


The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, JANUARY 11, 1906

John on Patmos

*I am alone on the Patmos isle.
No sound of voice, nor touch of human hand
Is here for me;
No footprints on the headland where I stand,
No sail at sea,—
Only the vast, immeasurable arch of blue
And the eternal waves reflecting heaven's hue.*

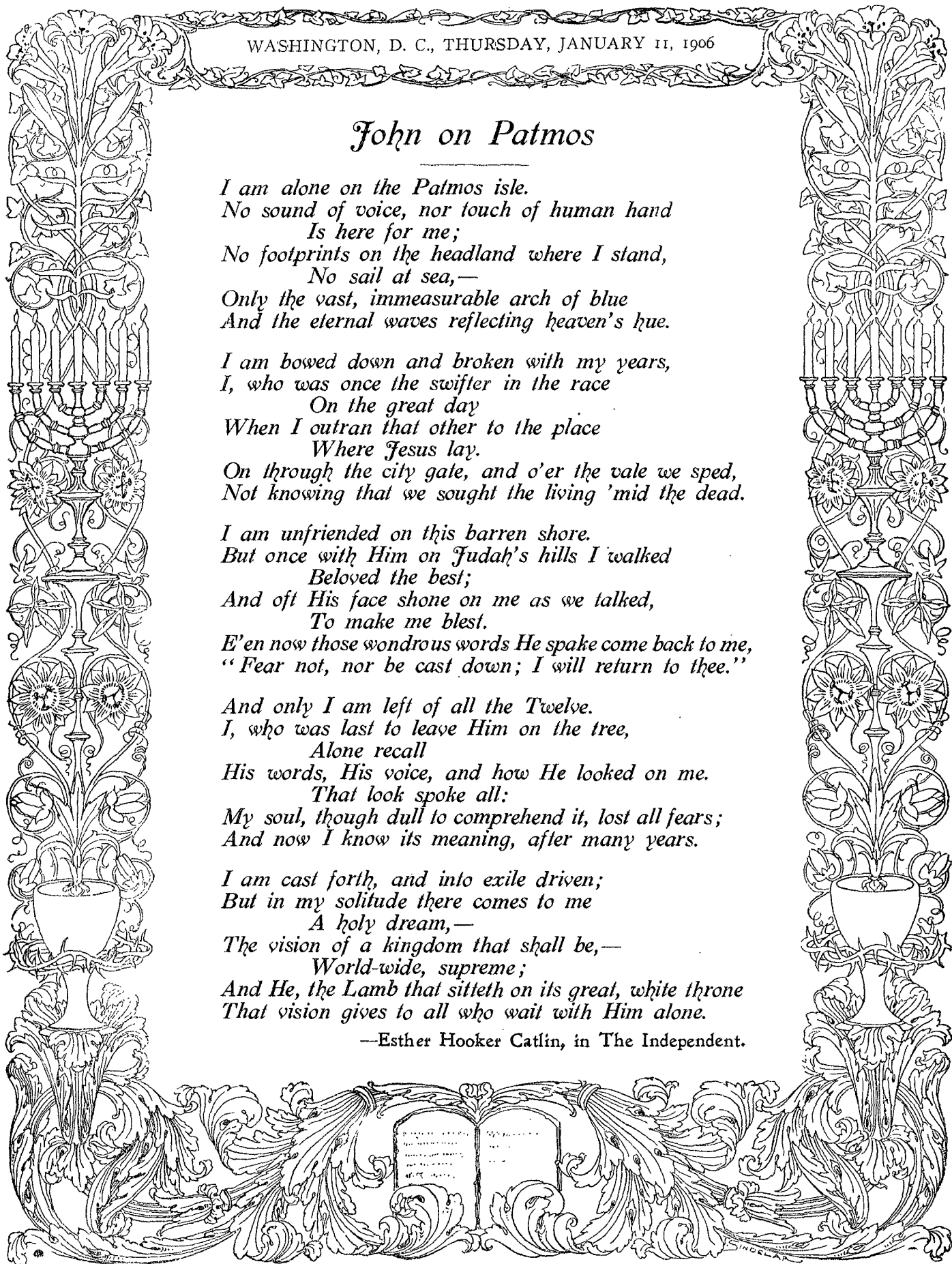
*I am bowed down and broken with my years,
I, who was once the swifter in the race
On the great day
When I outran that other to the place
Where Jesus lay.
On through the city gate, and o'er the vale we sped,
Not knowing that we sought the living 'mid the dead.*

*I am unfriended on this barren shore.
But once with Him on Judah's hills I walked
Beloved the best;
And oft His face shone on me as we talked,
To make me blest.
E'en now those wondrous words He spake come back to me,
"Fear not, nor be cast down; I will return to thee."*

*And only I am left of all the Twelve.
I, who was last to leave Him on the tree,
Alone recall
His words, His voice, and how He looked on me.
That look spoke all:
My soul, though dull to comprehend it, lost all fears;
And now I know its meaning, after many years.*

*I am cast forth, and into exile driven;
But in my solitude there comes to me
A holy dream,—
The vision of a kingdom that shall be,—
World-wide, supreme;
And He, the Lamb that sitteth on its great, white throne
That vision gives to all who wait with Him alone.*

—Esther Hooker Catlin, in *The Independent*.



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 seen *Life and Health* for January? It is now ready. Read outline of contents which will be found on the last page.

"How is your cold?" is a question frequently heard at this time of the year. "What are you doing for it?" is often the next question. Some people, for lack of knowledge of proper treatment, attempt to "wear out a cold," thus weakening the system and opening the way for some more serious malady. Dr. Heald's booklet on "Colds" tells how to prevent them, how to "abort" or stop one when it has been taken, and also gives instructions for home treatment. White vellum, 25 cents.

"To parents, teachers, and students, all pupils in earth's preparatory school, this book is dedicated. May it aid them in securing life's greatest benefits, development, and joy in service here, and thus a fitness for that wider service, the 'higher course,' open to every human being in the school of the hereafter." This is the author's preface in that most excellent book "Education," by Mrs. E. G. White. A perusal of its pages will amply repay any teacher, student, or parent. Cloth, \$1.25.

THE *Sabbath-school Lesson Quarterly* containing the lessons for the first quarter of 1906 is now ready. The lessons are topical studies on the Word of God, the Being and Attributes of God, the Divinity of Christ, Creation and Redemption, Miracles of the Bible, the New Birth, the Obedience of Faith, Prayer, A Modern Apostasy, The Old Paths, Rewards and Punishments. In view of the present tendency in the religious world, no more important subjects than these can be studied at this time. Price, 5 cents.

Do you know of any better book to circulate now than "Great Controversy"? It contains the truth for this time, and shows the difficulties and dangers just ahead, at the same time pointing out the pathway of safety and deliverance. Seventh-day Adventist canvassers of experience who are devoting their time to the sale of books which do not contain present truth, should stop and consider whether they can be excused longer from using their talents directly in the work of the Lord. We appeal to all such to think this matter over carefully and prayerfully. We believe that "Great Controversy" should be circulated more widely in 1906 than any other one of our publications. Not only the canvassers, but all the people should engage in this work. Loan your own copies, brethren and sisters, sending them on their mission of helpfulness. Do not let them stand on your shelves covered with dust. Who will join in this campaign for 1906?

A GOOD book for the unconverted and for the doubting church-member is that excellent book "Steps to Christ." Keep several copies on hand to loan. Paper, 25 cents; cloth, 50 cents.

HAVE you read the latest volumes of the "Testimonies for the Church"? They contain important instruction for this time. Volume VII was published in 1902, and Volume VIII in 1904. Price, 75 cents each in cloth, or \$1.25 each in flexible leather.

Do not let anything prevent you from following up the interest created by the use of the printed page or by personal visits. Don't delay. Follow up the work before the interest wanes, or something else takes the attention. The Master expects this of you. It is "his work" committed to your hands.

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We most earnestly invite those who are engaged in the circulation of our literature in any form to send us a report of any interesting experience which they may have in their work. What results have been seen in your work with the *Signs, Watchman, Life and Health*, or with tracts or books? There is nothing more helpful or encouraging than to hear or read of how the Lord has blessed others in their efforts. Please consider this a personal request to you, dear reader, and let us hear from you. Address Publishers' Page, Review and Herald, 222 North Capitol St., Washington, D. C.

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THE REVIEW AND HERALD

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

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No. 2.

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unto the Saints"

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Editorial

Dangerous Ground

We may not be able to prevent the enemy from suggesting doubts to our minds, but he can not compel us to cherish the doubts which he suggests. We are treading upon dangerous ground when we entertain without vigorous protest the views of the enemy of God concerning God's dealings with us. What else can we expect than that he who was cast out of heaven because of his persistent rebellion against the divine government should accuse the King of heaven of partiality and injustice? The real difficulty was that God refused to abdicate his throne in favor of Lucifer—an infinitely impossible thing. Moved by satanic envy and a disappointed ambition, this same being now seeks to blacken the character of God, and to lead us to doubt, then to disbelieve, and finally to reject the loving-kindness of our Heavenly Father. What has Satan done to establish a reputation for truthfulness so that we should rely upon his estimate of God? "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Let us believe God and Christ.

"AND the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Hidden, and Yet Revealed

THE Sabbath-school lesson for January 20 deals with "the testimony of the Scriptures concerning the being and attributes of God." In view of our recent experiences with erroneous teachings upon this fundamental subject, we have thought it advisable to present to our readers some of the late utterances of the spirit of prophecy which point out the dangers, and emphasize the fact that in Christ we have the essential revelation of the being and character of God the Father.

The following extracts are taken almost wholly from unpublished manuscripts which have been prepared during the last two or three years:—

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study it is to divert minds from those great truths relating to what is coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man. . . .

No human mind can comprehend God. No man hath seen him at any time. We are as ignorant of God as little children. But as little children we may love and obey him. . . .

After the passing of the time we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding theories similar to those against which at this time I am called to bear warning. I am not surprised that I should have to meet these theories again. I have been shown that the experience of the past would be repeated, that most seducing influences would be exerted, that minds would be hypnotized. Satan will bring in his deceiving schemes. Impurity of long standing will be mingled with the presentation of the truth. Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. Placing nature as God; the unrestrained license of human will; the counsel of the ungodly,—these Satan uses as his agencies to bring about certain ends. He will employ the power of mind on mind to carry out his designs. The most sorrowful thought of all is that under his influence men will put on a form of godliness without having any real godliness. . . .

Who by searching can find out God? The theory that he is an essence, pervading everything, is one of Satan's most subtle devices. . . . The most spiritual-minded Christians are liable to be deceived by these beautiful, seducing, flattering theories. But in the place of honoring God, these theories, in the

minds of those who receive them, bring him down to a low level, where he is nothingness. . . . There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. . . .

I am instructed to warn our brethren and sisters not to discuss the nature of God. Many of the curious who attempted to open the ark of the testament, to see what was inside, were punished for their presumption. We are not to say that the Lord God of heaven is in a leaf, or in a tree; for he is not there. He sitteth upon his throne in the heavens. . . . To take the works of God, and represent them as being God, is a fearful misrepresentation of him. This representation I was called upon to meet at the beginning of my work, when in my youth the Lord commissioned me to go forth and proclaim what he should command me to proclaim. And as the Lord shall direct me, I must now do what I can to counterwork all such teaching, and the theories which lead to such views. Those who hold these views do not know God; neither do they know Jesus Christ, whom he sent into the world to save sinners. They do not know whither their feet are tending. . . . Human talent and human conjecture have tried by searching to find out God. Many have trodden this pathway. The highest intellect may tax itself until it is wearied out, in conjectures regarding God, but the effort will be fruitless, and the fact will remain that men by searching can not find out God. This problem has not been given us to solve. All that man needs to know and can know of God has been revealed in the life and character of his Son, the great Teacher. As we learn more and more of what man is, of what we ourselves are, in God's sight, we shall fear and tremble before him.

Let every man, however talented and ingenious he may be, remember that he has a Ruler in the heavens, a God who will not be trifled with by the sophistries of Satan's devising, which lead men's minds away from the perils and duties of the hour. The Lord, he is God. He who puts his reasoning to the stretch in an effort to exalt himself and to trace out God, will find that he might far better have stood as a humble penitent before God, confessing himself to be only a finite, sinful man.

Guesswork has proved itself to be guesswork. Imagination may go to its furthest stretch, and talk of God being in leaf and tree and flower; but those who talk thus need to know that by searching they can not find out God. There have been professed great men, professed interpreters of God. Rival sects have clamored for the supremacy, but in their wisdom they have become fools, and the result of their arguments is but to belittle God. . . .

Christ converted all nature into an index to illustrate his greatness, his goodness, his love. Water, air, light, life,—these Christ used to illustrate his work and his character. Pointing to the sun, which had just risen above the Mount of Olives, Jesus said, "I am the light of the world." The sun in the heavens represents the Sun of Righteousness. As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of Righteousness shine upon every soul. . . . What God desires us to know of him is revealed in his Word and his works. The beautiful things of nature reveal his character. They are his gift to the race, to show his power and to show that he is a God of love. But no one is authorized to say that God himself in person is in flower or leaf or tree. These things are God's handiwork, revealing his love for man. . . .

God is never to be understood by any human being. His ways and his works are past finding out. In regard to the revelation that he has made of himself in his Word, we may talk. But when it comes to talking or writing of God's person and presence, let us say, "Thou art God, and thy ways are past finding out." . . .

No man can explain the mysteries of God. His glory is hidden from the world. Of what value are the surmises and speculations of men concerning his personality? . . . Creation speaks to us of the skill and power of God. In his goodness God has placed on the earth beautiful flowers and trees, wonderfully adapted to the countries and the climate in which they grow. And though sin has marred the form and beauty of the things of nature, though on them may be seen traces of the work of the prince of the power of the air, yet they still speak of God, and still reveal some of the beauty of Eden.

In the heavens above, in the earth, in the broad waters of the ocean, we can see the handiwork of God. All creation testifies of his power, his wisdom, his love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God. This Christ came to reveal.

God saw that a more powerful revelation than nature was needed to portray his personality and his character. He sent his Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God.

Christ came to reveal to a fallen race the love of God. He, the Light of the world, veiled the dazzling splendor of the brightness of his divinity, and came to live on this earth as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time, except as he is revealed through Christ.

"Wars and Rumors of Wars"

THE close of the year 1905 finds conditions prevailing in the political, industrial, social, and religious spheres of the world's life which plainly answer to the fulfillment of inspired prophecy regarding the time of the end. Just what those looking for Christ's return have said

would come to pass in the world as signs that his coming is at hand, is now seen in events and conditions that are plain to all. No one can deny that things are in a general state of unrest and instability, leaving the minds of multitudes in uncertainty and anxiety. This is especially true of political conditions in the Old World. There is seen to-day the spectacle of one monarch holding in his hand the world's peace, while statesmen look on in anxiety, fearing and even predicting that a great war is about to be precipitated. Cable dispatches state that alarm for the peace of Europe is especially felt just now in England and France, in view of the belligerent attitude of the energetic and ambitious ruler of the German empire. A London dispatch says:—

The close of the most eventful year in recent history finds European opinion inclined to regard the immediate political outlook with anxiety and apprehension. It is a pleasure to be able to sincerely disagree with the prevailing pessimism, and to record a firm belief that the scarcely disguised fears of a general war in the near future will prove unfounded. It is in England and France that political alarm is the greatest, and it finds a frank expression to-day in the usual reviews of the year in the chief journals. Thus the *Times* declares that the year closes "with the horizon overcast with anxiety." The *Spectator* says: "It can not be pretended that the new year opens auspiciously," and "grave apprehension as to the future is entertained in Paris, not merely by the man in the streets, but by persons of knowledge and responsibility."

The sole cause of all this anxiety is the universal suspicion felt regarding the purposes of a single individual, whose name in England and France has become a synonym for danger to the peace of the world. And yet no man in Europe protests more insistently his love of peace than the German emperor. It is literally come to pass that Emperor William is suspected and feared most when he proclaims the loudest his peaceful purposes.

The *Spectator* speaks the truth when it says that many well-informed Frenchmen believe the Germans have decided to attack them, and that they will be attacked with all the suddenness and overwhelming force that modern military organization renders possible. A Paris correspondent writing to-day [December 30], after consulting the French foreign office, says:—

"France is not misled by the kaiser's private pacific utterances. Nothing has passed officially to confirm the newly developed peace views of the emperor."

A Paris dispatch says:—

Despite the improvement in the relations of France and Germany occasioned by the submission of the Moroccan controversy to a conference, there is a distinct revival of war rumors, and a considerable element of the people and a number of journals are maintaining that war between France and Germany is inevitable. Some of these reports are taking an exaggerated form, but

they all tend to stimulate the public apprehension. The *Patrie* publishes a report that the Bank of France has taken extraordinary precautions, similar to those adopted in 1870 before the Franco-Prussian War.

Dispatches from Belgium say the authorities there are adopting precautionary measures, anticipating that a conflict would reach Belgian soil. Specials from Switzerland report that the German reservists have been summoned, and other dispatches graphically describe the activity of French and German forces along the frontier, and their extensive works and defenses.

These reports, it is said, are the outgrowth of the recent French yellow book showing the acuteness of the Franco-German issue over Morocco and the approach of the Moroccan conference, in which the issue will be renewed.

These dispatches show the general state of uncertainty and apprehension that prevails in Europe at the opening of the new year, aside from the question whether the actual weight of evidence justifies the prediction of war.

L. A. S.

Into Fields Abroad in 1905

THE movement of workers toward mission fields outside the United States in 1905 bears witness to the fact that our borders are constantly enlarging. The cords are lengthening. It was not planned to add so heavily to the force of missionaries in 1905, as the work in mission fields had so grown that it required all the normal missionary income to sustain it. But the word is given that the Lord has set his hand to the rapid extension of the work, and by help from people and conferences ways and means were found by which Providence kept the lines moving forward. Notice the distribution over the map of the workers who went out during the year, as follows:—

Miss Ida Thomason, nurse, to South Africa, January, transportation paid by South Africa.

G. Sabeff, printer, to Brazil, February.

George Skinner and his wife, to Montreal, February, under pay of Iowa Conference.

Paul Curtis and his wife, to Alberta, northwestern Canada, March, under pay of Iowa Conference.

W. H. Anderson and his wife, after furlough, to new mission in Barotseland, Central Africa, April, accompanied by Elder Anderson's mother, who went at her own charges.

W. C. Hankins and his wife, to Amoy, China, April, under pay of Iowa Conference.

J. H. Reagan and his wife, nurses, after furlough, to Calcutta, India, April.

Dr. Law Keem and his wife, to Canton, China, June.

Mrs. H. P. Holser and Olive Holser, to Switzerland, July.

Miss Carrie Segebartt, to Argentina, South America, July.

D. C. Babcock and his wife, to Sierra Leone, West Africa, July, transferred from British Guiana.

J. J. Westrup and family, to Honan, China, July.

O. A. Olsen and his wife, to Australia, August, transferred from England.

L. A. Hoopes and family, to Australia, August.

Miss Amanda Vanscoy, to Canton, China, August, under pay of the Nebraska Conference.

John Isaac and his wife, to Germany, August.

Dr. Emma Perrine, to Japan, September.

Miss Bessie Young, nurse, to Japan, September.

Miss Jessie T. Welch, to North England, September, under pay of Iowa Conference.

C. A. Hansen and his wife, to Bombay, India, September, under pay of West Michigan Conference.

W. R. Smith and his wife, to Seoul, Korea, September, under pay of South Dakota Conference.

W. J. Tanner and family, to Hayti, September, transferred from Jamaica.

J. H. Schilling and family, to Germany, October.

E. W. Snyder, to Cuba, October, transferred from Argentina.

F. L. Perry and family, to Lima, Peru, October, under pay of South Dakota Conference.

George Casebeer and his wife, to Guayaquil, Ecuador, October, under pay of the Upper Columbia Conference.

C. H. Keslake and family, to Newfoundland, October.

Dr. U. C. Fattebert, to Mexico, October, self-supporting.

Charles Enoch and his wife, nurses, to Barbados, West Indies, self-supporting, with aid from friends in getting started.

Walter Bond and family, to Spain, November, California-Nevada Conference supporting.

L. J. Burgess and his wife, after furlough, to India, November, supported by Bible Training School campaign.

During the year the Central American field of Honduras has been visited, on their own resources, by Dr. F. E. Braucht and Brethren Bellinger and Cary, the latter remaining to engage in the book work.

From the Latin Union field, S. Jespersen and his wife have entered Algeria, Northern Africa. Distribution of help from the German Union field has been made to Russia and German East Africa. A. Pages, of Hamburg, has joined the workers in Brazil. Miss Ella McIntyre, nurse, of Egypt, has gone on to India. Brother Caldwell, of Australia, engaged in pioneer canvassing has entered the

Philippine Islands, where Elder Gates joined him in November.

This list represents much new territory annexed. Every year now marks great changes and advances toward a finished work. Let us follow the workers and their work with our prayers, and stand loyally by the cause of missions in 1906. With every report of new fields entered think of that text which is our watchword, Matt. 24:14—the witness borne to every land, and “then shall the end come.”

W. A. S.

The National Reform Program

It is a very plain program which the National Reform party announces as its plan for making the United States a Christian nation. The speeches made and the literature circulated at the recent convention in Allegheny, leave no one in doubt that this movement seeks the legal establishment of a definite form of religion, and has a definite policy in view with respect to dissenters from its creed. We are plainly informed that the Protestant religion, with Sunday observance as a prominent feature, is to be set up by law; that the principle of majority rule must prevail in religion as in civil affairs, and that dissenters must not be allowed to stand in opposition to the plan of the majority, but must be coerced into harmony with it, or be treated as enemies of the state.

All this is plainly contrary to the republican and Protestant principles of government upon which this nation was founded, and means the overthrow of liberty of conscience, which has been regarded as immovably fixed in both popular sentiment and the fundamental law of this land. Yet there is every prospect that this revolutionary movement will succeed. Wealth, influence, and powerful organizations are to-day in alliance with it, and it is being infused with a new life. A fatal influence is upon the minds of its leaders and adherents. They do not discern whither they are going, and whither they are leading the people. What influence can lead to so complete a departure from the once firmly established and sacredly cherished ideals of American government? We answer, Spiritualism. A great wave of spiritualism is sweeping over the world. People who have lost the old-time Christian light, faith, and love are replenishing their religious storehouses with soothsayers from the East. A teaching has come in and is spreading throughout the church which envelops Christian truth in a misty haze. A spiritualistic process of reasoning is applied to the Word of God; and the law of God and the vital truths of Christianity, even the personality of God, have been spiritualized away. Messages of

truth have been coming from God to the churches, but they have been rejected, and now rebellion is becoming as the sin of witchcraft. Apostate Protestantism, clasping hands with Romanism and spiritualism, will trample upon every principle of liberty which has made this nation a light to other lands, and a haven of refuge for the world's oppressed.

L. A. S.

Important Meetings in Battle Creek

REPORTS that have gone out from Battle Creek about the meetings recently held with our church in that place, have led our brethren in different parts of the country to write us for an accurate statement of the facts. As such a statement will be appreciated by our people generally, it is thought best to make it through the REVIEW.

While attending the Medical Missionary Convention at College View, we received from Sister White a number of Testimonies regarding our medical missionary work, the conditions existing in Battle Creek, and the question of sending our young people to that place to secure an education. In a few days after the convention closed, we received at Washington a solemn message addressed to the Battle Creek church.

As none of the communications referred to above were private, and as they were sent with instruction to place them before our people generally, it was advised by the members of the General Conference Committee residing in Washington that Elder Irwin and the writer should go to Battle Creek and read these Testimonies to the church.

We arrived in that city Thursday morning, December 14. During the day arrangements were made to meet the church board in the evening. This board was composed of about twenty of the leading brethren in the church, and included the elders of the church. These brethren received us kindly, and after hearing from us a statement of the object of our presence among them, they arranged to have the Testimonies read, first to the board, and then to the church.

When it became known that we had important messages to read, there was an earnest desire on the part of some, and a curiosity on the part of others, to hear them. Consequently the Tabernacle was well filled at all the readings. The messages were read with little or no comment by the readers. They made a profound impression. Never in all my experience in this cause have I seen the Testimonies of the spirit of prophecy lay hold of the hearts of men and women as these did. The Spirit of God accompanied the messages, and sent deep conviction to the hearts of hundreds who

heard them. In some of the meetings there was a solemnity that could be felt by all present.

The power of God that attended these fresh messages from the servant of the Lord, was a fitting rebuke to those who are influenced by the reports that the one who writes these communications is now so old and childish and is so influenced by designing men that we can not rely upon what is written as we could at one time. Notwithstanding all the rumors put in circulation to destroy the force and authority of the Testimonies, a far greater power attends them than accompanies the words, backed by the personal influence, of those who demerit the Testimonies.

As soon as we began to read the Testimonies, many persons present came and requested personal interviews with us. These interviews revealed the fact that large numbers of our people in Battle Creek were greatly confused and perplexed concerning the Testimonies. They had heard so much about the mistakes, the contradictions, and the "human side" of the Testimonies, also the inconsistencies of the one who writes them, and the human influences used in producing them, that their confidence was greatly shaken.

We visited many, but those only who requested us to do so. The burden of our work was to answer, with the information in our possession, the damaging reports being circulated against the Testimonies. From the questions asked and the difficulties related, we could not wonder that these people who have so little acquaintance with the general facts were confused, bewildered, and shaken. It was our privilege to see many come out of the mists and fog of doubt and declare their firm confidence in the spirit of prophecy as exercised at the present time, and also their determination to obey the counsels given.

When we had been in Battle Creek a week, Sister White telegraphed us to remain until the arrival of important manuscripts just mailed.

A great congregation was present Tuesday night, December 26, to hear these messages. They so graphically described the situation just as it is beneath the surface that a number of men came forward at the close of the reading and declared these must remove the last lingering doubts from every candid mind regarding the source of such writings.

The call of these messages is to our people in Battle Creek to come out just as soon as their duties will possibly permit. The warning to our brethren out of Battle Creek is not to go there to secure their education and training for service in this cause. Many who are now there

intend to heed the counsel to come away. No effort was made to stampede the people. No excitement was created. There was a careful, sober, determined decision made that will cause them to move as the providence of God opens the way.

A careful study of conditions shows that all the warnings given by the spirit of prophecy were full of meaning, and that serious evils and losses would have been avoided if the warnings had been heeded. Many of our old loyal Adventists in Battle Creek testify to this, and stand with unshaken faith in this message and in the spirit of prophecy, which has been a guide to this people for more than half a century.

A. G. DANIELLS.

Recent Visit to Battle Creek

In planning to distribute the laborers connected with the general office at Washington for the week of prayer, it was arranged for Elder Daniells and myself to spend the last four days of the meeting with the church at Battle Creek, and continue the meetings even beyond that time if the interest should warrant. The receipt at this time of some very important Testimonies addressed to the brethren in Battle Creek and the physicians in the sanitarium, one of which contained the following paragraph, seemed to make our duty plain:—

Experienced men are to go to Battle Creek to exert a strong influence to undeceive our people who have been drawn there by misrepresentations. The warning voice of our ministers must be heard in the Tabernacle, giving the trumpet a certain sound, and uplifting the banner on which is inscribed, "The commandments of God and the faith of Jesus."

Directly after our arrival in Battle Creek, we called together the members of the church board—eighteen in all—for counsel as to time of holding meetings, and the best methods to pursue to help the people and get the truth and messages before them in a plain and convincing way. Owing to previous arrangement to divide the church into a number of districts, in which meetings would be held each night during the week of prayer, no public meeting was held in the Tabernacle until Friday night, when all met together to listen to the reading for that day. At its conclusion the leaders of the different districts gave verbal reports of the interest taken in the meetings in their several districts. Sabbath forenoon a large audience assembled in the Tabernacle to listen to the reading which was prepared and read by Elder Daniells. The offering taken at the conclusion amounted to nearly nine hundred dollars. It had been previously

announced that at half-past two o'clock on Sabbath afternoon the Testimony addressed to the Battle Creek church, and possibly one or two others, would be read. This announcement brought out a very large congregation, who listened to the reading with close attention and deep interest.

The impression made by the reading of the Testimonies made it clear to our minds that we should remain and follow up the interest by holding public meetings, and reading other communications that bore directly upon the situation. After deciding to remain, we announced public meetings each evening in the Tabernacle until Wednesday night. All of these meetings were well attended. One or more communications from Sister White were read at each of these services, and remarks were made, in a general way, explanatory of our denominational policy and form of organization, and how a disregard of these principles had brought about a wrong spirit and condition of things.

In addition to the night meetings, day meetings were held in the north vestry, where opportunity was given for honest inquirers to ask questions upon any point concerning which their minds had become confused. These question, or inquiry, meetings were both interesting and profitable, as they brought out the various reports concerning the Testimonies and the constructions and interpretations placed upon them, which were deceiving the people and causing skepticism to spring up in their minds relative to the authenticity and reliability of the Testimonies. A disbelief in, and consequent disregard of, instruction given through the Testimonies has brought not only the judgments of God upon our two principal institutions in Battle Creek, but it has blinded the minds and warped the judgment of many in positions of responsibility, so that they have been walking in sparks of their own kindling, rather than in the light of the Lord. Many of the young people, and many who are past middle life, who have been looking to these as examples, and have been deceived and were being led astray, received great help at these meetings. Scores of persons came to us with joy depicted in their countenances, saying, "We are so glad you came. We believe the Lord sent you just at this time to save us from making entire shipwreck of our faith and Christian experience by inhaling the atmosphere of doubt in which we have been living. We know now where we stand, and what we believe, thank the Lord!"

After spending these few days in Battle Creek, mingling with the people, visiting and conversing with them in their homes, and seeing with my own

eyes, and hearing with my own ears, I am sure the warnings that came in the recent Testimonies have come none too soon, nor are they overdrawn or stated in too strong language. If parents could know and feel the atmosphere of unbelief and skepticism to which they subject their children by permitting them to go to Battle Creek in its present condition, I am sure they would keep them away. I would advise parents everywhere to procure at once a copy of the recently published pamphlet of sixty-four pages, entitled, "Special Testimonies to Ministers and Workers," Series B, No. 6, and read it carefully, then act upon the advice and counsel given. Better far have your children do what they can without education and training, than to receive their training under conditions and influences that destroy their faith and confidence in the third angel's message and the spirit of prophecy connected with it.

I left Battle Creek Thursday morning, December 21, to fill a previous appointment. Brother Daniells remained to follow up the work. Later he was joined by Brother Thompson, and at this writing they are still there. A report of their labors may be looked for later. I now go to attend the Southern Union Conference to be held at Nashville, Tenn., January 4-14.

GEO. A. IRWIN.

The True Christian Sabbath

A FRIEND has sent us a copy of the *Herald and Presbyterian*, a well-known Presbyterian organ in the West, in which appears editorially a defense of the popular practise of observing the first day of the week as the Christian sabbath. The substance of the argument given is as follows:—

The change of the Sabbath from the seventh to the first day of the week was made in apostolic times, and is distinctively indicated in the books of the New Testament. The attempt to disavow apostolic teachings and practises from those of Christ, and to make them of less authority than his own, is an insult to Christ, instead of an honor, and is a distinct discrediting of the Holy Spirit. Here, then, is the origin of the use of the first day of the week, and there is no possibility of going back to the seventh day without turning our backs upon that which connects our faith with our risen Lord.

There is strong, safe ground to stand on in observing the first day of the week as we do. Christ is Lord of the Sabbath. He said that he was. He changed the day by directing his disciples to observe the day of his resurrection, the Lord's day, as the Christian sabbath.

There is a great deal of assertion in this statement, but an entire absence of Scripture proof, so far as the argument for the first-day sabbath is concerned.

We are cited to no text supporting the alleged change of the Sabbath in apostolic times, or showing how such a thing is "distinctively indicated" in the books of the New Testament; nor is any text mentioned which states that Christ "changed the day by directing his disciples to observe the day of his resurrection." Would not such texts have been cited if there were any such in existence?

Aside from this cluster of mere assertions, the only argument advanced by the *Herald and Presbyterian* in support of Sunday is a reference to Christ's resurrection from the dead on that day, the outpouring of the Spirit on the day of Pentecost, and the statement that Sunday was the day for "nearly all the religious services mentioned in the New Testament, except those occasions when the apostles went to the Jewish services in the synagogue." The force of the word "except" in this statement may be seen from the fact that in the whole New Testament there is mentioned only one religious service which was held on the first day of the week, that where Paul preached to the disciples at Troas, which appears to have been held on the evening following the seventh-day Sabbath, the first day of the week by Bible reckoning of the day from sunset to sunset, but not on the first day by the Roman reckoning, which is now followed. But whether this meeting was held on Sunday or not is not an essential question. One Sunday meeting, or a number of Sunday meetings, would not make Sunday the Sabbath. Neither does the resurrection of Christ on that day make it the Sabbath, nor the descent of the Spirit at Pentecost.

"Important religious duties," says the *Herald and Presbyterian*, "were assigned to the first day of the week, thus designating it as the day for public worship, and on this day John had his vision of the opened heavens and the glorified Saviour." Here, as before, this organ of Presbyterianism omits any reference to Scripture proof, leaving the reader to take such proof for granted, which seems to be the best way of adducing proof in support of Sunday. The "important religious duties" no doubt refer to Paul's instruction to the Corinthian brethren to lay by them in store on the first day of the week. 1 Cor. 16:2. It may well be doubted whether this was a task suitable to the proper observance of the Sabbath. Of the day of John's vision on Patmos it is stated, "I was in the Spirit on the Lord's day," but the evidence that this day was Sunday, rests, like the other evidence in this Sunday argument, upon mere assumption. Opposed to this, clear Bible evidence may be given that the Lord's day is the seventh-day Sabbath.

This argument in behalf of Sunday is not in itself worthy of any notice. We have noticed it, not because it has any basis of fact or logic, but because it has not. It may be well to note the utter weakness of all that can be said by a well-known organ of a leading denomination in support of Sunday as being the Christian Sabbath. The Christian Sabbath has solid support in Scripture. "The seventh day is the Sabbath of the Lord thy God," said the voice that spoke from Sinai, and all Scripture is in harmony with this declaration. The Sabbath of the Lord is the Lord's day, the Christian Sabbath.

It was Christ who created all things, and who rested on the seventh day of creation week. John 1:3; Col. 1:16; Heb. 1:2. It was Christ who instituted the Sabbath of the fourth commandment. It is Christ who redeems the sinner, by the exercise of creative power, of which power the Sabbath is the sign. 2 Cor. 5:17; Gal. 6:15. Hence that Sabbath is indispensable to the Christian, and is properly placed in the bosom of God's holy and immutable law. L. A. S.

THE following published statistics of crime and suicide for the year just ended, should be taken note of by people who entertain the belief that society in these times is on the up grade, advancing by a process of evolution toward a state of moral perfection:—

Unofficial statistics of the year show that the number of murders and suicides in this country has greatly increased, and that there has been a decrease in the number of legal executions, compared with the number of homicides. The homicides and deaths by violence total 9,212, as compared with 8,482 last year.

The startling feature of the record is the increase in the number of murders committed by highwaymen, being 582, against 464 during 1904. Four years ago the number was only 103.

The record of self-destruction is one of the most deplorable of the year, the number of prominent men being much larger than hitherto. The total is 9,982, an increase of 542 over the list of the preceding year. The steadiness of the increase is indicated in the following table:—

In 1899, 5,340; 1900, 6,775; 1901, 7,245; 1902, 8,597; 1904, 9,240; 1905, 9,982.

The legal executions numbered one hundred and thirty-three, of which fifty-one were in the North and eighty-two in the South. Seventy-three were negroes, fifty-nine white men, and one a Chinaman.

Showing the relative changes of murders and executions, it may be said that in 1885 1,808 murders were reported, while the number of hangings was 108, while this year 133 were hanged or electrocuted for 9,212 murders committed.

The number of lynchings was sixty-six. Of the total number lynched sixty-five were negroes.

General Articles

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

The Glorious Coming

O WEARY laborers in the field,
Hope on and sing, nor heave a sigh;
The happy day is drawing near,
"The glorious coming draweth nigh!"

Work on and spread the precious news,
Proclaim it wide to low and high;
Be swift the Master's call to heed,
"The glorious coming draweth nigh!"

Gird on thy armor for the strife,
Go forth and on thy God rely;
Turn not, nor falter, but trust on,
"The glorious coming draweth nigh!"

Be strong, but true, go far and wide,
Till all shall Jesus magnify;
Be holy, spotless, like thy Lord,
"The glorious coming draweth nigh!"

Then hasten to the harvest-fields,
The days are passing swiftly by;
The "little while" will soon be gone,
"The glorious coming draweth nigh!"

— Selected.

Lessons From the Life of Solomon—No. 17

"Give Unto the Lord the Glory Due
Unto His Name"

MRS. E. G. WHITE

"He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

From the day when Solomon was entrusted with the work of building the temple, to the time of its completion, his avowed purpose was to build "a house for the name of the Lord God of Israel." This purpose was fully recognized before assembled Israel during the dedication of the temple. In his prayer he acknowledged that Jehovah had said, "My name shall be there."

One of the most touching portions of Solomon's dedicatory prayer is his plea for the strangers that would come "out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm." In behalf of every stranger that would "come and pray toward this house," Solomon pleaded with the Lord: "Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."

At the close of the services, Solomon exhorted Israel to be faithful and true to God, in order that "all the people of the earth may know that the Lord is God, and that there is none else."

The temple of Jehovah was a marvel of richness and glory, unequalled by any

work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood there revealed. Those who were unacquainted with the source of Solomon's wisdom naturally admired and praised the human agent; but the king disclaimed any honor for the conception and the erection of so magnificent a structure.

The queen of Sheba, at the close of her visit to Jerusalem, was constrained by what she had seen and learned, not to extol Solomon, but to exclaim: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." This is the impression that God designed should be made upon all peoples. And when "all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart," the king continued for a time reverently to direct them to the Creator of the heavens and the earth, the Ruler of the universe, the All-Wise. The name of Jehovah was honored, and his holy temple was regarded with reverence.

Had Solomon remained humble, had he continued to turn the attention of men from himself to the One who had endowed him with wisdom and riches and honor, what a history might have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his downfall. Raised to a pinnacle of greatness, and surrounded with the gifts of fortune, Solomon became dizzy, lost his balance, and fell. Constantly extolled by men of the world for his unsurpassed wisdom, he at length was unable to withstand the flattery. The gift of heaven, the wisdom which was entrusted to him by God, and which should ever have been used to glorify the Giver, filled Solomon with pride. He forgot that man, in humility, must reveal constant reverence for God. Like the tabernacle, the temple had been built in accordance with specifications divinely given. And it was through the Lord's blessing that the people were enabled to give and prepare the necessary material. All the temple services were divinely instituted. And yet the honor was diverted from God, and given to Solomon. He finally allowed men to speak of him as the one most worthy of praise for the matchless splendor of the building that had been planned and erected for the honor of "the name of the Lord God of Israel."

Thus it was that the temple of Jehovah came to be known throughout the nations as "Solomon's temple." The human agent had taken to himself the glory that belonged to "the One higher than the highest." Even to this day the temple of which Solomon had declared to the Lord, "This house which I have builded is called by thy name," is oftenest spoken of, not as the temple of Jehovah, but as "Solomon's temple."

The course followed by Daniel, to whom God gave "knowledge and skill in

all learning and wisdom," is in striking contrast with the course followed by Solomon during the latter years of his reign. In Daniel's life, the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen, detracted not one iota from his influence. King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally thoroughly converted, and learned to "praise and extol and honor the King of heaven." And to the close of his career Daniel honored God.

In connection with every line of God's work in the earth to-day, the Name that is above every other name is to be honored. The gospel ministry, the publishing work, the medical missionary work, the educational work,—all are of heavenly origin. Not one of these lines of service has been originated or perfected by any human being. God has given the wisdom that has made possible the rapid development of every department of his cause. Let no man take unto himself the glory that belongs to God alone. Let no line of work, no institution, bear a name that would divert honor from God to any man or any set of men. Let us remember that the beautiful temple which was erected for the honor of "the name of the Lord God of Israel," came to be known, through the apostasy of the builder, as "Solomon's temple."

Said the great apostle Paul: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every worker understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first, and last, and best in everything. Man can not show greater weakness than by allowing men to ascribe to him the honor for gifts that are heaven-bestowed. God must stand the highest. The worldly wisdom of the greatest men is foolishness with him. The true Christian will exalt the name of the Lord. No ambitious motive will chill his love for God; steadily, perseveringly will he cause honor to redound to his Heavenly Father.

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. It is Christ's power alone that can give success to the human agent. God has given every man talents, that his name may be exalted; not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. Let those around you see that you give God the glory. Let self be crucified; let God appear.

Jesus, our divine Master, ever exalted the name of his Heavenly Father. He

taught his disciples to pray, "Our Father which art in heaven, Hallowed be thy name." And they were not to forget to acknowledge, "Thine is the glory." So careful was the great Healer to direct attention from himself to the source of his power, that the wondering multitude, "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see," glorified not Him; "they glorified the God of Israel." In his wonderful prayer offered just before the crucifixion, he declared: "I have glorified thee on the earth." "Glorify thy Son," he pleaded, "that thy Son also may glorify thee." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

"I will praise the name of God, . . . and will magnify him with thanksgiving." "Thou art worthy, O Lord, to receive glory and honor and power." "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore." "O magnify the Lord with me, and let us exalt his name together."

Finding the Bread

J. N. LOUGHBOROUGH

"CAST thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

The bread in this text is understood to mean the truth found in the Word of the Lord, which is to be scattered abroad, like the sowing of seed upon the running waters, which bear it away from sight, and apparently to the sower it is lost. But the seed lodges on the banks, takes root, and, springing up, bears fruit which may be found "after many days."

Reading, in the REVIEW of December 14, Brother Tanner's report of the work in Hayti, brought the Scripture already quoted forcibly to mind. Brother Tanner says that some one in Southampton, England, about twenty-four years ago, sent papers and tracts to the agent of the steamship company at Cape Haitien. It may be of interest to our readers to know by whom and how the papers happened to be sent to that port.

In the summer of 1879, when we held our first tent-meeting in England, on Shirley Road, Southampton, Brother J. N. Andrews came from America, and was with us at Southampton three months. He was accompanied by his niece, Edith Andrews, and Annie Oyer, who were going to Basel, Switzerland,

to help in the mission work. Brother Andrews was in a delicate condition of health, and was therefore unable to assist in the meetings, and, in fact, was not able to complete the journey to Basel, so they tarried with us. The house we then occupied being quite small, we engaged lodgings for Edith and Sister Oyer at the home of Mr. Nippard, a near neighbor, with whom Elder Ings had formed a slight acquaintance in his tract distribution work.

Mr. Nippard's family formed a very friendly acquaintance with these lodgers, and as Brother Ings studied the Bible with him, he readily drank in the truth, and expressed a desire to do all he could to help it along, although he did not then see his way clear to keep the Sabbath. He was what is called a "ship keeper" for the Peninsular and Oriental Steamship Company, which sailed its steamers from Southampton to some eighty seaports in the East and West Indies, Africa, and Central America.

When the steamer was made fast at the docks, the officers and crew of the vessel were released until the next sailing of the vessel, the discharging of the cargo and reloading of the vessel being placed in the hands of stevedores. The ship keeper had charge of the vessel, and lodged upon it nights. As Mr. Nippard became interested in the truth, he did much to aid Brother Ings in his ship-mission work.

Finally he said to Brother Ings, "I can help you send your papers and tracts to other ports if you will furnish them. I can do it on this wise: parcels are placed in my hands to give to the purser of the vessel, directed to the steamer agents at ports where the ship calls. You furnish a little roll of your papers and tracts directed to the agent at any of the ports you may select. Place in the roll a letter asking him to hand the papers and tracts to any who might be interested in them. In this manner you may do much to spread abroad the reading-matter."

We heeded Mr. Nippard's advice. At that time we were receiving one thousand copies weekly of *The Signs of the Times* from America. We would make a roll of a few *Signs*, tracts, and papers in other languages. On our papyrus I prepared a carefully worded letter. In this the agent was not only asked to circulate the enclosed documents, but to reply, informing us whether more reading-matter was desired, and in what language.

It was among the packages thus sent that the roll of papers, tracts, and a letter went to Cape Haitien. From this venture on Hayti we received no reply, and Brother Tanner's letter, "after many days," is the first knowledge I have had concerning the result of that seed sowing.

In a similar manner we sent parcels to a large portion of the eighty seaports. We had responses from several of them, as Durban, Natal, East London, and Maritzburg, South Africa, and Georgetown, Demerara, British Guiana. From

some of these places we had replies expressing a desire for more reading-matter, and to these we sent parcels several times.

In 1896, when I was in Southampton, England, I called upon Mr. Nippard. His companion was with the silent dead. He was settled on a pension from the steamship company. He was in feeble health, but was kindly cared for by his daughter. With tears he would speak of his association with Elder Ings. The reading that he most of all prized was the weekly visits of the *Present Truth* from London. In the year 1900, when I again visited Southampton, I inquired for Mr. Nippard. The dear old gentleman had passed away, probably living up to what light he had. I have given this brief rehearsal to encourage others to cast bread upon the waters.

Mountain View, Cal.

The Canon of the Bible

THE word "canon," as at present employed, signifies a collection of religious writings of an authoritative or normative character, such as "always, everywhere, and by all" have been considered divinely inspired, hence sacred and binding. The term was first used in this sense by Amphilochius, 395 A. D.

The So-Called "Larger" and "Smaller" Canons

Between the New Testament of Catholics and that of Protestants there is absolutely no difference as to canon, or size, the number and order of the books corresponding exactly. But the case of the Old Testament is different; Catholics holding to what is sometimes spoken of as the "larger" canon of the Jews in Alexandria, while Protestants hold to the "smaller" canon of the Jews in Palestine. The actual difference between them is a matter of seven complete books and portions of two others; namely, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees, together with certain additions to Esther and to Daniel. All these Protestants usually reject as apocryphal, because there is no evidence whatever that they were ever considered canonical by the Jews.

The Canon of the Jews in Alexandria

The chief witness to the existence of a possible "larger" canon in Alexandria is the Greek version of the Old Testament known as the Septuagint (which was translated probably between 250 and 150 B. C., and frequently designated "LXX"). But it is exceedingly doubtful whether the Jews in Egypt ever had a larger canon than their brethren in Palestine. There is absolutely no explicit witness to this effect. The LXX version is inconclusive. The mere existence of manuscripts of this ancient version which contain the canonical and deuterocanonical or apocryphal books, intermingled, is a long way from substantial evidence. For not only are all the extant manuscripts of Christian origin, but they differ widely as to their contents among themselves, no one of

them including exactly the same books as those considered canonical to-day by the Church of Rome. And Philo, who lived and wrote in Alexandria (B. C. 20 to A. D. 50), and who must have been acquainted with the apocryphal writings, never makes a quotation from one of them.

Coming down to the second century A. D., the adoption by the Alexandrian Jews of Aquila's Greek Version of the Old Testament (which excludes all of the apocryphal books); and the many statements of Origen, who was a resident in Egypt, and who held to the strict canon, are convincing corroboration of our former statement, namely, that it is exceedingly doubtful whether the Jews in Egypt ever had a larger canon than their brethren in Palestine.

The Canon of the Jews in Palestine

The canon of the Jews in Palestine was by general admission the same as the strict canon of the Protestant church. Among the witnesses are Fourth Esdras, which, though fabulous, nevertheless incidentally testifies to the number of books then reckoned as canonical in Palestine; and Josephus, the great Jewish historian, writing in Rome about 100 A. D., who also gives the number of sacred books. The latter is an invaluable witness of the strict canon, inasmuch as he probably expresses not only his own view, but the traditional opinion of his people. The apocryphal books can not possibly have been reckoned by him as included in the number, for he shows no acquaintance with them; besides, the books of the Maccabees would be excluded by the chronological limit which he sets for the completion of the canon. Hence we may safely conclude that at the close of the first century A. D., the Jewish canon in Palestine was the strict or Protestant canon. Later Jewish doubts, expressed in the Talmud, as to the canonicity of Ezekiel, Proverbs, Song of Songs, Ecclesiastes, and Esther, do not vitiate the force of this statement, but rather show only how the Jews, like later Christians, departed from the original views of the church.

The Canon of Christ and His Apostles

With Bellarmine and other Catholic writers, we most heartily agree that "the canon of the Old Testament sanctioned by the Lord Jesus and his apostles must beyond all doubt or question be accepted as the true one." But did Christ and his apostles sanction the "larger" canon of the Old Testament? This is the crux of the whole question. Here are the facts: The writers of the New Testament repeatedly quote from the Greek or Septuagint Version of Alexandria instead of from the original Hebrew. It has been estimated that six out of seven of all the quotations made from the Old Testament in the New are from this version. Does this not argue, therefore, in favor of a "larger" canon? It certainly would were it not for two considerations: (1) They never quote the apocryphal books, though they do show acquaintance with them, and

use them without in any sense approving of them. (2) On the other hand, they sometimes quote from other non-canonical sources, such as the "Book of Enoch," which no one considers canonical except the Church of Abyssinia; hence if usage is to become our guide, the Book of Enoch ought to be received into the Catholic canon; but it is not. Nor have we any right, with Gigot, to say that "if the apostles looked upon the deuterocanonical writings as non-inspired, it was their plain duty not only to abstain from giving them full approval, but also to exclude them from the Bible used by the early Christians." For this assumes two things: (1) That it was the duty of Christ and the apostles to settle the question of the Old Testament canon, which is gratuitous; and (2) it is assumed that at that early time the "rolls" of Scripture were already bound together in one volume, or written together on a single parchment, which is highly improbable.

There is, therefore, really no positive evidence anywhere that Christ or his apostles regarded the deuterocanonical books of the Old Testament as an integral part of God's holy revelation. On the contrary, there is every reason to believe that, being Jews and residents of Palestine, they, too, held to the strict Jewish or Protestant Canon.

The Canon of the Early Church From 200 to 400 A. D.

It was during this period that the New Testament writings became canonical. At the beginning of the second century, there were no New Testament Scriptures in the possession of the church which were deemed worthy of being placed side by side with the Old Testament. But before the second century was completed, a body of apostolic literature, identical with our New Testament writings to-day, was to be found occupying in the Christian church a place of authority and sacredness equal to those of the Old Testament. The number of such writings varied indeed in different parts, but for the purposes of this essay the decision of the church was unanimous in favor of our present New Testament canon. The tendency of the age seems to have been to receive everything which had been traditionally read in the leading Christian communities, and by no means to lose anything which might by any possibility be apostolic.

The transference of this principle to the Old Testament writings produced great confusion. Usage and theory were often in conflict. A church Father might declare that the apocryphal books were uninspired, and yet quote them as "Scripture," and introduce them with the accepted formula, "As the Holy Ghost saith." Theologically they held to a strict canon, homiletically they used a larger one.

But even usage was not uniform. Third and Fourth Esdras and the Book of Enoch are sometimes quoted as "Holy Writ," yet the Church of Rome does not now receive these books as canonical.

The criterion of usage, therefore, is too broad. But the theory of the Fathers was gradually forgotten, and the prevalent use of the LXX and other versions led to the obliteration of the distinction between the undisputed books of the Hebrew canon and the most popular apocryphal books; and being often publicly read in the churches, they finally received a quasi-canonization.

The Canon of St. Jerome (389-420 A. D.)

To Jerome, the learned monk of Bethlehem, the world owes the Latin Vulgate—the best of all the ancient versions extant. He was by far the greatest scholar of the early church. By birth and education, he belonged to both the East and the West. No one can be said to have been as well acquainted with all the facts at hand in his day as he, and yet the Catholic Church utterly rejects his testimony concerning the canon. That Catholics should prize so highly the *quality* of his Latin translation of the Bible, and reject so absolutely his expressed opinions concerning its size, is one of their many mysteries, not to say inconsistencies. For, as the celebrated Catholic writer, Gigot, very frankly allows, "Time and again this illustrious doctor of the Latin Church rejects the authority of the deuterocanonical books in the most explicit manner."

To show in great detail how strictly Jerome held to the Jewish canon would be unnecessary in view of such a confession. The evidence is overwhelming. In his famous Prologus Galeatus, or "Horned Preface" to the books of Samuel and Kings, written in 391; in his Epistle to Paulinus (cir. 394); in his prefaces, respectively, to Esdras (394), the Books of Solomon (398), and Jeremiah (414), but especially in a private letter written to a holy Roman matron named Læta (403), he sets forth his full views on the subject, declaring himself for the strict canon of the Jews; rejecting the authority of the deuterocanonical books in the most outspoken manner; even distinguishing carefully the apocryphal additions to Esther and to Daniel. Nor is his position at all modified by the fact that he was prevailed upon by his friends to translate hastily Tobit and Judith, or by the concession in his Prologue to the Books of Solomon, that "the apocryphal books may be read for purposes of edification;" or, even by the fact that in a letter to Pammachius he applies to Ecclesiasticus the expression, "divine scripture;" for all that can possibly be deduced from these circumstances, in face of his explicit testimony on the subject, is that he consented, under pressure, to give the apocryphal books an intermediate position. Whenever Jerome expressed himself formally upon the great subject of the canon, he never failed to draw a clear line of demarcation between the books of the Hebrew Bible and later additions to it.—*Prof. George L. Robinson, Ph. D., in The Bible Record for October, 1905.*

(To be continued)



Old Year Memories

LET us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us
Let us forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving,
When friends were few, the hand-clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

So, pondering well the lessons it has taught us,
We tenderly may bid the year "Good-by,"
Holding in memory the good it brought us,
Letting the evil die.

—Susan E. Gammons, in *Christian Endeavor World*.

Power

L. A. S.

WHAT is power? In a physical sense, we are accustomed to associate it with strength of body. But muscle is not power. A person may easily deceive himself by fancying that because he has strong muscles, he has a large supply of power in his body, that this supply of power must continue so long as his muscles hold out, and that he can continue in violation of the laws of nature until warned by waning muscular power that his vitality is on the decline. We may make a serious mistake when we try to measure our stock of health by the amount of our physical strength.

The muscles depend upon the nerves. Let the nerves cease to act, and the muscles are at once completely powerless. A muscle has no power at all in itself. It is merely the means through which power is manifested. Nor has a nerve any strength. It is a mere line of tissue running from one part of the body to another. Yet along that line power travels to the muscle, and with-

out the connecting nerves the muscle would be as powerless as a lump of clay. A person taking account of his state of health needs to consider the amount of nerve force he has on hand. The supply may be running dangerously low before he becomes aware of the fact. There may be a disturbance somewhere which will suddenly interfere with the nerve supply to certain muscles or organs, and cause sudden and very serious loss of power. Disease may make its way very insidiously to some part of the nerve citadel, and while the individual is boasting of his health and strength and ability to disregard without injury the rules of healthful living which have been deduced by physiologists, cut the all-important lines of nerve communication, and stretch him suddenly upon a bed of sickness. Like Belshazzar, he may suffer the loss of his kingdom, physically, in a single night. It is never safe to disregard established laws of health.

The nerves communicate power to the muscles, but they, like the muscles, have no power in themselves. They can not cause muscular action without an impulse from the brain. The blow delivered by the arm starts with an impulse originating in the will power of the brain. Without that impulse, neither nerves nor muscles would act at all, and no blow would be struck. Does power, then, originate in the brain?

The Scripture declares that power belongeth unto God (Ps. 62:11), and "there is no power but of God." Rom. 13:1. The muscles, the nerves, the brain, do not originate power; no intelligible theory of such an origin of physical force can be devised. Power comes as a loan to us from the Creator. The human organism is provided with the means whereby this power may be exercised in divers ways, for the welfare of the individual. We are responsible to the Creator for our use or abuse of this power. We are responsible to him for the preservation of the physical agencies by which our powers of body or of mind are exercised. We are not at liberty to disregard the laws of health. "The laws of nature are the laws of God."

To Remove Tartar

THIS deposit, arising from an unwholesome stomach, unless removed will certainly loosen the teeth and cause them to fall out. It is best to let a dentist remove it, but when not of long standing, it may be taken off by the use of powdered pumice stone and lemon juice. An orange wood stick, obtainable in

bunches at a trifling cost from any drug store, is the best implement to use for its removal. Dip the stick into the lemon juice and then into the pumice and rub over the spots until removed. Pumice should be used but seldom upon the teeth, and never upon the children's teeth. A good liquid dentifrice to use after the teeth are clean, to keep them so, is as follows: Borax, two ounces; hot water, one quart; tincture of myrrh, one teaspoonful; spirits of camphor, one teaspoonful. Dissolve the borax in the water; when nearly cold, add the other ingredients, and bottle for use. Use a wine-glass full night and morning in a half glass of lukewarm water, to brush the teeth and rinse out the mouth. This is aromatic, cleansing and hardening the gums.—*Selected*.

The "Worth While" Sense

THE housekeeper, especially one who does the work of her house unaided, needs a sense for discriminating between what must be done, and what she would like to do if she had time and strength. False ideals of what good housekeeping consists in are a snare to many. One can not tell the good housekeeper by her cellar, nor by burnished brasses, or shining front windows, or a well-blackened stove. She is to be known rather by her sense of the "worth while" as it applies to housework, and her ability of adapting means to ends. She needs to take the large view of the thing to be accomplished; namely, the well-being of the home.

It is never for the well-being of the home for the wife and mother to be "tired to death." Very often the woman who breaks down with work before she is forty is she who strives for some artificial effect in her way of living. She wants the interior of her home to be as spotless as Mrs. So-and-so's; her children must be smartly dressed because they play with Mrs. Newrich's. She doesn't consider that Mrs. So-and-so has a grown daughter to help, and that Mrs. Newrich keeps two maids and a laundress, but sets herself the hopeless task of competing for the hollow distinction of being up to date.

At the beginning of one's career as a housekeeper the young woman may be able to carry on her work with clock-like regularity, and attain well-nigh artistic perfection. The perfectly kept house is a source of delight when resources are nicely balanced with expenditures, and efforts with results. But as cares multiply, and work becomes doubled and trebled, it is manifestly impossible for a single pair of hands to keep up the quality of the work. Now is the time to cultivate the housekeeper's special sense of separating the necessary work from the less urgent and unnecessary, and slighting both the latter classes. The aim of such a one should be to have no piling up of work to be done in that "some day" that never comes.—*Housekeeper*.

THE WORLD-WIDE FIELD

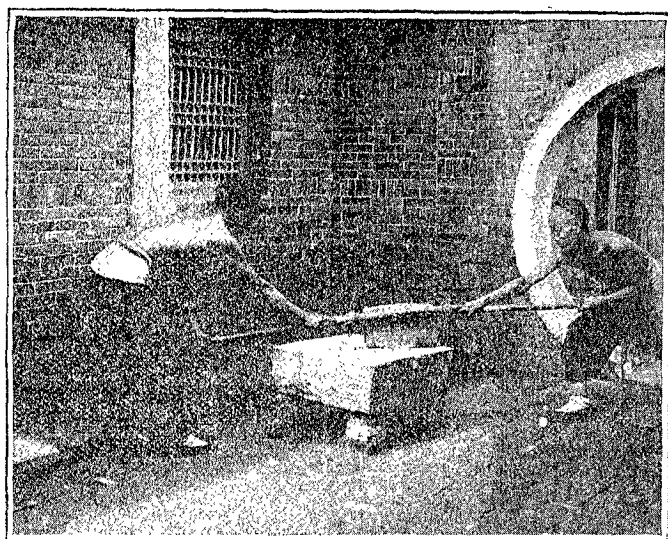
Story of the China Mission Printing-Press

H. W. MILLER, M. D.

MANY providences of God attended the establishment of our China Mission printing-press. In the first place, we received the press in answer to prayer. In June, 1903, I visited the firm of

name applied to the laboring class in China.]

The difficulty is not in finding coolies, as the wharves are covered with them, and they all like to carry a foreigner's baggage, as it means more money. We engaged what we considered a sufficient number; when they took hold of the box, they began to yell, but did very little



MEN GRINDING STONE TO LEVEL TYPE

lifting, finally relaxing their hold, saying, "Tai-puh-tong," that is, "lift, not able to move." They called for more men, and so many came that there was not room for all to grasp hold of the box. These men, who before were carrying from sixty to one hundred pounds, now found it very difficult to raise thirty pounds, and it required much yelling to do that. Although Chinese labor is considered cheap, in the end

Barnhart and Spindler, of Chicago, suggesting to them the idea of donating a printing-press for our China Mission. They, wishing a little time to consider the proposition, asked me to return the next day.

Mrs. Miller and I earnestly sought the Lord that evening to give us a press to take to China. The next morning it was with confidence that I returned to the firm, and was pleased to hear the manager say that they had decided to make us a present of a six-column army press. After telling of the use we intended to make of the press, I gave them shipping directions.

When we reached Hankow, we learned upon inquiry that the press had arrived, and was in the company's warehouse. To see something that had come from our native land, which was to be used in carrying the gospel to China's millions, was a source of great encouragement to us after a long voyage of over four weeks.

Chinese Coolies

We were confronted with many perplexities and difficulties in caring for our baggage from this port to our inland station, as modern conveniences were no longer at our disposal; and as the box containing the printing-press was much heavier than the rest, it became especially burdensome. For the rest of the journey, the Chinese coolie took the place of the drayman. [Coolie is the

we paid nearly double what a drayman would have charged to convey this box to the railroad station. Arriving at the depot, there was no freight warehouse to store our baggage. Every man is supposed to look after his own freight; the company takes no responsibility in regard to either freight or passengers. When the train arrived, we either had to put the freight in the cars ourselves or hire coolies to do it. Here we were again at the mercy of the coolies, who always take advantage of an emergency, to enrich their pocketbook. We soon learned that the only way to produce motion in a Chinese coolie was to yell, "Tsien, Tsien" (money) at him.

We reached Sin-ling-Cheo, the nearest railroad station to our mission, in the evening. Here we found the coolies quite timid about taking hold of the press until a good price was offered for its removal.

Carried by Rafts

There still remained four days' travel on wheelbarrows, to reach the Sin-tsai Mission Station. We well knew that a wheelbarrow could not carry a printing-

press, although enormous loads, as much as four to five hundred pounds, can be carried in this way.

As the rivers have been China's railroads for centuries, we were informed that by taking a roundabout route, the freight could reach Sin-tsai in about two weeks. As there was no choice in the matter, we secured rafts for the first half of the journey, and house-boats for the latter half.

Not having a printer at hand, it was not thought advisable to begin the printing work at once, as we all desired to give our time unreservedly to language study.

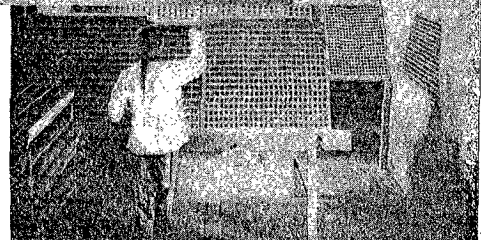
Removal to Shang-tsai Hsien

In September, 1904, we opened a new mission at Shang-tsai Hsien, which is seventy-five miles north of our Sin-tsai station. This city was at one time a capital of China; and for miles around are to be found the ruins of this ancient metropolis. We believe that its location will be equally advantageous as a center from which our literature can radiate over this empire. Shang-tsai is only a half-day's journey from the Peking-Hankow Railroad, which, in connection with the Hankow-Canton road, and their connecting lines, will enable us to send our literature to every province in China.

Securing a Printer

At a meeting of the China Mission Advisory Committee in February, it was decided to begin the publication of tracts, and a monthly mission paper, also to secure a native printer; but printers in China are few and far between. Finally, a Chinese teacher said he had worked at the trade, and was willing to undertake the work, so we prepared a room in our mission station for a printing-office, but waited in vain for the printer; although his transportation had been paid, we knew nothing of his whereabouts. After two months had passed, and I had almost

given up the idea of doing any printing for some time yet, this man arrived. While he willingly took hold of



A CHINESE PRINTING-OFFICE. EXTERIOR AND INTERIOR

the work, it was quite evident that he had not had much experience at the trade. But, with his help, I decided to go ahead

with the work. We have found many new problems to solve, but the work is progressing. God has helped us in improving the necessary articles which we did not have.

Printing-Office

The printing-office is a brick building inside our mission compound, just opposite the Gospel Chapel. It is thirty feet long and fourteen feet wide. In one end are the type-cases, and in the other end the press. Along the sides are tables and benches for binding the books and planing the type. On both sides are windows, which give plenty of light.

The type-cases were all made by a native carpenter. For a planer we had a native stone mason grind the surface of a stone level, by rubbing a sandstone over it until smooth. By nailing a length of stovepipe on some boards, we were able to ink our roller. A piece of tin, with a right angle made of wood, nailed to its margin, serves to hold the type while it is being set up.

Chinese Type

Most of the space in a Chinese printing-office is occupied by the type-cases. Each class of characters must have a separate compartment. An English word is constructed by collecting the separate letters of which it is composed. In writing Chinese we have lines and dots, called strokes, which, when joined together in a definite order, constitute a word. Some strokes are horizontal, others perpendicular, some short, some long, and still others are curved and angular. If it were possible to separate a Chinese character into its strokes, as we can English words into letters, then it would be possible to arrange a set of long, short, perpendicular, horizontal, curved, and angular lines, with dots and spaces of various sizes, with which to construct characters, the same as the words in the modern languages are formed from letters. We could then reduce the type-cases to the same size as the English. Imagine what a task it would be to collect and properly arrange the different strokes in a character.

Each Type a Word

Each word is cast into a single type, and these words are arranged, in the order of a dictionary, in the type-cases. A Chinese type-setter could find fifty words while he was collecting the component parts of one character.

If you were to take Webster's Dictionary and select four thousand words which are most commonly used in conversation and writing, and have each word cast into a single type, and then arrange these four thousand words in the type-cases in the same order in which they occur in the dictionary, you would have the same proposition in printing English that we have in the Chinese. To set up the sentence, "China has a population of four hundred and twenty-six million," one must first search for the word "China," then "has," and so on, picking up a whole word at a time, instead of separate letters.

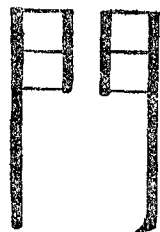
Components of a Chinese Word

The characters are composed of two

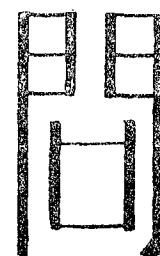
parts; the first is called its "radical," which usually gives a clue to the meaning, and also serves as a means of classifying it. The second is called the "phonetic," which serves as a clue to the sound, and by combining with different radicals forms a large variety of words. There are two hundred and fourteen radicals which may be said to constitute the Chinese alphabet. One hundred and sixty of these are characters.

Characters as Images

Many characters are so constructed as to illustrate their meaning, as a few examples will point out. The first character in this column, pronounced men, is the word for "door." Placing the second character in the column, meaning month, inside the character "men," the word for door, we have the third character in this column, pronounced wen,

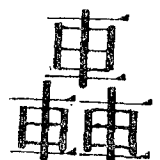


which means "to ask," as the man goes and stands in the door to inquire. The word represented by the next character in this column means "a cart," and you can readily see that it has an axle, two wheels,



and a bed between the wheels. When three carts are placed together as represented by the next character, a new word is formed, which means "the rumbling of thunder" or "an explosion." Three carts running over stone roads

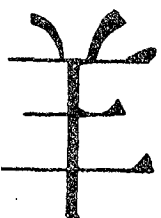
will certainly make a great rumbling. The next character in the margin is the word for "cave;" its meaning is well illustrated. There must be substance before there can be a hole in it.



Sheep are designated by the next character shown in this column; the four legs, two horns, and tail, are all visible.

The Chinese dictionaries contain forty-one thousand characters, but

there are not more than six thousand in general use, and four thousand will give quite a wide range of expression. The number of different characters used in translating the New Testament is 2,394.



The characters are arranged in vertical lines, and read from top to bottom, and from right to left. Very few punctuation marks are used. The end of a sentence is marked. One para-

graph is separated from another. Even if these were omitted, the sense would not be affected. In fact, much literature is printed without any marks whatever.

The literature in China is divided into two classes — the Kuan-Hua and Wen-li. The first class is that most generally used in the northern fifteen provinces. It is easily understood, and is the spoken language of all northern China. However, the dialects vary much in different provinces, and even in adjoining cities there are marked changes.

Wen-li is the literary language, and its principal use is in writing. It is not understood by the common people, and is seldom used in conversation. Tracts and papers printed in Wen-li can be read by the educated class in China, Manchuria, and Korea.

The Gospel Herald

The name of our Chinese paper is *Fuh-In-Hsuen-Pao*. The two characters *Fuh-In* is the word for gospel, *Hsuen*, to proclaim, and *Pao* a paper. When taken together, they are translated "Gospel Herald." It is desired to print this paper in language which is everywhere current in China, and as the Korean written language is the same as the Chinese, it can be used by our brethren there. The greater part of the population of the island of Formosa is Chinese, and all the islands of the Pacific are dotted with Chinamen. Besides, there are many in foreign countries who may have no other means of hearing this message, only as it comes to them on the printed page. They will more readily read a paper that comes from their native land than one printed in the land in which they live.

Not only will the *Hsuen-Pao* serve as the organ of the Seventh-day Adventist China Mission, but each number will contain several articles on present truth. For the benefit of our scattered members it will devote a small portion of its space to current events. The paper will be issued monthly, and will contain sixteen pages of subject-matter.

Importance of Literature in China

There is, perhaps, no other language in which so much error has been inculcated in the translation of the Bible.

It thus becomes necessary for us either to secure a correct translation of the Bible or to publish literature pointing out the errors, and calling attention to the true doctrine and the signs of the times. The latter seems more feasible for the present.

The tract societies in China are printing an abundance of literature propagating these false doctrines and circulating them with energy. It is time for us to "cry aloud and spare not." One of the most effective ways of doing this is by scattering the printed page.

The publishing work in China has begun on a small scale, but we hope to see it rapidly develop, and be the means of sounding the last message to this fallen race. We ask you to prayerfully remember the work in heathen China.

Honan, China.

News From Haran—9

Z. G. BAHARIAN

WHEN our ninth trial was ended, we saw very clearly that our case would be brought to an end immediately. The next day, June 8, early in the morning, the overseers visited the jail. One by one the prisoners were called to them, and their condition was investigated. When our turn came, the chief overseer told us that once more we would be called up, and our trial be ended, and that we should not speak at length. We gave them another petition which we had written, presenting many other points in which we were robbed of our rights. As soon as they returned to their office, they called two members of the court, and gave them a strict commandment to finish our trial quickly and justly.

At eight o'clock (Turkish time—three hours after noon) we were called up for the last time. There were several letters left to be read. The clerk read them, but no question was asked us. It was evident that they were trying to hurry through. No paper or letter was left unread. Then time was given the general attorney to present his last accusation, which he did, accusing us very heavily. After he had finished, time was given our advocate to speak in our defense. Then we were allowed to speak in our own defense. I spoke about an hour against the accusations of the general attorney. I will mention a few of them:—

1. He stated that Baharian had said that Jesus commanded that we should not obey the government, therefore we were not obeying the Turkish government. To this I said, "Jesus has not said anything like this, and I have not spoken to that effect. What we say is that all governments are under the rule of Jesus. There is not a government in any part of the earth which is not under his rule. The Turkish government is under his rule, and we ought to obey it. But if it enacts laws which are contrary to the law of God, then we should obey the Lord, and not the government. The government must not require such things from us."

2. The general attorney stated that Baharian said we preach the gospel to all nations. The result will be the anger of the nations against them, and a tumult will be created, which our government would find it difficult to suppress. As an answer to this, I read the tenth chapter of Matthew, and explained that the Master of the gospel said it would be so, for which we are not responsible. It is true that the preaching of the gospel creates a tumult; but this is not against the government, but against us; we shall bear the harm, and not the government, etc.

When I had finished my defense, time was given my brethren, who spoke very briefly, confirming what I had said. Then at eleven o'clock, an hour before sunset, the council of the judges entered into their council room to decide our

cases. After fifteen minutes they came out with the verdict, "Not guilty," which the clerk read as follows:—

"Though Mr. Baharian and his three companions have been arrested and accused as insurgents, in their trial it has been found that all their printed papers were printed by special permission from the government, and that their letters contained nothing against the government, all being in harmony with the Bible, and that the Armenian national hymn had no relation to them. Therefore, we declare them not guilty." This was signed by only two Christian members, which was enough for our freedom or acquittal. The Moslem members have not signed it, saying that our testimony was contrary to their religion. We were sent back to jail, and in half an hour were dismissed. All the prisoners were astonished that our God had saved us.

We went to our hotel, where our first duty was to kneel down and thank the Lord for this miracle. The next day we called on the overseers, and expressed our gratitude for their justice. They told us all that had been done for our freedom. We saw that God had united all the means very marvelously for our deliverance. Our freedom gave much rejoicing to the people of Ourfa. Wherever we went, all congratulated us for this deliverance. All were satisfied. We at once telegraphed to our people in many places, to make them glad. Rejoice with us, all the people of God, because he made the truth triumph, because he worked a mighty miracle for us.

Aintab, Turkey.

Railroads in Africa

RAILROADS in Africa are approaching the heart of the continent from the Kongo on the west, from Cairo on the north, from Cape Town and Lorenzo Marques on the south, and into Uganda and Abyssinia on the east. Now they propose a line along the southern shore of the Mediterranean littoral. The ground has been inspected, and the conditions are favorable. The engineering difficulties are not such as need hinder a scheme which is otherwise desirable. Over a great part of the route there would be more to fear from the predatory tribes than from natural obstacles. Tracing the new route from England, there would be first, the twenty miles across the channel, then rail through France and Spain, and again a short sea journey from Gibraltar to Tangier, where the new line would begin. Its course would be along the northern borders of Morocco, thence by way of Algeria to Tunis and Tripoli, and onward to Cairo through the Libyan desert and the great tracts of country over which the khedive rules. If a Cape-to-Cairo railway becomes one of the actualities of the future, the new line would make it possible to travel from London to Cape Town overland except when crossing the channel and from Gibraltar to Tangier.—*Selected.*

Mission Notes

THE Hawaiian Evangelical Association has secured four Chinese preachers and one Chinese Bible woman for work among the Chinese in the islands. The viceroy of Kwang-tung was so pleased at the idea that he gave the preachers passports, gratis, for which usage permitted his demanding five hundred Mexican dollars.

THE Livingstone Mission of the United Free Church of Scotland has its field in Nyassaland, Africa, and its industrial side includes agriculture, building, quarrying, carpentry, engineering, blacksmithing, printing, and tailoring, and has one hundred and thirty apprentices. There are over one thousand members at London, where a great convention was held, attended by three thousand persons. Throughout the district of Bandawe the villages have small churches built by the natives themselves, and there are now fifty-four of these prayer-houses where morning and evening worship is held. The first number of a native monthly magazine for the Livingstonia Mission has been issued. It is in the Tumbuka language.

A MISSIONARY in Africa speaks of the demand for teachers from thirty or more towns in the region about Yakusu. His cook had been promised as teacher to a town some eighty miles from the station. Three times during the journey did deputations come to take possession of him. But the traveler, having a partiality for a well-cooked meal, told them to wait patiently till he reached their town. A week before the time for reaching the town they came again, this time with a crew of thirty young fellows. Importunity such as this could not be withstood, and they carried off their teacher in triumph. A week later the missionary found him hard at work with over a hundred scholars gathered around him, and the new school building in process of erection.

LET the truth be told, even if on some pleasant autumn morning the heavens fall. And so let it be definitely stated that child marriage has *not* been abolished in India. On this point what the *India Witness* says is conclusive, for it knows whereof it speaks. It certainly is a lamentable fact, on the authority of the *Witness*, that child marriages are an every-day occurrence, and when we say "child," we mean it. Little girls eight, nine, and ten years old become wives, as everybody knows who knows anything about it, and yet among a list of the signs of the progress made in treatment of women in an English paper, is the "abolition of child marriage," coupled with suttee. The latter is abolished, though it now and then occurs even now. The former is not abolished, although it has become a burning question, and although there is a law raising the marriageable age to twelve. Speed the day when the words quoted shall be true!—*Selected.*



THE FIELD WORK

Scotland

It is now thirteen months since we left the United States, and in many respects it has been an eventful period.

Upon our arrival in Scotland we went to Kirkcaldy, and began work. The Lord blessed our efforts, and five persons embraced the truth. This was in the winter and spring. When the tent season opened, we began an effort in Falkirk, a town of twenty-nine thousand inhabitants. There was decided opposition on the part of the popular ministers, but notwithstanding all their influence, five persons began the observance of the Sabbath.

In August the general meeting for the mission field was in Paisley. It was the largest gathering of Scotch Sabbath-keepers ever held, and was a source of great encouragement to our people throughout Scotland. At this meeting the brethren recommended that I locate in Edinburgh. In harmony with this, I removed to Edinburgh in September. Since coming to this city, the Lord has blessed my labor by adding three new Sabbath-keepers to the little company here.

I am enjoying my work in Scotland very much, and trust that God will use me to bring the light to many who are in darkness and the shadow of death.

W. DALRY MACLAY.

11 Shandon Place, Edinburgh, Scotland.

Hayti

GRANDE RIVIERE, a town of perhaps twenty thousand inhabitants, is situated among the mountains of Hayti, about eighteen miles south of Cape Haitien. This town is celebrated among Haitians as the birthplace of Dessalines, the founder of Haitien independence, and it is also famous as a place where numerous successful revolutions have been inaugurated. I have been told that because of these facts the Haitien people look with more or less favor upon any movement that, in its beginning, is associated with the place. At any rate it was here that in August, 1905, eighteen members of the local Baptist church, including their native pastor, began to keep the commandments of God and the faith of Jesus. This was the result of the efforts of the young teacher of whom I spoke in my last report.

On the third of November, in company with an interpreter and some others, I started out to pay this little company a few days' visit. We traveled by rail, and were received and entertained with the greatest of hospitality by an ex-commandant of the Haitien navy, who has embraced the message. I was first taken, however, to the headquarters of the general in command of this military district. This visit, which was paid as a matter of respect, he returned the following Sunday, with his staff in full uniform, an honor that, as an Adventist minister, I never expected to receive, even in this "land of gen-

erals." This officer, however, is a warm friend of our cause, and argues in favor of the truth wherever he goes.

The meetings with the little company here were well attended, both by members and by others. We felt the presence of the Holy Spirit in these meetings to a degree that I have seldom realized either in America or in Jamaica. Those who compose this company are mostly men, who, when compared with their fellow citizens, can be rated among the more intelligent members of the community. One has been a judge and also a representative, another a commissioned naval officer, and one is a school-teacher. The others are mostly cultivators of the soil. Altogether the outlook at Grande Riviere, as at Cape Haitien, is favorable for the advancement of the message in this republic.

W. JAY TANNER.

California

THE camp-meeting and tent season for the present year is now in the past. The summer was a busy and fairly successful one to most of the conference laborers, although none of the efforts put forth have been as fruitful as desired.

Five camp-meetings have been held,—at San Jose, Arcata, Cloverdale, Reno, and Hanford. An excellent interest attended all these meetings, and our people attending witnessed to having been greatly benefited. The time occupied in holding them was from the last of June till the last of October, and they were so located that all portions of the conference were given camp-meeting privileges with a minimum expense in traveling. Perhaps the only exception to this was the Sacramento Valley. The attendance at most of the meetings was good, and in all cases the interest manifested by the citizens of the various localities was very encouraging. After meetings were held for the proclamation of the message at San Jose by Elders Hibbard and Rine, at Arcata by Elder Behrens and Brother Albrecht, at Cloverdale by Elders Langdon and Rine, and at Reno and Sparks by Elders Osborne and Leland. With the exception of the last named, all these meetings were profitable in obtaining accessions to the faith.

Meetings have also been held at Oakdale, Orange Blossom, and Ceres by Elders Gardner and Basney; at Oakland by Elders Langdon and Rine; at San Luis Obispo by Elder Dart and Brother C. N. Miller; at Yuba City by Elder Martin; in San Francisco by Elder Hibbard; and in Mountain View by Elder Corliss and the writer.

In some portions of the conference there appear to be excellent opportunities for presenting the truth. This is, perhaps, most noticeable in San Francisco, where new converts are continually being added to the church, and at San Jose, where Brother Sims has, during the summer and fall, found more work than he could possibly attend to.

Quite a number of places are now calling for help, and we are planning for an energetic winter campaign in school-houses and halls.

The attendance at our college is small this year, too small to properly support the school. The work being done is, however, of an excellent character, and the results are good.

It is too early to be able to report results from the week of prayer. An effort was made to distribute the conference workers so as to reach as many of our churches as possible. So far as heard from, the meetings have accomplished a great deal of good, and, as far as can be judged, the donations will be liberal.—W. T. Knox, in *Pacific Union Recorder*.

Arkansas

BLACK ROCK.—The week of prayer was a blessing to us. O that we may heed the counsel given! We are trying in the strength of Jesus to follow in his footsteps.

For some time we felt the need of a church-school, for we realized that our children and youth must be trained for Jesus. This fall we completed our little church building, and a teacher was secured, Sister Jessie McConnell, who now has an interesting school of twenty-one. This is the end of the second month. We thank the kind Father for these blessings.

This is an excellent fruit country, and is beautifully situated for a sanitarium as well as a school. The water is good.

There is a tract of land near the church building, containing one hundred acres. This was once known as a health resort. A large hotel was erected on this property, and people came from far and near to enjoy the benefits of a mineral spring. A few years ago the owner died. Since then the building has gone to wreck, and the land is now for sale.

Perhaps there are isolated ones who need the privilege of a school, and others who might like to help start treatment rooms. There is room to work. Let those who have a burden for the work in the South think and pray over this matter. Address the writer, at Black Rock, Ark., for further information.

E. L. PICKNEY.

West Coast Mission Field, South America

We are sorry to have to announce to our brethren that in the flames that destroyed the William's buildings in Valparaiso, November 10, our printing-press, type, and other equipments, with the books of the tract society and furniture of the mission, were all completely destroyed.

We know not why the Lord permitted this, but we do know "that all things work together for good to them that love God." Rom. 8:28. It is not easy to recognize calamities as blessings in disguise. We need to wait and let the Lord reveal this matter to us.

Jacob, who was robbed of his son Joseph, knew not why such a great calamity should befall him. He passed several years in grief and deep sorrow, but finally the matter was all made plain to him. What an ecstasy thrilled his very being when he found that Joseph

had been sent to Egypt beforehand, to prepare the way for the support of God's cause in the earth during the seven years of famine in all Palestine and Egypt. It seemed too good to Jacob to be true, but it was true; and when he realized that it was true, and that he would really see Joseph, he was almost overwhelmed with joy and thankfulness. There are many other instances to which we might refer. We are sure that the Lord had his hand in this calamity that befell our printing equipments in Valparaiso.

There are now strikes and disturbances taking place in nearly all the large cities, and to be free from the violence of these storms in the cities, it will, no doubt, be well to have our printing plant established in some rural district. Without doubt the Lord is giving us a gentle hint that the better place for our printing plant is in the country. We are, therefore, very much in favor of having it in connection with the school that we wish to start this year. This will give our students the privilege of getting an education in the art of printing, and save us from the high rent we have to pay in the cities. It will also have a tendency to create in the hearts of the students a desire to engage in missionary work, and thus increase the list of subscribers to our periodicals.

Some who read these lines may desire to help in our present need; such may send their donations to the Mission Board, stating clearly the object of the donation. The Mission Board will faithfully forward such donations to us. May the Lord bless his children in seeking to do his will, and learning from him what he wants them to do with the means he has given them.

A few months before the fire occurred, we insured the mission property for five thousand Chilean dollars, and as there were not many books in the office at the time of the fire, the cost price is nearly covered by the insurance. Our press was a very cheap one, something like the one Benjamin Franklin used many years ago. It served us well for the time we used it, but now we shall need a more modern press so we can print to better advantage. For this purpose we shall need more money. We shall try to raise what we can in this country, but our people here are mostly poor, and can not help us much. With but few exceptions, they live from what they earn daily. Remember us in your prayers.

F. H. WESTPHAL.

An Interesting Experience in Mexico

SOME time ago a sister from California accompanied her son to Mexico, where he went to work on a plantation, in the hope of regaining his health. Soon after arriving in the country, this sister sent to the office of the mission for some literature, and began to work with the Mexicans employed on the plantation. Although she did not understand the language, she had the missionary spirit, and an interest was aroused in the mind of one of the Mexican boys, and he began to study the Bible and to learn something of the truth.

Finally the sister was obliged, by failing health, to return to California, and she took the Mexican boy with her. He has been converted by the study of the Sabbath-school lessons, being especially

impressed by the notes which were taken from Sister White's writings. This sister says, "My heart is in Mexico, and I want to educate this boy, so that if I can not go back, he may return and work for his people."

I trust that this faithful sister and the boy may be remembered in our prayers. Let us pray that our sister's health may be restored, and that this boy may be especially prepared by the Lord for work in the great, dark, needy Mexican field.

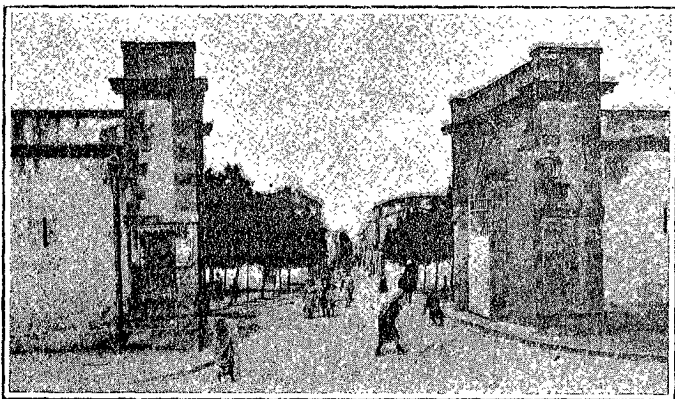
This experience should encourage all to greater faithfulness in the sowing of the seed. The Lord of the harvest is providing us with a little means to increase our stock of literature, and we need wisdom from him in order that we may use this fund in the best possible manner.

GEO. M. BROWN.

Algeria

WE arrived here safely the eighth of August, after spending a very profitable time in France on our way from Switzerland to Algeria.

When we arrived in Algiers, the heat seemed rather severe, so the next day we took the train for Blida, a town of from twenty-five thousand to thirty thousand inhabitants, one hundred kilometers from Algiers. This place is said to be somewhat cooler and healthier than the densely populated parts of Algiers. We



A GATE OF BLIDA

stayed in Blida about two months, until the hot season was over, and the tourists, as well as those who had gone to Europe and other places to spend the summer, were expected soon to return to their homes.

We have been well ever since coming here; it was quite hot during August and September, but we did not suffer severely from the heat. During the summer months it is very dull here, so we have not been able to do as much as we desired; but it was fortunate that we came here so early in the year, for now we know better what to expect another year, and we have had time to become familiar with the people and their customs. Most of the inhabitants are Arabs, but there are also many Europeans and some of other nationalities. The professed Christians are nearly all Catholics, and as the Europeans are the most powerful here, it is a Catholic place. Thus far every one is free to exercise his religion according to his own conscience, so there is a great deal of business going on on Sunday. A Sunday law, however, has already been spoken of, and will no doubt soon appear on the table again for consideration; so

we see it was high time to enter this field. The Catholics are, of course, held in great darkness here as well as everywhere else, but even among them we find soberly thinking persons. I will just cite one example. Through the recommendation of one of the physicians I gained an entrance into a very good family. The man was suffering from neuralgia, and the doctor asked me to give his patient massage. As I did not come on Sabbath to give him his treatment, he soon learned of our religion, and asked me many questions in regard to our belief; and almost every time I gave him massage, I could also tell him of the truth, and, although he is far from being a pious man, he took great interest in what I said. Many times he said to his wife: "That is right; they have a much better religion than we," etc. When I went there one evening after the Sabbath, he asked me in regard to the signs of the times and many other things, and finally he put the straight question to me, "What do you think of the pope?" I said, "I hardly feel free to state just what I think, or rather what the Bible says, of him, as you are one of that faith." "Yes, yes," he replied, and his wife also, "just speak out freely; never mind." "Well," I said, "the Bible says that he is the man of sin, the son of perdition." To this he replied, "I believe that

that is just what he is." Having finished the treatment, I said, "Now I will read you some about the signs of the times if you wish me to do so," to which he quickly answered in the affirmative. So I sat down and opened to them the Word of God, and held a good Bible reading with

them. The Lord blessed in a special manner, and they exclaimed: "What a wonderful book is that! and what knowledge, and so true it is!"

I pray the Lord that this people may some day give their hearts to God, and so learn the truth, not only in theory, but in spirit and love.

Here the medical work was the "entering wedge," as we have been told that it is to be. May the Lord help us to find the sincere ones, and to do our best for everybody. We are glad to be here, and we praise the Lord for his goodness to us, and it is our earnest desire to serve him faithfully. When the great gathering shall take place, we also expect to be there, bringing precious sheaves from this part of the great harvest field. Remember us and the work here in your prayer. Our address is 78 Rue Michelet, Alger, Algeria.

S. JESPERSSON.

Dec. 7, 1905.

Ecuador

GUAYAQUIL.—After a more or less pleasant trip of thirty days, in company with Brother and Sister F. L. Perry and

their little boy, we arrived in Guayaquil, Ecuador, Nov. 7, 1905. The next day our brother and sister resumed their journey to Peru.

In touching several ports in Mexico and Central America we found many things very interesting in the ways of the Spanish people, but we were somewhat more favorably impressed with the Ecuadorians, because of their industry and energy. Most of the stores and shops of Guayaquil open at half-past five, or thereabouts, and do not close until ten or eleven o'clock at night. It is said that three fourths of the money of Ecuador is handled here.

The climate is very good from May to December, or during the dry season; but when the rains come, the mosquitoes also come and bring the fevers. The sewerage system is very poor; and as the water and mud stand in the streets, there is a chance for the breeding of disease. A refreshing breeze from the sea, which blows here almost constantly, moderates the heat considerably.

Prospects for our work here are quite encouraging. Brother T. H. Davis, who has been here about one year, has faithfully sown the seeds of truth by the printed page, by Bible readings, and in various other ways, and although no one has taken a decided stand to obey the truth, yet a vast amount of prejudice has been broken down, and the cause has many friends. There are two young men, carpenters, who are especially interested, and are convinced on the Sabbath question. They seem willing to endure ridicule, and are able to give good answers for their faith. We hope they will soon take a firm stand.

We have started a series of meetings in one room of our dwelling-house. There seems to be quite an interest, although on account of our limited facilities, no public announcement has been made. At our first meeting there were about thirty in attendance. After the study was finished, and the people were dismissed, they all sat still, as if they wanted something more. We sang several Spanish hymns, which they seemed to enjoy. We find our Bilhorn telescope organ a great help.

After all had gone, the owner of the house came in and asked if we intended having a meeting every night. He seemed troubled over the matter, as he was opposed to having all classes of people in his house, or, as his wife expressed it, "servants, negroes, and white people altogether." There was, perhaps, some prejudice against us as Protestants. Brother Davis explained that we were to have meeting but once a week. The man was satisfied, and told us he would keep the thieves and bad people out, so now we have only the "good" people to preach to.

We expect in the future to rent a hall where "good" and "bad" alike can come. The people here seem ripe for the message. In Guayaquil the people are very liberal minded, but they seem to be following France in rejecting all religion, and turning to infidelity. But some will surely accept the message of truth.

Brother Davis and I spent one week on a canvassing trip up the railroad line. We visited several small towns on our way, and sold Spanish and English literature. There are many Jamaican negroes in this country, especially along

the railroad, who all speak English. As a usual thing we find them much degraded. One must visit them on their pay-day, or find that their money has all gone for drink or in some other way. If they have money, they are very willing to buy religious books, for they all claim to be Christians.

One man I met seemed much interested in "The Coming King," and wanted me to bring it to his house at five o'clock. The appointment was met, but no man nor money was to be found. The next morning I happened to see him, and he said, "We have to let it pass. If you don't dead afore you gets back, I takes one dem books." During the four days we were gone, Brother Davis sold about fifty *sueres'* worth, and I about ten.

All the way along we found people interested in reading the literature they had bought before. "My word . . . shall not return unto me void."

The farther into the interior one gets, the stronger he will find the prejudice, as the priests have more power there.

In what is called the Orient—that is east of the Andes Mountains—there are vast numbers of Indians. White men do not often enter there, and the priests only to the edge of the country to collect their money. Does not this vast field appeal to some one? Before it is entered by others, we should be giving them the message.

Brethren, pray that the message of truth may have free course, and break the bondage of darkness from many hearts.

GEO. W. CASEBEER.

Greater New York Conference Workers' Convention

THIS meeting was held at 535 West 110th St., New York City. The attendance consisted of the Greater New York Conference workers. Besides the local workers, there were in attendance a portion of the time Elders W. C. White and A. E. Place, and the writer. The time of the convention was devoted to a study of different phases of the message and methods of labor, and especially in seeking the Lord for a greater consecration and for the Holy Spirit's power, to the end that the workers might go forth prepared to do more effective service for the Master. The studies which were held during the convention were on the following subjects: The Sanctuary and its Service, Health and Temperance; Religious Liberty, Proper Use of Language; much time was also devoted to the study of real Christian experience and practical godliness. Elder C. H. Edwards, the president of the conference, gave some interesting talks on the sanctuary question, and also drew some practical lessons for God's people to-day from the experience of ancient Israel.

The spirit of earnest prayer characterized the services, and the spirit of unity and devotion on the part of the workers was a remarkable feature of the meetings. Thursday evening, December 28, a service was held with the Brooklyn church, in which the presence of the Holy Spirit was manifest. Sabbath, the thirtieth, the churches in Greater New York held two union meetings. One of these was in the Brooklyn church, and was conducted by Elder A. E. Place,

and the other was in the church at 535 110th St., New York City. The attendance was large at both of these services, and the Holy Spirit was present in power to convict of sin and righteousness, as was demonstrated by the humble and heartfelt confessions that were made. Sunday there was a goodly number of willing candidates who followed their Lord in baptism.

When we met to plan for actual work, it was demonstrated that the grace of God had not been received in vain; for there was a ready response on the part of both workers and people to enlist in earnest service for the Master. The brethren and sisters in Greater New York are planning to carry on a vigorous campaign with the forthcoming special *Signs*. There will also be inaugurated a movement in their churches which will consist in the conducting of health studies once a week in each church, in which they will make the "Ministry of Healing" the basis of their lessons. As far as possible a physician or nurse and a minister will be associated in conducting these studies. It was voted also that the conference committee should appoint a religious liberty secretary to have charge of that department of the work in the conference, and also that they select some person to make a specialty of writing for the New York papers; for it is believed that the time has come to improve every agency possible in disseminating this message to the millions who are groping in darkness.

It was a pleasure to meet at this meeting Elder H. E. Robinson, with whom many of the readers of the *Review* are acquainted. Owing to physical infirmities, he and his wife were unable for a long time to engage in active service for the Master. We are glad to report that they are improving in health, and Elder Robinson is hopeful that he will be able to continue laboring for the Master and improve in health until he regains his old-time vigor. His present address is Matteawan, N. Y.

Our prayer is that the Lord may roll a burden upon his people throughout this country for the unwarned millions of precious souls in Greater New York.

K. C. RUSSELL.

Reorganization of the Boulder-Colorado Sanitarium

DECEMBER 7 articles of incorporation were filed for the formation of a new corporation known as the Colorado Medical Missionary Association. This corporation was organized for the purpose of taking over and operating the Boulder-Colorado Sanitarium. This step has been contemplated for the last two years. Its object was to bring about such a reorganization of the sanitarium enterprise that it should become in every sense a denominational institution.

The membership, or constituency, of the new corporation consists of the following:—

1. The executive committee of the General Conference of Seventh-day Adventists.
2. The executive committee of the Central Union Conference of Seventh-day Adventists.
3. The executive committee of the Colorado Conference of Seventh-day Adventists.

4. The board of directors of the Colorado Medical Missionary Association.

This brings behind the institution a stronger constituency than ever before in its history, and it is hoped that this reorganization will result in greatly increasing the influence and work of the institution.

The board of directors of the new association was chosen for four years, and consists of the following-named persons: Dr. H. F. Rand, Francis M. Wilcox, Geo. F. Watson, Edward T. Russell, Dr. Ida S. Herr, Jas. G. Weller, Dr. Kate Lindsay, Charles L. Burlingame, and Watson Zeigler. This places upon the board the president of the Colorado Conference, also the president of the Central Union Conference.

In the organization of the board, Dr. H. F. Rand was chosen president, Geo. F. Watson, vice-president, and Francis M. Wilcox, secretary and treasurer.

The last year the institution has been the most successful in its entire experience, and the prospects are for a growing patronage in the future. With the large representative constituency now behind the institution, consisting of representative men of the denomination, we trust a more earnest effort and co-operation than ever before may be put forth in behalf of the sanitarium. We recognize, however, that it is only the Lord that can give success, and that our help must come from him. The patronage of the sanitarium is better at the present time than ever before at this season of the year.

Elder and Mrs. J. L. Shaw have been connected with the institution for the last few weeks, and expect to remain for several months. Their assistance in the religious work is very greatly appreciated.

The recent visit of Elder Spicer to the institution was of inestimable blessing, serving to connect the workers more closely in sympathy with the general cause and with the work in other lands.

FRANCIS M. WILCOX.

Under the Shadow of Our Church

FROM time to time we have reminders showing us that there are persons living very near some of our churches who are thirsting for the knowledge of the truth of the third angel's message, but who do not know where to find the individuals who can give them the knowledge which they seek.

For instance, a recent letter to the *Signs* office states: "I have just been reading a copy of *The Signs of the Times*. I find it so interesting that I would like to subscribe; but as it is an old copy, I will write first to see if you are still publishing this paper in Oakland, Cal."

This lady writes from a small town where we have a large church. There is also residing there one of our ordained ministers. Why has not this woman been made aware of the message through visits of some of our people living in that locality? We have no reason to believe that the brethren and sisters living there are more negligent than our people elsewhere; but it does impress the fact that we are not nearly as wide-awake as we ought to be in visiting among our friends and neighbors, in supplying them with our literature, and in other ways directing their attention

to the great message for this time. Let us open our eyes and look around us to see if we can not find living right in our immediate neighborhood some of the very ones for whom God is giving the third angel's message. It is high time that we should awake out of sleep, for our salvation is very much nearer now than when we first believed.

A. O. TAIT.

Our New Mission Station

HERE I am, in Buluwayo again. I left Cape Town May 8, for Kimberley. I stayed five days at Brother Willson's, and we had a pleasant time together. He has a fine bath and treatment room there, and they are prospering well.

I soon found myself on the train again for Buluwayo. As there is not much to be seen on the road, and we had all the room we wanted, I made my bed, and slept most of the two days on the way.

On arriving here, I was met at the station by the mission cart, and taken to the farm that night. All came running out to meet me, and seemed glad to see me again. I found about the usual number in school there. As I had a resolution from the union conference, and also a letter from Elder Hyatt in regard to the boys that I was to have, there was no trouble in getting the help I needed.

Jim had laid his plans, and had gathered all the information he could get from his people, and was prepared to go to them with the gospel. It was a bitter disappointment when I told him that it was better for him to wait, and if the Lord wanted him to go to his own people, he would open the way for him to do so later. And as the Lord had not opened the way, he might better stay where he was. I do not see how he could be spared from the home station now. He is bearing heavy burdens there; and as he is as true as steel, they feel free to lay them on him. When any of the boys are in trouble, they go at once to Jim for counsel and advice; and he is very apt in bringing from the Bible just the illustration that fits the case he has in hand.

It would have done our people good to have heard the testimonies of the boys whom I chose to go with me. I will give some as I remember them now:—

Umlomo, who goes to drive the team, is a slave boy, and was brought to the mission by his master at the time of the famine. He said, "Once I was living in darkness far to the east. The Lord found me there, and brought me here in darkness, that he might show me the light. I now see it, and I praise the Lord for it. Now a voice calls from the north, and says, Go there. I recognize it as the voice of God. What am I that I should refuse to listen when he speaks? As I came from the east to receive a blessing, I now go to the north to be a blessing. Pray for me, that I may be faithful."

Pahlane is going with me as a native teacher. He is married, and his wife is with him. They accepted the truth when we were living at Kupavula, and we regard them as our own children.

"Once," he said, "I was in darkness. I worshiped the goat and the snake. I prayed to gods that are no

gods. Now I have learned a better way. I am a child of God. Now I see a people who are sitting in darkness as I was; and I heard the Lord say, 'Who shall I send, and who will go for us?' Then I said, 'Here am I, Lord; send me, and make me a light and help them.' May my lips be touched with the coal from off the altar, that I may speak the words of life to the people in that north country. Pray for me.

I found so many wanting to go that I had to spend much time trying to tell them that we could use only a few, and that they would have to wait until another mission was established, and then there would be an opportunity for some of them to go and assist in opening the work. I am so glad to see such a spirit of consecration and willingness among them, and to know that they are so anxious to go and give the light to their own people. It is all they have ever been taught in the mission, and I think that they have learned the lesson.

I came back to Buluwayo on Monday and have been very busy ever since. I am to leave here to-night for the Falls. I have in my company a native teacher and his wife, an ox driver, an interpreter, a farm manager, a house boy, and a hired girl. I have the girl and boy who were with us so long in the house at Buluwayo, so Mrs. Anderson will have excellent help in the household. As this help is all native, it is not very expensive; and it is better than some of the white help that I have seen in this country. I hope that Mrs. Anderson can come the first of July. I think I shall be ready for her by that time. I expect my wagon in Buluwayo to-night, and that it will go on with me to the Falls.

W. H. ANDERSON.

The Nebraska Sanitarium

SEVERAL years ago one of the three buildings belonging to Union College, College View, Neb., known as North Hall, was leased to the Nebraska Sanitarium for a term of twenty years, at an annual rental of \$1,250. In later years the attendance at Union College has increased until there has been a pressing need of more room for the accommodation of students. The patronage at the sanitarium has also increased, making it impossible for any room to be spared in the building occupied by the

At the annual meeting of the Union College board, last February, careful consideration was given to this matter. A proposal was submitted by the college board to the sanitarium management to sell to the sanitarium the property had formerly held on lease. In view of the fact that the sanitarium is a sister institution, engaged in another line of the same missionary work, the consideration of sale submitted was such as would not have been justified from the standpoint of simply a business transaction. The sanitarium was asked to pay \$5,000 down, another \$5,000 within two years from date of transfer, and assume one-fourth of the present college indebtedness, as such indebtedness shall fall due. This latter item means an obligation of \$7,127.76, making a total amount to be paid by the sanitarium of \$17,127.76.

The sanitarium management felt somewhat reluctant to assume this obligation, and negotiations proceeded slowly several months, but were finally consummated.

mated by the formal signing of the legal papers on the evening of November 1. In this transfer the property was deeded by the Central Union Conference to the Nebraska Sanitarium Association.

In addition to the proposal first submitted, the sanitarium in this transfer secures a lease, for an indefinite term of years, of the grove east of the sanitarium, adjoining its grounds. This grove is to be fitted up by the sanitarium and the college conjointly to be used as a park and an outdoor gymnasium, for the benefit of the patients of the sanitarium and the students and teachers of the college.

At the time the transfer was made, the sanitarium found itself in a position to meet the first payment of \$5,000, \$3,000 of which had been saved from the earnings of the institution during the time negotiations had been pending.

Another reason of the transfer was to place means at the disposal of Union College to provide necessary additional room for students. After a careful investigation of the main college building, it was decided to finish off rooms in the attic story. Nine well-lighted, well-ventilated rooms are now nearing completion, and eight other rooms could be finished if necessary. This provides needed room for students, at small expense, leaving most of the money realized from the sale of property to the sanitarium, to be applied on the indebtedness of Union College. This, in addition to \$61,927.90 realized from the sale of "Christ's Object Lessons," reduces the indebtedness of the college to a point where it can be handled without embarrassment.

The utmost harmony and good feeling exists between these two institutions, which are now more closely united than ever they have been before. In a recent Testimony from Sister White concerning these two institutions, the following statements are made:—

"The Nebraska Sanitarium is in a good location. It is away from the city with its temptations, and yet it is so situated that people will learn of it and the nature of its work. Its proximity to the college is a decided advantage; for these two institutions, working together, may be a help one to another. We must remember that our sanitariums are established to do the highest work that mortals can undertake. . . . The Lord would have his people in the Central Union Conference arouse, and put forth a united effort to make the sanitarium at College View a praise in the earth, and a continual blessing to many, that from it there may shine forth the light of truth."

About one year ago the Nebraska Sanitarium Association so changed its articles of incorporation as to sever its connection with the International Medical Missionary and Benevolent Association of Battle Creek. The constituency of the association was so changed as to make it a Nebraska institution closely allied with the evangelical work of the conference.

A. T. ROBINSON.

Personal

Owing to the fact that so many are inquiring about my health, I take this opportunity of speaking to the praise of Him who is able to help in time of need. My health is quite good, and has

been ever since the season of prayer two years ago at Mt. Vernon, Ohio. I had evidence before the prayer for my deliverance, that the Lord would help me at that time.

In less than two hours after the prayer service I felt quite well, and have continued to improve, until I am physically better than for fifteen years previously.

One cause of my break-down was overwork, with insufficient sleep and rest. Then I had quite an accident ten years ago, but after five and one-half months at the sanitarium, I was able to resume my work, although I suffered more or less nearly all the time. I continued to labor until new difficulties arose, which were very hard for me to bear. At that time I had the care of a large church and mission, and also conducted aggressive work, holding sixty meetings in one of the suburbs of the city.

After my health gave out, I dreamed that God in mercy would again relieve me, which he did at the time already referred to. I am glad to tell all who may read this that the dear Lord is well able to do all he has promised.

My labors have been blessed of God, and many souls are rejoicing in the message, since I have taken up labor again. Dear brethren and sisters, have faith in God. Mark 11:22. My courage is good in the Lord, and the message is dear to my soul.

E. J. VAN HORN.

Lake View, Ohio.

Field Notes

BROTHER C. N. SANDERS says in a report of meetings at Hanover, Mich.: "The Lord blessed the effort put forth, and as the result we left eight adults keeping the Sabbath, and organized a Sabbath-school of twenty-seven members."

ELDER N. M. JORGENSEN says of the week-of-prayer meetings at Spring Valley, S. D.: "From the very first meeting we had an old-fashioned revival, which continued all through the week, at the end of which five or six signed the covenant; four united in church fellowship, some of these subject to baptism. There are still bright days ahead for the Spring Valley church."

GOOD results have attended a series of meetings at Powell, Ohio, conducted by Brethren J. O. Miller and F. E. Gibson. The latter says: "As a result of the work so far, we have organized a church of thirteen members; eleven of these were baptized this fall. All are of good courage and are pressing on. Several are keeping the Sabbath, and attending the meetings regularly, and will unite with the church soon."

BROTHER E. L. CARDEY says in a week-of-prayer report from Herrin, Ill.: "The church at Herrin has been wonderfully blessed, and many victories have been gained. We met from house to house each evening, and as the reading was given, prayer and testimony offered, those not of our faith were constrained to ask our prayers." A church building is nearly completed at this place, in which it is planned to begin a course of meetings some time in January.

Christian Liberty

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

Proceedings of the National Reform Convention

In a pamphlet which was circulated at this convention are set forth the following significant statements: "The state, then, being a moral person, must act in the sphere of morals and from moral motives. . . . But morality and religion are inseparable. The state, in order to be practically moral, must be practically religious for itself; for there can be no real morality apart from the sanctions of religion. . . . Well, if this nation is to be religious for itself, the question arises, What shall be its religion? Shall it be Mohammedan, Confucian, pagan, or Christian? . . . Its religion is Christian, and Protestant Christian at that."

The next step is obvious. They will not stop here, any more than the papacy did when it got intoxicated with power and sovereign authority to correct all heretics. The beast will have a complete image.

The pamphlet continues: "A recognition of Christianity in fundamental law should be provided for; first, because it is required as a religious duty."

Rev. R. C. Wylie, D. D., made the following statements, and afterward circulated them in printed form: "Christianity without the sabbath [Sunday] is not Christianity." "The nation, in order to remain a Christian nation, must of necessity recognize the Christian sabbath, or renounce Christianity and the title of a Christian nation. Sabbath laws are constitutional, since they infringe on the rights of none. The law of rest for all is the condition of rest for any. No one ever suffered persecution under the sabbath [Sunday] laws."

When I informed the president of the association that our people were being persecuted under the existing Sunday laws, he replied that "there must be a uniform standard of morality, and a few objectors can not be allowed to stand in the way and veto the liberty of action of the great majority."

The most interesting feature of the whole convention was the question-box service the last afternoon of the session. For fear my questions would be ignored, I sent them to the chairman, who was to answer all questions, or call on others to answer if he deemed advisable. My questions seemed to set the convention on fire, and it was interesting to see the different positions the reformers took in answering the questions, some of which they read, but did not attempt to answer according to what they must have known was the intent of the question.

The question that created the greatest stir was the following: "You say you are contending for the state to recognize the law of God, and yet you are asking the state to recognize the first day of the week as the Sabbath, or rest day. Where is a divine law or a God-given command in the Bible that has sanctified or enjoined the first day of the week as a rest day? Please quote the Bible for an answer."

No attempt was made to read a commandment out of the Bible. Dr. R. C.

Wylie made the first attempt to answer the question. He said: "There is no law nor commandment in the Bible from Genesis to Revelation that has enjoined the Christian or any one to keep the first day of the week, and I assert with the same emphasis that neither is there any law nor commandment in the Bible that has set apart the seventh day of the week to be kept. The fourth commandment simply says that we are to rest the seventh day after six days of labor. That seventh day is not a specific day, but is determined by the six days of toil whenever you begin and end them."

Dr. Milligan shook his head at Dr. Wylie's argument, and rose up and said: "I have to differ with Dr. Wylie's position of an indefinite sabbath day, as my position goes to prove just the opposite. Our seventh-day Sabbatharians would do well if they studied a little Greek in regard to this matter of the change of the Sabbath. The original Greek of Matt. 28: 1, should have been translated: 'And in the end of the old Jewish sabbath of the former dispensation as it began to dawn toward the new Christian sabbath of the Christian dispensation, they came to the sepulcher.' Another point I wish our seventh-day Sabbatharians to consider is that if the government would sanction their day and make it more favorable to observe for them, they would heartily indorse these principles we are contending for; therefore they must accede us the same privileges and desires."

It was an extremely difficult task to keep silent under such misrepresentations of facts and truths, but as long as they devoured each other's arguments, I held my peace. The men who translated the Bible were as able Greek scholars as the so-called "Reformers" ever produced, and their united testimony on this text is that Dr. Milligan is mistaken. Moreover, he is mistaken as to our position in regard to Sunday laws. We would oppose laws of the state that would force the true Sabbath upon people as vigorously as we would oppose those enforcing a false sabbath.

Rev. Wm. Parsons took still another position. He said: "I admit, too, that there is no written law that sets apart the first day of the week, but the Christian is not guided alone by the written letter of the Word; he is guided by the phenomena of Scripture as well as by the letter. While the first day is not set apart by the letter, yet we find good proof in the phenomena of the Bible. This phenomena must be a sort of penumbra between truth and error, light and darkness, where Satan and the church meet in the haze to fix up their compromises. What error could not be supported from this standpoint?"

Rev. T. P. Stevenson, D. D., had still another answer to this question. He said: "This Christian nation must decide as a moral being for itself which day it is to keep. The government must interpret which day of the week the law of God sets forth when once that law is adopted in the fundamental law of the land. The voice of the majority must settle this question. The minority must swing into line with the current of progress. They might as well try stopping the flow of a mighty river."

Dr. Wylie further said: "The fourth commandment has not been repealed. Our courts have frequently declared it

to be the basis of our sabbath laws. The sabbath [Sunday] more than any other institution, is the conservator of public morals. The foes of our sabbath [Sunday] are foes of our civilization and of our nation. The freest nations on earth are the nations with the strictest sabbath laws. We can not maintain our free government without our Christian civilization; our civilization can not be preserved without the Christian religion; the Christian religion can not be perpetuated without the Christian church; the Christian church goes down without the Christian sabbath [Sunday]; the Christian sabbath needs the protection of law; the law needs a clearly expressed constitutional basis on which to rest."

From the foregoing statements we can clearly see that the Reform Association means to ride over the consciences of the minority, and whip them into subjection. To accomplish this end, they are bending every effort to flood the present Congress with petitions to acknowledge the Christian religion as the established religion; and shall we sleep while they work with all their zeal? Shall we allow them to bind our hands without a protest? God forbid! Let us rally around the standard of religious liberty.

C. S. LONGACRE.

"Remind Our People Often"

THE following paragraphs are extracts from a Testimony concerning the religious liberty work, under date of Jan. 16, 1905:—

"The time has come when the liberty of the church of Christ is endangered. Let it be a time also when true missionary work shall be done, in public ministry and in house-to-house labor. The oppression of Christ's church should apparently be a great victory for the side of the transgressors of the Sabbath, and would cause rejoicing among evil-doers. But nothing should discourage us. God has victory for his people. If the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work."

"When all our ministers and physicians come into line, taking their stand under the blood-stained banner of Prince Emmanuel, we shall see an army of men and women going forth to work for Christ, speaking the word with holy boldness and power."

"Remind our people often of the work that may be done by the sale of our books and the distribution of tracts. Encourage them to sell the periodicals containing the message for this time. Our large books can be sold in Washington and other cities in the East, if the canvassers will take up the work courageously."

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes."

"When 'Patriarchs and Prophets' was first issued, it was neglected for a

book easy to sell and more profitable to the publishers. Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is to-day."

Let our canvassers and others take note of what is said in this Testimony concerning the importance of circulating those books setting forth the outcome of the great apostasy from religious liberty principles, and do it now. There should be delay no longer.

K. C. RUSSELL.

A Report From Indiana

IN a private communication dated December 21, Elder Allen Moon, one of our old religious liberty workers, writes as follows:—

"I note that the REVIEW AND HERALD is to have a department of the religious liberty work. I believe this is a move in the right direction."

"Recently we had a member of the American Sabbath Union, from New York City, in Indianapolis, laboring in the interests of the union. I did not know until after he had taken his departure that he was here. They were very careful not to advertise in the papers, so I did not see the appointment; but I understand they had quite a largely attended meeting, and that quite an interest was taken by the members of the churches in the work of the Sabbath Union. Of course, we have no legislature this present winter; but they are getting ready for next year; but I trust we shall be ready to meet them when they are ready for business."

"Indiana is coming to be quite a reform State, and Governor Hanley is making a very great stir, as you have perhaps noticed in the public print, and has caused, as the expression is used in the daily papers, a good many cities to 'close down the lid' on Sunday. There are some rebellious cities, however, and Indianapolis is one of them. South Bend has been giving the governor quite a good deal of trouble; and I understand that now there is talk of indicting the mayor. And so the battle goes on. I suppose by the time the next legislature meets, they will be ready for a lot of reform legislation."

"It does not matter how many criminals the saloon people make during the week, nor how much liquor they sell Saturday night to be drunk over Sunday if they only 'close down the lid' on Sunday, all it well. Truly we are living in peculiar times, and they will become more interesting as time goes on."

W. A. COLCORD.

Religious Liberty Notes

"THE CONFEDERACY FORMING" is the title of an article which appeared in the *Kansas Worker*, under date of December 20, by C. F. Parmele, in which he writes: "In communications recently received from those who attend the federation of churches in New York they report that 'this present federation movement makes the old Nation Reformers look like the mere embryo of what we see to-day.' And while a little has been done in the way of busi-

and noise, there has been an undercurrent stealthily at work marshaling the churches into line for the rapid forming of the image of the beast. Many an honest person is being deceived by the lamblike appearance of the movement who would gladly take his stand for the right if it were only shown him."

In the *Washington Times* of December 26 appears the following: "Rome, December 26.—Pius X has just declared his intention to send a wedding present to Miss Alice Roosevelt, the American president's daughter, on the occasion of her wedding in February. The gift will probably be a beautiful piece of mosaic work from the Vatican factory, probably a copy of one of the most valuable paintings from the Vatican collection. It has not been determined whether Mgr. Falconio, the apostolic delegate in the United States, shall present the gift on behalf of the pope, or a special messenger shall be sent from the Vatican for the purpose. The latter course will probably be followed if the pope is given assurance that a papal representative at the wedding would be acceptable to the American president's family."

The *Evening Journal*, of Ottawa, Canada, under date of Dec. 13, 1905, contains an article with the title in large head-lines spread over the top of three columns, "Protestant and Catholic Want a Sunday Observance Bill." The article proceeds to show that a deputation waited upon the premier and minister of justice, and stated the judicial view that the Dominion must legislate on a Sunday observance bill at its coming session. K. C. RUSSELL.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Actions of the Atlantic Union Conference Upon Educational Matters

It may be of interest to our union conferences throughout the world to note the actions taken by the Atlantic Union Conference, recently held at South Lancaster, Mass., concerning the matter of education. The resolutions passed at this conference are as follows:—

"Whereas, There is not as effective work being done by the Educational Department of the Atlantic Union Conference as there should be; therefore,—

"Resolved, That the department be reorganized and made to consist of fifteen members, with a chairman and secretary, and that this committee be appointed by the executive committee of the Atlantic Union Conference, and be under its control and direction.

"Resolved, That we urge each of the conferences comprising the union to establish and maintain a department of education.

"Whereas, The subject of Christian education is of vital importance to our people in preparing young men and women to be workers in the cause of present truth, and in the salvation of our children; therefore,—

"Resolved, That the Educational Department of the Atlantic Union Confer-

ence be hereby instructed to prepare two educational programs to be presented each year in the churches throughout the union.

"Resolved, That we urge upon our people the necessity of a prayerful study of the instruction given us by the spirit of prophecy regarding the establishment and maintenance of schools of all grades for our children and youth.

"Whereas, There are throughout the conferences of the union many young men and women of promise, who are unable to obtain the education necessary to properly qualify them to be workers in the cause of present truth, and,—

"Whereas, There is at present no permanent fund established for the purpose of assisting such proper and worthy young persons in attending our accredited training-schools; therefore,—

"Resolved, That steps be taken at once to establish such a fund in each conference of the union, said fund to be maintained by contributions and other laudable means, and to be under the joint management of the executive committees of the conferences and the local departments of education, and further,—

"Resolved, That twenty per cent of such funds be appropriated to the like fund of the board of management of our union conference academy, and further,—

"Resolved, That to assist in building up such funds we accept of the kind offer of Elder S. N. Haskell to print a special issue of the *Bible Training School*.

"Resolved, That the special issue of the *Training School* be twenty thousand copies, and be issued during January, 1906.

"Resolved, That we urge our conferences that have not already done so to prosecute most vigorously the matter of closing out their quota of 'Christ's Object Lessons.'

"Whereas, The South Lancaster Academy Corporation has appealed to the union conference to set apart two weeks to be devoted by all our people to the closing-out sale of 'Christ's Object Lessons,' therefore,—

"Resolved, That the date for the special campaign in behalf of 'Christ's Object Lessons' be April 14-27, 1906.

"Resolved, That conference executive committees be requested to arrange for holding conventions in all of the churches on Sabbath, April 7, to arrange for local work, and that there be published in the *Gleaner* a suggestive program suitable for use in these conventions.

"Whereas, There are many of our brethren and sisters who would be pleased to purchase books to be sold by others; therefore,—

"Resolved, (a) That we encourage those so disposed to do so; (b) that we encourage young people to take these copies of 'Christ's Object Lessons' and sell them; and any person attending the academy or desiring to attend it shall have the full retail price of all books sold placed to his credit, to be used in defraying his expenses in attending the academy." F. G.

God designs that each one of us shall be almighty, so far as concerns resistance of temptation and performance of duty.

Bethel (Wis.) Academy

WHILE so many reports of school openings are being published in our papers, we thought it well to write a few words about a school which closes its consecutive school work at this time.

At Bethel Academy three terms of the school year are in the past, and while we have reached no place for stopping or relaxing our energies, we are able to report to the readers of the *REVIEW* a year of progress.

When the school opened last April, all seemed welcomed by the multitudes of our opening wild flowers and the waiting gardens, as well as by the well-lighted class rooms. The literary work offered in the Calendar was to be done thoroughly; fifty-five acres of land, quite well dotted with hardwood stumps, were to be worked; improvements and repairs were to be made in the buildings; the apiary was to be looked after, and made as much a part of the school as possible; and a store with a three-thousand-dollar stock of goods was to be managed.

All the students were willing, of course, to enter into the first task, while the others—the industrial problems—fell to the teachers and the home students chiefly. But the zeal and kind spirit manifested on the part of the students, and the unity among the teachers, made all tasks pleasant, and now, as we look back over the months with their results, we are led to say, "God has done all he promised to do."

Good class work has been maintained very day, and the industries, except the store work, have all been managed by teachers and students, no others being employed. The farm brought forth its abundance, and will supply the Home with most of its fruit and vegetables for a year, and the stock with all the hay and root crops, and part of the grain, necessary for the winter. A fair crop of honey was produced; stumps were removed from more than three acres of land; the buildings and premises were made more attractive. And most of the students became so interested in making the school what the spirit of prophecy has said the Lord desires our schools to be, that they worked much over time every day without extra pay, and almost made us forget the common remarks, "Got in my two hours work to-day," and, "How much shall I get an hour?"

These were the visible results, but the lessons learned and the characters formed give us the greatest cause for gratitude. Students have learned to enjoy real problems of life and bear responsibility, and teachers have learned that the industries furnish the best opportunities for developing in students the one thing needed to make education a blessing—character.

The highest enrolment for any term was one hundred and twenty-six, and the daily attendance at the close of school one hundred and sixteen. In their studies and work we have endeavored to keep before all the aim of giving the message in this generation, instead of "getting an education so as not to have to work so hard," or "to be able to earn more money," or "to be thought to be somebody." These selfish aims represented by ease, wealth, and honor, are hard to get rid of in school work, but some gratifying results have been seen, and the "noblest" aim has demonstrated its superiority.

Now we wish to suggest to our fellow teachers that the summer season is an excellent school period; that the industries in a school can help to make teachers happy, and that it might be very well to have a few schools at least where all students who attend would be living in the school homes and associating with their teachers in all the duties of the day.

A. W. HALLOCK.

Notes

A good increase in attendance is reported at the opening of the winter term at Union College, College View, Neb.

Elder W. A. Spicer spent a portion of the week of prayer with the students in Union College. The week of prayer is reported to have been a very profitable season, and the labors of Elder Spicer were very effective and much appreciated.

Is temperance taught as fully in our schools as it should be? The physicians of Great Britain have issued a course of study for the schools that come under their jurisdiction upon temperance. Our schools should be behind those of no nation or people in the teaching of this important subject.

The use of the rod sometimes seems necessary. For some time, naughty boys in New York City have not stood in particular fear of correction by this means. Recently though, a decision from a court in New York City has ruled that when an unruly boy has been placed by the courts in the hand of the teacher, corporal punishment may be employed. One thing is certain, and that is that whenever corporal punishment is used, it should be used as a last resort.

The text-book committee appointed by the Educational Department is calling through all our papers for text-books, either in manuscript or in printed form, which any of our teachers may wish its members to examine. We trust that all our teachers are interested in having before us the very best suggestions with reference to the text-books, and that they are sufficiently interested to forward any manuscripts or text-books upon which they may wish the committee to report.

From reports it would appear that Keene Academy, of Keene, Tex., has entered upon a period of material prosperity. They report increased facilities in their laboratory; the putting in of a heating plant; six new sinks for the kitchen; a wood-shed for the kitchen range; the broom shop to be ceiled and partitioned; a number of the classes have become so large that it has become necessary to divide them. "Every Wednesday night division prayer-meetings are held by the students in the Home. Friday night at the going down of the sun, the entire family assemble in the parlor. A prayer and social meeting is held, or some instruction is given; then the Sabbath-school lesson is studied. Then some time is spent in singing, and the meeting closes with a reading from some missionary biography."

"I HAVE more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

Current Mention

—The revolution in Santo Domingo is ended, but another one is in progress in Ecuador. The revolutionists in the latter country are reported to be in control of two provinces, and martial law has been proclaimed by President Garcia.

—The present disturbances in China have progressed to a point where an outbreak of war is imminent, and American troops are held in readiness in the Philippines to be sent to any point where needed to protect American interests.

—Germany is still having much trouble in her efforts at colonization in Africa. A recent Berlin dispatch says: "It is now known that the rising against the Germans in the South Cameroons is serious. Nine important tribes, numbering 10,000 warriors, are devastating a district as large as Saxony, and the lives of the German settlers are in imminent danger."

—The high price of pork abroad has created a great demand for pork from this country, which is always subjected to microscopic examination before shipment to other countries, this being required by the import laws of those countries. The Department of Agriculture has accordingly called on the Treasury Department for an appropriation of \$135,000 to defray the expense of such examination. The important feature about this for Americans is the reminder it gives of the fact that American pork for home consumption is not inspected at all.

—The revolution in Russia has been crushed at Moscow and Riga, but continues in other places, though without any great prospect of ultimate success. Count Witte still retains his position as premier. Conflicting reports are received regarding the loss of life in the recent fighting, and no news agency seems to have access to reliable information. The revolutionary movement in Poland appears to have failed. A report from St. Petersburg states that a plot to murder the czar has been discovered there, involving as principals many army officers of high rank.

—A financial panic is threatened in this country, according to the testimony of a man prominent in banking affairs in New York City. A press dispatch says: "Unless there is currency reform, a panic, beside which former panics will seem insignificant, was predicted by Jacob H. Schiff, head of the banking firm of Kuhn, Loeb & Company, in a speech before the New York Chamber of Commerce to-day. Mr. Schiff said he did not regard such a panic as imminent, but believed it will come unless something is done to remedy the lack of elasticity of the present currency system."

—Utterances of British statesmen and the British press indicate that Great Britain will support France against Germany in the coming conference over Morocco, on January 16. Reports from London claiming to be based on official information from Berlin state that Germany will ask more at the coming conference on Morocco than France is willing to yield, and the outlook is regarded as grave. It is reported that Germany has expended a vast sum

in recent military preparations, while France likewise has been sending troops to the frontier. The pope has asked Austria to present at the conference a proposition to secure religious liberty in Morocco, that is, liberty for the inhabitants to renounce Mohammedanism and become Catholics.

NOTICES AND APPOINTMENTS

Notice!

THE third biennial session of the Pacific Union Conference will convene in the East Portland (Ore.) church, at 9 A. M., Thursday, Feb. 15, 1906, for the election of officers for the ensuing term of two years, and for the transaction of all other necessary business.

W. B. WHITE,
Pres. Pacific Union Conf.

Southwestern Union Conference

THE third biennial session of the Southwestern Union Conference (second under its present organization) will be held at Keene, Tex., Feb. 1-11, 1906, for the election of officers, trustees of its legal association, and the Keene Academy Board, and for the transaction of such other business as may properly come before it.

C. N. WOODWARD,
Secretary and Acting President.

Notice!

It will be remembered that some time ago Chief G. W. Hill, an Indian doctor, sent out to several conferences sheets of music to be sold for the benefit of Indians. Will all conferences that received music kindly report at once to Brother Hill, stating whether or not the music has been sold. If the music has not been sold, the conferences are requested to return it at once. The Indians are greatly in need of money from the music or of donations for their church, school, and school supplies. Fifty copies of music were sent to each conference. Send music or contributions to Chief G. W. Hill, Box 44, Brantford, Ontario.

Southwestern Union Conference, Notice!

QUITE full notices of the plan to organize nurses' bureaus in the different union conferences have recently appeared in the REVIEW. There are a good many trained nurses in the Southwestern Union Conference who would probably be glad to affiliate with such a movement when a permanent organization is perfected. So little time remains before our union conference meeting, that it will not be best to attempt even a temporary organization before that time. We wish, however, to prepare for a permanent organization at that time, and with that in view, Dr. D. C. Ross, of the Keene Sanitarium, has been asked to act as temporary corresponding secretary, and all nurses in our field who would like to enter such an organization are requested to send their names and addresses to Dr. D. C. Ross, Keene, Tex.

We would also like to see as many nurses as can leave their work, attend our union conference meeting from February 1 to 11, and assist in the formation of the nurses' bureau.

C. N. WOODWARD,
President S. W. U. Conf.

Addresses

THE address of Elder A. J. Howard is Colton, Cal.

The address of Elder P. F. Bicknell is 227 Farson St., Philadelphia, Pa.

The address of Elder C. H. Keslake is Box 217, St. Johns, Newfoundland.

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.—An experienced hygienic cook at once. None but a reliable Seventh-day Adventist and an experienced person need apply. Address the Iowa Sanitarium, Des Moines, 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. 110 St., New York, N. Y.

WANTED.—Man and his wife, both Seventh-day Adventist trained nurses, to take charge of Milwaukee treatment rooms. Have been established three years. References given and required. Address J. H. Bramhall, Madison, Wis.

EVERY reader should try our absolutely pure and rancid-proof peanut butter, only ten 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.

Publications Wanted

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

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

W. J. Simonton, Tarpon, Tex., *Signs, Life Boat*, etc., and tracts.

C. F. Hanes, Greene, Iowa, *REVIEW, Signs*, etc., and tracts on the Sabbath question.

Nellie Johnson, Decatur, Ark., *Signs, Instructor, Life Boat*, health journals, and tracts.

Mrs. Mattie Stevenson, 1004 Beauregard St., Marshall, Tex., *Signs* and other periodicals.

Esther Levy, Cornwall Landing, Orange Co., N. Y., periodicals and tracts in all languages.

Sophronia Hurd, Rose City, Mich., *Signs, Watchman, Life Boat, Instructor, Little Friend*.

C. S. Bassett, 411 Vermont Ave., Atlantic City, N. J., denominational literature in all languages.

Obituaries

VAN BOSKERK.—Died at her home near San Bernardino, Cal., Nov. 2, 1905, Hattie Elizabeth Van Boskerk, daughter of Wesley and Lois Hoff, aged 36 years. For years Sister Van Boskerk had been a patient sufferer with pulmonary tuberculosis. Twenty years ago she was baptized by Elder E. W. Farnsworth at Carthage, Mo., and ever after was a devoted follower of the Saviour. Through her godly walk and Christian example her husband was won to the truth, and now rejoices in the faith of the soon coming of the great Life-giver. Besides her

husband, she leaves a mother, two sisters, and a brother to mourn their loss. The funeral service and burial took place in San Diego. Words of comfort were spoken by Elder W. M. Healey. T. S. WHITELOCK, M. D.

HILL.—Died at Wilkeson, Wash., Dec. 2, 1905, Andrew Jackson Hill, aged 64 years, 2 months, and 12 days. At an early age Brother Hill was converted, and in 1889 united with the Seventh-day Adventist Church, in which he led a faithful life, and served as deacon for several years. He leaves a wife, three daughters, and one son, and a large circle of friends, who mourn their loss, yet they sorrow not as those who have no hope. Words of comfort were spoken by the writer from Ps. 116: 15. O. E. DAVIS.

HALLSTINE.—Died at Sheridan, Ill., Nov. 15, 1905, of cancer, Sister Anna E. Hallstine, aged 41 years, 5 months, and 28 days. Her sufferings, which during the last year were severe, were endured with remarkable courage and hopefulness. Her peace was made with God, and she died with a bright hope. She leaves a husband, an adopted child, an aged mother, three sisters, and a brother to mourn their loss. The funeral service was conducted by the writer, and was attended by a large company of friends.

E. A. CURTIS.

PAYNE.—Died at his home in Owosso, Mich., Dec. 7, 1905, Francis J. Payne, aged 77 years and a few months. Brother Payne was born in Canandaigua, N. Y., in 1828. He accepted present truth in 1874, and at that time united with the Seventh-day Adventist church at Dryden, Mich. He was a firm believer in the advent of our Lord, and lived a consistent and faithful Christian life. Brother Payne was one of a family of thirteen children, of whom three brothers survive him. A faithful companion, three sons, and many other relatives and friends sustain a great loss in his death. On the funeral occasion, words of comfort were spoken from 1 Cor. 15: 55. E. K. SLADE.

BRAMAN.—Died at Reese, Mich., Nov. 24, 1905, of stomach and liver trouble, Sister Mary C. Braman, aged 63 years, 2 months, and 28 days. Sister Braman began the observance of the Sabbath in 1881, when Elder Wm. Ostrander and myself held tent-meetings at Reese. She generally held an office of trust in the church, and was regarded by all as possessing strict integrity. Many were her deeds of kindness to those in need. She will be missed much in the church and in the community. She leaves a husband, two sons, and one daughter to mourn their loss. The funeral sermon was preached by the writer, to a large congregation of sympathizing friends, from 1 Cor. 15: 22, 23. ALBERT WEEKS.

WAY.—Fell peacefully asleep in death at Convis, Mich., Nov. 22, 1905, Mrs. Hannah Way, aged 91 years, 10 months, and 10 days. After her marriage in 1834 she and her husband moved from the State of New York to Michigan, and settled in Bellevue, and finally in Convis. Here in 1863 she embraced the Seventh-day Adventist belief under the labors of Elders J. N. Loughborough and J. B. Frisbie, and was ever after a faithful member of the Convis church. She was a kind and devoted wife and mother, and was loved by all who knew her. She leaves eight children and several grandchildren and great-grandchildren to mourn their loss. The funeral service was conducted at her late home by the writer. I. D. VAN HORN.

LOCKWOOD.—Died at Battle Creek, Mich., Nov. 22, 1905, of consumption, Emma, beloved wife of Wilton A. Lockwood, aged 29 years, 1 month, and 10 days. The deceased was the daughter of Elder C. Nelson, and was brought up in the nurture and admonition of the Lord, and early in life gave herself to the Saviour. She was a firm believer in the truths of the advent message. Some years ago she came to Battle Creek, where, previous to her marriage, she was an employee of the Review and Herald Pub-

lishing Company. Before the end came, Emma reviewed her life, and endeavored to discover everything that would in any manner prevent her from receiving the fulness of divine approval. The Lord helped her, and gave her complete assurance of her acceptance. Her husband, two children, an aged mother, four sisters, and two brothers are left to mourn their loss. At the funeral service, conducted by the writer, Jer. 31: 10 and 2 Sam. 14: 14 were the texts that formed the basis of discourse. G. W. MORSE.

DE VINNEY.—Fell asleep at our home in Worcester, N. Y., Nov. 26, 1905, after an illness of only two days, my beloved wife, Gertrude H. De Vinney, aged 37 years, 7 months, and 12 days. Her symptoms closely resembled diphtheria, but the attending physicians diagnosed her disease as laryngitis, and cause of death as edema of the glottis. We were converted, baptized, and united with the church at Syracuse, N. Y., at the same time. Through her encouragement and aid I entered the ministry, and since we have gone hand in hand in the work of the Lord. Several days before her illness she seemed to have a premonition of death, and began to arrange for that dread event, expressing her desires as to place of burial, tokens of love to our children, and our future. Her mind was clear and active until nearly the last moment. Although laboring for breath, and speaking with great difficulty, she had a word of comfort and a smile of encouragement for all her dear ones as they stood around her. Her last words, when in the deep shadow, "The Lord is good," expressed her trust and confidence in the Saviour. We mourn deeply her loss, but with the full assurance that, if faithful, we shall meet our loved one soon in the kingdom of Christ. She leaves three children, two girls and one boy, to comfort me, and to revere her memory as a tender, loving mother. Owing to the circumstances of her death and to the public apprehension of contagion, the funeral was private, but a large number of sympathizing friends were present at the burial in the beautiful cemetery of this place, where she rests until the resurrection.

F. H. DE VINNEY.

DREW.—Died at Woking, Surrey, England, Oct. 25, 1905, Brother George R. Drew. He was born at Christchurch, Hampshire, Oct. 14, 1835. While yet a young man, he went to sea, where he remained for fifteen years. When in the harbor of San Francisco, he heard the third angel's message from Elder Loughborough, and at once accepted the truth, in which he greatly rejoiced till the day of his death. He remained in California seven years, doing missionary work whenever he could find opportunity, and studying carefully the different points of our faith. In 1882 he returned to England in company with Elder Loughborough and Brother A. A. John, beginning work as a ship missionary. He soon went to Liverpool and Birkenhead, where he worked faithfully for over twenty years, putting our books and papers on board the outgoing ships, thus scattering our literature in every part of the world. During the past three years he was in feeble health, and lived in Woking. Even to his last days, whenever he was physically able, he would go with our papers either in Woking or in the little villages near by, it being his greatest joy to do what he could to proclaim to the world the near coming of our Saviour. On October 25 he fell asleep in Jesus, in the full and joyful hope of Christ's second coming. His death is mourned by his wife and son and daughter and sister, and a large number of friends throughout Great Britain. He was laid to rest at his old home in Christchurch. In all these years of trial and sacrifice for the cause he loved, he worked faithfully and untiringly, too often beyond his strength, for his delight was to see our books and papers scattered to the ends of the earth. God has called him to rest from his labors, to await the day when he shall say, "Well done, good and faithful servant."

H. R. SALISBURY.



WASHINGTON, D. C., JANUARY 11, 1906

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

WE hear from Brethren Perry and Casebeer, of their safe arrival in Peru and Ecuador. They are already hard at work with the language.

ELDERS G. A. IRWIN, W. C. White, and I. H. Evans, and Dr. J. E. Froom are attending the meeting of the Southern Union Conference at Nashville, Tenn.

WE have received the announcement of the annual conference of believers in Jamaica, held at Kingston, December 31 to January 4. Delegates representing forty-nine Sabbath-keeping congregations were to join in the deliberations.

THE holiday number of *Present Truth*, published in London, is a double number which appears under the name "*Greetings*." This issue is fully illustrated, is attractive in appearance, and is filled with excellent articles. We hope it has had a large circulation.

A VERY appropriate memorial offering was received by the Mission Board in behalf of one of the faithful pioneer believers in this advent truth, Mrs. B. E. Cady, who rests from her labors. Her son, Mr. B. A. Cady, sends the gift, fifty dollars, which will be applied in the production of literature in China and Japan.

IN November, we learn from Australia, Brother E. H. Gates sailed for the Philippines to join Brother R. Caldwell in planning for the opening of our work in that field. Brother Caldwell has been working with our literature all about Singapore and the Malay States, and now pioneers the way in the Philippines.

A CLASS of eight nurses has just graduated from the training-school connected with the Iowa Sanitarium at Des Moines, Iowa. The *Workers' Bulletin* says that "the principal event of the evening was the address by Elder W. A. Spicer, who made some most timely remarks on the motive that should lead to service, and the field that stands ready for our service."

DURING the past two or three weeks the Battle Creek papers have published scandalous, not to say blasphemous, articles concerning Mrs. E. G. White and those who believe in the gift of the

spirit of prophecy as revealed through her. Whatever the citizens of Battle Creek may think of Mrs. White and the Adventists, we feel that they certainly have good reason to be ashamed of their city papers.

THE second biennial session of the Central Union Conference will be held at Kansas City, Mo., January 18-29. In addition to the usual conference business quite a large number of topics of great practical importance will be considered, and the evening services will be devoted to the presentation of the leading features of the third angel's message. The program indicates that this session of the conference will be a very profitable one.

WE have received an "announcement of special institutes to be held at Fernando College, San Fernando, Cal., Jan. 8 to March 4, 1906." A full and attractive program is presented of the work to be done, which includes the evangelical, medical, and canvassing work. There is already a large attendance at this institution, but it would seem that many others would wish to avail themselves of the opportunities offered in the announcement.

WILL all our correspondents please remember that all mail for Review and Herald Publishing Association, or for any of the periodicals published by this association, as well as all orders for books, should be addressed, 222 North Capitol St., Washington, D. C.? We will give due notice when our address is changed to Takoma Park. Our branch office in Battle Creek, Mich., is still maintained, and all supplies for conferences in the Lake Union Conference are shipped from that office.

WE take the following paragraph from the *Washington Post* of December 6:—

More strict observance of the Sabbath is sought in a bill introduced in the House yesterday by Representative Allen, of Maine. It provides that all places of business, except news stands, drug stores, and undertakers' shops, shall be closed on that day, and that no baseball or football games shall be played. A fine of from five dollars to fifty dollars for violation is imposed. Those who observe Sunday on another day do not come under the stipulations of the bill.

WE shall have something to say about this matter later.

A PAMPHLET of sixty-four pages has just been issued with the following title page: "Testimonies to the Church Regarding Our Youth Going to Battle Creek to Obtain an Education, being extracts from addresses published in the *General*

Conference Bulletin, from articles in the REVIEW AND HERALD, and from many letters to physicians and ministers." We believe that the reading of this instruction will help many to understand more clearly the present controversy. The price of this pamphlet is five cents a copy, and it can be obtained through the usual channels.

WE are requested to remind those who correspond with persons outside the territory of the United States that the postage on letters to all points in the universal postal union is five cents for each half ounce or fraction thereof, and that it should be prepaid in full. A failure to pay the proper amount of postage subjects the receiver to a fine of double the amount of the deficiency. All should remember that the rate of postage to Newfoundland is the same as to other foreign countries. Domestic rates apply to Canada, but not to Newfoundland.

THERE are several articles in this week's paper to which we desire to direct the attention of our readers. Brother Loughborough writes an interesting and encouraging account of the fruit of missionary work in England. He has just learned from Brother Tanner's recent report from Hayti of the results of work done many years ago. We also commence in this issue the publication of a series of articles on the canon of the Bible. This is the first time for quite a number of years that anything has appeared in the REVIEW upon this subject, and we hope these articles will be found helpful to all. It is, perhaps, hardly necessary to call attention to the reports in the Editorial Department from Brethren Daniells and Irwin, who write of their recent visit to Battle Creek.

A Good List of Topics

HAVE you read *Life and Health* for January? It contains good and helpful suggestions on such subjects as Home Food Studies; Seasonable Recipes; Renovating Carpets; Care of Stoves and Lamps; Colds, their Causes; The Cigarette Evil; Danger of Drink; Dirt; Schools and Tuberculosis; The Patent Medicine Evil; Demand for Nostrums; Testimony of a Physiologist; Vegetarianism Defended; Quacks and News-papers; The Decrease in Individual Weight; The Daughter in the Home; The Postgraduate Course; Meat as a Diet; School Life; Medical Work in Singapore, China, etc.; A Moderate View of the Tobacco Evil; A Muzzled Press; Tuberculosis from Overeating; Pure Foods; Liquors and Medical Frauds; Communicable Diseases; Questions and Answers on such topics as Cold Treatments; Borax in Enemas; Graham Flour and Hives; Cold Bathing; Rheumatism; Hair on the Face; Baked Potato Skins; Substitute for Lard; Alcohol in Candy; Cancers; Patent Medicines; Heart Disease, etc. *Life and Health* is a practical health magazine, and will be found helpful in every family. It can be ordered through the usual channels.