

The Advent And Sabbath REVIEW HERALD

WASHINGTON, D. C., THURSDAY, FEBRUARY 8, 1906

The Perplexing Problem of Worldly Prosperity

Surely God is good to Israel,
Even to such as are pure in heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.
For there are no pangs in their death;
But their strength is firm.
They are not in trouble as other men;
Neither are they plagued like other men.
Therefore pride is as a chain about their neck;
Violence covereth them as a garment.
Their eyes stand out with fatness;
They have more than heart could wish.
They scoff, and in wickedness utter oppression;
They speak loftily.
They have set their mouth in the heavens,
And their tongue walketh through the earth.
Therefore his people return hither:
And waters of a full cup are drained by them.
And they say, How doth God know?
And is there knowledge in the Most High?
Behold, these are the wicked;
And, being always at ease, they increase in riches.
Surely in vain have I cleansed my heart,
And washed my hands in innocency;
For all the day long have I been plagued,
And chastened every morning.
If I had said, I will speak thus;
Behold, I had dealt treacherously with the generation
of thy children.
When I thought how I might know this,
It was too painful for me;
Until I went into the sanctuary of God,
And considered their latter end.
Surely thou settest them in slippery places:
Thou castest them down to destruction.
How are they become a desolation in a moment!
They are utterly consumed with terrors.
As a dream when one awaketh,
So, O Lord, when thou awakest,
Thou wilt despise their image.

Ps. 73 : 1-20.

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.

HAVE you read "Testimonies for the Church," Vol. VIII? It contains important instruction which you ought to understand. Prices: cloth, 75 cents; full limp leather, \$1.25.

WE expect to have a supply of "Christ in Song" ready for shipment from our factory in Battle Creek, Mich., about February 12. Stock can be furnished by our various publishing houses and branches as soon after that date as it can reach them. Order from your usual source of supply.

CIRCUMSTANCES which no one could control have delayed the publication of the Year-book for 1906. It is now nearly finished, and we hope to have books ready for shipment by February 15. It contains a brief but full resume of the actions of the last General Conference, together with complete denominational directories. The price is 25 cents. Order at once.

ONE of the most practical books for everyday use by every individual is the New Webster's Dictionary, a complete vest-pocket library, by E. E. Miles. This little dictionary is of convenient size to carry in the vest pocket, yet it contains over 45,800 words, not counting the definitions. It is conveniently indexed, and is one of the best pronouncing dictionaries and spellers published. It contains a complete parliamentary manual, a rapid calculator, a compendium of business and social forms, a letter writer, a literary guide, a book of English synonyms, test words, domestic and foreign postal guide, and many other valuable helps which are always necessary in the business and social affairs of every man and woman. Plain cloth binding, with red edges, 25 cents; leather binding, gold stamp, gilt edges, 50 cents; with calendar, memorandum, and postage-stamp holder, 60 cents.

"TESTIMONIES FOR THE CHURCH, Series B, No. 7," is just printed, and will be mailed for 5 cents a copy, the same price as the recently published "No. 6" of the same series. "No. 7" contains 64 pages on the following subjects: A Warning Against Present Dangers, A Warning and an Appeal, A Solemn Appeal, A Message to Our Physicians, A Solemn Warning, The Warning Repeated, The Reopening of Battle Creek College, Danger to Students, Decided Action to Be Taken Now, Unity in Christ, A Great Opportunity Slighted, The Result of a Failure to Heed God's Warnings, Standing in the Way of God's Messages, Come Out and Be Separate. As may be seen by the above subjects, this last number of the Special Testimonies is one of the most important ever received by this people. Every individual in any way interested in the denominational work should secure and read a copy of "No. 7."

READ *Life and Health* for February. It is now ready. Price, 5 cents. See more extended notice on last page of this paper.

THE three boxes of kindergarten material which are used in connection with the teaching of the lessons found in "Bible Object Lessons and Songs for Little Ones" have been out of stock for a time, but a new supply will be ready during this month. The price of the three boxes is \$1.75, post-paid.

DON'T think that the "missionary campaign" is over now that a new year has begun. We should be pressing forward every kind of missionary work more vigorously than ever. Books, tracts, and periodicals must be circulated in ever-increasing quantities, till the world is warned. Are you faithfully doing this work in that part of the Master's vineyard where he has placed you?

OUR feathered friends, the birds, will soon be returning to the familiar scenes of their summer homes. Are you acquainted with them? If not, do you not know that their habits and customs are most interesting? Buy a copy of Dr. Reed's "Garden Neighbors," and with it as a guide, you can soon become on the best of terms with the bird and animal neighbors, and you will find much to interest and instruct you in this study. Place a copy of this book in the hands of a boy who is inclined to be cruel to dumb animals; it will direct his interest into a new channel. Price of "Garden Neighbors" is \$1.

How it thrills us to hear an old pioneer relate some of the early experiences in this message! Then as God's dealings with his people are traced down to the present time, our faith is increased, and we feel renewed confidence in the work, and rejoice in the hope of its early triumph. Elder Loughborough's book, "The Great Second Advent Movement," rehearses these early experiences. He describes the progress of the work, not as spectator, but with the intimate knowledge of one who acted a part in what is described—he speaks with authority. Elder Loughborough's long acquaintance with Mrs. E. G. White, and his personal knowledge of the spirit of prophecy as exercised through her, enables him to give a deep insight into her work. He has seen her in vision about fifty times, and calls attention to twenty-six predictions made by her which have been fulfilled. Read it and have your children read it. It will do much to stem the tide of unbelief in the Testimonies which is coming in among us. Price, \$1.50.

Orders for any publication mentioned on this page may be sent to any conference tract society or to any of the following: Review and Herald Publishing Association, Washington, D. C., and Battle Creek, Mich.; Pacific Press Publishing Company, Mountain View, Cal., also Portland, Ore., and Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

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. 6.

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Editorial

Explanations

WHEN Saul was reproved by the prophet Samuel for disobeying the counsel of the Lord, he made his course perfectly clear by an explanation. He had obeyed the command of the Lord, but certain circumstances over which he had no control had given to his conduct the appearance of disobedience. This was, perhaps, unfortunate, but it could all be satisfactorily adjusted if Samuel would only be willing to accept an explanation in lieu of obedience. The apparent evidences of disobedience were due to the course of the people with whom Saul was associated, rather than to any failure on his part to heed the voice of the Lord. Saul's ability to make such an explanation as would shift the responsibility for taking a course to gratify his own ambition upon those who were the mere tools of that ambition has not perished from the earth.

The Blessed Hope

THE second coming of our Lord in power and great glory, bringing his reward with him, is fittingly designated as "that blessed hope." It is this hope which ministers comfort in the trying hour, and turns apparent defeat into victory. It is this hope which enables the believer to forego the attractions of the world,—wealth, honor, power,— "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It is this hope which sustains the repentant and believing sinner when the wasting phys-

ical frame is racked with pain, and death, "the last enemy," stalks into the chamber to claim his victim. The blessed hope of the resurrection and the triumph over death, the blessed hope of seeing our Redeemer face to face, the blessed hope of a welcome to the city of God, the blessed hope of life unending and free from sin on the earth made new—who can estimate the value of such a hope as this? "Every man that hath this hope in him purifieth himself, even as He is pure." Blessed hope!

Miracles

THE subject of the Sabbath-school lesson for February 17 is "Miracles." It is a subject to which thoughtful study ought to be given at this time. Within recent years a concerted effort seems to have been made to confuse the minds of Christian believers concerning this whole question by advocating the modern notion that every revelation of the working of God's power is a miracle. Those who are not willing to accept this philosophy have been represented as believing in "an absentee God" who had no direct connection with his universe, but left it to run itself. We are not compelled, however, to choose between these two alternatives. Neither one is in harmony with the truth.

All God's works are wonderful. "Many, O Lord my God, are thy wonderful works which thou hast done." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" But those revelations of his power which are designated in the Scriptures as "miracles" constitute a separate class of "wonderful works." They were wrought and recorded for a special purpose. To attempt to break down this distinction is a long step toward that conception of God which, while it appears to bring him very near, in reality destroys any true idea of a personal God, banishes the God of the Bible from his rightful place upon the throne of the universe, and substitutes for him the god of modern philosophers—impersonal power.

As stating the truth concerning miracles in a clear manner, we commend to the attention of our readers the following extract from the writings of Archbishop Trench upon this subject. It is taken from his chapter on "The Miracles and Nature." Written more than fifty

years ago, it is free from the ideas of the "New Theology." Dr. Trench says:—

The distinction indeed which is sometimes made, that in the miracle God is immediately working, and in other events is leaving it to the laws which he has established, to work, can not at all be admitted; for it has its root in a dead mechanical view of the universe which lies altogether remote from the truth. The clock-maker makes his clock and leaves it; the ship-builder builds and launches his ship, and others navigate it; but the world is no curious piece of mechanism which its Maker makes and then dismisses from his hands, only from time to time reviewing and repairing it; but as our Lord says, "My Father worketh hitherto, and I work;" he upholdeth "all things by the word of his power." And to speak of "laws of God," "laws of nature," may become to us a language altogether deceptive, and hiding the deeper reality from our eyes. *Laws* of God exist only for us. It is a *will* of God for himself. That will indeed, being the will of highest wisdom and love, excludes all wilfulness—is a will upon which we can securely count; from the past expressions of it we can presume its future, and so we rightfully call it a law. But still from moment to moment it is a will; each law, as we term it, of nature is only that which we have learned concerning this will in that particular region of its activity. To say, then, that there is more of the will of God in a miracle than in any other work of his, is insufficient. Such an affirmation grows out of that lifeless scheme of the world, of which we should ever be seeking to rid ourselves, but which such a theory will only help to confirm and to uphold.

For while we deny the conclusion, that since all is wonder, therefore the miracle commonly so called is in no other way than the ordinary processes of nature the manifestation of the presence and power of God, we must not with this deny the truth which lies in this statement. All is wonder; to make a man is at least as great a marvel as to raise a man from the dead. The seed that multiplies in the furrow is as marvelous as the bread that multiplied in Christ's hands. The miracle is not a *greater* manifestation of God's power than those ordinary and ever-repeated processes; but it is a *different* manifestation. By those other God is speaking at all times and to all the world; they are a vast revelation of him. "The invisible things of him . . . are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Yet from the very circumstance that nature is thus speaking unto all, that this speaking is diffused over all time, addressed unto all men, from the very vastness and universality of this language, it may miss its aim. It can not be said to stand in nearer relation to one

man than to another, to confirm one man's word more than that of others, to address one man's conscience more than that of every other man. However, it may sometimes have, it must often lack, a peculiar and personal significance. But in the miracle wrought in the sight of some certain men, and claiming their special attention, there is a speaking to them in particular. There is then a voice in nature which addresses itself directly to them, a singling of them out from the crowd. It is plain that God has now a peculiar word which they are to give heed to, a message to which he is bidding them to listen. . . .

But while the miracle is not thus nature, so neither is it *against* nature. That language, however commonly in use, is yet wholly unsatisfactory, which speaks of these wonderful works of God as *violations* of a natural law. *Beyond* nature, *beyond* and *above* the nature which we know, they are, but not contrary to it. Nor let it be said that this distinction is an idle one; so far from being so, Spinoza's whole assault upon the miracles (not his objections, for they lie much deeper, but his assault), turns upon the advantage which he has known how to take of this faulty statement of the truth, and, that being stated rightly, it becomes at once beside the mark. The miracle is not thus unnatural, nor can it be; since the unnatural, the contrary to order, is of itself the ungodly, and can in no way, therefore, be affirmed of a divine work such as that with which we have to do. The very idea of the world, as more than one name which it bears testifies, is that of an order; that which comes in, then, to enable it to realize this idea which it has lost, will scarcely itself be a disorder. So far from this, the true miracle is a higher and a purer nature, coming down out of the world of untroubled harmonies into this world of ours, which so many discords have jarred and disturbed, and bringing this back again, though it be but for one prophetic moment, into harmony with that higher. The healing of the sick can in no way be termed against nature, seeing that the sickness which was healed was against the true nature of man—that it is sickness which is abnormal, and not health. The healing is the restoration of the primitive order. We should term the miracle not the infraction of a law, but behold in it the lower law neutralized, and for the time put out of working by a higher; and of this abundant analogous examples are evermore going forward before our eyes. . . .

The miracles, then, not being against nature, however they may be beside and beyond it, are in no respect slights cast upon its ordinary and every-day workings; but rather, when contemplated aright, are an honoring of these, in the witness which they render to the source from which these also originally proceed. For Christ, healing a sick man with his word, is in fact claiming in this to be the lord and author of all the healing powers which have ever exerted their beneficent influence on the bodies of men, and saying, "I will prove this fact, which you are ever losing sight of, that in me the fontal power which goes forth in a thousand gradual cures resides, by this time only speaking a word, and bringing back a man unto perfect health;"—not thus cutting off those

other and more gradual healings from his person, but truly linking them to it. So again when he multiplies the bread, when he changes the water into wine, what does he but say, "It is I and no other who, by the sunshine and the shower, by the seed-time and the harvest, give food for the use of man; and you shall learn this, which you are always in danger of unthankfully forgetting, by witnessing for once or for twice, or if not actually witnessing, yet having it rehearsed in your ears forever, how the essences of things are mine, how the bread grows in my hands, how the water, not drawn up into the vine, nor slowly transmuted into the juices of the grape, nor from thence expressed in the vat, but simply at my bidding, changes into wine"? . . .

And we can quite perceive how all this should have been necessary. For if in one sense the orderly workings of nature reveal the glory of God, in another they hide that glory from our eyes; if they ought to make us continually to remember him, yet there is danger that they lead us to forget him, until this world around us shall prove, not a translucent medium, through which we look to him, but a thick, impenetrable veil, concealing him wholly from our sight. Were there no other purpose in the miracles than this, namely, to testify the liberty of God, and to affirm the will of God, which, however it habitually shows itself in nature, is yet more than and above nature, were it only to break a link in that chain of cause and effect, which else we should come to regard as itself God, as the iron chain of an inexorable necessity, binding heaven no less than earth, they would serve a great purpose, they would not have been wrought in vain.

No Turning Back

THE reports from the mission fields have not much to say of the difficulties. However these abound, the grace of God for courage still more abounds. There is no thought of turning back, among the workers. Now and then a laborer may have to fall back for a new hold on life. But the Mission Board correspondence shows that the greater the difficulties encountered, the deeper the needs of the fields take root in the heart of the worker.

While at home the believers are praying and sacrificing for missions, depend upon it, the laborers in the fields are enduring hardness as good soldiers. We are all one family in the faith of this third angel's message, and it is not out of place to allow now and then a glimpse of correspondence not intended for publication, but which speaks from the heart the spirit that holds the missionaries to the line of outpost service in spite of difficulties.

Last season was a particularly trying one in the fever districts of Central America and the West Indies. In the latter field, Elder Sweany, for one, had a serious struggle for several months with the fever. He writes us that he has ap-

parently won the victory over it, and adds this declaration of undaunted missionary faith:—

I believe with all my heart that if a band of men, whose hearts God has touched, will report for service anywhere, at any thing, to do and dare, live or die, for the advancement of this cause, it will speedily be finished, and then we can all go to our eternal home to stay. The evidence that God wanted us to come to the West Indies was as clear and satisfactory to us as if we had heard his audible command, and the devil and death can not scare or drive us from this place, until the Lord, in some way, as plainly orders us elsewhere. We were equally clear in going to Trinidad, and also in coming here to Grenada. We have seen trouble and difficulty everywhere, especially here, but our courage has never wavered, and our fondest hope is that we may stay at the front till the battle is over.

Our minds never turn to more favored fields or pleasant places; but we do often, often think and plan and pray for the unconquered countries, with a willingness and longing to help answer our prayers. For many fields we know we are not fit, and are not very well equipped for any place, but "there's surely somewhere a lowly place in earth's harvest-field so wide, where we may labor, through life's short day, for Jesus the crucified."

Our hearts leap for joy as we note the advancement of the message in all the earth. We rejoice most of all, in the rapidly increasing instances of the direct providence of God in fields we have not yet reached. It will henceforth keep us busy to follow the advancing providence of God, as it sweeps through the waiting nations.

Another letter comes from Dr. Hetherington, who was compelled to retire from Central America, on account of his wife's health. He writes from Arizona:—

Now, I have been planning to make a special donation to the Mission Board, but the more I thought over the matter, the more I felt that it would be a blessed privilege to pay back to the Board an amount equal to what they had to expend to place me in the foreign field in the first place. I feel impressed to do this now, for I am confident that the Board would be able to place one (possibly two) more workers in the field if they had this amount. So instead of making a special donation this year, I want to ask the privilege of paying this sum to the Board (about four hundred dollars), as I am able.

It makes me happy to plan this, and I trust it will meet with your approval. The Lord is good in giving me health and strength and the ability to make my work self-supporting, and I am willing to trust him.

My heart is still turned toward Central America. If the Lord is willing, we hope to return to that field next spring. My wife is steadily building up in health, and we are trusting God for the rest.

So through all the needy fields the laborers are working, and enduring, and planning to devise ways and means to hasten the message on. Personal contact

with unwarned millions presses the burden of the work heavily upon their hearts. We must stand by them in sending forward the means and men with which to work. W. A. S.

Church Union in Canada

WHAT is to be known as the "United Church of Canada" is now in process of formation in that country, the component elements being the Methodist, Presbyterian, and Congregational Churches of Canada. It is proposed to unite these churches into one on the basis of a common creed and system of government. Representatives of these three bodies have been in conference on the subject, and the result of their deliberations is an expressed belief that no insuperable obstacles exist to such a union. A "tentative plan of union" has been formed, which will be submitted to the Methodist General Conference, the Presbyterian General Assembly, and the Congregational Union for further action, and it is believed will be submitted to the general membership of these bodies for ratification.

The movement has, naturally, attracted much attention in Canada and in the United States. The report of the joint committee of the three churches is hailed by the *Toronto Globe* as being "the most remarkable ecclesiastical document issued in Protestant Christendom since the Reformation."

The doctrinal basis of the proposed union is a formulated creed, which in the view of some religious journals sacrifices essential tenets of Christian belief. Thus the *Southern Presbyterian* (Atlanta, Ga.) says of it:—

So far as we have caught its meaning, it omits plenary inspiration, leaves out all the virility of foreordination, ignores the representative covenant with Adam, omits particular election and particular redemption, and the preservation of the saints.

Its ecclesiastical paragraphs fail to distinctly exclude transubstantiation or consubstantiation. They speak not a word as to mode of baptism, leaving full room for the introduction of immersion. It provides for church government by "officers," but says nothing about ruling elders, so far as we can see, and nothing about deacons.

Another Presbyterian journal remarks that the proposed union "may lose in intention what it gains in extension."

There can be no real Christian union which involves the sacrifice of truth. Doctrinally, the only basis of Christian union is that of faith in every word of God. There can be no such thing as compromise over points of belief. "The whole Bible" is the creed of the Christian. This is the creed of true Protestantism, and anything less than this is a compromise with the papacy. The faith is all-important. "I have kept the

faith," said Paul as he summed up his life record. He had separated from the Jews, he had lost his membership and standing with them, he had withdrawn from the church of numbers and wealth, but he had kept the faith. And in the last days, when many shall depart from God, the special care of the Christian must be to "contend for the faith which was once delivered unto the saints." Real Christian union comes from rallying around the standard of this faith.

The three churches concerned in this contemplated union have a combined membership in Canada of 1,786,676, which is nearly one third of the whole population of that country.

L. A. S.

Confidence

BACK of legal provisions and formal declarations concerning the administration of a trust there must be confidence in those who carry the responsibilities in any enterprise, or there will always be uncertainty as to results. Selfishness and ambition are not easily controlled by statute. The perversion of a trust into a means of self-exaltation is a difficult thing to prevent or to punish by law.

A writer in one of the current magazines has set forth clearly the relation between confidence and success in business ventures. He says:—

The principal factor in corporation success is the confidence of that part of the public known as investors and capitalists, and confidence stands for credit, prestige, good-will. The chief cause of failure is the lack of this confidence. With confidence the securities of a given project will enjoy the high regard of investors and capitalists though they pay but four per cent, whereas other securities based on the same project, lacking that confidence, will be spurned though returning twelve per cent. . . . Let me illustrate: A certain man in a village who has won the reputation of having a word as good as his bond, offers for sale ninety shares in a grist-mill project at one hundred dollars a share, nine thousand dollars in all. His friends know the property is earning eighteen per cent on the three thousand dollars it cost him, but he proposes to rebuild the mill with the additional six thousand dollars, and frankly tells them that they must temporarily be content with six per cent on their investment. They are glad to come in because they know the amount they contribute will be honestly expended on the property, and because their money will be secure. On the other hand, a man in the same village, offering a similar project but lacking his rival's reputation, finds it difficult to persuade his neighbors to buy ninety shares at thirty-three dollars a share, even though he offers an iron-bound guarantee that he will each year return dividends of eighteen per cent. The prospect of a six-per-cent return with safety looks better to an investor than eighteen-per-cent interest on a "perhaps."

The same principle applies in the con-

duct of a public institution. When its supporters lose confidence in the management, it is of little use to appeal to the legal provisions for their protection as evidence of good faith. There are some people who prefer to spend their money and energies in directions where they will not be constantly invited or driven to the courts to secure the rights which a wise management would grant unasked. In these days of betrayal of trust on every hand, it becomes those who desire to retain the confidence either of persons or of a denomination to think twice before they use the language or assume the attitude of those who appear to regard lightly the feelings or the interests of those whom they are supposed to represent. Confidence once ruthlessly destroyed is not easily restored.

The Difference

IN a recent issue of the *Catholic Mirror* a Roman Catholic writer defines the gospel as being an "inspired record of a portion of the life and teachings of Jesus Christ, the Saviour of mankind," and says that on the significance of the words, "a portion of the life and teachings," hangs the whole rule of Christian faith. The statement follows that "the Protestant doctrine . . . is that the Sacred Scriptures contain the entire revelation of faith and morals for the guidance of mankind. In regard to the subjective element [the interpretation of doctrines defining what must be believed and done in order to be saved], they say that the interpreter of this body of doctrine is the individual reason. Certainly that principle can not be right which results in so many conflicting opinions. In regard to the text, 'This is my body,' there are in vogue over one hundred different explanations, which shows how the individual mind may wander when it is a question of interpreting a plain statement. Now the Catholic Church teaches that the Sacred Scriptures are a divine revelation of the life and teachings of Christ, but not a complete one, and that the interpreter, the one interpreter of this revelation, is the Catholic Church."

True Protestantism always appeals to the Scripture, and on this point the plain statement of inspiration is that the Holy Spirit is the Guide into all truth. The Holy Spirit, and not "individual reason," is for Protestants the interpreter of Bible doctrine. For Roman Catholics, on the other hand, the church is the "one interpreter" of divine revelation. But divine revelation explained and interpreted by a human agent loses both its divinity and its character as a revelation. A human explanation and interpretation of God's Word, though the Word itself is divine and infallible, is but the product of a finite mind. "The individual reason"

has much more to do with papal doctrine than with that of Protestantism. The rule of Protestantism, indeed, expressly excludes it.

It is true that many people holding divergent views of Christian doctrine class themselves as Protestants, but this does not vitiate the Protestant rule that the Word of God, as interpreted by the Holy Spirit to each individual believer, is the true foundation of Christian faith.

It is a choice between the Word of God and the traditions of men; between the Holy Spirit as the interpreter of the Scripture, and the church as the interpreter. It is, therefore, a choice between the divine and the human, as the basis of our hope of salvation. Protestantism chooses to base its hope on that which is wholly divine.

L. A. S.

A Statement of Facts Concerning Our Present Situation

It is quite generally known among Seventh-day Adventists that for years there has been more or less trouble between the main body and the medical missionary branch of this cause. The differences that have existed have been dealt with principally by the General Conference Committee and the Medical Missionary Board. Naturally the men who have been members of these committees have been most prominent in this long-continued controversy. These unhappy differences have been a reproach to our cause, and a source of deep regret and sorrow to the members of the General Conference Committee connected with it.

The real causes of this trouble have not been fully known by all our people. Many have been wholly at a loss to account for the existence of such a controversy in our ranks, and have remained confused and perplexed. Many who have ventured to form an opinion regarding the causes of the difficulty have done so, to a large extent, from the representations that have come to them in various ways from those prominent in the difficulty.

In view of all the circumstances, it could hardly be expected that our people should form an intelligent, correct, and generally harmonious opinion regarding these differences, and the wisdom of the course pursued by those whose positions have forced them to take an open, prominent part in them. And it is not surprising that some, looking from a distance, have feared that the whole thing was an uncalled-for, humiliating wrangle between men.

Such a condition of things certainly calls for a plain, accurate, reliable statement of facts. This is due our loyal people, who are not in possession of the information they should have, to make

the situation clear to them. One of the reasons why such a statement has not been published long ago has been the hope that in some way these differences would be adjusted, and this regrettable controversy brought to an end. And, while hoping for such a settlement, many and varied efforts have been made to bring it about. At times it has seemed as if these efforts had been crowned with success; but the trouble is still with us, and it is growing more serious as time wears on.

In making a statement regarding this controversy, the first thing to be said is that it is not simply and only a disagreement between men. It is true that the men bearing the responsibilities of leadership on both sides of the conflict disagree; but the disagreement is not the *cause* of the trouble; it is but a *result* of it.

The real difficulty with which we are dealing is due to a conflict between principles. The men disagree because the principles for which they stand are at war. These principles can never be changed nor harmonized. While they exist, they will clash; and while men stand for conflicting principles, the men must of necessity disagree. The only possible way to secure harmony is for one or the other of the parties to abandon the principles for which it stands. But men who have a profound conviction that the principles for which they stand are right, do not readily abandon them. If one side or the other in a controversy can not be convinced of error, the conflict must continue. Thus it has been, and still is, with this long-continued controversy in our cause.

Those whose responsibilities in this denomination have made it necessary for them to take an active part in this conflict are well acquainted with its character. They know how vital the questions are which are involved. They have studied, weighed, and analyzed them many times, with many persons. If discussion, argument, reasoning, and marshaling of evidence to support positions taken, would bring contending parties into harmony, these difficulties would have been settled long ago.

A very remarkable feature of this trouble is the fact that through it all—from its beginning until this day—the voice of the spirit of prophecy has spoken to all parties, declaring in clear and unmistakable language just what and where the wrongs are, and the true and only way out of the difficulty. It is not strange that men should differ regarding even the most vital questions. But it is a matter of surprise that they should continue to differ about questions concerning which the spirit of prophecy, which they all profess to accept and follow, has given the most positive instruction.

For twenty years the testimonies of the spirit of prophecy have been naming the precise causes of this disturbing evil in our midst. Hundreds of pages of manuscript have been written, dealing exhaustively with every detail of these causes, defining them, pointing out their subtle, dangerous character, and telling just what course to take to get rid of them.

The evils which are mentioned, emphasized, enlarged upon, and made more prominent than all others, in these writings, and which are, therefore, the primary causes of our trouble, are these:—

First, the danger of a false, subtle, ruinous philosophy creeping in through the medical leaders, and swinging this people away from the truth of the gospel as revealed in the third angel's message.

Second, plans of administration which, if carried out, would make the medical missionary work the body instead of the right arm of this cause, and would give to a central board of management and a single individual a controlling, dominating power that would utterly pervert God's plan of organization.

Third, a failure on the part of many of our ministers and people to appreciate the value and importance of the principles of health reform, and to give them the earnest support they should.

These evils and their remedy have for twenty years been kept before us by the spirit of prophecy. Had the warnings, reproofs, and instruction that have come to us, been received and obeyed, the differences that now exist would never have arisen.

The following quotations from the Testimonies contain some of the evidence upon which the foregoing statements regarding the causes of our trouble are based.

First, the danger that deceptive teaching will lead us away from the truths which have made us a separate people. In 1858 there was published by our pioneers a little volume called "Spiritual Gifts," containing views that had been given Sister White in vision. One of the chapters is entitled, "A Firm Platform." The following paragraph taken from that chapter should be read with great care:—

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experi-

ence. It had been obtained through much suffering and severe conflict. God had led them along step by step until he had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the master builder, and they were fighting against him. They recounted the wonderful work of God, which had led them to the first platform, and in union raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it. —“*Early Writings*,” page 121.

From this it will be seen that nearly fifty years ago the Lord warned us that some connected with this cause would feel dissatisfied with its platform, declare that it was laid wrong, want improvements made so that it might be more perfect, and the people much happier. But the angel of the Lord declared: “Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.”

In 1903, forty-five years after those statements were published, a Testimony was written, entitled “Decided Action to Be Taken Now.” In this Testimony the following view is given:—

During the past night, I have been shown more distinctly than ever before that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers, the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, “Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master Worker, and will stand the storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.” . . .

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result?—The principles of truth that God in his wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles

that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.—“*Testimonies for the Church*,” Series B, No. 7, pages 38, 39.

During the forty-five years that passed between the publication of these two Testimonies, many messages have been given warning the medical leaders of the danger of wandering from the clear, true light of the first, second, and third angels’ messages into the mist and fog of false philosophy. Some of these will be given in the next issue.

A. G. DANIELLS,
President General Conference.

Note and Comment

A CATHOLIC journal, which speaks of the nation’s chief executive as “our ruler,” says that Pope Pius IX “seems to have a great admiration” for the president, and is pleased to find in all his writings no “expression of anti-Catholic sentiment.” He has decided, it is stated, to send a wedding present to the president’s daughter. The papacy seeks to ride on the crest of every wave of popular sentiment.

THE Chicago *New World* (Catholic) says in speaking of the popularity of the nation’s present chief executive:—

Those who are familiar with the history of Cæsar’s struggle with the Roman senate will easily recognize how history is repeating itself even in detail in the case of President Roosevelt. The present chief executive of the nation is the fearless and uncompromising champion of popular rights against plutocratic privilege.

A more important question than that of the outcome of the struggle between the chief executive and the senate, is suggested by this statement. If Roman history is repeating itself in this nation, how far is that repetition to go on? Are we now in the last days of the American republic, as the Roman republic was in its last days when Cæsar was at its head? And is the Rubicon about to be crossed, and a Cæsar elevated to supreme power in this nation, to be followed ere long by a Nero? The trouble with the Roman republic in Cæsar’s time was in the condition of its people. There is a

very ominous similarity between conditions now and then.

THE beef trust is in the position of a criminal who escapes punishment because under the provisions of the law in this country he can not be compelled to testify against himself. The whole plea of the beef packers now is that they were promised immunity from prosecution by Commissioner of Corporations Garfield, and that on the strength of this assurance they gave him access to the secrets of their business, and that the evidence so secured is the basis upon which the government is now proceeding against them. This, of course, is a clear admission that there is a trust in the beef business, which has been proceeding in violation of the federal law. The trust apparently cares little about the admission of its guilt if it can escape the penalty of the law.

It is not law and the machinery of civil government that constitute the real surety of peace and the protection of rights in human society, but respect for law. Respect for law is the spirit of civil government, without which the letter is dead and worthless. This is a force with which men who set themselves above their fellows have often failed to reckon. Destroy respect for law, and all the laws on all the statute-books of the land would not restrain anarchy for a single day.

Of late years much has been done by a class of men in this country to destroy popular respect for law, and examples illustrating the process are frequently to be noted. A recent and conspicuous example of this kind evoked some very pertinent comment from a New York journal, to which the following reference is made by Mr. Bryan’s paper, the *Commoner*:—

The New York *American* makes some very pertinent suggestions to Mr. Henry H. Rogers, who is just now showing a disposition to laugh at the courts. The *American* points out to Mr. Rogers that he owes a great deal to the courts, and is profiting, perhaps, more than any other man, by the respect the people have for our legal institutions. His example of contempt is not a good one, for if the people should suddenly take a notion to treat the courts and the law as Mr. Rogers is treating them, pray what would become of Mr. Rogers and his elaborate system for the exploitation of the people? Mr. Rogers is comparatively secure in his position now because the people have respect for the courts and for the law. But if they lose that respect and follow the example of Mr. Rogers, they might decide to seize all that Mr. Rogers has accumulated, and snap their fingers at the courts which now protect him. Mr. Rogers should think for a while on what might happen to him and his millions if he should finally succeed in destroying public respect for the law. Mr. Rogers is treading on dangerous ground.

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.

Walking by Faith

By faith in Christ I walk with God,
With heaven, my journey's end, in
view;

Supported by his staff and rod,
My road is safe, and pleasant, too.

I travel through a desert wide,
Where many round me blindly stray;
But he vouchsafes to be my Guide,
And will not let me miss my way.

Though snares and dangers throng my
path,
And earth and hell my course with-
stand,

I triumph over all by faith,
Guarded by his almighty hand.

The wilderness affords no food;
But God for my support prepares,
Provides me every needful good,
And frees my soul from wants and
cares.

With him sweet converse I maintain;
Great as he is, I dare be free;
I tell him all my grief and pain;
And he reveals his love to me.

Some cordial from his Word he brings,
Whene'er my feeble spirit faints;
At once my soul revives and sings,
And yields no more to sad complaints.

I pity all that worldlings talk
Of pleasures, that will quickly end;
Be this my choice, O Lord, to walk
With thee, my Guide, my Guard, my
Friend!

— John Newton.

Lessons From the Life of Solomon—No. 21

"Godly Sorrow Worketh Repentance"

MRS. E. G. WHITE

TWICE during Solomon's reign the Lord had appeared to him with words of approval and of counsel. Soon after he ascended the throne, the king passed through a remarkable experience at Gibeon, where the Lord, after promising him wisdom, riches, and honor, admonished him to remain obedient and humble. "Walk in my ways," he counseled the youthful king, "to keep my statutes and my commandments." And after the dedication of the temple, "the Lord appeared to Solomon the second time," and exhorted him to remain true to his sacred trust. "Walk before me," the Lord pleaded, "as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee." As the reward of obedience, the Lord declared, "I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel."

Plain are these admonitions, wonderful are these promises of prosperity on condition of obedience; and yet of him who in circumstances, in character, and in life, seemed favored above all others, it is recorded that "his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded."

Solomon's apostasy was so complete, his heart became so hardened in transgression, that his case seemed well-nigh hopeless. But the Lord in his infinite mercy forsook him not. By terrible judgments and by words of stern rebuke he sought to arouse the king to a realization of the sinfulness of sin. God's protecting care was removed, and adversaries were permitted to harass and weaken him. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite." "And God stirred him up another adversary, Rezon, . . . captain over a band," who "abhorred Israel, and reigned over Syria. And Jeroboam, . . . Solomon's servant," "a mighty man of valor," "even he lifted up his hand against the king."

God spoke to Solomon not only by means of these judgments, but also through a prophet, who delivered the startling message: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."

When Solomon heard this terrible denunciation, he awoke as from a dream. His folly began to dawn upon him in its true light. By his own bitter experience, he had learned the emptiness of a life that seeks in earthly things its highest good. He had erected altars to heathen gods, only to learn how vain is their promise of rest to the soul. And now, in his later years, Solomon returned to drink at the fountain of life. For him at last the discipline of suffering accomplished its work.

The Book of Ecclesiastes

The history of the king's wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the life-work of Solomon was not wholly lost. Chastened, broken in spirit, trusting not in his own power, but in the power of Him that is "higher than the highest," he acknowledged that "the heart of the sons of men is full of evil, and madness is in their heart." Whenever left to their own devices, he confessed, "they have sought out many inventions." And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Through his own experience Solomon learned that, "though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

In meekness and lowliness Solomon "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words: and that which was written was upright, even words of truth." "The words of the wise," he declared, "are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished."

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

A Touching Appeal

The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of how many have been led into evil by his wrong course, and he tries in every possible way to help those whom he has led into false paths. The clearer the light that he has entered into by returning to the Lord, the stronger his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger-signal, that others may take warning. He walks humbly and carefully, his eyes fixed on his Leader.

Solomon's later writings reveal that he realized the wickedness of his course, and sought to warn those who were in danger of going astray. With sorrow and shame he confessed that in the prime of manhood, when he should have found in God his comfort, his support, his life, he had lost sight of the rich experience of his youth and of the signal blessings bestowed at the time of the dedication of the temple. How sad the confession recorded in Ecclesiastes! For a time, he had turned from the light of heaven and the wisdom of God; he had confounded idolatry with religion.

After the king repented, and returned to his allegiance to God, he made a special appeal to those who were still in the earlier years of life. His yearning desire to save others from the bitter experience through which he had passed, is clearly revealed in this touching appeal:—

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in

thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but *know thou, that for all these things God will bring thee into judgment.* Therefore remove sorrow from thy heart, and *put away evil* from thy flesh: for youth and the prime of life are vanity"—they soon pass away.

"Remember also thy Creator in the days of thy youth,
Or ever the evil days come,
And the years draw nigh,
When thou shalt say, I have no pleasure in them;

Or ever the sun,
And the light,
And the moon,
And the stars,
Be darkened,
And the clouds return after the rain:

In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the street;

When the sound of the grinding is low,
And one shall rise up at the voice of a bird,
And all the daughters of music shall be brought low;

Yea, they shall be afraid of that which is high,
And terrors shall be in the way;

And the almond tree shall blossom,
And the grasshopper shall be a burden,
And the caper-berry shall burst:

Because man goeth to his long home,
And the mourners go about the streets:

Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern;

And the dust return to the earth
As it was,
And the spirit return unto God
Who gave it."

The Hope of the Penitent

Christ, the gift of the Father to our world, is the hope and efficiency of the penitent. In him all hopes of eternal life center. He is our advocate in the heavenly courts. He is interceding in our behalf. Without his grace, no progress in spiritual grace can be made. The penitent can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help let us most earnestly plead.

Through no power of his own could Solomon have broken from the snare of Satan. By no human means could he have been cleansed from the defilement of sin. Without divine help, he would

have sunk lower and still lower. Only by coming to Jesus in humility and contrition, with heartfelt confession of sin; only by making a full surrender; only through the merits of Christ's righteousness, could he hope to be freed from the snare of the enemy, and be cleansed.

"Godly sorrow worketh repentance to salvation not to be repented of." True repentance can never be mistaken. It bears fruit that testifies to its own genuineness. Self is subdued; Christ is magnified.

The words and deeds of the truly penitent bear witness that theirs is a repentance that needs not to be repented of. They will offer earnest petitions for fresh grace, for new supplies of strength, for the efficiency and power of the Holy Spirit, promised to all who ask in faith. The truly penitent soul will reach high attainments of holiness, peace, and joy. But he will never forget that he owes it all to the Saviour. A sense of deep humiliation and contrition will fill his heart, and he will bow low before God.

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

(Concluded)

King James's Version; or the Fifth Revision of the Protestant Bible (1611)

THE Catholics published their New Testament in 1582. Among Protestants at that time, there was a growing rivalry between the Bishops' Version, which enjoyed the ecclesiastical sanction of Anglicans, and the Genevan, which was the Bible of the Puritans. The necessity of having one authorized Protestant translation became more and more apparent. King James favored the idea, and called an ecclesiastical conference of both parties. In due time, fifty-four (or more probably only forty-seven) representative men, who were learned in Hebrew and Greek, were appointed to undertake the task, and the enterprise was launched.

Fifteen rules were drawn up to govern them in their work. How they actually proceeded is not definitely known; but from Dr. Smith's preface to their version we may be sure that they carried out most thoroughly and systematically their instructions. They were divided into six companies, two meeting at Cambridge, two at Oxford, and two at Westminster. The work was apportioned among them. The time spent in the execution of the task was about two and three-fourths years. They are known to have consulted many sources. In their order of words, choice of vocabulary, striking phrases, and concise and literal renderings, they were sensibly influenced also by the Rhemish Testament. But their version differs from the Rhemish in seeking to fix an intelligible sense on the words rendered, and in leaving the literal renderings uncolored by any expository notes.

The faults of the King James's Version, though insignificant compared with those of other versions of the same

period, are nevertheless not inconspicuous. (1) Its inequalities. In the Old Testament, Job, the Psalms, and some of the prophets are very defective; in the New Testament, the epistles, but especially Romans and Corinthians, are poorly done. (2) It contains faulty renderings and occasional interpolations due to the scanty materials at the revisers' command. The science of textual criticism was scarcely born in the seventeenth century. Only two of the great MSS. were known to them. (3) It fails to bring out the different shades of thought. The revisers' knowledge of the niceties of Greek and Hebrew philology was limited, and so they often failed to catch the full force of a root, an article, a tense, and certain particles in the originals. (4) It sometimes obscures important distinctions through translating two or more words in the original by one in the English. (5) On the other hand, it frequently creates distinctions for the sake of variation when faithfulness to the original required the same word. The principle of avoiding mechanical uniformity is a legitimate one, but it is easily abused.

The merits of King James's Version are especially noteworthy. (1) It is a *revision*, not an arbitrary translation disregarding of its English antecedents. On its title page it is described as "newly translated out of the original tongues, and with the former translations diligently compared and revised." It represents, therefore, a fresh stage in the process of correcting and polishing through which the Protestant Bible has passed. (2) Its general accuracy. Almost every change which the revisers introduced was an improvement in the direction of absolute correctness. Bishop Westcott says: "When every deduction is made for inconsistency of practice and inadequacy of method, the conclusion yet remains absolutely indisputable that their work issued in a version of the Bible better—because more faithful to the original—than any which had been given in English before." (3) It was the product of the ripest scholarship, not of one party, but of many parties. (4) Its matchless vocabulary and style, which are "equally admired by friends and opponents." The revisers appropriated happy expressions wherever they found them. Their version is, therefore, a kind of mosaic of the best results of previous revisions. Not less than ninety per cent of its words are Anglo-Saxon. It combines Saxon strength and Norman grace with Latin majesty. It belongs to the golden age of English literature. It is elevated, venerable, sacred. It reads like poetry. As F. W. Faber has said, "It lives on the ear like a music that can never be forgotten—like the sound of church bells."

But the original version was poorly edited, and consequently there arose variant editions. What is especially singular is the fact that though called the "Authorized Version," so far as history knows, it was never authorized; and, though the canons and constitution

of the church in 1631 designated King James's Version as the one with which every parish should be provided, yet two years later even these were rejected. Still, for nearly three hundred years it has held its place as the universal vernacular of the Protestant church throughout the English-speaking world.

The English Revised Version; or the Sixth Revision of the Protestant Bible (1881-85)

As early as 1646, Dr. Lightfoot, in a sermon before the House of Commons, proposed a fresh "review and survey of the translation of the Bible," and pleaded for "an exact, rigorous, and lively translation." In 1652, and again in 1656, an order for a new revision was introduced into Parliament, but was dropped because of the dissolution of Parliament. Various other futile attempts to secure revision were made during the next century; the time was not yet ripe. Finally, in 1870, the Convocation of Canterbury took the initial step of a movement which resulted in producing what is known as the English Revised Version, or more correctly the Anglo-American Version.

Strictly speaking, it was a project launched and carried to its final consummation by the Church of England, though many celebrated linguists outside that communion were invited to and did assist in its execution. No less than ninety-nine representative scholars, of whom thirty-four were Americans, had a hand in its accomplishment. Old and New Testament companies were formed in both England and America; those in England meeting in the famous Jerusalem Chamber of Westminster Abbey, those in America at the Bible House, New York City. Ten and one-half years were spent on the New Testament, and nearly fifteen on the Old. The rules which governed them were, to introduce as few alterations as possible into the text of the Authorized Version consistent with faithfulness; to limit as far as possible the expression of such alterations to the language of the Authorized and earlier English versions; each company to go twice over the portion to be revised, once provisionally, the second time finally, all changes on the second revision to be ratified by two thirds of those present; the text to be that for which the evidence is decidedly preponderating; variant readings to be indicated in the margin.

Accordingly, the Old Testament Company used the Massoretic Hebrew text, and the New Testament Company a

critical text based upon the newly discovered MSS. The character of their work was most thorough. It is usually called a "revision," but so far as the New Testament is concerned it was little less than a new translation, being based upon a text older and purer than the so-called Received Text.

The simple aim of the entire committee was, without bias or sectarian prejudice, to give to the people an accurate and idiomatic equivalent for the Hebrew and Greek Scriptures, on the basis of the idiom and vocabulary of the

of God as was, humanly speaking, possible.

That they succeeded, in part only, was entirely natural. Their age was a critical one, and their perspective was naturally critical. Moreover, the Authorized Version, which they attempted to improve upon, was exceedingly precious to many a believer's heart. Its language had become a part of its message. The revisers had in many cases ruthlessly, it seemed, altered passages which were very dear, and had substituted a verbiage which lacked both in idiom and rhythm.

Of the thirty-six thousand changes in the New Testament many appeared to be changes for the sake of change. Hence their work was not appreciated. Twenty years have passed, and still it is valued chiefly by scholars. Yet it was intended to be a popular translation for the people. But its improved grammatical accuracy is not a sufficient compensation for the music of the old cadences, which in too many cases has been sacrificed for some trifling point in syntax. "Two thirds" majorities decided many of the changes, but to-day the reading public are deciding that the English Version can never displace the Authorized; and scholars are from time to time showing that in certain instances it is even less true to the originals than the old.

The American Standard Edition; or the Seventh Revision of the Protestant Bible (1900-01)

The American Revised Version is but a fresh recension of the Anglo-American or English Revision. It continues, corrects, and completes, as it were, the work undertaken by the Church of England in 1870. And, in a very true sense, it is essentially and historically the product of both American and English scholarship; it may fitly be regarded as the result of thirty years of active and almost ceaseless study on the part of many of the most scholarly men in the Protestant world.

When the copyright was given to the University presses of Oxford and Cambridge, it had been stipulated that for fourteen years the English Revision as published by them should contain in an appendix the preferred American readings; and it was promised by the American Committee that they, on their part, would sanction no other version during that period. The contract, which was faithfully kept by both parties, expired in 1899. Meanwhile, it became evident to the American Committee that their readings were regarded with sympathetic

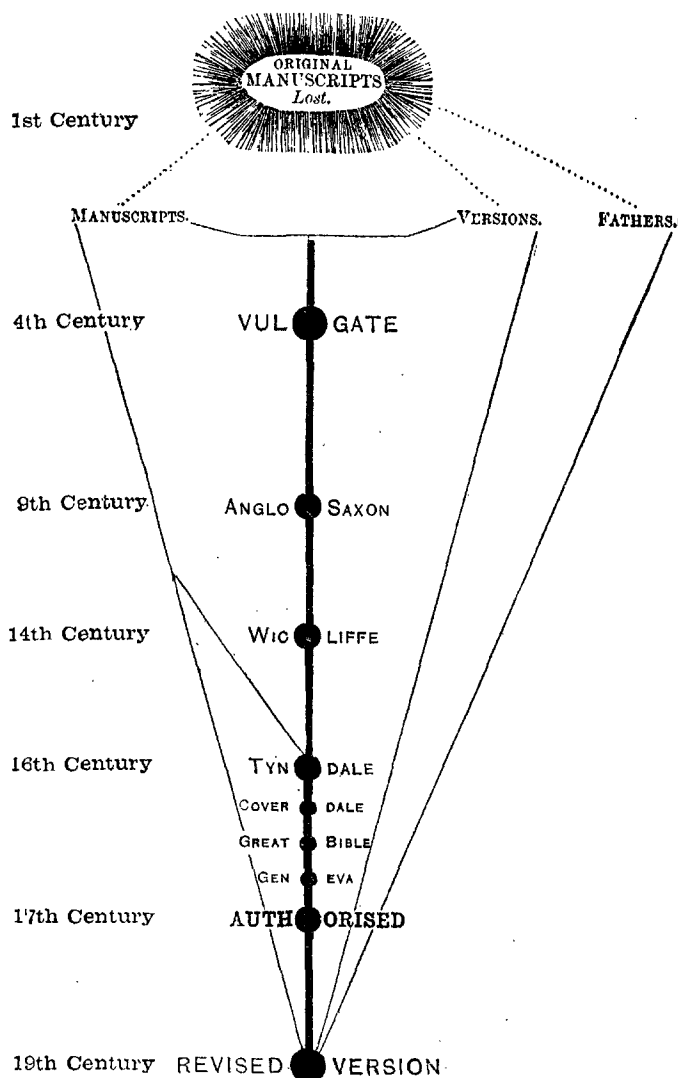


DIAGRAM SHOWING HOW WE GOT OUR BIBLE

- (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.

Authorized Version. Whatever defects their version may be found to have, it can never be charged with want of faithfulness. In removing from the Authorized Version its archaic and obsolescent expressions, freeing it from its artificial distinctions, and restoring certain real distinctions which had been obscured, correcting its slight errors, and bringing out more vividly the force of an occasional article and verbal form, the revisers were actuated by one sincere motive, to make the English Version as perfect a transcript of the original Word

favor on all sides, and in some cases by the English themselves. They also saw that they could improve in some particulars their own hastily prepared list, through addition and correction. Accordingly, they were encouraged to go forward. They not only revised their own readings of 1885, but added other new ones, and also revised the titles and headings of the various books of the New Testament, which the English Revision had left untouched.

It must be acknowledged that their changes show the touch of master workmen. One of the latest writers in England says of the American Revision, "That many improvements have been made upon the revision of 1885, none would wish to deny." They labored with the conviction that every jot and tittle of God's Word is important. And so they kept on, perfecting and polishing what their predecessors had bequeathed to them. For example:—

(1) For the first time in the history of the English Bible, the sacred name of "Jehovah" is given uniformly as the equivalent of the Hebrew name wherever it occurs in the Old Testament. All other Protestant versions and the Douay arbitrarily substitute for the Hebrew either "Lord" or "God," thus slavishly following the Jews in reading the vowels instead of the consonants. But "Jehovah" was the personal name of the national God of Israel, which signified that he was their Redeemer and Saviour, the self-existent and covenant-keeping God; hence it ought no more to be obscured in the Old Testament than "Jesus" in the New.

(2) Correspondingly, in the New Testament, the American revisers are the first to use uniformly "Holy Spirit" for "Holy Ghost," the intrinsic merit of which far outweighs the objection raised by Lupton that the latter "has become so deeply embedded in the creeds and formularies of the church that it would be difficult to displace it." The English Revision had made the change already in certain cases; the Rheims has not begun to make the desired transition.

(3) "Sheol" and "Hades" are used for "hell," "pit," and the "grave," when the abode of the dead is intended. Whether these foreign words will ever become naturalized one may reasonably doubt, but we have assimilated, directly or indirectly, from the Hebrew, Sabbath, manna, Satan, behemoth, Sabaoth, cherub, Nazarite, shekel, and many others, and why not these? The principle of introducing a loan word when the English has no proper equivalent is a sound one. The Catholic Version clings steadfastly to the old terms.

(4) In the use of euphemisms, to avoid words or expressions somewhat indelicate to the modern ear.

(5) In many passages, the American Standard Edition brings out more accurately than any other in the English language the true meaning of the original writers. This can be demonstrated.

Taken as a whole, it is the most faithful, the most accurate, and the most truly idiomatic version of Holy Scripture ever made in English for popular use. Well may the American Bible Society venture to issue the Standard Edition along with that of King James. It brings the reader more closely into contact with the exact thought of the sacred writers than any other.

Its excellences are manifold. In spelling, pronunciation, and grammar, in paragraph divisions, titles, marginal references, and parallel passages, in headings and chapter and verse divisions, in the elimination of Hebraisms and archaisms, and especially in its conformity to the originals, it is the model of what an English version ought to be. In short, it is simple, chaste, idiomatic, rhythmical, stately, scholarly, loyal to the truth, and in every sense, *a living book*, because the eternal truth of God has been reclothed in garments which are living and new.

Chronological Table of Bible Translations

250-150 B. C. Old Testament translated into Greek—Septuagint Version.

100-200 A. D. Bible translated into Latin—Itala Version.

390-405. Bible translated by Jerome—Vulgate Version.

1382. Wycliffe's Version, translated from the Latin: the first complete Bible in English.

1525. Tyndale's Version of the New Testament: from the original Greek.

1535. Coverdale's Bible: the first complete printed English Bible.

1537. Matthew's Bible (John Rogers'): the first revised and the first authorized version of Scripture.

1539. Taverner's: an unimportant revision of Matthew's version.

1539. The Great Bible: Coverdale's revision of Matthew's.

1557. Whittingham's New Testament: the first in English to have chapter and verse divisions.

1560. Genevan Bible: the first complete direct translation into English from the originals throughout, and the first to be executed by a company of men rather than by a single individual.

1568. Bishops' Bible.

1568. Catholic Seminary established at Douay by Wm. Allen.

1578-93. Douay Seminary temporarily transferred to Rheims.

1582. Rheims New Testament: the first Catholic translation in English.

1592. Clementine Edition of the Latin Vulgate: the first and only authoritative Standard Catholic Edition.

1609-10. Douay Old Testament: the first complete Catholic translation of the Bible in English.

1611. King James's, or the Authorized Version.

1629. First Authorized Version to omit the Apocrypha.

1701. Bishop Lloyd introduced Usher's "Chronological Notes" into the Authorized Version.

1750. Bishop Challoner's Revision of the Rheims-Douay Version.

1782. Aitken's Bible: the first Protestant Bible printed in America.

1790. Carey's Bible: the first Catholic Bible printed in America.

1881-85. English, or Anglo-American Revision.

1901. The American Standard Edition.—*Prof. George L. Robinson, Ph. D., in The Bible Record for November, 1905.*

The Sabbath in the Armenian

G. YERAM

THE seventh day in Armenian is called *Shapath*. The Armenian alphabet is composed of thirty-nine letters, and each letter stands for a number. The first stands for one, or first, and so on, till the tenth, which stands for twenty, to twentieth; the twentieth letter for two hundred, or two hundredth, and so on.

Now, in the Armenian ecclesiastical books, for the first day of the week we find both the first letter of the alphabet and that of the *Shapath* (in the Armenian there is one letter for *sh*)—that is, the *first of the Sabbath*; for the second day, the second letter of the alphabet and *sh*, and so on, till the sixth day, which is called by another name, and the seventh is the *Shapath*.

It is said that the apostle Bartholomew, in the first of the Christian era, went to Armenia to preach the gospel. Probably the Armenians kept the Sabbath until the Western, polluted Christianity was introduced among them, after the Laodicean Council. The Armenian church is called by some Gregorian, from St. Gregory the Illuminator, who very early introduced Christianity among Armenians, and also turned their king to Christianity. In all probability he and the believers kept the true Sabbath, and to-day, among Seventh-day Adventists in Turkey, the Armenians have the greatest number.

So we see that the true Sabbath has been recognized among the most ancient nations, and from the earliest times. The Armenians never call the Sunday Sabbath. Thank the Lord for this testimony.

Macedonia.

A Chinese Preacher's Parable

In urging the sacredness of the Lord's day, the preacher used this story: "It came to pass that a man went to market having on his shoulder a string of seven large copper coins [Chinese coins are strung on strings, and carried on the shoulder]. Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man, and stole the seventh coin, also. What an abominable wretch! Yes; but in saying this, you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh also you steal!"—*Selected.*



Not Forgotten

ONLY a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers —
It is very plain, I know;
Without a speck of crimson;
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.
(Matt. 6: 30.)

And now that the spring-time cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

I have no barn nor storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
Close pecking makes it sweet;
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows,
All over the world they are found;
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures he made.
(Isa. 44: 21.)

I fly through the thickest forest,
I alight on many a spray;
I have no chart nor compass,
But I never lose my way.

I just fold my wings at nightfall,
Wherever I happen to be;
For the Father is always watching,
And no harm can happen to me.

I am only a little sparrow,
A bird of low degree,
But I know that the Father loves me;
Dost thou know his love for thee?

— Selected.

The Patent-Medicine Evil

L. A. S.

FEW people have any proper conception of the magnitude of the patent-medicine evil in this country. Some idea of the truth on the subject may be gained, however, from the fact, now well established, that through this agency thousands of innocent, unsuspecting people are every year made slaves to the use of body- and soul-destroying drugs, such as alcohol, morphin, and cocain, not to mention those whose lives are cut

short by the taking of poisonous patent "remedies." If these patent nostrums were merely frauds, so that purchasers of them merely threw away their money, the evil would not be so great; but while they have no potency for good whatever, they do have great power for harm, and it is this which makes the patent-medicine business profitable to the manufacturer. If it were not for the injury which such "medicines" do, in creating an appetite for poisonous stimulants and narcotics, they would quickly disappear from the market.

There is a reason why there is not more said to expose this worse than fraudulent business, and not more done to prevent it. The patent-medicine manufacturers are leagued together to force their advertisements upon the newspapers, and to prevent repressive legislation. Advertisements are the mainstay of a newspaper, financially, hence the interest of newspaper managers in keeping the good will of the patent-medicine man. Legislation against this evil is prevented by the usual lobbying methods at the State capitals. The patent-medicine evil, in other words, represents a form of the "graft" which has become universal in this money-seeking age. It has the love of money at its root.

Seventh-day Adventists, with the light which they have on the subject of healthful living, ought not only to be free from this dangerous evil themselves, but to exert a very strong influence everywhere against it. It is a case of the people perishing for lack of knowledge, and for just such knowledge as the third angel's message, with its gospel of salvation for both soul and body, supplies. If people understood the uselessness and the danger of drug-taking in general, and knew more of the science of healthful living, as Christianity reveals it, and of the simple remedies which God has placed within the reach of all for the relief of ordinary ills, they would not have the credulity upon which the patent-medicine business depends absolutely for success.

Recently a series of articles by Mr. Samuel H. Adams, thoroughly exposing the patent-medicine fraud, was published in *Collier's Weekly*. From these we will give, in succeeding articles, some quotations relating to the most prominent of the patent-medicine preparations now upon the market.

Speaking of the patent-medicine business in general, and of the criminal newspaper alliance with it, Mr Norman Hapgood makes these observations:—

"Is there any difference in principle between gold-brick doctors and gold-

brick medicine venders? No man is allowed to practise medicine without a license. If he does, he can be arrested. If, however, he puts up a certain amount of wood alcohol and gives it an alluring name, he is allowed by our enlightened government to prescribe it to people all over the country whom he has never seen. In this enterprise he is assisted by newspapers of every grade.

"Thousands use patent medicines, in perfect ignorance, for the most serious complaints, as well as for purely imaginary ills created by reading symptoms. The ideal writer of patent-medicine advertisements is able so to frighten the typesetter that he stops work to buy a bottle. A philosopher judges for himself whether he has cancer or indigestion, and chooses a concoction which has no better effect than a drink of whisky straight. Babies who cry are fed with laudanum under the name of sirup. Women are led to injure themselves for life by reading in the papers about the meaning of backache. There is a bureau at Washington for the acquirement of testimonials to various drugs. When Massachusetts was about to pass a bill regulating the patent-medicine trade, this 'patent-medicine lobby,' as it is called, is reported to have telegraphed to the Massachusetts newspapers with which it had contracts, and the bill was killed. Testimonials are secured in various other ways. Often they are merely forged. Sometimes five dollars and ten dollars are paid for them, with twenty-five cents for each letter of inquiry personally answered. Actresses give them for advertisement, Congressmen in order to conciliate the newspaper men who work for the bureau. The newspaper crimes extend even to blackmail by threatened exposure of those concerns which do not advertise.

"The press has rather more ethics about fraudulent doctors than about patent-medicine swindles, but even in this more disreputable branch some papers go any distance. Several New York newspapers receive more than one hundred thousand dollars a year apiece from enabling dangerous quacks to carry on their swindles. One 'Doctor' Kane and an assistant named Hale took nine thousand dollars from one poor carpenter. They frightened their victims with 'impending death,' and then sold them an ordinary prescription at twelve hundred dollars per thimbleful as radium. These two creatures were finally arrested, and are now in the penitentiary, but the papers which abetted them are, of course, at large.

"A prominent magistrate of New York calculates that many times as much money is secured under false pretenses through grossly fraudulent publications in newspapers as is secured by burglary. Innocent people, especially the kind who support sensational papers of the Hearst type, believe whatever they read. They make no difference between the advertisements and the news columns, and indeed there is no reason why they should. The Canadian papers

are even worse than ours. In both countries those papers are worst which make a great fuss about protecting the people and the interests of the poor. They all, to quote Mr. Champe S. Andrews, counsel for the New York Medical Society, 'throw up their hands in horror at the thought of a policeman protecting vice.' He argues that, as there seems to be no hope that newspapers will voluntarily give up such iniquitous sources of revenue, the time has come for an appeal to the legislature. Michigan already punishes by law both the quacks and the newspapers who print their advertisements."

"It sounds high-minded for journalism to bark ferociously against the reign of graft in politics or in high finance, but it can practise a little real reform, if it chooses, by canceling some of the most profitable results of its own limberness of conscience. It hides behind the separation of editorial and business offices, even as members of a corporation hide behind the fictitious entity which they compose. Reform would have greater permanence and value if it sometimes began at home. Hypocrisy is no foundation for spiritual improvement. Newspapers will more successfully reform the world when they have turned against those species of graft which are of peculiar profit to themselves."

(To be continued)

Non-Alcoholic Cure for Sleeplessness

PLENTY of fresh air, horseback exercise, bicycle riding. Speakers find a glass of warm milk or other light food useful to draw the blood from the brain to the stomach. Edison recommends manual labor instead of going to rest for aggravated insomnia. He says sleep will soon come naturally.

If indigestion is the cause, nothing can be done until this is relieved. In such cases it is best to avoid late suppers altogether. If wind on the stomach is the cause, take a sip of cold water. Avoid whisky "nightcaps;" they have been the ruin of many.

"Sleep obtained by the use of opiates is not a substitute for natural sleep. Three or four hours of natural sleep will be more than equivalent to double that amount obtained by the use of narcotics. Chloral, bromide of potash, whisky, and other drugs are to be condemned almost as strongly as opium."

"A warm bath before retiring, a wet-hand rub, a cool sponge bath, gentle rubbing of the body with the dry hand, a moist abdominal bandage, are all useful measures. When the feet are cold, take a hot foot-bath. If the head is congested, apply a cold compress or ice-cap."

The practise of long deep breathing, about ten respirations a minute, will often put one to sleep when all other devices fail.—*N. Y. Christian Advocate.*

He that never eats too much will never be lazy.

THE WORLD-WIDE FIELD

A Visit to the Transcaucasus*

L. R. CONRAD

OCTOBER 24 I left Alexandrodar for Tiflis, Transcaucasus. About twelve years ago I made the trip to that city, crossing the range from Vladikavkas by stage. At that time the railway via the Caspian Sea and Baku had not been built. The distance by rail from Alexandrodar to Tiflis is nine hundred and twenty-five miles; it requires forty-eight hours to make the trip on the cars. As I passed through the German colony of Chassaw-jurt, where we have lately raised up a church, I did not dream that a few days later, at that very place the same train I was riding on would be held up by Tartar brigands from the mountains, and the baggage and mail carried off, while twelve persons would be murdered, and a large number

days before my arrival, the mayor of the city had given permission for a large meeting of the citizens to be held, in which the present situation of Russia was discussed by many very intelligent and enlightened people of the neighborhood; but when this peaceful meeting closed, the Cossacks, who were guarding the exits to the building, began to fire into the defenseless crowd, as they came out. One could still see the marks of the bullets. Blood streamed down the steps of the building. The corpses were buried by the government; it was possible for but one man—he a general—to secure the dead body of a relative or friend. Although the mayor had granted permission to hold the meeting, the government sent the Cossacks.

At noon, next day after my arrival, we learned that the trains in the Transcaucasus district had also stopped running. We spent Sabbath evening with a German family where the Brethren Pampaian were stopping. They had awakened some interest in the truth here, so we had a Bible study at the house while the soldiers were riding up and down the streets, and heavily guarding the station and all public buildings. Sabbath we went to



THE RUSSIAN POLICEMAN

wounded, and all the passengers robbed. For the first time I now passed along the shores of the Caspian Sea—the greatest inland sea in the world. I tried to get some snap-shot kodak pictures along the way, but was hindered by the police, as everything was under martial law. However, I succeeded in getting one picture anyhow, showing the policeman in his uniform.

Upon my arrival at Tiflis the night of the twenty-sixth, I was met at the station by both the Brethren Pampaian. The doctor had lately moved to Etschmiadsin, near Erivan. About twenty-five miles south of Erivan towers Mt. Ararat, 17,000 feet high; beyond that, is Little Ararat. Ararat is on the border of Turkey, Russia, and Persia; thus to-day in the very shade of the mountains where the ark rested, we have a laborer proclaiming present truth.

I found Tiflis in an uproar. A few

see some interested readers of our literature; but we found a number of the streets closed by the soldiers. Some officers had been killed, and an investigation was being carried on.

There being no opportunity for me to leave by train, I decided to secure passage over the mountain pass, to Vladikavkas, with the mail coach. I would exchange a thirty-six hours' ride on the railway for a trip taking forty-eight hours by stage. By the time we got back near the railway station, we found that section of the city also closed by soldiers. Just then the station-master came up, and called to an official, who permitted us all to pass, accompanied by armed policemen. From a boarding-house across the street from ours, shots had been fired, and several policemen had been killed, and the soldiers had shot several innocent persons, who, from curiosity, had looked out of their windows. The military and police officials were investigating whence the shots had come. We found all the houses in that district, including our own

*To be used as a part of the program for Young People's Societies. See *Instructor* of February 13.

boarding-house, closed; so we returned to the family where our brethren stopped; and glad indeed were we that evening, to secure my luggage from the boarding-house. We spent the night with the two Brethren Pampaian.

During our stay we had had ample time to counsel over the work. It was decided that while the doctor would continue work among the Armenians at Erivan, his brother, the nurse, had better go to Bulgaria, and work among the Armenians there. His wife's home is there, and she had gone to that country some weeks before. Although we have still a worker in this part of the German Union District, yet we found there was an urgent demand for a German-Russian worker to labor in this field, where, as stated before, I found about fifty Sabbath-keepers. There are about five millions of people here, and we have something like eight Sabbath-keepers at Tashkend, in Asiatic Turkestan. There are also still some of our brethren in the Russian army, in Manchuria; we have learned positively that five of these were able to have the Sabbath free; and so far as we have been able to ascertain, none of the Sabbath-keepers in the army have even been wounded. Thus the Lord is caring for his truth, and it is extending from the north to the south, and from the west into eastern Asia, where Russian soldiers have been sowing the good seeds of the kingdom, and some have been converted.

Early on Sunday, the twenty-ninth, having previously secured a second-class ticket, we started on the stage-coach trip across the mountains. I was surprised to find that I was the only through second-class passenger, and there were no first-class passengers. The second-class passengers ride on the front seat, under cover, although the body is not very well protected, while those going first-class ride inside, and can be quite comfortable.

In Tiflis, the weather was still rather hot; for the first twenty miles we followed the railroad toward Batum, but we saw no trains of any kind. Then we turned into the mountains, toward Mlety, where we stopped for the night in a pouring rain, after having made about seventy miles during a ride of fifteen hours. We are at an elevation of about five thousand feet.

By daylight next morning, we were again on the way. We crossed a mountain stream, and climbed the mountain side by a road making eighteen sharp turns, then we reached Gudaur nine miles from our last stopping place, and twenty-three hundred feet higher. Some five hundred and seventy-five feet higher up we had to pass under strong snowsheds, built to protect the road against snowslides. As we ascended, we got into a blinding snow-storm. It soon became so cold that the conductor asked me inside with him. As we reached the summit of the pass, we were over eight thousand feet high. We then began a rapid descent, through romantic defiles, viewing here and there small villages

perched like swallows' nests among the mountains, in full sight of Mt. Kasbek, towering 16,800 feet high. Late at night we reached Vladikavkas, where we were again near the railway.

I had been informed that a train would leave early the next morning, so I was driven down to the station, with my baggage. All I could learn here was that the officials knew nothing about when there would be a train,—it might be a week. Finding the journals full of telegrams reporting riots, strikes, murder, and robbery in all parts of the empire, I went up-town to telegraph home that all was well, although I was unable to go farther on account of the strike. I had secured lodgings, now, near the station, that I might be on hand whenever an opportunity was offered for me to get away. To my surprise, after I came back from the telegraph office, I learned that a train was to go in half an hour, en route to the city of Kaw-kasskaja, a town about three hundred miles farther north. This was the first train to go for several days. On my way back to the depot, I had seen the telegrams, announcing the czar's manifest, and it was because of this glad news that trains now would be set in motion once more, as the workmen had determined to remain on a strike until they compelled the government to come to terms, and offer more liberty.

I ticketed only as far as Bogoslawskaja, where I had hoped to meet Brother Ising; but as I found this might be my only opportunity to go farther, I passed right on, and the next morning the train came to a standstill at Armavir. This is a town of about ten thousand inhabitants, mostly Armenians. As I looked out of the car window, I saw Elder J. Perk, one of our brethren, who was only too glad to meet me. We have a German and a Russian church here, and it was at once arranged that our brethren should come to visit us. They came, telling of the terrible riots in the city. Thousands of people were in the marketplace; men got up and made revolutionary speeches, bitterly cursing the government and the officials; the stores and shops were locked; the soldiers and police looked on, and listened, but no one attempted to interfere. During the day the trainmen tried to take the locomotive off from our train, as they wanted to go on home to Rostov, but the station-master would not permit them to go. Then the students tried to get possession of one locomotive, and there was a regular row about that. Our

brethren besought us not to leave on that train; even if it did go, it might be ditched. As there was no sign that the train would go that day, toward evening we took our baggage and went to the home of one of our brethren, and we had a meeting that night. Next day the train was still there. So for that night we appointed a meeting for the Russians, and another for the Germans, both of which were successful. Meanwhile, I was glad to learn by telegram that my secretary had safely reached Alexandrodar again. Early Friday morning, Brother Perk informed me that our train had gone during the night, but that another would be ready shortly, so we left without breakfast, and went down to catch the train.

We found there were but few passengers going, as it was so early. As we spoke German, the conductor thought we lived in Rostov, so he said to us: "What are you going to Rostov for? Your merchandise has all been cast into the streets or carried away, and your houses have been burned." We did not then catch the meaning of his words, but when we reached Rostov late that evening, everything was clear to us. Rostov is a thriving city of about one hundred and twenty thousand inhabitants.



RUINED JEWISH BUSINESS HOUSES, ROSTOV

We found that not only was the station crowded with passengers, some of whom had been detained as much as eleven days, but there were also large trains of thousands of persons who were waiting for an opportunity to continue their journey. They told us that there had been a three days' riot in the city, when everything had been in the hands of the infuriated mob. Whole business blocks of Jewish stores had been burned. Hundreds of people had been killed. The Cossacks and police, instead of stopping this plunder, as they should have done, encouraged and assisted in it. The station-master, fearing for the safety of the passengers, had armed them with heavy clubs. Some had firearms, and the whole station was guarded with Cossacks. As there were no trains going, we took our luggage across the track, to a place near the depot, and early Sabbath morning we walked up-town, that we might be eye-witnesses of

the terrible devastation that had been wrought. Passing up the main street, we found store after store with the windows broken in, the iron casings torn out, and the interior mutilated, while many shops had been utterly ruined, plundered, and burned, and smoke was still ascending from the charred mass. One could easily see from the signs painted over the doors, that they were all Jewish houses. That the mob might distinguish between the Jewish and the Christian(?) shops, the latter placed their images in the front part of their houses; but this did not always help, for we found some fine windows smashed in notwithstanding the presence of the images of the saints. The marketplace had the appearance of a plowed field, for the stalls had been torn down, and some people were digging in the debris, if possible to discover money or other valuables. I had but one remaining film in the kodak, and with it I took the accompanying photograph, which will show something of the vandalism that was wrought by the mob. The synagogue was entirely destroyed. The Cossacks were now guarding the public places and important buildings. I noticed one whole company being marched into the corridors of the city bank. Millions of dollars' worth of damage had been done in this ruthless persecution of the Jews.

After the Sabbath we found there was a train going in the direction we wanted to proceed as far as Charcisk; it was the first train going that way for many days. In vain did we attempt to secure a ticket, for the crowds were too great. As we had our luggage in, we pressed our way through the jam, without tickets, and were told that we could secure a ticket at Taganrog; but when we got there, not less than three thousand people were waiting for the train—no thought of securing a ticket there. We quietly rode on. When we reached Charcisk (about one hundred and thirty miles from Rostov), the station-master was so anxious to get rid of such a crowd of people that he asked us whether we were willing to take a freight-train to the next larger town, Jassinowataja, some twenty miles beyond. We gladly consented to ride even in freight-cars, to get that distance, and then we were only twenty miles from our destination. When we reached the station, we found there an old Jew, all covered with blood. He had been beaten by the mob, and some officers were inquiring into the matter. They took him into the next room to wash his wounds, and while some officials were questioning the persons who had committed the outrage, other officers who had just arrived from Yekaterinoslaf, said that this was nothing; while they had been in that city, they had seen the Jews led out upon the high bridge over the Dnieper, and asked whether they had washed themselves that day, and then they were pitched headlong into the river below. Some of the more tenacious Jews, who had still clung to the railings, had had

their fingers smashed off, so that they also fell into the water. There had been the same destruction to life and property as in Rostov. The officers told this in a rough, joking way, calculated to incite the mob to still greater excesses.

A few hours later there was a train that would take us the remaining twenty miles to the station nearest Alexanderpol, where we wanted to go, so we were soon en route again. It was about five o'clock in the morning when we got off at the depot, eight miles from where the meeting was to be. It was very muddy. As we started to walk the distance, we turned around, and to our happy surprise, saw a low Russian wagon, drawn by small ponies. We hailed the driver, and were fortunate in securing his services. Although the mud formed by the "black soil" came rolling into the low wagon-bed, where we had only our bundles as seats, yet we were glad that God had cared for us, and was bringing us safely to the place of meeting—only three days late.

We arrived at Alexanderpol Sunday noon, where we found our brethren already assembled. Elders Loeb sack and Isaac came out in surprise as they saw the wagon pulling up. All had heard that for days no trains had been running. From many of the churches, no delegation had arrived. But there were those present who had been able to come with teams. The brethren all thanked the Lord for his keeping power, which had preserved his people and messengers in safety. We had a good, though small meeting here.

Life at Karmatar, India

J. C. LITTLE

THERE is something about the monotony of every-day life that makes us shrink from telling the little experiences that fill a large share of our time in mission work. However, I shall try to give a little glimpse of every-day life at Karmatar.

Every one begins to stir about half-past five in the morning, the boys taking about an hour's exercise in work about the farm or garden, and the girls utilizing the early hours in preparing lessons for the day, or in doing some necessary housework. At this early hour, patients begin to gather at the dispensary door, and usually from this on until midday, the interested group about the door is the common spectacle from our window. These often amount to as many as twenty or thirty patients treated in one day, so it can readily be seen that Sister White's has not an unimportant part in our work here. We find this one of the most favorable means of reaching these darkened people.

Breakfast is at half-past seven, after which the boys gather in the schoolroom, and spend the half hour before school opens at nine, in looking over the day's lessons. Mrs. Little is in charge of the school at present, and she is making some special efforts to teach present truth along with other studies. We

can speak only words of praise for the evidences of the Lord's leading thus far in this branch of the work. School is out at 1:30 P. M.

Also at nine o'clock in the morning the press work begins. School classes are held early for students who work here, and thus we are able to keep up this work during the school year without extra help. Our workers have all been willing, and the work in this department has progressed nicely since the printing plant moved from Calcutta, March 1.

We were pleased to have Sister Burroway join us about the middle of July, and we have found her a valuable helper in the work here. One faculty we seem to require in this country is the ability to adapt ourselves to varied circumstances and conditions without long months of experience, and to readily discern a situation so as to lift in unison with those already on the ground. Sister Burroway has taken hold of the work here in a remarkably short time, and has proved a real help in her branch of the work. God has certainly blessed in sending us help at a time of need.

In the afternoon, farm and garden work for the boys, and the sewing class for the girls, form the principal part of our domestic work. About forty biggahs of paddy-field not far from the compound are now nearly all under cultivation, and besides this we have to plant the garden, most of which is put out in September and October. Thus we are trying to make our school meet the plan of the Lord regarding manual labor.

All students gather at the evening worship hour, and together we sing and bow to thank the Giver of blessings for his daily care. This, with our morning worship, forms the leading part of our devotional exercises. The work here is not all we hope it will be, by any means, but we believe the Lord is leading, and that some fruits will be seen in his kingdom.

Friedensau—Vale of Peace

(Concluded)

GLEN WAKEHAM

MEANWHILE the progress in other lines did not cease. An addition was built to the sanitarium, which nearly doubled its capacity. A dwelling-house large enough for several families was erected, for the use of the brethren in charge. A new stable for the dairy department, superior in nearly every respect to the original quarters for the students, was completed in September, 1902, and a greenhouse was also established. Later in the same year, a fire, which threatened for a time the whole institution, destroyed one of the old barns, and the managers, taking the lesson to heart, bought a small but thoroughly modern fire-engine, and a suitable house for it was erected.

The different branches of the work flourished, in spite of difficulties. The patronage of the sanitarium, and the

output of the health food factory, increased steadily. The products of farm and garden also increased, and the orchard began to bear fruit. The new school building soon filled, and overflowed, and an addition, considerably larger than the original, was begun, and dedicated in December, 1904.

With the completion of the new building came improvements in school appliances, and additions to the faculty, and the school began to assume the aspect of an educational institution, albeit an industrial one. But the old simplicity of the school life has been preserved as far as possible. The industrial aspect is as prominent as ever. The students all work on the farm, in the factory, or in the domestic departments. The young men go into the kitchen in the morning, and help the girls peel potatoes, and the young women, as well as the young men, go out into field, park, and garden, in the afternoon, and imbibe health and vigor from the fresh air and sunshine. The bill of fare mentioned above has

an unthought-of luxury, are now in evidence in every class room; and instead of studying in the twilight until their eyes ache, to save lamp-oil, the teachers and students now turn on the electric light.

The call for workers on this side of the water is so urgent that the course of study here is of necessity short and practical; the principal one being two years in length, with a preparatory course of two years for foreigners and others who have but little general education. There is also a two-years' course for nurses who wish to enter the sanitarium. All students enter the school at the recommendation of their various conference presidents or committees, with the understanding that they are to enter the work at the end of their training. And such is the press for help that the more promising students are often called out into the field before they can finish even this. Although the school is only six years old, it can already count dozens of its missionaries,

is met for those who afterward prove efficient and faithful.

Any sketch of Friedensau which did not mention the spiritual life of the students, would be incomplete. As all are church-members, the field for missionary work within the school is not so large as in our American schools, so on Sabbaths and Sundays the students go out into the surrounding villages, with tracts and papers. The young men who are finishing the workers' course are sent out to different places to hold meetings, so their efficiency can be tested before they leave the school. Those who expect to enter the Bible work also spend several days each month in the neighboring towns, in real Bible work, during their last year in school. The young women in training for nurses are also sent out to answer calls of persons desiring baby nurses or attendants for their children, or to do other light nursing work. Thus no student receives a diploma without having first proved himself practically efficient.

The most interesting meeting of the week is the missionary meeting, which takes place Friday evening. Letters are read from former students now scattered abroad. Nearly every week we listen to the thrilling experiences of some brother in the army, witnessing for the truth from the prison cell, or before the courts martial of Germany; or to the reports of the workers in Russia, who are traveling from one place to another, holding secret meetings, and baptizing converts in the midst of the terrible revolution now in progress there, in spite of the police, who are constantly on their track. It is impossible to listen to the recital of these wonderful experiences without feeling an inspiration to put forth every effort to prepare for a place in the front rank of the battle.

Improvements are always in progress in Friedensau. New bath-rooms and laboratories have just been added to the sanitarium. A new three-story dwelling-house will soon be finished. During the winter a modern steam laundry and electric power-house have been erected. This was a great boon to the young women. The old laundry was so small, and so poorly equipped, that six or eight persons were compelled to rise at one o'clock on Sunday mornings, and stand over the wash-board all day, some of them outdoors.

Among the further annexations projected, is a printing-office. This will be valuable in our industrial work. Other features will be added as the way opens. We are thankful for what the Lord has done and is doing.



GENERAL VIEW OF THE ORIGINAL BUILDINGS

been but little altered; and as the nearest grocery store is seven miles distant, the students are not often tempted to indulge in forbidden abominations.

As might be expected, the strictest economy has been exercised from the beginning. At a cost of less than forty thousand dollars, a school building has been erected, equipped, and furnished, accommodating nearly two hundred students, and containing, moreover, a chapel with a seating capacity, including the gallery, of five hundred persons, four large class rooms, not including the dining-room, and a large parlor. Of course there is no superfluous furniture or unnecessary ornamentation, but the essential school appliances are not wanting. A physical and chemical laboratory has been equipped, the library is steadily growing, the museum is already nearly filled with an excellent collection of specimens from nearly every part of the earth, and a good grand piano and a chapel organ have recently been added to our musical department. Maps and blackboards, which five years ago were

scattered over at least three continents, and a larger contingent is going out every year.

The organization of the work here is simple but thorough. The different departments co-operate in perfect harmony. The sanitarium, the health food factory, and the farm furnish employment for the students, and their earnings go into the general funds. The printing-house in Hamburg, the German Union Conference, and the mission school in Friedensau, all work together. The institutions here have risen amid difficulties unknown in many other countries. Our people are very poor, wages are not half so high as in America, while land and building materials are much higher, yet in six years a capital of \$125,000 has been invested without contracting a debt, and two hundred students have been helped through school from the general funds. The school is conducted on a self-supporting basis, but sufficient work is offered to enable any student to get through at an actual expense of about fifty dollars a year, and even this amount

OWING to the failure of the rice crops in the northern provinces of Japan through drought, a million of the peasants are on the verge of starvation. In order to obtain food, children are being sold for a few shillings. Many of the people are stealing horses, that they may subsist upon horse flesh, while others are living upon baked roots.

THE FIELD WORK

Louisiana

NEW ORLEANS.—The work for the colored people which was begun in this city last summer by Elder Horton, is progressing. Nearly all the members seem to realize that the time is near when no man can work save he that has the "mark of the beast in his forehead or in his hand." There is a decided missionary spirit among them, with the result that some dear souls are in the "valley of decision," while others are earnestly inquiring for more light. We confidently expect that our numbers will be increased.

We have also started a school. It began with one student, but now numbers nine, and others are expected to join. We are encouraging students to sell our periodicals to defray school expenses, thus relieving their parents of the cost of tuition, and teaching the pupils the practise of self-help. Our hearts are full of praise to God for his many blessings.

PAGE SHEPARD.

Illinois

CHICAGO.—I held a meeting in the South Side church, Sabbath, January 13. A brother was ordained to the office of deacon before the preaching service began. After speaking upon the subject of baptism, I had the privilege of burying five persons with their Lord in the ordinance of baptism. The blessing of the Holy Spirit was very manifest in the celebration of the sacred rite. Such occasions always bring joy to a church; and according to the teaching of our Saviour, there is great gladness in heaven when souls are gathered into the fold of God.

Other brethren conducted a most excellent social meeting in the afternoon. The communion services were also held, and it was said by some that the meetings of the day were the best the church ever enjoyed. This church had put \$1,059.30 tithes into the treasury of the conference the past quarter, and their faithfulness on this point was rewarded by a copious spiritual blessing.

In the afternoon of the same day, I held services with the Chicago, Englewood church. They have lately lost possession of their church house where they formerly met, but have since rented on Sixty-third Street in number 830, and they held their first service in the new place on the date named in this report.

It was my privilege to preach for them on this occasion, and also assist in the election of church and Sabbath-school officers. A kind spirit of unity and good courage prevailed in all that was done.

Four persons were received into the church by letter, and four others who had lately been baptized, were received by vote. Still others will unite with the church soon. The elder elected was set apart to the office by ordination. The officers and members requested that definite appointments be made with our Bible workers and ministers who labor in Chicago to assist in the Sabbath

services at Englewood. Different ones will labor to bring interested persons to these meetings, and they desire to cast as good influences about them as possible when they do come. We trust they will not be disappointed in this respect.

WM. COVERT.

Burma

INSEIN.—Recently we held our first baptismal service here. The weather was perfect, the lake just suited our needs, and God's Holy Spirit was present richly. A solemnity rested upon all; a solemn awe took hold of even the unconverted, and as we went forward in the ordinance, tears of holy joy and tears of conviction and repentance flowed freely.

A lady of more than ordinary intelligence and pleasing personality, in whom we have been deeply interested ever since coming here, and for whom Brother and Sister Meyers had labored very faithfully before our arrival, came to me after the service and said: "That was a beautiful service. I never saw any one immersed before. I could scarcely refrain from stepping down and asking to be received myself." Such is the power of exact obedience to God's commands. Whoever heard of hearts being touched by the abuse of this ordinance, as it is practised in so many churches to-day?

In the next month we hope to go to Maulmain. An interest is there among the Burmese which must be developed. For a long time they have been calling for us to come. Brother Maung Maung will go as interpreter, I think. A call has lately come from Pegu. We are being pressed hard for time.

Ere this reaches you, we will have begun our second year off of American soil. It is not until January that we complete our first year, however. We are well, and hope to keep so. God has blessed us richly.

One of the English soldiers who keeps the Sabbath, finishes his service in a few months, and is planning to begin canvassing then.

H. H. VOTAW.

California

It has been some time since I have reported to the REVIEW, so I will send a few lines to-night, believing that our brethren who love this blessed truth will rejoice with us in the progress of the message.

I have just closed a two months' effort in the city of San Diego, Cal. The Spirit of the Lord accompanied the presentation of the truth in that place, and about seventy-precious souls accepted present truth. I had the privilege of burying fifty-four in baptism at the close of the meetings, and expect to return soon to baptize others. It rejoices our hearts to see many of these preparing themselves to help us spread a knowledge of this blessed truth to the world.

At present I am at my home at Tropic, taking a much-needed rest before

starting another effort in some of our cities. In this land of sunshine we can hold tent-meetings the year round. For over a year I have been using the large camp-meeting pavilion, which is one hundred and ten feet long, and have literally worn it out. It was so badly worn that it was not worth moving away, so I sold the top for five dollars. This will start a fund for a new tent, which will cost about three hundred and fifty dollars, to be used in working the large cities of southern California. I already have fifty dollars raised for such a tent. Should any of our brethren wish a part in such a tent that would give character to our work in the large cities, we would appreciate any contributions that are sent. I go to Santa Barbara in the morning to plan to enter that city soon with the message. I trust that our new tent may be ready for the next effort.

Speaking every evening has been rather wearing on me, but I feel quite well again after a few weeks' rest with my family, and am of good courage in the Lord to start in again wherever he may direct. I thank the dear Lord for a part in the closing work of the gospel, and realize something of the terrible responsibility that rests upon us who know this truth. Brethren, pray for us. My permanent address is Tropic, Cal.

WM. SIMPSON.

LODI.—The German and English-speaking brethren of this place united to build a church, which was dedicated Jan. 6, 1906, free from debt. Elder W. T. Knox, president of the California-Nevada Conference, delivered the sermon, and Elder H. Shultz offered the prayer. Elder Shultz also spoke in German to the German brethren and friends.

JAS. T. MATHEWS.

Africa

PLAINFIELD MISSION, CHOLO.—We are not only teaching the people and preaching to them, but going with them to the field, and there instructing them how to best use the hoe or ax, and to prepare the soil and to plant. All these things give me an opportunity to teach them something of the beginning and of the Creator. Some of these old men, who are thus working and learning in the field, attend regularly our church services; and as our Sabbath-school lessons are about the creation, they are much interested, and answer intelligently many of the questions.

Another encouraging feature of our work is that the women, who heretofore have been so shy and backward, are now attending all the meetings. From the interest taken, we believe them to be sincere. For all these things we praise God, knowing that we are commanded to sow by all waters, and God will give the increase. O, how anxious we are to do all that we can for the Master while the day lasts!

I am truly thankful that Brother Anderson has been successful in raising funds to start a mission in Barotseland. All these things to me speak the end near. O, how I wish there were more workers in this part of Africa! It is a very needy field. The people are not so thickly settled right around here, but farther on in the interior, and up around the lakes, they are innumerable. When we heard the good news from the once

shut-up Korea, we rejoiced, for certainly this is the time of the latter rain. If ever I longed to see the message take hold of God's people, it is now, that not only in Africa and Korea, but throughout the length and breadth of this sin-sick, groaning old earth the message may be heralded with power. We are praying earnestly for God to send laborers into this great white harvest-field, for there is much to be done, and many people to be warned, before our Lord can come.

At this time the work of building railroads is being pushed in the country, and high wages are being offered to the people, and they are flocking there, especially the more advanced boys in the schools. This is making it very bad for many of the missions. Several whole villages have moved off the mission land here. But with those that remain, we are pushing the work forward. To the near-by villages we go every Sabbath afternoon to preach to the people.

In looking over the work of the past year, our hearts melt in gratitude to God for what he has done; for at the beginning of last year we saw some who were in rebellion against God, and knew nothing of the Saviour, who are now rejoicing in the love of a Saviour, and taking an active part in the meetings, and, as far as we are able to judge, are earnest Christian boys. We hope in this new year to be able to give better service to the Master, and at the end to see a host rejoicing in the love of Christ.

THOMAS H. BRANCH.

South Africa

ORANGE RIVER COLONY.—There is but one Seventh-day Adventist church in this colony. Its members are widely scattered, some of them living sixty or seventy miles from "Heisterbach" (the name of a farm), the place of meeting. Only three families live near enough to attend the regular Sabbath meetings. On quarterly meeting occasions they have a general gathering. It was my privilege to meet with this church in December, and spend a few days with them. Brother Louwrens met me with his cart at the Kroonstad station, seventy miles from his home. We drove over fifty miles the first day, and stayed all night with a brother who has been keeping the Sabbath about six months. His seven children, four of them young men, observe the Sabbath with their parents. During the war this brother lost all his stock, his house and orchard were destroyed, wagons and farm machinery were broken to pieces and strewn about the premises. This is a common thing all over the Orange River Colony. The little town of Lindley, through which we passed, was totally destroyed, not one house being left. Wire fences were torn to pieces and strewn over the veldt. Graveyards here and there mark the resting-place of men who had fallen in battle or as victims of disease. We outspanned at the foot of the hill, where about four hundred of the English yeomanry, after three days' fighting, were taken prisoners. Eighty-four were buried at this place. Truly the spirit of war is the spirit of the destroyer.

Most of the Heisterbach church have accepted the truth since the war, and all suffered heavy losses. Some who were Adventists had all their property confiscated. Some of these are still hoping

for small compensation. The church numbers thirty-seven, twenty-five of whom have embraced the truth the past year. Elder Freeman, who has been laboring in this field for more than a year, was with us at this meeting. He speaks the Dutch very well. I spoke through an interpreter. Four native Zulus were received into the church, and for the first time took part in the ordinances. They speak the Zulu, Basuto, and the Dutch. It was refreshing to hear their earnest testimonies. They have had a Christian experience in other churches, but are now rejoicing in the new-found light.

One of these natives is servant of the brother with whom I stayed all night, and received the truth from him, and then gave the light to the others. These men are all anxious to give the message to their people, and are visiting neighboring kraals for this purpose. The work in the Orange River Colony has been mostly among the farmers, who wholly compose the Heisterbach church. Their tithe amounts to about two hundred and fifty dollars a quarter. These brethren are zealous in the work, scattering literature and talking with the people. Brother de Lange is in the employ of the conference, and travels from farm to farm as a *colporteur*, with a cart and a span of mules. The Dutch Reformed ministers bitterly oppose our work, warning the people against our books, and taking them from those who will give them up. But the Lord has lighted a fire which must spread over the entire Colony, yes, over the entire "Dark Continent."

The services at Heisterbach are held in a room fourteen by thirty-three feet, which was built for a dwelling-house. A church-school has been conducted there during the past year, and the brethren are much pleased with the progress of the students, and with the good influence in the school. As the families are so widely scattered, and all are poor,—just recovering from the effects of the war,—the education of their children is a perplexing question. Government schools are free, and education is compulsory. Our brethren do not wish to send their children to the government schools, but what can they do?

The Lord greatly blessed us during this meeting, as we considered his Word and work. The testimonies of the brethren showed a degree of love and earnestness which was most encouraging. Two persons were baptized, and several were taken into the church. All returned to their homes full of courage, taking a good supply of literature, and determined to do what they could to advance the message.

I. J. HANKINS.

Baptism in San Geronimo, S. A.

SAN GERONIMO is a station on the Central Argentine Railway in the province of Santa Fe. Two years ago there was not a single person there who knew of the precious truths that we all hold so dear; but our faithful canvassers and Bible workers came that way, and one man, with his family, began to keep the Sabbath. A year and a half ago the annual conference was held there. From the first, the rougher element did all they could to oppose the work; but the truth triumphed, and this family went forward in baptism. As the man had been a

strong drinker, and otherwise rough, the good work was prophesied of short duration by the scoffers.

The truth has worked a wonderful change, and even the most prejudiced must admit its transforming power. Little by little, others have stepped out to obey. During the past year, this brother has maintained a church-school in his home, with good success and influence. Sabbath, November 25, was a happy day for the church. Five sisters were received by baptism into its membership. Dr. Habenicht administered the rite.

At the morning service it was decided to leave the village at two o'clock, for the river, a distance of seven or eight miles. It was a beautiful day. Some in coaches and carts, others on horseback, started out for the river. At first we passed between fields of corn, that here and there showed a tassel. Next we passed ripening fields of wheat or pasture lands. But soon we entered the large gates of an *estancia*, as a stock-farm is called. This one consists of forty-eight thousand acres. Like the rest of the province, it is a beautiful inclined plain, stretching away in the distance as level as a thrashing-floor. In its many pastures are more than one hundred thousand head of cattle and horses, and about eighty thousand sheep, the greater part *metizos*—the common stock crossed with thoroughbred.

Nearing the river, we went by the cheese factory of the *estancia*, a large building. Until late years, the *estanciero*, or the man who runs the *estancia*, thought it beneath his dignity to make use of the by-products. Now, however, all is changed, and the greater number of these men have their stock divided among different persons, who live here and there over the estate, each one milking from fifty to one hundred cows. This is no mean source of profit to the owner. It is pleasant to drive past the contented herds, quietly feeding in their alfalfa and clover pastures. But suddenly we are at the river. There are no trees on its bank to tell us we are nearing it, but on the other side the seemingly endless plain stretches on as before.

The beautiful baptismal service over, we return the way we came, our hearts rejoicing that the truth has made an advance move, and that the accompanying angels have rejoiced to see the work of God prosper in this dark land.

ARTHUR FULTON.

San Geronimo, Santa Fe, Argentina.

The Jamaica Conference

THE fourth annual session of the Jamaica Conference of Seventh-day Adventists was held at 32 Text Lane, Kingston, Jamaica, Dec. 31, 1905, to Jan. 4, 1906. This conference covers an area of 4,193 square miles, and has a population of about 780,000, with Grand Cayman and the Turk Islands as mission fields.

The meetings were well attended by brethren, sisters, and the delegates from the different churches and companies. For some time before this conference we had been praying that the Lord's blessing would rest upon it, and it was indeed the best meeting we have had. The Lord came very near to his people. A marked feature of the conference was the harmony, love, and unity that pre-

vailed throughout. All the business was attended to with dispatch. We had business sessions and preaching daily at the church. And each night at the town hall the leading features of our faith were presented to the public by Elder J. A. Strickland. The attendance ranged from five hundred to six hundred. A good, and I trust lasting, impression was made on the minds of the people through the latter meetings. More than twenty took their stand for the first time to walk in obedience to the commandments of God. One said to me, "I have been much stirred by the meetings at the town hall. I am led to take down my dusty Bible which I laid away for years, and am now studying it. I realize that I can not lightly treat eternal life. I will not let my business continue to cause me to break God's holy Sabbath." Praise God for the power of his word, and for his saving grace.

The reports from the different parts of the field were filled with hope and courage. Progress has been made all along the line; and this conference will greatly advance the interests of the work. Quite an impetus was given to the Sabbath-school work by a Sabbath-school convention, which was held the first day of the conference. The island has been districted, according to the three counties of Cornwall, Middlesex, and Surbey, each having an ordained minister as superintendent. This will relieve the president of many long and fatiguing rides from one end of the island to the other, and will establish a more satisfactory and systematic working in the conference.

At present we have five ordained ministers (two Americans and three natives) and five licentiates. We missed the help and counsel of Elder W. J. Tanner and Brother Frank Hall, the former being called by the General Conference to the island of Hayti, and the latter sent by our conference to the Cayman mission field.

The following-named officers were elected for the ensuing year: President and Treasurer, J. B. Beckner; Vice-President and Assistant Treasurer, J. A. Strickland; Secretary, Norman Johnston; Sabbath-school Association Secretary, Mrs. M. A. Beckner; Executive Committee, J. B. Beckner, J. A. Strickland, Norman Johnston, W. Burkley, Brother Renolds; Editorial Contributor to *Caribbean Watchman*, J. A. Strickland.

This was the largest gathering of our people ever held on the island; and all returned to their homes and fields of labor full of zeal and courage for the year to come. HUBERT FLETCHER.

West Virginia.

THIS report covers the time since November 22. November 23 I visited a sister at White Sulphur; she was of good courage. From there I went to Hinton to see several Sabbath-keepers. As the week of prayer was drawing near, and I could not remain long with them, I read the readings to those who gathered in Sister Day's parlor, and the Lord blessed us. I also gave some Bible readings on the Sabbath truth. Two or three were deeply interested, and one has since begun to keep the Sabbath.

At Charleston I remained four days during the week of prayer, and helped

them all I could. I spent the rest of the week with the little company at Culloden. While gathered in Brother Raykill's house on Sabbath, we all enjoyed a blessed season. Brother Raykill is an invalid, but I never saw a man more joyous than he. The offerings at the last two places amounted to about twenty-five dollars, I believe.

I then returned to Charleston, and began to take steps to secure means for a church building. Between five and six hundred dollars has been pledged, and others promise to help when we get ready.

I visited the Parkersburg and Kanawha churches during the general meetings, January 4-10. I then went to Chester to hold quarterly meeting, and remained there ten days. The members of this church are seeking to walk on higher ground. I preached in a schoolhouse twice, and the people are anxious for meetings as soon as the weather will permit. Several at this place are interested, and if they can hear the truth for this time, I believe they will obey. I also visited Wellsville, Ohio, as three members of the Chester church are in that place. I preached three times, once in a sick lady's house. As this woman listened to the truth, much of her prejudice was removed, and she asked me to come again.

I then visited Moundsville, W. Va., and spoke one evening to a company whom Brother Syphers invited to his house. Learning of a sister who was keeping the Sabbath at Glendale, two miles away, I went to see her. By her efforts, she has led one other lady to keep the Sabbath; and so the good work is going on. I am now at Charleston, looking after the church building again.

T. H. PAINTER.

A GENERAL meeting for the workers of the West Virginia Conference was held at Parkersburg, Jan. 4-11, 1906. On Sabbath and Sunday the services were transferred to Kanawha, ten miles distant from Parkersburg, where one of the strongest churches in the State is located.

This conference has been struggling with a heavy load of debt for several years; but now the brethren are rejoicing because nearly all their obligations have been met, and this will leave them free to engage in aggressive missionary work.

Parkersburg is a beautiful, thriving city. It affords an excellent opportunity for reaching the people through our health principles, and treatment rooms have recently been started, which are in charge of efficient nurses, and we trust their efforts may be eminently successful.

Elder W. J. Fitzgerald and the writer greatly enjoyed meeting the workers and members of churches who were present at this meeting. We were glad to see and converse with a large number of young people. These should be trained for service in God's cause, and some are planning to attend school where they will receive such training.

There was some outside interest manifested, and the brethren expect that meetings will be held both at Kanawha and at Parkersburg, and it is hoped that these efforts will result in adding members to both churches.

Plans for work with "Christ's Object Lessons" and "Ministry of Healing" were presented, and the brethren

and sisters expressed their willingness to assist in circulating these valuable books. We hope to see many in this conference devoting their entire time to the circulation of our literature.

There was a spirit of harmony and union in all the discussions of plans for work. It was decided to hold the next camp-meeting in Charleston, and that more labor be put forth in the southern part of the State. This is territory which has not been entered, and we feel sure the brethren will see of the salvation of God as they engage in this forward movement. We heard several express their determination to study the truth more earnestly, that they might be able to carry the light to others.

We appreciated the privilege of attending this meeting in West Virginia. We look for growth and progress if the brethren and sisters will be loyal to the truth, and if they will work with energy to give to others the light which has come to them.

E. W. FARNSWORTH.

West Michigan Annual Conference

THE fourth annual session of the West Michigan Conference of Seventh-day Adventists was held at Otsego, Mich., Jan. 18-22, 1906. Of the seventy-five churches and five thousand believers that compose the conference, forty-six of the churches were represented by delegates, the total number of delegates in attendance being two hundred and forty.

Very prominent among the circumstances that gave an auspicious opening to the conference was the cordial hospitality and hearty welcome given the delegates by the citizens of the place, irrespective of creed or denomination. All united with the people of our own faith residing there in freely and bountifully caring for those in attendance. The congregations being larger than could be accommodated in our own church, the other churches—Congregational, Baptist, and Methodist—were freely offered. Nearly all the services were held in the Congregational church. On Friday evening they were held in the Baptist church, and on Sunday evening—the last of the conference—in the Methodist church, that being the largest church edifice in the place.

At all preaching services, also many of the business sessions, the attendance was nearly equal to the seating capacity of the churches. On the first evening of the conference an address of welcome in behalf of the citizens of the place was given by Dr. Milton Chase, a prominent resident. This was responded to by Elder G. C. Tenney. On Sunday evening the pastor of the Methodist church, Rev. H. D. Skinner, gave an address of welcome in behalf of the churches of the city, which was responded to by Elder M. N. Campbell.

In his opening address the president of the conference, Elder A. G. Haughey, gave, among others, the following items of interest:—

Total number of employees of the conference for 1905, ninety-eight; namely, fifteen ordained ministers, seven licensed ministers, nineteen missionary workers, twenty workers without license, twenty-seven teachers, ten colporteurs. Two general meetings were held during the year—the spring council of workers and

the conference camp-meeting. Thirteen series of tent-meetings were held in the conference. There were eighty-three Sabbath-schools, twenty-two church-schools, and ten Young People's Societies during the past year. Total enrolment in church-schools, four hundred and fifty-eight. There are fourteen church-school buildings and forty-eight church buildings in the conference. During the year the evangelical workers held upward of seven thousand public meetings, and visited fourteen thousand seven hundred and four families. Total tithes received by the treasurer during the year, \$32,729.31, which is \$5,000 more than was received the previous year. The missionary offerings amounted to \$3,649.92. The tithes per capita for 1904 were \$5.85, and for 1905, \$7.47. The book sales for 1905 showed an increase of sixty per cent over those of 1904. Two new churches were admitted to the conference, namely, Sturgis and Bloomingtondale. A company of Holland believers was raised up at Olive Center. The Medical Department of the conference work has made good progress, maintaining two physicians and four nurses at the close of the year.

The business sessions passed off very expeditiously, and with a marked degree of unanimity. A Religious Liberty Department was created, and measures were adopted for active and efficient work. In all other departments—evangelical, educational, medical, colportage, and Young People's Societies—measures were adopted for the extension of the work to the best advantage possible.

Among the recommendations of a general nature that were adopted may be mentioned the following: A cash donation of twenty-five hundred dollars to the Mission Board of the General Conference; an appropriation of five hundred dollars to the work in India, of one hundred dollars to support native workers in Central Africa, and of one thousand dollars to the General Conference, with the request that it supply pastoral help for the Battle Creek church to that extent; that we continue to support Miss Elizabeth McHugh in South Carolina for the year 1906; that our aged ministers locate at convenient points in the several districts of the conference where they can have comfortable homes, and take supervision of the church work in those districts; that the headquarters of the conference be moved from Otsego to Berrien Springs; and for placing the Cedar Lake school in a more advantageous position for doing increased and effective service.

All sessions of the conference were marked by deep spiritual earnestness and devotion. The public discourses were given by Elders A. G. Haughey, N. W. Kauble, and W. D. Parkhurst, and were in every sense of the word practical and appropriate to the occasion.

The newly elected officers of the conference are as follows: President, A. G. Haughey; Vice-President, M. N. Campbell; Secretary and Treasurer, E. A. Merriam; Assistant Secretary and Treasurer, Miss Jennie Nelson; Educational Secretary, Clifford Russell; Sabbath-school Secretary, Miss Margaret Haughey; Missionary Secretary, E. A. Merriam; Field Secretary, George Mattson; Religious Liberty Secretary, S. D. Hartwell; Auditor, W. H. Edwards; Superintendent of Medical Department,

L. J. Otis, M. D.; Executive Committee, A. G. Haughey, M. N. Campbell, S. M. Butler, W. H. Heckman, B. F. Kneeland. Elder W. D. Parkhurst, who has been an acceptable laborer in this conference for several years, has been called to the presidency of the Southern Illinois Conference.

Credentials were renewed to eleven ordained ministers, and three young ministers were ordained and given credentials; six were granted ministerial license, and twenty-three missionary license. The closing session of the conference was held on Monday morning, and after adjournment the workers held a council to consider the distribution of labor and arrangements for the work.

The outlook for the future in this conference is very encouraging, and there is abundant reason for expecting a material and satisfactory advance in the work in all departments for the current year.

G. W. MORSE,
G. W. AMADON.

A Home Study Course

QUITE a number of young people in the West, I found, are following the home study course which Prof. M. E. Kern, of Union College, is outlining in the *Educational Messenger*, their little college paper. Besides the course in Old Testament history, this home study plan includes systematic reading of missionary books. The book now being studied is the life of John G. Paton, the veteran of the New Hebrides Island missions. No more inspiring missionary record has been written outside of the book of Acts. I believe this Home Improvement Course conducted by Brother Kern will be found most helpful for young people, who often require a well-defined plan to work to, in order to read and study by themselves to the best advantage.

W. A. SPICER.

Field Notes

FIFTEEN persons were added to the church at Kalamazoo, Mich., January 6. The membership at Kalamazoo is now eighty-three.

A COLORED church of fourteen members was organized in Memphis, Tenn., last November. A Sabbath-school of twenty-four members is connected with it.

BROTHER H. S. PARKER reports that two families at Elm, Ark., have begun to observe the Sabbath since the close of his meetings there last summer, and that a church building is being planned for.

ELDER C. B. RULE reports from Newport News, Va., under date of January 21: "I am here holding meetings, and have a good interest. Seven came forward for baptism on Sabbath, and I look for others to follow."

IN a recent report from Ketchum, I. T., Elder V. B. Watts says: "I have presented some of the straight, cutting truths for this time, but the attendance increases all the time. Saturday and Sunday nights the house was crowded. Some have taken their stand for the truth, and many more are in the valley of decision."

Christian Liberty

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

Meeting the Premier and Minister of Justice of Canada

ABOUT four weeks ago a deputation representing the Lord's Day Alliance waited upon the premier and minister of justice of Canada, and asked for the enactment of a Sunday observance bill at the next session of Parliament. The premier said that it was a very important matter, and that he could not give any definite answer, but that it would be referred to the cabinet. The Lord's Day Alliance then started a petition through the land, soliciting signatures favoring such a bill.

After considering the matter carefully, I wrote to the premier as follows:—

"Sir Wilfrid Laurier, Premier of Canada, R't Hon. and Dear Sir: In view of the fact that you have been interviewed recently by a party asking for a Sunday observance bill, or in other words, a Dominion Sunday law, permit me to say that I represent the people, scattered all through the provinces, known as Seventh-day Adventists, and many other people not of our faith, who protest against the government's legislating upon religious questions and passing Sunday laws. The principle upon which we stand is that civil government is civil, and has nothing to do in the matter of legislation with religious observance in any way. The basis of this is found in the words of Jesus Christ in Matt. 22:21: 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' In this the Saviour certainly separated that which pertains to Caesar—civil government—from that which pertains to God; we are not to render to Caesar that which pertains to God; we are not to render to God by Caesar that which is God's.

"The gentlemen referred to, ask for legislation regarding the Lord's day. If Sunday is the Lord's day, we are to render it to the Lord, not to Caesar. It is well understood that Sunday is a religious institution. This being true, Sunday legislation, wherever found, is religious legislation. Being therefore, as it is, religious legislation, it is antichristian.

"In view of the demand being made upon the government by the Lord's Day Alliance for a Dominion Sunday law, there are thousands of people in Canada signing petitions asking Parliament not to pass any bill concerning the Lord's day, or any other religious rite, ceremony, or observance which would in any way interfere with the rights of religious freedom of any of His Majesty's subjects.

"I hope to be allowed the privilege of presenting these petitions at the proper time. We very respectfully ask the privilege of an interview with you in regard to this very important matter.

"Yours very truly."

A prompt reply to this letter was received, saying that all due consideration would be given to the matter, and the request for an interview was granted. The interview was arranged for Thursday, January 18. Elders H. E. Rick-

ard, A. O. Burrill, and Eugene Leland came to Ottawa, according to arrangements, and we appeared before the premier and minister of justice according to appointment, and set before them our principles, and gave them a brief history of our people and our work throughout the world. We then made clear the real object of desiring an interview with them, read our petition to them, and entered a protest against religious legislation and Sunday laws. Elder Leland then presented an argument in writing in the form of a "Brief," taking up the proposed bill, and showing from every standpoint that it was religious legislation, and that it was not intended to restrain or prevent crime, but to restrain and prevent what is considered to be irreligious. He maintained that this was evident from the language in which the petition asking for it was couched; namely, "We respectfully pray that such legislation be enacted as will adequately protect every one in the enjoyment of the Lord's day, commonly called Sunday, etc." He showed clearly that the Lord's day is a religious institution, and the observance of the day a religious duty, not a civil duty. He also pointed out the fact that the offenses are spiritual, and that the government is a civil government, and therefore has no jurisdiction over spiritual offenses, such as Sabbath-breaking. The paper was a clear-cut argument, and was convincing from start to finish.

Elder Rickard also presented a paper stating clearly that the Sabbath is the seventh day of the week, the Lord's day, and that we as a people observe this day, and that the Lord's day needs no civil protection. He also called attention to the principle underlying the whole movement, and showed that it would result in religious persecution, as all Sunday laws had in the past. He informed the honorable gentlemen that we were an incorporated body in the province of Quebec, and are recognized by the legislature and given all the rights of a body of Protestant Christians; but if the proposed bill should become law, it would compel those who keep the Sabbath of the Lord to be criminals in the sight of the world, or sinners in the sight of God. His argument was logical all the way through, and we believe good will result from this interview.

This meeting was reported to all the papers of the associated press, and the whole matter is before the public. Thousands of people not of our faith are signing our petitions, and we have about five thousand signatures on file in my office now, and hundreds are coming in every day. We believe this effort will spread the knowledge of the truth and help to enlighten the people of Canada as nothing else would. Our own people are taking a more active part in the work than in the past, and we hope for a great awakening in this field from now on, and that the message may go with rapidity to all the people of Canada. Parliament will probably convene about the first of March, when the proposed Sunday bill will be considered, and passed or defeated. We believe it will be defeated, and that we shall have a little time yet of religious freedom in which to press the battle to the gates, and give all in this land an opportunity to hear the last message of mercy.

W. H. THURSTON.

Another Sunday Bill Before Congress

DEC. 5, 1905, Hon. Joseph C. Sibley, of Pennsylvania, introduced into the House of Representatives a bill known as H. R. 3022, which reads as follows:—

"A BILL TO PREVENT SUNDAY BANKING IN POST-OFFICES IN THE HANDLING OF MONEY-ORDERS AND REGISTERED LETTERS.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the issuing and paying of money-orders and the registering of letters and delivery of registered mail on Sundays is hereby prohibited in the mail service of the United States."

This is not the first time Congress has been asked to legislate concerning the mail service of the United States on Sunday. As early as 1811, petitions were received against post-offices being kept open and mail being carried on this day. Again in 1812 and 1815 Sunday petitions were received from the synod of Pittsburgh, Pa., and citizens of other Christian denominations in New Hampshire, Massachusetts, Connecticut, North Carolina, and Ohio, asking Congress to prohibit the transportation and opening of mail on Sunday. In each case the request of the petitioners was denied.

In 1829 similar petitions were received on the same subject. The question having become of national importance, Senator Richard M. Johnson, of Kentucky, who afterward became vice-president of the United States, presented a report for the committee to which the petitions were referred, refusing to grant the request of the petitioners. This report was concurred in by the Senate.

The year following, 1830, memorials were received from citizens in various parts of the United States, praying for a repeal of so much of the post-office law as authorizes the mail to be transported and opened on Sunday. Counter memorials from other citizens were received, which opposed the interference of Congress, upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional. Colonel Johnson was then a member of the House, instead of the Senate, and again as chairman, presented the report of the Committee on Post-offices and Post-roads, to whom the memorials had been referred. This report was likewise adverse, and was concurred in by the House of Representatives.

Thus both branches of Congress have given attention to the matter of legislation regarding the handling of mail on Sunday, and by adopting these reports, refused to commit the government of the United States to a course of religious legislation, according to the dictates of, or to accede to its being run by, ecclesiastical power. These reports are among the ablest and best-prepared documents in the records of our government.

G. B. THOMPSON.

Religious Liberty Notes

THE question of church federation seems to be breaking out everywhere. Word has just been received that in the Dominion of Canada the Presbyterian, Methodist, and Congregational Churches are to agree on matters of doctrine, and unify the three bodies into one, to be called the "United Church of Canada."

The bill introduced into the House of Representatives by Mr. Stevens, of Texas, which shuts off absolutely the giving of Indian trust funds to the support of denominational schools, is being warmly opposed before the committee on Indian affairs. It is not surprising that such a bill should be opposed by those who are seeking for governmental funds for the support of sectarian institutions, and their opposition is but another effort to secure the union of church and state in this country.

The following from the Minneapolis *Journal* of Jan. 12, 1906, is another illustration of the absurdity of the exemption-clause idea: "Section 6514 G. S., 1894, which provides: 'It is a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time and does not labor upon that day,' has no application to a proprietor publicly selling groceries on Sunday." It came about as the result of a Supreme Court decision of the State of Minnesota in the case of a Jew who kept his store open on Sunday.

Elder C. H. Edwards, president of the Greater New York Conference, informed us that a religious liberty convention was to be held January 28 in his conference, in which the following list of subjects was to be considered: "Religious Liberty, Its Origin and History;" "Relation of the Church to the State;" "Difference Between a Republic and a Theocracy;" "Object and Outcome of Church Federation;" "Has a Christian a Moral Right to Hold an Office Under a Civil Government?" "How Shall We Meet the Many Issues Now Before Us as a People?" We hope to give a full report of this meeting.

The Rochester *Democrat* of January 21 announces another meeting to be held in the interests of church union or federation, as follows: "One of the most important meetings of the present year, considered from the standpoint of present ecclesiastical tendencies, will be the first meeting of the General Council of the United Churches, by which name is known the organization provided for in the union plans of the Congregational, Methodist Protestant, and United Brethren Churches. The general council meeting is to be held at Dayton, Ohio, February 7-9. Rev. Dr. Washington Gladden will give an address on the 'History of Church Union.' One of the objects of this union is 'to prevent unnecessary multiplication of churches, to unite weak churches, and to encourage affiliation with other Christian bodies.'"

A brother who resides at Horton, Pa., a miner, was requested by a committee who waited upon him, to unite with the United Mine Workers' Union. This he declined to do, giving as his reason that to do so would be contrary to what he understood to be the principles of liberty, and that the labor unions were being used as an instrument in the hands of the Roman power to accomplish certain ends. Unaccustomed to hearing such grounds assigned for refusing to unite with labor organizations, the committee requested him to meet the local miners' union in their lodge room Sunday, December 31, and state to them more fully his reason why he thinks it wrong to unite with labor organizations.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Adelphian Academy

It was my privilege to spend a few days recently at the Adelphian Academy, Holly, Mich. This is an institution of the East Michigan Conference.

Holly is quite an enterprising little town with a population of about fifteen hundred. It is the junction of the Pere Marquette and Grand Trunk Railways, and is therefore a good shipping point. Seventeen passenger-trains stop there daily.

The conference has purchased a farm of seventy-seven acres, upon which the academy buildings are to be erected. It lies about one-half mile from the village, and "is beautiful for situation." From it one gets an excellent view of the surrounding country.

Last summer excavations were made and foundation walls laid for two large buildings. The construction of the main building, forty by sixty feet, was also begun, but circumstances arose which prevented its completion. Late in the season, when it became apparent that the academy building could not be occupied this season Professor Lamson and his fellow workers erected a temporary building. This was accomplished in seven days, and school work was begun in it and some rented buildings. The faculty and students are quite comfortable, though they do not have all the conveniences of those in some of the older schools; however, it is refreshing to note the look of contentment upon the countenances of all. They are happy.

The principal and his faculty are offering a good course, and are doing thorough work. Professor and Mrs. Lamson have charge of a very elaborate commercial department. I think it is the strongest business course offered by any of our schools of the same grade.

The academy has installed quite a complete, though small, printing-plant, which is operated under the supervision of Mr. Rathbun. Instruction is also being given in carpentry, by W. T. Marshall.

The Adventists have the confidence of the citizens of Holly, who expect to see good buildings and a well-equipped academy in their midst. It is to be hoped that our brethren will not allow the people of the village to lose confidence in them, by failing to complete the building at once. The institution should be placed upon a good working basis as quickly as possible.

There is another, and an infinitely higher motive that should prompt our brethren to arise and finish the work at once. It is that our young people may be gathered in and quickly trained for the Master's service. We do not realize that while we are delaying, some who might have been successful workers are being drawn into worldly business, and perhaps will be lost. May the Lord help us to awake to the responsibility that rests upon us.

W. D. CURTIS.

THE following notes from the Southwestern Union *Record* speak encoura-

gingly of the work at Keene Academy:—

"Our stock of calendars is exhausted. The faculty is now preparing copy for next year's calendar. We plan to issue it shortly after the union conference.

"On January 8 last year, our enrollment was one hundred and seven; on the same date this year, it is one hundred and forty-four. There were forty-two students in the Home on January 8 last year; this year there are fifty-one.

"The demand for more room for the preparatory school makes it necessary to provide new quarters for the music department. Rooms will be prepared for it in the upper story of Assembly Hall.

"We are glad to see the progress on the church building, for it will give the school more room when meetings are no longer held in the chapel; and the old seats in our recitation rooms, which belong to the church, will be replaced with modern recitation seats.

"The increasing attendance in the preparatory school makes it necessary to order more seats; so we have ordered fourteen single seats. It is our plan to have all our preparatory rooms seated with single seats as far as possible. A first-class teacher's desk has been ordered for the chapel."

Notes

PROF. H. G. LUCAS, president of Fernando College, Fernando, Cal., reports a spirit of prosperity and advance in the work of that school this year. A good spiritual condition is prevailing, which in itself promises a successful school year's work.

Prof. C. H. Hayton, principal of Claremont Union College, Kenilworth, Cape Town, South Africa, reports the outlook for this coming year to be most encouraging. His letter was written the last of December. He said that the fifteenth year of their school would begin January 24. They have had some difficulty in securing competent teachers, but they are gratified to be able to begin school with a sufficient number of good teachers. This school has passed through some trying experiences in the past, but the managers are now rejoicing in the encouraging omens for the future.

Brother B. E. Huffman, the secretary of the Central Union Conference, has prepared a series of comprehensive questions with reference to text-books now in use in that territory. The teachers are asked to give full and proper answers to these questions. These answers should be of very material help to the committee on text-books, and every teacher to whom these are sent should do everything possible to make their answers helpful. This same good work should be carried on in other union conferences.

We are in receipt of the tenth annual announcement of the Avondale School for Christian Workers, at Cooranbong, Australia. This is a very neat catalogue, and gives a good idea of the school. The school year began Jan. 9, 1906, and is catalogued to run thirty-nine weeks with no stated recesses. It shows a faculty of thirteen members, of whom Prof. C. W. Irwin is principal. Nearly all the regular faculty, together with five others, are in charge of industrial departments. There are fourteen indus-

trial departments,—printing, health food, agriculture, horticulture, carpentry, domestic economy, cooking, sloyd, drawing, sewing, apiary, blacksmithing, tinsmithing, and plumbing. The object of the school is stated as follows: "In the year 1894, an estate was purchased near Cooranbong, New South Wales, to be a home for a Christian school, and was subsequently called the Avondale Estate, and the school was denominated the Avondale School for Christian Workers. Its name indicates the purpose for which it is founded. It is a denominational institution, founded and controlled by the Seventh-day Adventists, and is designed especially to prepare young people for usefulness in the cause of God. The managers aim to make moral and religious influences prominent; and thoroughness of instruction, solidity of character, and usefulness in life will be the principal objects of attainment. They design to have a school where the fear of God will prevail, where his holy Word will be revered, and where his worship and service will be respected. A true Christian character is held before the students as the highest aim in life. Those who are in harmony with these objects are heartily inviting to attend." The announcement is profusely illustrated, thus enabling the reader to get quite a fair idea of the buildings and grounds of the school. It closes with over three pages of extracts from the writings of Mrs. E. G. White on the principles of true education.

Current Mention

—King Christian IX of Denmark died suddenly at Copenhagen, January 29. He was nearly eighty-eight years of age, and was known as the "grandfather of kings." The dead monarch's son, whose title is Frederick VIII was proclaimed king the following day.

—A provision of the bill separating church and state in France, requiring an inventory of Catholic church property, was violently resisted by the Catholic clergy in Paris and many other places when it was sought to be carried into effect. In some places there was serious rioting, in which many people were injured. It is thought detachments of troops will be necessary to afford the government agents protection.

—An ecclesiastical council is to be held at Dayton, Ohio, February 7-9, for the purpose of planning for a union of the Congregational, Methodist Protestant, and United Brethren Churches in the United States. The combined body will have a membership of over a million persons, and will have a name to be chosen by a committee. A movement toward this union has been in progress for several years.

—The Russian revolutionists' campaign of assassination found another victim January 31 in the person of a Russian high official named Filonoff, who was shot by an unknown person. The government is adopting the most rigorous measures to repress revolutionary activity. A St. Petersburg dispatch says: "The government is finding ample justification for its severe policy against the revolutionists in the constant dis-

coveries of bombs, bomb factories, and depots of arms and munitions in all parts of the empire. The *Novoe Vremya* to-day prints half a column of statistics of last week's captures, showing the seizure of bombs in a score of cities, and the discoveries of regular bomb laboratories, explosives, and filled and unfilled bombs at Ekaterinburg, Samara, Riga, Vikutsk, Suwalki, and Ekaterinoslaf. Terrorists having in their possession from two to twenty bombs, have been arrested at Warsaw, Minsk, Vitebsk, Lodz, Odessa, Gomel, and Tiflis. There have been attempts to kill police, military, or civil officers at Warsaw, Pinsk, Riga, Gomel, Tiflis, Minsk, and other cities. Bomb factories have also been discovered here and at Moscow."

NOTICES AND APPOINTMENTS

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*.

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 man to work on a farm, one who has had experience in farming. Address E. I. Beebe, Ovid, Clinton Co., Mich.

WANTED.—Single man to work on farm, beginning the first of March. Address H. A. Fisher, R. F. D. 8, Charlotte, Mich.

WANTED.—Two men to work on farm by month or year, also girl to do general housework. Good wages will be paid. Address G. I. Cummings, Mooreton, N. D.

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

WANTED.—The address of Brother J. W. Stanton. He lived at Livingston, Mont., about fifteen years ago. Any one knowing his whereabouts is requested to address G. W. Hoskin, Smithland, Iowa.

FOR SALE.—The purest, sweetest, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$.90; 5-gal.

can, \$3.50. Send for sample. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

WANTED.—A Sabbath-keeper to work on farm. State wages wanted, either by month or by year. Address B. R. Wirt, Atkinson, Benton Co., Ind.

If you wish to change your business location, or to buy wheat, cotton, and broom-corn land cheap in Kansas, Oklahoma, or Texas, write to Pennell and Dunlap, Liberal, Kan.

WANTED.—Position as stationary engineer, where I may keep the Sabbath; have had twenty years' experience with steam and engines; can furnish reference as to ability. Address B. F. Kelley, Prattville, Mich.

FOR SALE.—Eleven acres of land $\frac{3}{4}$ mile from Seventh-day Adventist academy in Shelby County, Ind. Good soil, fine building site, on gravel road, rural mail route and telephone line. Address L. M. Harris, R. F. D. 1, Fairland, Ind.

FOR SALE.—Twenty-seven acres of land with orchard and good buildings, located near church-school. Also 160 acres in Alberta, Canada, near church and school. Address Louis Skadsheim, R. F. D. 1, Box 34, Genesee, Idaho.

FOR SALE.—Lot, 50 x 150; new 8-room house; good cellar, three large closets, city water in house, small barn, chicken house. Four blocks north of sanitarium; nice location. Price, \$1,500. Address G. Phillips, Windsor, Mo.

WANTED.—Home work,—sewing, crocheting, knitting, embroidery, mending, darning, etc.,—by an invalid. Work will be neatly and skillfully done. Address Mrs. Hattie Lobdell, 621 E. 153 St., New York City (Bronx), N. Y.

FOR RENT.—Large house and plenty of outbuildings; everything handy. Plenty of hard and soft water; 3 acres, good location for gardening, nice berries and other fruit. Church and school on same street. Address F. J. Holman, Owosso, Mich.

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 SALE.—Flower and vegetable seeds at half price. Catalogue telling how we do this, and describing leading varieties of flowers and vegetables sent free for asking; to last year's customers, without asking. Write to-day. Address H. F. Lamb, Blencoe, Iowa.

FOR SALE.—A nice 4-room cottage in Hildebran, N. C.; one acre of land, good well of soft water. Planted in fruit—grape, peaches, different kinds of berries, etc. Three-minutes' walk from school and meeting-house. For further information, address Miss M. Harlan, 1702 South Fifteenth St., Lincoln, Neb.

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 post-office address of Elder I. Sanborn is St. Thomas, Ontario, Canada.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and we urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

D. D. Ames, Garfield, Ark., periodicals and tracts.

C. S. Wilbur, Arabia, Neb., periodicals and tracts.

Mrs. Dora Baker, Centerton, Ind., *Signs, Watchman, Life Boat, Save the Boys*, and tracts.

A. R. Songer, Birdell, Ark., *Signs, Instructor, Watchman, Life Boat, Little Friend, Life and Health*, and tracts.

Esther Levy, Cornwall Landing, Orange Co., N. Y., can use quantities of our literature in all languages.

B. F. Harrison, 819 Eastern Ave., Connerville, Ind., periodicals and tracts in all languages for missionary work.

Addie Bell Hodapp, 524 N. Ewing St., Seymour, Ind., desires papers, tracts, and any of our literature for distribution.

W. S. Cruzan, Semmes, Mobile Co., Ala., *Review, Signs, Watchman, Instructor, Life and Health, Bible Training School*, etc.

E. W. Carey, R. F. D. 1, Spartanburg, S. C., would like large supply of *Review, Signs, Watchman, Instructor, Life Boat, Little Friend, Bible Training School*, etc.

Charles H. A. Brooke, Lighthouse Service, Alcatraz Island, Cal., *Review, Life and Health, Life Boat, Signs, Instructor, Watchman*, and large tracts for prison work.

Obituaries

PARMENTER.—Died near Edmore, Mich., Dec. 13, 1905, of typhoid fever, Milton D. Parmenter, aged 37 years, 6 months, and 4 days. He leaves a wife and two children to mourn their loss. Words of comfort were spoken by the writer from 1 Sam. 20:3.

M. C. WHITMARSH.

CASTLE.—Died at Kankakee, Ill., July 14, 1905, of consumption, Sister Anna Castle, aged 37 years. She was a patient sufferer, and died, as she had lived, with faith in her Saviour. She left a husband, a young daughter, and a sister to mourn their loss. Comforting words were spoken by Brother E. O. Parker.

F. E. CASTLE.

ALCOCK.—Died at Albany, Ore., Dec. 14, 1905, of heart trouble, Willie Alcock, aged 22 years. Three weeks before his death he promised his dying mother that he would meet her in the kingdom. There is hope that it will be even so. The writer used James 4:14 as the basis of his exhortation to the friends assembled at the funeral.

C. J. COLE.

MORSE.—Died in Los Angeles, Cal., Dec. 4, 1905, of complications resulting from pneumonia, Stephen E. Morse. The deceased was born in Marion County, Ohio, March 10, 1838. The greater part of his life was spent in California. About a year before his death he accepted the Saviour. He leaves his companion and six sons and daughters to mourn their loss.

G. W. REASER.

DAYTON.—Died in Los Angeles, Cal., Dec. 17, 1905, of tuberculosis, Mrs. Katie May Dayton. Sister Dayton was born in Nashua, Iowa, May 11, 1877. She was converted at the age of thirteen years, and one year later accepted present truth. She desired to rest from her suffering, and in harmony with this thought selected the text used at her funeral, Rev. 14:13. Her relatives have the assurance that she sleeps in Jesus.

G. W. REASER.



WASHINGTON, D. C., FEBRUARY 8, 1906

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

WE hope no one will be deterred from reading the editorial on "Miracles" because it looks rather long. We feel confident that the thoughts contained in it will be found helpful to those who desire to know the truth upon this subject.

A RELIGIOUS liberty convention was held in each of the four Seventh-day Adventist churches in the District of Columbia on Sabbath, February 3. A number of interesting and instructive papers, especially prepared for the occasion, were read, followed by a discussion, at each meeting. A more complete report of these gatherings will doubtless be given in the next issue of the REVIEW.

ELDER W. J. FITZGERALD, the vice-president of the Atlantic Union Conference, spent Tuesday of last week in Washington in consultation with the representatives of the General Conference. Brother Fitzgerald gives an encouraging report of the general meetings recently attended by him, and adds his testimony to that of others concerning the hopeful outlook for an awakening among our people.

ELDER D. T. SHIREMAN, who has for some years been doing pioneer missionary work in North Carolina, visited Washington last week, and spent two or three days with friends here. Brother Shireman is taking a brief vacation from his arduous work, and is at the same time endeavoring to interest some of the people of the North in his educational work in North Carolina. He went from here to New York City.

THE instruction found in the series of articles by Mrs. E. G. White, entitled "Lessons from the Life of Solomon," is present truth. The same causes which resulted disastrously in the experience of Solomon will bring similar results in these days, and the kind of repentance which brought forgiveness and deliverance to Solomon in the closing years of his life is required now in dealing with sin. We hope all are giving these articles thoughtful reading.

As being applicable to the present time, when there is such a greed for money, and when so many seem inclined to envy the prosperity of the rich, a correspondent of a Philadelphia paper

quoted that portion of the seventy-third Psalm which appears on our first page, and his contribution was copied into the *Washington Post*. It would be difficult to find, in the same number of words, a better characterization of the final outcome of those efforts which are directed toward securing wealth at all hazards.

A PUBLIC hearing on the proposed Sunday law for the District of Columbia will be held before the District Commissioners February 8, and representatives of the Religious Liberty Bureau have been promised an opportunity to present a remonstrance against the bill. Petitions against the bill are now being circulated for signatures throughout the District, and an eight-page leaflet dealing with the principles involved in such legislation is being distributed. We learn that both of the Sunday bills now before Congress were prepared by that champion of religious legislation, W. F. Crafts, the secretary of the International Reform Bureau, who will doubtless conduct a vigorous campaign in their behalf.

WE publish this week the last of the series of articles relating to the history of our English Bible. These articles have been taken from an essay of considerable length upon this subject by Prof. George L. Robinson, printed in *The Bible Record* for October and November, 1905. On inquiry, we learn from the publishers that they have on hand a limited supply of the October and November issues of this publication, and as long as they last, they will send one copy of each number to any address, post-paid, on receipt of twenty-five cents. We suggest to our ministers and other workers who are interested in this subject that it would be for their advantage to avail themselves of this offer. Taken as a whole, we regard this essay as the best treatment of this subject, outside of the more expensive bound books, which we have seen in a long time. Any orders should be addressed to *The Bible Record*, 541 Lexington Ave., New York City.

It Touches the Daily Life

THE February *Life and Health* is one of the most practical numbers yet issued. The entire contents are upon subjects that enter into the daily life of nearly every individual.

"This number of *Life and Health* is worth a whole year's subscription to me," was the statement of a person writing a few days ago about the February number. There are many others who would be benefited by this number of the journal. Who will take an interest in its circulation?

The regular subscription price of the journal is 50 cents a year; 25 or more single copies to one address, 2½ cents a copy. Orders may be given through the State tract societies or any of the publishing houses.

Important Notice!

ALL our people, and the publishers of all our periodicals, should take notice that the General Conference has removed its headquarters to Takoma Park, Washington, D. C. Many periodicals and some letters intended for the General Conference are still going to 222 North Capitol St., Washington, D. C. The General Conference offices have been removed to the suburbs, and all periodicals and all letters for the General Conference should be addressed to Takoma Park, Washington, D. C.

I. H. EVANS.

Look at It Now

PLEASE look at the wrapper which you tore from this paper, and see what date it bears. If it is Feb. 15-06, Mar 1-06, or Mar 15-06, it is time for you to renew your acquaintance with the publishers by sending in your remittance for another year's subscription.

Of course you will not want to part company with the REVIEW. You have gotten into the habit of looking for its arrival week by week. It cheers and encourages you, keeps you in touch with the work and workers, and, in fact, you can not keep pace with the message without it.

This is a very busy season on our lists, and we especially appreciate prompt renewals just now. Please do not permit your subscription to run out, even if you can not remit for a full year.

A New Religious Liberty Document

THE Religious Liberty Bureau has just issued a new, special religious liberty document, of thirty-two pages, entitled, "Liberty; An Appeal for the Rights of Conscience." It is of the ordinary magazine size, and is nicely illustrated. The following is a list of some of the leading articles in it:—

"The Church's Greatest Need Today," "The Church Federation Movement," "Practical Results of Church Federation," "Proposed National Religious Legislation," "The Sphere of the Gospel Minister," "Responsibilities of Civil Rulers," "The Civil Sabbath," "The Sabbath Not a Proper Subject of Legislation," "Limits of Civil Authority," etc.

Special prominence is given in this document to the subjects of church federation and the Sunday bills now before Congress. It has been issued in order to meet the present situation.

This document is designed not only for the campaign in Washington, but it has been prepared with a view to general use by our people throughout the United States. The retail price of it is five cents a copy, subject to the usual discounts to publishing houses and tract societies.

Order through your tract society, or send direct to the Review and Herald, 222 North Capitol St., Washington, D. C.

K. C. RUSSELL,

Chairman Religious Liberty Bureau.