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

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### LABORS IN CALIFORNIA

MRS. E. G. WHITE

SINCE coming to America, my labors have been constant, and I have felt much of the sustaining power of the Lord. We arrived in Oakland late in the day, Friday, September 21. I was asked to speak on Sabbath afternoon in the Oakland church. The notice had gone out, and the church building was full. The Lord gave me special freedom.

The first part of the next week was devoted to house hunting, but after being conducted from place to place for days, we could find nothing suitable. Then I said, "I am done with house hunting. When the Lord provides a place for me, I will gladly accept it."

Thursday morning we went to St. Helena, and as I met Sister Ings, she said: "Below the hill is a place that is just the place for you. The house is large and comfortable, and well furnished. The surroundings are pleasant. There are orchards and vineyards, and the stable is supplied with horses and carriages. It is so near the sanitarium that you can be a great help to us, and we may be able to assist you in some way."

We examined the place, and found it well suited to our necessities. The sanitarium had purchased the place in order to secure all the water of a large spring belonging to it; and after retaining the spring, also five acres of land for the food factory, and ten acres for other purposes, they wished to sell me the remainder, comprising fifty-five acres of land, with the house, an old cottage that we have converted into office rooms for my helpers, the stables, horses, carriages, farm implements, for a sum less than I received for my home in Cooranbong. I need pay but a few hundred dollars now, and the rest in yearly installments, at a low rate of interest.

I had given up my home in Cooranbong with many regrets, feeling that I should never again find so quiet and comfortable a place. But lo, the Lord had prepared for me a place that was in many ways much better, and obtainable on easy terms. A large part of the proceeds of the Coor-

anbong place I can now loan to the Sydney Sanitarium, and other enterprises in need of funds.

Some have asked, "Why does Sister White invest six thousand dollars in a home at this stage in the world's history?" My answer is, Because I have an important work to do, and must have a suitable place in which to do it. Because the interest on this place is much less than the rent would be on the necessary rooms for my residence and offices for my helpers. I could sell portions of the place, but feel that I must keep it in order to meet the future needs of the sanitarium work.

As soon as we reached Crystal Springs, I was solicited to speak in the sanitarium chapel. This I did Thursday and Friday evenings. The audiences were large, and all seemed much interested.

Sabbath morning we went to Napa, where a district camp-meeting was in session, and there I spoke to the people. I was moved by the Spirit of God to bear a most decided testimony. After I had spoken, many came forward for prayer. Much tenderness and weeping were seen in the meeting. Some of the nurses from the sanitarium were much broken in spirit, and earnestly sought the Lord.

On returning to St. Helena, I met my son, James Edson White, whom I had not seen for nine years. He had come to counsel with us while Elder Irwin was here. Through the week our counsels continued, and many important matters were considered.

Since coming here, I have spoken about twelve times at the sanitarium, once at St. Helena, once at Calistoga, and three times at Healdsburg. The Lord has blessed me in a marked manner. I see as I never expected to see that the good hand of the Lord is with me. Oh, it has been so wonderfully apparent in providing this beautiful home in this retired place!

While on the boat, I was visited by the angel of the Lord, and was instructed that it was in the order of God for me to come to America just at this time. This was against my wishes; for I wanted to remain in Australia. I love the people there, and I loved my work. I have not lost my love for Australia, nor my interest in the workers there.

The Lord will help all who take hold with good courage, and humbly do His work with honesty and fidelity and earnest zeal. The end is near, and I would say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness. We want not human zeal, but a zeal for the success of all our institutions. They are God's instrumentalities. They must be kept free from selfishness. They must be witnesses for the truth of God for this time.

Sabbath, November 10, I visited San Francisco, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungry for the word of the Lord, and I believe they heard to a purpose. As I spoke the word of life in plain, simple language, I

knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live!

After I had finished speaking, Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred persons came forward. Men and women, youth and children, pressed into the front seats. The Lord would be pleased to have a work similar to this done in every church.

Many could not come forward, because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard."

Most earnest efforts should be made to lead both the older and the younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The young men and young women who give themselves to the work of presenting the truth and laboring for the conversion of souls, should first be vitalized by the Holy Spirit; and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges.

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for those church-members who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the Source of all power, will gain an experience that will be of more value to them than gold.

Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He co-operates with God by using in His service all the capabilities and gifts intrusted to him. He spends much time in the study of the Scriptures and in prayer to God, and divine power comes to him, enabling him to understand the sacred art of saving souls.

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God. But how little effort is put forth to educate the youth before they enter God's vineyard. Little genuine zeal is shown in educating and training the inexperienced disciple to seek for souls as he that must give an account.

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace to the humble and contrite. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads that will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his own destiny and the destiny of others.

The Church is in great need of purification. There are sins that are unrepented of and unconfessed. The poison of sin must be cleansed from the Church. Many have been so deceived, their principles so corrupted, that they have no pleasure in the word of God, and it has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous.

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their *fruits* ye shall know them." God calls for works. Our future happiness depends on our active faith and our good works.

Christ created human beings, and then, by a life of suffering and humiliation, and a death of agony and shame, He redeemed them from sin. O sinner, the Saviour endured all this for *you*. He died that you might be led to see the sinfulness of sin, and by coming to Him have eternal life.

#### WHAT IS A TITHE?

G. B. Thompson, in N. Y. Indicator

SOME of our good brethren and sisters seem perplexed to know what constitutes a faithful tithe, whether they should tithe the gross earning, or deduct certain expenses.

It would seem that a little careful thought would make this matter plain. It is like this: In tithing we simply take the Lord in as a partner in our business. He becomes a member of the firm, so to speak. If you are a farmer, the Lord furnishes the farm; for the land is His. He provides all the horses, cattle, flocks, and fowls; for they, too, belong unto Him. Ps. 24:1; 50:8-12. He provides the material from which all the farming implements are made. He gives the dew, the rain, and the sunshine to make the crops grow, besides furnishing the seed, and feeding the teams as well as ourselves, giving life and energy to all. All this, and much more, the Lord provides, as the senior member of the firm. Surely, we can not afford to leave Him out of our business. Now, for all this He simply says: I reserve only the one tenth as holy unto myself, to be used in paying the servants that I have chosen to publish my gospel of salvation to a lost race. I give you the other nine tenths as your share, only asking that you make such freewill offerings from it as my Spirit may lead you to do. Surely, our God is a reasonable God, and nothing but covetousness, which is idolatry, would lead us to withhold the share that belongs to Him.

Suppose we were in partnership with a neighbor in some business, he furnishing all the capital, and reserving only the tenth of the income for himself. What would you think of the professed Christian who would fail to give even this, claiming that he did not know how to get at the tenth, or that he could not afford to give so much? Would you regard such a person a true Christian, and believe that he

had a clear title to a mansion in the sky? But is our title any clearer because we take it from the Lord instead of the neighbor? I hope all will carefully weigh this point.

The process of determining just how much is the Lord's share is similar to that by which persons in business determine how much constitutes each other's share. It may be a little difficult at times, but that serves all the more to remind us that the Lord is in the business, and this is one great blessing of the tithing system; it reminds us constantly of the Lord.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

#### PRAYER AND ITS ANSWER

UNANSWERED yet, the prayers your lips have pleaded  
In agony of heart these many years?

Does faith begin to fail? is hope departing?

And think you all in vain your falling tears?

Say not the Father hath not heard your prayers:

You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented

This one petition at the Father's throne,

It seemed you could not wait the time of asking,

So urgent was your heart to make it known:

Unanswered yet? Faith can not be unanswered,

Her feet are firmly planted on the Rock;

And 'mid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence hath heard her prayer,

And cries, It shall be done, sometime, somewhere!

— Selected.

#### ORGANIZATION

##### The Early Church

EARNEST A. RAYMOND

THE instructions of Paul on organization are not the empty vaporings of a visionary enthusiast, but come from the depths of personal experience, the most accurate knowledge. He knew whereof he wrote; for he had witnessed its practical demonstration. Let us briefly notice the organization, the rise and progress, of the early Church.

Its great Founder was about to depart, leaving to a mere handful of disciples the most far-reaching and comprehensive commission mankind has ever received: "Go ye therefore, and teach all nations," were almost His parting words, and the solemn injunction has been handed down as a sacred trust from generation to generation.

Man's Leader and Guide, his only Master and Lord, left no visible representative. He said, to His followers: "They which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all." "One is your master, even Christ; and all ye are brethren."

Such was the divine foundation principle upon which was to rise the superstructure of the Church,—unselfish ministry, mutual service and helpfulness,—and the great Master himself came to set the example, "not to be ministered unto, but to minister."

There once was a time when his Lord showed very plainly to Peter his own special duty; he was to *feed* the sheep and lambs of his Master's flock. Even before this, he had been bidden of his Lord, "When thou art converted, *strengthen* thy brethren." His was a precious gift, an exceedingly important work. He was to become one of the chief apostles, a pillar in the Church.

But Peter had somewhat to learn. Casting his eye about, he saw one following, a sheep of that flock he had been bidden to feed. He doubtless thought to begin his work at once. He said: "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry [linger, doing

nothing] till I come, what is that to thee? follow thou me." Peter was indeed to feed the sheep, to be used of God in nourishing and preparing them for the most efficient service, but his was not the task of *apportioning the Master's work*. "As every man hath received the gift," wrote Peter, some time later, in words which sound the keynote to the solution of the whole question, "even so minister the same one to another, as good stewards of the manifold grace of God." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"Beginning at Jerusalem," at home, the center of the work, the ministry was to go forth through Judea and Samaria, to the uttermost parts of the earth. "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

What human power, what strength of earth, was sufficient for such a work, the preaching of *repentance for the remission of sins*, in that proud city which had seen such light, which made such high professions of divine favor and holiness!

"But tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

System, plan, harmonized effort, was indeed necessary, but it was to come as *the fruit*, the *natural result*, of the Spirit's organizing power. "Tarry ye . . . until ye be endued with power," is an injunction that should be heeded till the end of time. Such was the command; and as a blessed gospel came to their minds the promise, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

"Then returned they unto Jerusalem from the mount called Olivet. . . . These all continued with one accord in prayer and supplication. . . . And they prayed." "And when the day of Pentecost was fully come, they were all with one accord in one place." Such was the preparation then for the descent and reception of the "early rain," the enduing of that Spirit which should organize, energize, work,—and save.

At last, when God's appointed time was fully come, the Spirit descended in power. Of His wonderful manifestation we need not particularly speak, except to note the salient features. Peter, standing in the midst of the disciples, and addressing the wondering multitude, exhorted them, in words which the Spirit burned to their inmost souls, to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

And of the results, the Scripture states, "And the same day there were added unto them about three thousand souls." "And the Lord added to the Church daily such as should be saved." "And the multitude of them that believed were of one heart and of one soul. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." "And of the rest durst no man join himself to them. . . . And believers were the more added to the Lord, multitudes both of men and women." "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

But why multiply proof? The record is replete with examples which witness most powerfully to the fact that then the Church was organized and operated according to God's own plan, a system and work which indeed "increaseth with the increase of God."

The Creator of heaven and earth, the Head

of the Church, has placed His everlasting seal of approval on the organization and work, on the system of mutual helpfulness and ministry of upbuilding, that then prevailed and flourished. "The tree is known by his fruit." Let us examine a little more closely the fruit of that tree which then grew so luxuriantly; for thus shall we be able ever after to distinguish between the tree of life and that which can bring forth only to death.

Even before the Spirit descended in fullness, as the disciples were all together, engaged in prayer, God moved in a special manner upon their hearts. "And in those days Peter stood up in the midst of the disciples, and said, . . . One must be ordained to be a witness with us of His resurrection [in place of Judas]. And they [the disciples assembled] appointed two, . . . and they prayed, and said, Thou, Lord, which knowest the hearts of all men, show which of these two thou hast chosen. . . . And the lot fell upon Matthias; and he was numbered with the eleven."

Again: "When the number of the disciples was multiplied, . . . the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, . . . whom they set before the apostles: and when they had prayed, they laid their hands" on him.

Note the result of the course taken: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

And they were not able to resist the wisdom and the spirit by which he spake."

Another example: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed."

To the remnant Church, living in the time when the latter rain is due, the following points are of special importance:—

1. Tarrying, waiting, for the reception of power from above; spending the time in preparation and prayer.
2. The perfect equality of all. The Holy Spirit as the presiding, systematizing, unifying agency.
3. Even the chief apostles, when specially moved of the Spirit, simply "stood up in the midst of the disciples,"—that is, spoke only as common members,—yet, having messages direct from God, they spoke with a power and authority which the multitude, being of one mind (of the Spirit), recognized.
4. The absence of committees for the originating of any movement or appointment.
5. Appointments were made by the multitude. The apostles and elders simply ratified the choice made.
6. Heaven's approval of the course taken. Measures thus inaugurated were wonderfully blessed. Men thus chosen, "being sent forth of the Holy Ghost, departed."

"WHY destroy present happiness by apprehension of distant misery which may never come at all, or you may never live to see? For every substantial grief has twenty shadows, and most of them shadows of your own making.



A FUNERAL ADDRESS \*

S. N. HASKELL

SISTER MINNIE HALL left her home about two months ago to visit her friends in Pennsylvania, and there was taken sick and died. Those who remain to mourn do not mourn as those who have no hope. In the first part of her sickness she was led to give her heart to God; and there is every reason to believe that God forgave her sins, and accepted her as His child. She therefore sleeps in Jesus.

It is fitting and appropriate on an occasion like this to meet together and read certain Scriptures which God has given for comfort and consolation, with appropriate remarks. To introduce some thoughts I would like to present, I will call your attention to Ps. 116: 15: "Precious in the sight of the Lord is the death of His saints." When we consider that death is an enemy, that it is a child of sin, and sin is a child of Satan, introduced by him, and that Christ came into this world to destroy death and him that has the power of death, which is the devil, these are wonderful words. Notwithstanding this relationship of death to sin, and sin to death, and their relationship to Satan himself, God says, "Precious in the sight of the Lord is the death of His saints."

This expression at once robs death of the impression often left upon the mind of the friends, that God does not regard, and there is no hope in death. There is something connected with the death of God's people that reveals the sympathy of heaven. It is different from the ordinary death of the wicked. God has reasons, purposes, to be worked out when His people die. They do not die by mere accident. It is not simply by chance. Worldly wisdom and unbelief would often conclude this to be the case; but from God's standpoint this is not true. There never was a child of God who died by mere accident, or chance. The infinite wisdom of God had some purpose in view, which could be accomplished better in the death of the righteous, and in the manner in which they die, than in their life. God's providence is over all.

In Isa. 57: 1 the prophet gives one reason why the righteous die: "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Do you ask why the righteous are taken away? Here is God's answer, and it is as true to-day as it ever was: "The righteous is taken away from the evil to come." As long as the world stands in its present condition, the righteous as well as the wicked will die. And as long as they die, here is a reason for their death. God knows the hearts of all men. He alone knows what is before us. And when death comes to His people, He who sees the future has a reason for permitting it: it is to take them away from the evil to come. But the question might be asked, Could not God keep His people from the evil to come, without their dying? Doubtless He could. There are thousands of ways God could accomplish His own purpose besides the way He chooses; but we can only say, God knows best, and He is too wise to err, and too good to be unkind.

He never chooses for us a way that we ourselves would not choose if we knew the future as He knows it. What that evil is, the character and nature of it, which might have come to His child, God knows; and shall we not trust Him?

The next expression is, "He shall enter into peace: they shall rest in their beds, each walking in his uprightness." Let this thought ever be remembered, God does not condemn them because they die. That is Satan's work. God says they rest in peace, they rest in their beds. They are taken away from the evil that is to come. Can there be words more comforting to the Christian than this?

When the apostle first preached to the Thessalonians, he set forth the second coming of Christ, the resurrection of the dead, and the translation of the living, in such a vivid manner that they drew the conclusion that they would live to see Him coming. Some therefore thought that if any died, it was because they had sinned, or in some way grieved the Spirit of God. So in writing to them, the apostle said, upon this point: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." The Lord did not say it was wrong for them to sorrow; He did not intimate that it is wrong to weep; for "Jesus wept." The weeping of Christ at the grave of Lazarus was not simply because of His sympathy for Mary and Martha, but His infinite mind took in the ravages of death all along the line. He saw His people weeping because of the loss of friends, even us here to-day, and His tears were in sympathy with these mourning friends. Christ's sympathy is not like man's, confined to times and places; but His great heart of love took in this occasion to-day, as much as that one at the grave of Lazarus in Bethany. The apostle presents thoughts of comfort to the afflicted: "If we believe that Jesus died and rose again, even so [or in like manner] them also which sleep in Jesus will God bring with Him."

As Christ arose from the dead, and was recognized by His friends, so will those who sleep in Jesus arise from the dead, and be recognized by their friends. Not only will they come forth real beings, as Christ came forth and made it manifest when He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have;" but they will bear the same characteristics of themselves that Christ bore of himself.

There were three distinct ways in which Christ made himself known to His disciples. When the righteous come forth from their graves, they will be recognized in the same manner; for they will come forth "in like manner." First, Christ was known by the tone of His voice. Second, by His personal appearance. Third, by those habits which were peculiar to Him while He was alive with the disciples.

In John 20 we read: "Jesus saith unto her [Mary], Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master."

What caused her to recognize the Saviour? She had not ceased weeping. When He spoke

\* Preached in the Tabernacle, at Battlé Creek, Nov. 13, 1900.

the second time, she recognized that voice she had heard so many times before He was crucified. *He was identified by His voice.* Her eyes were full of tears, but He was at her side. She supposed Him to be the gardener, and did not look up. But when that voice came in the same natural tone, "Mary," she at once said, "It is my Lord," and turning, was about to fall at His feet to worship Him, when He said, "Touch me not."

The righteous will be raised in like manner as Christ was raised. They will be identified in like manner. We knew them by their voice in this world; in the resurrection of the dead we shall know them in like manner. It will be the same tone by which we recognized them while upon the earth. A mother's ear can detect the voices of her children from scores of other voices in this world; and so it will be in the world to come.

Thomas was not with them when He first appeared to the disciples, and he said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Thomas was present when the Saviour appeared the second time; and after Thomas saw Him, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed." It was His personal appearance that convinced Thomas. The saints will not come forth emaciated with disease, but they will possess the bloom of eternal health. Yet in their personal appearance they will be recognized by their friends from whom they were parted by death. Children will be gathered by the angels of God, and will be borne to their mothers' arms.

In the Christian's hope there is a close relation between the future state and the present. Christ is our head, and by Him and through Him we shall be united.

Again: we turn to Luke 24:30, 31. Here we have something interestingly touching,—a recognition by former habits, or ways peculiar to the One spoken of. I read from the circumstance that took place at Emmaus: "And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight." In verse 35 we read that after they had returned to Jerusalem, "they told what things were done in the way, and how he was known of them in breaking of bread." There was something in the manner in which the Saviour was accustomed to break the bread and ask the blessing: by which they recognized that He was the Son of God.

He had His individuality, like all whom He had created. No two are just alike in their appearance, or tone of voice, or in their ways. A harmony in a variety is a characteristic of divinity. So Christ, in a way peculiar to himself, placed His hands on the bread, and asked the blessing. They recognized Him by His manner of doing it. And as they saw His hand upon the bread, they also saw the nail marks in His hands. In like manner shall we recognize our friends in the kingdom of God. Their peculiar way of doing things or of speaking will be as marked as their personal appearance.

(To be concluded.)

"LEAVE the future; let it rest,  
Simply on the Saviour's will;  
Leave the future; they are blest  
Who, confiding, hoping still,  
Trust His mercy  
To provide for every want,  
And to save from every ill."

"HE that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing every care, and filling the soul with entire trust and confidence for the future."



### THE HEALING OF SOUL AND BODY

DAVID PAULSON, M. D., AND W. S. SADLER

It is not designed that these articles on the subject of Divine Healing shall be regarded as either exhaustive or argumentative. Their purpose is carefully to consider some of the fundamental principles underlying all true healing; and all true healing is divine healing. In this day and age of the world, when so many teachings, errors, and isms are going forth under the guise of divine healing, it is highly essential that every Bible student and lover of truth should become thoroughly acquainted with the foundation principles of health and disease, of sin and righteousness. We have to-day true science, and alongside of it "science" that is only "science falsely co-called." And just so there is healing that is truly divine, but very often side by side with it may be discovered the teachings of a so-called healing that is false and deceptive, having its origin from beneath. That there is a true healing is evidenced not only by the many bogus healers and their counterfeit healing, but also by that hunger and thirst manifested by so many for truth and light on the subject of the healing of the soul and body.

The farmer faithfully and diligently tills his broad acres; otherwise he would not expect to receive a bountiful harvest at the reaping time. The energetic professional man cultivates his business during the major part of his waking hours; otherwise he would expect soon to go into bankruptcy. The artist spends long years in learning: how to mix the different colors so as to bring out those wonderful effects which call forth the admiration of the multitudes. Likewise, those who engage in any calling or profession diligently *sow* for the harvest they expect to reap. But there are few who have the thought clearly and distinctly fixed in their minds that *health must be sown for and cultivated with precisely the same diligence.*

Health is not a matter of chance. Its acquirement is based upon laws of cause and effect, which are as eternal as God's own throne. Many a youth who has been reared in the city, if he should attempt to raise a crop of farm products, would not know the difference between pumpkin seeds and melon seeds; and so there are many who stumble along in life, even reaching the years of maturity, who actually give so little thought to the question of *sowing for health* that they are unable to recognize the "seeds of health," which must be sown in order to reap its harvest. They expect somehow, somewhere, by accident or Providential interference, to stumble onto the proper things to do, and in the end they hope to be rewarded by gaining that inestimable treasure, good health, a harvest which, while greatly desired, they have never sown for. These same persons would not expect to be successful in business enterprises in which they manifested the same amount of presumption, carelessness, and indifference.

### GOD WORKS THE MIRACLE OF HEALTH

God will bless every seed that is sown for health; but unfortunately the question of co-operation with God is treated by many, as by Naaman, with utter indifference, and a presumption that would seem startling if it were not that they are so sincere. They think, as did Naaman, that sooner or later God will, without any effort or response on their part, come to them, "and stand . . . and strike His hand over the place" of their disease, and thus they be able to stand forth in perfect health when a thousand fall on one side, and ten thousand on the other!

*It is God who must work for us the miracle of health, whether it is accomplished in the twinkling of an eye, or whether it requires months or*

years; but the *responsibility* of having it performed always rests upon the human agent. "Having done all, to stand. Stand therefore." Eph. 6:13, 14. But there is not a promise in all the Scripture that we shall stand either physically or spiritually unless we have done "all," no matter how simple that "all" may be.

He who would reap a harvest of perfect health, should have a conscience void of offense toward God and man. He must appreciate the truth that every promise in the Bible is yea and amen to him. He must get a glimpse of how much of heaven he can obtain here below. He need not become one of the procession who appear like a band of crippled mourners journeying to the eternal city. *The great miracle of physical and spiritual health is the gift of God,* just as the crop of wheat or corn on the farmer's soil. In every case the responsibility of having the miracle performed rests upon the human agent. *We must plant the seed.* Of course this would be an utterly useless task if it were not for the life-giving power that God places within the seed.

### GOD THE CREATOR, MAN THE CO-OPERATOR

In order for God to impart to man the gift of both physical and spiritual health, hearty physical and spiritual co-operation on the part of the human agent is necessary. In a moral sense, many seek to do right simply because they fear they will be eternally lost if they do not. Likewise, some are willing to come into harmony, at least to a certain extent, with physical law because they have learned from sad experience that they must suffer if they do not. This is an entirely wrong motive for obedience. It is one so saturated with selfishness that God can not consistently reward it with the fullness of blessing. If a person with such a disposition were taken to heaven, he would sooner or later create dissatisfaction.

A mother may drag her child across the floor when it does not wish to go. It may pull back, and dig its heels into the carpet, and yet the mother may drag it along by main force; and so it is with those who give up wrong habits of living simply because of their unpleasant results. They yield obedience only when driven from the path of disobedience by the stern consequences of transgression. How much easier it would be for the mother to lead the child if it followed willingly. Likewise, how much more God can do for a man, both physically and spiritually, when he does right because *it is right!* in other words, "If there be first a willing mind" (2 Cor. 8:12); in which case God will restore the sufferer as rapidly as it is possible for his permanent good and for God's glory.

### SATAN'S DECEPTION

Satan is ever seeking to make it appear that man, when sowing for good, will never reap the harvest for which he is sowing; and on the other hand, when sowing for evil, somehow, at sometime, he may escape the disastrous harvest. To those who would gain the blessing of physical health and spiritual rest, the devil is constantly saying the very same thing, in effect, that he said to Christ on the mount of temptation: It is not necessary for you to go through this three and one-half years of patient, tedious, and often painful sowing in order to reap the harvest you seek—the reclamation of fallen man and the world on which he lives. It is not true that man reaps only what he sows. Bow down to my plan. Accept the shorter way,—the way that promises a reaping without a sowing,—and you may have this world now, right now.

Thus did Satan reason with our Saviour, and thus does he reason with man to-day. He will tell you that it is not necessary to go through the taxing process of sowing for spiritual and physical health. He will tell you of a miraculous power abroad in the world, which can give health right away, independently of your physical habits or moral condition. Yes, you *can* have it "right away," if you will only ignore the great truths of cause and effect, of sowing and reaping, and condescend to accept his perversion of the laws of God, and the heaven-born principles that spring from the divine statutes. Consequently, every apparent miracle the devil works is intended, first and last, to lead the human mind away from obedience to the laws of God.

This attempt at the evasion of the law of sowing and reaping is nothing more nor less than seeking to evade obedience to divine law. Those who look for and desire these miraculous manifestations more than they appreciate and practice the living principles of eternal truth are sure to be carried away with these miracle-working deceptions and perversions. Inspiration has clearly sounded two great warnings for the inhabitants of earth in the remnant of time: First, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. Second, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

The elect of God must be in possession of that discernment which will see beneath the surface of all miracles, and detect the real spirit of these workings which wear the garb of truth, but, being void of the spirit and flavor of truth, seek to establish their authenticity and authority by miracle working, signs, and lying wonders.

A WORKER'S DREAM

\* \* \*

I SAT down in an armchair, wearied with my work. The Church wore an aspect of thrift and prosperity. As for myself, I was joyous in my work. The whole community was more or less moved with the prevailing excitement, as the work went on. I soon lost myself in a sort of half-forgetfulness. A stranger entered the room, without any preliminary "tap" or "Come in."

The stranger came toward me, and extending his hand, said, "How is your zeal?" I was quite well pleased with my zeal, and doubted not that the stranger would be when he should know its proportions. Instantly I put my hand into my bosom, brought it forth, and presented it to him for inspection. He took it, and placing it in his scale, weighed it carefully. "One hundred pounds!" I heard him say. I could scarcely suppress an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw that he had drawn no conclusion, but was intent on further investigation.

He broke the mass to atoms, put it in the crucible, and put the crucible into the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. At the touch of the hammer, it fell apart. It was tested and weighed, the stranger making minute notes as the process went on. When he had finished, he presented the notes to me, with a look of mingled sorrow and compassion, as he left the room. I opened the "notes," and read:—

ANALYSIS OF THE ZEAL OF A CANDIDATE FOR A CROWN OF GLORY

Bigotry .....	12	parts.
Personal ambition .....	25	"
Love of praise .....	23	"
Pride of talent .....	18	"
Love of authority .....	15	"
Love to God .....	4	"
Love to man .....	3	"

When I looked at the figures, my heart sank. At first I thought to dispute the correctness of the record. Suddenly it became a mirror, and I saw my heart reflected in it. The record was true. I cried out, "Lord, save me!" Kneeling down at my chair, with the paper in my hand, I besought God, with many tears, to save me from myself. With a cry of anguish I awoke. I was in great distress. I did not find rest, nor did I pause, till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

That light and that love are in my soul to-day; and when the toils and tears of my pilgrimage are ended, I expect to kneel at the feet of the divine Alchemist, and praise Him for the revelations of that day, which showed me where I stood, and turned my feet into a better way.

THE ANGEL'S RECORD

Is it true that in the courts of heaven,  
Before the Father's throne,  
A record stands of all our work,  
Of every seed that's sown?  
Then, what has been my sowing to-day?  
What will the angel's record say?

Is it true they understand our thoughts,  
And chronicle them with care?  
Will that record fix our destiny  
For glory or despair?  
Have all my thoughts been pure to-day?  
What will the angels' record say?

Yes, for each idle word we speak,  
And every evil thought,  
The Lord hath said that every one  
Should be to judgment brought.  
Then what have you been sowing to-day?  
What would you have the angel say?

Yes, soon, ah, soon, in the clouds of heaven  
The Judge shall be revealed!  
The sentence passed by heaven's court  
Can never be repealed.  
Then, precious soul, make no delay;  
Examine the seed you're sowing to-day.  
—Mrs. E. R. Lewis.

A PLEA FOR OUR GIRLS

BELLE BECK GIBSON

THERE lies before me a letter containing a command that I dare not disobey, "Work for the girls, Sister Gibson, work for the girls." This is the cry that comes from one of these girls, for whom I, and every sister, yes, and brother, in our ranks must work as for eternity. We must redeem the time; for the days are indeed evil. Oh, that I could speak in a voice that would reach every one, in the interest of this important subject! My heart is greatly burdened with it; it is a work that has appealed to me since I was one of the girls, and saw and felt the necessity of a more determined and continuous effort to save these precious children of the Church.

The question is often asked, "Why is it that such a large per cent of Adventist girls grow up outside of the truth, with no interest in, nor regard for, it?" This is a question that deserves our serious thought and study. Why is it? I thank God now for the trials of my girlhood, which then seemed greater than I could bear, and which, but for God's care and the influence of godly parents, I never could have borne; for they enabled me to enter into the sorrows and discouragements of the girls of to-day, as I never could have done without them.

In laboring for the youth of our churches, I have often, I may say *always*, had the same experience. They are easily melted, easily led, and respond readily up to a certain point; and when that is reached, all efforts are unavailing; they do not grow, hence will soon lose ground and fall into a formal, indifferent state. At first it puzzled me not a little, and I redoubled my efforts

and prayers, but as, one by one, they came to me privately, the secret was made known to me, and oh, the pity of it! The sin lay at the doors of the fathers and mothers, and older members of the Church. These children would not be raised above them. So they have lost the blessings they received, and have slowly, but too surely, drifted away, until I can now count one dozen girls who are making no profession at all, and seldom or never darken the doors of the church where they came so near the Lord and His mercy seat.

O brethren and sisters, let us awake! We are sleeping, unconscious of the sad fact that our precious girls, the purchase of our Saviour's blood, are drifting, drifting, out on the sea of sin and death. Who will reach out a loving hand to draw them back? Who will clasp these erring children, these straying lambs, to their hearts, and say, "Forgive us, we knew not what we did. Come back, and let us start *together* in the path of truth, love, and mercy."

I venture to say there is scarcely a girl, unless the delay has been too protracted, who would not relent; and if she knew there would be love, and prayers, and encouragement from the members of the Church, to welcome her, would come back into the fold once more. When one of these whose feet are slipping over the brink, does come back to attend services, through some lingering tenderness or for the sake of sister or mother, she is met by curious or half-averted glances, and whispers of, "Why, there is Susie Brown!" which reach the sharp, sensitive ears of the one mentioned, and spurs her to rebellion, and anger, and a determination "never to go back again, to be stared at and talked about."

Now these things are facts, and should be dealt with as such. Why can not we older ones meet these girls with kind, simple greeting, neither noticing their long absence nor commenting upon it? Let them see God's tender love shining in our faces, and feel it in our warm hand-clasp, or in the invitation to sit beside us or to visit us.

"He that is *without sin* among you, let him first cast a stone." Sin is sin, and we are told there are no degrees of sin; so are not we who are neglecting these lambs of the fold as guilty in the sight of God as they? We shall have all this to meet in the judgment. May God help us to face the situation now. In a recent Testimony we are told never to censure the wayward, but to lead them with love and tenderness to see a better way.

Many of us feel that if we could go to a foreign field to labor for perishing souls, we should do so gladly, while at our very doors is this work for our own girls, who are just as precious in the sight of God as are those in far-away fields; and we can not reach over this work to do some other, without being held accountable for that which we have neglected. Let us awake, let us be up and doing, with our hearts filled with the Spirit of God, and lifted to Him continually for wisdom, and for more of the tender love and mercy of Jesus in our lives. Without these, how are we to meet the question in the great day of the Lord, "Where is the flock that was given thee, thy beautiful flock?"

LOSS AND GAIN

MRS. P. ALDERMAN

EVER increasing is my little store  
Of love—not sordid gold;  
And home grows brighter as I near the shore  
Where lies the peaceful fold.

Not as the world our Lord computeth loss;  
He makes our loss all gain;  
And gain is loss, and only sordid dross,  
If Christ we do not claim.

Oh, what a bargain when we choose the world!  
Lose life, and heaven, and love—  
Give, for the slight and transient joys of earth,  
Our blissful home above.



# WOMAN'S GOSPEL WORK

"The Lord giveth the word; the women that publish the tidings are a great host." Ps. 68:11, R. V.  
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made

## GOOD LIFE, LONG LIFE

He liveth long who liveth well,  
 All else is but life flung away!  
 He liveth longest who can tell  
 Of true things truly done each day.

Then fill each hour with what will last;  
 Buy up the moments as they go.  
 The life above, when this is past,  
 Is the ripe fruit of life below.

Sow love, and taste its fruitage pure!  
 Sow peace, and reap its harvest bright!  
 Sow sunbeams on the rock and moor,  
 And find a harvest home of light!  
 —Horatius Bonar.

## TRUST HIM

\* \* \*

SUSIE WILLIAMS was a retiring, timid girl of twenty when she was married to Thomas Brown, a sturdy farmer boy of twenty-two. They had begun the Christian life early, and at the time of their marriage were both members of the Presbyterian Church. They at once decided to rear the family altar in their home, and have thanks returned at their table, though it was anything but the custom in the neighborhood in which they lived.

They soon had the opportunity of hearing the Wesleyan Methodists preach. And as they believed about the same that these did, with a few additional things, such as the plain dress, and they also were opposed to raising money to pay their minister and their church expenses by having socials, ice-cream parties, etc., Thomas and his wife decided to cast their lot with them. From their own study of the Word they were convinced that paying tithe is according to their Heavenly Father's plan; so they began at once. Not long after this they heard the Third Angel's Message, and although they fought it at first, they did it honestly; and when they were convinced of the truth, it was with a whole heart that they accepted it. As with others, on receiving this truth their great desire was to take it to those who knew it not. They firmly believed that any one who would investigate it would accept it.

The canvassing work was just beginning, and Thomas decided that this was the work for him; and although he very much disliked to leave his happy home and his timid little wife and baby boys, he could believe nothing else than that the Lord was calling him. They talked it all over together, and decided that this was the work for him. He was soon ready to take his departure. Mrs. Brown managed to keep back the tears until he was gone, and then she gave way to her feelings; and as baby Burt was asleep and Charlie at play, she prayed and cried, but finally told the Lord that she would give her husband to Him and His work if she might only have wisdom to raise her darling boys aright. Yet she often felt lonely, and longed to hear her husband's merry whistle, which had so often told of

his home coming. She decided to take her children one fine afternoon and call on her friends, and perhaps she would receive some words of encouragement; but these were the words that greeted her at every place, "So you are a widow now." "Shouldn't have thought Tom would have left you alone this time of year." "Does he think that he can make a living selling books?" "I tried canvassing once, but found it hard work and poor pay." Too timid to defend her husband and his work, she went home feeling that they did not understand.

Not long after this the Seventh-day Adventist minister and his wife were coming to the neighborhood; and Mrs. Brown invited them to make her home theirs while there, hoping to receive encouragement from them. The first evening was spent very pleasantly indeed; but just before retiring, Sister C. said: "What a pity you have the children, and can not go with your husband. It is lonely for you to live this way." "The children are very dear to me," said Mrs. Brown, "and we think it much better for them to have a settled home." "Yes," said Sister C., "but I have decided to stay close by my husband; for I do not think Eve would have sinned if she had not wandered from Adam."

When they had retired for the night, Mrs. Brown once more gave way to her feelings—not with a feeling of rebellion in her heart, but with resignation and thankfulness that she had one Friend in whom she could trust, One who knew all things, and would sympathize in all her trouble. So again she gave her all to the Lord, and asked wisdom to rear her little ones aright. More than twelve years have passed, and Tom is still in the canvassing work. The boys have grown to sturdy fellows, and Mrs. Brown still feels the loss of her husband; but she is glad that he has been able to spend so many years in the Lord's work, and that they have not been separated by the cruel hand of death. She has learned from whom she can get sympathy and help, and her prayer still is for wisdom to direct the boys aright.

## MOCK TURKEY

THE following has been given us by a sister who knows what it is to get along without having everything she would like to do with, and we are glad to print it for the help of other sisters similarly situated:—

Toast some bread brown, then roll it until it is like granola. Mash some thoroughly cooked beans. After the bread is rolled, all the boiling water it will absorb should be poured on it, but do not use enough to make it soggy. Mix about equal parts of bread and beans, although it is well to use a little more bread than beans. Take two well-beaten eggs, a small onion chopped, mix thoroughly with the bread and beans, salt to taste, and spread in a pan, and roast. Make a dressing of milk and flour to place over the top, in order to keep it from becoming too crusty.

When the roast is sliced, it looks much like meat, and I know of nothing better to take the place of meat. This is something that every Seventh-day Adventist woman can make. Peas may be used in

place of beans if desired, and sage may also be added. Instead of roasting, it may be cut in thin slices, and fried with a little butter. When thus prepared, it is called Vegetable Chicken.

## EXTRACTS FROM CORRESPONDENCE

I HAVE had poor health for many years, and have been a slave to patent medicines; but after learning it was wrong to use them, I desired to leave them off; and after hearing of Sister Henry's wonderful experience of healing, I thought that I might also be healed. She wrote me a very kind letter. Time moved on for nearly a year, during which I had my hopes and fears, but was not healed. But for three months I have taken no drugs, have wanted none, and have gained in flesh. I have no pains nor aches in my body, and am doing the work for myself and husband. Some say it is a wonder. I praise the Lord for what He has done for me. I hope these lines may reach the eye of some poor soul like myself, and that they may encourage him to wait and trust in the Lord.

The help I get from the short sketches of practical experience in this department is more than words can tell. I am now living among French people. There are only six English-speaking Protestant families here, and we can not speak French, so it is rather lonely; but Jesus is with us. My husband and I teach a Sunday-school of about seventeen pupils, and enjoy it much. I am trying to get acquainted with the French, with the view of putting some of our literature into their hands. We have not been here long, but we love God's precious truth, and mean to do what we can to advance it.

I well remember when I was led to this precious truth—for I went to it, instead of its coming to me. I picked up a tract, entitled "Sunday Not the Sabbath." I was then doing housework in an Eastern city, a stranger in a strange land. I received the light on Wednesday, and kept the next Sabbath. I praise the Lord that I immediately found fathers, mothers, brothers, and sisters; and ever since, my controlling desire has been to scatter the precious truth so that others will see it.

It was in 1885 when I found the truth, and I remained with those of like faith for about six months, when I returned to my native land, bringing a quantity of our publications with me, and an outfit for canvassing. This was an entirely new experience for me. I had taught school in several country settlements, and I determined to revisit them, and circulate the truth. Accordingly, after the home greetings, I started on a journey of thirty miles, passing through wilderness places, clearings, and settlements. I took supplies of tracts, but was strongly impressed that I should sell "Great Controversy." I had good success, and the Lord was with me. I often hung up the prophetic chart, and gave a Bible talk, and the people were much interested. My health was not very good, but the Lord gave me strength for each day. Once I had to go nine miles through a timbered district, and when about half-way through, I had an interesting experience with some persons who were getting hay from an old farm. They gave me a lunch, and I gave them some tracts. I had a glorious experience in the Lord on this trip, and sold about thirty dollars' worth of books.

I write this sketch of my experience to encourage the young women, and especially the girls, who often feel that they can not go out and give the truth to the people as men can. But I know that God has a work for women and girls. We must not sit down at ease, or the blood of souls will be required at our hands. There are few of us indeed who do not have some spare time in which we can visit a neighbor, or scatter literature. I am doing nearly all the work, including part of the sewing and knitting, as well as nearly all the housework, for a family of five; and I find time to help a poor sick neighbor, or in some other way to spread the truth, and in return I receive great showers of blessing. May the Lord help us all to awake out of sleep, and work as never before, "for now is our salvation nearer than when we believed."

## REQUESTS FOR PRAYER

AN afflicted sister requests prayer for her father, mother, and son, who are not in the truth.

A sister who is in deep trial requests prayer for one of her family, who has given up the truth, that he may be reclaimed, and that she may have strength to endure to the end, and wisdom to take just the course that will be pleasing to God.

"I write to ask an interest in your prayers. Pray that my husband may accept all truth for these times,

that he may realize the solemn times in which we are living, and that he may consecrate himself to the service of the Master. Pray also for his mother, who is taking an interest in the Sabbath question; and pray for me, that I may always be faithful."

A sister requests prayer for her husband and her sister-in-law, who were both raised in the truth; but soon after the death of their mother they gave it up. The sister-in-law has secretly used tobacco for many years, and this stands between her and Christ.

A sister requests prayer for her sister, who is one of the survivors of the Galveston catastrophe. She had a narrow escape, but now speaks of it as a light thing. Pray that she may give her heart to God before the soon-coming great and dreadful day of the Lord.

"I plead for prayers for my family, and for myself, that in my life my family may see something Christlike. I have three boys, and I feel especially anxious about the oldest one. It is only God who can keep him. My heart will break if my boys follow in the footsteps of their father, who drinks. Pray as you never prayed before, sisters."



THE HOME OF THE SAVED

There's a beautiful haven, a home of delight,  
Where sorrows ne'er enter, nor shadows of night,  
But all things are perfect, resplendent in light,  
In that beautiful home of the saved.  
Rev. 21: 25.

There's a beautiful river by faith I see,  
Whose sweet, crystal waters flow boundless and free,  
Neath the evergreen boughs of that life-giving tree,  
In that beautiful home of the saved.  
Rev. 22: 1.

There are beautiful mansions awaiting us there,  
The great Master Builder has gone to prepare.  
In the grandeur of earth there is naught to compare  
With that beautiful home of the saved.  
John 14: 3.

The redeemed of the Lord in their garments of white  
Shall join in glad anthems with angels of light,  
And the praise of their Maker, their chiefest delight,  
In that beautiful home of the saved.  
Rev. 7: 9.

From loftiest mountain, or verdure-clad plain,  
I hear the sweet echo repeat the refrain;  
For this blood-purchased land will forever remain  
The beautiful home of the saved.  
Isa. 66: 22.

— Mrs. E. R. Lewis.

REVELATION 14

S. N. H.

In the closing part of Revelation 13 John saw the Church brought into deadly conflict with the Beast and his Image, and the worship of that Beast enforced on pain of death. But looking beyond the smoke and din of battle, he beholds, in the first four verses of chapter 14, the company of the believers upon Mount Zion, with the Lamb, having, instead of the mark of the Beast, the "Father's name written in their foreheads." They all had harps, and were singing a song that no one could learn but the one hundred and forty-four thousand. As to who they are, and from what period of the world's history they came, there is no question; for the record says they "were redeemed from the earth." "These were redeemed from among men." Enoch and Elijah are the only ones who have ever been translated from the earth. But here is

a company translated from among men — not from their graves, but from among men. There is but one such company referred to in the Scriptures, and they are the ones caught up with the innumerable company who are taken up from their graves. 1 Thess. 4: 17; 1 Cor. 15: 51. These "follow the Lamb whithersoever He goeth." There is no guile found in their mouth; for they are without fault before the throne of God. Verse 5; Zeph. 3: 12, 13.

These have been educated and disciplined in trial. They lived out an unpopular truth. They were purified in the furnace of affliction. For the truth's sake they endured opposition, hatred, calumny. They endured self-denial and bitter disappointments. They "have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were destitute, afflicted, tormented." But now they are beyond the reach of Satan and his emissaries.

The warning of verses 6 and 7 is significant. By the purity, the glory, and the power of an angel from heaven, God represents the character of the work of this message. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and the promulgation to all "that dwell on the earth," "to every nation, and kindred, and tongue, and people" (verse 6), give evidence of the rapidity and extent of the movement. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days; for only then would it be true that the hour of judgment *had come*. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of the prophecies that relates to the last days, Daniel was bidden to close up and seal till "the time of the end." Dan. 12: 4. Not until we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "Many shall run to and fro, and knowledge shall be increased." The great apostle to the Gentiles preached that the day of judgment *would come* (Acts 24: 25); but this message is, "The hour of His judgment IS come." The prophecies of Daniel formed the bases of this proclamation. It culminated in A. D. 1844.

"As the churches refused to receive the First Angel's Message, they rejected the light from heaven, and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the Second Angel's Message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen,' and left the churches.

"Near the close of the Second Angel's Message I saw a great light from heaven shining upon the people of God. The rays of light seemed bright as the sun. And I heard the voices of angels crying, Behold, the Bridegroom cometh; go ye out to meet Him! This was the midnight cry, which was to give power to the Second Angel's Message. . . . In every part of the land, light was given upon the Second Angel's Message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. . . . The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another."—*Early Writings*, pages 101, 102.

It would be impossible to frame words so that the reader would form any correct idea of those times. Thousands upon thousands left the

churches, and looked for the Lord. It was the sweet experience referred to in chap. 10: 9, 10. Prophecy was fulfilled, but the Lord did not come. A more solemn message was to be proclaimed — the Third Angel's Message. Rev. 14: 9-12.

"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man."—*Early Writings*, page 116. Read the entire article on The Third Angel's Message. Those who neglect or reject this solemn warning will not only drink of the unmixed wrath of God contained in the seven vials poured out in the seven last plagues, but will also go into the lake of fire at the end of the one thousand years. In the loud cry of the loud cry, which the Church is now entering, the message of Rev. 18: 1-5 will be given. It will be the last call this world will ever hear. It is a warning against worshiping the Beast and his Image. It is the last struggle the people of God will have in this world. The precious will be separated from the vile by the truth this message contains. The commandments of God and the faith of Jesus is the platform of the people of God in these times. To-day mercy lingers. Soon it will be too late. Reader, shall you and I be prepared to be sheltered in the day of God?

(To be concluded.)

BEREAN LIBRARY STUDY

Revelation 14: 3-8; "Thoughts on the Revelation," Pages 582-621

DAILY READING FOR FEBRUARY 17-23

Sunday, "Thoughts on the Revelation," pp. 582-589.  
Monday, " " " " 590-597  
Tuesday, " " " " 598-606,  
first paragraph.  
Wednesday, "Thoughts on the Revelation," 1st par.,  
page 606, to 1st par., page 614.  
Thursday, "Thoughts on the Revelation," 1st par.,  
page 614, to 1st par., page 622.  
Friday, article on Revelation 14, this page.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND

1. Where are they? With whom?
2. What mark is worn by each?
3. What was heard by the prophet?
4. What did they sing?
5. Where did they sing?
6. Who only could learn the song?
7. What is the significance of the expression, "not defiled with women"?
8. Where will they go?
9. Can we follow the Lamb there if we do not learn to walk in His footsteps in this world?
10. In what sense are they the first fruits? Where are they taken?
11. What is meant by no guile being in their mouths?
12. If our tongues are not "bridled" here, can we ever be among that number?
13. How do they stand before the throne?

THE FIRST ANGEL'S MESSAGE

14. Where is the angel seen?
15. What does he have?
16. How extensively is it to be preached?
17. What message is proclaimed?
18. What is meant by a "loud voice"?
19. How many distinct thoughts are given in the message of verse 7?

SECOND ANGEL'S MESSAGE

20. How extensively is this message to be given?
21. What is Babylon?
22. Why did she fall? What is the significance of the repetition of the words "is fallen"?
23. How can a church commit fornication?
24. How many joined with her?



BATTLE CREEK, MICH., FEBRUARY 12, 1901.

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### THE KEEPING OF THE COMMANDMENTS

"I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me." Ex. 20:2, 3.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10.

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:29, 30.

When Moses, at the command of the Lord, said to Pharaoh: "Thus saith the Lord God of Israel. Let my people go," Pharaoh, in rebellion, said: "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:1, 2.

If, in reverence, Pharaoh had asked, in an honest inquiry: "Who is the Lord, that I should obey His voice to let Israel go?" his question would have been respected by the Lord. For when the Lord first appeared to Moses in the wilderness of Sinai, and sent him into Egypt for the deliverance of the people, provision was made for the answer of just such a question. For Moses said to Him: "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?" Ex. 3:13.

This supposed question, "What is His name?" is only, in different form, Pharaoh's question, "Who is the Lord?" And, in expectation of the asking of that question, "God said unto Moses, I AM THAT I AM." And "thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Verse 14.

It is true that Pharaoh did not know the Lord. But that, of itself, was not against him; for that is the condition of every man, at first. Pharaoh's mistake was in exalting himself upon his ignorance, and supposing that he knew enough without God, and in refusing to receive the knowledge of Him. For, equally with any other man in the world, Pharaoh could have received the knowledge of God. For God had sent into Egypt, for all who were there, the revelation of himself: "I AM THAT I AM."

This expression, "I AM THAT I AM," is the revelation of God. It reveals Him in His self-existence—"I AM;" and in His character—"I AM THAT I AM"—"I AM THAT WHICH I AM"—"I AM WHAT I AM." "This is my name forever, and this is my memorial unto all generations." Ex. 3:15.

In believing in God it is not enough to believe in the self-existent One. He is more than that—He is more than existence: He is character. And in believing in Him it is not enough to believe that He is: we must believe WHAT He is. As it is written, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

His name embraces both these thoughts. And His name is not known unless these two thoughts—self-existence and character—are known. As to existence, His name is "I AM;" and as to character, "I am what I am."

What is He, then, in this which He is? What

is His name as to character? This question is answered in full by the Lord himself. He has revealed not only that He is, but He has revealed what He is: and this in order that all men may know Him; may know His name in its fullness, and as it is in truth. For again He said to Moses: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. . . . And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord." Ex. 33:19; 34:5.

And in proclaiming this His name, "the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:6, 7.

This is what He is. When He said, "I AM THAT I AM. . . . This is my name forever," this is what He said. And when He passed by before Moses and proclaimed this, His name, He only said in more words what He had said at the first, "I AM THAT I AM. . . . This is my name forever."

The words, "The Lord, The Lord God," express self-existence, as do the words "I AM." All the rest of the words of that glorious name express His character, as do the words, "I AM THAT [THAT WHICH, or WHAT] I AM."

And what a Person is thus revealed!

"Merciful," full of mercy, which is the disposition to treat persons, even offenders, better than they deserve. The disposition is the very heart's core of the person. And He is full of the disposition, it is His very nature, to treat all the people of this world, forever, better than they deserve. For this is His name; and His name is but expressive of His nature; for His character is but himself. Then it is himself to treat all people better than they deserve. And He takes pleasure in those who hope in this, His disposition to treat them better than they deserve.

It is man's natural disposition to treat offenders just as they deserve; to get back at them; to render evil for evil; to "teach them a lesson." And this disposition is so natural to man, it is so entirely his own, that it is difficult for him to conceive that it is really God's disposition to treat him better than he deserves. Men think that God wishes to treat them as they deserve. They think of Him as if He were waiting for an opportunity to treat them fully, and in vengeance, as they deserve. Thus they are afraid that He will; and so are afraid of Him.

But such is not God; such is not the God revealed in the Bible. He is merciful—full of the disposition to treat offenders better than they deserve. It is His very nature to do so; and He never can do otherwise; for, in order to do otherwise, He would have to cease to be what He is, and would therefore have to cease to be God.

But that is only one item of His glorious name.

"Gracious;" extending favor to all people, everywhere, and forever. And this is what He is; and He can not be anything else; for He can not cease to be. He is "the same yesterday, and to-day, and forever."

"Long-suffering, and abundant in goodness and truth." And this long-suffering is especially that none shall perish; because He is "not willing that any should perish, but that all should come to repentance." Accordingly, "the long-suffering of our Lord is salvation." And since His name is long-suffering, and since His long-suffering is salvation, His name, then, is Salvation. This is what He is, and He can not be anything else.

"Keeping mercy for thousands." And this is not simply thousands of individuals, but thousands of generations; for it is written: "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deut. 7:9.

"Forgiving iniquity and transgression and sin." Note that it is not written, "I will forgive;" but, He is "forgiving." It is not stated even in the form of a promise, as if it were, "I will forgive:" it is stated in the form of a present actuality: He is "forgiving iniquity and transgression and sin." Note also that this is not merely what He is DOING, but it is what He IS, in His very nature and character. To be everlastingly forgiving is His very essence, and He can not be anything else; for He is God.

"And before whom no man is clear of guilt." Our common translation of this clause is very poor, in making the Lord say that He "will by no means clear the guilty," when every thought of the Bible, from the fall of man to the end, is that He DOES clear the guilty; that He longs to save all; for all are guilty. For "what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . . But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:19, 21-23.

The true sense is given in the German translation: "Before whom no man is guiltless." And the Vulgate (Latin translation) expresses the thought that "no person is innocent by, or of, himself" before God.

This is His name. And it is written, "My people shall know my name." Isa. 52:6. And this is known in Christ; for when He came into the world in man's stead, He said, "I will declare thy name unto my brethren." Only thus can the name of God be known. To know His name is to know Him. Therefore, only thus can He be known, as it is written: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27.

The knowledge of God is obtained only by revelation; and Jesus Christ is the only revelation of God. To know the name of God; to know God as thus revealed; to worship Him according to this revelation; to have Him, and Him alone, as God, loving Him with all the heart, and all the soul, and all the mind, and all the strength,—this, and this alone, is the true keeping of the First Commandment.

But when He is thus known,—known as He is revealed,—whosoever thus knows Him never wishes any other god, and so, delightedly, keeps the First Commandment.

And so, whereas without Christ the First Commandment speaks in the stern voice of reproof and condemnation, yet in Christ it is turned into the blessed and glorious promise fulfilled, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" "Out of Egypt have I called my son;" "Thou shalt have no other gods before me."

**Speaking of the much-talked-of Franco-Russian alliance,** an exchange well says: "France has been very useful to Russia, always ready to back her up, always ready to lend her money, and apparently ready to fight for her in any quarrel, good or bad. What advantage has France had from the much-boasted Russian alliance?—Absolutely none, and now she is getting so sick of her humiliating position that even in the interchange of international compliments, the treasured word 'alliance' is dropped on both sides, and the neutral word 'friendship,' which means nothing, is substituted. The truth is that, for Russia, France is a squeezed orange. She can do no more for Russia; there is now no conceivable occasion on which the alliance of France would be of indispensable use to Russia; and there is absolutely none in which Russia would not laugh at the idea of fighting for France. So another curious comedy of international delusion is fast passing to an end."

## THAT "LAST RESORT"

IN trying to clear themselves of the charge of using the civil and military powers of their respective countries in their missionary work, the Protestant missionaries are unanimous in their testimony that the Catholic missionaries do so. The latest statement of the case is by the author of the "Cyclopedia of Missions," as follows:—

There is no popular conception of missionaries more absolutely mistaken than that which represents them as constantly seeking the aid of the gunboat and running to the consul or ambassador on the least provocation. That is not, and never has been, the habit of missionaries of the evangelical churches. Unfortunately, as much can not be said of the Roman Catholics. Witness the course of Bishop Anzer in securing the seizure of Kiaochou by the German government. Evangelical missionaries, whether in Asia, Africa, or the Pacific, use every other means *first*, and appeal to the civil and military power *only as a last resort*.

But if the civil and military powers are to be used at all, even "only as a last resort," then why is not the Catholic way the better and the more consistent? Is it not the dictate of common prudence to use these powers from the beginning, and so prevent any such crisis as the last resort, rather than to pretend not to have any use for these powers at all, and so become involved in dangers and damages that make it necessary "as a last resort"? Is it not far more consistent to use these powers from the beginning, and so prevent outbreaks, than it is utterly to ignore them until an outbreak occurs, and then the powers have to be so used as to kill and imprison and to fine? Is it not far better to use these powers so as to prevent any killing, imprisoning, and fining of the people, than it is to use the powers *only* to kill, to imprison, and to fine?

If the civil and military powers are to be used at all, even "only as a last resort," in any such connection, then the Catholic course is the only consistent one, as it is indeed the more humane. But the Protestants all know well enough that such a course is only that of a union of Church and State; and is only the propagation of religion by means which Christ has positively repudiated. They therefore think to save appearances by using such means "only as a last resort." But to use it as a last resort is in principle to use it equally as a first resort: this is as certainly the union of Church and State as is the other. Yea, more than in principle, it is to use such means as a *first* resort; because when they know that the power is there to be used as a last resort, and know that it is their intention to use it as a last resort, they will, *at the first*, act in a way in which they would not act at all if it were settled that no such power were ever to be used at all as any possible resort. And so acting only brings the crisis that involves the last resort.

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

**The Examiner speaks of "conscientious Christian people"** who "are strong in their conviction that the Fourth Commandment is of perpetual validity, and are laboring with commendable assiduity for the restoration of the sanctity of the day of rest;" yet who, "at the same time," are "indifferent to the at least equally binding requirement of New Testament baptism," saying that "the mode is 'non-essential.'" Surely, in this the *Examiner* has written without due consideration. For there are only two Christian peoples in the world who are laboring for the restoration of the sanctity of the day of rest of the Fourth Commandment, and both of these hold strictly to New Testament baptism in mode and everything else—as strictly as does the *Examiner* itself. One of these peoples are indeed, and have always been, Baptists—the Seventh-day Baptists. The other, though not bearing the denominational name of Baptists, are, as to the form and everything else, as truly holding New Testament baptism as are any Baptists in the world. These are the Seventh-day Adventists. Now the Seventh-day Baptists and the Seventh-day Adventists are the only Christian people in the world who are laboring for the res-

toration of the sanctity of the day of rest of the Fourth Commandment. And both thoroughly hold New Testament baptism. Why, then, should the *Examiner* imply that these have "such a punctilious regard for one of God's requirements, and such very improper indifference to another"?

## THE WHOLE FAMILY

LAST week we presented a few remarks about the "earnest of our inheritance," an inheritance which we have by birthright, as members of the family of God. Paul, in the same epistle to the Ephesians, has something more to say with reference to this family relationship, which is full of instruction, and calculated to impart, if we will appropriate it by faith, a world of comfort and encouragement. In chapter 3:15 he says, "Of whom the whole family in heaven and earth is named." This opens to our mind the fact that we have a wonderful connection with things in heaven. We are not two families, one on earth, and the other in heaven, but only one family, part of that family on earth, and the other part in heaven.

This gives no support, however, to the view that the part of the family referred to in heaven have all come from this earth, and are there in heaven as disembodied human spirits, whose bodies lie mouldering in the dust of the earth. For there are beings enough in heaven to constitute an overbalancing branch of the family in heaven, without drawing from the denizens of this earth for the purpose. For we have reason to suppose that in the great primal irruption of evil into the universe, two thirds of the rank and file of the angelic orders remained loyal to God, besides other orders described as thrones, dominions, principalities, and powers, which were created in their own spheres on planes of angelic dignity and power.

But lest this should seem like too complete a separation from humanity and our mortal state, we have the fact revealed that many who once dwelt on this earth in our nature and condition, have been taken up on high to join the dwellers in the heavenly world, not through the medium of an immortal, disembodied soul, but by the legitimate and Scriptural methods of translation from this mortal state, and by the resurrection from the dead. Thus Enoch and Elijah were translated, and Moses was raised from the dead. Besides these, many came out of their graves at the resurrection of Christ, and were doubtless numbered among that "multitudes of captives" whom Christ led triumphantly to heaven when He ascended up on high. Matt. 27:52, 53; Eph. 4:8, margin. And the four and twenty elders, and the four living creatures (Rev. 5:8-10), which John saw, gathered from the earth out of every nation, tongue, kindred, and people, are among them. Surely this is enough to make an imposing part of a high and royal family. But Jesus Christ is there, our elder Brother; and we are all one family; we below, they above; we in the storms and tempests of life, they in the quiet harbor; we in the battle and march on the way to the kingdom, they in the quiet and surety of everlasting peace. But we are hastening on to the same blessed estate which they enjoy, to be ours, too, forever when we have once passed the portals of the kingdom.

Alford says that it is very difficult to convey in English the force of Eph. 3:15, because of a similarity of words used in the Greek. Thus the word for family is *patria*, which is derived from the word *pater*, which means father. "From Him," he translates it, "the whole family in heaven and earth is named."

Paul said that he was a citizen of no mean city (Acts 21:39); so we can say that we are members of no mean family—God, Christ, angels, and men. Some of the family below, to be sure, are moral dwarfs and spiritual cripples; but those that walk the golden streets are such as we would be glad to associate with forever.

The key-word, in the text under notice (Eph. 3:15), is the word "family." The title of "citizen," applied to men, implies unity of rights and privileges

in a community. The organization of an army implies unity of object and purpose in the matter before them. But in the name used here, we have something implying a greater unity in relation and action; it is the word "family." This suggests the same father and mother, and brings to view a common relationship; all have the same life, suggesting unity in nature. The love and regard growing out of this nature and relationship are mutual. The members of the same family have the same desires and interests, the same hopes and joys. As members of the heavenly family, we have the same future inheritance to be anticipated with the same fervor and satisfaction.

The link-word in the passage is "whole"—"the whole family in heaven and earth." There is but one family, and the apostle speaks of it as but one. A portion of the family we find here on earth, sinning and repenting, despised, suffering, groaning, dying, because yet in this mortal state. In heaven we find another part of the family, but how different their condition! They serve in the plenitude of safety and joy. One portion in the darkness and gloom of earth, the other basking in the glories of heaven! But yet only one family: but all by and by to rejoice together in the kingdom of God.

The crowning word in the passage under notice is "named"—"from whom the whole family . . . is named,"—named with a name that means everything, and includes everything,—the name of the firstborn, the first-begotten of the Father, even Jesus Christ. Thus we are acknowledged to be sons as truly as was Jesus Christ; for we are called by His name. For this reason we are to honor Him, by glorifying His name, which we bear. And we are greatly honored by Him in being allowed to bear so august a name. This also suggests to us whom we are to imitate. We are to walk in His steps. "Looking unto Jesus," says the apostle to the Hebrews, "the Author and Finisher of our faith."

As members of one family, think of how much we have, or should have, in common: We have the same occupation,—winning souls for Christ,—the same delights and joys, communion of saints, the assurance of faith; and the same expectations of joys to come; the same love of God; the same assurance of justification and acceptance with the Father; the same right to the throne of grace, to which we are invited to come boldly that we may find grace to help in time of need.

As members of one family, we should be in touch with one another, to guard and defend one another's interests, good name, and reputation, discarding all aims and ambitions that would have a tendency to cause dissension or disunion in the family circle. Let us seek to search out and recall the straying members, lift up and comfort the discouraged, remember the absent ones, and seek for the unity of the Spirit, in the bond of peace.

The apostle gives us some intimations why the Father is willing that His name should be named upon us. It is because He values us, and has an inheritance in us. This the apostle introduces in Eph. 1:18: "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

The hope of His calling of which the apostle speaks, is not any hope which we exercise, not any hope inspired in our hearts on account of being called by Him; but it is the hope which He has in us, which leads Him to call us; it is the hope which a father has in his children. It is the hope that, in obedience to His call, we will walk in His ways, and grow in grace. He would not have us babes always; but would have us grow up to the full stature of men and women in Christ Jesus. Again it is the Father's hope that the child may be in the family a brother to the rest, and in the world a citizen of moral strength and integrity, and an efficient member of society. In a higher sense God indulges in a divine hope in our calling. We are adopted as sons, that we may take a son's place and do a son's work in the family. God's hope in calling us to be sons is that we may be witnesses for Him, teaching the truth to others, and be good soldiers of the

cross. God hopes to have all His children with Him in His house at last, to be forever with Him. "Father," says Christ, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." John 17:24. The better we know God as the Father of our Lord Jesus Christ, the better we shall understand His hope in making us sons and daughters. When we come fully into this state of mind, it will lead us to try sincerely not to disappoint the hope God has in us.

The other expression referred to is, "The glory of His inheritance in the saints." With some who have written on the epistle to the Ephesians, this expression is set down as one of the most remarkable in the book. It is not the inheritance they receive from God, it is not the inheritance that they have in Him, but the inheritance that He has in them. This is to God an inheritance of the highest kind; not an inheritance of insensible, inanimate things, but an inheritance of independent, moral, responsible beings; and beings are more than things. God's inheritance in His saints is His own original possession. He has the first and the only claim to it. But He has a second, or double claim, to this inheritance, in that He has purchased it. From the human standpoint, the possession is not of much worth. But God estimates His own inheritance by His own standard. Martin, in his "Rain upon the Mown Grass," says, "If God has a rich and glorious inheritance in His saints, then (1) He will claim it, (2) He will take care of it, (3) He will make use of it, (4) He will take pleasure in it, and (5) He will not forsake it."

Such are some of the privileges conferred upon us by being included in that great family, the whole of which takes in all true saints on earth and all the celestial beings in heaven. Blessed and glorious family, of which God is the Head. Once adopted into that family, we are safe till we take ourselves out of the hands of our Saviour, by our own action. Till then, no man can pluck us out of His hands. This is the greatness of His power to usward, who believe according to the working of His mighty power. This is pledged to us in the resurrection of Jesus Christ; and this love and power the Lord would have us appreciate and understand.

U. S.



#### CHRIST'S AMBASSADORS

"Now then we are *ambassadors* for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

An ambassador is "a minister of the highest rank, sent by one government to another to represent that government." In this text the ambassadors of Christ are represented as if speaking to the people "in Christ's stead"—Christ's representatives. How important, then, that we all, as Christ's servants, in all our labors and demeanor, be actuated by the Spirit of Christ, and that the Christ life be wrought out in our daily life, and in our efforts to communicate to others the truths pertaining to the kingdom of God. This is well expressed by the apostle Paul, in these words: "That utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Eph. 6:19, 20.

This boldness is not the boldness of self, or self-importance; but boldness to declare the plain truth of Christ's kingdom. "The little incidents of everyday life often pass without our notice; but it is these things that shape the character. Every event of life is great, for good or for evil. The mind needs to be trained by daily tests, that it may acquire power

to stand in any difficult position. In the days of trial and of peril you will need to be fortified to stand firmly for the right, independent of every opposing influence."—*Testimonies for the Church, Vol. IV, page 561.*

"Jesus requires that those who have been bought by the price of His own life shall make the best use of the talents which He has given them. They are to increase in the knowledge of the divine will, and constantly improve in intellect and morals, until they shall attain to a perfection of character but little lower than that of the angels."—*Id., page 563.*

"Those who are proclaiming God's message to the world must not be captious or overbearing. They should not be too free to criticize or condemn others. They should be careful not to let their words wound, but should let pure Bible truth cut its way to the heart. When tempted to speak impatiently, remember, brethren, that when Jesus was reviled, He reviled not again. Give the reason of the hope that is in you, with meekness and fear. With fear lest you have not the truth?—No; but with fear lest by some unwise, impatient word you may close hearts against the truth. If you can not be calm in answering the accusation of enemies, it is better to keep silent."—*Gospel Workers, pages 396, 397.*

It is true that our Saviour said: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17:3, 4. Mind, our Saviour does not say, Take heed to your brother that you rebuke him; but the great caution is, "Take heed to yourselves." This is thus stated by the apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself*, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:1, 2.

In addressing the Romans, the same apostle said: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." Rom. 15:1-7.

As encouragement to this mode of dealing with the erring the apostle James wrote: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

Here is also excellent instruction which the Lord has been pleased to give us as ambassadors of Christ: "Do not try too hard to mold your brethren. If you see that they do not meet the requirements of God's word, do not condemn; if they provoke, do not retaliate. When things are said that would exasperate, quietly keep your soul from fretting. You see many things which appear wrong in others, and you want to correct these wrongs. You commence in your own strength to work for a reform; but you do not go about it in the right way. You must labor for the erring with a heart subdued, softened by the Spirit of God, and let the Lord work through you, the agent. Roll your burden on Jesus. You feel that the Lord must take up the case, where Satan is striving for the mastery over some soul; but you are to do what you can in humility and meekness, and put the tangled work, the complicated matters, into the hands of God. Follow the directions in His word, and leave the outcome of the matter to His wisdom. Having done all you can to save your brother, cease worrying, and go calmly about other

pressing duties. It is no longer your matter, but God's."—*Testimony for the Church, No. 32, pages 103, 104.*

Again we read: "If a person is in error, be the more kind to him; if you are not courteous, you may drive him away from Christ. Let every word you speak, even the tones of your voice, express interest in, and sympathy for, the souls that are in peril. If you are harsh, denunciatory, and impatient with them, you are doing the work of the enemy. You are opening a door of temptation to them, and Satan will represent you to them as one who knows not the Lord Jesus. They will think their own way is right, and that they are better than you. How, then, can you win the erring?"—*Special Testimonies, No. 1, page 11.*

"Ministers of present truth, while they bear a pointed testimony, reproving individual wrongs, and seeking to tear away the idols from the camp of Israel, should manifest forbearance. They should preach the truth in its solemnity and importance; and if this finds its way to the heart, it will accomplish that for the receiver which nothing else can. But if the truth spoken in the demonstration of the Spirit, does not cut away the idols, it will be of no avail to denounce and bear down upon the individual. It may appear that some are joined to their idols, yet I saw that we should be very reluctant to give up the poor, deceived ones. We should ever bear in mind that we are all erring mortals, and that Christ exercises much pity for our weakness, and loves us although we err. If God should deal with us as we often deal with one another, we should be consumed. While ministers preach the plain, cutting truth, they must let the truth do the cutting and hewing, not do it themselves. They should lay the ax, the truths of God's word, at the root of the tree, and something will be accomplished. Pour out the testimony just as straight as it is found in the word of God, with a heart full of the warming, quickening influence of His Spirit, all in tenderness, yearning for souls, and the work among God's people will be effectual."—*Testimonies for the Church, Vol. 1, page 383.*

Still later we read: "Christ himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered his scathing rebukes. He wept over Jerusalem, the city He loved, that refused to receive Him, the Way, the Truth, and the Life. They rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While He always bore himself with divine dignity, He bowed with tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save."—*Desire of Ages, chap. 37, par. 12.*

J. N. LOUGHBOROUGH.

#### THE CIRCULATION OF OUR LITERATURE, ESPECIALLY TRACTS AND PAPERS

OUR pioneers cheerfully took an active part in circulating our literature, urging our other ministers and the rank and file of our people to co-operate with them in the great and glorious work of distributing our reading-matter, calling "the publishing work among us the right arm of our strength," and predicting for it a glorious future, and grand, surprising, and most encouraging results.

Then our ministers and people generally followed the example of our pioneers, and helped to forward this good work by personal efforts and liberal contributions. Then ministers were not ashamed, but regarded it as an honor and great privilege, to take with them a good assortment of our few tracts and pamphlets, to give away or sell as the way would open. And God crowned with success the

efforts put forth in this direction. The writer is one of those who were led to receive the Sabbath and kindred truths by reading carefully and prayerfully tracts and pamphlets, comparing their teachings with those of the Bible.

And what literature did we then have?—Only about one-half dozen tracts and pamphlets, including "Experience and Views," with "Supplement," and two or three Testimonies, the REVIEW and the *Instructor*. I well remember how, at the time of my first visit to Battle Creek, Mich., about forty-four years ago, Elders James White, J. N. Loughborough, and Uriah Smith, accompanied by Brother G. W. Amadon, took me up to the second story of a small wooden building, and showed me the tracts and pamphlets we then had. They could all have been put into a few small boxes. We did not then have one bound book. And with this small amount of literature, consisting of so few tracts and pamphlets, wonders were performed; and our pioneers had faith to predict a glorious future for our publishing work and the great work yet to be accomplished by our literature; and their predictions, based on the infallible prophecies of God's word, have been fast fulfilling; but the end of their fulfillment is far from being reached, though the end of all things is imminent. ✕

If we really believe the truth we profess, we are compelled to say that we are not doing a hundredth part of the work of publishing and scattering our literature that God now requires at our hands, and that must be done before the world is thoroughly enlightened and warned by the Third Angel's Message. But for this to be realized, there must be far greater efforts to put our literature into circulation. And in this work our small tracts and papers must take the lead, as in the early history of this work. Millions of our small tracts must be put into circulation before the dark, angry, threatening war clouds now hanging over all nations, burst into a fearful whirlwind, leaving devastation, calamities, torrents of blood, mourning, and woe in its track, and making it ten times more difficult to scatter our literature than it now is.

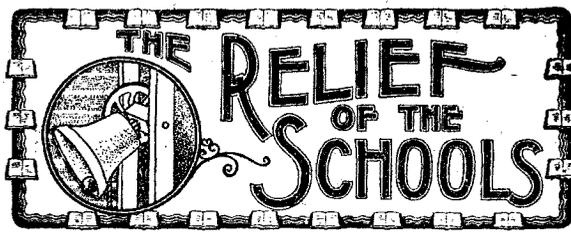
I am really encouraged in seeing old times revived with some of our people in their putting our small tracts ahead, handing them out even as a means of more easily disposing of our larger works. If the time has not now come to scatter our small tracts like the leaves of autumn, even if we should have to give most of them away, it will never come. The time has come for the rank and file to do this, as well as the ministers and regular canvassers. Shall we all as one man take hold of this work with heart, soul, and energy, without delay? Unless we do, the blood of souls will be required of us.

If we wait for our larger works to be put into circulation before making use of our small tracts and papers, the sales of our larger works will go on sluggishly, and millions of persons will not be reached before the time of general war and distress is upon us. And it will then be much more difficult for those who have not read even our small publications to discern the signs of the times. Indeed, many then will be found in great perplexity, not knowing what is really meant by the striking signs of the times, and will be taken in snares prepared by a busy, wily foe for their wary feet, and will be finally lost, unless we hasten to scatter our small tracts and papers like the leaves of autumn. But if we do our duty in this respect, not neglecting our larger works, all will be warned in time, and the honest who have read some of our literature, though it be but a small tract or a paper, will have an idea of what is coming, and will eagerly ask for more reading-matter.

May God grant us all more of the faith of our pioneers in this branch of the work, which will lead us to manifest the zeal and activity that they did in putting into circulation literature on present truth.

D. T. BOURDEAU.

"THE God of Israel is He that giveth strength and power unto His people. Blessed be God." He giveth power to the faint; and to them that have no might He increaseth strength."



### "CHRIST'S OBJECT LESSONS"

THE readers of the REVIEW are well aware of the fact that the book, "Christ's Object Lessons," has been given by its author to the denomination, and we fully believe that the proceeds from its sale will pay the denominational school debt, if all enter energetically into its sale. The book is one of the best of the author's many productions. Those who have read it are delighted with it, and those who have sold it are sure that it can be sold wherever the English language is spoken.

The book is all that can be desired. If our people everywhere engage in its sale, it will only be a question of time when thousands can be placed on the market. The price of the book is \$1.25. The Review and Herald Pub. Co., in connection with the Pacific Press Pub. Co., expect to give the work of producing three hundred thousand copies. A fund of fifty thousand dollars is being raised, one half of which is already pledged, and partly paid, to buy the paper and binding material; and when this is accomplished, the book can be placed on the market, costing only the handling, boxing and carriage, so that on each sale at least one dollar will go to the benefit of the schools.

There are fifty thousand Seventh-day Adventists in the United States, and if each one will sell six books, three hundred thousand dollars can be raised, which will nearly, if not wholly, sweep away the school debt of the denomination. We are pleased that our people are taking hold of the work.

The regular canvassers should not make a business of engaging in its sale, but keep at the sale of our other books, so that our publishing houses shall not be crippled in their good work. But our brethren and sisters everywhere should take hold of the sale of "Christ's Object Lessons;" and if they do so, many will continue in the work, selling scores and hundreds instead of just their quota—six books.

This work will bring our people in contact with those not of our faith, and they will have opportunity to do a vast amount of missionary work. A sister wrote to this Office the other day, saying that a short time ago she began to be burdened to do something for the schools, but did not see how she was to do so. She presented the matter to the Lord, and then went to a friend and obtained five dollars, which she invested in books, three of which she soon sold. In her work she told a neighbor of the effort being made to pay off the school debts, and the friend readily and willingly gave her ten dollars, which she inclosed to us. Had she not gone out to work, of course she would not have come in contact with this person, and the money would not have been given.

Another sister inclosed one dollar for the relief of the schools, and said that she was canvassing for "Christ's Object Lessons." She met a stranger and asked her to purchase a book. When the woman learned why our sister was selling the book, she gave her a dollar. Our sister asked her to come to Sabbath-school, which she did, and became interested. She is an earnest Christian worker in the Baptist Church. Our canvasser would not have met this stranger, in all probability, if she had not been canvassing for "Christ's Object Lessons." Those who are canvassing for it are successful, and are much encouraged in the work.

Sister Cornforth, a Bible worker in Kansas, took thirty-seven orders for the book in three and one-half days. Several are sending in money for the material fund—the big fifty-thousand-dollar fund. A letter just received inclosed one hundred dollars. The writer said: "Though the gift is a small sum, I would like to be able to lift the whole debt, so

the Lord would come; for this world has no charms for me. My desire is to be ready when He does come."

A letter just received from Brother N. P. Nelson, president of the Nebraska Conference, says that two hundred dollars has just been sent to him to aid in the payment of translating the book into the Danish-Norwegian and Swedish languages. We are pleased to state that the Danish-Norwegian translation has been completed, and the type is now being set. The Swedish will soon follow. We trust that all who can read and speak those languages will nobly come to the front, and give liberally for the enterprise.

Now dear reader, if you have not been trying to dispose of some of these books, will you not immediately purchase some of your tract society, and begin the work? The Lord's hand is in the move, and it will succeed.

Quite a number of the churches have already raised and forwarded money enough for six books for each member, and are at work selling them. We hope, however, that no one will feel satisfied when he has sold six books; then we trust and believe the enthusiasm will be so great that the good work will continue. We should not stop with the sale of three hundred thousand, for there is no reason why a million can not be placed on the market during the next three years.

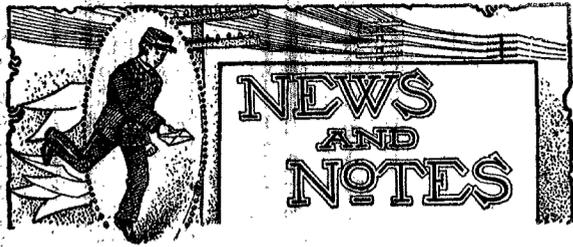
Let us arouse, and never rest until the great denominational debt is swept from our borders, and we shall unite in singing the song of jubilee. Who will not enlist in the good work? S. H. LANE.

We earnestly request all our kind friends to remember that **FIFTY THOUSAND DOLLARS** is needed to pay for the material in "Christ's Object Lessons." We ask for large contributions from the rich and small gifts from the poor. Money for this purpose should be sent to the treasurer of the General Conference Association, care of Review and Herald, Battle Creek, Mich.; and be sure to state that it is for **THE RELIEF OF THE SCHOOLS**.

THE following contributions were received from January 23-31, 1901:—

Pluma Darling .....	\$ 2 00
A. Pruett .....	1 88
Mrs. E. Neister .....	1 00
B. H. Maker .....	4 00
B. F. Stuckey .....	1 50
Nathan Osborn .....	2 05
Louis Manfull .....	4 00
F. H. Williamson .....	5 00
Mrs. L. V. Moore .....	2 50
Minnie Emmons .....	10 00
Mrs. D. M. Kubitshek .....	50
Jas. L. Pauley .....	5 00
Storm Lake (Iowa) Society .....	50
Gilman (Iowa) Society .....	1 60
H. U. Johnson .....	10 00
Mrs. L. A. Bierce .....	7 50
Martin Adson .....	5 00
Miscellaneous .....	1 35
P. T. Magan, collections .....	800 52
Phoebe Minshall .....	2 00
Mr. and Mrs. John F. Jones .....	8 00
Sarah Braugh .....	9 90
W. J. Hill .....	10 00
A friend .....	3 50
" .....	4 25
O. S. Stevens .....	13 50
A friend .....	2 00
Bertha Gatton .....	10 00
Harry Cowin .....	10 00
Mr. and Mrs. S. H. Rittenhouse .....	10 00
Mrs. J. R. Strickler .....	1 00
August Korgan .....	1 00
Ella Korgan .....	1 00
Edna Korgan .....	50
Rosa Korgan .....	50
Samuel Stoelting .....	1 00
Henry W. Gordan .....	5 00

Alberta, Pruett .....	1 00
C. H. Punches .....	5 00
E. E. Cooper.....	1 00



—King Edward VII will open Parliament, in person, February 14.

—Lotteries were abolished in Canada by a law, which went into effect January 1.

—Count Gourko, the Russian field marshal, died January 29, at Scharow, near Iver, Russia.

—Last week \$4,000 was stolen from an Adams Express car, between Philadelphia and New York.

—The Boers have won another victory at Modderfontein, and are said to have 10,000 men in the field.

—Helen Gould has just given \$400,000 for a home for the Young Men's Christian Association at the Brooklyn navy yard.

—It is said that about three fourths of the cadets at West Point Academy are members of the Y. M. C. A. of the school.

—“Crazy Snake” and seventeen other Creek Indians have been placed in jail in Muskegee, I. T. and are to be tried for treason.

—M. de Giers, Russian Minister at Peking China, states that Russia will not consent to the execution of Prince Tuan, the Boxer leader.

—The Prussian authorities have arrested many members of Polish secret societies in Posen, accusing them of abetting a revolutionary uprising.

—The faculty of the University of Iowa have suspended ten members of the sophomore class, for hazing H. W. Stiles, the president of the freshman class.

—Mrs. Carrie Nation, the saloon-smasher, has accepted an invitation to deliver a lecture in the Auditorium Theater, Chicago, under the auspices of the Chicago Press Club.

—The United States Senate has consented to the payment of \$100,000 to Spain, for the two islands of the Philippine Archipelago, Cagayan and Cibus, that were not included in the treaty of peace agreements.

—Brig. Gens. James F. Wade and William Ludlow are to be sent to Manila, Philippine Islands “for duty under General MacArthur, relieving two of the general officers who have been in service there.”

—Five fanatic females have just raided five Chicago drug-stores, à la Mrs. Nation, smashing doors sweeping the counters clear of pills and medicines breaking bottles, etc. They have not yet been caught.

—The United States army reorganization bill having become law by the President's signature the recruiting of men for the army is going on throughout the country. Many men are wanted for the Philippines.

—Cablegrams from Cape Town, South Africa state that “the British are trying to sweep the enemy toward Cape Colony, along an extensive frontage, with cavalry at each end, clearing every thing in their advance.”

—Governor Nash, of Ohio, will go to the full extent of his executive power to stop the Jeffries Ruhlin prize fight at Cincinnati. He means business, and will use State troops if necessary, having in fact, at his disposal \$50,000 for the expenses of the militia.

—Mrs. Carrie Nation addressed each house of the Kansas Legislature, at Topeka, the evening of the 7th inst., and “scored the lawmakers roundly.” The morning of the same day the case against her, for smashing saloons, was dismissed in court. The officials see that they can not legally stop her in her work.

—The commissioner at Kroonstad, South Africa, “reports that Andries Wessels, one of the peace envoys, was shot at Klipfontein, January 28, by order of General De Wet.” For a time De Wet was honored and respected even by the English, but such inhuman conduct as this is fast disgusting the world—even his heretofore zealous supporters.

—A Philadelphia theater now employs young women as ushers.

—The German emperor will present to the city of Paris the German building at the late exposition.

—Pretorius, a Boer leader, has been captured by the British in South Africa. He says that the Boers will not give up the fight.

—The treasurer of Cleveland, Ohio, reports that nearly 500 saloons there have gone out of business within the last six months.

—According to the Jewish calendar, the year of the world 5,662 begins on Saturday, September 14, 1901, the day known as *Rosh Hashonah*.

—Sunday, January 13, a mass-meeting was held at Barcelona, Spain, “for the purpose of preparing a memorial to the Spanish government, asking for the abolition of bull fights.”

—The Hungarian Independent Party recently issued “a manifesto denouncing the continuance of the Austro-Hungary union, and asserting that one third of the Austrian House of Deputies are in the pay of foreign Powers.”

—The Seattle branch of the International Council of the World, a colored organization, recently decided to “offer \$500 reward for the arrest and conviction of each and every person implicated in the lynching at Leavenworth, Kan.,” the 17th ult.

—The Peking correspondent of the London *Daily Mail* says that “Belgian capital has acquired a controlling interest in the American undertaking to construct the railroad from Canton to Hankow.” He then adds: “Belgium in China now practically means Russia.”

—From Bombay, India, come reports of a battle between the sheiks of Koweit, and Binrashed, who calls himself the king of Arabia. The forces of the latter were completely routed, though 20,000 in number. The sheiks had but 10,000 men; but they were much better armed.

—January 23 the candy makers of six States “entered into an agreement at Sioux City, Iowa, affecting more than 10,000 girls employed in a score of cities. They decided not to introduce a chocolate-drop manufacturing machine, which can do the work of forty girls. Illinois, Iowa, Missouri, Kansas, Nebraska, and South Dakota are in the agreement.”

—Announcement is made of the death, at Constantinople, Turkey, of Dr. Elias Riggs, “one of the best-known missionaries and linguists ever sent out from America. Dr. Riggs was ninety-three years old, and had been a missionary for sixty-nine years. He had translated the Bible into Bulgarian, Armenian, and Turkish, and had written many poems and hymns in modern Greek.”

—Speaking of the present struggle in France between the Roman Catholic Church and the government, Premier Waldeck-Rousseau said that “the bill would be a test of whether civil power or religious authority was to have supremacy in France.” At the end of a long speech upon the matter, the Chamber of Deputies, by a vote of 298 to 226, directed that his speech be posted throughout France.

—A dispatch from Auburn, Ind., dated February 7, says that “the Mrs. Nation saloon-smashing crusade has reached Indiana, and this afternoon one little woman, Mrs. Tom Creal, completely demolished the handsome new plate-glass front of Peter Behler's saloon, situated on Main Street. A hatchet was used to do the work. She has repeatedly warned Behler not to sell liquor to her husband, who was in jail at the time.”

—Queen Wilhelmina, of Holland, was married to Duke Henry, of Mecklenburg-Schwerin, at The Hague, Thursday the 7th inst. The ceremony was notable for its simplicity. The young queen, of the houses of Orange and Nassau, was born at The Hague, Aug. 31, 1880; succeeded to the throne, Aug. 31, 1898; was crowned at The Hague, Sept. 6, 1898. Duke Henry, her husband, was born in Schwerin, Prussia, April 19, 1876, and was lieutenant in the Prussian guards. Unlike many royal mates, these two are really in love.

—England devoted Friday and Saturday, the 1st and 2d inst., to the obsequies of her late Queen Victoria. Friday the casket was taken by sea from Cowes (Isle of Wight) to Portsmouth. “The sea power of England as embodied in her great war-vessels, joined by ships from the navies of other nations, formed a double line of more than ten miles long, through which, amid the booming of minute guns, the funeral yacht slowly steamed. The body remained all night on the ship. On Saturday morning the ceremonies were resumed, the cortege passing by rail to London, through its streets in a splendid but mournful pageant, military and civic, and thence on to Windsor.” On Monday, the 4th inst., the casket was deposited in the mausoleum containing the remains of her husband.

—Lord Curzon, viceroy of India, may resign, owing to the ill health of his wife.

—The new United States battle-ship “Wisconsin” is now ready for business.

—It is said that Count Tolstoi's latest book, “The Slavery of Our Times,” is “in essence a plea for anarchy.”

—An uprising is threatened by 600 Creek Indians near Bristow, I. T. It is feared the Choctaws will join in the revolt.

—Two British war-ships have been ordered to Chinese waters, on account of the dispute with Russia over two islands.

—The plant of the National Wire Company, near New Haven, Conn., was recently destroyed by fire. The loss was over \$300,000.

—Over 1,000 Filipinos at Vigan, and about 400 near Malabon, have recently taken the oath of allegiance to the United States government.

—A Portuguese court recently upheld “the right of Protestants to circulate Protestant tracts assailing Roman Catholicism, which is the State religion.”

—Monday, February 4, was celebrated as John Marshall day throughout the United States. One hundred years ago Marshall assumed the office of chief justice of the United States Supreme Court.

—Emperor William, of Germany, has made King Edward VII, of England, an admiral of the German navy. King Edward has made Emperor William a field marshal of the British army. Things would be quite complicated in case of a war between England and Germany.

—Venezuela is angry with the United States because the latter is disposed to protect an American asphalt trust which Venezuela is trying to drive out. Venezuelan troops are about to dispossess the Americans at Pitch (or asphalt) Lake, and serious complications are likely to result.

—Five Chinese slave girls were sold “in public, at midday, in the heart of Chinatown,” San Francisco, Cal., January 19, to the highest bidder, “precisely as if they had been in Canton.” The girls were the property of Gong Chow, who wanted to return to China, and took this method of raising the desired money. No one protested against the sale.

—Last week a Philadelphia firm shipped ten railway locomotives to France and eight to Spain. Another company in this country “has recently taken an order from Spain for 520 cars, has sold 100 cars in Wales, and expects to supply 2,000 cars to the Paris, Lyons, and Mediterranean road, in addition to 600 already forwarded for use on that railway.”

—Official memorial services in honor of Queen Victoria were held at Washington, D. C., simultaneously with those held over the body of the Queen, at Windsor Castle, February 2. The services were attended by President McKinley, the prominent officials of the government, and the entire diplomatic corps, being held at St. John's Protestant Episcopal church.

—Richard Delafield, president of the National Park Bank, of New York, has been voted an increase of salary from \$25,000 to \$40,000 per annum. It is said that he is now paid the highest salary of any bank president in the country. The National Park Bank has a capital of \$2,000,000, and its present deposits aggregate \$65,000,000; and its loans amount to more than \$47,000,000.

—The Laurier administration in Canada prevented a State ceremonial on the day of the burial of Victoria. Everything was ready for the imposing ceremonial, to be held at Christ church, Ottawa, when the government administration objected, and refused to appropriate any money therefor, the refusal being “based on the fact that Canada has no State Church, and that the holding of the proposed State service in the Anglican cathedral might be regarded in the light of a recognition of the Church of England as the State Church of the Dominion; and also because of the great offense such a service would give to the numerous other religious denominations of Canada.”

—The *American Friend* states that the reason for the dismissal of Professor Ross, of Stanford University, Cal., was that “in a public address he had attacked the management of a street railroad and other corporations in which Mrs. Stanford is interested. On the day following Professor Ross's enforced retirement from the chair of economics, Professor Howard, head of the history department, severely scored this attempt to down free speech, in an address to his class. He said, ‘I do not worship Market Street. I do not reverence holy Standard Oil, nor do I doff my hat to the Celestial Six Companies.’ These remarks resulted in Professor Howard's enforced resignation.”



### THE WORK IN SAN FRANCISCO

LIKE the city in which it is situated, the San Francisco church is thoroughly a cosmopolitan body. It is composed of English, American, German, Swedish, Norwegian, Finnish, Austrian, Swiss, French, Japanese, and Chinese, besides some colored members. The harmony with which the representatives of so many nationalities, with their home instincts and early training, can work together for the advancement of the kingdom of God in the earth, is a revelation of the power of the truth which all profess.

Gathered, as this church is, from all classes and conditions of society which constitute a maritime city of three hundred and fifty thousand inhabitants, it must be understood that it is poor in this world's goods. There is not one wealthy member connected with it. Few of its numbers are exempt from daily toil as a means by which to earn the necessities of life. Some are dependent on the church, more or less, for means of subsistence.

Another feature of this church might be noticed here, and that is the temporary residence of many who unite with it. While some are permanently settled in the city, others are here one day, and gone the next, or a month later, so that the personnel of the body undergoes rapid changes. With such a state, it would seem more of a strain to secure united effort than in churches where this condition does not prevail. Yet for all this, the truth so quickly unites minds that all seem to fall into line with the general trend almost as soon as they come in contact with the work.

The writer has been laboring with this church since the middle of June, 1899, or about one year and a half. In that time one hundred and one persons have united with the church, sixty-two by baptism, and thirty-nine by transfer from other bodies. In the same time forty-five have received letters to other churches, and three have died. The church roll now contains three hundred and fifty-one names, sixty-three of whom are either non-resident or indifferent, so that there are really but two hundred and eighty-eight active members. From these there was received in tithes, during 1899 and 1900, the sum of \$7,616.91. In these two years the church paid into other funds, such as home and foreign missions, educational work, and distribution of reading-matter, the sum of \$2,924.32, making an aggregate of \$10,541.23.

Of this sum \$578.12 was contributed toward a church school, which began operation in November, 1899. The first year of this school may be regarded as its experimental stage, and it maintained a steady average of twenty-seven pupils. During that time most faithful work was done by a lady teacher, under somewhat discouraging circumstances. The second year opened with about the same number of pupils and a man teacher. After the first week or two, however, more pupils were added, until, just after the close of the year 1900, the roll showed a list of fifty-four pupils. This required added facilities, which were met by materially enlarging the seating capacity of the school, and providing an assistant teacher.

The school is supported by monthly contributions from all willing to assist, whether they send children or not. This is done on the principle that the school is a church enterprise, for the advancement of God's work, rather than an undertaking for the benefit of a few. It therefore becomes the ward of the whole church, and as such, all are interested in its success. This not only opens the way for discourses on the general principles of education on the Sabbath, but it provides the means by which the children of those unable to pay a weekly tuition enter the school on equal terms with those more favored. It also bars the way against any favoritism that might possibly creep in to disturb the working of the school, and create gossip in the church.

Another line of educational work carried on in the church consists of free medical lectures, which are given each Thursday evening. In these are taken up the common diseases and their remedies. Several doctors engage in this work. The object of this is to educate the rank and file of the membership so that they may undertake the work of mis-

sonary nursing in their own neighborhoods. A large class attend regularly, and the prospect is that much good will result. Already the Bible workers and medical nurses in the city have begun to plan co-operative work on a broader scale than hitherto, and the influence of this promises to be more far-reaching than can be told in a brief report like this.

Another branch of work, which will surely tell for eternity, is the systematic sale of literature. Some make their regular rounds each week, going from house to house selling the *Signs of the Times* and the *Pacific Health Journal*. As a sample of what is being done, one sister, burdened with many other cares, reported, in a late workers' meeting, that during that week she had worked twenty-two hours, and sold two hundred and twenty-one *Signs* and thirty-three *Health Journals*. An agent from the St. Helena Sanitarium came into the Wednesday evening prayer-meeting, where about fifty of the brethren were present, and introduced the Mid-winter Number of the *Pacific Health Journal*. After a few minutes' talk, those present subscribed for seven hundred and sixty copies of the *Journal* to sell.

Nearly all the members carry cards to their neighbors, advertising the regular meetings of the church. As a result quite a goodly number come to our Sabbath services, and on Sunday nights the house is usually well filled with interested listeners. From among these the Bible workers find those who are willing to have private Bible studies, and so the circle of our church influence constantly enlarges. The result is additions by baptism every month.

Since coming from Australia, Sister White has spoken to the church five times with marked effect. On one occasion she repeated a statement she made twenty-five years before, to the effect that San Francisco will always be an important missionary field, which must be constantly worked. One thing is certain, that much more money could be expended, and many more workers could be used, in this field to good advantage. May the Lord direct the work here in wisdom, so that the best results may be seen in the day of God, so near at hand.

J. O. CORLISS.

### QUEBEC

We are now engaged in the work of distributing our literature in Montreal,—the *Signs, Good Health, "Christ's Object Lessons,"* and small works, especially our French tracts. We are only three regular workers, in a city containing as many inhabitants as has the State of Vermont or the State of New Hampshire. We three are Prof. J. Cogniaux; Brother A. E. Davidson, kindly sent by the Quebec Conference; and myself. Brother Davidson is the only one who can devote his whole time to this work. He is doing well, and is enjoying the blessing of God in putting out our French tracts among two hundred thousand French-speaking people, most of whom are in dense moral darkness, and not a few of whom will take our French tracts, if wisely presented to them, free of charge. Brother Davidson is not a Frenchman, but I have written out for him French expressions, which he has committed to memory, and now utilizes in going with French tracts from house to house. And when the French fails him, he speaks English, especially if those with whom he has to do have any knowledge of that language.

Brother Cogniaux has a physical infirmity that has lately come upon him, which prevents his going out with tracts to any great extent. He and I have to devote most of our time and energies to visiting, giving Bible readings, holding or attending little meetings, and doing necessary literary work. Yet we have a plan on foot to furnish French tracts to the French families in this city who will read them. This is a blessed and potent means of ascertaining who the honest are. Indeed, this is the most (not to say the only) feasible and successful way of gaining this desired object. But how can one young man—and an Englishman at that—do all this work, or most of it? May God put it into the hearts of strong and intelligent young men and

women who speak the French fluently and also know the English, to come to the rescue of Montreal and hundreds of other French places in this province. There are plenty of these. Will they do it, or will they hide their talents in the earth in following narrow, worldly plans, until the solemn realities of the near future awaken them from their slumbers?

Most of our small French tracts will have to be given away. We are indeed thankful to find persons who will take them free of charge, but of course we accept pay from any who will pay for them. We ought to have small tracts, such as, "Is the End Near?" etc., in editions of fifty thousand, for Montreal alone, whereas we are out of these tracts. With those who wish more literature, the distribution of these should be followed with that of others on more advanced subjects, and so on until all the honest are found. And what an amount of visiting, as well as giving Bible readings and bestowing public labor, will be called for as this work is faithfully carried on! And it will take time and much hard and persevering work, even to find the honest, with whom to carry on the work, by this method of French-tract distribution. We ask for volunteers to help carry on this branch of the work. We need these more than we need preachers; and those who faithfully do this humble but glorious work will find the best opportunities to develop and cultivate the preaching talent, in preaching from house to house, as Christ, Paul, and other early preachers were not ashamed to do.

We need more tracts, more tract distributors; and we need more money, as the French tract fund cried, "Poor, empty, collapsed," more than a year ago. And to-day it cries, loudly: "For Christ's sake, and for the sake of those famishing and perishing for want of the truth for these times, replenish me, that I may help on this enterprise."

As an illustration of what French tracts are doing, I will say that recently I received a letter from a French man of my age, who studied and taught as a result of reading the French tracts I left there for distribution last fall, an intelligent France French man of my age, who studied and taught in France, has lately begun to keep the Sabbath.

D. T. BOURDEAU.

### JAMAICA

PORTLAND.—The island of Jamaica is divided into fourteen parishes. It has been our privilege to labor in the parish of Portland, in the northeastern part of the island. Since our last report we have been enjoying much of the blessing of the Lord. Satan has been making war with the remnant, and we have had many evidences of his wrath, but through them all we have found the Lord a constant helper, an unerring guide. Praise His holy name!

In Port Antonio the Lord has blessed us greatly. The beginning of the year 1900 found us in a poor locality, and our building in a bad condition. Owing to the hurricane, business was stagnated, and it really seemed that we must spend another year in our unfavorable quarters. But during the year we have repaired our church building, and moved it to a good spot centrally situated, for which we have been granted a lease for twenty-five years.

In Swift River our church building has been finished and dedicated, much to the encouragement of the brethren and sisters there. We now have a chapel in that district, where the people can assemble to worship the Lord.

The only new district entered during the year was More Park, five miles west of Swift River. The tent was pitched there August 1. As usual, the wrath of the dragon was aroused, yet those were found who received the word gladly. An active Sabbath-school has been organized, and the brethren are now busily engaged in erecting a church building. From Feb. 10, 1900, to the present writing (January 13), sixty-six persons have been baptized in this parish.

"Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

GEO. F. ENOCH,  
Mrs. B. M. ENOCH.

### WISCONSIN

WOODLAND ACADEMY.—While it may be encouraging that many are attending the school, it is by no means a positive evidence of prosperity. God will ever measure the success of the school, not by the numbers in attendance, but by the extent to which He is honored by, and welcomed in the hearts of, the students and teachers. The school must be

a place where the angels of God love to be, and where His presence is constantly felt. Then it is a success, whether the numbers are few or many.

The school is enjoying much of the presence and blessing of God. There are few of the students who are not daily seeking for a closer walk with God, and the devotional services of the school are characterized by the deep movings of the Spirit. All have not yet yielded themselves to God, but we pray, work, and wait, and are praising our Heavenly Father for what He has already done. Pray for the school.

The spring term of twelve weeks will open Tuesday, March 5, and close May 28. A few will probably drop out of the school at the end of the present term, and so make room for others. There will be more outdoor work to offer students for the spring.

Write for further information, and plan to avail yourself of the advantages of the school during this last and best term of the year.

J. E. TENNEY.

MARSHFIELD.—About January 1, one of the students of the Woodland School, who was sent here to canvass this city for "Christ's Object Lessons," secured the consent of a family to have us give them a Bible study once a week. Seven or eight readings have been given. Last Sunday the man told us that both himself and his wife would keep the Sabbath, beginning with next Sabbath. He was employed in the boiler shops, and expected to lose his job. When he returned to his work last Monday, he told his employers that he intended to keep the seventh day, and asked whether he would be permitted to work on this condition. His employer replied that it made no difference to him, and that if he did not want to work on Saturday, he could work on Sunday. This brother says he threw away his pipe the next day after he had his first Bible study, though nothing special was said to him about it. This is evidently a case where the Spirit of God led the family faster than we had dared to do. Are there not many such who are hungering for the truth?

The work here is moving on surely though slowly, and we are of good courage in the Lord.

T. B. AND M. SNOW.



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I CAN provide school facilities for three persons. Those replying to this notice should give age, previous educational advantages, and be prepared to furnish reference, if desired. Address Elder Barton W. Marsh, Montrose, Colo.

### PUBLICATIONS WANTED

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

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

Chas. Queen, Madison, Ark.

James Johnson, Springfield, Mo.

Geo. R. Hutton, Jr., Oakmont, Pa.

A. E. Dickerson, 508 S. Third St., Temple, Tex.

Sydney Scott, Ardmore, I. T., REVIEW, *Signs, Sentinel*.

Sarah Bousman, Rosedale, Kan., REVIEW, *Signs, Sentinel, Little Friend*.

Mrs. C. S. Hammond, Winden, Neb., REVIEW, *Sentinel, Instructor, Little Friend*.

Mrs. Emma Burke, Red Lodge, Mont., REVIEW, *Signs, Instructor, Missionary Magazine*.

C. A. Watkins, 1015 Main St., Menominee, Mich., literature in English, French, German, Swedish, Polish, Bohemian, Italian languages; also samples of publications with which to secure short-term subscriptions.

### BUSINESS NOTICES

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for *one insertion* of four lines or less, and of twenty-five cents for every line over four, 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.—Good farm hand to work by the month. Sabbath-keeper preferred. Address E. H. Howland, Farmer's Creek, Mich.

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### Obituaries.

"I am the resurrection and the life."—Jesus.

ELMWOOD.—Sister Mable Elmwood died at the home of Sister Kale in Grand Rapids, Mich., Jan. 28, 1901.

EUGENE LELAND.

BLAND.—Died at her home, near Mineral, Kan., of remittent fever, Sister Dora Beatrice Bland, aged 27 years, 29 days. Words of comfort were spoken by the writer, from John 14: 1-3.

J. W. NORWOOD.

TOOMAN.—Died at Rome, N. Y., Jan. 19, 1901, of cancer, Samuel S. Tooman, aged 60 years. His remains were returned to his home in Frontier, Mich., where the funeral services were conducted at the Methodist church, by the writer. R. C. HORTON.

WALWORTH.—Died at Battle Creek, Mich., Dec. 1, 1900, of cancer of the stomach. Meriott H. Walworth, eldest son of Brother and Sister Walworth, of Hillsdale, Mich. The remains were returned to Hillsdale, and funeral services conducted at the residence of Brother Walworth, Dec. 3, 1900, by the writer. R. C. HORTON.

BAKER.—Sister Laura A. Baker was born in Clinton Co., N. Y., June 26, 1819; died at Ottawa, Ill., Dec. 30, 1900. She accepted the truth of the Third Angel's Message over fifty years ago, and has since remained true to God, awaiting the return of her Lord. Six sons and one daughter are left to mourn. Words of comfort were spoken from Rev. 14: 13.

ROY F. COTTRELL.

STRINGER.—Sister Margaret Stringer died at her home in Vassar, Mich., Sabbath, Sept. 6, 1900. She was a consistent member of the Seventh-day Adventist church in Vassar for more than thirty years; and the testimony of every member of the church during all that time was that at every meeting when she was present, her voice was always heard in prayer or praise.

EUGENE LELAND.

SVENSSON.—Little Harold, only child of Elder and Sister S. F. Svensson, died at Iron River, Mich., Dec. 20, 1900, of tubercular meningitis, aged 22 months. He was buried December 22, services being held at the house, where a large concourse of friends and brethren assembled. We mourn not as those who know not the power of a Saviour. Words of comfort were spoken by the writer.

C. A. WATKINS.

JACOT.—Died at Gouverneur, N. Y., Jan. 21, 1901, of typhoid fever, Clare E. Jacot, aged 35 years. She accepted the truth about four years ago, and much of her time since then has been employed in missionary work. She enjoyed a bright Christian experience, and left clear evidence of divine acceptance and a right to immortality. A husband, father, mother, two sisters, and four brothers are left to mourn. The Christian's hope was presented to the bereaved relatives and friends, based on Luke 11: 42.

G. B. THOMPSON.

MCCURDY.—Died at his home in Markleville, Ind., Dec. 30, 1900, William McCurdy, aged 75 years, 11 months, 11 days. Brother McCurdy was one of the old pioneer representatives of the Third Angel's Message in Indiana, having united with the Mechanicsburg church under the labors of Elder S. H. Lane in the early '70's. He was a valiant soldier of the cross, and died with a bright hope in the soon coming of Christ. We believe it can be truly said of him, "Blessed are the dead," and that he will be honored with others who have fallen with their armor on. Words of comfort were spoken by the writer, to a large concourse of relatives and friends, in the Union church at Markleville; text, Heb. 9: 27, with Job. 14: 14, 15. S. G. HUNTINGTON.

RACKLIFFE.—Died Dec. 23, 1900, at her home in Elbridge, Mich., of paralysis, Mrs. Betsey A. Rackliffe, aged 74 years, 2 months, 25 days.

H. C. KELLEY.

BALL.—Died at her home in Lowell, Mich., Jan. 2, 1901, of consumption, Sister Mary J. Ball. She had been a member of the Lowell church for several years, and died with a bright hope of having a part in the first resurrection.

EUGENE LELAND.

HARLAN.—Died at Winona, Wash., Dec. 28, 1900, Nellie Jane, daughter of Mr. and Mrs. Milton Harlan, aged 1 year, 2 months, 27 days. The parents are comforted by the blessed hope. The funeral service was largely attended by sympathizing friends.

J. G. SMITH.

LAYNES.—Died at Springfield, Mass., Nov. 22, 1900, of heart-disease, Brother Charles N. Laynes, in the eighty-second year of his age. Brother Laynes accepted the truth about twenty years ago. He fell asleep with a firm belief in the soon coming of Christ.

A. H. CLARK.

SMITH.—John C. Smith died at Kalamazoo, Mich., of St. Vitus's dance, Jan. 9, 1901. The extreme sufferings which Brother Smith endured affected his mind for years before his death. The funeral was conducted by the writer, from the Soldiers' Home in Grand Rapids.

EUGENE LELAND.

SULLIVAN.—Died in Bethany Hospital, in Kansas City, Kan., Dec. 30, 1900, of a complication of diseases, Sister Sarah A. Sullivan, aged 67 years, 2 months. She came to Kansas City about ten years ago, and had lived in or near there since. She had been a Seventh-day Adventist about six years. Funeral services were conducted by the writer.

R. W. PARMELE.

CAMP.—Died Jan. 14, 1901, at Mankato, Minn., Sister Lulu R. Camp, wife of Brother H. H. Camp, aged 33 years, 10 months, 27 days. Her death was caused by Bright's disease. She became a member of the Seventh-day Adventist Church seven years ago. She was a devoted Christian. Her hope of the future was bright. Words of comfort were spoken by the writer, from Rev. 14: 13.

A. W. KUEHL.

GOODWIN.—Mrs. Emma V., wife of W. H. Goodwin, of Santa Cruz, Cal., died at St. Helena, Sanitarium, Dec. 18, 1900, aged 38 years, 2 months, 28 days. At an early age, she was converted, and united with the Methodist Church, and has walked in all the light given her. In 1888 she heard the Third Angel's Message preached at St. Lawrence, S. D. She died praising the Lord. Words of comfort were spoken by the writer, from Rom. 8: 11.

A. J. MORTON.

BATES.—Died of paralysis, Sept. 7, 1900, at the old homestead in Gaines, Mich., Sarah E. Bates, wife of Geo. R. Bates. Deceased was a member of the Seventh-day Adventist Church for over forty years, and died in the glorious hope of being raised in the first resurrection. She had her senses to the last, and only two days before her death celebrated her sixty-ninth birthday, speaking words of encouragement and hope to her children, grandchildren, and relatives. Words of comfort were spoken by Brother Eugene Leland, from Job. 11: 18.

\* \* \*

JOHNSON.—Died near Poysippi, Wis., Dec. 4, 1900, Lars B. Johnson, aged 64 years, 9 months. He was born in Denmark, and a few years after coming to this country he settled near Poysippi. Brother Johnson and his wife were members of the Baptist Church when the Third Angel's Message came to them, which they gladly received. When the Seventh-day Adventist Church at Poysippi was organized, they became members, and he acted as deacon for many years. His daily life was a constant testimony to the fact that he had close fellowship with God. Funeral services were conducted by the writer.

BENJ. L. ANDERSON.

HALL.—Sister Minnie Belle Hall, daughter of W. H. Hall, was born in Battle Creek, Dec. 4, 1880. She died at Norristown, Pa., Nov. 10, 1900, aged 19 years, 11 months, 6 days. She had always lived at Battle Creek, and for years attended the Battle Creek College. She was graduated from the Battle Creek high school in the class of '99. During the last year she had been employed at the sanitarium in her father's office. She left home September 3 to visit her friends in Pennsylvania, where she was taken sick with typhoid fever, which resulted in death. Her mother was with her when she died. Her father was with her at the beginning of her sickness, at which time she gave her heart to God. The funeral was conducted by the writer, assisted by Elder Uriah Smith, in the Tabernacle at Battle Creek, November 13. A large congregation of mourning friends were present.

S. N. HASKELL.

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Michigan City	11.25		8.43	pm 12.08	4.40		am 1.20
Niles	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek	3.00	8.10	1.30	2.42	7.28	6.43	5.05
Marshall			1.30	3.29	7.51	7.10	6.25
Albion	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor	5.55	11.10	3.47	4.58	9.43		7.45
Detroit	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View					am 5.12		pm 4.13
Susp. Bridge					5.17		4.33
Niagara Falls					5.30		4.40
Buffalo				am 12.20	6.14		5.30
Rochester				3.13	10.00		8.40
Syracuse				5.15	pm 12.15		10.45
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New York				pm 1.30	8.45		
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- Vermont Tract Society ..... 190 N. Winoski Ave., Burlington, Vt.
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BATTLE CREEK, MICH., FEBRUARY 12, 1901.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

THE total number of single copies of the REVIEW AND HERALD issued last year was nearly eight hundred thousand. The year before, it was a little more than seven hundred thousand.

THE articles on Divine Healing, begun in this number of the REVIEW, will instruct in the truth all who read them. They are present truth: to instruct the people for the present time and for the time to come.

THE ministers of the Powers in China have demanded the death penalty upon twelve Chinese officials. Two of these are already dead; nevertheless they must be made subject to the death penalty. And these Powers are teaching "Christian civilization" to the Chinese.

WE made a mistake last week when we said that many of our readers could send their money in postage stamps more easily than in money orders. We find that at every post office in the United States, postal notes can be had for any sum less than five dollars, so it is as easy to buy a postal note as it is to buy a postage stamp. That is a safer and better way to send money than to send it in stamps.

WE have been informed that business houses are not sending out calendars this year, as formerly. That may be so. But there is one firm that we can certify is still in business, and that still sends out its calendar: that is the Gray Lithograph Company, of New York City. Their calendar for 1901 is the handsomest one we have ever seen. This is not a return compliment at all: it is the sincere and deserved truth. And yet the calendar is only a sample of the work that this lithographing house does. See for yourself that this is so. Gray Lithograph Company, Gray Building, New York City.

THE Philippine-American Civil Commission is framing statutes and making laws under the heading, "Be it enacted by the authority of the President of the United States." And the president of the United States has no authority whatever to enact anything. The president of the United States is the executive, not the legislative, authority of the government of the United States. In the Philippines he has power to enact laws and whatever else he chooses, because he has an army of sixty thousand men there; but he has no authority to do it. And that is precisely the Roman system of government after the republic had failed.

HAVE you a copy of that "Bible Text Book"? It is a good help in many things. And another good thing about it is that it is so made that it easily slips into the every-day pocket, where it can always be handy. Get it. The price is only thirty cents in cloth, fifty cents in leather. Order of your tract society, or of Review and Herald, Battle Creek, Mich., or of Pacific Press, Oakland, Cal.

THE Cuban Constitutional Convention is proceeding on the supposition that the declaration of the United States that "the people of the island of Cuba are, and of right ought to be, free and independent;" and that the United States "disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof," is all true and honestly intended. And the administration is in a peck of trouble to know what to do about it!

THE eightieth thousand of "Christ's Object Lessons" has been issued by the Review and Herald Pub. Co.; and about twenty thousand have been issued by the Pacific Press Pub. Co. Therefore about one hundred thousand copies of that book have now been issued. That is one third of the number required to sweep away the debt on the schools. That is a good sign that the other two thirds will surely follow; and that soon, because this one third has been put through in about four months. That is good. Keep it a-going.

THERE was recently held, at Benton Harbor, Mich., a three-days' convention, called the Michigan Congress of Religions. Delegates were present from "nearly all sections of the United States." Its purpose was "to discuss plans for the consolidation of all the different religious bodies into one universal Church." Commenting upon the convention and its work, the *Christian Advocate* (New York) well says: "Such schemes usually originate with persons who have private ends to serve, or are totally ignorant of human nature or the Christian religion. The moment Christians reach such a jellyfish state as this, it will be demonstrated that they hold nothing with tenacity, and can neither defend nor propagate anything with vigor. The congress was originated by a Universalist minister, and the main address of the evening was made by another Universalist minister."

IN an address at Chicago University, John Barrett, who for more than two years has been a spokesman for the administration on Philippine affairs, said that the Philippine "Islands are the political and moral center for the untold millions" of Asia. "To-day we are a part of the Orient." He said also that "the solution of the Philippine question lies in the one word—men." Yes, that is easily enough understood; but the greater question is, How many men?

IN the REVIEW of February 4 I asked that any one who would give a home to a twelve-year-old boy, should correspond with me. It has been gratifying indeed to learn of the willingness of so many to make a home for the homeless. I am pleased to say that a home has been provided for the boy. Those who do not receive responses to their communications will therefore understand why.

E. A. SUTHERLAND.

#### MICHIGAN, ATTENTION!

RECENTLY the board of education met at Detroit, and carefully considered the interests of the school at Cedar Lake, Mich. It was decided to make Prof. J. G. Lamson principal and preceptor, and Mrs. Lamson preceptress, and they have entered actively upon the discharge of their duties. Professor Lamson was expected to take a position in the school when it was opened last October, but he was then employed as traveling salesman for the United Typewriter and Supplies Company, who declined to release him until the close of his contract period, which will be the 15th of May, 1901. Recently, however, the company have reconsidered their decision, and consented to an arrangement that will enable him to devote the greater portion of his time to the interests of the school. Elder H. D. Day will continue to act as the business manager, and all correspondence relating to that department of the school should be addressed to him, as heretofore. For information regarding all other matters pertaining to the school, write to Professor Lamson.

S. M. BUTLER.

#### SPRING TERM AT CEDAR LAKE

THE Cedar Lake Industrial Academy offers to those who desire to obtain an elementary education a three-months' term, beginning February 21 and closing May 15. In many ways this term will be a special one, and every effort will be put forth to give those who attend just the instruction they may need. There will be classes in the fundamental branches; and even older persons, who have not had the advantages of early education, but who have a desire to improve, will find in this school just the place for study.

The academy will be in a better position this term than ever before to carry on the work for which the school was founded. The buildings are comfortable, and several different branches of work are offered the students. Several hundred dollars' worth of tents are to be made, the *Field Echoes* is to be published weekly, a large amount of wood is to be cut, and any amount of farm work is to be done.

The expense of attending the academy is comparatively small. By faithful labor a reasonable number of hours, the money expense may be reduced to only eight dollars a month, while one may work less and pay more if he desires.

The United Typewriter and Supplies Company, of Detroit, having consented to the writer's release, the academy board at its last meeting asked him to connect again with the academy as principal, and the action was given immediate effect. Elder H. D. Day will remain as business manager, and Mrs. J. G. Lamson will again become preceptress.

Inasmuch as the time is very short till the beginning of the new term, I would like to ask that every person interested in the welfare of the Cedar Lake School make an earnest and immediate effort to send students here. If any who read this item know of youth in Michigan who should have the advantages of a training in a Christian school, I hope they will do all in their power to get such to come. I shall be pleased to have friends of the school send the names of those who might be induced to come; and this, too, is a missionary work, in which nearly all may have a part.

Remember the date of the new term, and be quick to write. J. G. LAMSON, *Principal*.