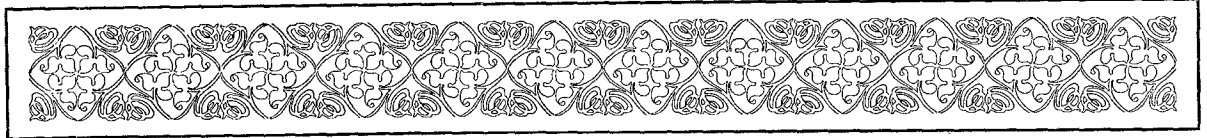


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Vol. 80

BATTLE CREEK, MICH., TUESDAY, JUNE 2, 1903

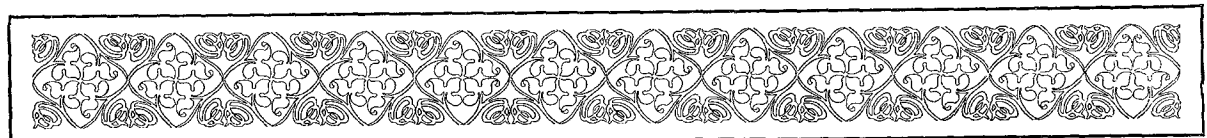
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("A Bit of Reformation History," page 14)



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It is the purpose of this book to set forth Jesus Christ as the one in whom every longing may be satisfied; to present the love of God as revealed in his Son, the divine beauty of the life of Christ, of which all may partake, and not to satisfy the desires of the merely curious, nor the questionings of critics. Even as by the attraction of his own goodness of character Jesus drew his disciples unto himself, and by his personal presence, by his sympathetic touch and feeling in all their infirmities and needs, and by his constant association, transformed their characters from the earthly to the heavenly, from the selfish to the sacrificing, from small-hearted ignorance and prejudice to large-hearted knowledge and love for the souls of all nations and races, even so it is the purpose of this book so to present the blessed Redeemer as to help the reader to come to him face to face, heart to heart, and to find in him, even as did the disciples of old, Jesus, the Mighty One, who saves to the uttermost, and transforms to his own divine image all those who come unto God by him.

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The Advent REVIEW AND SABBATH HERALD

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

Vol. 80.

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No. 22.

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Editorial

Our Message

THERE is a message to be given to the world in this generation, and the Lord has raised up a people to give it. This denomination has been called out in the providence of God to do a distinct work, a work which is not being done by any other denomination. We should not be surprised if the enemy of God's work should make an effort to confuse this people concerning their work, and to turn them aside from their specific mission in the world. He has attempted this more than once in the past. From the study of the Word of God we should be just as sure of our specific message for this generation as was John the Baptist in his time. He knew both his own place in prophecy and the message which he was to declare: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

Our Aim

JOHN the Baptist was a type of the people who should give the closing message of the gospel, in the generation just preceding the coming of the Lord, and our distinctive aim should be just what his was, "to make ready a people prepared for the Lord." This aim being kept clearly before our minds should give great definiteness to our work. When our Lord returns, there is to be a people who are expecting him. They will not be in darkness so that that day will overtake them as a thief, and they will not be found with sins unconfessed and unforgiven. In that day the true church of Christ will be "a glorious church, not

having spot, or wrinkle, or any such thing." There is a special work of preparation to be done that the church may be ready for translation. We should hold this steadily in mind as the distinctive aim in giving our message.

Our Work

As the forerunner of the Messiah, John the Baptist had a special work to do to prepare the way for the coming One. This was clearly set forth in the prophecy of his father Zacharias: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." When we remember that the one purpose of this message is "to make ready a people prepared for the Lord," we can readily see that the same prophecy which described the work of John the Baptist also describes our work. His work was to prepare the way of the Lord, and he was to do this by giving knowledge of salvation unto his people in the remission of their sins. It is sin which separated man from God in the first place. It is sin which has delayed for so many centuries the return of our Lord. It is the remission of sin which will prepare a people to meet the Lord face to face at his coming. And so in doing the work of preparation John the Baptist preached, "Repent ye: for the kingdom of heaven is at hand. . . . Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." The same work is to be accomplished in this day of preparation by saying, with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This is a call to repentance, for no one can give glory to God without confessing and forsaking his sins. Our work therefore is to minister salvation from sin,—a complete salvation from sin and sinning, that at the coming of Jesus there may be a people "found of him in peace, without spot, and blameless."

Seeing Jesus

JESUS is the sinner's only hope. The one way of salvation for sinners from

Adam to the close of probation is to look to Jesus. This was the hope held out in the promise of the seed of the woman who should bruise the head of the serpent. This was the lesson taught by lifting up the serpent in the wilderness. "And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived." "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." And so the Lord said through the prophet Isaiah, "There is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." But in the time of John the Baptist the people had lost sight of Jesus. They had so perverted the very forms of worship which God had established, and which were designed to reveal Christ to them as the sin-pardoning Saviour, that these same services had become the means of hiding Jesus from them. They did not look to Jesus in their temple service, and so they did not receive from him the blessing of forgiveness and righteousness. Then the Lord sent them a message pointing out Jesus to them as the only hope of salvation from sin. "Behold," said John the Baptist, "the Lamb of God, that taketh away the sin of the world." John prepared the way of the Lord by preaching repentance and the remission of sins, teaching the people of One who was to come, mightier than he. The condition of the people in this day, just before the second coming of Christ, is similar to the condition of the people in John's day, just before the first coming of Christ. There is the form of godliness without the power. Outward ceremonies have taken the place of heart religion. There is little genuine faith in Jesus as the Saviour from sin, and consequently there is little of the genuine experience of being kept from the power of sin. There is need that the message of John the Baptist should be renewed among the people, and that there should be heard again the voice saying, "All flesh is grass. . . . Behold your God! Behold, the Lord God will come." "Behold, the Lamb of God."

"Fear God, and give glory to him; for the hour of his judgment is come." This message must point out Jesus as the living Saviour, and must teach the people how to believe in him for all that they need in view of the things which are now coming upon the earth. And this is the message which is committed to us for our own salvation and for the salvation of the people. We are to see Jesus as he is, our Sacrifice, our Substitute, our Surety, and then we are to help others to see him. We are to accept him as "The Lord our Righteousness," and then we are to help others to accept him. Thus the way of the Lord will be prepared, and there will be a people on the earth looking to Jesus and ready to hail him with joy when he comes. Blessed truth! Blessed Saviour! "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

Full Salvation from Sin

JESUS CHRIST is a complete Saviour. He paid the penalty for sin in its fullness, and left nothing for us to pay. He has delivered us completely, and presents that deliverance to us freely. But what is this all for? and why has the penalty been paid?—In order to make it possible that our lives might conform to the life of God as shown in Jesus Christ.

There are many standpoints from which we may look at the life of Christ. It is many sided. While we look at one side, we should not forget the other sides. Every side is just as perfect as any other side. There is perfection on every side, and we do not get a view of the fullness of the work of Christ simply by looking at it from one side. While the work he has done in delivering us from the curse of the law is complete and perfect, there is more to it. It does not stop here, but goes right on, and here we have it: "Thou shalt call his name Jesus: for he shall save his people from their sins." He provides salvation from sins past, present, and future, if we need to think about sins that are future. It is a complete deliverance from sin, the love of sin, and the power of sin.

Man was made in the image of God, but lost that image. Jesus Christ came in the flesh to restore that image. He is the perfect image of God. In the first chapter of Hebrews, Christ is spoken of as the brightness of God's glory and "the express image of his person." So also 2 Cor. 4:4: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." And Col. 1:15: "Who is the image of the invisible God, the first-born of every creature." The design of God in creating man was that there should be a visible revelation of the invisible

God. But man lost that image by sin, and he was no more a visible revelation of the invisible God. Christ came to be a revelation of the invisible God. He came to be the image of God in the flesh. Man had failed to be the visible revelation of the invisible God; but Christ came, and he was the image of the invisible God. That is, Christ lived his life in our flesh in order to reveal the invisible God, that the life of God might become visible.

Note a statement on this point by the apostle John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.)" That was the life of God manifested so that it could be seen and handled. Christ lived this life to show God's ideal concerning humanity, to show that God's eternal purpose was that man should be a visible revelation of the invisible God. And he died to make it possible that that life might be imparted to us. He was raised again that that resurrection power might be given to us; and now he lives on high in order that that image of God, that life of God, might be lived in us. Christ lived on earth in order that he might show forth the image of the invisible God in his life; he lives in heaven in order that he may show forth on the earth the image of the invisible God in our lives. And his work was not completed when he paid the penalty on the cross. That avails only for those who will co-operate with God. The life he lives in heaven he lives for us. He took our humanity, he lived for us here, and lives for us there.

Christ is God with us. "Lo, I am with you always," he says, "even unto the end of the world." His being with us did not end when he ascended. He was God with us on earth, and God present with us after he ascended. The fact of his visible presence being taken away does not interfere with his continuing his work in us. We must not stop with the cross. We must see the continuance of the work in heaven. That means present life.

What did Jesus Christ's life do for man when he came here to earth? We read that "the Word was made flesh, and dwelt among us." Up to the time of Christ's first advent, taking in all that had been given them, men had what Christ always referred to as the Scriptures, what we speak of as the Old Testament. That was the Word. Christ was all the way through that Word. That Word was simply given to reveal Christ. All his life on earth was to put into flesh what had been put into lan-

guage. This Word was made flesh; the Scripture was put into life and was manifested, so that the instruction which God had given in the Scriptures he gave in the life of Jesus Christ. He was the perfect revelation of God's ideal in sinful flesh. His perfect life was lived in order to have a life to be put in the place of our sinful one. When we believe with the whole heart, the perfect life of Christ is put in the place of our life, and God does not see our sinful life; he looks on Christ.

We can not separate Christ's life on earth and his life in heaven. His life is a continuing life, a present life. We accept the life of Christ to be put in the place of our life, and then we are accepted in the Beloved. The fact that God says, "This is my beloved Son," is a perfect assurance that when we have accepted Christ, God will say to each one of us, "Thou art my beloved son," because he has accepted the Beloved, and he accepts us in the Beloved.

But in accepting Christ for the remission of sins that are past, we can not separate the life of Christ on earth from the life of Christ in heaven, and his life in heaven is to keep us from sin. This is not a passive salvation. All this remission of sins in the past is with reference to our life now, that this present life may be in harmony with the will of God. What was the test of Christ's life?—He expressed it in the words, "I have kept my Father's commandments." What is the test for Christ's life in us?—The same. Christ came here, suffered, and died to make it possible that our lives now might be in harmony with his life. He delivers us from the curse of the law, that the righteousness of the law might be fulfilled in us. Jesus Christ was joined to us that the union between God and the human family might be made perfect. That is eternal life. The purpose of Christ's work was that we might receive that life.

The whole plan of salvation is distorted when we stop short of the idea that we, mortal and erring, open to the assaults of Satan, should yet be more than conquerors through Jesus Christ. The visible revelation of God is yet to be carried out. Even in this flesh of sin God's original plan shall be carried out; for his plan is sufficient. Man shall be a visible revelation of the invisible God. The devil can not defeat that plan, though we ourselves can defeat it. The devil can not defeat it if we purpose to co-operate with God. The purpose of God is to put away sin. That means a present life union with Christ, which brings us into harmony with the will of God.

THE UNSAVED person will lose heaven not through the weakness of his endeavors to do right, but through the strength of his resistance to the Holy Spirit.

Present-Day Church Decadence Explained

THE danger of mistaking humanitarianism for Christianity,—of making more of the commandment, "Thou shalt love thy neighbor as thyself," than of the commandment, "Thou shalt love the Lord thy God with all thy heart," etc.—was pointed out recently by a well-known American layman, Capt. Alfred T. Mahan, as being one, and perhaps the chief, reason of the present decadent state of the Christian church. In a paper on "The Apparent Decadence of the Church's Influence," read at a meeting of the Church Club, of New York City, Captain Mahan said:—

In my judgment, the church of to-day, laity and clergy, have made the capital mistake in generalship of reversing the two great commandments of the law,—the two fundamental principles of her war, established by Christ himself. Practically, as I observe, the laity hold, and the clergy teach, that the first and great commandment is, "Thou shalt love thy neighbor as thyself." Incidentally thereto, it is admitted, "Thou shouldest love the Lord thy God." It is of course too egregious an absurdity openly to call that the second commandment. It is simply quietly relegated to a secondary place.

You may perhaps dispute this deduction as a matter of fact, or may remind me of St. John's words, "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen." It is evident, however, on reflection, that St. John is in no sense inverting our Lord's order. He simply appeals to evidence. This man says that he loves God. Very well, where is the proof of it? Does he love his brother? If not, he certainly does not love God, for the love of the brethren is the sure, inevitable fruit of loving God. In fact, the whole missionary spirit, and much that is not narrowly missionary, involves love for brethren whom we have no more seen than we have seen God. The love of God is the one sure motive and source of the love for man.

The love of God, and that only, is Christianity; and he who does not put this "first and great commandment" first, will not observe the second, "Thou shalt love thy neighbor as thyself." There can of course be really no such thing as putting the second commandment above the first; for he who does not observe the first will not observe either one; but there can be, and is, as Captain Mahan points out, a substitution of certain forms of regard for the welfare of one's neighbor for the duties owed both to God and to man, a confounding of Christianity with philanthropy, of the external results of the life with the life itself. Christianity is a life, and the manifestation of that life is seen in acts of benevolence; but the essential thing is the life, and not the outward results. For these outward acts of benevolence, considered by themselves, are often misleading. A man, or a church, may be outwardly benevolent without being Christian at all. A

verse in the well-known thirteenth chapter of First Corinthians speaks on this point: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."

Of a man's primary duty to save his own soul, Captain Mahan observes:—

Is not the judgment of the world expressed, and is it not a true judgment, in the words of indifferent contempt for a man who is trying to save his own soul—his miserable soul, as I have sometimes read? And yet what is a man's soul? It is the one thing inexpressibly dear to God, for which, if there had been but one, he was content to give his Son, and this he has intrusted to the man as his own particular charge; I do not say his only charge, but the one clearly and solely committed to him to make the most of. It is the talent which he is to multiply by diligent care; not that he may delight in it himself, but that he may present it to God through Jesus Christ. . . . Because care of one's own soul, by internal effort and discipline, seemed selfish, men have rushed to the extreme of finding in external action, in organized benevolence, in philanthropic effort, in the love of the neighbor—and particularly of the neighbor's body, for the neighbor's soul was naturally of not more account than one's own—not merely the fruit of Christian life, but the Christian life itself. That the kingdom of God is within you, an individual matter primarily and in essence, and only in consequence, and incidentally external, as all activity is but a manifestation of life, and not life itself,—all this was forgotten. This I conceive to be the state of the church now—I mean as an organization.

As a remedy, and the only remedy that will avail, there must be, the captain says, a restoration of personal religion—"the direct relation of the individual soul to God—to that primary place in the Christian scheme which it has momentarily lost." This is true, and it means a restoration of individualism, as against the fast-prevailing doctrine that the individual must sink himself in the mass, that human welfare is to be promoted by the rule of "the greatest good to the greatest number"—the majority against the minority. In Christianity the principle of majority rule has no place. Christianity concerns a relationship between two parties only,—the individual and his Creator. Individual accountability, individual faith, are fundamental in its teachings. Individual faith means individual thinking and acting for one's self in the sphere of religion; and this demands also the separation of the church from the state, with the recognition of individual rights, both religious and civil. All this has been worked out in human history since the day when the keynote of the Reformation was struck in the preaching of the doctrine of salvation by faith. An uplifting process which broke the fetters of civil and religious slavery, followed from that preaching, and out of it has come the blessings of freedom which we enjoy to-

day. But there has come a turn in the tide, a backward flow toward papal doctrines and principles, which ere long will bring into conflict with the powers of this world those who hold to their Christian individualism. There will never come in or through the churches that restoration of "personal religion," "the direct relation of the individual soul to God," which Captain Mahan sees to be necessary, for the churches are fast drifting away from Protestantism; but Christianity still remains the bulwark of individualism, and each individual who would seize the prize which Christianity offers must restore and maintain personal religion in his own experience. It is to this that each one is called by the proclamation of God's message for this day, which is to separate a people from the world, and prepare them for that kingdom which will sweep aside all man-made sovereignties, and restore on earth the perfect government of God.

L. A. S.

An Appeal in Behalf of the Large Cities

(Concluded)

THEN you may say, What do we want in this city?—First: we need a general manager, and enough representative men to form a committee,—men who are liberal-minded,—men who live here, and are acquainted with the peculiar conditions of things. A committee a thousand miles away can never direct in the detail of the work. Neither should the committee consist of men who are loaded down with other responsibilities and burdens.

Second: there should be many restaurants established here to represent our work. There should be individuals who can instruct those who are trying to do something in that work,—those who are willing and ready to devote their means to this end if they can be properly educated. We want educators in every department of the work.

Third: we need small sanitariums in the suburbs,—not one mammoth concern, but many small ones. Greater New York is a world in itself. There are more people in a ten-mile radius than in any one State in the Union, except Ohio, Pennsylvania, Illinois, and the State of New York, where we are. No one mammoth sanitarium can fill the bill. We need a dozen of them in different locations. The nurses, the restaurants, the treatment rooms, and the sanitariums will pay financially. We say, Give us the consecrated men and women, and with the blessing of God, the work will sustain itself.

Fourth: we should have a training-school that can educate men and women in the Bible and in the health principles. We should have those who can raise the standard according to the mind of God. All should be educators, so that the work

will not be belittled. If we are consecrated, God will add wherein we are deficient. A volume might be said upon this point.

Fifth: these restaurants should be located where there can be permanent cooking schools connected with them. Then individuals will be moved upon by the Spirit of God to go forth and impart to others. They will open restaurants of a high order, which will represent our work. So it should be with the health schools, and every other enterprise connected with our work. A hundred such enterprises would be established in New York to-day if the real situation were taken in by our brethren and sisters. Thousands of dollars would be devoted to these enterprises. There is also wealth upon the ground that would flow into the treasury.

But how can this be done?—Not by any one conference, nor by any one union conference. The work should be conducted under some more general management, and funds should be called for from all parts of the country. It is and should be a training-school in no sense local. It should be general in its character.

There has been a general call for funds to pay for a meeting-house in Washington, D. C., the capital of our nation. This was right, and every cent of indebtedness should be paid. But has any one considered that Washington is the fifteenth city in the United States as to population? Have our people considered that if the work was done in the leading cities of America, the representative men who go to Washington would be reached in their social relations, where the chances to do them good are a hundredfold more than in the city full of bribery and corruption, where the inducement to sin is far greater than at their homes? If there is one reason why help should be rendered to Washington, there are ten why there should be a general call and general support for New York.

We have been here eighteen months. We have tried to work on the lines I have mentioned. We have held several cooking schools and health schools, have furnished free health dinners, and expect to do more of this work in time to come. We have carried on our Bible instruction in the home with our workers. We have two Bible classes each day. Over thirty workers have been in attendance at the training-school, and most of them are in the field to-day as successful workers. Over fifty have decided to observe the Sabbath as the result of our efforts. We have raised the money with which to do this work, except our first month's rent (sixty dollars), which the union conference paid, and eighty-three dollars, which the Atlantic Conference gave us before Greater New

York was set off by itself. We have never had a single conference appropriation to our work. Ohio and New England paid the expenses of the workers that they sent to us, but with this exception we have raised our own money. We have picked up our own laborers from Dakota, Nebraska, Florida, and other parts of the country. We have paid their railroad fares (\$246.33), besides supporting our workers and paying our rents. But you may say, Where did you get your money? Our answer is, God gave it to us. It has come from different parts of the country. Men and women, moved upon by the Spirit of God, have sent us various sums. Men, whom we did not know, have come to us and have given us fifty dollars. They said that the Lord moved upon them to come and do it. To God be all the praise. Since coming to New York we have paid over \$2,859.74 for the support of our workers. One man, who had never heard of present truth until one of our workers brought it to him, is now laboring as a minister in another conference. The workers who have gone out from us are scattered in different parts of the country.

Now, in conclusion, we want to say that while you are considering far-off fields, remember the Saviour said, Begin at Jerusalem, begin at home; for they would not pass over the cities of Israel until the Son of man should come. He also tells them to go into all the world, but they were to work Jerusalem until it was surrounded with armies, then they were to flee. So to-day the signal has been given when to leave the large cities. It is no time to move into the cities, and purchase homes for your children, but come into them and work, knowing that your time is short, very short. And there is no city from which the truth can be sent to all the world better than from New York City.

My dear brethren in the General Conference, we appeal to you in the name of Christ, who died for souls that are in darkness in our cities, especially New York, for this is the largest city in this country.

We appeal to you in behalf of a city which the Spirit of God has said is ripe for the harvest, and already the judgments of God are hanging over it.

We appeal to you in behalf of a city which the Spirit of God has encouraged us to believe contains men of wealth who will devote their means to the cause of present truth.

We appeal to you in behalf of a people to whom God has sent special messages. The angel of mercy still hovers over this city, but will not long wait.

We appeal to you as believers in present truth, in the name of reason, to do something, and to do it now. Come upon the ground and investigate for

yourselves. We are not coveting the work in this great metropolis. Several times we have left, intending not to return to enter the work again; but when we saw this neglected field, we returned, and began work again.

We appeal to you from the standpoint of a foreign field, where there are a million Germans, eighty thousand Scandinavians, and more than one hundred thousand Jews. Come upon the ground and establish some general work, so you can bring men of experience here who can act as a committee and prevent steps being taken that will not advance the work.

And *we appeal to you in behalf of New York as a field where hundreds of thousands of periodicals can be sent to all parts of the world by proper persons visiting the docks, and furnishing reading-matter to the hundreds of thousands of people who are going to foreign lands, and also to those who are landing upon our shores. Why should we not have the ground before Satan occupies it? He has already stepped in some open doors, and will enter more of them unless we do something soon.*

With this we leave it with you. May the Lord bless you in all your deliberations, and may we see from this General Conference such an impetus given to the work as we have never seen in the past.

S. N. HASKELL.

Note and Comment

"THE Catholic Church will not rule the world," declares *The Northwestern Christian Advocate*, with reference to the recent speech of Archbishop Quigley, at Chicago, in which he said, "When the United States rules the world, the Catholic Church will rule the world." *The Advocate* admits the possibility that the United States may rule the world, and cites a number of evidences that the power of the papacy, both in this country and elsewhere, is marvelously on the increase; but it relies on the American people to experience an awakening to threatening dangers which will forever defeat any papal scheme. It says:—

Archbishop Quigley has done both the country and his church a service in thus, unwisely though it may be, revealing to the American people the purpose which the Roman Catholic Church has in view. It is true that the American people are not awake to the purpose of that church, but they will awake, and once aroused, they will make their power felt irresistibly.

But *The Advocate* forgets that the only power that was ever felt irresistibly against the papacy is the power of the Word of God. By that Word the separation of Protestant nations from Rome was effected, and Rome's power was curtailed in the earth; and it is not what

the people are going to do with their ballots, but what they are going to do with the principles of Protestantism and the gospel, that will decide the question of Rome's future supremacy. By the surrender of gospel principles the early Christian church went into apostasy, and the papacy was developed. By a return to gospel principles under the preaching of Luther and the Reformers the power of Rome was broken, and the blessings of civil and religious freedom were given to many countries of the earth, foremost among them being the United States. But the Protestants of to-day are surrendering their principles, which are their real weapons against Rome, and the increasing prestige of Rome is due not so much to the abilities and schemes of the pope and his hierarchy as to this change on the part of Protestants themselves. In the vital matter of Sabbath observance, for example, Protestants hold to tradition rather than to the Scripture, and Catholic days, such as Easter and Good Friday, are observed with ever greater deference by Protestant churches. Protestants themselves are bringing a restoration of Catholic supremacy.

In a recent speech at Salem, Ore., the chief executive of the nation took occasion to express his views touching the fundamental American principle of the separation of church and state. In connection with a reference to the G. A. R. and the members of the second Oregon regiment, who fought in the Philippines, the president said:—

It is not only the lesson of what these men did in war that we need to learn, my fellow citizens, it is the applied lesson of citizenship that they teach.

Fundamentally, in this country we are free from the dreadful curse of religious hatred and persecution which has worked so much evil in times past in the world at large. We realize that a corner-stone in the building of this government must be not merely religious toleration before the law, but a genuine religious toleration among ourselves.

We in America are to be held bitter blessed that the chance for animosity between Jew and Gentile, or between Christian sects, has become infinitesimal to the vanishing point.

Once more, not only must there be no line of demarcation among our people on grounds of creed or grounds of sect, but there must be no line of demarcation drawn among them on grounds of class or occupation.

There is but one safe rule to follow in public life, as in private life, and that is the old, old rule of treating your neighbor as you would like your neighbor to treat you,—the old rule of decency, of honesty, of square dealing as between man and man. Just so long as our people keep character, so long as they have the fundamental virtues of decency, of courage, of common sense, just so long we may rest assured that this country will go onward and upward until it occupies a place among the na-

tions of mankind such as has never before been known since the days when history was first written.

These words set forth the American ideal of civil freedom, rather than the conditions which actually exist. For as those holding to an unpopular belief well know, "the chance for animosity" toward them on the part of the larger religious bodies is very far indeed from having reached the vanishing point. It is to be hoped that the influence of the nation's chief executive will be felt in behalf of the preservation in American law of the governmental ideals which he upholds. Such words from such a source will bear a great deal of repetition in this country.

At its session in Los Angeles, Cal., the Presbyterian General Assembly passed, May 22, the following resolutions expressive of the attitude of that church toward Sunday work or amusements:—

Resolved, That the general assembly hereby expresses its strong and emphatic disapproval of all secular uses of the day, all games and sports, all social functions, all traveling for pleasure, all excursions by land or water, all uses of this day as a day of convenience to do that which has been left undone during the last week, or to promote the secular interests of the coming week, both at home and abroad.

Resolved, That, while we are persuaded that obedience to the fourth commandment, by the suspension of business, will increase rather than decrease the profits of any and all commercial enterprises, the general assembly does hereby earnestly urge all officers and board of directors of corporate industry and all employers of laborers to subordinate, if need be, the matter of dividends to the demands of this divine law.

There would be very much more force to these resolutions in the minds of most people if it was clear that the fourth commandment enjoined the observance of the first day of the week. But the commandment itself plainly says "the seventh day," and in the face of that statement comparatively few people really believe in their hearts that Sunday is the Sabbath by "divine law."

THE Chicago *Tribune* of May 28 devotes a column to the subject of the survival of negro slavery in the South. Facts which reveal conditions parallel with those existing before the war have been brought to light, and a remedy has been sought by invoking the power of the federal government. In the light of what is here stated, the statement made in "Testimonies for the Church," that slavery will exist in this country at the end of time, which objectors have cited as an instance of untruthfulness, appears entirely reasonable. The *Tribune* says:—

Peonage, or slavery, in its worst form exists in Alabama, and the powerful machinery of the law department of the federal government has been set in motion to punish the offenders, and free the colored victims whose condition bears a striking resemblance to that existing before the Civil War.

In justice to the majority of the people of Alabama, it must be said that they condemn the practice, and heartily desire its abolition, and a Southern man has charge of the prosecutions. Those who are responsible for this awful condition will be punished to the full extent of the law. They already are pleading for mercy, and promise to discontinue the inhuman practice if they are let off with light punishment. They will be made to suffer for their crimes, and warrants for their arrest have been issued.

Evidence sufficient to convict already has been secured by John E. Wilkie, chief of the United States secret service, and his subordinates. How long the peonage has existed in Alabama is not known, but under the guise of conviction and punishment for petty offenses the crime has grown so great that United States Attorney Reese at Montgomery recently called the attention of the department of justice to it. He was instructed by Attorney-General Knox to proceed against the offenders wherever found.

Evidence and indictments have been secured against a large number of persons, and warrants for their arrest have been issued. The penalty for the offense is a fine of not less than one thousand dollars nor more than five thousand dollars, or imprisonment for not less than one year nor more than five years, or both.

Difficulty has been experienced in securing labor in Alabama, and some employers, being unwilling to pay the regular compensation, have forced men to work without pay, and the negroes were crowded into barns like cattle, given little or no food, and were frequently beaten unmercifully, and when they escaped, bloodhounds were put upon their trails. These negroes were arrested on trumped-up charges and for trivial offenses. After causing the arrest of the innocent victims and securing their conviction and sentence, the white men paid the fines of the prisoners, and took charge of them. Then they compelled them to sign contracts, the contents of which were unknown to the victims, but which provided for the selling of the negroes into bondage. When their so-called terms expired, they were forced to remain and work without pay.

It was not very long ago that legal measures were taken to break up similar conditions which were found to be existing in North Carolina.

AFTER having witnessed the "James-Younger Wild West" show at South Chicago, recently, five boys attempted to wreck an Erie freight train by piling logs on the track. The engineer stopped the train in time to prevent a wreck, and the boys were arrested and taken to the police station, where they declared their only motive in the crime was to cause excitement, such as they had seen at the show. Such is an illustration of the kind of educational influence which

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.

"Create in Me a Clean Heart"

O FATHER, heed the prayer! In me create
A heart unselfish, free from worldly guile;
Cleanse now my soul from sin's unworthy state,
Erase all stains, make pure the low and vile;
With human weakness, Lord, deal patiently,
Be thou my strength, bid man's vain struggles cease,
And a right spirit now renew in me;
Bestow thy life, and grant thy wondrous peace.

Though sin and death abound on every side,
In grace and mercy would my faith confide;
And through all trials this my prayer shall be:
A clean, pure heart, O God, create in me;
Heal all my troubles with the touch divine,
And cleanse and keep this erring heart of mine.

—Margaret Scott Hall, in *Pittsburg Christian Advocate*.

Directions for Work

MRS. E. G. WHITE

MEN and women are not to be spiritually dwarfed by a connection with the church, but strengthened, elevated, ennobled, prepared for the most sacred work ever committed to mortals. It is the Lord's purpose to have a well-trained army, ready to be called into action at a moment's notice. This army will be made up of well-disciplined men and women, who have placed themselves under influences that have prepared them for service.

God's workers are to watch for souls as they that must give an account, and they need the abiding presence of Christ in their hearts, in order that they may win sinners to him. They must themselves have surrendered all to God, that they may tell those for whom they labor the need and meaning of unreserved surrender. They must remember that they are laborers together with God, and must guard against dilatory, uncertain movements. Satan watches untiringly for opportunities to gain control of those whom they are seeking to win to Christ. Only through ceaseless vigilance can the worker for Jesus beat back the enemy. Only in the strength of the Redeemer can he lead the tempted one to the cross. It is not learning nor eloquence that will accomplish this, but the presentation of the truth of God, spoken in simplicity and with the power of the Spirit.

There is only one power that can turn the sinner from sin to holiness,—the power of Christ. Our Redeemer is the only one who can take away sin. He alone can forgive sin. He alone can

make men steadfast, and keep them so.

The truth is not merely to be spoken by those who work for Christ; it is to be *lived*. People are watching and weighing those who claim to believe the special truths for this time. They are watching to see wherein their life represents Christ. By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell on all with whom they are brought in contact. If those who know the truth will take hold of this work as opportunities are presented, day by day doing deeds of love and kindness in the neighborhood where they live, Christ will be revealed in their lives. Those with whom they associate will see that they have been with Jesus, and have learned of him. The gospel will be proclaimed with living power. It will be seen to be a reality, not the result of imagination or enthusiasm. The lives of such Christians will have more power to convict and convert sinners than sermons, professions, or creeds.

Those who put their hand to the work of God must depend on the blessing and wisdom that come from above. It is the Holy Spirit that makes powerful the presentation of the truth, and changes the temper and habits of man. He who submits to its working is changed from a sinner into a child of God. "The Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

He who calls men to repentance must commune with God in prayer. He must cling to the Mighty One, saying, "I will not let thee go, except thou bless me." Give me power to win souls to Christ. There is not one tithe of the pleading with God that there will be when Christ breathes on us, and says, "Receive ye the Holy Ghost." Be assured, my brethren and sisters, that God's Spirit will plead for the conversion of souls, with groanings that can not be uttered. Be instant in season and out of season, warning the young, pleading with sinners, your heart filled with the love that led Christ to give his life for the life of the world.

When there comes from the lips of the sinner the cry, "I fear that my sins are too grievous to be forgiven," point to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." Lead him to look away from himself to the Saviour, and the victory is won. He sees for himself the Way, the Truth, and the Life. The Sun of Righteousness sheds his bright beams into his heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Christ.

Christ crucified—talk it, pray it, sing it, and it will break and win hearts. Set, formal phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love

of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the water of life. Do not allow them to go from you empty. Reveal the love of Christ to them. Lead them to Jesus, and he will give them the bread of life and the water of salvation.

In our work we have an ever-present Helper. If we feel our great need, and draw near to God, he will draw near to us, and will use us as channels through which to communicate the vital energy that will rouse souls from careless indifference, and lead them to seek God before it is too late. It is because of a lack of faith that God's people have no more of his power. Earnest, living faith is needed,—faith that will take firm hold of the promises made to the followers of Christ.

How important it is that God's messengers walk worthy of the truth they present! When they do this, when they are men of prayer and faith, obedient to the Lord's commands, the Holy Spirit will work through them, and the people will be willing in the day of his power.

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls; come and drink. You may take the water of life freely. "Let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely." Let every soul, men as well as women, sound the message. Then the truth for this time will be carried to the waste places of the earth. The word will be fulfilled, "I will open rivers in high places, and fountains in the midst of the valleys;" and "with joy shall ye draw water out of the wells of salvation."

The Message at Our Camp-Meetings

G. B. THOMPSON

OUR camp-meetings are very important gatherings, held at large expense, and should be a most important agency in reaching the people with the stirring truths of the solemn message committed to us as a people. Everywhere we can see clear indications that the forces of evil are organizing, and the favorable opportunity now given us to extend the warning of the close of probation and the revelation of the Son of man in the clouds of heaven will soon cease. Surely at our camp-meetings, of all places, the testing truths of the message should be distinctly set forth. We have a message different from any other people on the face of the earth, and the multitudes who come to camp-meeting should hear something different. Many expect this when they come, though many times, I fear, they have been disappointed. The fundamental doctrines of our faith should be set forth, and a reason of our belief should be given. The people should be gathered as about Sinai to hear the great things of the law. I feel deeply impressed that the following instruction concerning camp-meetings should be heeded at our annual convocations:—

"Much of the teaching given is powerless to awaken the transgressor or convict souls of sin. The people who come to hear the word need a plain, straightforward presentation of the truth."—*"Testimonies for the Church,"* page 53. "Let the message for this time be presented, not in long, labored discourses, but in short talks, right to the point."—*Id.*, page 55.

"We are in danger of giving the third angel's message in so indefinite a manner that it does not impress the people. So many other interests are brought in, that the very message which should be proclaimed with power becomes tame and voiceless. At our camp-meetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time. While the churches profess to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, 'Show my people their transgressions, and the house of Jacob their sins.' Isa. 58:1. The trumpet is to give a certain sound. When you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until everything else is presented, supposing that you thus pave the way for it. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then, by your strong arguments, make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching. . . . The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed, be left untouched."—*Id.*, pages 60, 61.

We have not followed a cunningly devised fable in making known the coming of the Lord. He is at the door. Time is short. Troublous times are upon us. The ominous storm-cloud which has been gathering is far above the horizon, and will break soon with all its fury on the world. If ever the message should have a clear, pointed presentation, it is now, that the people may be prepared for what is coming. John the Baptist in the wilderness with a message drew the attention of the people, and the old-time ring of the message which God has committed to us will stir the people now.

Missionary Work in Large Cities

J. O. CORLISS

THE greatness of this theme is limited only by the importance of the territory to be occupied. What *ought* to be done on entering such work is one thing, and what *may* be done with limited resources is quite another. Men and means are important factors in every such enterprise, yet with both of these the work may be a failure without that most important factor,—the Spirit of God,—by which is imparted the necessary wisdom to meet and overcome the difficulties abounding in every large city.

The work in such places must be con-

ducted on a somewhat different principle from that which would govern in smaller places, and for several reasons. In the first place, the training and habits of city people are different from those in rural districts. Their ways are less simple, and they have more attractions to draw their attention. They are more reserved in their home life, and harder to approach on religious themes. These considerations make it necessary to plan the work so as to make the desire for the truth become uppermost in their minds.

Public expositions of the truth alone can not do this. A preparatory work must first take place, which can be accomplished only by faithful visiting from house to house. It is not enough to do this in a casual way, but a systematic effort should be organized, which will cover different parts of a certain radius at the same time. Careful note should be made by each worker of all interesting incidents during the day, and in a special meeting held each morning under a competent leader, the experience of each should be given for the benefit of all the others.

It will be seen at a glance that the number of workers required in such efforts must be determined by the greatness of the area to be covered, and by the importance that particular field holds to the work at large. Such a work can not be done alone by ministers, for the reason that it would not be expedient to mass so many of that class of workers at one given point, especially when such workers are limited in number. One or two ministers to lead out and direct, with the proper number of associate lay workers, can doubtless do more than a larger number of ministers, deprived of such help.

An incident in the Australian work has strengthened this thought in my mind. The Wesleyan minister at one place, in conversation with one of our workers, said: "I thought that the tent meetings here were only for the purpose of preaching a few peculiar doctrines, and I cared nothing about it; but when I found that it was a regular organized thing, and the workers were visiting everywhere among the people, I felt that something must be done to counteract such work."

Visiting may be done with the Bible in hand, and if the worker is judicious, a great amount of effective work may be done. But all workers have not the necessary experience to make them "wise as serpents, and harmless as doves." These sometimes let drop expressions which are misunderstood, and are carried to the public with conclusions that are unwarranted and unjust. Shall we therefore refuse to engage such workers in so important an enterprise?—I think not. If their zeal leads them to offer their service, it is much better to have them where their zeal can be judiciously directed than to leave them to drift where they may finally do great harm to themselves as well as to others.

There are scarcely any such workers who can not be used to good advantage, with proper instructions as to what they ought to do and say when on their visit-

ing rounds. Their greatest danger is in attempting to defend the doctrines presented at the place of public gatherings. Some who go there, do so at first with a view to criticizing all that is said. With this motive uppermost, they can not help misunderstanding some things, which they persist in misstating to the visitor. It is useless for the latter to deny the statement,—although he knows that it is not so,—for that would be calling the other's word into question, and might bring on an unpleasant scene, and forever blast the hope of helping the misguided one.

A much better way is to arm the visitor with appropriate literature, which has been carefully written for the purpose, to be placed in the hands of those with whom they come in contact. Nothing in this line could be so appropriate as the printed discourses which the people are hearing from night to night. Of course these papers (for they should appear in the form of a paper) could properly cover only the principal topics of the series, but so arranged as to become a connected line of thought, leading the mind step by step into all the truth. Two or three of these could be issued weekly, as the circumstances might demand, and be carried from house to house. Then when a point is brought up upon which there was a misunderstanding, the printed discourse itself would set the matter right. I am inclined to believe that some such method will yet be adopted in our large city work, in order to stop the voice of calumny, if for no other purpose. I have followed this plan for some years in city work, and found it to work well. Is it not an expensive way to get out the truth?—Yes, looking at it in one way it is, but from another standpoint I am inclined to believe it an economical method. When I have adopted this plan, the results have been about double what they are from the usual methods. In other words, about as much is done in one year by this method as is done in two years in the ordinary way. Adding the expense of this extra work to the ordinary expenses of a year's work, I do not think it would exceed the expenses of two years' labor by the ordinary methods, while it has the advantage of accomplishing the two years of ordinary work in one year. Besides, when people have this reading-matter put into their hands, they generally feel some responsibility to assist in defraying the extra expense incurred.

Then, too, the people who read much when coming into the truth make the most substantial people when secured. To give them reading in this way, only a little at a time, immediately after they have heard a discourse on the subject, fixes what they have heard forever in their minds. Give them large books to read, and they do not always read them. The books are too prolix, and are tiresome reading for beginners, especially in this fast age. Long arguments fail to interest people. Let them read the printed sermon to which they have listened, and the impressions received by hearing it from the living preacher are revived, be-

cause they almost imagine themselves listening to him again. They see his gestures in this sentence, and his earnestness in that expression, and are thrilled over again with the many new thoughts conveyed to their minds. All this indelibly impresses the truth upon them in a way that a volume by an unknown writer can not do.

The Living Memorial of God

B. G. WILKINSON

A LACK of confidence in the success of an enterprise will either hinder us from undertaking it or will render the enterprise distasteful. Thus a lack of confidence in the character of one we serve will injure the fullness of the service. For this reason God wished to establish the confidence of Moses in him, so he gave him the evidence of his divine leading. "And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Ex. 3:12. He who was called to write the first book of the Bible, that eternal book of truth, was to be filled with the fullness of confidence in him whose existence is eternal. The service in the mountain was to follow the success of the enterprise undertaken in faith. Just such service as this was to constitute an everlasting memorial of God. How?

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." Ex. 3:14, 15.

The name of God is I AM. Now, the name of God is forever to be I AM. It is impossible that he should have any other name, because his existence is eternal. In the establishment of a family upon the throne of any nation, names are given to the successive ruling members of that family. Thus in the days of Moses the name of the Egyptian king, as believed by a large number of historians, was Rameses II. But Rameses II supposes Rameses I, a king whom history gives as a ruler before Rameses II. The monarch on the throne of England at present is called Edward VII; but there was an Edward I, an Edward II, an Edward III, and so on up to Edward VII. This numbering of rulers is an absolute necessity, because death imposes upon the first ruler the succession of a second.

With God it is not so. His name is I AM; and that is his name forever. He has no successor. Earthly kings may lay marvelous plans, the accomplishment of which demands centuries of time; but they can never witness the completion of these plans. God is in nowise limited in his plans. He uses one genera-

tion as the builder of the foundation of his plan, and the development of that plan he carries forward in the generation following. It is folly to gauge our faith in God by the accomplishment of a certain event at a certain time. All the promises of God shall surely be fulfilled; for he lives, he is the I AM.

And this also is his memorial to all generations. The city of Rome abounds in the ruins of great temples and massive arches, which emperors and rulers had builded to serve in after ages as memorials of their existence and mighty deeds. But these memorials have enjoyed a precarious fortune. Few have been favored to remain to the present, while the great majority have ceased to tell their story, being destroyed in the passing of years.

God erects no such memorial as this. At times, within the lives of men, he works such mighty changes that they need no standing memorial of past ages to tell what God has done, and that now he exists. They know that he is—that his name is I AM. Again, God moves in mighty ways, producing great changes in the structure of society, or perhaps in the structure of the earth itself. We behold the works of the great I AM, and these are his memorials.

"That man is a soldier," said a friend to his companion. "How do you know?" asked the other. "I can tell it by his walk," was the reply. So the world can tell by our walk, when God has made us a memorial of his grace. This transformation was not accomplished centuries in the past. It is a present work of the I AM; this is his memorial to each and all generations.

Thoughts and Words

JOHN M. HOPKINS.

"EXAMINE yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

This is a stirring admonition; and the fact that it is found in the Word of God is certain proof of the necessity for giving it. It means that some who really believe they are "in the faith" are not. They really believe they are saved, but they are certainly deceived. And Jesus emphatically says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

And it will be a terribly bitter disappointment to those "many." Any disappointment, even though trivial, is very unpleasant. And when we think of it in connection with eternal life, we can not comprehend its bitterness. But need it be so?—No. The Lord does not deceive any one. They will be self-deceived. They have not builded upon the sure foundation. They have clung to earth's idols, they have cherished sins in the heart, even against the admonitions of the Word and Spirit of God.

They have resisted light and have chosen error and darkness until their minds have been darkened. By their own choice they did it—not the Lord.

The text at the head of this article does not say, Examine your brother, or sister, or neighbor, but "yourselves." "Prove your own selves." And since the Lord has told us to do this, is there not some Bible method of doing so? May I not ask and certainly know what I am? Am I a Christian, a child of God? Is there any sure method whereby I may determine just what I am? I am to "examine," "prove," myself; and here is the rule: In Prov. 23:7 we read, "As he thinketh in his heart, so is he." Then what am I?—Why, just what my heart is. Nothing can be more plain or more certain, and there is no occasion for deception.

As a man "thinketh." What are my thoughts? What are your thoughts? Are they pure, holy, joyful, elevating? or are they low, base, sensual, devilish? If they are of the first named, then you are pure and holy. If of the other class, then you are just as surely low, base, sensual, and devilish. Do we love God with all the mind, and our neighbor as ourselves? Then are we the children of God. Do we love self, and sinful gratifications? Then are we children of the wicked one. Need we mistake in this matter?

Reader, put this question to your own heart, What do I think about? for as you think, so you are. Jesus said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within." Mark 7:21-23.

Every man and woman can understand these plain words, and, understanding, every one knows, or may know, whether he is an adulterer, a murderer, a thief, a blasphemer.

Nor is this all. Our fellow men and associates know equally well what we are; for "out of the abundance of the heart the mouth speaketh." Matt. 12:34. And again, in Prov. 4:23, we read, "Keep thy heart with all diligence; for out of it are the issues of life."

So here are two rules of evidence by which we may each "examine" and "prove" our own selves: first, our thoughts; second, our words. It has been truthfully said that we "talk most about what we think most." Our thoughts find expression in words, our words are emphasized by our deeds. So, reasoning from cause to effect, our deeds, our words, our thoughts, are an expression of what we really are. And there is no mistake about it unless we are downright hypocrites, and in that case we are not self-deceived, we simply deceive others, and we can not do that a great while. For "by their fruits ye shall know them." Matt. 7:20.

But "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to

the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

"Examine yourselves, whether ye be in the faith; prove your own selves."

"So let our lips and lives express
The holy gospel we profess."

And in this connection how beautiful and forceful are the words of the psalmist, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Ps. 19:14.

And again, Paul gives expression to these noble thoughts, "Finally, brethren, 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. If such are the thoughts and delights of the heart, heaven will extend a welcome. Do we love to think of God, of heaven, of the salvation of our fellow men? Are our minds in touch with the mind of God? Do we love to speak of God and heaven? Are we children of the Most High?

The Fountain of Life

My brethren in the ministry, our great peril is that we get away from the great source of renewal. The great peril of Christian workers, of Christian missions, of the Christian ministry, is this—exhaustion. If we get away from the forces of re-creation, it is inevitable that the flame of love will die down into the socket, and will soon go out into the night.

The inner life needs to be renewed, restored, re-enforced, reinvigorated. How are we going to do it? We shall have to be wooed to the springs. We shall have to look to the great Lover, who is the great Renewer, the great re-Maker of the souls for which he died. It is just here where we have the difficulty in the lives of countless hosts. We arrange for expenditure of force, and we do not arrange for its renewal. We devise channels, and we ignore springs.

We live in an age which is very prone to magnify the sermon on the mount and to minimize the Gospel by St. John. We live in an age which is very much inclined vehemently to disparage doctrine, that it may the more readily eulogize practice. The service of man is portrayed, and fellowship and communion with God in Christ is obscured. Men say, "We will be practical men, and the unseen and the eternal can be regarded as unimportant and unimportant." My brethren, you may as well go and check the gas mains near the storage meter, and then go and try to light the gas in the lamps in the city. You may as well cut the electric cables which connect these electric lights with the dynamos, and then seek to illuminate the hall. You may as well close all the ventilators, and all the windows, and all the doors, and plaster up every chink and crevice, and then sit down and pass a resolution in favor of fresh air. "We will love, we will love, we will love; we

will be philanthropists; but we will have no theology. We will have practice, but we will have no doctrine; we will have the fifth chapter of Matthew, but we will not have the third chapter of John."

Where is the cardinal defect? The cardinal defect is this: How are you going to keep your love alive? How are you going to keep your philanthropy from wearying if it is not renewed? Not many years ago a society was formed, having for its foundation idea the idea I have just named. It was called the Secularist Society, a society whose program was this: Its interests should be confined entirely to things secular and things temporal, and no regard should be paid to things unseen and eternal. It did not propose to deny God. It only proposed to ignore him. It was to be philanthropic, purely philanthropic. It would be humanitarian and beneficent in its work; but it would not have one jot or tittle of theology in its constitution. It would love, love, love. Ah, me! The defect in its constitution was this, that it made no provision for the sustenance of the very spirit which it professed to embody. And where are the secularist societies now? Make inquiry for them, inquire as to their growth, inquire more particularly as to the breadth of their sympathy and to the schemes of their practical enterprise. How fares it with them? Their lamps are going out because they have no oil. They forgot, in drawing up their constitution, that even lamps needed feeding, and that if a man would keep his lamp burning, he must take with him a vessel of oil. They forgot that even love itself needs to be fed, that even the very spirit of philanthropy needs to be renewed; and because in their very constitution they cut themselves away from the very sources and springs, their resources are exhausted, and I for one am exceedingly skeptical of any scheme of philanthropy which makes no provision for the continuance of the spirit of philanthropy.

I am skeptical of any plan for loving which ignores the sources by which love itself is to be sustained. I think it is equally true of love in the purely domestic circle. I do not know what my brother ministers here feel, but I confess that sometimes when I conduct the marriage ceremony, I have an inward shrinking, an inward fear. How easily the bride to the bridegroom and the bridegroom to the bride promise to love and to cherish "till God in death do us part." They all pledge themselves that they will love. How many of them make provision for the sustenance of that love? Love itself needs feeding; love itself needs recreating, and I declare it to be my conviction that much of the looseness which prevails in wedded life to-day is due to the fact that the love of the husband to the wife and of the wife to the husband is cut away from the eternal spring. They promise to love; they make no provision for the sweet and full persistence of love. Our inner man, the inner sentiment, the inner spirit of faithfulness, of philanthropy, needs to be renewed. We can not love on the impulse of yesterday.

If we wish our lives to be kept fresh, beneficent, triumphant, we must keep near the Renewer, near the Maker, the re-Maker of souls. A phrase of the psalmist expresses what I want to say, "All my springs are in Thee," and even though I be engaged in beneficent service, if I am cut away from the springs, I am confronted with inevitable impoverishment and exhaustion.—*Rev. J. H. Jowett.*

Some Great Thing

"If the prophet had bid thee do some great thing, wouldest thou not have done it?" How many men there are who are anxious to do great things! If they can do some great work, and write their record on high; if they can attract the attention of the world, and have their names inscribed upon the scroll of fame or printed in the papers, then they will be content.

The Lord has many little things to do, and but few great things. He sometimes sets small men to do great things, and great men to do little things. What most men need in these days is to be ready to do anything God requires; to do little things,—things which anybody could do, but which nobody does do. And those who do such work for God, heartily and lovingly, grow great in his sight, and prosper beneath his blessing.

The little boy's five barley cakes and two small fishes fed the multitude. The widow's mite outweighed the rich man's treasures. The cup of cold water given to a disciple shall never lose its reward. The visit to the sick or imprisoned, the bread dealt to the hungry, the clothing to the naked,—all these little things the Lord looks on, and weighs and counts and remembers.

What can we do? If we can not preach sermons, we can speak words of cheer to sorrowing and stricken hearts. If we can not travel on journeys to far-off lands, we may go across the road and around the corner to carry comfort to a stricken heart. If we can not reach the heathen in China, we may perhaps reach the heathen in our own back yard or around our front door. If we can not write books, we may perhaps give away a tract. If we can not organize great meetings, we may speak to one or two by the wayside, or by the well-side, as the Master did. If we can not deliver learned orations, we can say, "God bless you!" from an honest heart; and the little things which we do may be so blessed of God that they will be more useful and more fruitful than the great things which we desire to do, but never are able to accomplish.

Let us do our little! Let us begin to-day, and let us to-day finish up some little work which the Lord may accept and bless, and which his providence may make greatly useful to the souls and the bodies of men.—*The Christian.*

I WILL listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own.—*Wolfgang Von Goethe.*



Face Pictures

WE write our lives upon our faces, deep,
An autograph which they will always
keep.

Thoughts can not come and leave behind
no trace

Of good or ill; they quickly find a place
Where they who will may read, as in a
book,

The hidden meaning of our slightest
look.

Reach for the things above—to those
who climb

Steps ne'er are wanting; ever the sub-
lime

Allures us onward, and our lives will be
Just what we make them, to eternity.

What they now are the face will surely
show

Like footprints on a field of untrod snow.

Time deepens all the lines, or dark or
fair—

Lines carved by grief or chiseled deep by
care.

Thoughts into actions very quickly
grow;

Actions are seeds which every one must
sow.

They reap the richest harvest of good
deeds

Who sow by loving words, most precious
seeds.

—*Presbyterian Banner.*

The Bible in the Home

M. E. OLSEN

IN this enlightened country, probably every home that can properly lay claim to the title is provided with a Bible. Our need is not more copies of the printed Word, but its application to the problems of the every-day life. The Bible on the shelf can neither comfort, enlighten, nor save. It must be taken into the heart and mind of man before it can do its work.

Some people, even professed followers of Christ, seem to treat the Bible much the same as they would disagreeable medicine. A small dose is taken on Sunday, and then the bottle is carefully corked and put away until a week later, unless some member of the family should become dangerously ill in the meantime. Of course the Bible is always supposed to be on hand in the death chamber, and often people who have shown no interest in its teachings with reference to the present life are willing to accept it as a sort of passport into the life to come. Poor, deluded souls! They have entirely missed the true purpose of life from neglect to study the Word which reveals it. In some few cases they may be able to grasp the promises even at this late date, and lay hold on eternal life; but in the vast majority of cases the life which has been lived in darkness, apart from

the bright rays of the Sun of Righteousness, goes out in utter obscurity. Death-bed conversions do sometimes occur, but they are the exception, and not the rule.

If the Word is to exercise an influence in your home, give it a chance to speak. Talk is cheap, we say; vain words, thoughtless words, cruel words,—how they swarm all about us; but the priceless Word of truth, the Father's message from on high, is but rarely permitted to raise its voice. Therefore, religion languishes in our midst, and the home, instead of being as it should be a heaven upon earth, a haven of rest and peace and joy, becomes a mere stopping place where one eats and drinks and sleeps; sometimes it becomes a veritable babel of jangling and discordant voices.

Suppose we regarded the Bible a real factor in the home life, and gave it an opportunity to do as much of the talking as any other member of the family; what contrasts would we not see! After the next-door neighbor has doled out the latest gossip, read the third chapter of James. After the head of the family has discussed the low wages and hard times generally, read the twelfth chapter of Luke. If there has been altercation, let the Word talk for a few moments about the soft answer that turneth away wrath. If there are expressions of unrest and anxiety, read the beautiful chapter, beginning: "Let not your heart be troubled."

Why should we not give the Word of God a place in our family conversation? If the Saviour were to make us a personal call, we would hardly want to silence him entirely, and do all the talking ourselves. Yet that is just what we do when we neglect to listen to his Word. It would not matter especially if we did not stand so greatly in need of the divine counsel. Man is by universal consent weak and helpless in himself, ignorant alike of the present, and of what may be in store for him in the future. The problems of life are to his finite gaze inscrutable, its burdens weigh heavily on his spirits. But our loving Heavenly Father knew all this from the beginning, and has therefore given us his Word, which, read in the light which the Holy Spirit throws upon it, makes everything perfectly clear. It is in very fact what David called it, a lamp unto our feet, and a light unto our path.

We plead with the Christian fathers and mothers, Give the Bible a larger place in the family life. Read it morning and evening at family worship; not hurriedly, as a sort of business transaction which must be brought to a close as quickly as possible, but leisurely, lovingly, prayerfully, with hearts open to receive its divine truths. Find time also during the day to consult this divine

guide-book. If you are weary, it will give you rest. If you are anxious and troubled, it will bring peace. If you will only believe the fact, it is Jesus himself talking with you and imparting to you of his own wondrous life.

How it would lighten the cares of housekeeping if the Bible were to form a part of the kitchen furniture! Let it be strongly bound and printed on good paper, in large type. A few loving glances now and then between those covers will give to the mind food for contemplation all the day. In the light of the cross the ever-recurring tasks of home life lose their painful monotony. Life takes on new meaning and beauty. Heaven is no longer a shadowy place beyond the grave, but something very near, and real, and tangible. In short, humanity is joined to divinity; the wandering, wayward child has returned to his Heavenly Father. This is the purpose for which the Word of God was given, and it will accomplish its purpose in every home where it is allowed to bear sway.

The Responsibility of Motherhood

MRS. J. A. CORLISS

FOR almost every calling in life, whether to till the soil, to build a house, to make a garment, to teach a school, or whatever it may be, there is required a preparation in order that successful work may be done; and abundant opportunities are afforded everywhere for this training. But for the mother's work no course of study has been required, no school has, as yet, been opened for her instruction, to prepare her for her work. But it may be thought that hers is not so important a work as to need such a preparation. For a moment let us consider her calling, and see what her responsibilities are.

Some one has said that "the hand that rocks the cradle is the hand that moves the world." But is this true? Surely in her hand is the rising generation, and it is her mold that is placed first upon every child that is given to her. It is her privilege, yea, her duty, to mold it to become a strong, healthy, noble citizen of the world, one who will be capable of casting an influence that shall be true, elevating, grand. It is the mother's privilege to educate her children so that all their words shall be pure words, so that the name of the Lord shall not be taken in vain, no falsehood ever be spoken; so that all their actions shall be lawful and pure, every one having respect for the rights of others. But she may be negligent, and give to the world only those who will tear down, instead of lifting up society,—those who will be a stain and blot, not only to her name, but to the human race. But if the mother does her work faithfully, as was designed by her Creator, her influence will not only be felt in her own home, where reign love, peace, and good-will toward all, but the out-circlings of its undulations will be realized in the neighborhood, in the city, in the state, and so out into the great world.

But too sad is the story that this high and noble calling, this great responsibility of motherhood, is so little understood by very many of those who enter into this important and sacred state. Many a young mother, though sensing somewhat its sacredness and importance, has so little knowledge and ability for this great work, that her best efforts result in little more than failure. So little do these realize that they should be molders of character, that they seem to feel no responsibility whatever, but send out from their very presence these precious little ones to be led and fashioned by those who may be vile and degraded. In such homes the idea seems to prevail that to feed the child sufficiently on something to keep it from starving, and to clothe it enough partially to hide its nakedness, is about all that duty requires of the parent, leaving nature to do all the rest. But the tendency of nature is always toward irregularity, and a child left alone to the molding of nature is sure to develop a lack of symmetry in disposition and character.

Children left to grow up in this way despise their parents, to a greater or less degree, and bring a reproach upon them. They are a grief to the parents, and a curse to the world. How is it that our cities are flooded with the rowdy element? Do they come from the homes of those parents who have had a diligent watch over their children from the cradle to well-grown youth? Are they not rather those who have had no training in the home, but have been left to the drifting of nature, and to the influence of evil companions on the streets? Their cases well illustrate the words of a certain clergyman who said to a neglectful mother: "Madam, if you do not educate your children, the devil will."

Too much can not be said about the importance of the education of mothers for their work. Had all mothers been wisely instructed for generations in the past, we should now see a better race of men and women in the world. Could all the mothers of the generations past have been such as was the mother of the Wesleys, of whom it is said, "She was a model mother of a family," we might have seen the world filled with model sons and daughters. Another author says of her, though she charged herself with the early education of her large family, and was, most of the time, in very straitened circumstances, yet "she did not neglect the improvement of her own mind." It is possible that to this last fact, that she educated her own mind, may be attributed the success that attended her effort in rearing her large family.

It is to be regretted that so little has been preserved and handed down to us of the methods of those mothers of the past who have reared families that have held distinguished positions in the world. Even in the Bible there is little told us of how the mothers of the ancient worthies trained their children. Paul simply states that the grandmother and mother of Timothy were women of unfeigned faith. It is said that the mother

of John the Baptist was "righteous before God;" and Hannah, the mother of Samuel, was a woman of prayer; but we are left to infer how such women must have trained their children.

But in our own generation, especially in recent times, much is being written, said, and done in behalf of the children of the rising generation; and could every mother in the world be awakened to her duty, we might expect large results in the immediate future. But until mothers are awakened to their responsibility, the world will go on as it ever has done.

The one great reason why disobedience to the laws of the land, as well as of the Lord, is so prevalent to-day, is because children are not taught obedience to parents in the home. Mothers should feel under the most binding obligation to the Lord to train their children to implicit obedience. If children are not taught to obey father and mother, whom they see every day providing for them the necessaries and comforts of life, how can they be taught to obey their Creator, whom they have not seen, and to believe in him as the provider of all that we have to enjoy in life? If they are allowed to have their own way instead of yielding to the wishes of godly parents, the same unyielding spirit will be seen in them when the time comes that the Spirit calls upon them, saying, Son, daughter, give me thy heart. They have loved to have their own way in the home, in seeking pleasures best suited to their tastes; and now it is hard to submit to bear the cross of the self-denying Saviour, and follow in his lowly footsteps. It is very much harder for a disobedient child to become a Christian man or woman than it is for one who has had his character shaped to meet the standard of righteousness by a conscientious mother.

The Loneliness of Age

WASHINGTON MORSE

How few think of the loneliness of age, and treat with tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them. Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily to a great extent live in a world of their own, with which those around them are not familiar.

Their thoughts dwell largely upon the scenes of the past and the companions of other years, who long ago passed away. Lover and friends have been taken from them, and their acquaintances laid in the grave. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence, contemplating the ruin that has been wrought, only waiting till the shadows are a little longer grown, hoping to pass

on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway and comfort them in their declining years?

Running Barefoot

ONE of the delights of childhood is that of running barefoot. There seems to be an instinct which impels a child to throw off the foot-covering and walk about in all the delightful freedom of unshod feet.

Mothers who indulge their children in this respect are wise. Many of our instincts may safely and even beneficially be yielded to in moderation; and this is one of them. One of our "weak spots" is the foot, and we are, perhaps, oftener predisposed to colds and other maladies by damp and chilled feet than by anything else. Whatever tends to toughen the feet, therefore makes the individual so much the less liable to disease.

Mothers are often perplexed as to how far they may safely indulge their children in this longing for going barefoot. They can not feel that it is safe to let a boy or girl run barefooted on wet grass, play with bare feet in damp sand, or continue to go without shoes and stockings when a cold and wet day breaks a hot spell. It might not be prudent to let a child begin in this way in the early spring, after having been in shoes and stockings, and perhaps galoshes, all the winter. But before the summer is over, all such anxiety may be put aside.

Of course there are certain precautions that should always be taken; for the human foot can not safely be neglected, like the well-protected paws of a dog or cat. The child should not be allowed to run about in the neighborhood of barns, blacksmiths' and carpenters' shops, and other places where there are likely to be rusty nails, splinters of wood, broken crockery, and the like; nor should he go far afield over rough ground where he would probably get stone bruises.

When first beginning his barefoot holiday, the boy should put on thin socks and light, easy shoes or slippers at dusk, and should go foot-clad on really cold days. After tramping in mud and wet, his feet should be bathed in cold water, dried and "socked" as soon as he comes into the house.

A summer of this freedom from shoes, with its toughening of the feet and the system in general, will insure for the child a winter practically free from the "snuffles"—but he will need shoes of a larger size in the autumn.—*The Present Truth*.

The Upward Path

WE rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

—J. G. Holland.

THE WORLD-WIDE FIELD

A Trip Through Santa Catharina and Parana, Brazil

JOHN LIPKE

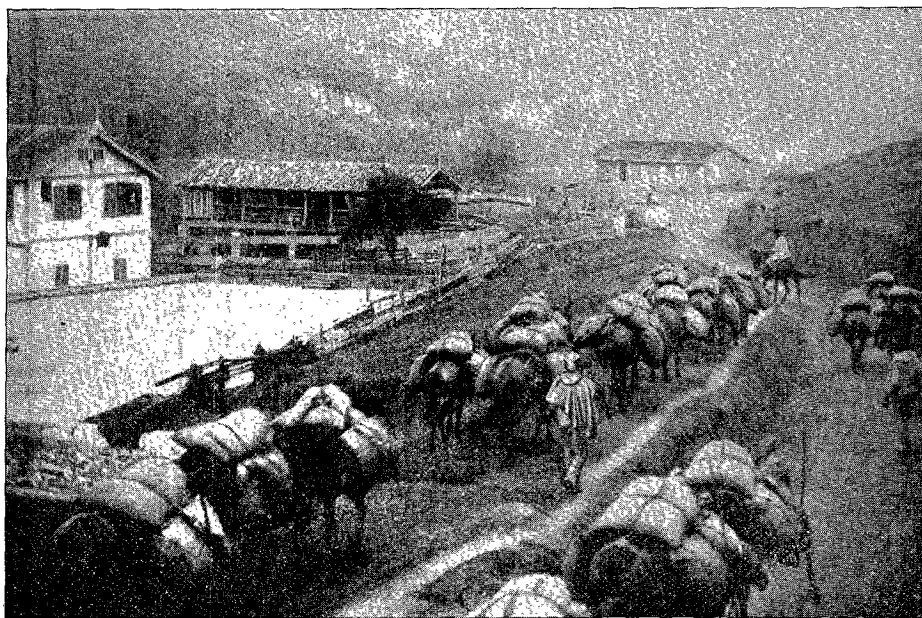
As it was thought best, and arrangements could be made, the writer, accompanied by one of his students, made a trip on horseback through the states of Santa Catharina and Parana, in order to visit Brother Kramer, who is conducting quite a large school in Curityba, Parana.

We started from Brusque, Santa Catharina, the seventh of October. The next day—Sabbath—we spent with Brother Bergold at Timbo, where the Spirit of God came very near to us in our afternoon meeting.

After a journey of about a day and

ligent brother, who had owned a printing office in Germany, ready to come to our school and work and teach printing for his board and clothing.

After one day's journey, we reached another small company, near Sao Bento, where we stayed also about two days. On this journey we saw how the Lord takes care of his children. We had to ride until about eleven o'clock at night. Our guide was not quite sure of the way. It was dark and raining. Passing a house, where we inquired about the distance, we were asked: "Do you want a lantern?" This we gladly accepted, but I wondered that the person made such an offer to strangers. After half an hour's ride, our guide stopped suddenly, and lo, quite a steep bank



A MULE PACK TRAIN

a half, we reached the Hansa-Kolonie, a section of land which has been bought by a German company, to be colonized by German emigrants. The company lends land to them, for which, after a certain time, they have to pay. A great many Germans have emigrated and secured land, and after hard work and overcoming many difficulties, can supply the wants of their families. There we have a little company of believers, who were glad to see us. The Bible studies given were a blessing, and seemed like a much-looked-for rain on dry ground. This company of believers has received very little instruction, because we lack the laborers. After remaining with them about two days, we continued our journey, although they wanted us to stay longer.

It is indeed sad that we have so few laborers to give the bread of life to hungry souls. But we earnestly pray the Lord to send more laborers into the harvest. Here we found a very intel-

and a broken bridge were before us. I do not know what would have happened to us if we had not had the lantern. Now I knew that the Lord put that question, "Do you want a lantern?" into the mouth of that person.

Again this stay was a blessed one. The rolling tears, when we left, and the request that we stay longer, showed us the hunger of these dear people for the bread of life. Though there were interested people, those not of our faith, time did not permit us to stay longer. O, if we only had more workers!

Four and one-half days more brought us to Curityba, where we stayed about a week, holding meetings and interchanging thoughts with the teachers. Brother Kramer had in his school at that time about one hundred and sixty children. This school has been the means of bringing people to the truth.

Returning home, we had to overcome some difficulties, which we will state, to show how we have to travel in Brazil.

The first day we came to a river, which was so high that we could hardly get on the ferry. We led our horses over two boards to the ferry. We felt thankful when we had reached the other side.

The second day was the hardest of our whole journey. A very heavy shower wet our clothes. Then we came to another small river. The bridge was broken in the middle, and was carried away from the bank, and caught fast in the brush a little farther down. The river bank was so steep that we could not let the animals go through the river, and as the bridge was not connected with the land, we could not lead our horses onto it. The nearest house we had passed an hour before, and the rain was pouring down. But the Lord had provided a few boards, over which our horses had to go to get on the bridge. We thanked the Lord when we had passed this dangerous place. A rain in the afternoon again wet our clothing. We reached a mule pass, that is, a way that is not used by wagons, which led us over the so-called "ninety-nine hills." For about seven hours we had to go up-hill and down-hill, over a very bad road. Our food consisted mainly of dry bread for some time.

Our fellow laborers here in Brazil have similar and even worse experiences. For three days one brother had nothing to eat but grass. We ask you, brethren in the States, to come over and help us. But when you come, expect to endure hardships.

After a little more than three days, we reached our home, the eighteenth of November, where we were glad to see the healthy, spiritual condition of our students, who had received instruction from Brethren Spies and Yankowski during our absence.

We see the great necessity of more laborers in Brazil. We are working with all our might to get more young people educated to fill the necessary openings.

Brusque, Santa Catharina.

A Bit of Reformation History

H. F. SCHUBERTH

'ON a missionary tour through South Germany, it was my privilege to visit our small church in the ancient imperial city of Worms. While there are no more remarkable councils of state such as were held in that day, yet on the other hand, in the year 1868 a grand monument of Luther was erected here, in commemoration of a wonderful event of those stirring times. [See first page.—Ed.] The following words give a good description of this monument:—

"Above and in the midst of his surroundings, stands Martin Luther, with his hand clinched upon the Bible, as if he were saying a second time, before emperor and kingdom, his world-shaking words: 'Here I stand; I can not do otherwise; so help me, God!' At his feet are the heralds, and a little farther removed are the comrades, the fellow workers, the guardians and protectors of the Reformation."

That we may more closely observe this fortress of statues, in which there are sixteen hundred cubic feet (Luther's monument is twenty-seven feet high), we will approach it from the east, on which it fronts, and admire the twelve statues, each one of which is a work of art in itself. On the wall, facing the pedestal, stands twenty-four pinnacles bearing the coat of arms of these states: Braunschweig, Bremen, Constance, Eisenach, Eisleben, Emden, Erfurt, Frankfurt-on-the-Main, Schwäbisch-Hall, Hamburg, Heilbronn, Jena, Königsberg, Leipzig, Lindau, Lübeck, Marburg, Memmingen, Nördlingen, Riga, Schmalkalden, Strasburg, Ulm, Wittenberg. These principalities had a leading part in the work of the Reformation.

The chief pedestal on which the Luther statute rests, is made of one socle of polished syenite. On this stands a smaller cube of bronze, with its four sides decorated with bas-reliefs, as follows: Luther nailing the ninety-five theses on the door of the Wittenberg castle church, by which he threw down the glove to the indulgence-venders and their defenders, is on the west. Naturally enough, Luther's defense before the Diet at Worms, on the 17th and 18th of April, 1521, appears on the east, or front side of the monument. The Bible translation and preaching of Luther to the masses, are commemorated on the north side; and on the south, we find Luther serving the Lord's Supper (including the giving of the bread and the wine), and Luther's marriage with Katharina von Bora, the ceremony performed by his friend Bugenhagen.

Upon this cube rises a second cube of bronze, whose sides are decorated with portrait medals of men who had an acting part in the work of reformation: Ulrich von Hutten, Franz von Sickingen, John Calvin, Ulrich Zwingli, the electors of Saxony, John "The Constant," and John Frederick "The Magnanimous," and, farther, Justus Jonas and John Bugenhagen, the intimate friends and co-laborers of Luther, whose advice he sought while translating the Bible.

On the front side of Luther's statue we read: "Here I stand; I can not do otherwise; so help me, God, Amen!" On the south is inscribed: "Faith is nothing else but true and righteous life in God himself; the Spirit of God is given us that we may understand the Scriptures rightly." On the west is written: "The gospel which the Lord put into the mouth of the apostles is the sword with which he smites the world as with lightning and thunder." Lastly, we read on the north: "Those who rightly understand Christ can not be bound by man-made enactments. They are free, not after the flesh, but in conscience."

On the southwestern pillar of the chief pedestal we find Peter Waldus, with a sack hanging by his side, his feet covered with wood sandals, holding a Bible in his left hand, and pointing to that blessed Book with his right. Next to him on the northwest pillar, we see a

statue representing John Wycliff: On the northeast pillar we come to John Huss. On the fourth pillar appears Savonarola, with the index finger of the right hand threateningly lifted up. On the four outward pillars we see Frederick "The Wise," elector of Saxony; Philip "The Magnanimous," of Hussia; Philip Melancthon; and John Reuchlin. Among these are three statues, representing the protesting Spires, the peace-pronouncing Augsburg, and the mourning Magdeburg.

The influence of the whole is inspiring; but whither has the time flown, which could display such men?

The recent transactions of the German Reichstag show us to what Protestantism has come. That very government which formerly in the so-called Culture Controversy withstood the bad doings of the Jesuits, is to-day going hand in hand with the Catholic party, to again reinstate the Jesuits.

May this little bit of Reformation history remind us of that time, and may we be inspired with the courage and faith that should characterize true reformers, who are seeking to hasten the glorious appearing of our Lord.

Feeling After God

MRS. J. N. ANDERSON

OUT in the country two or three miles from the village of San-li-tien, we came across a home having over the entrance of its enclosure, in large Chinese characters, this inscription: "May the great truth come to this door." It is quite common for these people to express their wish for the New Year in proverbs over the doors of their dwellings. Such expressions as, "May riches enter here," "May peace reign within," "May the five blessings [long life, riches including sons, a sound body, love of virtue, and a peaceful end] enter this door," are common. The house referred to was much like the other dwellings of the fertile plain, with walls of sun-dried brick and mud, sheltered by a thatched roof of rice straw laid on bamboo rafters. Inside were all the necessities of this simple country life, despite the absence of a floor. As usual, no flue had been provided the big brick stove, where the two daily meals were cooked over a fire fed with twisted straw, and the interior walls and the roof were brown with smoke; but an atmosphere of thrift and neatness prevailed, not common in these homes, while the blue cotton garments and white cloth stockings of the inmates were cleanly beyond what one might expect under such circumstances. But, as might be known from the mute witness over the gateway, these temporal things were not the chief concern of the occupants of this home, or, at least, were not so with the wife, who at her first visit related her experience to the missionary.

She said that her husband was a very good man, and although she had never borne him a child, yet he never scolded her, and they lived in peace. Still, being childless, she felt that she really had nothing to live for, and wished to die.

Some time last summer a portion of Scripture had fallen into her husband's hands, and through his reading, the suggestion of a new and fuller life had come to her. But how to obtain it, how to follow to its source this ray of light, was what baffled her. She could not read, and her husband would not be troubled to grant her earnest request to hear all that the book contained. Besides, somethings she did hear were so foreign to her mind that she could not believe that she understood aright. She did so earnestly desire to know of this heavenly doctrine, as she called it, that she had committed to the arch of the gateway the longing she knew not how to satisfy.

No one who was present to see how eagerly she pressed to the side of her new teacher, gazing almost rapturously into her face as she read from the beautiful words of Jesus, her own large expressive countenance radiant with the light kindling within her soul, and saw how tenderly she stroked the New Testament given to be her very own, could for a moment doubt the sincerity of her words. Long ago she and her husband had ceased to worship idols directly, but knowing no better way, had sent out their petitions to earth, sea, and sky, into the vast universe of the vaguely known, in search of the Great Unknown. Feeling after God, she had found him, and now, past the meridian of life, for the first time she knelt in reverent thankfulness before the Creator of earth, sea, and sky.

At the second visit a number of women from the neighboring villages and hamlets flocked into the house, eager to see the foreigners. They chatted like magpies, and were interested in our speech, our clothing, our complexion, everything but our teaching. The hostess remonstrated with them, begging them to hear the good Book, to which they replied, "O we do not understand her words." "But if you really desire to know, you may know," she replied. "Your hearts will be opened to understand. I understand all that she speaks." As the interruption continued, we decided to go on to the next village. Taking in the situation, she whispered to the missionary, "Please stop when you come back. They all will have gone to the dragon show in the city, and we can be quite alone."

As we left the village to return, we could see her in the distance, standing by the winding path through the fields, watching for our coming. As our wheelbarrow which carried the children came to a halt before her door, she, with the friend whom she had called to share in our visit, escorted us into the house, and seating themselves, one at the side and the other on a stool directly in front of my companion, signified their readiness to hear. When the reading was over, we all bowed together on the beaten earth with the smoky rafters overhead, but the King of glory came in.

Perhaps we in more enlightened lands often pray for God to bless his workers in foreign fields, and even for the poor heathen themselves, but they are far

away across the sea, and at best the prayer is but general. It is in such experiences as these that our sympathies are quickened, and we are awakened to find that that distant heathen is our own lost sister, possessed of the same spiritual longings and capable of the same mental suffering that we ourselves have known. The story of the cross inspires in her the same joyous faith with which our own hearts are blessed. No more faithful or devoted Christians may be found than these confiding Chinese women become when once their apparent childishness gives place to the simplicity of faith.

Hongkong, China.

A Letter From Iceland

GUY DAIL

THE extracts herewith given are from a letter not intended for publication, a friendly letter, in which the writer speaks of his work unreservedly and freely. Yet it is well known that sometimes these personal and heart-to-heart interviews between friend and friend reveal a truer picture of the real situation than would be possible in an article intended for the public. It might seem very improper for a man to write for a religious journal as freely as he could speak to a friend; but it occurred to me that a real picture of the Icelandic field might be of much encouragement to some of our brethren who are working in what they imagine to be hard fields, although, really, the difficulties with which they are surrounded are not so great as they might encounter in some other parts of the vineyard. To quote:—

"Again I will thank you, my dear brother, for your kind letter. I frequently feel quite alone, and have sometimes been tempted to get discouraged. Iceland is a very hard field, indeed, and I often think: 'How is it possible for the brethren to be satisfied with the results they see here? Shall I give up the work, or not? Before I came to this place, I was a successful minister in Norway. The last winter that I labored in Hamar, a new field, I had the joy of raising up a church of about twenty members; and I have been laboring here for five years, and do not see nearly so encouraging results.' Such thoughts as these often come to me. But my only hope is that the Lord knows and sees all, and I trust that he will lead the brethren to take such steps in regard to my work as may be in perfect harmony with his will. Pray for me, dear brother, that I may not miss the mark. O, what a blessing it is to rest in the hands of the Lord, when the heart is disturbed by the troubles of life! But often it is a hard thing to become so resigned to his will that we can thus peacefully and trustingly rest in him.

"Here in Seydisfjord the prospects are dark both as regards religious and temporal matters. The poor people have no way of earning a living. Some years ago this was a good fishing station, and then a number of people moved here to work; but for the last five years nothing

has been made in this work, to speak of, and scarcely any other kind of employment is to be had, therefore many a husband and father has to be contented with a working season of from two to four months a year. One can see that this would mean all but starvation—but this is the real situation in which many find themselves. For that reason hundreds of Icelanders, maybe nearly two thousand, a large proportion of whom are from Seydisfjord and the eastern part of the island, are planning to leave for America this spring. Of course most of them do not have the money for their passage; but their friends in America, and the government of Canada and Manitoba (it is to these lands that the Icelanders generally go) help them. This is not very promising for the small country of Iceland, and for our work here, as it is probable that some of our friends may go, too.

"In religious things the Icelanders are very indifferent. Only a few of them believe that the Bible, as a whole, is the Word of God. Scarcely any one here believes that there will be any suffering in the lake of fire. Naturally, much of our energy must be expended in showing them that the Word of God is the foundation of genuine religion. This is up-hill work in dealing with those who have lost their faith in the Scriptures. I write this that you may know a little of what we must contend with here.

"Of course we find precious souls among the people, those who are hungering for the light and blessing of God. I hope the Lord may give us more of this class the coming year. I have been much rejoiced by the coming of Brother Anderson, from Sweden. He is a faithful brother. God be thanked that he came.

"The paper I publish is getting along nicely. We now print fifteen hundred copies, and I hope they may be all sold this year."

Every worker may have times when the work seems to go slowly, and his success is not what he thinks it should be. In the hour of trial, we may be encouraged by the thought that others, too, are surrounded with difficulties as we are, and thus the example of one may be blessed of God to the good of another.

There is also another good purpose to be served by "speaking often one to another" about the experiences which God gives us. When we thus learn of the hard circumstances in which a missionary is placed, we are called upon to lay his case the more earnestly before God in prayer, and then our own hearts are refreshed and built up; for every unselfish prayer strongly reacts upon him who offers it, watering his own soul, and making it more productive and fruitful in the Master's service.

Yet one more thought: There is very apt to be in the mind of the inexperienced an altogether wrong idea of what foreign mission work is. Just as a distant view of a city or of a valley may lend enchantment to the landscape, so

the young, imaginative, and enthusiastic disciple of our Lord may be too strongly influenced by an ill-defined, general, semi-heroic notion of working for people of another language in another clime and in another country. As a people we are called to be missionaries; but the truth can not be too often reiterated that every one may learn to be a missionary just where he is, in the daily duties that come to him. God may not ask you in the judgment whether you labored in this or that field; but he will ask: Were your motives pure? and did you serve me with all your heart in whatever I gave you to do? The absolute and unconditional surrender of all is what we must come to; and the sooner we reach that position before our tender Father above, the more fully he will be able to use us in his service, and the more souls will he pluck from the burning through our ministry. Earnest work, hard work, work under discouraging circumstances; is sure to be the lot of him who would go forward in the rugged road marked out for his followers, by the Lamb of God, who came to take away the sin of the world. But the genuine joy of carrying out his bidding more than repays one for the troubles which may surround him in his attempts to be a herald of truth and righteousness, through the power of the everlasting gospel.

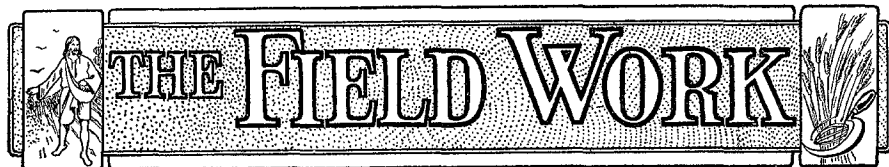
Mission Notes

ELDER B. G. WILKINSON writes concerning his recent trip to Spain, that the country is decidedly more open to receive the message than he had thought. He urges that this field have special attention.

DURING the year 1901 no less than 3,106,295 Bibles, Testaments, and Scripture portions were, not given away, but sold in China by the two great Bible societies, the British and Foreign and the American.—*Exchange*.

At the recent Decennial Missionary Conference held in Madras, one thing was made prominent—the urgent and immediate need of more missionaries, at least nine thousand, for India. The present force of three thousand, or about one for every one hundred thousand of the people, is totally inadequate to cope with the work waiting to be done.

A RUSSIAN woman has undertaken the arduous work of reclaiming the convicts at the penal settlement of Saghalien, where only the worst type of criminals is sent. The czarina is keenly interested in her work, and is taking all pains to have it continued. Eight thousand murderers are among the convicts, and this brave woman lives among them entirely unprotected save for the courtesy shown her by the officials in charge. It is said that the conditions of life at this settlement are such that even the keepers become brutalized through association with so hardened a set of criminals.



THE FIELD WORK

Winning the Truth

GREAT truths are greatly won, not found
by chance,
Nor wafted on the breath of summer
dream;
But grasped in the great struggle of the
soul,
Hard buffeting with adverse wind and
stream;
Not in the general mart, 'mid corn and
wine,
Not in the merchandise of gold and
gems,
Not in the world's gay hall of midnight
mirth,
Not in the blaze of regal diadems;
But in the day of conflict, fear, and
grief,
When the strong hand of God, put
forth in might,
Plows up the subsoil of the stagnant
heart,
And brings the imprisoned truth-seed
to the light.
Wrung from the troubled spirit, in hard
hours
Of weakness, solitude, perchance of
pain,
Truth springs like harvest from the
well-plowed field,
And the soul feels it has not wept in
vain.

—Dr. Bonar.

West Coast, Africa

CAPE COAST CASTLE, GOLD COAST.—After a slight delay in perfecting arrangements for our journey, we left Minnesota for New York. We stopped in Cleveland for a week's visit with friends and relatives. While there, we visited among the colored people, and had some interesting experiences, especially on Sunday at the largest Baptist church, where we were offered financial aid. Surely, a consecrated colored laborer could do much good among the thousands of intelligent negroes of Cleveland.

After riding a night and a day, we were in New York, where we were met by Brother Calvert, of the Bible Training School, who took us to that institution, where we spent the night. It truly is a haven of rest. The spiritual atmosphere is invigorating. Here we met Elder Luther Warren, whom we had not seen for years. We were glad to hear of the good interest that was manifested among the colored people, under his labors, and would have been glad, as was suggested, to spend some time in the school, and at the same time assist with interests that had been awakened.

After a trip of eight days we disembarked at Liverpool, where we found Elder Hale and his family ready to sail that day. In England we met some good friends, one a wholesale grocer, not of our people.

After ten or twelve days more of sailing, we sighted the coast of Africa for the first time—Free Town, Sierra Leone. We had the privilege of going ashore here, and were much surprised to find that all the natives are not il-

literate, as has been said, but some are well educated. All government offices are filled by natives, except that of the governor-general. Some of our American colored brethren could do much good by settling here and living the truth, especially such as have trades. Among the trades that may be mentioned are dentistry, carpentry, blacksmithing, and farming. To such there are inducements offered in the matter of passage.

After dinner with the harbor master, we were soon on our way to our final stopping place. We reached Cape Coast Castle in four days. We were warmly greeted by the natives generally. There are less than five on the Gold Coast who make any pretense of keeping the Sabbath. We are very glad, indeed, to get here, and like it very much. We hope that it will not be long before we will have more of our American brethren on the Coast at different points; for it is true, as stated by others, that there is an affinity between the natives and other negroes that is not known by some at least.

While talking with the passengers as I came down from Free Town, I made the acquaintance of a man from the West Indies. He was going to one of the towns on the coast below us. In conversation with him, I learned that his sole mission was to carry the Sabbath to his people. He is a native. We were glad to see the direct working of the Lord in this manner. We are sure that he will use many agencies that are unknown to us to reach the millions of natives here. We are of good courage, and hope to see the work make fast progress.

J. M. HYATT.

Sumatra

PADANG.—I am very busy all the time, attending the sick, so do not even have time to study the language. I am picking it up slowly, however, as I often have to go alone, and must talk.

During the month of January I gave only one hundred and nine treatments. During February my helper and I together gave three hundred and seven; and so far this month I have averaged thirteen a day, and Hong Siong, five. I am kept busy from 7 A. M. till 10 P. M., and then have to turn away cases and neglect others.

The Lord has been wonderfully blessing every move. I took a case with a temperature of one hundred six and one-half degrees, and with one treatment the temperature was reduced to normal, and the child was playing the next day. The doctors had tried for two years to get the fever out of his system, and failed, as every two or three weeks he would be sick again. Of course I gave daily treatments for some time, and prescribed his diet. Now he is well and ruddy. I have had many malarial cases of long standing, which showed remarkable improvement with the first treatment.

Very early one morning we were called to see a Chinese babe which was dying. The doctors had all given it up, and as a last hope, they called me. I

knew at a glance that the child had a poor chance for life, but I decided to do my best. After one treatment, it was a little better. As I could neither stay there nor trust them with it, Sister Munson and I decided to persuade its mother to take it home with us. At first, fear of us made her say, "No!" But at last her mother love conquered, and she came. After nine days, during which she heard the gospel, she returned home, rejoicing. I visit her once or twice a day to treat the babe, and she often asks us to pray for her and teach her how to care for her family. Before she had been in the house half an hour, she cut off all the charms she wore, and gave them to me. This family is poor, and can pay but little; but this shows them that our work is not carried on for money. I have several other cases just as interesting.

We have only one outfit for treatments, and so are handicapped some, as both Hong Siong (Timothy) and I should be giving the same kind of treatments at the same time.

There is a call for a class in gymnastics, and the schoolhouse has been offered free of cost. But sometimes I can hardly take time to eat. I can not stop without letting some opportunity slip which might be the means of drawing a soul nearer the Lord. We could easily keep two more nurses employed. We are seriously thinking of having another native helper to assist in treating the women and children. I could not do all I do if Sister Munson and her daughter did not assist. Several times there have been from twenty-six to forty-seven natives here at once, some for treatments, some for examinations, and others come through curiosity or to accompany another of the family, as the women never go out alone. While I work, Elder and Sister Munson teach. So in reality the whole family is put to work, while everything else is dropped for the time being.

MARCELA A. WALKER.

Late Meetings at Nashville, Tennessee

THE meetings in Nashville, May 7 and onward, are past. They were excellent meetings in all respects. The election of the Board of Trustees of the Southern Publishing Association for the ensuing year took place, and the Executive Committee of the Southern Union Conference held quite a large number of meetings, and transacted considerable business. The new Board, elected without a dissenting voice, was as follows: Geo. I. Butler, N. W. Allee, J. E. White, John N. Nelson, I. A. Ford, W. O. Palmer, and Dr. O. M. Hayward. In the election of officers of the Board, Geo. I. Butler was chosen president; J. E. White, vice-president; John N. Nelson, business manager; I. A. Ford, treasurer; W. O. Palmer, secretary.

The Board recently decided to enlarge *The Southern Watchman* to a sixteen-page paper, the size of the page to be the same as before, and the first issue of the enlarged edition to be about the first of June. The Board elected the following editorial staff for the larger edition: Geo. I. Butler, editor; John A. Brunson and J. E. White, associate editors; Miss E. J. Burnham, assistant editor.

It will be noticed that the Board has been changed somewhat since last year.

Elder W. J. Stone, who was a trustee last year, has been assigned to labor in Indiana, by the recent session of the General Conference Committee at Battle Creek; and Elder N. W. Allee was sent to this field by the General Conference at Oakland. Elder Stone still remains president of the Tennessee Conference till the camp-meeting, to be held in a month or two. In the meantime Elder Allee has gone to Florida for a few weeks, inasmuch as I could not visit that State because I was to attend the Western camp-meetings in Iowa and the two Dakotas. Elder C. P. Bollman felt constrained to work on the farm for a season in order to recuperate his broken health. As he has been obliged by his duties to be absent from his family almost wholly for years, the privileges of home will be a great encouragement to all concerned. We hope he will be fully restored to health so as to be fit for duty in the near future. The presence of John N. Nelson and I. A. Ford on the new Board will be a matter of interest to all the friends of our publishing association. These men were trusted employees of the Review and Herald until the great conflagration swept that institution out of existence. Their loss to it is our gain. Brother Nelson is our business manager. Brother Ford is the treasurer of the union conference, and of the publishing association also. In their occupying these important financial positions we trust our friends in the North, and in all parts of the country as well, will have their confidence in the stability and prosperity of our young publishing house increased. According to the leading officials of the Review and Herald, these brethren were considered among the safest and most useful men in the employ of that large corporation. So in this respect their loss has been our gain.

It is intended by this office that a special effort shall be put forth to increase our canvassing work to a large degree in all parts of this great Southern field. Brother Ford is chosen to superintend the department of circulation throughout this field. His experience in Atlanta a few years ago in securing and keeping some eighty canvassers at work, and disposing of several times as much literature as we are now doing in this whole field, gives special grounds of hope that a large increase will result from his presence among us. His help will also be given to greatly increasing the circulation of our enlarged paper soon to be brought out.

It was the unanimous judgment of the members of the executive committee, and of the retiring as well as the incoming Board of the publishing house, that it was advisable to purchase the building belonging to Elder J. E. White, which really joins the office building. They are nearly of the same size, and ought to go together. The office was renting a portion of it already. Brother White has been moving out onto a small farm a mile or two from the office, where he can take some needed exercise by tilling the soil, and raising his own fruit and vegetables. He gave very generous terms to the office. About four thousand dollars of stock was taken in payment, and no money had to be paid down. Terms were very fair. One important reason why it was thought best to purchase it was the fact that there was no home for the helpers in the office. They have been compelled to go here and there

to restaurants, with nothing resembling a home. Now very pleasant quarters can be arranged in this part of the building. A restaurant for health foods can be provided in it, and things will be greatly improved. It is confidently believed by many that as the printing work increases, all the room in the combined building will be needed. It was purchased at considerable less than the original cost.

If anything is made clear by the great conflagration at Battle Creek, it is that the establishment of a printing office here two or three years ago was in the order of God. It is now ready to enter upon its work as soon as the facilities can be purchased to make it possible to do our work economically. This will be done in the near future. Now that the Review and Herald institution will likely go into liquidation, and an office be started in the East, our Southern office will be the most central of any in this country. We can see no good reason why all the original slave States should not need the Southern literature emanating from this office; and specially prepared for the Southern field, as much as the Southern Union Conference of nine States should need it. Why should not Texas, Arkansas, Missouri, and Virginia need our Southern literature as much as Tennessee or Kentucky? The influences centering in the color-line prevail in all these States. Should these States look to this office for their supplies, it would greatly increase the output from this office. Our enlarged paper should be circulated more or less in all these old Southern States. We hope very soon to have our office so equipped that just as good work can be done in it as in any of our older institutions.

I wish to say to all the readers of the REVIEW AND HERALD that those who have been struggling along for a few years past in this difficult field feel very much encouraged at the prospect before them. We expect better days ahead. There are many omens that indicate this. The General Conference dealt very generously with us at its last session. Sister White made many kind remarks concerning our Southern field and its importance. Any of us who have felt that there was a coldness in certain quarters toward the work in the South were made sensible that a change was taking place. For this our hearts were thankful, very thankful. We expect to see a growth in the South in the immediate future. The signs indicate it. Our faith grasps it, and we hope in God.

Our meeting was a pleasant one. A friendliness characterized all the proceedings. Our meetings were spiritual. Confessions were made, and tenderness of heart was manifested. Tears flowed, and alienations disappeared. Ah, dear brethren and sisters, how good God is to us poor imperfect creatures! And how needy we all are of his blessing! Let us all look up, thank God, and take courage.

GEO. I. BUTLER.

A Home in the Country and a School in the Woods

ONE of the most promising educational efforts of this generation is being wrought out at Berrien Springs. Each time I visit this school, I become more fully convinced that if those who are leading out in this work remain true to their God-given trust, in the providence

of God Berrien Springs is destined to become as widely known as the exponent of true education as is Battle Creek for food reform, or Tuskegee for the solution of the negro problem.

Our advanced methods in the treatment of the sick have attracted widespread attention among the medical profession. Is it too much to assume that our educational work might to-day have occupied a similar position in the educational world?

A most encouraging feature of the work at Berrien Springs is the evident spirit of enthusiasm in the minds of the students for the ideas for which the school stands. At my recent visit I had expected to find a visible decrease in the number of students, on account of the pressure of spring work at their respective homes, but I was surprised to find almost as many in attendance as last winter, and that in spite of the fact that the school has been greatly hampered by lack of necessary buildings to accommodate these students.

It is a part of a liberal education to study carefully the co-operative plan that is being forged out at this place. Every student seems to be as conversant with every feature of the management of this great enterprise as he is with the problems presented in his text-book. This is because every student literally shares in the development and working out of every question that arises in every phase of the movement.

Each student pays for the amount of fuel and light that he consumes. The school management assumes no financial responsibility for the purchasing of coal, as that is entirely in the hands of a committee of students chosen by the student body. By this plan every student felt the importance of this coal strike in a more tangible way than by merely following it in the newspapers.

Six young ladies who desired to take lessons in cooking volunteered to take part in that work; three of these prepare the breakfast, and the other three the dinner. Although working under many disadvantages at present, they have made a splendid success. As each student pays for the food he eats, a vital question that these amateur cooks must constantly have before them is not only how to prepare palatable food, but, Does it pay to cook a certain food material? This makes it necessary for them to give constant study to actual food values.

One purpose of this school is to develop up-to-date church school teachers, so it is essential that they should practice agriculture with their other studies. Accordingly, the services of their farmer have been dispensed with, and the faculty have divided the responsibility of the farm work among themselves, and make it such a study that they are as ready to teach the students in the fields as in the class room.

Their splendid school buildings were constructed almost entirely by the students, the majority of whom, when they entered the school, could not saw at all.

Each student opens a regular book account with the institution, and an important part of the bookkeeping work is taught in this practical way. There is among us a deplorable lack of men and women prepared to fill positions as matrons, business managers, and heads of departments. Modern methods of education do not furnish an education that fits one for such responsibilities, but

with such an educational effort as is being developed at Berrien Springs, we may certainly hope for better things in the near future.

If there ever was an institution born without a golden spoon in its mouth, it certainly is the Berrien Springs school. Its promoters had the courage and devotion to divine principles that led them to abandon splendid buildings and educational facilities, and almost without any promising financial outlook, begin to plant a home for themselves in the country, and a school in the bosom of nature, and God is rewarding their noble movement.

A class of students have gathered in here who were willing to lay aside their school work in the dead of winter, and go out in a body and sell "Christ's Object Lessons" to raise enough money to enable the school to meet its pressing obligations, then return again to their books, instead of losing heart and going to their homes. With such loyalty and devotion pulsating in the hearts of a company of sturdy young men and women, the success of this educational effort is well nigh assured.

The educational world has already begun to watch this work, as is evidenced by the words of a prominent Eastern educator: "I now understand better why your school moved from Battle Creek to its new location. You are placing the rock foundations of successful work. You are returning to nature, and many thousands will learn to thank you for your undertaking. The movement in that direction will take on vast proportions during succeeding years."

DAVID PAULSON.

Field Notes

A SABBATH-SCHOOL numbering twenty members was recently organized at Raleigh, Tenn.

A SABBATH-SCHOOL of fourteen members was organized recently at Local, Minn. At this place there are some who desire baptism, and it is hoped a church may be organized in the near future.

At Drywood, Minn., three persons have begun the observance of the Bible Sabbath, and others have expressed an intention of doing likewise, as a result of meetings conducted by Brethren J. F. Anderson and M. S. Reppe.

BRETHREN W. W. STEBBINS and E. M. Chapman report the organization of a Sabbath-school of twelve members at Niawa, Minn. The recent labors of these brethren at Niawa have done much to encourage and strengthen the believers there.

EIGHT young people of Hamilton, Mo., united with the church there on the occasion of its last quarterly meeting.

A SERIES of special missionary conventions is being held with the churches in Southern California, by the Conference president, Elder Clarence Santee. He reports that "to the present date, May 13, three conventions have been held,—at San Pedro, April 25; at Pomona, May 2; and at Santa Ana, May 9. At each of these places the Lord gave a special blessing, and new consecrations of self and means were made to the Lord. We believe these meetings will meet a long-felt need."

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : *Editor*

Shining for Jesus

"They that be wise shall shine"

ARE you shining for Jesus, my brother,
Shining so clear and so bright
That the souls that are perishing round
you
May be guided to him by your light?

Are you shining for Jesus, my brother,
Shining in deed and in word?
Is your life by its purity showing
The likeness of Jesus your Lord?

Are you shining for Jesus, my brother,
Shining for truth and for right,
Where bold unbelief and its minions
Are posing as angels of light?

O, shine out for Jesus, my brother,
Shine where he needs you the most;
And shine where the darkness hangs
deepest
O'er the path of the straying and lost.

Shine only and always for Jesus,
Then when your toiling is o'er,
In mansions of glory eternal,
You shall shine as the stars evermore.

— Lilla M. Alexander.

Notes from the Field Workers

FROM all parts of the United States our general men are reporting that the institutes have been very well attended, and that the prospects are better this year than they were last. There is a strong tendency in favor of the sale of large books, and, particularly, of those which give the message for this time in clear lines. This is a good indication, for which we are thankful to God.

A LETTER recently received from Brother Nordyke, manager of the Kansas City Branch of the Pacific Press Publishing Company, brings to us the good news that the canvassing work is taking on strong features in that section of the country. When the school closes at Keene, they expect at least twenty canvassers in the field. There are now thirty in Oklahoma and about forty in Kansas. Good success and good prospects are also reported from Colorado.

DURING one week, ending May 8, nine agents in Texas sold books to the value of \$833. The following is a condensed report showing the number of agents working on each book, and the value of the orders:—

AGENTS	NAME OF BOOK	VALUE
4	Desire of Ages	\$616 25
2	Patriarchs and Prophets	124 25
1	Great Controversy	55 00
2	Coming King	37 50

Total.....\$833 00

We invite our State and general agents, and also our canvassers, to observe that the best record was made with "The Desire of Ages," the highest-priced book; and the cheaper the book, the smaller the record. This is another illustration of the truth which has been repeated again and again in this department during the past year, that our book

business declines as we drop from the large books to the smaller ones. There never was a time in the history of our subscription book work when agents selling large books were selling more in value each week than now. Our only lack is workers.

A REPORT just received from Pennsylvania for book sales during the week ending May 8 affords another striking illustration of the principle stated above. Seven agents canvassing for "The Desire of Ages," "Great Controversy," and "Patriarchs and Prophets," sold books amounting in value to \$288.35; and the remaining thirteen canvassers, eight of whom were selling small books, made sales to the value of \$124.15.

The Periodical Campaign

THE readers of the REVIEW have already been made acquainted with the fact that Brother A. D. Gilbert, who for seven years has had charge of the periodical work in England, has been invited by the Pacific Press to devote a few months to the circulation of *The Signs of the Times* in the United States. Brother Gilbert attended the last General Conference, and then entered with much earnestness upon his work. A letter just received from him gives an interesting account of how he is going from one church to another, and enlisting the members in some definite work with our periodicals. In some instances persons are engaged to devote their entire time to the sale of periodicals from house to house. In the churches the members are called together, and an effort is made to enlist every person in the church in the good work. Brother Gilbert goes from house to house with those whom he endeavors to instruct, and by example as well as by precept helps them to succeed.

The following extract from a letter recently received from Brother H. H. Hall, manager of the Circulating Department of the Pacific Press Publishing Company, will be of interest to all:—

"As a result of Brother Gilbert's work in San José, their club of papers has been raised from eighteen to two hundred. It has not simply been raised to this number for a short time; for the people are out selling the papers, and the club is continually coming up. Some of their young people are having an excellent experience. Brother Gilbert has also worked some time in San Francisco, and their club has been raised about one hundred per cent. Here in Oakland a large number of individuals are using more papers than for many months. Brother Gilbert stopped at two places on his way north, and this morning we have orders from two societies amounting to nearly four hundred papers. The secretary of Western Oregon says that he went out with the workers, and they had a most excellent time selling the paper from house to house. They have planned to visit each house in the city where their camp-meeting is about to be held, and are providing themselves with *The Signs of the Times* and *The Pacific Health Journal* as an introductory card. We feel to praise the Lord for the results thus far seen, and believe we have really entered upon a successful, inexpensive way of reaching the people."

Brother Gilbert is about to engage in similar work in Wisconsin, and expects to visit several other States before re-

turning to England. We trust that our people will improve this opportunity for learning how to handle our papers. Let us all pray that the Lord will inspire his people throughout the wide field to take hold of this work; and then, dear brethren and sisters, while you pray, resolve with God's help to do a little yourself. The work is so simple and easy that every child of God can engage in it successfully.

A Call for Canvassers

THE canvassing work should no longer be neglected. Many times I have been shown that there should be a more general interest in our canvassing work. The circulation of our literature is one very important means of placing before men and women the light that the Lord has committed to his church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ.

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing different degrees of responsibility. Our church-members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us, and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us.

Why are we not more wide awake? Each worker may now understand his special work, and receive strength to take hold of it anew. Distinct and peculiar developments of the boundless glory of God will bring tributary offerings of varied kinds to the feet of Jesus. Every new disclosure of the Saviour's love turns the balance for some soul in one direction or the other. The end of all things is at hand. The men of the world are rushing on to their ruin. Their schemes, their confederacies, are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be consumed by the fires of the last days.

Canvasser-evangelists are needed, to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up. The canvasser whose heart is meek and lowly can accomplish much good. Going out two and two, canvassers can reach a class that can not be reached by our camp-meetings. From family to family they carry the message of truth. Thus they come into close touch with the people, and find many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they have to give. Let them speak to families the words of Christ. They may expect success; for theirs is the promise, "Lo, I am with you alway, even unto the end of the world." Canvassers who go forth in the spirit of the Master have the companionship of heavenly beings.

I beg those bearing responsibilities in

God's cause to let no commercial enterprises interpose between them and the work of soul-saving. Let no business be allowed to absorb the time and talents of workers who ought to be engaged in preparing a people for the coming of the Lord. The truth is to go forth as a lamp that burneth. Time is short; the enemy will make every effort to magnify in our minds matters of lesser consequence, and to lead us to regard lightly the very work that most needs to be done.

The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and the byways. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. "Go out into the highways and hedges, and compel them to come in, that my house may be filled," Christ says. Do not these words plainly outline the work of the canvasser? With Christ in his heart he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but thank God, not all.

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor. There are many, many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them.

The Master knows and watches over his workers, in whatever part of his vineyard they are working. He calls upon his church to arouse and become acquainted with the situation. He calls upon those in our institutions to awake and set in operation influences that will advance his kingdom. Let them send forth laborers into the field, and then see that the interest of these laborers does not flag for lack of sympathy and of opportunities for development.

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?

Those in the darkness of error are the purchase of the blood of Christ. They are the fruit of his suffering, and they are to be labored for. Let our canvassers know that it is for the advancement of Christ's kingdom that they are laboring. He will teach them as they go forth to their God-appointed work, to warn the world of a soon-coming judgment. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, the evangelist's work will not, can not, be without fruit. Think of the interest that the Father and the Son have in this work. As the Father loves the Son, so the Son loves those that are his,—those who work as he worked to save perishing souls. None need feel that they are powerless; for

Christ declares, "All power is given unto me in heaven and in earth." He has promised that he will give this power to his workers. His power is to become their power. They are to link their souls with God. Christ desires all to enjoy the wealth of his grace, which is beyond all computation. It is limitless, exhaustless. It is ours by eternal covenant, if we will be workers together with God. It is ours if we will unite with him to bring many sons and daughters to God.

Christ's interests are the first and the highest of all interests. He has a property in this world that he wishes secured, saved for his everlasting kingdom. It is for his Father's glory and for his own glory that his messengers shall go forth in his name; for they and he are one. They are to reveal him to the world. His interests are their interests. If they will be co-laborers with him, they will be made heirs of God and joint heirs with Christ to an immortal inheritance.

ELLEN G. WHITE.

Should Our Ministers Sell Books?

WHY should not Seventh-day Adventist ministers engage in the sale of our literature? They are especially selected and ordained for the purpose of laboring to extend the last phase of the gospel of Christ to all the world. They should be equally interested in all phases of this great work. Not one item that will help the cause forward should be regarded as outside the realm of their operations.

The books which are published for the promulgation of the third angel's message have, for the most part, been written by our laborers, and they should certainly be as much interested in having the matter circulated as they are in producing it for the press. The excellent things which these publications contain are the same that should be proclaimed from the pulpit in sermons, or given to the people in pastoral work. These truths, when arranged and printed in the form of a book, are intended to abide in the homes of the people. The story they tell is ever the same. It matters not how often the book is read, its message never varies. In book form it is usually prepared with greater carefulness than when proclaimed from the pulpit. For all these reasons, and many more that might be cited, it does seem that our ministers should be greatly interested in placing these books among the people.

In the early days of this message, every minister was supposed to carry a stock of our books for sale, and indeed most of them did this. Nearly every book, tract, or pamphlet among the whole list of our publications was borne by them to the people. When the minister visited our churches, he carried these books along. If he went into the field to give a course of lectures, the books were taken. Some box, trunk, or valise was set apart as a convenient receptacle for holding these volumes.

Almost every subject which was presented by our preachers then was also represented by some publication which they had on hand for sale. Usually after the sermon was delivered, the publication representing the same theme was offered to the people for sale. The minister usually described its contents, and showed how the purchaser might be benefited by owning a copy of it; and, as a result, many of these good books were sold to anxious and interested pur-

chasers. Day and night as the meetings were in progress, the literature was circulated among the people who attended the meetings.

The minister not only sold books from the desk, but in his pastoral work in the neighborhood where the meetings were being held, he carried them among the people, and so books were disposed of nearly every day during the whole period of a long course of lectures. The people who became interested in the preaching were also interested in studying the subject from the reading-matter which had in this manner been placed in their hands. Very frequently, in case of a tent meeting or a special course of lectures anywhere, our tracts were made up in bundles ranging in price from five cents up, and these were distributed in the congregation. While one laborer would describe the matter in the bundle of tracts, another would go among the congregation and sell them to the people.

These efforts to distribute our tracts almost always met with encouraging success. Many times our pamphlets and bound books were offered in lots of two or more to one purchaser. Sometimes an interested person would buy a copy of every book in the whole catalogue of our publications. The writer has in several instances sold large bills of our books in this way. Even as many as fifty dollars' worth have been taken by some. Our preachers in those times urged the people to read upon these subjects, telling them that they could get a much better connection, and retain the thoughts in this way, while if they depended upon retaining what they heard from the pulpit, it was very apt to slip away from them.

This method of presenting the truth certainly had many advantages connected with it. The person who became interested in the truth, who did not at the time accept it, had with him some of the truth to study after the meetings closed, and very often he would yield himself in obedience to the truth largely by studying the publications which he had purchased during a series of meetings. When he did accept the faith, he had a better understanding of it than he possibly could have had without the reading-matter to study. In the study of these books he was forced to study his Bible, because the books constantly referred him to the Scriptures as the basis of the propositions which they presented. He thus became a Bible student as well as a student of our literature. Persons who accepted the faith under these conditions usually were well informed in regard to the great principles of the truth, and therefore became pillars in the church.

Not only did these members supply themselves with our books, tracts, and pamphlets, but they also became subscribers to our periodicals, especially readers of the REVIEW AND HERALD. We most certainly believe that our ministers should now be as faithful in the distribution of our literature as were the pioneers in early days. One thousand of our ministers, licentiates, and Bible workers, handling our literature at present as zealously as did the laborers who were in the field from twenty-five to forty years ago, would indeed give our presses some work to do which would be profitable to the cause. Brethren and sisters, shall we not see this work revived among us? With the conveniences for traveling now enjoyed by our

laborers, can not they as consistently engage in this work as did those who labored in former times under many inconveniences in carting around our good books? Remember that our purses are better filled now than were the purses of the pioneers in this cause, and that the physical effort need not be as great as the older laborers were compelled to endure. Our publications are put up in better form, and are therefore more attractive, than they were when some of us carried them a quarter of a century ago. If the conference workers will lead out in this matter everywhere, it is believed that many of our people will take hold of the canvassing work with greater zeal and success than they have done during recent years. May the Lord restore to us the zeal in this matter which our fathers and mothers knew.

WM. COVERT.

Current Mention

—An earthquake at Melazgherd, in Asiatic Turkey, April 29, destroyed this town and several hundred houses in its vicinity, and caused great loss of life, the estimated number of victims being 2,000.

—Leaders of the national freight handlers union are planning a demand for a twenty-five per cent increase in wages. The fight will be made in one city at a time. Chicago is the headquarters of the movement.

—Tornadoes in Ohio, Indiana, Iowa, Kansas, and Missouri, May 27, caused the loss of ten human lives, and great destruction of property. Other casualties from storms were reported in Iowa and Nebraska, May 25 and 26.

—Prof. W. B. Bailey, of Yale University, has been studying suicide statistics in the United States, and finds from an examination of 29,344 cases that three times as many males as females end life in this way, the cause in the great majority of instances being despondency.

—Edgar Wallace Conable, of Colorado Springs, Colo., has purchased 8,000 acres of timber and fruit land in Benton County, Ark., where he will found a vegetarian colony. Colonists will be forbidden to use meat, alcoholic stimulants, or tobacco. The land is favorably situated in the Ozark fruit belt.

—One of the most noteworthy utterances at the Presbyterian general assembly at Los Angeles was a declaration by the Rev. Chas. L. Thompson, a prominent Presbyterian writer, that the only way to deal with the Mormon Church is to crush it. By what means this is to be done he did not state.

—A Pine Bluff, Ark., telegram dated May 27 stated that business there was almost at a standstill on account of the declaration by a negro who posed as a prophet, that the town would be destroyed by a cyclone the following Friday. Such occurrences indicate that superstition is still very prevalent in this "enlightened" age.

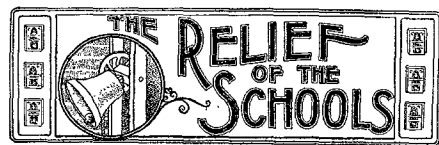
—The lowlands along the Des Moines River, Iowa, are flooded by excessive rains, and at Des Moines six thousand persons were driven from their homes and forced to camp in the open country. The city of Topeka, Kan., is partly

submerged by a rise of the Kansas River, and tales of storm and floods come also from points in Nebraska, Wisconsin, and Indiana. Many lives have been lost, 20,000 or more people are homeless, and the damage to property amounts at least to several million dollars.

—Labor unions and other competitors of A. F. Norton, of Hartford City, Ind., who has been conducting stores there and in seven other cities in Indiana on the plan which he conceives Christ would follow, have forced him to vacate his place in the former city. Mr. Norton sold goods at cost each day after having made a fair day's profit, and this philanthropic plan did not meet the approval of other storekeepers.

—An automobile race from Paris to Madrid which was undertaken by enthusiastic automobilists of France and other countries, was abandoned after the first stage of the contest had been finished, a sacrifice of life and limb having resulted which would hardly be exceeded in a small-sized battle. President Loubet has forbidden further contests of the kind on French soil, and automobile racing in all lands has received a serious setback. Some of the machines attained a speed of eighty miles an hour.

—The Interstate Commerce Commission has called on the United States courts to decide whether or not the commission has power to enforce its decrees upon railroads in this country. The commission is a body appointed many years ago, and invested by the government with authority to regulate interstate commerce; but its decrees were openly set at defiance by the railroads concerned in the Pennsylvania coal strike, and the decision of the courts will determine whether the commission is to continue and be an authoritative body, or whether it is to be relegated to oblivion as a dead letter.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to March 23, 1903, is \$53,-617.83.

NAME	AMOUNT
Prattville church	\$ 3 40
Peter Trommer	2 50
E. G. Farnsworth	10 00
Mrs. Ellen A. Neff	1 00
Mrs. A. Stone	1 00
Mrs. E. Menzel	5 00
Helen Finch	1 00
S. H. & M. E. Williamson	1 00
Maria A. Thorpe	75
Anna Hibben & Jean Phillips	5 00
S. S. Butler	1 00
Anna M. Jensen	3 00
John A. Webster	10 00
Mary E. Gunn	1 00
Alfred B. Rowe	2 00
Washington Conference	180 67
California Conference	122 00
Upper Columbia Conference	113 25
Mr. & Mrs. T. E. Moore	5 00
George West	1 00
Rhoda Drake & A. S. Hallock	2 00
Sarah Pane	25 00
Mr. & Mrs. D. H. Taylor	2 00
M. J. Severn	1 25
Mrs. Ada Avery	1 00
Bertha Loftstead	25
Henry W. Cary	5 00
Anna Hulitt	2 00

Oklahoma	1 00
E. R. Hilborn	2 00
Mr. & Mrs. A. L. Twing.....	1 25
Mrs. Ida M. Fortner.....	2 00

"Christ's Object Lessons"

How This Book Should Be Handled in the Future

THE use which should be made of the book, "Christ's Object Lessons," in the future, has been made clear to me, and I must write to my brethren in regard to it. Letters have been received from our canvassing agents, in which they say that they think it would be a good plan for "Christ's Object Lessons" to be handled as a regular subscription book, as soon as the Relief of the Schools campaign is finished. They believe that this book would have as ready a sale in the hands of the regular canvassers as any that could be produced.

As my son read me one of these letters, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing to do?" I told my son that I thought that perhaps it would be best to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given me at the first regarding "Christ's Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for one of human devising? This book is to be treated as a sacred offering made to God; and as his plan regarding it is unselfishly carried out, the result will be wholly satisfactory."

I immediately told my son that I would not make any change regarding the handling of "Christ's Object Lessons" unless God gave me plain instruction that this should be done. As I told him this, I felt the blessing of God resting upon me.

The plan for the circulation of "Christ's Object Lessons" is not of human devising, but is God's plan. He signified that this book should be a gift to the schools. Thus far it has done its work, and God has set his approval on the self-sacrificing efforts of his people. Shall we mar his plan?—No, no! Until the Lord shall come, and our present system of school work is ended by our entering the higher school, "Christ's Object Lessons" is to stand as a gift to our educational institutions.

The Result of Unselfish Service

In the work for the relief of our schools, the Lord has bestowed on us a gift of great value, and has marked out for us the pathway of blessing. He called upon me to give our schools the manuscript of the book, "Christ's Object Lessons." He called upon our publishing houses to make liberal gifts of labor in preparing the book for sale. In response to this call, they acted their part nobly. Our people gave generously of their means to raise a material fund, and then went forth willingly to sell the book for the help of the schools.

As a result of this effort far more has been accomplished than at first we dared to expect. Angels of God co-operated with those who went out to circulate the book. Men, women, and children took

part in the effort, and labored earnestly and unselfishly. The Lord gave them his approval, and with it his grace and joy and peace. Read in our papers the results of their work. Testimony after testimony has been borne witnessing to the blessing found in selling this book. How good these testimonies are! As we read them, refreshing streams of salvation seem to flow from the very throne of God into our hearts.

I have been shown many praying to God for help as they have gone forth to sell "Christ's Object Lessons." They have asked the Lord to give them success. Then, as they have succeeded, they have felt that they have received evidence that the Lord has answered their prayers. Thus they have obtained a deeper experience in heavenly things; for they have felt that they were following in the footsteps of Christ.

With many, to go out and sell "Christ's Object Lessons" meant to take up a heavy cross, but they have been rewarded by God's approval. The thought, "We are doing something for the Master," has filled their hearts with peace and gladness. Church-members who never before had courage to sell books, took hold of this work. Very timidly they began. But they did not turn back; and as they labored on, courage came, and success attended their efforts. Many gained an experience more valuable than gold or silver.

The hearts of God's people have been made light and joyful in him as they have offered him the sweet incense of unselfish service. Many of our churches have been quickened and refreshed as some of their number have engaged in this work.

Our brethren and sisters were just as surely in the service of the Lord when selling this book as they are when bearing testimony for him in a camp-meeting. They received the refreshing grace of God; for they were carrying out his purposes, and he has bestowed on them his commendation. Their minds have been freed from the malaria of selfishness and complaint and discouragement.

By the effort to sell "Christ's Object Lessons" much has been accomplished to bring the precious light of present truth to those in darkness. Thus many have been saved from sin. For every spring of influence touched, for every train of thought set in motion with a sincere desire to glorify God, the Holy Spirit has worked on hearts, bringing wisdom, courage, and strength. Those who have bought the book bear testimony to the blessing they have received in reading it. Many will shine in the kingdom of God whose conversion was the result of the efforts of our brethren and sisters to sell "Christ's Object Lessons."

The men who have taken a leading part in this enterprise have done a good work. Their labors have brought about most excellent results. They are not to become discouraged, but are to look to God in faith, and go forward, walking humbly before him. Our brethren connected with the school at Berrien Springs should be encouraged to advance as the way may open before them. We are to help them all we can. Christ stands at the helm, and to him is to be ascribed the praise and glory for the work accomplished by "Christ's Object Lessons." This work bears the stamp of unselfishness, and it will produce good fruit.

ELLEN G. WHITE.



Money Received on the Missionary Acre Fund

Total Cash Received on the Missionary Acre Fund up to May 1, 1903, is \$3,638.18.

NAME	AMOUNT
Leininger Bros.....	\$50 00
Miss P. P. Wilcox.....	1 00
E. L. Austin.....	1 00
Mrs. Mary Atkins.....	4 50
Mary B. Shepard.....	3 00
J. F. Goss.....	14 00
Thomas Baker.....	2 00
Lulu Koenig.....	3 00
Joseph Merry.....	5 00
Mrs. K. V. Temple.....	1 00
J. Pearson.....	2 00
R. L. Christiansen.....	4 00
C. Rubin.....	3 50
Mrs. D. Dingman.....	1 00
A. Van Tassel.....	10 50
Lucy Van Tassel.....	1 50
Mrs. Andrew Jensen.....	1 00
Mrs. S. E. McVicker.....	3 00
Mrs. E. A. Strode.....	1 00
Andrew Hamilton.....	5 00
C. M. Yeager.....	5 00
Jno. Halburg's children.....	15
C. W. Lee.....	1 00
Bertie Taylor.....	2 50
Mrs. S. M. Whitlock.....	2 00
Mr. & Mrs. D. N. Potter.....	7 60
Eddie & Hattie West.....	2 00
Mr. & Mrs. A. D. West.....	6 00
Laura N. West.....	90
Mrs. M. E. Dolson & Mattie Kimble..	10 00
Mrs. M. C. Glendening.....	1 00
Samuel Wilson.....	5 00
A. E. Johnson.....	5 00
Wm. Triebwasser.....	10 00
Jos. Zuelke.....	5 00
Gordon B. Loukks.....	5 00
Jas. McKay.....	3 00
J. J. Bye.....	10 00
Philip Wagner.....	8 00
Philip Schmidt.....	7 00
A. Schlenger.....	8 00
John Schmidt.....	5 00
Gottfred Lange.....	5 00
Heinrich Wagner, Jr.....	10 40
Adam Eberhart, Sr.....	9 00
Conrad Wagner, Sr.....	7 55
Alex Miller.....	6 00
Conrad Wagner, Jr.....	6 00
Adam Eberhart, Jr.....	10 25
Heinrich Wagner, Sr.....	10 00
Geo. Wagner.....	5 00
Jacob Lucas.....	9 00
Mrs. Vandrich.....	50
A. J. Gouge.....	2 00
Della Woodruff.....	4 00
Mrs. A. D. & Bessie Smith.....	5 00
Nancy A. Johnson.....	1 00
Mrs. W. J. Wilson.....	5 25
Mrs. Kerr.....	5 00
C. M. Nichols.....	1 00
S. A. Nichols.....	1 00
Wm. Stillwell.....	1 00
Mr. Folon.....	1 00
Mrs. Folon.....	1 00
Mrs. F. L. White.....	1 00
Chas. Holt & family.....	14 00
J. B. Hardy.....	3 50
A. S. McCully.....	2 00
Wm. Vinnard.....	1 00
Chas. F. Nesmith.....	10 00
Floy McHumphrey.....	1 20

Donations for the Washington (D. C.) Church

Amount received by Mission Board on the Washington Church Fund up to May 25, 1903, is \$2,990.12.

W. H. EDWARDS, treas., \$32.40; Mrs. E. M. Fitch, .25; Mrs. Hulda Lucas, \$1; Miss Effie Bigelow, \$4; Mrs. E. L. Barnhart, \$1; Mrs. A. P. Kistler, \$1; Mrs. Leander Graves, \$2; Eber & Carrie Weed, \$1; C. C. Collins, \$1; M. E. Collins, \$1; Mrs. Emma David-

son, \$1; Wm. E. Whitmore, .10; A. H. Blake & wife, .50; Mrs. L. S. Carpenter, \$1; Mrs. L. Alexander, .25; Mrs. W. H. Alexander, \$1; Mrs. E. M. Peebles, \$1; Mrs. F. M. Hobart, \$2.40; W. C. Norris, \$1; Mrs. Norris, .50; Elmer Haines, .50; B. R. Nordyke, acting treas., \$34.78; T. B. Buckner, \$1; Mrs. C. E. Galarno, \$1.75; Mrs. L. E. Randolph, \$1; Miss Amelia Montgomery, .25; Mrs. Rachel Endicott, \$1; Mrs. A. P. Kistler, \$1; C. L. Kilgore, Auditor, \$1; Peter Jensen, \$5; a friend, \$1.60; Mrs. Frank Smeal, .50; Mr. & Mrs. W. H. Edwards, \$5; Mrs. S. J. Merrill, \$5; Bunkerhill (Mich.) church, \$5.30.

continued every evening except Saturday. There will also be a service every Sunday at 2:30 P. M. K. C. RUSSELL.
71 Wyoming Ave., Melrose, Mass.

Business Notices

BRIEF business notices will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Men to work in sawmill, woods, and yard. Also in cedar by piece. Address L. M. Richards, Spencer, Mich.

WANTED.—A man and his wife desire employment with Sabbath-keepers. They have one child, two years old. Address M. E. Spencer, Belding, Mich.

WANTED.—Good S. D. A. girl for general housework—a good home for one of our girls. Will be glad to correspond with any one. Address Mrs. John Barland, 183 Greenwood Ave., Kankakee, Ill.

WANTED.—Sabbath-keeping man to work on farm for six months or longer. No objection to man and wife without children. Please state experience and wages. Address H. C. Otter, Howard, S. D.

WANTED.—A young man or young woman who understands bookkeeping, and can keep the books of a small tract society. None but consecrated persons who can give references need apply. Address at once, G. B. Thompson, 140 Wentworth St., South, Hamilton, Ontario.

WANTED.—The Sanitarium wishes to correspond immediately with one who is experienced in handling milk and making creamery butter. Applicants will please send letters of reference and state what experience they have had in the business. Address Sanitarium, Battle Creek, Mich.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

The following persons desire late, clean copies of our publications, postpaid:—

Bert Cool, Murdocksville, Pa., REVIEW, Signs, Instructor, Life Boat.

Mrs. M. E. Coffin, Doyle and Overton Bldg., Santa Rosa, Cal., periodicals and tracts.

Cornelia Snow, 155 Allen Ave., North Deering, Me., REVIEW, Signs, Instructor, etc.

William Brandon, Monroe, La., publications suitable for pioneer work.

J. E. Collins, 617 Thomas St., New Albany, Ind., periodicals, tracts, etc.

Frank Youmans, Mainard, Mo., periodicals and tracts.

J. W. Miller, Bartlesville, Indian Territory, periodicals and tracts.

Obituaries

BLISS.—Lydia M. Bliss died of heart failure at her home near Princeville, Ill., April 10, 1903, aged 75 years, 6 months, and 7 days. Sister Bliss gave her heart to the Lord and united with the Christian Church in early life. In the spring of 1860 she changed her religious views, and was one of the first who came into the organization of the Seventh-day Adventist church at Princeville, Ill. To

this faith she proved faithful until death. The funeral services were conducted by the writer before a large audience of sympathizing friends. M. G. HUFFMAN.

CRIST.—Cajus Crist died suddenly April 26, 1903, aged 45 years and 4 days. He was a member of the Quicksburg (Va.) church. He leaves one son and two daughters. The funeral discourse was delivered by the writer, from Rev. 21:1-4. R. D. HOTTEL.

WILSON.—Died at Gridley, Ill., April 14, 1903, Margaret Wilson, aged 72 years, 4 months, and 10 days. Mother began the observance of the Sabbath in 1892, a tent meeting having been held in her neighborhood by Elders Ingerham, Sanborn, and Andrews. We sorrow not as those without hope. A. B. WILSON.

SMITH.—Fell asleep in Jesus, April 24, 1903, at the home of her daughter, Mrs. Jennie Kitchell, at Newburg, Mo., our mother, Ellen Smith, aged 80 years. In 1875 she united with the Seventh-day Adventist church at Rolla, Mo., and with her husband and son George was baptized by Elder G. I. Butler. She was a firm believer in the commandments of God and the faith of Jesus. Two months before her death she had a very definite and glorious experience. She leaves an aged husband and four children to mourn their loss. MRS. F. L. KITCHELL.

GLADDEN.—Died at Flodden, Quebec, May 14, 1903, of pneumonia, Charlotte Gladden, nee Randall, wife of Willard S. Gladden, aged 63 years, 3 months, and 9 days. Sister Gladden was a faithful member of the church at Fitch Bay, having accepted the third angel's message under the labors of Elder R. S. Owen about thirteen years ago. She leaves a husband, two sons, and five daughters, besides many other relatives and friends, who sorrow not as those who have no hope, but expect soon to meet her on the glad morning of the first resurrection. Funeral services were conducted by the writer. H. E. RICKARD.

Boston

Boston, the Metropolis of New England, is commodiously situated on the Sea Shoar. 'Tis a large and well ordered Town, and hath been chosen as the meeting place of the National Educational Association in July. The Excursion Rate over the Michigan Central, The Niagara Falls Route, is open to the Publick. Delightful Side Trips. Send 2c for Boston Booklet.

For Information apply to

L. D. HEUSNER,

General Western Passenger Agent,
119 Adams Street, CHICAGO.

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE

Maine.....Sept. 3-13
New England.....Aug. 27 to Sept. 7
New York.....Aug. 27 to Sept. 6
Pennsylvania, Kingston.....June 4-14
Vermont.....Aug. 20-30
Virginia.....July 31 to Aug. 10

CANADIAN UNION CONFERENCE

Ontario, Berlin.....June 18-28
Quebec.....August
Newfoundland.....September

LAKE UNION CONFERENCE

Wisconsin, Oshkosh.....Aug. 12-24

NORTHERN UNION CONFERENCE

Manitoba.....July 1-8
Minnesota, Stillwater.....May 29 to June 7
North Dakota, Carrington.....June 23-28
South Dakota, Madison.....June 10-21

CENTRAL UNION CONFERENCE

Iowa, Colfax.....May 28 to June 7
Nebraska, Grand Island.....Sept. 3-13
Nebraska, Hot Springs, S. D.....June 23-30

SOUTHERN UNION CONFERENCE

Tennessee River Conference, Hazel, Ky.
.....July 16-27

SOUTHWESTERN UNION CONFERENCE

Arkansas.....July 17-27
Texas.....July 29 to Aug. 9
Oklahoma.....Aug. 13-23

PACIFIC UNION CONFERENCE

Western Oregon, Salem.....May 28 to June 7

EUROPEAN UNION CONFERENCE

South England, Portsmouth.....May 29 to June 7
Denmark.....June 9-14
Norway.....June 16-21
Sweden.....June 23-28
German Union, Friedensau.....July 2-12
German Switzerland.....July 15-19
French Switzerland.....July 21-26
North England.....July 31 to Aug. 9

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Addresses

The address of Elder Geo. B. Thompson is 140 S. Wentworth St., Hamilton, Ontario. The address of Elder J. W. Collie is changed from Brantford, Ontario, to Box 186, Boulder, Colo.

Boston Gospel Tent

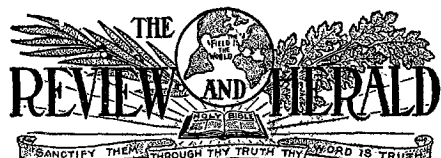
THE Boston field gospel tent will be located this summer near Malden Square, Malden, Mass., on Eastern Ave., midway between Main and Ferry Streets, or about one minute's walk from either street. The tent can be reached from all points in and about Boston for a five-cent fare. The meetings will begin Sunday, June 14, at 7:45 P. M., and will be

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For Information, Time Tables, etc., apply to any Agent of the Company, or to
GEO. W. VAUX,
Asst. Gen. Pass. & Trk. Agt.
CHICAGO.



BATTLE CREEK, MICH., JUNE 2, 1903

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

A REPORT of the dedication exercises of the new Sanitarium building, which were in progress while this paper was on the press, will be given next week.

WE devote unusual space this week to the Silent Messengers department, on account of the important matter which the reader will find under that heading in this issue. The question, "Should Our Ministers Sell Books?" of which announcement was made last week, is answered by Elder William Covert, and the appeal made by Sister White in behalf of the canvassing work is one that will interest all our readers. Another important article from Sister White's pen is printed in the Relief of the Schools department. It considers the question of the future use to be made of the book, "Christ's Object Lessons."

AN article descriptive of the famous Luther Monument at Worms, Germany, a picture of which appears on our front page, is printed on page fourteen of this issue. As will be seen from the description, the monument is a very interesting one, and commemorates a time when the religious spirit of Germany was far other than it is to-day. Salvation by faith was Luther's theme; and with his simple message of absolute belief and trust in God's Word—simple, but irresistible—he moved the world. In our own day the world is to be stirred again, and still more mightily, by the power of faith.

Sixth Annual Assembly of Christian Teachers

WE are on the eve of an educational movement. Forces are gathering for an intense struggle. There is a sound of going in the tops of the mulberry trees. Intensity is taking hold of people, and at the present time many are awake to the fact that the greatest work that can be done lies along educational lines. The children and youth must be educated to do a work in the closing message. Hundreds of strong, capable young people who are acquainted with this message are to-day devoting their teaching ability to the training of children for the state. The call is going forth for them to espouse the cause of Christian education. Those who do will have a part in hastening Christ's coming.

To evangelize the world—our acknowledged mission—we must have more ministers, more canvassers, more teachers. These will be developed from the army of children who are trained in Christian schools.

If teachers in our own ranks do not respond, it will not be long until the call will be made to teachers of the world, for the educational reform which has been begun will be carried to completion.

The Sixth Annual Assembly of Christian Teachers will be held at Berrien Springs, Mich., from June 24 to August 30. The first five days will be devoted to institute work. Every educator will be interested in the questions studied during this institute. A copy of the announcement will be sent upon request. Address E. A. Sutherland, Berrien Springs, Mich.

Educational Convention

THE announcement has already been made of the Educational Convention which the General Conference Committee has called, to be held at College View, Neb., June 12-21. I wish again to impress upon those who are interested in our educational work the importance of this convention. The General Conference Committee is anxious that this convention shall mark an era of great progress in our educational work.

A program has been prepared, and topics assigned to various educational and conference workers. The list of topics is as follows: The Philosophy of History; Address, "Our Message;" History; Address, "Bible in Education;" Science; Address, "Science;" Relation of Church, Intermediate, Union, and Medical Schools to One Another; Language; Organization of Church Schools; Address, "Philosophy;" The Training of Business Men; School Work in the South; Industrial Work; Stereopticon Lecture, "Southern Schools;" Text-books; Address, "Education for Missions;" Physiology Teaching; Supplying Conferences with Workers; Stereopticon Lecture, "Education for Medical Missionary Work;" Support of Church Schools; Address, "Discipline;" Address, "The Reward of Service."

The purpose in preparing this program is to enable us to labor toward a definite end in the work of the convention, yet there will be an opportunity for the consideration of any question of merit which should properly come before the convention, even though it is not embraced in the program.

Arrangements have been made with the management of Union College by which room and board can be secured for a nominal price at the college dormitories.

Those coming to the convention can take any street cars upon arriving at Lincoln, Neb., and ask for a transfer to the College View line. A five-cent fare only is charged from any railway station to College View. Let there be a full attendance at this important meeting.

FREDERICK GRIGGS.

CORRECTION.—To the last line of third column on page 7 the words should be added, "is prevalent in the land to-day."

July Collection for Australasia

AT the meeting of the Executive Committee immediately following the session of the General Conference, the needs of our foreign fields received careful consideration, and appropriations were made, which have already been published.

Elder G. A. Irwin, president of the Australasian Union Conference, and Miss E. M. Graham, treasurer, presented in a very definite, satisfactory way the needs of their large and interesting field; and the committee unanimously voted that the July collection be devoted to the Australasian work. We take pleasure, therefore, in calling the attention of our people to the splendid opportunity which will be afforded them of assisting our Australasian work at an important time.

For many years the needs of that country have been before us; and, as the result of the good hand of God upon the workers and the funds that have been sent there, we now have at the center of that great island world a strong union conference, which is able to take the general oversight of the various missions of the Pacific islands. By earnest labor and much sacrifice they have established a good publishing house, school, and sanitarium for those mission fields. Our readers have been made familiar with these enterprises through the many appeals that have been sent to them by Sister White.

During the past two or three years the struggle in Australasia has been particularly severe. For seven years a most relentless drought has been holding the country within its grasp, and, to quite a degree, has ruined some of its most prosperous sections. The resources of the people have been taken away. The cost of living has become greater; and, naturally, the cost of running the institutions has increased, while the ability to support them has decreased. It is hoped that the drought will soon break up, and that Australia will again flourish as of old; but, dear brethren and sisters, you who are prospered so abundantly in this land of plenty, we call upon you at this time to reach a helping hand across the broad Pacific to your brethren and sisters in adversity in Australasia.

That country is very dear to us. We have sent some of our best men, accompanied by many gifts, to build up the work there; and now, in this time of need, we are confident that you will esteem it a great privilege to give them substantial assistance; therefore, let us begin at once to plan for the July collection. Lay aside a little each week, or when the Lord specially blesses you in some item of your business, divide your bounty, and make a gift to the brethren in Australasia which will be a substantial help to them.

We make this call with the utmost confidence; for we have never called for a needy land in vain. Your hearts beat with true sympathy for our foreign fields; and we believe, under God's blessing, you will do your best. Also pray for the brethren in Australasia. They have many struggles of which we in this land of prosperity know but little. In so doing, we will render help to them; and the reflex influence of that help will bring joy and rejoicing to our own hearts.

A. G. DANIELLS.