instructor, Washington, D. C.

In a conversation with a lady recently, reference was made to the near coming of Christ, and the speaker said he expected to live to see him coming. The lady exclaimed, "O! I should be scared to death if I believed that." Reader, what are you doing to carry God's message of love to those who know it not, so that they may not flee from him at his coming, but knowing and loving him here, may say then, "Lo, this is our God"?

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In a paper read at the bookmen's convention recently held in Kansas City, Mo., a successful canvasser said, "We take orders or excuses." This states a truth very plainly. Most people can afford to buy books if they really *desire* them, but many canvassers are willing to take "excuses" instead of "orders." This they need not do if they will thoroughly master their book, and thus be able truthfully and attractively to present its real merits to their customer. This work is worthy of our highest endeavor, and no one should be satisfied to take a large proportion of "excuses" instead of "orders."

FOUR canvassers in the Pacific Union Conference took orders for our large subscription books to the value of \$5,223.75 during 1905. The total number of hours devoted to this work was 1,943, and the number of orders taken was 1,656. The brother who put in the greatest number of hours worked a total of 755 hours, from March to October inclusive. None of them used any so-called "helps," but depended entirely on one book for their orders. This shows that those who are competent to handle our larger and more important publications can succeed with them alone, and do not need any crutches, or "helps," in order to get along.

OF *Life and Health* it was recently said by one who had been greatly benefited through its teaching: "Any one who wants to live and be happy should not be without *Life and Health*. The January number was like life to me." Our readers will find much practical matter in the February number. Over 300 names have been added to the list of agents since last October, and the great majority of these have met with excellent success in their work with the journal. The average sales for adult agents have been twenty copies an hour; children, ten copies an hour. As agents make two cents and a half profit on each copy sold, the average sales reported represent a good wage for the workers. Who else would like to try this line of work? Write to the publishers for suggestions on methods of work, suggestive canvass for current issues, prices, etc.

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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.

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No. 5.

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Editorial

"The Four Colossal Ails"

THE great commission is still in force. Its commands and its promises are the same to-day as if they were uttered only yesterday. Its simple statements have been the marching orders and the unflinching strength of the church through centuries of conflict. In the words of Joseph Cook: "The sublimest and most effective words known to human history are those in which the Lord Jesus Christ proclaimed the four colossal ails as the foundation of the kingdom of the one God in the Christian church. Where in the whole range of recorded thought is there anything possessing such scope and sublimity? 'All Power is given unto me. Go ye, therefore, and disciple all nations; teaching them to observe all things. And lo, I am with you all the days.' So closes the first Gospel, reaching the seventh heaven in the height of the outlook. These four ails—all power, all nations, all commands, all times—from our Lord's supreme commission to his disciples, are the four corner-stones of the historic church." This commission comes with a new meaning to those who carry the closing message to this generation. Our absent but soon-coming Lord encourages us with the inspiration of the four colossal ails to address ourselves to the mighty undertaking of proclaiming the final warning in a single generation. "All power" is pledged for the success of this movement. "All nations" constitute the field of operations. "All commands" are the warp and woof of the message.

"All times" cover every time of need and insure the continual presence of the great Leader with the bearers of this message. On the banner on which is inscribed our motto, "The Commandments of God and the Faith of Jesus," let us also write the four colossal ails, and press forward with renewed courage. Our Commander is a Conqueror.

Tokens of Good

THERE are indications of decidedly better days for the work of God as represented in the third angel's message. Hindrances are now being removed. Conditions which forbade the outpouring of the Holy Spirit are being remedied by a separation from the evil thing. Loyal hearts are being quickened, and fresh courage is springing up. The recent experience has not been a pleasant one, but it is already yielding good fruit. From various parts of the field are coming responses from those who recognize the crisis through which we are passing, and who declare themselves unhesitatingly for the original platform of this message. There are also encouraging indications of an increasing spiritual power in the labors of the workers, to which special reference is made elsewhere in this department. For these tokens of good we are thankful, and urge all to hold fast, and to fight the good fight of faith without wavering.

Creation and Redemption

THE essential element of the gospel of Christ is power. "It is the power of God unto salvation." But it is not undefined and uncontrolled power. It is the power of manifested love directed to the accomplishment of a definite purpose, and that purpose is salvation from sin. This power of manifested love is otherwise called the righteousness of God. "For therein is the righteousness of God revealed."

In the gospel, therefore, the power of God's love is manifested in changing the nature of sinful beings so that they will again bear his image and show forth his praises. Only infinite love could devise such a plan, and only infinite power could execute it. It is altogether the work of an infinite God.

This transformation from sin to righteousness, from the old man to the new, is described as a work of creation. "We are his workmanship, created in Christ

Jesus unto good works, which God hath before ordained that we should walk in them." It is specifically called the new creation. "If any man is in Christ, there is a new creation."

This Biblical idea of a new creation is far removed from the modern philosophy of evolution. Creation is wrought by a power from without; evolution is wrought by a power from within. Creation demands a personal Creator; evolution demands only power under law. The gospel of creation is the gospel of a personal Saviour, who gave himself for us in order that he might accomplish a creative work in us. "Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." Thus it is plain that the work of restoring us to God is a creative work, the creating of a new man. Our salvation, therefore, requires the intervention of a Creator.

But this new creation is not a work which is in a class by itself, apart from and independent of the other activities of God. It is part of his general plan for the making and peopling of the earth. "In the beginning God created the heavens and the earth. . . . And God said, Let us make man in our image, after our likeness. . . . And God created man in his own image, in the image of God created he him; male and female created he them." It was the purpose of God in creation that the earth should be inhabited by those who bore his image—righteous beings. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." But sin came in to mar the image of God in man and to thwart the divine purpose concerning the earth, for "sin, when it is finished, bringeth forth

death," and death would prevent the earth from being populated. In order, therefore, to carry out the original purpose in the creation of the earth and man upon it, and that all might again be "very good," it became necessary to re-create both the earth and man. This was not an after-thought, a work of a different order, a new attempt to patch up by another process the failure of creation, but it was all involved in the first creative purpose. Creating all things, including man, involved upholding all things, including man. This was an essential part of creation. The Creator was of necessity the Upholder. When man fell, his restoration grew out of the plan to create and to uphold, and the Restorer could be none other than the Creator. The Redeemer is the Creator, and redemption is creation. "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine."

The power for the original creation is the power for the new creation. "All power is given unto me in heaven and in earth," says our Redeemer. The method of revealing this power in the original creation was through the word of the Lord. "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Through the same word is the power revealed for the new birth, or the new creation. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The image of God in which man was created at the first is the image which he will bear as the result of being created in Christ Jesus. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Thus are creation and redemption only different manifestations of the same working of creative power, and there is but one Creator.

The attacks of a false science and of a degenerate theology upon the Biblical record of creation have been made for a definite purpose. Redemption is simply one phase of the completed work of creation. To destroy confidence in the original creation is to remove the foundation of the hope of redemption. To establish the evolutionary theory of the original creation is to prepare the way for the acceptance of the evolutionary theory in the new creation, or redemption, and this discards the atoning work of our Mediator and High Priest, and makes each one the agent for developing his own salvation. But this is all a deception which will end in eternal disap-

pointment and loss. There is no redemption except through the process of creation by the power of the living word of God. We may well adopt the prayer of David, "Create in me a clean heart, O God; and renew a right spirit within me."

What a wonderful plan of salvation! What a wonderful Saviour! "O, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation,—the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages,—are not these mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?"

[The thoughts in this article may be found suggestive in connection with the study of the Sabbath-school lesson for February 10, the subject of which is "Creation and Redemption."]

If Thou Canst Believe'

THE little word "if," though seemingly insignificant, is of vast importance. It stands in the way of many things. The devil tries to make it stand in the way of faith.

When the tempter came to Christ in the wilderness, he said: "If thou be the Son of God, command that these stones be made bread." His whole effort was to raise doubt in the mind of Christ that he was the Son of God, and "if" was the appropriate word for his purpose. But Jesus allowed it to have no weight in his mind. It is a word that does not belong in the language of faith.

The reason why this word is such a troublesome one in the experience of many people is that they are not living their lives on the plane of faith, but on some lower level where the shadows of doubt and uncertainty are found. "If thou canst believe, all things are possible to him that believeth." Mark 9:23. The "if" of doubt is the one that most obstructs the pathway of the Christian.

As the tempter tried to raise doubt in the mind of Christ, so he tries to raise doubt in the minds of his followers. The faith of Jesus, which saved him in that hour of trial, rested wholly upon the testimony of God's word. By that evidence he knew that he was the Son of God. He did not bring with him into this world the treasury of his knowledge in heaven, but he became a babe, and of his childhood it is said that he "increased in wisdom." He knew that

he was the Son of God, not by memory, but by faith alone.

The Christian knows the relationship which he sustains to God, not through feeling, nor through any other channel of evidence but that of faith. And whatever seeming evidence may come to him from any other sources to cause him to doubt, it has no weight with him against the declarations of God's Word. The faith of Jesus is the faith that saves. The tempter says, "If you are a son of God," "If your sins are forgiven," etc., but the implied doubt can find no lodgment in the mind that is controlled by the faith of Jesus. "If thou canst believe," is the only question to be settled. Remove that "if," and all others disappear with it. "All things are possible to him that believeth." L. A. S.

The Awakening

THOSE who are out in the field, east, west, north, or south, report a quickening of interest among the ranks of believers. There is a revival among those who have watched God's providences in this advent movement. In our general offices the correspondence from laborers, conference officers, and people bears witness to the same fact.

There is the sound of a stirring in the camp. There is abroad a deepening conviction that the Lord, who has led this people out in this great advent movement, is guiding the marching hosts into the short way to the promised land, and that his voice is calling for all to come into line and get ready for the last things in the closing conflict.

In a Testimony, dated Sept. 2, 1902, the opening words were:—

Day by day I am impressed by the Holy Spirit that the very last messages of warning are now to be given to our people.

The Lord truly has been dealing with his church in these times, calling on men and women to make definite decisions. And all the time we have seen his providences leading the work forward in the mission fields as never before. Never were conferences and people more earnest in stepping in to urge the work onward as the great fields call for help. On every hand we hear those who move about among the churches and conferences bearing witness to this. It is an awakening and a reviving from the Lord.

At the sound of the alarm in the camp of Israel, all the hosts of God were to move forward toward the land of promise. Numbers 10. God himself has been sounding the trumpet of alarm in Zion, and, thank God, there is a moving in the camp. And the revival at home reaches to the ends of the earth. From away inland in China, Dr. Selmon writes:—

Looked at from this distance, it seems to us that our people in the States are rousing themselves to push the work, and we are glad of the evidence that God is stirring us up. The East, and especially our old China, is being aroused to the very depth.

The awakening is coming within and without. We are not to be forever marching and never getting to the end of the journey. The last things are being done. The last messages of warning are surely being given to us.

Sin is to be put away from our own hearts. The heart must be circumcised from worldliness and lethargy; for, as Zion awakes and puts on its beautiful garments, it is written, "Henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1. Then it is that "all the ends of the earth shall see the salvation of our God." Verse 10.

The events in the world, and the stirring of new life in the church, are signs to us that the Lord has set his hand to finish the work. It is to us what that "sound of a going in the tops of the mulberry trees" was to David's band. It is as the "sound of abundance of rain" which Elijah heard by faith, as he prayed to God on Carmel. Well may we be of good cheer, and speak the word of courage to others. And still, as never before, there is need of seeking God in one world-wide prayer circle, for the fullness of blessing that shall fit this church of the advent truth to quickly bear the message to all the earth.

"Go yet again in prayer, O church, and gaze
Eastward and westward where the nations thirst,
By sin and falsehood parched, and the hot rays
Of war and strife and gain; scorched, withered, cursed!
From Thee, Desire of nations, Life's streams burst;
Come, Holy Ghost, through the reviving ground,
Like music thine abundant blessing sound."

W. A. S.

Responsibilities of Civil Rulers

In the January number of *McClure's Magazine* Lincoln Steffens, who has of late exposed a shocking amount of political corruption in civic affairs, writes of the career of the present mayor of one of the Atlantic coast cities, whose motto has been that he would, if elected to office, serve his constituents "faithfully and honestly." The title of the article is a lesson in itself. It is, "A Servant of God and the People." This recognizes a principle, too often overlooked. An officer of the state is, in fact, a servant of God, and is responsible to him first, and secondarily to the people, for the proper discharge of his official duties.

Civil government was ordained of God

as a necessity in a world cursed with sin. Its purpose is to protect men in the exercise of their God-given rights and privileges. It is designed to be a terror to evil-doers. Here is the inspired statement for this: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil."

The genius of civil government is of God. The people may, under the overruling providence of God, select the individual who shall occupy the seat of power, but inasmuch as he is "a minister of God," he is primarily responsible to God for the administration of his office. He is, of course, responsible to the people as one who has been chosen to be, under God, a servant of the people, and he is in duty bound to conserve the interests of all the people. He who attempts to favor a majority of the body politic through whose suffrages he obtained office, at the expense of the minority whose first choice fell upon some other man, is a mere political partizan, and is utterly unworthy of the title of a statesman. He is a spoiler of the people, rather than a ruler of the people.

Sacred history furnishes striking examples of the principles herein set forth. Nebuchadnezzar, the king of Babylon, became a universal ruler by the direct providence of God. Through the prophet Jeremiah Jehovah said: "I have made the earth, the men and the beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also have I given him to serve him. And all the nations shall serve him, and his son, and his son's son." Jehovah called Nebuchadnezzar "My servant." Although Nebuchadnezzar conducted the usual campaigns of conquest against the surrounding nations, yet Jehovah declares that it was he who gave these nations into the hand of the king of Babylon. Jehovah then held Nebuchadnezzar responsible to himself for the right use of the power placed in his hands. As God's servant he was to rule the people wisely

in their temporal affairs, leaving God himself to deal with them in spiritual things. When he attempted to usurp the prerogatives of God by issuing a royal edict governing the object and manner of the people's worship, the Ruler of heaven interfered, and by delivering his worshipers from the burning fiery furnace, he wrought into history the principle which Jesus of Nazareth afterward enunciated in words, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

When Nebuchadnezzar's heart was lifted up because of his greatness and the extent of his kingdom, and he refused to recognize that he was God's servant, responsible to him for the conduct of the affairs of the kingdom, those godlike faculties which enabled him to rule among men were taken from him, and he became as a beast of the field. This was done that he might know "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

The same lesson concerning the legitimate sphere of the authority of civil rulers and their responsibility to the King of heaven is taught in the experience of Darius the Mede, who commanded Daniel the prophet to be cast into the den of lions because he prayed to God contrary to the decree of the king. When the earthly king disregarded his responsibility to the heavenly King, he was made to know that the power which ordained civil government was to be reckoned with in the administration of that government.

These lessons were left on record for the benefit of succeeding generations. They apply with equal force at the present time. Irresponsible power has not been committed to those who occupy positions of authority in the government. The sphere of their authority has been clearly defined by the very Ruler who ordained civil government. In temporal affairs they are supreme, subject always to those principles of right and justice which the God of heaven has established. With spiritual affairs they have nothing whatsoever to do, except that as men they are under obligation to lead the Christian life, as other men. As servants of God they will discharge their official duties by making or administering, in the fear of God, just laws within the legitimate sphere of civil authority, in matters which lie between man and man, and not by attempting to interfere in matters of faith and worship, which lie wholly between man and his God. And for the right discharge of these duties every servant of the people is primarily responsible to him whose throne is in heaven, and whose kingdom ruleth over all.

The downfall of those kingdoms whose

rulers have failed to recognize their responsibility to the King of heaven is the voice of history to this generation, emphasizing the message of the prophet Daniel to the king of Babylon: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Fortunate will it be for the "minister of God" who heeds this lesson of the ages.

Arbitration Versus Armaments

SIR HENRY CAMPBELL-BANNERMAN, head of the new "liberal" government in Great Britain, is an advocate of international peace by disarmament. In a recent campaign speech he said:—

As the principle of peaceful arbitration extends, it becomes one of the highest tasks of statesmen to adjust these armaments to the new and happier conditions. No nobler role could this great country have than at the fitting moment to put herself at the head of a league of peace through whose instrumentality this great work could be effective.

Sir Henry would have the war fleets turned into scrap-iron, and the soldiers and sailors turned to more useful pursuits. Naturally, his speech has caused a sensation in England and on the Continent.

The principle of international arbitration seems to be extending, but, on the other hand, the armies and armaments of the nations are also being extended. The one makes for peace, the other, if it does not actually promote war, imposes a war burden which is crushing the people. The increase of armaments is evidence also that the nations do not trust one another. Each has small confidence in the other's professed love of peace. And it is admitted that whatever progress the principle of arbitration may make in the world, it is useless to think of curtailing the world's armaments. At all events, the extension of the forces of war must go on. The project of disarmament is spoken of by military writers as utopian and chimerical. Thus the Paris *Temps* says:—

On what basis could armaments be limited? Of course on the basis of the *status quo*, for a power at present better equipped for war than others could not calmly fold its arms while the others toiled in reaching the same standard. Very good! But what right has any one to take away from the powers all hope of improving their position? England, for example, is to-day incontestably the first maritime power in the world. But why should not other nations be permitted to cherish the ambition of disputing with her the empire of the seas? Prussia has realized German union to the advantage of Germany, and has given to that country a formidable military force. Does any one believe that she would readily be induced to diminish it? . . . The more one reflects on the proposal, the more

it bristles with difficulties. It is, in fact, quite utopian.

Another Paris journal calls the proposal "a delightful dream," and adds: "Alas! the amiable idea of the English prime minister is chimerical."

Thus we are again reminded that we are living in a period of the world's history when a state of real peace among the nations is a chimerical idea, and acknowledged by the nations to be such. At best there is only an armed peace, with a crushing and constantly growing burden of military demands for men and money. The prophecy says that in this time the nations are angry, and even so it is. There are wars and rumors of war. And this period of strife and unrest is to continue to that great event of the nearness of which it is a sign,—the coming of the King of kings.

L. A. S.

Neglect and Its Consequences

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:1-4.

Forgetfulness and neglect seem to have been prominent traits in the character of God's people in all ages. As we read our Bibles, we are impressed with the frequency with which the Lord seemed to be compelled to call the attention of his people to their duties and obligations in order that they might cooperate with him in their own personal salvation, as well as in the extension of the knowledge of his saving truth to the people of earth. As we contemplate the serious consequences which have resulted from neglect, and what we are even now compelled to endure as a result of it, we stand appalled. We are told that "had the purpose of God been carried out by his people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."

How sad the thought that we are still compelled to wander in this wilderness world, when, had we been faithful, we might have been enjoying the glories of the heavenly city. It is not only sad to contemplate what we have missed, but also the length of time that will still elapse before the saints will receive their

reward, unless there is a speedy and general revival of the true missionary spirit all along the line. The following reasons why we are in our present condition are pointed out by the Testimonies:—

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season by the chilling blasts of winter, because some of God's people are appropriating to themselves the means that should be dedicated to his service. Because Christ's self-sacrificing love is not interwoven in the life practices, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ.

A flood of light is shining from the Word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God his own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ, if every church-member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by his people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God.

"It is required in stewards, that a man be found faithful." The following additional instruction in regard to tithes and offerings and their proper use, is a clear statement of our obligations as stewards of God's bounties:—

Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved as his. "Honor the Lord with thy substance, and with the *first-fruits* of all thine increase." This does not teach that we are to spend our means ourselves, and bring to the Lord the remnant, even though it be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul, in regard to gifts, presents a principle that applies also to tithing. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us.

Let none feel at liberty to retain their tithe to use according to their judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor, not against him, but in unison

with him that his treasury may be supplied.

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in his treasury, and held sacred for God's service as he has appointed. The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord?

The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world, and it should not be diverted from this purpose.

Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried.

The Lord's messengers should see that his requirements are faithfully discharged by the members of the churches. God says that there should be meat in his house, and if the money in his treasury is tampered with, if it is regarded right for individuals to make what use they like of the tithe, the Lord can not bless. He can not sustain those who think that they can do as they please with that which is his.

God grant that each of us may be faithful in returning to God his own in tithes and offerings in this time of test and proving, so that the Lord may soon entrust us with the true riches.

GEO. A. IRWIN.

Proper Sabbath Observance

SABBATH-KEEPING, like every other performance of duty toward God, must be "according to the commandment." We are admonished to "remember the Sabbath day, to keep it holy." To keep the Sabbath holy is to preserve it just as God made it, a day of rest and spiritual delight. It is to preserve the Sabbath whole, to refrain from any act which would mar it; for "holy" means whole. A thing is whole, in God's sight, only when it is perfect. A thing is imperfect only because some of its wholeness has been lost.

On this point of proper Sabbath observance the *United Presbyterian* says:—

It will be admitted on all sides that there must be some ultimate authority which is to govern us in our relation to this day. That authority must be from one of two sources, either the civil or the divine law. To permit every man to be a law unto himself, and decide how the day is to be observed, gives us a condition of anarchy instead of order. The civil law may be in line with the divine law, and when it is, the authority of the divine is then simply re-enforced by statutory law; but where the enactments of the state are silent or in contravention of the divine, then we must obey God rather than men. The resting on the Sabbath must be "according to the commandment."

When the state undertakes to legislate in regard to Sabbath observance, it specifies a list of acts which will be deemed illegal, and another list which will be considered lawful. For example, the Sunday law of Ontario provides that to sell or purchase "goods, chattels, or other personal property, or any real estate, or to carry on or transact any business," or employ any other person to do the same, is illegal; but it is lawful to sell drugs or medicines; receive, transmit, or deliver messages; convey travelers or mails to their destination; make repairs to machinery in certain cases; run certain trains which are en route when the "Lord's day" begins, etc. This legislation is promoted by the "Lord's Day Alliance," for the purpose of preserving the day which is held to be the Christian sabbath. The state Sunday laws in the United States are of similar nature, but differ from each other in their lists of legal and illegal acts. In this respect each law is contradictory to the others, and the whole mass of these man-made "Sabbath" laws represents what the *United Presbyterian* calls "a condition of anarchy instead of order." Many acts which are allowed in state "Sabbath" laws would be unlawful of performance on the Sabbath day according to the statements of the fourth commandment. An act which may be no violation of the state "Sabbath" law may be altogether contrary to the Sabbath law of God.

"Where the enactments of the state are . . . in contravention of the divine, then we ought to obey God rather than men," says the *United Presbyterian*. It ought to be clear to all who have compared man-made "Sabbath" laws with the divine law that state laws regulating religious observances are in contravention of God's law, and that the only proper Sabbath observance is that which is "according to the commandment." Why should Christian people, who profess to recognize this truth, plead for state enactments to preserve holy the Sabbath day, when they confess that the only proper Sabbath-keeping is that which is according to the commandment of God?

L. A. S.

Note and Comment

THE following item appeared in a recent issue of the *Western Recorder*:—

The Roman Catholics have organized their Military Federation of America, and it includes eighty thousand armed men, located in different parts of the country. This is a larger force than the whole regular army of the United States. What use, pray, has the Roman Catholic Church in this country got for eighty thousand soldiers? Suppose each denomination should organize an army of its own? They have as much right to do so as have the Roman Catholics. Bodies of armed men not amenable to either national or State control are an element of danger.

The Roman Catholic Church believes in a union of church and state; that is, in the support of the church and the furtherance of church interests by the use of physical force. This being so, it is not strange if in this country, where it is not joined with the state, it should foster secret military organizations for use in a possible time of need.

RECENT events in Europe have brought the world a step nearer to the fulfilment of the prophecy of the expulsion of the Turk from that continent. Commenting on the subject, the *American Review of Reviews* says:—

Another stage in the slow but sure expulsion of the Turk from Europe was entered upon last month, when, upon the actual occupation of the islands of Lemnos and Mitylene, and the administration of the customs by the allied fleets of Austria, Russia, Italy, Great Britain, and France, the Turkish sultan yielded to the demands of the powers of Europe for a general European control of the finances of Macedonia.

In an article in the same magazine, on the subject, "Turkey Versus Europe in the Balkans," the same view is expressed by Dr. Maurice Baumfield, a correspondent of the Vienna *Neue Freie Press*. This writer reviews the events which led up to the necessity of the last act of intervention on the part of the powers, and in conclusion says:—

As it is, the dissolution of the Ottoman empire is taking a most unusual course. Paradoxical as it may sound, Turkey will be ruined by reforms which are being forced upon her by degrees. These reforms can not be obstructed, as they will progress automatically, one from the other. The incidents of the last few weeks are surely not the last of their kind. The Armenians will follow the Macedonians. . . . It may be stated, however, that the future of Turkey will not be decided in Constantinople, but will be dependent upon the outcome of the present chaotic conditions in Russia.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people."

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

The Touch of Jesus

TOUCH thou my tongue, so strangely still,

When all thy works show forth thy praise;

May I some grateful song upraise —
Sweet echoes from thy holy hill.

TOUCH thou my feet, that they may keep
Thy forward step; teach me to run

With sacred haste till tasks are done,
And wearied, I sink down to sleep.

TOUCH thou my hands, that they no more

May tighten in their selfish greed;
But, open to the sorer need,
May some of thy great gifts outpour.

TOUCH thou my heart, and all on fire
Its every beat shall be for thee;

Thy love shall make it glad and free,
Thyself its one supreme desire.

—Henry Burton, D. D.

Lessons From the Life of Solomon—No. 20 "Be Ye Separate"

MRS. E. G. WHITE

PLACED at the head of a nation that had been set as a light to the surrounding nations, Solomon might have brought great glory to the Lord of the universe by a life of obedience. He might have encouraged God's people to shun the evils that were practised in the surrounding nations. He might have used his God-given wisdom and power of influence in organizing and directing a great missionary movement for the enlightenment of those who were ignorant of God and of his truth. Thus multitudes might have been won to an allegiance to the King of kings.

Satan well knew the results that would attend obedience, and during the earlier years of Solomon's reign,—years glorious because of the wisdom, the beneficence, and the uprightness of the king,—he sought to bring in influences that would insidiously undermine Solomon's loyalty to principle, and cause him to separate from God. And that the enemy was successful in this effort, we know from the record: "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David."

In forming an alliance with a heathen nation, and sealing the compact by marriage with an idolatrous princess, Solomon rashly disregarded the wise provisions that God had made for maintaining the purity of his people. The hope that his Egyptian wife might be converted, was but a feeble excuse for the sin. In violation of a direct command to remain separate from other na-

tions, the king united his strength with the arm of flesh.

For a time, God in his compassionate mercy overruled this terrible mistake. Solomon's wife was converted; and the king, by a wise course, might have done much to check the evil forces that his imprudence had set in operation. But Solomon began to lose sight of the Source of his power and glory. Inclination gained the ascendancy over reason. As his self-confidence increased, he sought to carry out the Lord's purpose in his own way. He reasoned that political and commercial alliances with the surrounding nations would bring them to a knowledge of the true God; and so he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriage with heathen princesses. The commands of Jehovah were set aside for the customs of the surrounding nations.

During the years of Solomon's apostasy, the spiritual decline of Israel was rapid. How could it have been otherwise, when their king united with satanic agencies? Through these agencies the enemy worked to confuse the minds of the people in regard to true and false worship. They became an easy prey. It came to be a common practise to intermarry with the heathen. The Israelites rapidly lost their abhorrence of idolatry. Heathen customs were introduced. Idolatrous mothers brought their children up to observe heathen rites. The Hebrew faith was fast becoming a mixture of confused ideas. Commerce with other nations brought the Israelites into intimate contact with those who had no love for God, and their own love for him was greatly lessened. Their keen sense of the high and holy character of God was deadened. Refusing to follow in the path of obedience, they transferred their allegiance to Satan. The enemy rejoiced in his success in effacing the divine image from the minds of the people that God had chosen as his representatives. Through intermarriage with idolaters and constant association with them, Satan brought about that for which he had long been working,—a national apostasy.

Unscriptural Alliances

The Lord desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers," is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and

daughters, saith the Lord Almighty."

Never was there a time in earth's history when this warning was more appropriate than at the present time. Many professed Christians think, like Solomon, that they may unite with the ungodly, because their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. One false step leads to another, till at last they place themselves where they can not hope to break the chains that bind them.

Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. Those who are ruled by passion and impulse will have a bitter harvest to reap in this life, and their course may result in the loss of their souls.

Institutional Work

Those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of the truth. Many, many are very dull of comprehension in regard to their obligation to preserve the truth in its purity, uncontaminated by one vestige of error. Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat.

God calls for men whose hearts are as true as steel, and who will stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing his work—even for the building of institutions. Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his ruin. Men to-day are no wiser than he, and they are as prone to yield to the influences that caused his downfall. For thousands of years Satan has been gaining an experi-

ence in learning how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's Word, which has been given us as a sure guide and counselor. God's people to-day are to keep themselves distinct and separate from the world, its spirit, and its influences.

"Come out from among them, and be ye separate." Shall we hear the voice of God and obey, or shall we make half-way work of the matter, and try to serve God and Mammon? There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges and sanitariums, pure and holy principles must take root. If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." "Be not partakers of her sins."

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and Mammon. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon."

Solomon was endowed with wonderful wisdom; but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and the attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and to-day he warns us not to imperil our souls by affinity with the world. "Come out from among them," he pleads, "and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

It is a true saying that "Our generosity is measured not by what we give, but by what we have left."

God and His Dwelling-Place

S. N. HASKELL

THE Bible teaches that God has a personality. Man was made in his image. Gen. 1:26, 27; Heb. 1:3. "Image" means form or shape. Gen. 5:3; Rom. 1:23. Because of sin no man can see God's face, and live. Ex. 33:20. But his face will be seen. Rev. 22:4. The pure in heart will see him. Matt. 5:8.

If God and Christ have a personality, they must have a local dwelling-place. This place is called by Christ, "My Father's house." John 14:2; Ps. 122:1, 9. The term "sanctuary," or "tabernacle," is applied to it more frequently than any other; and this sanctuary, or tabernacle, is said to be in heaven. Ps. 102:19; 103:19; Heb. 8:1-3. It is also called God's habitation. Luke 16:9; Isa. 63:15. From this habitation God's voice will be heard. Jer. 25:30. The term "habitation" occurs thirty-one times in the Bible, and in every instance it implies a dwelling-place in some locality. It is also called the temple, in which is God's throne. Ps. 11:4. From this place will one day be heard the words, "It is done." Rev. 16:17. It is also said to be God's dwelling-place where he hears prayer, and whence cometh forgiveness of sins. 2 Chron. 6:21, 23, 25, 27, 30, 33, 35, 39; 30:27; Acts 7:38. It is called a palace. 1 Chron. 29:1; Luke 11:21. Here are seven different terms, which in their use in the Bible aggregate many hundreds of times; and every one of them implies a particular dwelling-place in some locality for some one who has a personality. And yet for some reason there are many who claim Christ as their Saviour, and yet deny that God has any real place in which to dwell. They claim that he has no personality, and if he has, it is of no particular account to us. And yet our salvation depends upon the intercession of Christ at the right hand of the Father in that dwelling-place.

Another consideration is, each of these terms is associated with the sanctuary built on earth, first by Moses, second, by Solomon, third by Zerubbabel, and then with the one in heaven. The one on earth is said to be a figure of the one in heaven. Heb. 9:9. The study of the work of Christ in this sanctuary, this home, this Father's house, this God's habitation, this heavenly palace, reveals to us the real plan of salvation. It is expressly stated that it is where we learn the "ways of God" (Ps. 77:13); of "his goings" (Ps. 68:24); the location of his throne. Ps. 80:1. In the sanctuary we learn of the end of the wicked. Ps. 73:15-17. We also learn that from the sanctuary cometh all our help. Ps. 20:2. The strength and beauty of God is displayed in the sanctuary. Ps. 96:6. Christ turned his eyes toward this sanctuary in heaven when he prayed. John 17:1. The ark of God's testimony is in his heavenly temple. Rev. 11:19. The study of the sanctuary reveals a part of the science

of salvation that will be sung throughout eternity. Yet notwithstanding all these facts there are many, yea, very many, who take no interest in this dwelling-place of God, nor in the science of salvation as it is revealed in the sanctuary above.

Loma Linda, Cal.

True Missionaries and a True Missionary Spirit

D. H. KRESS, M. D.

THE true missionary is always a home missionary, never a foreign missionary. The one who has a true home missionary spirit will be a home missionary wherever he may be. He will be satisfied to do his best, and will feel perfectly contented, in the place where he is; for he feels he is just where he should be. When the Lord calls him to go elsewhere, he will go, not because he is dissatisfied and desires to flee from his present place or surroundings, but because he recognizes the call of God, and desires to be where God wants him to be. He will be just as true and just as contented in the next place, for he will be a home missionary there. The spirit that he revealed in his previous place, will be revealed in his new place.

Such missionaries are needed everywhere. They are especially needed in foreign fields. From my own observations I have found that the desire to be a foreign missionary is frequently due to feelings of discontent, or arises from sentimental feelings, or a desire to travel. Such workers carry this spirit with them wherever they go, and will surely become dissatisfied with their new work and surroundings.

Home missionaries with a foreign missionary spirit usually manifest a foreign missionary spirit no matter where they are. They are of little value to the work. If they are sent into a foreign field, they soon return to the country whence they came, or go to some other country, with the same unsatisfied feelings. These feelings of restlessness reveal the absence of the true missionary spirit.

I have come to look with suspicion upon young people who have a burden for foreign mission work, and who at the same time give little evidence of being home missionaries. The only ones who are really fitted to be sent forth into foreign fields are those who do their home work so faithfully, and appreciate it so highly, that they would sooner be there than on any other spot on the face of the earth. Their brethren look upon them as indispensable and true home missionaries. The Lord, observing such a spirit of faithfulness, can trust them to stand alone in a foreign field, and will, when faithful workers are needed elsewhere, impress their brethren, and say to them as he did to his servants anciently, "Separate me Barnabas and Saul for the work whereunto I have called them." Upon such workers hands may safely be laid, wit-

nessing that they are sent forth by the Holy Spirit.

Sentimentalism and discontent prevail to such an alarming extent even among Christians that it is unsafe to send forth into foreign fields those who do not bear the credentials of being home missionaries.

Wahroonga, N. S. W.

The Origin and History of the Text of the American Standard Edition of the Protestant Bible

The Hebrew and Greek Originals the Primary Sources of the Protestant Version

In these days of MSS. discovery and of the science of textual criticism, Protestants rejoice that they are not bound hand and foot by the church to Jerome's Latin, or to any other version merely, of the Scriptures. During the last century, ancient MSS. of the New Testament have come into the possession of scholars which antedate the translation of Jerome by fifty years or more, and which are older than the extant MSS. of Jerome's translation by over two hundred years. And while the oldest known MSS. of the Old Testament in Hebrew are not older than the ninth century A. D., they are approximately as old as the oldest Latin MSS., and there is every reason to believe that they suffered less corruption in the hands of the Jews during the first ten centuries of our era than did the Latin text of Jerome in the possession of the Western Church. The MSS. of the Vulgate differ widely from one another, and there is as yet no complete critical text of them prepared. On the other hand, all the known Hebrew or Massoretic MSS. resemble one another so closely that the best authorities agree that they represent in the main one and the same text. The greatest probability of mistake in the process of transmission was not subsequent to the time of Jerome, but before; namely, when the scribes exchanged the old round character for the square, shortly before the Christian era. As students of the law, the scribes were not simply copyists, but revisers. Yet their text, from which the Vulgate was translated, was regarded by Jerome as the "Hebrew verity." The Massorettes aimed only to preserve for future generations the Bible text exactly as it has come down to them. Accordingly, they counted every verse (as they conceived of verses) and the words, even

the letters, also, and recorded in the Talmud how often certain words and phrases and forms occurred. Jerome's Latin text, on the contrary, was, as we have seen, continually being revised and corrected by the Greek.

In view, therefore, of such facts, writers should be careful not to exaggerate the changes which must have taken place in the Hebrew text and minimize those which actually took place in the Vulgate. The probabilities are that the Hebrew suffered far less than the Vulgate; and that the originals, and not the Vulgate, are the truer source of the Bible text.

Tyndale's Pioneer Attempt at Translating the Original Hebrew and Greek (1525 ff.)

"The history of our English Bible," says Westcott, "begins with the work

Greek at Cambridge; and his translation of the Bible gives evidence on every page of his superior linguistic ability, particularly in Greek. He also consulted the Vulgate, the Latin translation of the New Testament by Erasmus, and the German translation of Luther.

He lived in an age of persecution—the reign of King Henry VIII, "the most disgraceful monarch that ever sat on the British throne." Determined to give the Bible to the common people, and knowing that he could not accomplish his purpose at home, he fled to the Continent and pursued his work in exile. He lived to see a part only of his task completed. But before he was strangled and burned at the stake, he had succeeded in translating and publishing the whole of the New Testament (1525), the Pentateuch (1530), and the book of Jonah (1531). He also translated, in prison, the books of the Old Testament from Joshua to 2 Chronicles, which were left in MS., and afterward used by Coverdale in completing his version. He also corrected and published his New Testament in two revised editions (1834-35).

The character of Tyndale's work is unimpeachable. Writing to his friend in Fryth in 1532, he says, "I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honor, or riches, might be given me."

Many excellences of Tyndale's translation are very wonderful. Even Geddes, a Catholic scholar, writes: "In point of perspicacity and noble simplicity, propriety of idiom and purity of style, no English version has as yet surpassed it." To be sure, his bitter persecutor, Bishop Tonstal of London, claimed that there were some two thousand errors in his translation, but among those cited the most serious are his having employed "seniors" for "priests" or "elders," "congregation" for "church," and "love" for "charity." On the whole, it is a noble translation, and as such has become the basis of every subsequent revision.

Coverdale's Completion of Tyndale's Task (1535ff.)

Coverdale finished what Tyndale, by his untimely death, left incomplete, and published the first complete printed edition of the Bible, in English. But he

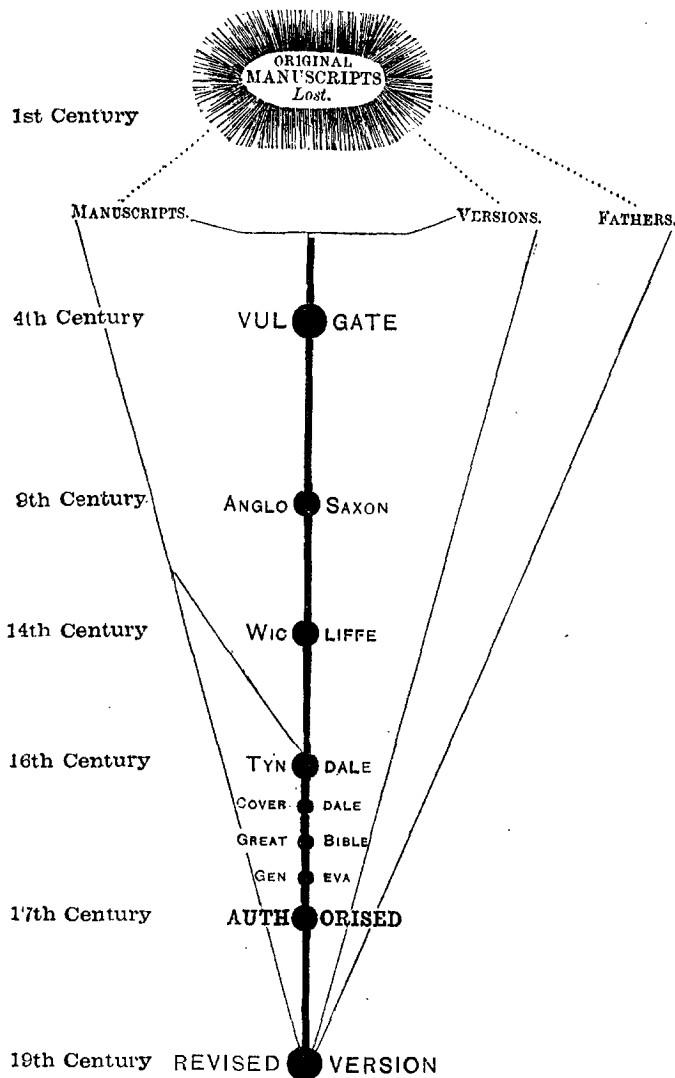


DIAGRAM SHOWING HOW WE GOT OUR BIBLE

- (1) Contents of Original Manuscripts (now lost) survive in existing MANUSCRIPTS, VERSIONS, and FATHERS.
- (2) The Latin Vulgate (a revision of the Old Latin Versions by comparison with Greek and Hebrew Manuscripts) is the source of our English Versions down to Tyndale. He first draws from manuscript sources but of modern date.
- (3) The three sources — MANUSCRIPTS, VERSIONS, and FATHERS — are all combined for the first time in the recent Revision.

of Tyndale, and not with that of Wycliffe." The latter, though the first, indeed, to translate the Bible into English (1382), used as his basis the Latin Vulgate. Tyndale went straight to the originals, and was perfectly capable of doing so. He had sat at the feet of Erasmus, the celebrated professor of

did so on the basis chiefly of the German and Latin versions; and, accordingly, it is impossible to class his Bible among primary translations. He appropriated Tyndale's labors along with his own, and dedicated the whole to Henry VIII. In his dedication, he avows that he has honestly handled the Word of God. He says, "I make this protestation, having God to record in my conscience that I have neither wrested nor altered so much as one word for the maintenance of any manner of sect, but have with a clear conscience purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of the Scripture before mine eyes."

His translation, however, did not succeed in satisfying either the king or Cranmer, the Archbishop of Canterbury; for it did not obtain the king's sanction, and the work of revision went steadily on.

Matthew's Version; or the First Revision of the Protestant Bible in English (1537)

Matthew's Bible possesses very little independent value, as it consisted, with certain alterations, of Tyndale's Pentateuch, his unpublished translation of Joshua to 2 Chronicles, his version of the New Testament and the book of Jonah, and of Coverdale's Prophetical and Poetical books, with the Apocrypha. And yet, though only a composite work of the character described, it was the first version to become "authorized," and the labors of the next twenty-five years were devoted to improving it in detail. Its merit was to present the earlier texts in a combined form. It has never exerted any independent influence upon any succeeding version; it could not, as it was wanting in originality. Two thirds of it was Tyndale's; the other third Coverdale's. Perhaps this accounts for the editor, John Rogers, adopting an assumed name for his composite production. It was essentially a transitional work.

The "Great Bible;" or the Second Revision of the Protestant Bible (1539)

The publication of the "Great Bible" marked a new epoch in Bible reading. A copy was required to be set up, with the king's authority, in some convenient place in every church in the kingdom. This version owed its origin to the zeal of Thos. Cromwell, Earl of Essex, at that time chief minister of Henry VIII, who, it seems, invited Coverdale to undertake a revised translation on the basis of Matthew's Bible, but with a more systematic collation of the Hebrew and Greek originals than had previously been attempted. Coverdale responded, and describes his mode of procedure thus: "We follow," he writes, "not only a standing text of the Hebrews, with the interpretation of the Chaldee and the Greek; but we set also in a private table the diversity of readings of all texts." It became the authorized version for the next twenty-eight years, and strictly speaking still remains the only "authorized" version which the

Protestants have, as there is no historical proof that the King James's Version was ever formally authorized.

Seven editions were issued in rapid succession; all except the first having a preface by the Archbishop of Canterbury, and, therefore, sometimes spoken of as "Cranmer's Bibles." It is, perhaps, not generally known that the psalter of this version is still in use, having been incorporated, on account of its charming rhythm, in the prayer-book of the Church of England (1662) in preference to the version of King James. The text, however, is far from being accurate. Insertions from the Vulgate which are no part of the original, are frequently retained, only printed in smaller type.

The Geneva Version; or the Third Revision of the Protestant Bible (1560)

Tyndale's, Coverdale's, Matthew's, and the Great Bible all belong to the reign of Henry VIII; the result practically of the labors of but two men,—Tyndale and Coverdale. The next step in the process of producing the Protestant Bible was that taken by a group of exiles, who, during the persecutions of "Bloody Mary," fled to Geneva, and there under the influence of John Calvin translated the Bible into English from the originals throughout. Whittingham's New Testament appeared first (1557). But the exiles of Geneva were not content until they had translated the Bible entire. This occupied them for more than two years. Meanwhile Elizabeth had succeeded to the English throne, and they accordingly dedicated their translation to her (1560). They left on record an account of how faithfully they endeavored to perform their task. For the Old Testament, their basis in English was the Great Bible; for the New Testament, Tyndale's, with Beza's revised Greek text, which with all its faults was the best that was at hand. They printed their version in Roman letters, which was a vast improvement upon the heavy Gothic or black letters of former versions; divided their text for the first time into chapters and verses, introduced italics to show that certain words had no literal equivalents in the original, and produced a Bible, which, though never sanctioned formally by church or state, for seventy-five years was the household Bible of the Protestants of England. Of their version Bishop Westcott says, "It is the most important revision which our English Bible underwent before the settlement of the received text." It passed, in all, through more than one hundred and thirty editions, and was issued as late as 1644. It was the Bible of the Puritans. Its outstanding feature is that it was the product not of a single individual with two or three assistants, but of a group of earnest revisers.

The Bishops' Version; or the Fourth Revision of the Protestant Bible (1568)

For many Anglicans the Geneva Version was too Calvinistic; at the same time, it became more and more evident

that the Great Bible was not able to hold its place alongside of the new version, which was considerably more accurate. Accordingly, Archbishop Parker of Canterbury took measures to have the old translation revised. He designated certain bishops, not less than eight, and apportioned the work among them. After four years of faithful and uninterrupted labor, they completed their assignments, their work was reviewed by the archbishop, and printed, without dedication (1568). As a revision, it was based upon the Hebrew and Greek, but no changes were made in the text of the Great Bible which were not demanded by the originals. The Apocrypha was taken from the Great Bible, but left practically unrevised. Parker's design was to secure a uniform text for public use, to remove all errors, and to produce a popular, not a literary version. But the work of the bishops was of very unequal merit. Not infrequently, the changes which they made were arbitrary. Consequently, the version can not be regarded as a success. Yet it gives evidence of close study and great fairness. It succeeded, indeed, in supplanting the Great Bible, but it was not able to compete with the Geneva.

In all, about thirty editions of it were published, the last appearing in 1606. During the same period more than one hundred editions of the Geneva were issued. The second edition of the Bishops' (1572) was the immediate basis of the King James's Version.—*Prof. George L. Robinson, Ph. D., in The Bible Record for November, 1905. (To be concluded)*

Only One Sin

MEN with all their ingenuity and skill can not sweep the planets from the starry blue, nor blot the sun from the sky. They can not mar the handiwork of God in the heavens; but one little wound in the eye will eclipse it all, and hide these glories from our view. What men with all their ability can not efface, one little wound will hide!

Thus it is with the cross of Christ. Men may seek to annul, and infidels may ridicule, but the gospel power remains the same, and the blood of Christ can still atone. All the hosts of evil can not change the redeeming power of the cross, but one sin cherished in the heart can make the cross of Christ of none effect to that soul. What all the enemies of Christ can never do, one cherished sin may accomplish. One wound may destroy the sight, and one sin may destroy the soul. Beware of the little cherished sin!—*Selected.*

A Valuable Bank-Note

"My God [the banker's name] shall supply [I promise to pay] all your need [the amount] according to his riches [the capital of the bank] in glory [the location of the bank] by Jesus Christ [the cashier's name, without which it would be worthless]." Phil. 4:19.



The Angel of Patience

To weary hearts, to mourning homes,
God's meekest Angel gently comes:
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love our dear
And Heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's
ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brow with cooling palm;
To lay the storms of hopes and fears,
To reconcile life's smile and tear;
The throb of wounded pride to still,
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day!
He walks with thee, that Angel kind,
And gently whispers, "Be resigned:
Bear up, bear on; the end shall tell
The dear Lord ordereth all things well!"

— *John Greenleaf Whittier.*

Saving Power in the Home *A True Narrative*

C. T. ADAMS

THE family of our narrative lived in a small village, having moved there from their home in the country for the benefit to be derived from the village high school, which was considered exceptionally good. This home was not rich in luxuries. Its furnishings scarcely surpassed life's bare necessities, but it was rich in that love which is the essential element of the home. Its walls were not a stranger to prayer, for a "family altar" was erected when first the home was built; and here each morning and evening the household assembled for the reading of God's Word and prayer. The parents were godly people who made it their chief aim in life to bring up their children in the "nurture and admonition of the Lord." Though they might fail in all else, they had determined to accomplish this.

In the circle there were several boys merging into manhood, and a few small children. The father was a man of strong and unusually tender love, and was in the habit of giving expression to it in the home. The mother's love was also strong and deep, although not usually expressed in words. Though frail in health, she was never too weary to minister to the sick or those in need.

In their new environment, for a time all was well. The young men gratefully improved the opportunity offered for

getting an education, and the parents observed with evident satisfaction the appreciation manifested on the part of their sons, of the financial sacrifice made for this privilege. But the disturber who succeeded in spoiling the peace and happiness of the Eden home, was busy trying to break this circle. At length a son of eighteen had acquired a love for the world. He who had found joy and contentment within the home, began to spend his evenings with the rude and godless in the village loafing places. To him home had become uninteresting, and his heart longed to revel in the gay society of the world. The pleasure party had a bewitching attraction for him. He had come to believe that in the world were his best friends; and any effort on the part of parent or brother to reconcile him was interpreted to be against his personal liberty.

The father had recently accepted a call to the gospel ministry, and according to directions planned to leave home for his field of labor. But before leaving, feeling anxious for the welfare of his wayward son, he called him aside, as was his custom with his children, to pray with him. When the son, who from a child had taken delight in these seasons, knew the purpose of this private interview, he said, "Father, you may pray if you want to. I do not care to. Give me fun. All I want is fun." The father went on his way with a heavy heart. On reaching the scene of his prospective labor, he said to his fellow worker, "I must return home in the morning." The astonished brother, who was greatly in need of help, on inquiring for the reason for so speedy a return received the reply, "I have a lost boy at home. I can not stay. How can I labor for others with this burden on my heart? I can not stay."

The next day before the setting of the sun he was home again. In the evening, on making inquiry for his estranged son, he was informed that he was "down town." The mother, in her almost impatient anxiety to rescue him from the companionship of the ungodly, suggested to the father that he go with the rod and bring the boy home before him. To this he replied, "If we can not win his heart, he is lost." Then followed a few anxious days during which every means that love could suggest were employed for the reconciliation of their unfortunate child, but all seemed of no avail.

It was Sabbath evening; the members of the family had gone to rest, but for the father there was no rest. It had been the height of his ambition in this world to raise his family to love and

fear God. To this end he and his faithful companion had bent all the energies of their united life. They had watched for the souls of their children "as they that must give an account." In sickness, when it seemed that death must result should nature have her way, they had cried unto nature's God, who rebuked the power of disease. These tests of affliction they had a number of times been called upon to pass through. Especially does he call to mind the sickness, when but an infant, of this dear boy. He can even yet feel the agony of soul experienced as it seemed they must give him up. Well does he remember how, in their extremity, as parents they implored God for the child, promising, if spared, his life should be wholly devoted to God. At that time they dedicated him in a special sense to the Lord. With these memories pressing upon him, can he now give up the struggle and let this son go to the world? Can he now surrender his soul to the enemy to be ruined?—"No," he in anguish replied, "this can never be. God, help me! This can never be."

Already it seemed that Satan had succeeded in his work, for all the means that love could devise had been tried to reach the impenitent, apparently to no avail. As the hours of darkness wore wearily away, in deep anguish of soul this father prayed for his son. All that long and terrible night he wrestled with God for power to save the lost. As the light of a new day was breaking, he sought the bedside of the sleeping son, hoping for some word showing that his prayer was heard. As he approached and gently laid his hand upon him, saying, "My son, haven't you a word for your father this morning?" he was met with the almost cruel reply, "Let me alone; I want to sleep." At this the father's feelings can better be imagined than told. But his prayer had been heard. It could not be otherwise; for He who had inspired it could not fail to give the answer, though it be delayed.

It was the Sabbath; and the family, as was their custom, attended the usual Sabbath services; but still a cloud hung over this home. At the dinner-table the wayward son, noticing that the mother was absent, said, in a manner that betrayed something of his restless feelings, "Where's mother?" The father replied, "Your mother has no appetite for dinner." The son made no further inquiry, for he understood the situation, which added remorse to his already awakening conscience. The mother was grief-stricken, and alone she wept and prayed. For her offspring her love was stronger than death. For her children she had given the beauty and bloom of her life. Her cheeks, once rosy, and her face, once so fair, had grown pallid, and wrinkled with care. With a burden born of heaven she prayed for her boy. At the dinner-table no more was said, for no one had a heart for words.

The meal being ended, the father invited the son to accompany him into the parlor, saying he wished to talk with

him awhile. The boy, once so loving and sympathetic, reluctantly conformed to his father's wishes. As the father conversed and read fitting words of inspiration, the young man's heart was touched; the tears of penitence welled up in his eyes. The time had come for "the spirit of heaviness" to give way to "the garment of praise." He yielded to the Holy Spirit's influence, and with weeping fell upon his father's neck, saying, "O I have longed for this time!" Does this not suggest the heart longing of many a wayward son and daughter bound with the fetters of sin? After making his confession to the father, he sought the mother, and then made wrongs right with the other members of the family. Then there was rejoicing in this home, as well as among the angels in heaven, for the lost son and brother had been found.

Some time after this experience, this son was called to the gospel ministry, and on leaving home for his field of labor, not knowing that he would ever be privileged to return, he said, as he wept upon his father's neck, referring to this experience, "O if you had not held onto me then, where would I have been now?" Yes, the question might well be asked, "Where?"

Pomona, Cal.

The Prevention of Colds

It is said that a starving man never "takes cold," but on the contrary that he who overeats is taking one of the surest ways of falling into that all too common pitfall of the overfed and overworked.

Never shall I forget how this was first brought home to me. We were away at school, and on the arrival of a box of dainties my roommate never dared to eat much candy because, as she declared, she always caught a hard cold after such indulgence. At the time, I thought it was merely due to her imagination; but when we consider that a cold is really a disturbance of the equilibrium of the general circulation, it is easy to see how the overloading of the system with food can cause this condition. When one eats frequently, especially if the food taken is rich and highly seasoned, the digestive organs have little or no time to rest, and the drain on the digestive secretions is too great. More nourishment is taken into the body than can possibly be used. Thus an oversupply of material is thrown upon the organs, and has to be disposed of. This quickly causes an obstruction which results in a "cold."

One of our most noted physicians of this age has said that overeating kills far more people than does overdrinking. This is especially true after the age of forty. It is not by what man eats that he lives, but by what he digests and assimilates. All excess of food is not merely a waste, but is an element of danger, and brings about a condition of self-poisoning.

A throat specialist compares the con-

dition of the body at this time to a chandelier with five gas jets. If one jet is out of order, the other four have to do not only their own work, but the work of the fifth jet also. If a second one becomes stopped, then three jets have to do the work of five, and the gas sufficient for five comes out at the three openings. So it is when we have a "cold." Blood that should be in other parts is directed to the mucous membrane lining the air-passages, in other words, to the internal skin, as it is called. The congestion of these parts results in an oversecretion of mucus. If the nose is especially affected, we say that we are suffering from a "cold in the head;" if the throat, then we have a "raw" or "sore throat;" if the vocal cords and larynx, then we are hoarse, and have an attack of laryngitis; if the bronchial tubes are bearing the brunt, we call it a "bronchial cold;" whereas, if the trouble penetrates to the tiny air-cells of the lungs, then it is that the dread pneumonia has seized its victim.

In a great many cases of this disease physicians find by inquiring into recent doings of the patient that he has been somewhere in a crowd, such as at a lecture or the theater, where he has breathed and rebreathed impure air. For foul air is far more often the cause of "colds" than pure, cold air. Pure, fresh air taken into the lungs preserves the equilibrium of the circulation, while bad air does not supply enough oxygen to accomplish this. Doubtless many people "catch cold" from sleeping in close bedrooms, where the air is breathed over and over again. Likewise many colds owe their origin to a sedentary life which lacks the proper amount of exercise out in the open air. For no one can get just exactly the same pure air to breathe within four walls—although ventilation may be his hobby—that he can out in the open. It is now generally recognized that in many cases of "colds" microbes play their part.

And just a word here about damp feet. It makes little difference if one gets soaked through out in a rain-storm, even though the feet become drenched, if he will only keep moving; for exercise keeps up the normal balance of the circulation, and as long as this is sustained, there need be no fear of catching cold. It is only when one sits down in damp clothing that the chill comes, because then the blood is directed away from the parts which are cold, and congestion takes place in the respiratory organs.

Although the understanding of the prevention of a "cold" is far more important than a knowledge of its treatment, still most of us see days when we are glad to know something of the latter. The first twenty-four hours is the most telling time for effectual treatment, although later than this the symptoms of a cold may be alleviated. The old adage, "Stuff a cold and starve a fever," is absurd; for a cold is actually an inward fever, and the more it is stuffed the worse it will become. A quick-acting

laxative is the first step, for the body should be relieved of its waste matter. Heat used both externally and internally must be our chief reliance. In general, the hot foot-bath is preferable to a complete bath, for after the former, one is less likely to become chilled. Hot drinks, as lemonade or flaxseed tea, also help to restore the equilibrium of the circulation. The Turkish bath is excellent, but it has its limitations, as its efficacy depends entirely upon the individual. After the sweating process of this bath the body should be rubbed thoroughly until it is dry.

A great relief for a simple "cold in the head" is the drawing of hot water into the nostrils and blowing it out again several times. In this way the nose is thoroughly cleansed and the membranes are strengthened. This may be done both morning and night.

Rest is the best remedy for hoarseness.

The primary cause of colds is found within the body, and not without. So long as one keeps strong his powers of resistance by avoiding fatigue, by following a careful diet, by taking sufficient exercise, and by the breathing of fresh air and the taking of daily baths, he can count himself immune from "colds."—*Emma E. Walker, M. D., in Good Housekeeping.*

Do It Well

A job slighted because it is apparently unimportant leads to habitual neglect so that men degenerate, insensibly, into bad workmen.

"That is a good rough job," said a foreman in our hearing, recently, and he meant that it was a piece of work, not elegant in itself, but strongly made and well put together.

Training the hand and eye to do work well leads individuals to form correct habits in other respects, and a good workman is, in most cases, a good citizen. No one need hope to rise above his present situation who suffers small things to pass by unimproved, or who neglects, metaphorically speaking, to pick up a cent because it is not a dollar. Some of the wisest lawmakers, the best statesmen, the most gifted artists, the most merciful judges, the most ingenious mechanics, rose from the great mass.

A rival of a certain lawyer sought to humiliate him publicly by saying, "You blacked my father's boots once." "Yes," replied the lawyer, unabashed, "and I did it well." And because of his habit of doing even mean things well he rose to greater.

Take heart, all who toil! all youths in humble situations, all in adverse circumstances. If it be but to drive the plow, strive to do well; if only to cut bolts, make good ones; or to blow the bellows, keep the iron hot. It is attention to business that lifts the feet higher up on the ladder.—*Selected.*

WHERE one dies of hunger, a thousand die of eating.

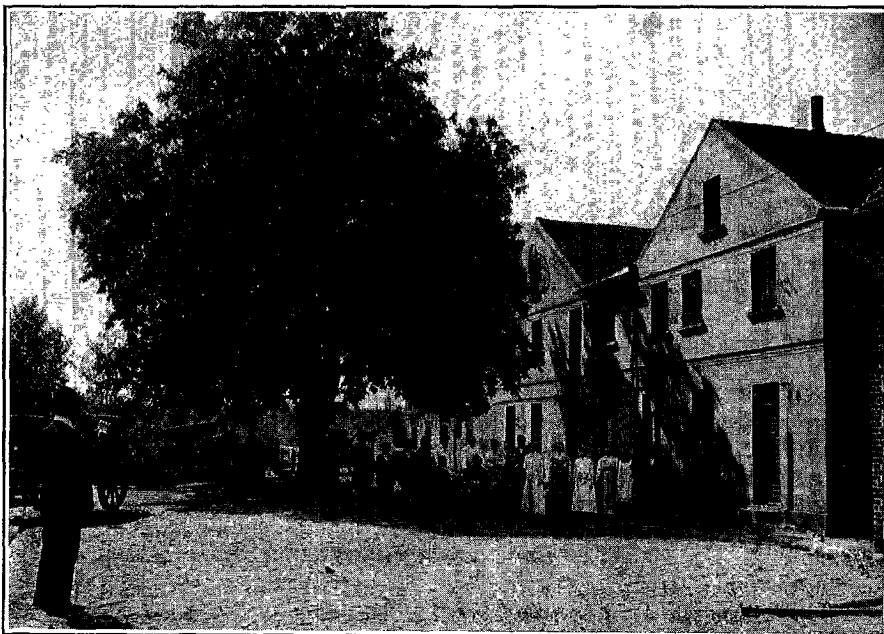
THE WORLD-WIDE FIELD

Friedensau—Vale of Peace

GLEN WAKEHAM

THE recent recurrence of the annual meeting of the German Union Conference here in Friedensau, bringing with it the usual influx of hundreds of our people from all parts of Europe, and,

Then began the battle. The place was considerably run down. The central field, where the main building now stands, was a sandy wilderness, sparsely covered with tall weeds. It was difficult to see what could be made out of the place, and few could believe that this wild desert was to become the center of our



THE MAIN SCHOOL BUILDING AT THE TIME OF THE DEDICATION

indeed, the world, suggested to me that but few of our American brethren and sisters are sufficiently informed concerning Friedensau to realize the magnitude of the work that has grown up here during the last few years, or are aware of the important part it is playing in giving character to the work, not only in the German empire, but throughout Europe. It was, therefore, thought that a short sketch of the history and present status of the institutional work here would be of general interest.

It is now more than seven years since the growing demands of the work in the German field compelled the brethren here to recognize the necessity of a training-school for workers. After much searching, a farm of about ninety acres was found, a few miles east of Magdeburg, which seemed to be as suitable as anything to be had for the means at hand. The farm was pleasantly situated in the midst of pine forests, with a small stream, the Ihle, running through from end to end. An old mill, with several houses around it, these forming the village of Klappermühle, were situated on the farm, which also included a small piece of young timber. Far from the enervating atmosphere of city life, the railroad connections were still sufficient, and the place was finally bought in the autumn of the year 1899, for about twelve thousand dollars.

educational work in Germany. The old buildings were unsuitable and incommodious. But there was no time to wait for new ones, or for money with which to erect them, so a few young people were gathered in, and Brother Lupke started a school in the old mill.

This period is in many ways the most interesting in Friedensau's history. The most ordinary school appliances were entirely wanting. The young men slept in the attic, where things froze up solid every night in the winter, and the snow sifted in through the cracks in thick drifts over the bare floor and cotton comforters. The young women fared but little better. There was one large room for kitchen and dining-room, through which one was obliged to pass to reach the principal's office—a room about ten by twelve feet, which, by the way, served also as library, study, and bedroom for the principal, and another brother

Water was carried from the Ihle for all domestic purposes. A little old hut served for laundry and bath-room alike. This establishment boasted at first one, and later, two wooden tubs, which had to do double service. In windy weather, when the old fireplace smoked unendurably, only cold water was obtainable.

But the brethren and sisters did not despise the day of small things. Beginnings were made in other directions. In one corner of the attic a health food factory was started, and with the arrival of Dr. Hoenes from America, another corner was cleared out for a treatment room—the nucleus of the present sanitarium. Definite plans for the future began to crystallize symmetrically. The students spent a large part of their time clearing up and improving the farm, and in working on the new building. A large orchard was planted, and a park was laid out between the plots of land destined for the future school and sanitarium buildings.

The first buildings to go up were several long, shed-like structures, now known as the "Barracks." As soon as possible, a part of the school work was moved into these quarters, and the congestion in the old mill was thereby relieved to some degree. But the disadvantages were still very great. The barracks were but lightly constructed, their principal merit being good ventilation; and it was necessary to use them as barns, and storehouses as well. Sacks of grain were piled around the sides of one class room, and the other was cleared out at meal-times, to serve as dining-room. The bill of fare was very simple, consisting of brown-rye bread, oatmeal porridge, with stewed fruit, perhaps, for breakfast; vegetable soup, with boiled beans or potatoes for dinner; and cereal coffee (without sugar), with bread and nut butter, for tea.



INTERIOR OF THE BARRACKS

But in spite of all difficulties, the school grew and flourished. The call for workers was urgent, and the young people in the school were earnest, sincere, and self-sacrificing, thankfully embracing the opportunity to fit themselves for service, and cheerfully bearing inconveniences and discomforts that often amounted to

actual suffering. The number was small at first, twenty-two being enrolled the first year, and thirty-six the second. But the Lord blessed their efforts, and they are now scattered abroad in many lands, doing efficient service.

The first of the present main buildings to be erected was the sanitarium, which was put up during the first half of the year 1901, at a cost of about \$13,500. Then came the present health food factory, in the form of an addition to the old mill. The firm establishment of the earning branches of the enterprise enabled the managers to turn their attention again to the school, where the congestion had become intolerable. In the fall of the year 1901, ground was broken for a school building, and the next year a three-story brick structure, capable of accommodating seventy-five students, was completed and dedicated. Great was the joy of the teachers and students as they moved into the new quarters. True, there were only two class rooms, one of which served also as dining-room, and the other as chapel. The windows were curtainless, and the floors carpetless, but there was a whole bedroom for every five or six students, the building was heated with steam, and the walls were plastered.

(To be concluded)

Canvassing in Honduras

A. N. ALLEN

THE gift of the evangelist colporteur is no less a gift of God than that of the minister. He has a definite work of searching out and reaching by personal and literary means those not accessible to the living preacher, as he meets, in rapid succession, many people, varying in mental capacity, in education, and in hereditary tendencies, each one with his individual process by which a conclusion is reached. And no less varied and numerous are the standards by which the canvasser, his book, tone of voice, manners, and every act are judged. And the conclusion is always for or against.

Some are quick of perception and comprehension, and can appreciate an intelligent "canvass," or description of a book, and the subjects treated, while others are slower to receive and comprehend, and thoughts must be presented more slowly, and often repeated in different words.

While the canvasser is undergoing inspection and judgment, he must also be alert to judge and suit his words to the one whose confidence he would win. In no other line of work is there more need of the heart, head, and hand being fully under the control and influence of the Holy Spirit.

There are various gifts to the church, "differing according to the grace that is given to us," but the canvasser must be so filled with "grace and truth" that he can minister to both bodily and spiritual infirmities, teach the ignorant, exhort the discouraged. Also "the canvasser should carry with him tracts, pamphlets, and small books, to give to

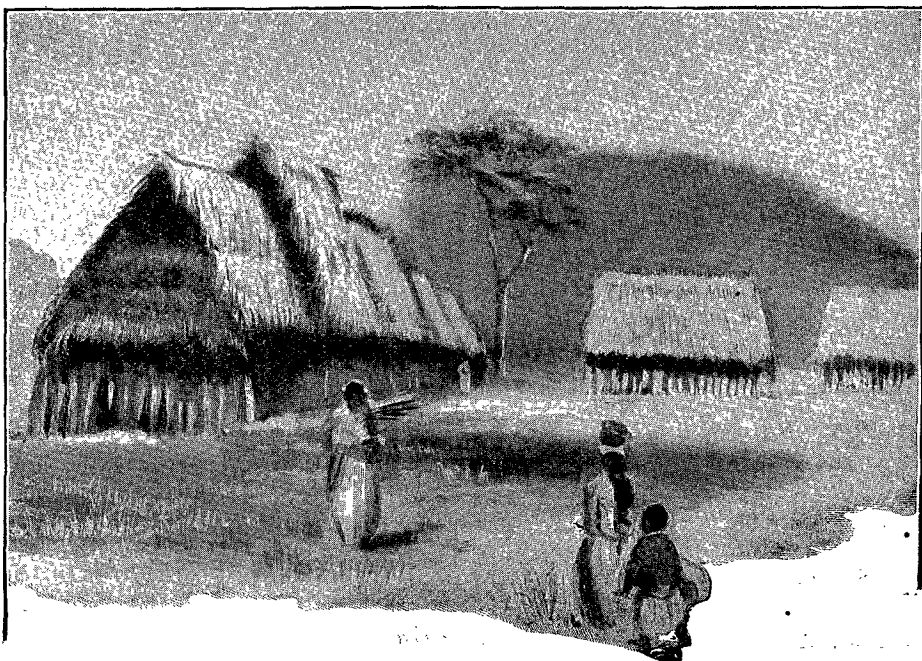
those who can not buy. In this way the truth can be introduced into many homes."

As a member of the body of Christ, and branch of the True Vine, he must "abide in the Vine," and draw life and nourishment from the same. He that doeth this "bringeth forth much fruit." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

The canvasser often breaks the ground, and sows the seed, the result of which is seen in after-years in strong, tithing churches. His work is well expressed in these words: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and

"A great and important work is before us. The enemy of souls realizes this, and he is using everything in his power to lead the canvassers to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work, helping wherever there is opportunity."

We have no time to lose. We must encourage this work. Who will go forth now with our publications? The Lord imparts a fitness for the work to every man or woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear



THATCHED HUTS IN HONDURAS

rain righteousness upon you." Hosea 10: 12.

The canvasser co-operates with the author, publisher, and minister, yet he has a definite work. "The canvassing work properly conducted is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but many who are hungering for the bread of life have not the privilege of hearing the word from God's delegated preachers. For this reason it is essential that our publications be widely circulated." "Thus the message will go where the living preacher can not go."

"That which is done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible." "The presidents of our conferences, and others in responsible positions, have a duty to do in this matter, that the different branches of our work may receive equal attention."

the warning message for this time.

When the call comes, "Whom shall I send, and who will go for us?" send back the answer, clear and distinct, "Here am I; send me."

Besides being "missionary work of the highest order, and as good and successful a method as can be employed for placing before the people the most important truths for this time," it is also the most economical method. From the author to the agent, it is self-sustaining. "Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God. Let two or more start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will be given financial support; nevertheless, let them go forward, praying, singing, teaching, and living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families." "God calls for workers to enter the whitening harvest-fields. Shall we wait

because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? Go forth in faith, and God will be with you." The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The work of the colporteur during the Dark Ages, when to be found with only a small portion of the Scriptures, much more to sell them, was a crime punishable with death; and the part they acted in the great Reformation; and their pioneer work in opening Japan, China, and India to the gospel of peace, would, if written, form a volume of noble lives, not surpassed by any other department of gospel laborers.

In this country, where the only means of travel is a boat, or a mule, if one desires to go inland, one learns to appreciate the bearing of modern transportation on the progress of the gospel. Waiting, perhaps for weeks, for a passage on a boat, and not having animals, the colporteur can do only a small part of the work he otherwise could. We can not take orders and deliver here as in the States. We carry Bibles, books, pamphlets, tracts, and papers, and then besides these things one must carry hammock and blanket for bed, and one or two changes of clothes. For this reason, we can not walk, even if there were not plenty of rivers, creeks, and mud to encounter.

I am planning to spend most of next year in the interior of Honduras, among the mountain villages, and a few cities, such as Olanchito, Juticalpa, Comiagua, and Tegucigalpa, the capital. Brother Moncada is printing, at his own expense, a series of articles, which I believe will be the best yet written to meet the prejudice of the Spanish mind. These will be issued in pamphlet form, and we will arrange to put one wherever a Bible is sold. This will prepare the way for other books and literature. The American Bible Society has promised to send a man with me to sell Bibles, and by traveling together, expenses will be lighter for us both. Thus we hope to do more for the inhabitants of Honduras than has ever been done before.

We have raised among friends and brethren nearly half enough to purchase the animals necessary for this work, but we still lack seventy dollars. The possession of these animals would greatly increase our efficiency, and without them we shall be sadly handicapped the coming year. Is there not some one who would like to lay up treasure in heaven by relieving this need? Or perhaps some fellow canvasser would feel it a pleasure to help us who have to furnish our own means of transportation. Are there not those who came to a knowledge of this precious truth by the hand of the canvasser, who would like to help us carry it to the remote parts of the earth? If there are those who would like to aid, donations may be sent to I. H. Evans, treasurer of the Mission Board.

THE FIELD WORK

Indiana

MT. ZION.—I came to this place three weeks ago, and have held meetings every evening, besides some services in the daytime. I have been in the work of the ministry twenty-one years, but during that time I never witnessed such an outpouring of the Holy Spirit as I have seen here. The church is greatly revived. Some are going from house to house, studying the Word of God. Up to this date, January 15, twenty-two have united with the church,—two by letter, and twenty by profession of faith. Others are interested. Praise the Lord.
F. M. ROBERTS.

China

KULANGSU, AMOY.—Our message to the people in the home land is this: We are of good courage in the Lord. We are glad that he called us to the work in Amoy, and we have not the least desire to return to the States to labor. The work here is onward, and the harvest is truly ripe. China is awakening out of her long slumber, and now is the time to spread the good news of a soon-coming Saviour. We are praying that the Holy Spirit may be poured out upon our people that they may be endued with power for service, and that they may be willing to sacrifice their lives, their means, and their all for the proclamation of this message.

We are both studying hard and making progress in the language. We are daily seeking to draw nearer to the Lord, and to follow as he leads the way. Many souls are becoming deeply interested in the truth, and in the country some are taking their stand on the Lord's side. We feel that the Lord has an abundant harvest in this province. We need your prayers, your men, and your means. Pray for us, and do all you can to help the Lord answer your prayers.
W. C. HANKINS.

Ohio

LAURA.—NOV. 1, 1905, I was called by this church to hold a few meetings. Soon after my arrival I learned that I was on the old battle-field where D. M. Canright had been called twice to crush out the third angel's message, and put to flight the few believers that were here. He talked terribly about Sister White, and also assailed the Sabbath and Sabbath-keepers as Judaizers keeping the Jewish Sabbath. The churches consolidated and hired him to make his second visit to destroy the seeds of truth which had been sown here.

A few dear souls stood firm, although with sad hearts because of the way the truth was ridiculed and contempt heaped upon them as believers in such heresy. To-day, however, the little company are full of hope and courage, the dear Lord having added some precious souls to their number.

The family who entertained Mr. Canright, and paid freely of their money to

bring him here, are to-day sound in the faith of Seventh-day Adventists. The oldest daughter was chief operator in the telephone exchange. She notified the company that she would not be in the office on the Sabbath any more. This created quite a stir, and revived the old spirit of opposition, so we have had a most earnest struggle to rescue a few souls; but all to the praise and glory of God.

The Sabbath-school has been increased from ten or twelve members to thirty-five or forty members. We have had two baptisms, and expect others to follow soon. The dragon is wroth, but the third angel's message has power to reach hearts, and lead them to obey, in spite of the severest opposition. Dear brethren and sisters, begin at once to review the old landmarks, and rejoice because the third angel's message is stronger than any apostate from the truth.
E. J. VAN HORN.

Spain

BARCELONA.—A few days ago one who seemed much interested in the truth asked me to spend Christmas with him in his native village. So we are twenty miles from the railroad, among the rolling hills of the province of Serida, surrounded by lovely olive and almond groves, vineyards, and grain fields. We had to walk this distance of twenty miles, as the roads are so bad that the stage does not run during the winter months. The village is called Granena. It is built on the top of a hill, and is nearly surrounded by a wall. It has a population of between six hundred and seven hundred souls. To me the people are extremely interesting; and although some of them have never bathed in their lives, apparently, not even their hands or faces, yet one can not help but appreciate their kindness and hospitality. They call me *maestro*, or teacher, and the first thing many of them say, as I go from door to door with tracts and Gospels, is, "Read to us from the Book." I never before saw people listen with such apparent interest. Several have already expressed themselves as wishing to follow this true religion, but when I tell them that in two or three days I must leave them, they exclaim, sorrowfully, "Who will teach us?"

LATER.—I spent four days and five nights in the place already mentioned. During that time I was kept busy reading and explaining the Bible from morning until late at night. The last afternoon I spent there, a crowd of men listened to the Word for two and one-half hours, and when I had to leave, they pleaded, "Can't you send somebody to teach us? We want the truth." One noble old lady said, "God helping me, I am going to keep God's commandments, including the second and fourth." O that God's people everywhere would listen to the crying need of the perishing!

These little inland towns know nothing of Protestantism. There are thousands of such villages here, but where are the laborers? The work here in Barcelona is moving along slowly. Several families seem much interested. A brother, with whom Brother Robinson worked considerable, has just decided to obey the truth. He has discarded both his tobacco and his wine. His decision with reference to the Sabbath has thrown him out of employment. We do not know what he will do to support his family; but God knows, so we look to him.

We beg an interest in the prayers of all God's people for the work among this needy and down-trodden people. The harvest is ripe. WALTER G. BOND.

Bermuda

HAMILTON.—I have not found book sales as good this year as formerly; still, in two weeks, together with my other work, I have been able to dispose of fifty copies of "Paradise Home," English edition.

Last Friday, as I was returning from the country, passing the police station on my bicycle, a policeman hailed me, and asked if I was in a hurry. Upon stopping, he said to me, "I saw some books advertised in that book I got of you, and I would like to get them." He took a slip of paper from his pocket, bearing the words, "Christ's Object Lessons," "Patriarchs and Prophets," "Great Controversy." He gave me his order for all three. This shows the good that well-worded notices in our books will do. JAMES A. MORROW.

Honan, China

We can not yet report much in the way of converts. While we have interested inquirers, who would be glad to join our church, we feel that it is best to go slowly in organizing churches, and get substantial material.

The loss of my dear wife has been no small trial to me, and were it not for the definite and unmistakable way in which God has led us, I should certainly not be able to stand. But we have seen some very definite answers to prayer here, especially connected with our moving, and this has been a great comfort to me. While God at that time took Mrs. Miller away, he also was turning the hearts of other workers to this field, and during the last week I received word from these persons desiring to come to China, besides a letter from Brother Westrup and one from Brother Allum, of Australia. God is shaping everything the world over to meet the needs of all the fields. I have written to these workers concerning our work here, also have presented the difficulties to be met, telling them that we in the interior become Chinamen. The situation inland and that in the treaty ports is very different.

I read our English papers in an audible tone, so that I shall not forget how to speak. It is surprising how limited our vocabulary is becoming in English. It is five weeks now since I have spoken an English sentence to a foreigner. By my close association with the Chinese, I am becoming acquainted with them, and am learning how the

Chinamen think. Our work in Shang-tsai is moving forward.

Work for the women is being carried forward through Mrs. Miller's Bible woman, with my help.

Last week I performed two operations, both of which were quite satisfactory. One was the removal of an abnormal growth over the cornea of the eye. The patient now uses his eye in reading. While these patients are kept here, by the help of a native evangelist we present the gospel to them.

Pray that God may send funds for the support of more workers, for they truly are needed. It does seem too bad to hold men back from the perishing millions for lack of funds. If they are ready even to lay down their lives for the heathen, should not men be willing to part with a few earthly possessions? If some of our brethren could pass through the experiences which come to us in the midst of heathendom, it would not take them long to find buyers for their farms. The harvest waits, but the laborers are so few.

H. W. MILLER, M. D.

Peru

LIMA.—At Payta, our first stopping-place in Peru, the fourth officer of the ship was taken off the boat to the pest-house, the doctors saying that he had Bubonic plague. In consequence of this, the intermediate ports to Callao refused to receive the ship, and when we arrived at Callao, November 14, we were quarantined for four days. Providentially, there were on board several influential Peruvians, a consul from Australia, members of the cabinet, and others. These were anxious to be released, and as a result, the time was cut to two days.

As soon as the yellow flag was hauled down, the ship was surrounded with small boats, for the service of those wishing to land, and their owners were soon crowding the decks. I did not know that the brethren had been notified of our arrival, and was planning to go ashore to find Brother Espinosa or Brother Beltran, and return for our things. Soon a man came by, waving a letter, and calling, "Perry! Perry." It proved to be Brother Hamon Beltran, with a letter for me from Elder Westphal, of Chile. He could say scarcely a word of English, but by the aid of an interpreter, we arranged for him to take us to his house, with our trunks, then we could go to a hotel, or find rooms.

We were soon on the electric street-car for Lima, our trunks to follow in a cart. The electric line between Callao and Lima is as fine as any I have seen in the United States, and the cars run faster. In Lima there is an excellent service of horse-cars, but the suburban towns are connected by trolley. There is also a steam railroad from Callao to Lima, and back into the interior. Brother Beltran's home is in a residence part of the city, yet there are small *tiendas*, or shops, all along. Into one of these he led us, and presented us to his wife. Back of the shop is a poorly lighted room, fitted up for meetings. There is a sort of pulpit, a melodion, some benches, and chairs. The wall is covered with mottoes and charts, including the familiar prophetic chart. A lamp hangs from the ceiling. This is

lighted during meeting, even in the daytime.

Soon a sister came in, who speaks excellent English. She came here from northern Chile, having left her home in order to keep the Sabbath. When Brother Beltran knew our wants, he went out, and returned with a key. In the same block he had found two rooms, up-stairs. These were rented for seven dollars a month, and we are staying here while looking for a house.

We praise God for his continual care. We have had many assurances that his hand is guiding. We think we have quite good quarters in sight, for twenty dollars a month. This is more than we can afford, but is the best we can do at present. We must provide room for meetings, as Brother Beltran is doing more than he reasonably should. On Sabbath there were fourteen out. They study the lesson carefully, and then Brother Beltran reads a chapter, talks awhile, and they have a social meeting. He also has service Tuesday and Friday evenings. He has worked in this way about two years, and there is a substantial though small Sabbath-school here. Brother Espinosa and his family live in Callao.

I am making some headway with the language, and can make myself understood in some things. Yesterday was our third Sabbath here. There were nineteen present, old and young. I had written a few pages in Spanish, which I read. They seemed to understand it, and appreciated my effort. They pray fervently that God will bless the "brother pastor," and help him to quickly learn the Spanish. I suppose it will be a few weeks before I can do much definite work, aside from becoming familiar with the language and the ways of the people.

The climate so far has been well-nigh perfect. The only thing we have found to annoy us is the fleas, which are numerous.

May God richly bless the brethren in the home land, so that they may arise and speedily finish the work.

F. L. PERRY.

California

SAN FRANCISCO.—Another of those annual meetings which Elder Grainger, several years ago, characterized as "the most interesting business meeting of any church" ever attended by him, was held on Jan. 2, 1906, by the San Francisco Seventh-day Adventist church, at 916 Laguna Street. Very interesting and carefully prepared reports were presented by all the financial officers of the church, supplemented with brief and comprehensive summaries of general missionary work accomplished during the year. A larger number than ever before are taking an active interest in some of the many activities of the church. The membership was reported to be three hundred and sixty-nine, somewhat less than it was one year ago, as the names of a number whose whereabouts and standing were unknown had been taken from the record.

The aggregate offerings for all purposes, including tithes, were over eight thousand dollars, or an average of about twenty-two dollars a member for the entire year. Of this sum about eleven hundred and fifty dollars has been donated

to needy home and foreign fields, including donations to Washington, various phases of the work in the Southern States, China, and elsewhere.

The church-school was reported to be in a flourishing condition, with an enrollment of about seventy pupils, seven of whom are in the advanced class. The expense of the school, amounting to upward of nine hundred and twenty-five dollars for the year, has been fully met, the salaries of teachers having been uniformly paid on Friday of each week.

Literature to the amount of about three hundred and sixty dollars has been disposed of through the tract and missionary society, systematic use being made of *The Signs of the Times*, and other of our publications, by many of the members.

The report of the Hydratic Dispensary for six months ending Dec. 31, 1905, showed that during that time nine hundred and fifteen treatments had been given in the treatment rooms, besides a large number of outside treatments and other work, of which no detailed record had been kept. The total receipts in this department of the work amounted to over five hundred dollars for the six months, and included donations, receipts from sales of literature, and the small amount that the patients, when able, pay for the treatments given. Several of our local physicians have regular hours each week at the dispensary for the purpose of meeting and advising with those needing the attention of a physician.

The Christian Help band reports, among other items, sixty-four devotional and other meetings held during the year, and eight hundred and sixty-four garments given to the needy poor.

The Young People's Society has held weekly meetings at the church during most of the year, with an average attendance of about thirty. They have also held monthly meetings at the jails, and have sold and given away a large number of papers and religious literature.

The Sabbath-school work has also been of more than usual interest on account of the many who have availed themselves of the very interesting lessons that have been under consideration during the year. The total offerings from the Sabbath-school amount to \$253.40, of which about two thirds has been devoted to missionary work.

Several of the members devote a large portion of their time to canvassing, holding Bible readings, visiting the sick, and to other practical Christian work.

There has been, during the year, most perfect harmony and unity on the part of members and officers in carrying forward every advance work that has been presented, and new and aggressive plans are now being considered for the work with "Christ's Object Lessons" and "Ministry of Healing."

The members of this church are fully alive to the magnitude of the field about them and their responsibility in connection with the truths that have been committed to them, and are looking forward to an aggressive and advance work the coming year.—*E. E. Parlin, in Pacific Union Recorder.*

"HOWEVER good you may be, you have faults; however dull you may be, you can find out what some of them are; and however slight they may be, you had better make an effort to get rid of them."

The Bookmen's Convention of the Central Union Conference

PRECEDING the regular session of the Central Union Conference, the bookmen in this territory held one of the most interesting, instructive, and valuable conventions that it was ever my privilege to attend. Before the convention closed, quite a number of the delegates to the regular session of the conference came, and so had the privilege of enjoying some of the best of the wine that came at the close of the feast. Many expressed the sentiment that this was the most sensible and solid talk that they had heard on the subject of getting our books before the public.

Deep consecration to the work of giving this message to the world through our printed page was voiced by every one who had any part in the convention. This is a great message, and we are in its closing hours. Those who carry it must not only be consecrated, but they must be persistent in their efforts to get the truth before the world. And not only is there need of persevering effort, but there must be a most careful and faithful training of the canvasser by the State agent.

In this work of training agents, the necessity of the State agent's going into the field himself with the canvasser, and teaching him right on the ground how to do the work, was one of the great watchwords of the convention. "Come into the field and labor, is to be the constant entreaty of the State agent, and not, Go into the field and work," was an expression that was frequently made and dwelt upon.

The canvasser having been led into the field by the agent, and having been taught by actual demonstrations right on the ground that our books may be sold, then these workers are to be constantly visited and written to in order to keep them of good courage and help them to surmount every difficulty until they are thoroughly trained veterans in service.

In order that the canvasser may not be discouraged in the field, the Lord's plan to send laborers out two by two should be followed. In many instances, however, it would be better to send them out in companies with an experienced canvasser to take the lead.

In the work of interesting canvassers to enter the field, the necessity of having the combined influence and help of the ministers and church elders was largely dwelt upon, and particular stress was laid upon the necessity of having the hearty, intelligent co-operation of the conference officers. It was shown that in the conferences where the president was thoroughly alive to the book work and intelligent upon the best methods of forwarding it, there the work was much in advance of what it was in localities where the president did not take much interest in it.

Then there must be the closest bond of sympathetic union and co-operation between the publishing house, the tract society, and the agent. The agent is in the field working under difficulties and many discouragements; and neither the publisher nor the tract society can afford to allow any discouragement to remain upon him that can in any way be removed. A warm, hearty interest

in the canvasser's work will often enable the publisher or tract society to see things that may be done to help him, and thus be the means of encouraging and strengthening his work.

A close union must also be maintained with all our schools. A careful, watchful State agent will find here one of his greatest recruiting grounds and most valuable and important fields for labor. All the agents, and particularly the State agents, should be encouraged to be careful students, so that they will always be fresh in their work.

It was evident that much was expected in this convention, for quite a number of the leading brethren were present from outside the Central Union Conference. Elder R. A. Underwood, president of the Northern Union Conference, Elder H. S. Shaw, president of the Minnesota Conference, and Elder C. A. Burman, president of the South Dakota Conference, were among the leading workers here from the Northern Union Conference. They expressed the hope that a bookmen's convention might be held in their conference at no distant date.

If the good principles enunciated in this convention are faithfully carried out, we shall see many thousands of books sold in the immediate future in territory where previously but little has been accomplished; for it would be hard to conceive of men going forth with greater earnestness and determination than was manifested on the part of those who enjoyed the privileges of this good meeting.

During the convention a committee was appointed to publish selections from the papers read and talks given. This matter may be had, without charge, by addressing the Pacific Press, 1109 E. Twelfth St., Kansas City, Mo.

A. O. TAIT.

A Lay Member's Experience

By selling *The Signs of the Times* during the campaign last year, as a foreign missionary enterprise, a popular chord was touched that met a hearty response from all classes of people, inasmuch that a large amount of literature was placed in their hands, and a goodly sum was received for our foreign missions. This brought such a blessed experience to me that I was encouraged to take one more step, and undertake to sell that splendid book, "Great Controversy," in the same way. This step sorely tried my faith, although I met with such signal success in selling the *Signs*; to sell a book seemed more than I could undertake. However, the Lord gave me strength to overcome, and led me on to victory.

For the first ten hours' work, the Lord gave me six orders, amounting to \$17.75 — \$8.50 for our foreign missions. And, O, what blessing came to me as I realized the blessing being brought to others by the means placed in my hands by my kind Heavenly Father!

What might we accomplish if ten thousand of us should sell only six books each! This would place sixty thousand copies of this grand book in the homes of our neighbors, and ninety thousand dollars in our depleted mission treasury, to still further spread this gospel of the soon-coming Saviour.

"A precious experience may be gained

by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. . . . While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. . . . Let the laymen do all that they can; and as they use the talents they already have, God will give them more grace and increased ability. . . . Let all who believe the truth begin to work. Do the work that lies nearest you. . . . We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all who truly believe in him. If the lay members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—"Testimonies," Vol. VIII, pages 245, 246.

This cheering testimony ought to stimulate us to action. The Master has filled our hands with message-filled books, papers, and tracts, and he is earnestly calling for each and all to take of him, and finish his work. Why not, at the beginning of this new year, present our books and papers as a missionary enterprise, putting all the profits in the foreign mission fund? This will open a door to you that will be marvelous in your eyes, yielding the peaceable fruits of righteousness. This plan gives practically an unentered field. Let us occupy till he comes, and share in the joy of the harvest home. Thousands of us can put in our spare time in this way, and thereby reap a threefold blessing—one for ourselves, one for our neighbors, and one for our foreign missions.

JASPER WAYNE.

Personal

HAVING formed quite an extensive acquaintance in home and foreign lands, but now being shut in at home by failing health, I have decided to ask the editor of the REVIEW to allow me the use of its columns to communicate with these fellow believers.

I know that the mere intimation of my failing health will be a surprise to many. My life has been an active one, and in looking over my diaries I find that for a number of years my sermons were nearly equal to one each day, two hundred and seventy-one being the smallest number in any one year. I have no desire to live upon the past, for it is but poor food at best, and our best service comes short of real duty; nor do I care to live too much in the present, for it is filled with pain. So I am living in the future to quite an extent, and I find comfort in meditating on the promises of God, which, like the stars, shine the brightest in the dark. I like the words of Paul where he said, "Eye hath not

seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I also like the Scripture that he refers to in Isa. 64:4, which reads, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen. O God, beside thee, what he hath prepared for him that waiteth for him."

If Adam could have beheld the far-reaching results of his wrong course, he would have better understood the import of those words, "What hast thou done?" Sin is a small word, but it is a seed that produces suffering, and this in turn brings forth death, and death necessitates the grave, where, were it not for the divine interposition, all would end. But here we are cheered with a knowledge of the fact that the Captain of our salvation entered its cold domain, brought its keys away with him, and holds them in his own strong right hand, promising to open the charnel-house and let us free. What a glad day that will be when there will be no griefs nor graves, no sighs nor cries, no crosses nor losses, no births nor burials, but inexpressible joy. Let us see to it that every requirement of our Commander is met, and then we shall have confidence before him at his coming.

D. A. BALL.

Lockport, N. Y.

Missionary Work in Worldly Colleges

THE brightest and most promising young people of our land are filling the colleges and schools, and should not these have the message for the last days? Our college experience for the past two years has brought this forcibly to our attention.

Mrs. Harris and myself entered the medical college in Des Moines, Iowa, in 1904. There we found a brother who had entered with the same spirit and determination to disseminate the truth while he studied. We combined forces, and soon questions came to us; we invited inquirers to our rooms, and held readings on Friday evenings. We attended the meetings of the Young Women's and the Young Men's Christian Association, and gave in our testimonies as opportunity was granted. Soon we were called upon to take an active part, even to conduct the weekly chapel devotional service, and to speak to these different organizations, which we did with pleasure. And to the praise of the Lord we saw the fruit of our work before the end of the year; and within the last few weeks I have received letters from two who accepted present truth, one a practising physician in Nebraska, the other a lady, sister of another practising physician, who is also interested. And the judgment will reveal others, I know.

At the beginning of the present year's school we transferred our work to Kirksville, Mo., a large school of about seven hundred students.

Soon after our arrival here, we were asked by the officers of the Young Men's and the Young Women's Christian Association to take an active part in their services, which we did, and were given charge of the Bible study. I explained to the committee that I was a Seventh-day Adventist. The reply was that they knew it, and had made their choice,

knowing that that people know the Bible. I asked them to furnish me an outline of the study, which they did, knowing that as long as it kept to the Bible, it would be truth, and we studied it accordingly.

We opened our doors every Friday evening for study with the leaders and as many others as wished to come. The attendance increased, and is still increasing; the rooms are filled every Friday night. Among those who attend are from four to six of the leaders at the medical school, from four to six of the State normal students, besides some of our neighbors.

We take part in the Sunday services at the college, esteeming it a privilege and duty, knowing that we can not reach these people in any better way than to go where they are. These openings, if not already made, can be solicited by a kindly Christian spirit in taking advantage of the many providences of God, even outside of college life, in the villages and neighborhoods about us. I believe that we shall advance faster by meeting the people when, where, and at the time they meet.

We have refrained from presenting anything of a doctrinal nature until it was called for, but for the past four weeks we have spent the time in answering questions on present truth, and we have had some very interesting experiences. At one meeting there were three subjects asked for by three different individuals,—the immortality question, the second coming of Christ, and the new earth state. And nearly every day some interested person comes to ask some question about the truth.

Four young ladies from the normal school are preparing themselves for teachers, and are inquiring about our schools; two sisters, one of whom has already acknowledged the truth, will go to Memphis, Tenn., in June, and desires to know concerning our people there.

There are two other brethren here in school, and we have a Sabbath-school of about fifteen members. We expect several to accept the truth before we leave this place.

A. J. HARRIS.

Kirksville, Mo.

Field Notes

THREE persons united with the Oklahoma City church at the time of the last quarterly meeting.

A RECENT report from Jersey City announces the baptism of three persons in the baptistery of the Jersey City church.

A REPORT from Zanesville, Ohio, says: "The last month has brought good cheer to our little company. Three others have taken their stand for the truth."

A REPORT in the New York *Indicator* states: "We now have a nicely organized company in Saratoga, who are rejoicing in the truth and looking for the Lord's coming."

ELDER J. H. BEHRENS reports from Sanitarium, Cal.: "During the week of prayer thirty persons were baptized, four of whom had requested rebaptism. Six of those united with the St. Helena church. The donation from Sanitarium amounted to \$256.19."

FOUR new Sabbath-keepers are mentioned by Elder A. O. Burrill in a recent report from Ontario.

TWELVE persons have recently begun the observance of the Bible Sabbath at Glendale, Mont., as a result of four weeks' labor by Brother W. H. Holden.

THE *Atlantic Union Gleaner* of January 10 states: "Six members were received into the church at South Lancaster [Mass.] last Sabbath."

Two new churches have recently been organized in West Australia by Pastor Finster,—one at Kalamunda and the other at Moliabeenee.—*Union Conference Record*.

ELDERS OLSEN and Hilliard, of the Australasian field, have recently begun labor in West Australia. Before leaving Gippsland, his former field of labor, Elder Hilliard organized a church there.

SISTER MARY I. STEELE reports from Fort Scott, Kan.: "I have twenty regular readers each week, with a prospect of a few more. Three of these have begun to keep the Sabbath and attend our Sabbath-school. There are others who will soon begin to keep the Sabbath."

SPEAKING of the prosperity of the work at San Diego, Cal., a writer in the *Pacific Union Recorder* says: "Last Sabbath was a good day; the seating capacity of the church was tried to its utmost, and I think, if members continue to come in, we shall soon have to move into a larger building, or put on an addition."

BROTHER C. T. REDFIELD reports from High Hill, Ohio: "As a result of tent-meetings held at this place by Brother K. R. Haughey and myself, and Bible work done since the close of the meetings, three faithful souls have decided to keep the holy Sabbath of the Lord. Four others who acknowledged its binding claims are deeply stirred."

A REPORT from our Spanish minister in Arizona, Elder Marcial Serna, who has been laboring at Globe, says: "I am very glad to tell the brethren that this evening [December 27], I baptized five dear souls. The Lord has blessed the work among the Spanish-speaking people. We have a Sabbath-school here with four classes. Last month the members paid seventeen dollars tithe, and to-day I received fourteen dollars more. I think you will be glad to know how the Lord is blessing the work here."

THE president of the West Australian Conference says in a recent report: "I have just returned from a week's visit at Heidelberg. I had a good time. On the Sabbath we had baptism, when nine followed their Lord in this ordinance. On Sunday we organized a church of fourteen members. The work here was begun by Brother Brittan over a year ago. Several from other places have moved in, so we now have a nice little company. They expect to build a church next summer. I have baptized twenty since my return from the Union Conference Council, and expect to go to-morrow to hold another baptismal service."

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

An Official Visit

A DEPUTATION of Seventh-day Adventists, composed of Elder W. H. Thurston, president of the Canadian Union Conference; Elder H. E. Rickand, of Fitch Bay, Quebec, president of the Quebec Conference; Elder A. O. Burrill, president of the Ontario Conference; and Elder Eugene Leland, secretary of the Religious Liberty Association of Canada, waited upon the prime minister and minister of justice on Thursday, January 18, and protested against the Sunday law proposed by the Lord's Day Alliance. The two leading papers of Ottawa, the *Evening Citizen* and the *Evening Journal*, gave very favorable reports of this interview. In each case the report was given a prominent position on the first page of the paper, with striking headings. From the report in the *Evening Citizen*, the following paragraphs are quoted:—

"The Seventh-day Adventists believe that the Sabbath is a religious institution, and wholly such, and that its observance should be rendered to the Lord, and not to the Dominion government. Again, they object to the proposed Sunday law 'because it is legislation against the law of God, everywhere and always the divine command concerning the Lord's day being: "The seventh is the Sabbath of the Lord thy God;" and, therefore, if this proposed measure is enacted into law, it will be done in direct opposition to the law of God. It will require every man in the Dominion of Canada,' they add, 'to become either a criminal by violating the Sunday law or a sinner by violating the law of God.'

"These people would, said their representatives, oppose even a measure that would require the observance of the seventh day of the week as strongly as they would oppose one requiring observance of the first day of the week, and for the reason that it is religious legislation, and all religious legislation, they hold, is detrimental to true Christianity."

In the summary of the arguments presented by the delegation as given in the *Evening Journal*, the following paragraphs are found:—

"In the first place, they say that the fourth commandment of the decalogue requires that it be observed upon Saturday, the seventh day, and that work be carried on as usual on Sunday. To observe both days would be a loss of time.

"In the second place, they say it is religious legislation, and to such they are opposed. They say that religious practises should not be dealt with by civil law. They take the ground that the observance of the Sabbath is a religious practise, and therefore Parliament should not interfere, but render unto God the things that are his.

"The third point which the delegation put forward, that a Sunday observance law would interfere with the employers of labor, who would be fined if they kept their works running on Sunday.

"We object,' they said, 'to a Sunday law because it is legislation against the

law of God. That is the principal reason. The law of God makes the observance of Sabbath on the seventh, while it is now desired by Parliament to make it the first day of the week."

Religious Liberty Notes

THE North Michigan Conference *News Sheet*, under date of January 15, contains reports of two interesting religious liberty conventions, held in that conference at Menominee and at Petoskey. This is a good beginning.

Brother and Sister Wightman are holding a series of meetings at Bath, N. Y., and in one of her reports in a recent issue of the *New York Indicator* Sister Wightman said: "As we have reached the religious liberty subject, the interest is increasing."

Our churches in the District of Columbia will each conduct a religious liberty convention Sabbath, February 3. The same program will be followed which has been sent out and recommended to be used by all our conferences in their churches.

The Colorado Conference paper, *Echoes from the Field*, bearing date of January 10, is a religious liberty edition. The following is a list of interesting articles and the names of the writers: "Christian Citizenship," by Dr. Willard W. Hills, Religious Liberty Secretary of the Colorado Conference; "Sunday Laws Are Not Civil, but Religious," by H. M. J. Richards; "The Powers That Be," by G. W. Anglebarger; "Work of the Federation," by Willard W. Hills; "Church Federation," by L. A. Smith; "An Appeal for Justice," by Francis M. Wilcox; "A Striking Contrast;" "National Reform Campaign," by K. C. Russell; besides a page of interesting notes and items on the subject of Religious Liberty. This paper is certainly a right move in the direction of educating our people on the principles of religious liberty.

The Petoskey *Evening News* of Jan. 9, 1906, gives a report of a meeting of the Preachers' Union held in that city the 8th inst., consisting of twenty-five preachers and their wives, representing eight different denominations. The report says, in part: "Rev. R. H. Turner, pastor of the Fulton Street United Brethren church, presented to the union a carefully prepared paper on the topic, 'What can we do as a ministerial union for the moral uplift of the community?' He said, among other things, that we might organize ourselves into a law and order league to bring about civic reforms. We might demand of those in authority the enforcement of law. We might unite our efforts to secure the election of such men as will pledge themselves to be true to the interests of reform. The paper proved a most earnest discussion upon practical methods of making the united power of the preachers felt in the matter of civic righteousness." This conference forecasts what the practical results of the Inter-Church Federation Movement means.

An Inter-Church Federation Conference has been announced to be held in Baltimore, Md., January 30, under the auspices of the Ministers' Union in the Eutaw Place Baptist church. First session 2-5 P. M., and the second 8-9:35

P. M. The following is a list of some of the topics to be discussed: "History of Federation Movement," "The Essential Unity of the Churches," "Marriage and Divorce," "Co-operation for Religious Instruction of the Young," and "Christian Citizenship."

The following was written by the Florida Religious Liberty secretary, C. P. Whittford: "I appointed twenty-five local secretaries, and wrote them a two-page circular letter, laying out some work for them to do. I also wrote a letter for the Jacksonville (Fla.) *Times*, and another for a *Starke* paper."

The Religious Liberty Bureau has had printed a supply of petition blanks to be circulated by our people against H. R. Bill 10510, entitled "A Bill to Further Protect the First Day of the Week as a Day of Rest in the District of Columbia." It is also getting out a leaflet which will give quite a complete explanation of the bill, to be distributed by those who circulate the petitions. A supply of these petition blanks and leaflets will be furnished to our conferences as soon as possible.

"An Appeal for Justice, or in Jail for Conscience in the Twentieth Century," by Elder H. M. J. Richards, is a tract of twenty-two pages which has just been received by the Religious Liberty Department. It contains an interesting and graphic account of the imprisonment of Brother E. K. Cassell, in Raton, N. M., last March, who was convicted for laboring on Sunday. The tract is printed on good paper and is illustrated. It can be obtained by addressing the Colorado Tract Society, 1112 South Eleventh St., Denver, Colo. Price, post-paid, 2 cents each, \$1.50 a hundred. It would be excellent to use where our people may be arrested for violation of the Sunday law.

K. C. RUSSELL.

"He Is a Catholic"

"HE is a Catholic. Ecclesiastical problems constitute so large a part of the difficulties of American administration that there is a strong feeling that an American Catholic would be better qualified than anybody else to handle these matters. At the very best, the government must frequently find its interests running counter to the concerns of the Catholic orders. It is thought that a Catholic would be able more effectively to enlist the co-operation of the church in meeting these difficulties."

A Washington paper gives the foregoing as an "especial qualification" of General James F. Smith, a Roman Catholic, formerly of San Francisco, Cal., for the position of governor-general of the Philippines.

It is indeed significant that because a person is a Roman Catholic, it especially qualifies him for a position of public trust under the United States government. It certainly indicates a very great departure from the principle that is familiar to every true American: "No religious test shall ever be required as a qualification to any office or public trust under the United States." But most of all, it shows again the tremendous influence that the Roman Catholic Church is having in the governmental affairs of the nation.

K. C. RUSSELL.

Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary.

Elk Point (S. D.) Industrial School

THE climate of this location is milder than other parts of the State. Frost comes late, owing perhaps to the modifying influences of the Missouri River and the timber. At one time this was a thickly wooded country, and there remain many groves of natural timber. The school is situated on the Missouri River bottom between the Iowa hills and the Nebraska bluffs.

All kinds of garden vegetables do well here, especially tomatoes. We put up and sold about ten thousand cans of tomatoes last fall. Our broom-corn is of a fine quality, and we have raised enough to make six hundred dozen brooms. We also raised several hundred bushels of potatoes.

Our school opened Sept. 27, 1905, with an enrolment of twenty-four. Our present enrolment is fifty, with a daily attendance of forty. Our class of students is excellent. A spirit of earnestness, unity, and zeal is manifested. Undoubtedly some are here who will bear burdens of responsibility in carrying the message.

In addition to the school work, there is a goodly amount of hard work in fields or shop. This work, carefully and cheerfully done, is a most necessary element in character building. There is "no excellence without labor."

BERT RHOADS.

Fernando (Cal.) College

THE first school term of eighteen weeks will have passed before this is printed. We feel very grateful for God's guiding hand over our work thus far. We have had numerous evidences that God approves the work being done at this school. The angels love to linger where God's Word is being studied, and where characters are being developed to stand the fiery tests of the last days. What a noble army this denomination would have if every young man and young woman among us were attending our schools, preparing for some definite work in God's cause!

Our present enrolment is one hundred and twenty-seven, ninety-four of whom are above the seventh grade. Each student has a mind to study, and good results are being obtained intellectually. A willing spirit to work is also manifest. Hand in hand with the intellectual and physical phases of school work has been clasped the spiritual, that phase so universally neglected in education, yet so important and necessary in a Seventh-day Adventist school. We feel that God has set his seal to our other work by sending us spiritual blessings. The week of prayer was a spiritual feast to us, which began before and continued after the appointed time. There was a genuine seeking of God on the part of the young people, one evening between thirty and forty remaining after the general meeting to seek the Lord, all finding him precious to their souls. It

was a most wonderful season. I had never before witnessed such a remarkable moving of the Spirit of God upon the hearts of young people, and all we could say as we saw an increase of blessing night after night, was, "Behold, what God hath wrought."

H. G. LUCAS.

Northwestern Training-School

THE second year's work of the Northwestern Training-school, at Portage la Prairie, Manitoba, began late in the fall, with a larger enrolment than at the opening of the previous year.

The majority of the first year's students have manifested their interest in the school by returning for the second year's work. The enrolment up to the present time is as large as the entire enrolment last year, and a number of others are expecting to enter at the beginning of the second term, January 24.

During the past few months an addition to our school building has been erected, which gives room for about forty. The school farm consists of one hundred and thirty acres adapted to the growing of grain, vegetables, and a limited variety of small fruit.

Although in its infancy, the educational work is being considered with interest throughout the conference.

Those connected with the school are endeavoring to make it true to its name, that our young people may go forth prepared to work for the Master in this part of the vineyard.

O. A. HALL.

A Work for the Children

DOUBTLESS some of the readers of the REVIEW would like to hear something more about the Emmanuel Children's Home, which, when last mentioned, was just building its new home.

It has now been a little over a year since it first began its work, and during that time we have cared for thirty-one children, a number of whom have been placed in good, permanent homes.

The Lord has blessed us with means to carry forward the work, and we are now very comfortably settled in our new home, which consists of twelve good rooms, besides bath, halls, closets, cellar, etc. The home, while substantial and neat, is very plain, no expense having been put into useless ornamentation.

We try to make the home homelike to our children in every possible way, and in this have seemed to be very successful, for which I feel to praise the Lord. Two weeks ago one of my little girls who is eleven years old, said to me, "Mama [they all call me mama], can't we have a prayer-meeting to-night?" I replied, "Certainly we can;" so we went to the schoolroom and sang several songs, then had a nice little Bible study, after which I said to them, "Now let each one of us pray." Robert, who sat by me, leaning his dear little brown head on my shoulder, slipped his arm around my neck and whispered, "Mama, I can't pray; I don't know what to say." I said, "Do you know how to ask me for what you want, and how to thank me for the things I give you?" "Why, yes, of course; but I couldn't talk to God as I could to you," he replied. Then I explained to them that God is our Father, and that we can come to him just as

they come to me, and ask him for the things we want, and thank him for all he does for us; then we all knelt in prayer, and it would have done you good to hear the earnest prayers that went up from those trusting little hearts. Since then we have had our little prayer-meeting every night, and an hour is all too short to satisfy them.

Robert is a very bright, lovable ten-year-old boy, and a great student, but has been raised a Sunday observer. The first Sabbath he was with us, he wanted to know all about it, and the following ten days he was with me constantly, asking questions and studying the Bible on all the different points of our faith, and he is still as deeply interested as ever to learn all he can, not even taking time to play. When I explained to him about the time of trouble, and how we would be tested and tried, he was lost in deep thought for a while, then said, firmly, "Mama, I am going to keep the Sabbath if I have to die for doing it, for God will make me alive again when he comes, won't he?"

I have never seen any one take a firmer stand for the truth than he has. Dear brethren and sisters, pray that we may have many such blessed experiences in our work for the children, and that from among them God will raise up many to proclaim the truth when it shall be impossible for us who are older to do so. Pray, too, that we may be kept by the power of God, faithful to the work entrusted to our care.

MRS. A. C. AMES.

Emmanuel Children's Home, Mountain Grove, Mo.

Current Mention

—Reports from St. Petersburg state that a mutiny has broken out among the troops at Vladivostock, and the situation is serious. The revolutionists at Moscow are active in plotting the assassination of government officials.

—At Ormond, Fla., in an automobile tournament held January 24, a record was made of five miles in two minutes and forty-seven seconds. Probably no railway train has ever equaled this record.

—Portions of New Mexico and Arizona experienced a sharp earthquake shock on the afternoon of January 25. Buildings rocked, chimneys fell over, goods were thrown from shelves, and plastering fell from ceilings. Many people rushed from their homes in fright, but no loss of life was reported.

—A bill is to be introduced in the Ohio Legislature making it legal to end by death the extreme suffering of persons in the last throes of disease, and the victims of terrible accidents for whom there is no hope of recovery. The discussion of the subject which has resulted, has evoked a storm of objections to such a measure, but one Chicago physician has declared that it has long been a practise among the medical fraternity to administer to such cases opiates in what are known to be fatal doses.

—Considerable sentiment exists in British Columbia in favor of secession from the Canadian federation, the leading cause being alleged discrimination against Columbia in financial affairs.

Recently in the provincial parliament, a member from Vancouver made a speech, which was vigorously applauded, demanding better financial terms for Columbia from the Dominion government, and threatening, in case of refusal, to present a monster petition to King Edward for the severance of the political tie binding Columbia to the Canadian union.

—One of the worst disasters of recent years on the Pacific Coast occurred near Cape Beale, British Columbia, January 22, by the wrecking of the steamship "Valencia," running between San Francisco and Puget Sound. In a thick fog, which had prevailed for some hours, the steamship ran on to a reef about midnight, filled with water and settled upon the rocks, where she was swept by heavy seas raised by a strong wind. The coast was steep and rocky, the weather very cold and stormy, and no ship could venture near the wreck on account of the surrounding reefs; hence rescue was impossible, nor could any one long survive on the wreck; but about forty of the passengers and crew managed to escape on a raft and in the ship's boats. The rest, numbering about one hundred and twenty, among whom were many women and children, perished.

—The "Black Hand" society, a secret organization which is strong in Pennsylvania, has brought about conditions at Monongahela, in that State, which necessitated a call by the mayor for State troops to protect life and property and restore order. A report states that on January 25, warrants were sworn out by the district attorney for the arrest of eighty-three members of the gang at Belle Vernon, ten at Venetia, twenty-three at Monongahela city, six at Black Diamond, five at Baird, and twelve at Gastonville. The members of the gang are charged with conspiracy, but other charges will be made against them as soon as the information is gathered. It is believed that twenty-one murders committed in Washington County during the past year were the work of the members of the "Black Hand." From letters which have been found, it appears that this form of organized lawlessness has spread to all parts of the country.

—The political power of the Mormon Church is being felt in Congress in connection with two measures now under discussion in the national legislature,—the Statehood bill and the Philippine tariff bill. According to a statement in the *Washington Post*, the Mormon interests favor the Statehood bill, but oppose the Philippine bill. "The Mormon Church," says the *Post*, "is growing very rapidly in Arizona and New Mexico, which the administration desires to unite and bring into the Union as one State. For this reason Mormonism is supporting the Statehood bill at both ends of the Capitol. Mormon interests are hostile to the Philippine tariff bill because of the rapid growth of the beet-sugar industry in Utah, Idaho, and other sections of the far West where the Mormon Church is strong." It is learned, says the *Post*, that polygamy is a common practise among Mormons in New Mexico and Arizona. The Senate will resume the investigation of the case of Senator-elect Smoot on February 6. The latter appears confident that the report of the Senate committee on his case will be favorable.

NOTICES AND APPOINTMENTS

Notice!

THE first annual meeting of the Northern Illinois Medical Missionary and Sanitarium Association will be held Friday, Feb. 9, 1906, at 11 A. M., in the Forty-sixth Street Seventh-day Adventist church, Chicago, Ill., for the election of a board of nine trustees, three to serve one year, three two years, and three three years, and to transact any other business that may legally come before the meeting.

WM. COVERT, *President*.

Pacific Union Conference

THE third biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist church at Portland, Ore., at 9 A. M., Thursday, Feb. 15, 1906, and will continue until the twenty-fifth, for the purpose of electing the officers and executive committee of the Pacific Union Conference for the ensuing biennial term, and transacting such other business as may properly come before the meeting. Each local conference and mission field is entitled to one delegate in the sessions of the conference, without regard to numbers, and one additional delegate for every three hundred church-members.

W. B. WHITE, *President*,
J. J. IRELAND, *Secretary*.

"Save the Boys"

To save the boys and girls from every form of impurity is the mission of this journal. That inevitable question that is sure to come from every thinking child as to the origin of life, should be answered by every Christian parent from a Bible standpoint. Not far in the future *Save the Boys* will unveil the mystery according to the gospel of purity as revealed in the first chapter of Genesis. And if our people everywhere send in their own subscription, and secure subscriptions from neighbors and friends, they will be doing a good work. Now is the time to subscribe. Don't wait. Price, 40 cents a year. Five cents for a single copy. Address *Save the Boys*, Washburn Park, Minneapolis, Minn.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—A waitress, dishwasher, and assistant cook. Address Vegetarian Restaurant, 11 W. Eighteenth St., New York City, N. Y.

WANTED.—A man to work on sheep ranch; wages, \$35 a month. Work to begin not later than April 1. Address S. C. Johnson, Livingston, Mont.

WANTED.—A good vegetarian cook, at once; good wages; steady employment. Must be Seventh-day Adventist. Address Vegetarian Cafe, 814 Pine St., St. Louis, Mo.

WANTED.—To correspond with a man with family, who thoroughly understands running a bakery; a splendid opening; everything new and modern. Can rent or lease. Address Rapid Steam Cooker Co., Laura, Ohio.

WANTED.—A first-class solicitor; one who has had experience in health food work; gentleman preferred. Must be Sabbath-keeper; conscientious, and one whose heart is in this work; no other need apply. Address K. J., Box 12, Mt. Tabor, Ore.

EVERY reader should try our absolutely pure and rancid-proof peanut butter, only 10 cents a pound. We pay freight on 100 pounds or more east of Rocky Mountains, at 12 cents a pound. Address Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

FOR RENT.—Would like to rent, to some good, consecrated Adventist family, a farm of 70 acres; good 6-room frame house, good water, barn with large granary. Good facilities for church and school. For full particulars, address Chief G. W. Hill, Box 44, Brantford, Ontario.

STEAM BOILERS FOR SALE.—We have two 85 H. P. Lansing steam boilers which have just been thoroughly overhauled, tubes re-welded, and all put into first-class condition for our own use, but which we shall not need because we have decided to purchase a gas engine. We offer these for sale at a very reasonable price. We also have a 110 H. P. Chicago boiler for sale. For full information and prices, address Review and Herald Publishing Association, Battle Creek, Mich.

Address

THE address of Elder W. R. Matthews is R. F. D. 2, Mancelona, Mich.

Publications Wanted

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—ED.]

The following persons desire late, clean copies of our publications, post-paid:—

John K. Lane, Corpus Christi, Tex., periodicals and message-filled tracts.

Mrs. C. Riehl, Route 2, No. 39, Hotchkiss, Colo., *Signs*, and tracts in German.

H. Langenberg, 2617 North Eighteenth St., Philadelphia, Pa., *Signs, Life Boat*, and tracts.

Mrs. J. McCreery, Arden, Manitoba, Canada, *Signs, Good Health, Life Boat, Life and Health*.

Mrs. A. W. Searles, Yorktown, Ind., tracts on present truth, especially those on the Sabbath question.

Mrs. E. Grosjean, 536 Hamilton St., Albany, N. Y., *Signs*, and 75 copies of the *Life Boat* each month.

Mrs. J. M. Williams, 630 Eleventh St., Bowling Green, Ky., a large supply of the *Instructor* and *Little Friend*, for use in a mission Sunday-school.

Obituaries

MILLER.—Died at Vancouver, Wash., Dec. 22, 1905, Laura Miller, aged 16 years. The remains were brought home to Friend, Wasco Co., Ore., for burial. The funeral service was conducted by the writer and by F. M. Smith, assisted by Elder Simpson (Evangelical Church), words of comfort being based upon 1 Thess. 4:13.

S. D. WHEELER.

HAWLEY.—Died at Minneapolis, Minn., Dec. 31, 1905, Mary E. Hawley, aged 64 years, 4 months, and 16 days. She accepted present truth in 1879. Although afflicted for many years, her hope of the future was

bright, and she remained firm until the end. She sleeps in Jesus, awaiting the glorious resurrection. The funeral service was conducted by the writer. A. W. KUEHL.

SAGER.—Died at Cadillac, Mich., Jan. 5, 1906, little Willow, the infant daughter of Mr. and Mrs. Wm. Sager. The writer presented the assurance of God's Word that children will be among the saved, and that, if obedient to God's commandments, we shall meet our loved ones again.

M. C. GUILD.

COWLES.—Died at Mesick, Mich., Jan. 4, 1906, Mrs. Mae Elenor Cowles, wife of Arthur Cowles, aged 22 years, 3 months, and 15 days. Six years ago she gave her heart to God under the labors of Elder B. F. Sturman, and was soon after baptized. Besides her husband, she leaves a little girl three years of age. Her hope was bright. A large congregation listened to a discourse on the Christian's hope.

M. C. GUILD.

BRENNEMAN.—Died at Coldwater, Mich., Jan. 2, 1906, of apoplexy, Mrs. Hannah Brennenman. The deceased was born near Canton, Ohio, Nov. 15, 1840. She led a faithful and conscientious Christian life, and her loved ones have the assurance that she will rise in the resurrection of the just. She leaves three sons and many friends to mourn their loss. The funeral discourse was given by the writer from Eze. 37:13.

W. H. HECKMAN.

BARNHART.—Died at Shelton, Neb., Dec. 9, 1905, of pneumonia, my little grandchild, Edith Estelle, daughter of James and Zella Barnhart, aged 5 months and 3 days. Her death was sudden. We miss our darling, but if faithful we shall see her again when she will be brought from the land of the enemy and placed in the mother's arms. There being no minister of our faith near, the service was conducted by Elder Mitchel (Presbyterian), assisted by Brother Masser, elder of our church.

MRS. L. C. KITHEART.

LADD.—Died at Battle Creek, Mich., Jan. 6, 1906, of an abdominal difficulty, Brother W. J. Ladd, aged 45 years, 4 months, and 23 days. He was born in London, England, and for a time resided in California, also in Missouri. In the latter-named State he accepted the faith of Seventh-day Adventists, and held the same till his decease. He leaves a wife and four children, also a sister in England. The funeral was largely attended by friends, and was conducted by the writer.

W. H. HECKMAN.

CARTER.—Brother Miles H. Carter was born in Friendship, Allegany Co., N. Y., Jan. 7, 1849. In 1855 he moved West with his parents, in 1866 he came to Lisbon, Wis., where he has since lived. In the spring of 1876 Brother Carter accepted present truth, to which he has ever remained faithful. He leaves two daughters and one son, two brothers and a sister, to mourn his death. He was laid to rest in Manston Cemetery, beside his wife. Words of comfort were spoken by the writer from Ps. 116:15.

C. W. OLDS.

MORRIS.—Died at Sheridan, Ill., Dec. 17, 1905, of consumption, Mrs. Clara Morris, aged 45 years and 1 month. With her husband she accepted present truth and united with the Seventh-day Adventists about fifteen years ago, and ever after was a devoted member of that denomination. Her faith and hope were undimmed by fear, and we believe she sleeps in Jesus. Besides her aged parents, three brothers, and two sisters, she leaves a husband and four sons to mourn their loss. The funeral service was conducted by the writer.

E. A. CURTIS.

HODGINS.—Died at Mesick, Mich., Wealthy Hodgins, aged 49 years, 11 months, and 16 days. She was converted to the third angel's message about twenty-two years ago. She was a kind and loving wife and mother, and won the esteem of all her neighbors. She leaves a husband, four sons, and many friends to mourn their loss. The imme-

diately cause of her death was a severe attack of heart failure. The funeral service was conducted by the writer, assisted by Elder S. E. Wight; text, Ps. 17:15.

W. R. MATTHEWS.

BOOTHBY.—Died at the home of his son, near Bangor, Mich., of pneumonia, Robert Boothby, aged 77 years. The deceased was born in England, and came to America when twenty-five years of age. He accepted the views held by Seventh-day Adventists about two years ago, and has since observed the Lord's Sabbath. The funeral sermon was preached by the writer, from Num. 23:10. Interment took place at Bobles, Mich.

M. N. CAMPBELL.

MATTHEWS.—Died in East Middlebury, Vt., Dec. 22, 1905, of acute peritonitis, Brother A. H. Matthews, aged 79 years, 9 months, and 14 days. Brother Matthews was a member of the Congregational Church for many years. About twenty years ago he embraced present truth, which was preached in tent-meetings near his home. He loved the message of the third angel, and rests in bright hope of the resurrection at the coming of the Lord. His wife, a daughter, and a grandson survive him. The funeral was conducted by the writer; text, Ps. 17:15.

T. H. PURDON.

VIPOND.—Fell asleep in Jesus at her home in Escondido, Cal., Nov. 29, 1905, after several months' illness, our beloved sister, Tillie E. Vipond, wife of N. Vipond. She was converted at an early age, and united with the Christian Church. Loving her Bible dearly, she was one of the chosen ones to herald the last warning message to the world since 1880. Her mind was clear and her hope bright till the end. She leaves a husband and nine children and many friends to mourn their loss. Words of comfort were spoken by the writer, from John 11:25, the text of her own choosing.

A. J. HOWARD.

HAMILTON.—Died at Denver, Colo., Austin Hamilton, aged 71 years, 5 months, and 21 days. Brother Hamilton heard the third angel's message in the early part of his married life, and afterward gave the greater part of his time to the advancement of God's work in the earth. He was a strict vegetarian, and was of English and Scotch descent. He tried at all times to hold up the light, which became brighter as the day of death drew nearer. The last two years of his life were spent on his bed. He leaves one daughter and four grandchildren to mourn their loss.

MRS. CARRIE HOWLETT.

NILES.—Died at Waupun, Wis., Dec. 26, 1905, Aaron Niles, aged 74 years and 11 months. Brother Niles' religious experience dated from 1873. The first eleven years he was associated with the Baptists, but when the light of the Sabbath came to him, he, with his family, accepted it, and seven years later he became associated with the Seventh-day Adventists, and the rest of his days were spent in sweet communion with this people. His bodily afflictions were many, but in all these he manifested a patient and Christlike spirit. With a bright hope he fell asleep in Jesus.

J. S. SHROCK.

MAPLES.—Fell asleep in Jesus, Dec. 23, 1905, our dear and much beloved brother, Andrew Maples, aged 65 years. He patiently endured his long period of sickness, many times expressing himself as being willing that God should burn out of him all the dross. He was a firm believer in the third angel's message, and anxiously looked forward to the triumph of the faithful. He will be missed as a counselor by the North Michigan Conference, as an elder by the Petoskey church, and as a neighbor in the vicinity where he lived. He leaves a wife and four children to mourn their loss. Elder W. R. Matthews, Brother E. A. Bristol, and the writer took charge of the service, which was held at the Maples home, six miles north of Harbor Springs.

S. E. WIGHT.



WASHINGTON, D. C., FEBRUARY 1, 1906

W. W. PRESCOTT EDITOR
L. A. SMITH }
W. A. SPICER } ASSOCIATE EDITORS

SINCE the close of the Southern Union Conference, Elder W. C. White has attended a part of the session of the Central Union Conference, and was expecting to spend last Sabbath and Sunday at Keene, Tex., leaving there for southern California.

ACTING upon the invitation of the General Conference Committee, Elder E. W. Farnsworth is now spending a short time with the church at Battle Creek, Mich. We hope his labors will prove to be a great blessing to that church in the experience through which it is passing.

THE physicians, nurses, and others connected with the sanitarium interests in this city are conducting a series of studies and demonstrations upon health topics at the different churches, with the active co-operation of the committee on evangelical work. This is intended to be the beginning of a more extended work in this line.

IN the early part of the session of the Central Union Conference Elder A. O. Tait wrote the following words of good cheer: "The delegates to the Central Union Conference are nearly all convened in Kansas City. An excellent spirit prevails, and it is evident that all have settled more firmly upon the old foundations of the message, knowing that these great principles of prophecy and Bible truth which we have learned will surely carry this people into the New Jerusalem."

WE continue this week the publication of historical matter bearing upon the sources of our present English Bible, and accompany it with a diagram which will be helpful in understanding the relation which the last revised version of the Scriptures bears to the previous translations. It will be seen at a glance that nearly all of the previous translations have been simply revisions of previous editions of the Bible. While the latest revised version is, in a sense, a revision, it is also the result of a careful study of many manuscripts which have been discovered since the King James's translation was made. We hope these articles will be found helpful by many readers.

THE donations of our Sabbath-schools for foreign missions for the quarter ending Sept. 30, 1905, according to the Summary in the February number of the *Worker*, amount to \$13,849.41. This is an increase of \$3,139.39 over the previous quarter, and \$5,376.27 over the amount reported for the corresponding quarter one year ago. We trust this same encouraging increase in donations will continue each quarter.

THE first number of a bi-monthly publication, *The Bulletin*, representing the Young Men's Literary Society of Takoma Park, D. C., has just made its appearance. It is a modest applicant for recognition in the literary world, but its tidy dress and readable contents give promise of a favorable reception. The price is twenty-five cents a year, and communications may be addressed to the editor, C. E. Holmes, Takoma Park, D. C.

THE Christmas issue of the Australasian *Signs of the Times* is a double number, filled with appropriate and instructive matter. The poem on the first page, "The Angels' Song," by Brother R. Hare, is especially good, both in matter and in form. We quote the last stanza:—

"O church of God, He comes again!
Beware, lest slumbers deep
Should hide the echoes earthward sent,
Till mercy's closing hour is spent,
When lost ones wake to weep!"

ON our first page this week will be found a picture of "An Alpine Hospice," one of those houses of entertainment and refuge for strangers, which are eagerly sought for on some of the passes of the Alps during the fierce storms which often rage during the winter season in these mountains. These establishments provide a welcome shelter for travelers. They readily suggest the refuge which has been provided through divine compassion for weary pilgrims overtaken on the dark mountains by the storms of life. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

FROM the summary of book sales furnished from the Book Department of the Review and Herald Publishing Association, we learn that the total retail value of subscription books, trade books, tracts, pamphlets, etc., sold by the Association during the year 1905, was \$51,851.78. The periodical business during the same year has shown a very substantial increase. Although the Association has conducted its business under rather unfavorable conditions, it is yet encouraging to know that the amount of business has steadily increased. We

hope that with more favorable conditions, the coming year will show a marked development in all lines.

ANOTHER sixty-four page pamphlet, "Series B, No. 7," has just been issued, containing recent Testimonies concerning our present situation, and instruction as to present duty. The instruction contained in this pamphlet will make clear to our people the issues involved in the difficulties through which we have been passing, and will enable those who have confidence in the messages given through the spirit of prophecy to see clearly the path of duty. We recommend all who desire an understanding of these matters to supply themselves with this pamphlet. The price is five cents a copy, and it can be obtained through the usual channels.

"NEVER forget that the man who looks down while aiming upward will always miss the mark. If you would gain your ideal, don't be content to simply aim in a sort of general way, but let your eyes be fixed with steady purpose upon the goal."

For Serious Consideration

THE time has fully arrived in the history of this message when every Seventh-day Adventist should be seriously considering what his part is in connection with the closing work of the Lord. The question of ability is an important factor; but the question of deep consecration to God's work is a still more important one.

A sister in one of our conferences who would not impress any one as having any great amount of ability is selling a large number of *The Signs of the Times* every week. She makes a considerable portion of her support by selling the papers. She is not particularly well educated; she has only the average amount of intelligence; but she has deep devotion to this work, and believes that it is God's message for this time, and that it should be given to the world promptly. She is striving faithfully to do her part; she has made a study of the work she is doing, and is meeting with marked success.

This is a brief statement of a literal fact, with no coloring matter in it whatever. It is a subject for the consideration of every one of us, every minister and every leading worker in every one of our conferences. These persons should now be studying as never before how to get each individual member of each church to actually doing something for the advancement of this work. We should encourage devotion to the cause; and we shall find among those who are devoted that astonishing results follow the labors of even those who do not seem to be blessed with any great amount of ability.

A. O. TAIT.