

# The Adventist Review And Sabbath Herald

H. Watson  
346 Champion St.

"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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## General Articles.

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

### GOD DWELLETH IN US.

BUT God is never so far off  
As even to be near;  
He is within: our spirit is  
The home He holds most dear.

To think of Him as by our side  
Is almost as untrue  
As to remove His throne beyond  
Those skies of starry blue.

So all the while I thought myself  
Homeless, forlorn, and weary,  
Missing my joy, I walked the earth  
Myself God's sanctuary.

—Faber.

### THE NEED OF MEDICAL MISSIONARIES.

MRS. E. G. WHITE.

THE Lord's people are to be as true as steel to principle. He has pointed out the work devolving on every church-member. He declares that the church-members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord, and to do judgment and justice.

But the light which for years has been before the churches has been disregarded. The work that ought to have been done for suffering humanity in every church has not been done. Church-members have failed to heed the word of the Lord, and this has deprived them of an experience they should have gained in gospel work.

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers, who will surmount these difficulties. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance.

Many have stood off to criticise and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform, and

gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Medical missionary work,—Christlike ministry for the suffering,—this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field.

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places that are yet barren. Had they sought the Lord diligently, He would have given them places in which to work.

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the most high God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich. He is the greatest medical missionary who ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way that souls would be made glad in the truth. Constantly He went about doing good, sympathizing with the weary, the heavy laden, the oppressed, feeding the hungry and healing the sick. By His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him?

We read of Christ, "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

The Lord continually performed deeds of loving ministry, and this every minister of the gospel should do. He has appointed us to be His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature."

Read carefully the instruction given in the New Testament. The work that the Great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of God I ask, Where are the laborers together with God?

It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near.

The evangelization of the world is the work that God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, going over and over the same ground, but by warning those who have never heard the last message of mercy. Work, with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs.

The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.

A STORY is told of a king who tested his subjects by placing a large stone in the center of the street near his palace. Various people avoided it, or stumbled over it, each complaining of "the lazy people" who left it there. When it was clear that no one would remove it voluntarily, the king called those who had avoided the stone to the place, and, with his own hands, removed the stone, while they looked on. Under the stone was a box containing gold and treasures marked, "For him who moves this stone." The application to your life is plain. Never shun a duty. Never complain because somebody else has not done what you ought to do. Grapple with difficulties for the sake of the treasures they conceal.—Sabbath Recorder.

# COMBINATION OF THE EVANGELICAL AND THE MEDICAL MISSIONARY WORK.\*

A. T. JONES.

THE medical missionary work and the evangelical missionary work are the same thing. The preachers are to have all they can possibly get of the principles of health and temperance—the medical missionary work; and the physicians, nurses, etc., are to have all they can possibly get of the gospel—the evangelical work. So now please let every conference worker make an actual study of everything that is presented in this convention, so that he will know what to do when he goes out into the field; for we, as ministers of the gospel, are to teach to the people the gospel of complete health, the complete gospel of health.

Each one of us—each one of the canvassers, wherever he goes; each preacher, each licentiate—who goes out into the field, is to do that. And this phase of the work is to receive its share of consideration in our convention. I cannot make any distinction between health and gospel. In truth, the gospel is health; and true health is the gospel. For this reason, truly, the gospel of health is all the gospel there is. I want you to see this. The other day I had an opportunity to trace the meaning of the word "health," and I do not know that I can do better than to call your attention to it, so that you may see for yourselves that there is nothing but the gospel of health,—that the gospel is health, and that health is the gospel.

The word "health" is an abstract noun, from "whole," not from "heal." The real meaning of the word "whole" is "hale, sound, entire, complete." The original sense of the word "whole" is "hale," which signifies "in sound health." This is confirmed by that verse of Scripture: "They that be whole need not a physician, but they that are sick."

The original form of the present word "hale" is "hal." And its descent is "hal, hol, hool, hole, hwole, whole." Thus the spelling "h-a-l-e" is only a later Scandinavian form of the word "whole." The present Norwegian word for "whole" is "hel." Indeed, the "w" in the word "whole" has been in use only about four hundred years; and the English Philological Society has recommended the dropping of the "w," so as to restore the word to its connection with its related words, "holy," "heal," "health," etc.

Thus the descent of our word "whole," in that line, from the original "hal," shows it to mean "in sound health."

This word has another line of descent, which presents an additional and very important idea. It runs thus: hal, hol, hool, hole, holy, hole-ness, holy-ness, holi-ness; for our present word "holy" is "nothing but Middle English 'hool' (now spelled w-h-o-l-e), with suffix 'y.'" The Anglo-Saxon runs the same: "hal," with suffix "ig," forming "halig." This suffix "ig" corresponds exactly to our modern English "y," so that the Anglo-Saxon "halig" is precisely our modern word "holy." Corresponding to the Anglo-Saxon "halig" is the German "heilig," which also corresponds precisely to our present word "holy." And that German word "heilig" is from the word "heil," which signifies "health, happiness, safety, salvation." The descent and family of the word in German is this:—

Heil, signifying hale, whole, healthy.

Heiland, signifying the Saviour, from "old present participle—the healing or saving One."

Heilig, signifying (healthful, bringing the highest welfare; hence) holy, sacred.

Heiligkeit, signifying holiness.

Heiliglich, signifying holy-like, holily, in a holy manner.

Heiligthum, signifying holy place.

Heiligen, signifying to make holy, hallow, sanctify.

Heilsam, signifying wholesome, healing.

The German of Isa. 12:2 is, "Siehe, Gott ist mein Heil. . . . Gott der Herr ist meine Stärke und mein Psalm, und ist mein Heil."

The Scandinavian languages—indeed, the whole Teutonic family of languages—tell the same story. And that story is that in the true conception of health, both holiness and its resultant—salvation—are comprehended.

Then health is wholeness, and true wholeness is holiness. The preacher cannot teach true holiness without teaching true health; neither can the doctor teach true health without teaching holiness. In what, then, does the work of the preacher differ from that of the doctor? How can the work of the medical missionary be one thing, and that of the minister in the field preaching the gospel be another thing?

By the way, we have been told that the medical missionary work and the preaching should be combined. How shall they be combined? Shall it be by sending out a preacher and a doctor to work together? Will that truly combine these two things, unless these two things are combined in each of the two men?—Plainly not. Therefore the only true way to combine the medical missionary work with all the other work of the Third Angel's Message, is to have these all combined in each individual. In the very language in which we speak in our own native and ancestral Anglo-Saxon, this combination already exists. In the words in which we speak on the subject these two things are combined. Then, not to have them combined in our work demonstrates that we do not truly know the language in which we speak, that we do not comprehend the meaning of the very words which we use when we speak on the subject.

The Bible says this same thing. In it, as in our language itself, these two things are combined in a single verse and in the same words. In 2 Cor. 7:1 we read, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

But what is "holiness"?—Only another form of the word "health." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting health in the fear of God." And health, wholeness, holiness, is salvation. The physician or the nurse who fails to preach salvation, fails to preach true health; and the minister or the Bible worker who fails to preach health, fails to preach true salvation. "Without holiness no man shall see the Lord." Let us read it, "Without health no man shall see the Lord;" for that expresses the same thought. The people who see the Lord while they stand alive on the earth, are going to be holy; they are going to be sound, whole, healthy; they are going to have salvation, holiness; they are going to be sanctified wholly—body, soul, and spirit preserved blameless unto the coming of the Lord. And so it is written: "I am the Lord that healeth thee." God has yet much truth for you and me on the subject of salvation, holiness, health.

Where our further-back mother tongue says "heil," our immediate mother tongue says "salvation." Now our own English Bible says that same thing—that health and salvation are the same thing. In Ps. 67:1, 2, we read: "God be merciful unto us, and bless us; and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." What kind of health?—Saving. Then what is connected with true health, God's health?—Salvation. Health means salvation. It means holiness; and salvation because of holiness.

"That thy way may be known upon earth." What is His "way"?—"Thy saving health;" salvation. Then there is salvation in health, is there? Is there salvation in the health that you preach

and teach? And there is health in salvation, is there? Is there health in the salvation that you preach? In studying the Bible, watch the parallels of expression, and catch the thought that is conveyed in the parallel, and you will find worlds upon worlds opening up to you.

"That thy way may be known upon earth, thy saving health unto all nations." Turn back to Ps. 42:5: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him for the help of His countenance." The Hebrew words in English letters say, "For His presence is salvation." There is salvation in His presence. But what is salvation?—Health. What is the difference between saving health and salvation?—They are the same.

Now the eleventh verse: "I shall yet praise Him, who is the health of my countenance, and my God." The help of His countenance is the health of my countenance. His presence is salvation, and His presence is health. Then by the Scriptures, true salvation is health, and true health is salvation. See also Ps. 43:5.

Now another verse (Isa. 33:24): "The inhabitant shall not say: I am sick." Why?—Because "the people that dwell therein shall be forgiven their iniquity." What, then, is the root of sickness?—Iniquity. What is the true way to cure sickness?—Get rid of iniquity. Then if I am a preacher, and a sick person calls me to pray for his recovery, what is to be done for him?—His sin must be forgiven, his iniquity must be put away. But suppose I am a doctor or a medical missionary, not a preacher. A sick person calls me, and wishes me to cure him. How am I to do it?—In the same way. Does not that text apply to the doctor as well as to the preacher? Can it be said that the preacher's work is to get the people's sins forgiven, and that he has nothing to do with sickness?—No; for healing and forgiveness are inseparably blended in the Bible. Can it be said that the doctor's work is to teach the principles of health, and that he has nothing to do with salvation?—Not if he be a Christian; for Christianity is the inseparable blending of these two things. Therefore when the preacher goes out to preach forgiveness of sins, does he do that properly unless he teaches the people that iniquity is the root of sickness, and that forgiveness of iniquity is the way to health?

When I have told people that iniquity lies at the root of sickness, and that forgiveness of iniquity is the only true way to true health, does it necessarily follow that he who accepts forgiveness of iniquity should expect, or should be expected, to walk off in perfect health without any further thought as to health?—No. Then would it be proper for him, yes, would it be proper to teach him, to make the proper application of those Christianly rational treatments, etc., that might be necessary to help him physically up to health and strength, even after his sins are forgiven, as a way to health?—Yes. Would that be proper for a preacher?—Yes. But suppose I am a doctor. If a person is sick, and I am called to tell him how to get well, and to help him get well, am I doing my duty when I make only the Christianly rational, physical, medicinal applications?—No; for the forgiveness of sins lies at the foundation of the true cure of the sickness that I am treating.

But when the doctor has made the proper Christianly rational applications, is he contradicting himself, undermining his profession, and going contrary to scientific principles, if he says to his patient: "This will relieve you, but you can never have true health until you get rid of sin, the root of all sickness. You have called me in as a physician; but there is a Physician greater than I. It is He who taught me all the medicine that I know. There is a part of your disease that I cannot reach; that is iniquity. But the Great Physician can cure that as well as all the rest."

\*Address delivered at the opening of the Medical Missionary Convention, San Francisco, Jan. 23 to Feb. 3, 1902.

I make these applications; but it is He alone who gives even to these all their virtue; it is He alone who heals. Yet with all this there is still a part of this difficulty that I cannot touch at all: I cannot forgive your sins, and sin is the root of your disease, and of all disease. So if you wish to be truly cured, take from Him the forgiveness of sins just as you are taking from Him the cure of this physical part of your disease?"

Possibly the patient might say: "I did not call you to preach to me." But the true physician can reply: "You called me to prescribe for your disease. I have done it strictly within my profession. If you do not wish to take the medicine, you need not do it; but that is the only way to true health." Now all will admit that he does not contradict his profession, nor violate scientific principles, when he makes that combination, or rather, when he recognizes the combination which the Lord has already made. Then is the preacher going contrary to his profession? is he undermining all faith, or throwing away the true science of salvation, when he teaches the forgiveness of sins, and then recommends or applies Christianly rational treatments? — No. If the preacher separates these things, he fails to preach true holiness; if the doctor separates them, he does not teach true health. If the preacher separates them, he has not true holiness; if the doctor separates them, he has not true health. So the preacher lacks the very thing that he professes to preach, and the doctor lacks the very thing that he professes to practice, if either separates health and holiness.

This is Christianity, and should be possessed by each person. Whether we be preachers, doctors, or only plain Christians, pure, simple Christianity requires that we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

What is filthiness of the flesh? — It is tobacco using; opium eating; tea, coffee, beer, or whisky drinking; eating unclean and unwholesome food; unclean habits of living. From all such things the Christian cleanses himself. But when that is done, only half of the man is reached. He must also cleanse himself from "all filthiness of the Spirit." The man must do both to attain to true holiness, haleness, health, salvation. And what God has so joined together, how can any man do well in putting asunder?

#### THE SANITARIUM AT MOLINE, ILL.

J. E. FROMM.

(1213 Fifteenth St., Moline, Ill.)

God's providence in directing the medical missionary work in the cities of Davenport, Rock Island, and Moline forms a very interesting chain of circumstances, the recital of which never fails to inspire us.

Only about two years ago the work was begun in this part of the Mississippi Valley by the sale of our health books. During a slack season at the Battle Creek Sanitarium, over thirty of their nurses came to this place, and spent a few months in missionary canvassing. Without expense to either the Illinois or the Iowa Conference, over twenty thousand dollars' worth of our health books was sold, and most of the homes in the four counties adjoining were visited by devoted, intelligent nurses. Three health schools have been held. These, together with the visits of our canvassers, have sown liberally, and the harvest is already being reaped.

Without friends or donations, the Moline Sanitarium was opened in an eight-room, rented house, and was gradually equipped and furnished from its earnings. From this building we were crowded out by the patronage of appreciative patients. Loyal friends of temperance and reform were

raised up, and an excellent property has been purchased, and donated to the Medical Missionary and Benevolent Association, in which to carry on a larger and more representative work.

The building, shown very imperfectly in the accompanying illustration, together with its beautiful, terraced lawn, cost its builder twenty-eight thousand dollars. Completed only five years ago, it is in good condition, simply needing to be painted on the exterior. The house has eighteen rooms, and a large, unfinished third floor, which is now occupied by the nurses. Its interior is finished in beautiful hard wood of the finest grade, which makes elaborate furnishings unnecessary. As we see how perfectly adapted to our needs it is, with a few alterations in the plumbing, it really seems as if the Lord had directed in the planning and building of it for its present use.

It is only four blocks from the heart of the city, on the car line, and is removed from the



THE SANITARIUM AT MOLINE, ILL.

noise and dust of the street by its elevation. All the rooms are light, and most of them are furnished with a good grade of furniture. We are now taxed to our limit in caring for patients, and the debt against this sanitarium is less than one thousand dollars. As soon as a larger connection with the city water main is finished, we shall be able to give thirty treatments each day, to care for ten house patients, and to serve meals to thirty-two boarders. All this has been accomplished in the short space of two and one-half years, and we think it is but the beginning of good things.

Only one death has occurred in our house, and the work is in good repute.

Many things are still lacking which a sanitarium ought to have. We need a first-class operating room. So far all the surgical operations have been performed in the bath room or in my office, yet their success has added to the reputation of the sanitarium. Citizens are ready to assist us in making the necessary improvements, and have already pledged eighteen hundred dollars toward the erection of an addition, and the work of adapting the building to convenient and attractive sanitarium work.

We need a convenient approach from the street to the building, which is situated on a bluff, with level ground stretching away to the west and south. By purchasing a small piece of land on the south, we can have an entrance on nearly level ground. We have a very reasonable option on this property for six months.

If the friends of the cause in Illinois wish to help this enterprise, there are other ways than the giving of large sums of money toward building the addition. We would greatly appreciate the gift of a good cow, a limited amount of bedding, new comfortables, pillows, mattress pads, blankets, sheets (both old and new). A small gift from many would lighten the heavy expense of getting started. We know there are many friends in Illinois who would gladly assist, and who would be greatly blessed in so doing. We shall be glad to hear from them.

#### A SPECIAL SERVICE

At the Tabernacle, Sabbath, February 22.

It was deemed fitting that the morning services at the Tabernacle on the Sabbath following the fire at the Sanitarium, should have special reference to the situation which has arisen by reason of that event, and that we should consider the lessons which God has for us in this act of His providence, as they may be gathered from His word.

The Tabernacle was filled to its fullest capacity. The order of the service was as follows: —

#### DOXOLOGY.

Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost!

Short prayer by Elder McCoy, Sanitarium chaplain.

Singing by the choir, hymn number 783: —

The Lord is my Shepherd, no want shall I know;  
I feed in green pastures, safe-folded I rest;  
He leadeth my soul where the still waters flow,  
Restores me when wand'ring, redeems when oppressed.

Through the valley and shadow of death though I stray,

Since thou art my Guardian, no evil I fear;  
Thy rod shall defend me, thy staff be my stay;  
No harm can befall, with my Comforter near.

In the midst of affliction my table is spread;  
With blessings unmeasured my cup runneth o'er;

With perfume and oil thou anointest my head;  
O, what shall I ask of thy providence more?

Let goodness and mercy, my bountiful God,  
Still follow my steps till I meet thee above;  
I seek — by the path which my forefathers trod,  
Through the land of their sojourn — thy kingdom of love.

Responsive Scripture reading, Psalm 136.

Singing by the congregation, hymn number 62: —

The Lord is King! lift up thy voice,  
O earth, and all ye heavens, rejoice!  
From world to world the joy shall ring,  
The Lord omnipotent is King!

The Lord is King! child of the dust,  
The Judge of all the earth is just,  
Holy and true are all His ways;  
Let every creature speak His praise.

O when His wisdom can mistake,  
His might decay, His love forsake,  
Then may His children cease to sing,  
The Lord omnipotent is King!

Prayer by Elder I. D. Van Horn.

Singing by the congregation, hymn number 51: —

God is the refuge of His saints  
When storms of sharp distress invade:  
Ere we can offer our complaints,  
Behold Him present with His aid.

Loud may the troubled ocean roar;  
In sacred peace our souls abide;  
While every nation, every shore,  
Trembles, and dreads the swelling tide.

Zion enjoys her Monarch's love,  
Secure against a threatening hour;  
Nor can her firm foundation move,  
Built on His truth, and armed with power.

#### SHORT DISCOURSE BY W. W. PRESCOTT.

It might seem that we stand to-day in the shadow of a great calamity; and yet I believe that there is light in the shadow. If we inquire after God's purpose, and are ready to follow His leading, we shall see in this case one more illustration of the assurance that "all things work together for good to them that love God."

And so it seems to me that our chiefest purpose should be to inquire after God's lesson, to seek after God's leading, and then, with a renewed consecration, give ourselves unto Him for

a more full accomplishment of His purpose in the future than in the past.

In the olden time, after the house of God had been burned with fire, and the people had spent threescore years and ten in captivity, under the leadership of Ezra the priest and those associated

The tabernacle built under the direction of Moses in the wilderness, in which this same glory was manifested, and the more permanent house, the temple built by Solomon, in which the glory was again revealed, were prophecies. While they were a present provision for God's people, they

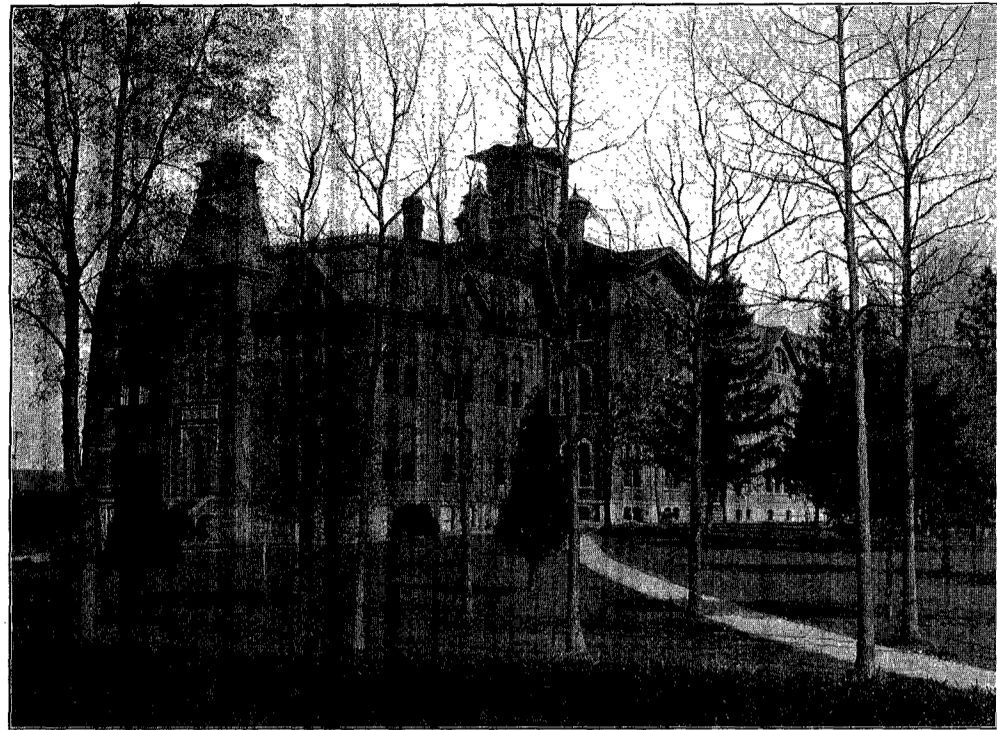
were, at the same time, prophecies of the future, and were setting forth that truth which is the foundation of Christianity, — God's purpose to manifest His glory in the flesh. These buildings were prophecies of the coming of Him of whom it was said when He did come: "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only be-

brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2: 25-32.

This was not because of any outward display or distinction of dress, not because of any halo that surrounded His face, but because, by the Spirit, Simeon perceived that God was manifested in the flesh, and it was revealed to him that in this child was to be seen, by eyes anointed, the glory of the people Israel. And so, when He who was himself the glory of the people, came into His Father's house, then, although there was no shekinah, no outward brightness to strike the eye, yet the glory of that latter house was greater than the glory of the former house. The true glory of humanity, and the true glory of any undertaking in behalf of humanity, under God, is found in the manifestation of that same god-like character which was revealed in Jesus of Nazareth. It is found in the revelation of God in the flesh, and this is a glory above all outward glory.

Now with reference to our present situation and the outlook: we thank God for the measure of prosperity in the past; we thank God for the revelation of the spirit of true service in this work; we give glory to God for whatever has been accomplished to establish the truths of the kingdom of God in the hearts of men; but whatever measure of prosperity, whatever measure of good has come, may yet be increased, and the glory of the latter house may be greater than that of the former.

It does not make any difference whether we have buildings of the same size, or whether all the same facilities are at once provided. There is something of more importance than these. Proper facilities will be provided. But the great lesson of the hour is that our sufficiency is of God; that He is able to use such instrumentalities and such facilities as He in His providence may supply, to do the very work that He wishes done in the earth; and that He is ready to co-operate with His children in doing great things to His



A LARGE BUILDING FORMERLY OCCUPIED BY BATTLE CREEK COLLEGE.—THE NORTH END IS NOW OCCUPIED BY THE AMERICAN MEDICAL MISSIONARY COLLEGE, THE MIDDLE AND SOUTH PORTIONS BEING OCCUPIED BY THE BUSINESS OFFICES OF THE SANITARIUM. THE UPPER FLOORS ARE USED AS DORMITORIES, AND THE BASEMENT OF THE SOUTH END IS BEING FITTED UP FOR TREATMENT ROOMS.

with him they returned to what seemed a desolate place, to the ruins of their former greatness and magnificence; and they rebuilt the house of God. It is said that when the foundations of the house were laid, there were present ancient men who remembered the former house, which was built by Solomon, and that they lifted up their voices and wept; for it seemed in their eyes that the new house was as nothing in comparison with the old. And so the Lord, through the prophet Haggai, addressed these words to His people: —

"Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. . . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

The original temple was a place of great outward glory. The interior decorations were a marvel. Millions upon millions of dollars' worth of pure gold was used in overlaying the inner parts of the temple; and in the most holy place was the ark; and in the ark were the tables of stone with the law of God inscribed upon them, the pot of manna, and Aaron's rod that budded; but over all, and more than all, was the shekinah glory which oftentimes so filled the inner shrine with glory that the priests were obliged to withdraw from it.

After they returned from the captivity without a king, but under the leadership of a priest, they rebuilt the house; but they had no ark of the covenant to put into it; they had no pot of manna; Aaron's rod was gone; and never afterward did there appear in this inner shrine that wonderful display of outward glory, the symbol of the presence of God. And yet there came this prophecy, "The glory of this latter house shall be greater than of the former."

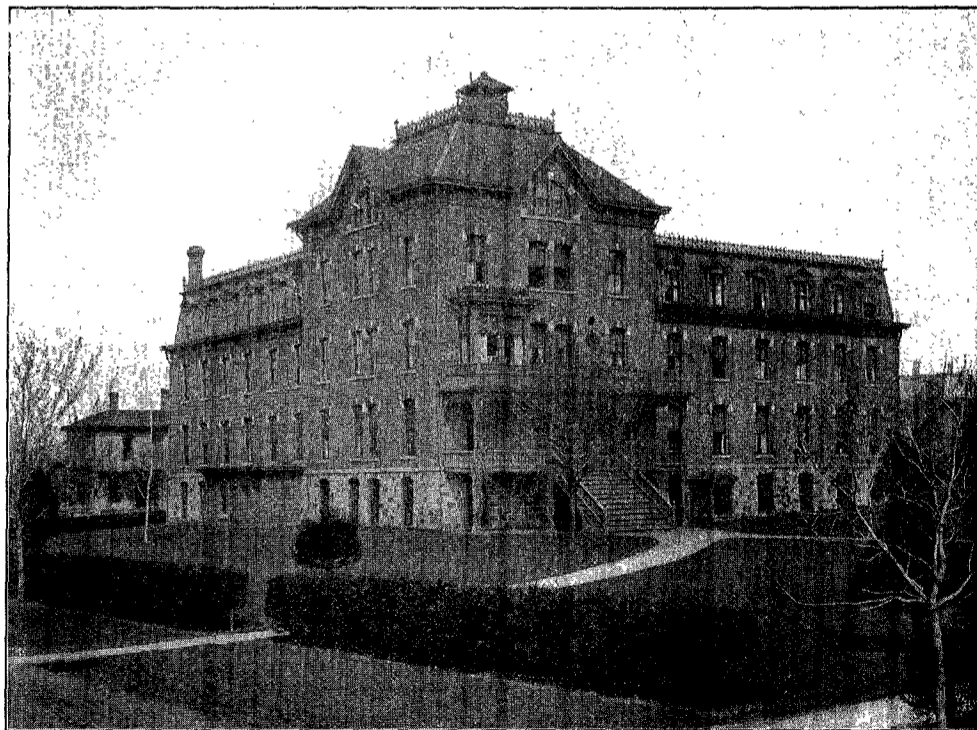
gotten of the Father), full of grace and truth."

He it was who is spoken of as the outshining of the glory of God. And when He performed His first miracle in Cana of Galilee, it is said that He manifested forth His glory, that glory which does not consist of an outward display which strikes the eye, but that glory which is above every other glory — the glory of character. This prophecy of Haggai, this promise that this latter house should exceed in glory the former house, was a distinct prophecy of the coming of the Son of man, and the manifestation in the flesh, of the glory, the power, and the beauty of God's character.

Even when He was a child, those who were under the guidance of God's Spirit perceived this truth. When His parents brought Him up to Jerusalem to present Him in the temple, to do for Him according to the law, the devout Simeon recognized it.

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same

man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents



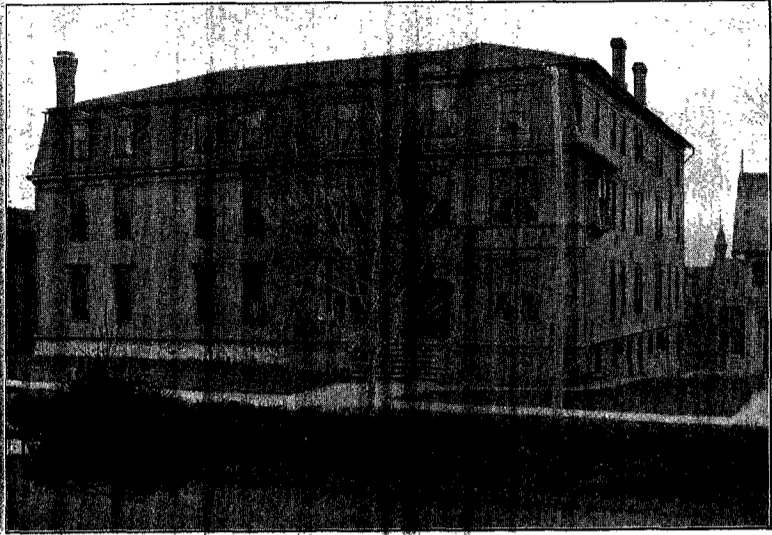
WEST HALL.—FORMERLY OCCUPIED AS A DORMITORY OF THE BATTLE CREEK COLLEGE, NOW FILLED WITH SANITARIUM PATIENTS. ACCOMMODATES ABOUT ONE HUNDRED.

glory. We should not for a moment lose sight of these fundamental truths.

When the friend of Jesus, Lazarus, was dead and Jesus came to the home of the sisters, He comforted them with hope, and with them went out to the place where Lazarus lay; and then He

said to Martha, as He spoke of removing the stone from the mouth of the tomb, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" And then the stone being removed, He called unto the sleeper, and said, "Lazarus, come forth. And he that was dead came forth."

This was a manifestation of the glory of God. It was the ministry of life to the dead. Now,



SOUTH HALL.—FORMERLY A DORMITORY OF THE BATTLE CREEK COLLEGE, NOW OCCUPIED BY SANITARIUM PATIENTS, DOCTORS, AND STUDENTS.

whether the person be dead or dying, when new life is manifested, new power comes into the being, strength takes the place of weakness, health the place of sickness, it is the same ministry of life, and by the same power. And in an institution consecrated to this work, consecrated with prayer, consecrated with the spirit of sacrifice, for the express purpose of doing this work for suffering humanity,—it seems to me that in such a place, of all others, it might be said constantly, "If thou wilt believe, thou shalt see the glory of God; and that the glory of God will be revealed in the ministry of life, in the restoration of health, and in the bringing of blessing to those who are suffering; and that God will give, as He has given, special wisdom, special guidance, and He himself will witness to His own truth, that His gospel is for suffering humanity, for the restoration of soul, body, and spirit, that every one may be complete in Christ Jesus."

Now there is one more thought to which I would like to direct your attention briefly, and that is that the tabernacle built under the direction of Moses, and the temple built by Solomon, were in themselves prophecies of the coming of the Lord, prophecies of the coming to this earth of Him who was to be the Redeemer and Saviour of the world; and that His manifestation in the flesh when He first appeared in the world was, as it were, the beginning of the fulfillment of all prophecy concerning the coming of the Lord. He was here upon the earth during His brief course of life and ministry, and then, after being offered as the sacrifice, He was raised from the dead, and was taken up to sit at the right hand of the Majesty on high, to minister to His church below. But before He left them, He uttered these prophecies, and these promises:—"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith

unto Him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 16-23.

Here is a distinct promise, a distinct prophecy, of the coming of the Lord as the Comforter, the

Spirit of truth, to dwell in the hearts of His people. This is, as it were, the second step in the coming of the Lord. After taking away His bodily presence, He promised to come to His people without the personality of the flesh, but in the presence of His own Spirit; and on the day of Pentecost His promise was fulfilled in that remarkable descent of the Holy Spirit, according to the prophecy which said, "I will pour out my Spirit upon all flesh." And thus the true believers have been privileged to know the reality of the truth of the coming of the Lord.

Now we look for the third step in the coming of the Lord. We look for His revelation in the clouds of heaven, with power

and great glory. But before that event takes place, before that glory shines forth as the lightning that shineth from the east even unto the west, there must be an outshining of the glory of God in the experience of His people, world-wide, so that the earth shall be lighted with His glory. This will not be in an outward display, but in the power of His presence, by the Spirit, ruling, conquering in the hearts and lives of men and women, showing forth the great truth of God manifest in the flesh, the glory of God revealed, that all flesh may see it together; in lives consecrated to service; in sacrifice of every other thought and every other plan to this one thing, that the earth shall be lighted with the glory of God shining through humanity; and that in the ministry in behalf of a world suffering physically, suffering spiritually, needy of the restoring power of the gospel of Christ, there shall go forth a message, not simply in words, but a message of light and power, a message of glory, in hearts that reach hearts, in lives that take hold upon lives, in the true revelation of the greatest truth, the crowning truth, of our Christianity,

and that is, God manifest in the flesh. And that shall be the greatest, in fact the only true, preparation for that final revelation of the glory of God in the second coming of our Lord Jesus Christ.

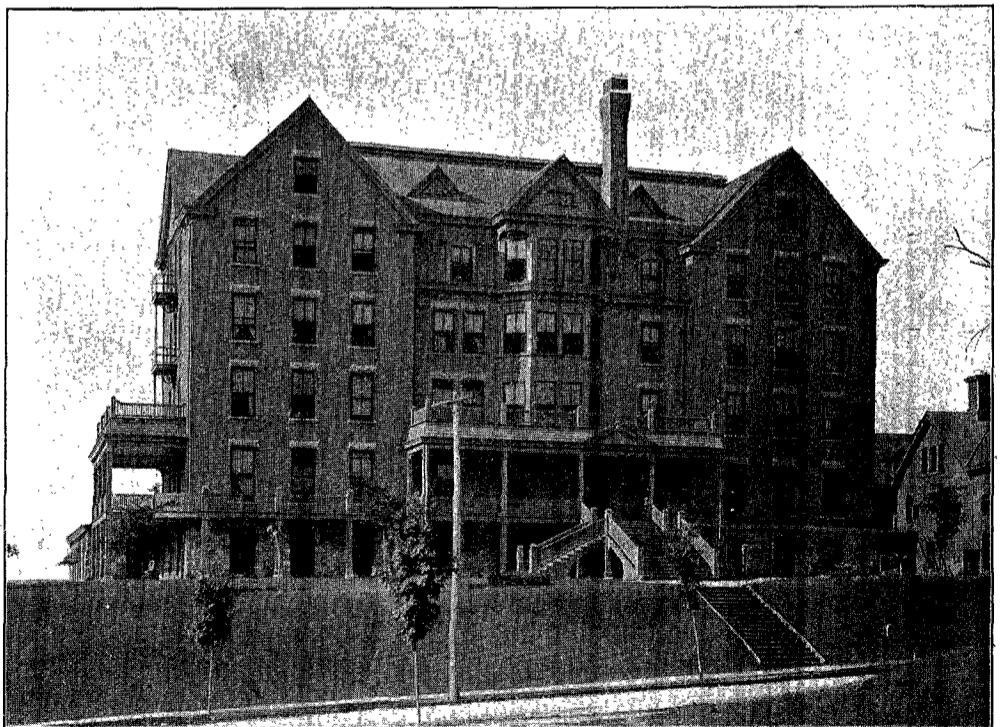
Now let our second house stand more strongly

than did the first for this great truth, God manifest in the flesh. Let truth shine out with greater power than ever, the real truth of Christianity, the giving of ourselves as a living sacrifice to be consumed upon the altar of service. Let this be the stand that we take, and let this be our purpose, and it will be written in the books of heaven, although it may not be written in the records of earth, that the glory of this latter house is greater than the glory of the former.

It is worth noting also, that those who had charge of the work of rebuilding the temple in olden time, did not speak of it as the building of a new house, but simply as a building of the same house. We find in the book of Ezra that when those who opposed the work, asked them concerning it, and what they were doing, they answered, "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up." Ezra 5:11. Although the house had lain in ruins for seventy years, during their captivity, yet when they came to restore and build it again, they did not speak of it as a new house; they said, We build the house that was built by the great king years ago. It was the same house.

I have thought that the Sanitarium has not gone. God built the Sanitarium, and it will stand. Some of the buildings may be temporarily absent, but the truth for which that word stood, and is standing now almost throughout the wide world, is of God; and that truth lives; and that truth finds its temple not in buildings of stone or of brick, but in the hearts of men and women. As long as we have physicians consecrated to this work, nurses and helpers given to this work, we have the Sanitarium. And more than that, even these outward facilities will be restored; but the main thing is to know that truth in the hearts of those consecrated to it is the essential factor in our work for God. And when we know that experience, our God, in whose hands are all resources, our God, who rules over all these things, will, in His providence, see that proper facilities are supplied, that this truth may be revealed to the best advantage.

I bless God that we can look forward with



EAST HALL.—FORMERLY OCCUPIED AS A NURSES' DORMITORY. WILL ACCOMMODATE FROM ONE HUNDRED AND FIFTY TO TWO HUNDRED PATIENTS. EXTENSIVE BATH ROOMS ARE BEING FITTED UP IN THE BASEMENT.

hope. I bless God for the courage that remains in the hearts of those upon whom this blow would seem to fall with the greatest weight. I bless God that their faces are forward, and that they are looking now not toward ruins, but toward a greater work, which, under God, they purpose to

do. May God's blessings be with them as, under Him, they seek to carry on this work.

Singing by the congregation, hymn number 709:—

Rejoice in God alway;  
When earth looks heavenly bright,  
When joy makes glad the livelong day,  
And peace shuts in the night.

Rejoice when care and woe  
The fainting soul oppress;  
When tears at wakeful midnight flow,  
And morn brings heaviness.

Rejoice in hope and fear;  
Rejoice in life and death;  
Rejoice when threatening storms are near,  
And comfort languisheth.

So, though our path is steep,  
And many a tempest lowers,  
Our Father will our footsteps keep,  
And His dear love be ours.

ADDRESS BY DR. J. H. KELLOGG.

I feel very timid in accepting the invitation to speak here this morning, and shall occupy but a few minutes of your time.

A few months ago, Thanksgiving day, a multitude, perhaps a large proportion of the persons who are in the Tabernacle to-day, gathered at the Sanitarium, in the dining room and the gymnasium, to join with the managers, the helpers, and the patients of the institution—about two thousand in all—in a Thanksgiving dinner. After the dinner, we gathered in the gymnasium and adjoining rooms, and had a little review of the work of the Sanitarium from its inception up to that time. We talked about the small beginning, the little building, and the small number gathered at the dedication, and of the greater number who gathered there on that occasion. Mention was also made of the small building in which the institution began its work, a part of which still stands, while all the rest is in ashes. And as we looked over this great growth, this wonderful development, we all exclaimed in our hearts, with a deep sense of God's goodness, "What hath God wrought!"

I believe that was the sentiment of every heart on that occasion. I believe it was the feeling in the hearts of all there that the Sanitarium was not the work of any man or set of men, but that God had built the work upon this hill, and its representative branches in other parts of the world.

I walked by the ruins this morning, and saw the ashes and smoking embers, and I am glad I was able to say in my heart, "What hath God wrought!" I know God is in it all, because this is God's work, and not man's work. And if God built the house, and permitted the house to burn, it is for some good purpose; and the one desire of my heart is to know what that purpose is, and to know what this experience means to me and to the Sanitarium.

We had a helpers' meeting last night, and we all sought God earnestly to find out what the lesson is; and I believe it is just what has been intimated here this morning, that we must have another house, a better house; not necessarily a larger house, it may be a smaller house, but we must have a better house.

About two or three years ago I stood in Jerusalem, the city that has gone through a score of sieges, and has been wrecked and sacked a score of times; I stood upon the top of a smooth, bare limestone rock, which was once the site of the glorious temple of which you have heard this morning. This rock was worn smooth with the knees and the kisses of the pilgrims of all Christendom. There is nothing there but a bare rock. The whole building, every stone, every pillar, gone, not one left; and all its magnificence and glory, the gold and the silver, and the shekinah too, are all gone, never to be replaced, because

the more glorious temple was manifested in Christ Jesus when He came nineteen hundred years ago,—the real temple, the house not made with hands.

About thirty-six years ago a few men who had faith in the principles of reform, although perhaps they did not realize and appreciate altogether the thing they were undertaking,—as they had not an opportunity to comprehend its real greatness and significance,—started to build a temple of truth upon this little hill, in a small grove of oaks. And God has been building through all these years, until a large work has grown up. Our large main buildings have burned. But I feel thankful in my heart that, although the material temple has been swept away, so that there remains scarcely more than is left of the temple on the top of Mount Moriah, still the real temple stands. There are twenty-five hundred persons whose hearts are enlisted in this work. There are one hundred and twenty doctors whose souls are ablaze with the principles taught in this temple of truth. There are a thousand nurses, a thousand young men and women who have consecrated their lives to the principles that are here represented; and these are all alive. And there are one hundred thousand people, probably more than one hundred thousand, who have visited this institution and its branches, and whose lives have, I trust, been made better and sweeter and more comfortable, whose sufferings have been mitigated, and whose days have been prolonged by the life-giving principles for which those buildings stood. So the temple still lives in the hearts of these thousands of doctors and nurses and patients and others whose lives have been influenced by this work during these past years.

Now that is the real temple. I am glad to know, and to feel and believe in my soul, that the real work of the Battle Creek Sanitarium, the real institution, is not compassed with brick walls. It is not contained in buildings; but it is a work that lives in the hearts of humanity. It is a work that is widespread, that is world-wide in its extent, in its influence upon the hearts and the minds and the characters and the souls and the bodies of men.

In building our new temple of truth, or in extending the building of our temple, the thing that we must have in mind certainly is not simply brick and mortar, but character. Character, my friends, is the thing that has made the Battle Creek Sanitarium what it has been, the character of its principles.

Now I know that this work has not been altogether understood in Battle Creek. Some perhaps have looked upon the poor instruments that God has been using in this work, and have seen their weaknesses and their mistakes and their frailties, and perhaps have judged the work somewhat by them. Now I beg of you, my friends, forget them if you can. Forget them, and think only of the truth that is represented, and see the truth only. Where I have made mistakes that you have recognized, I ask your forgiveness; where I have made mistakes that you have not recognized, I have earnestly asked God to forgive me. I am full of weaknesses and frailties. I know it. I hope that no one will take me as an example of the truth; but I pray God from this time forward, in all my life, so to cover me with truth that nobody can see me any more. O my friends, I want my life to be such a shining out of truth, of Christ revealed in humanity, that nobody can see me. I do not blame you if you have not understood; you could not help but misunderstand with such a poor interpretation. But when we build our new work and reorganize it,—for I feel that the Lord has given us the opportunity now to reorganize and to do better things than ever before,—I pray that God will give us such wisdom that we may put into every foundation stone, into every brick, and into every

part of the structure such Christlike principles and such unsullied truth that those who come here and gaze upon it may ever say, "See what God has wrought."

Closing hymn, number 737:—

"My times are in thy hand;"  
My God, I wish them there;  
My life, my friends, my all, I leave  
Entirely to thy care.

"My times are in thy hand,"  
Whatever they may be;  
Pleasing or painful, dark or bright,  
As best may seem to thee.

"My times are in thy hand;"  
Why should I doubt or fear?  
My Father's hand will never cause  
His child a needless tear.

"My times are in thy hand;"  
I'll always trust in thee,  
Till I possess the promised land,  
And all thy glory see.

The benediction was pronounced by W. A. Spicer.

### IN QUIETNESS AND CONFIDENCE.

JUST as beneath the troubled surface of the sea there are still depths which the storm never reaches, there are many lives peaceful under the divine assurance that God is with them, and that, therefore, no man shall set on them to hurt them. Their spiritual convictions are so strong in their very simplicity, that they remain quiet and peaceful, while tempests of controversy rage above them. They keep themselves, and are kept, aloof from all the vexed questions of science, of the "higher criticism," of the laws of prayer, and of degeneration or of expansion. They do not cry to be led by dogmatic authority, and they escape the disturbing elements which trouble those who have built upon shifting foundations. The secret of their peace is that they are of those of whom Jesus said, "Blessed are they who have not seen, and yet have believed," whose faith rests not upon book knowledge, but upon love. It is not that they possess a religion; their religion possesses them.—*The Christian*.

### THE RIGHT STANDPOINT.

#### *Present Truth.*

How different things look to us after the bitter experience has passed! When Jacob heard that Simeon had been kept a captive in Egypt, he said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But they were not against him; on the contrary, they were all working for him—working out a great deliverance, and a peaceful, happy old age. We can see it clearly enough; yet when our trials come, we complain, just as though ours were exceptions to the rule that "all things work together for good to them that love God." If we were absolutely sure that good would result, we should bear the trial and the pain uncomplainingly; but in spite of all the assurances and all the examples of God's word, we persist in looking at things as they seem now, instead of from the standpoint of eternity.

Does anybody suppose that when we stand by the river of life in the paradise of God, we shall have any regrets or sorrow for what we have suffered here?—Of course not. We know that we shall not. Then what is the use of indulging in such regrets here? We know that if God be for us, nothing can be against us, and that all things work—are now working—together for good to them that love God. Moreover, it is our privilege and our duty to look at things from the eternal side, instead of from the temporal side; for God is our dwelling-place, and He inhabits eternity.

## THE FORWARD MOVEMENT

A Revival of the Study and Practical Application of the Physical Side of Spiritual Truth in its Relation to the Second Advent of Our Lord.

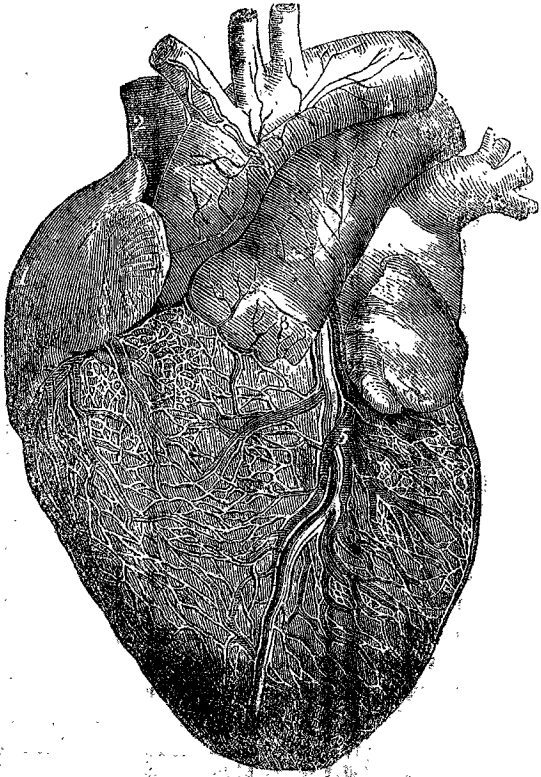
"PREPARE YE THE WAY OF THE LORD."

### PRACTICAL HYDROTHERAPY.

#### Lesson 3.—Some Principles of Physiology.

C. E. STEWART, M. D.

In this study we will consider briefly some of the principal facts pertaining to the anatomy and physiology of the circulatory systems. The circulatory system consists of a system of closed tubes through which the blood is forced by the heart, assisted by the contraction of the tubes themselves. The heart



THE HEART. 1. RIGHT AURICLE. THE LEFT AURICLE IS IN THE CORRESPONDING POSITION ON THE OPPOSITE SIDE; 2. VENA CAVA; 3. AORTA; 4. PULMONARY VEINS; 5. PULMONARY ARTERY.

is a conical-shaped, muscular organ, possessing four cavities—two auricles and two ventricles. The right auricle receives the venous, or impure, blood from the lower parts of the body, through the inferior vena cava, and from the upper parts through the superior vena cava.

While the venous blood is being collected in the right auricle, the arterial blood, which is being purified in the lungs by giving off the carbon dioxide it contains, and taking on the oxygen from the air, is being collected in the left auricle. When these two chambers are filled, they contract, and force their contents into the ventricles, the right forcing its contents through an opening between itself and its respective ventricle, the left acting in a similar manner. The openings are called the right auriculo-ventricular and the left auriculo-ventricular, and are closed by the tricuspid and mitral valves respectively. The simultaneous contraction of the auricles fills the right and left ventricles with venous and arterial blood. The right ventricle contains venous blood, and the left arterial blood. When the ventricles contract, the blood in them is prevented from escaping backward into the auricles by the closing of the valves guarding the openings.

The contraction of the ventricles forces the venous blood through a large vessel called the pulmonary artery to the lungs, to be purified, and the arterial blood through the aorta, which, by means of its many branches, carries blood to every part of the body, for its nourishment. These great vessels, which extend from the right and left ventricles of the heart, have valves at their orifices, which, by closing, prevent a return of the blood to the heart.

The blood vessels, like the heart, contain a considerable amount of involuntary muscular tissue, and in addition elastic tissue, both of which, by contracting, help to force the blood onward. The arteries become smaller and smaller as they extend farther from the heart, until they are only microscopic in size, and are so very thin that part of their contents passes through them into what is called the lymphatic circulation.

Through the medium of the lymph, which is of practically the same composition as the blood, food material reaches the tissues. These very minute vessels, called capillaries, also collect the blood containing the impurities resulting from tissue activity and waste, and carry it to the veins, by means of which it is taken to the right auricle of the heart. It is impossible to tell just where the capillaries carrying arterial blood stop, and where those carrying venous blood start, because they are continuous. However, the capillary veins become larger and larger and less numerous as they approach the heart, until finally there are but two large vessels—the superior and inferior venæ cavæ—carrying venous blood to the heart.

This whole system is under the control of the sympathetic nervous system, there being two kinds of nerves governing it; namely, the accelerator and inhibitory. When the inhibitory nerves are stimulated, the heart beats slower; when paralyzed, the heart beats faster. When the accelerator nerves are stimulated, the heart beats faster; when the accelerators are paralyzed, the heart beats slower, because the inhibitory nerves alone act. The same may be said with reference to the blood vessels: one set of nerves, the *vasoconstrictors*, when stimulated, cause a contraction of the vessels, and another set, the *vasodilators*, when stimulated, cause the vessels to dilate.

The lymphatic system, like the blood vessels, permeates all parts of the body, and is a channel through which the food material from the blood is conveyed directly to the tissues. The fluid conveyed by this system is called the lymph, which has been termed the middleman between the blood and the tissues.

In our previous studies we called attention to the close relationship existing, through the agency of the nervous system, between the skin and other parts of the body. The relationship between the skin and the circulatory system is as great, if not greater. By an intelligent understanding of this relationship, one can modify at will the amount of blood in almost any part of the body, by applying the proper stimulus to the skin.

In the treatment of disease it is the aim of the physician to regulate properly the circulation of blood. He knows that it is the blood that heals, and not himself; all he can do is to use the means which God has given him, to influence the flow of this current of life. The chief functions of the blood are to repair injury, convey food material to the tissues, and to carry waste materials away from them to the organs employed in their excretion, such as the skin, kidneys, lungs, etc. It is also a distributor of heat, and possesses the property of destroying germs and poisonous substances which may gain access to it.

What has been said with reference to the close relation between the skin and the internal organs, also applies to the mucous membrane of the alimentary canal. Through the agency of the nerves, every internal organ of the body is connected with some part of the skin, and when influences are brought to bear upon this surface, changes are produced in the organ itself. For example, the skin of the hands is related to the kidneys, and when the blood vessels of the hands are made to contract (as by cold), the activity of the kidneys is increased.

The blood vessels are so arranged that by increasing the caliber of the small vessels in the skin, less blood will reach the underlying structures; this is because the large blood vessels divide, and send branches both to the skin and to the deeper structures beneath it. Because of this wise arrangement, when a congestion of deep structures occurs, it can be relieved by producing a dilatation of the skin vessels. Blood may also be diverted from the interior of the body by dilating all the surface vessels, or may be diverted from the head by dilating the vessels of the lower extremities.

The following areas of the skin are in relationship to some internal organ, and by making the proper application to these areas the desired effects may be obtained:—

The skin of the scalp, back of neck, and face is related to the brain.

The skin of the neck is related to the nose, pharynx, and larynx.

The skin of the back, beneath the shoulders, and of the chest is related to the lungs.

The skin over the heart is related to the heart. The skin over the lower right chest is related to the liver.

The skin over the corresponding area on the left side is related to the spleen.

The skin covering the small of the back is related to the organs contained in the pelvis, and also to the kidneys.

The skin over the lower sternum is related to the kidneys.

The skin over the stomach and the corresponding area on the back is related to the stomach.

The skin of the abdomen is related to its contents.

The skin of the feet and legs is related to the brain, lungs, bowels, and pelvic organs.

A thorough knowledge of the facts contained in this and the two preceding studies will enable one to comprehend why it is that water in its various forms, when applied intelligently, is capable of producing such marvelous results, and there is no reason why it cannot be used in the home in many cases of sickness with beneficial results.

In subsequent studies the subject of hydrotherapy proper will be taken up, but unless a thorough study has been made of this and the preceding ones, comparatively little practical benefit will be derived from them. The principles should be discussed in the family, and additional information obtained by reading *Good Health*, and other publications containing information on these subjects.

#### QUESTIONS FOR STUDY.

1. Of what does the circulatory system through which the blood flows, consist?
2. How does the food material reach the tissues?
3. Why is it that the blood vessels can be made to expand and contract?
4. What controls the capacity of the heart's beat?
5. What controls the caliber of the blood vessels?
6. What is the difference between arterial and venous blood? Where is the venous converted into arterial, and the arterial into venous blood?
7. What is the lymph? What is its function?
8. What are the functions of the blood?
9. Why is it possible to modify the circulation of an internal organ by making an application to the skin?
10. Give an illustration.
11. If there were too much blood in the head, how could you decrease it?
12. What are the different areas of the skin which are related to internal organs? What are the related organs?

#### TO GOD'S GLORY.

M. C. WILCOX.

It is a perversion of our Lord's words to declare that when He said, "Take no thought for your life, what ye shall eat, or what ye shall drink" (Matt. 6:25), He meant that the kind or quantity or quality of food mattered not. He taught that the end of our life should not be the gratifying of appetite. That is the thought of the worldling; that was the thought of the foolish rich man in Luke 12. "Soul," said he, "thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." That was his climax of life's purpose. His god was his appetite. It is against this that our Lord warns us. Do not put your anxious thought upon that which ministers to carnal desire; do not make a means of life the object.

Neither would He have us understand from the scripture just quoted and from kindred texts that eating and drinking are unimportant. Man was created for God's glory; he is made God's steward in the use of things by which God may be glorified; and the Holy Spirit gives this positive instruction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

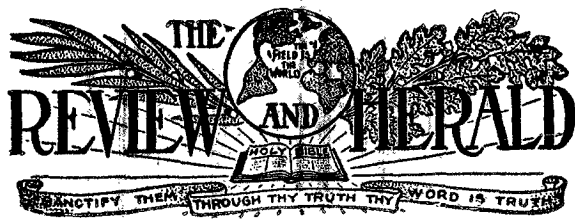
The questions, therefore, which the Christian will ask concerning his food, are such as these: What will best glorify God? What is best adapted to the service which is His due from me? What will build me up the strongest, healthiest body? What will give me the most active brain, the clearest mind? What will render my senses the most impressive, the most sensitive, to the influence of His Spirit?

Having settled these questions by the principles of God's living truth, having more fully realized in their settlement the great purpose of existence, it will not be difficult to decide what kinds of food, how much food, and what quality of food we shall use.

That which will best glorify God will separate from the lust for the fleshpots of Egypt, from the leeks, the onions, and the garlic. In other words, eating will be a matter of life, and not of lust. Eating to glorify God, we may ask and expect His blessing upon the means used to His glory.

Eating and drinking will also be enjoyable. Keen and appreciative will be the appetite; sweet and delicious the simple foods of God's furnishing. How much anxiety would be saved, how much blessing would come, did we but eat and drink to the Master's glory.

THE health should be as sacredly guarded as the character.—Mrs. E. G. White.



BATTLE CREEK, MICH., MARCH 4, 1902.

 URIAH SMITH  
 W. W. PRESCOTT  
 L. A. SMITH

EDITORS.

THERE is in the final analysis only one disease, and that disease is sin. For this disease there is only one remedy, and that remedy is the gospel. There is only one physician who really cures, and that physician is Jesus of Nazareth.

If there had never been any sin in the world, there would never have been any disease in the world. Obedience to God's laws is in itself the experience of health. "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He swore unto thy fathers: . . . and the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." Deut. 7:12-15.

The gospel is "the power of God unto salvation." This salvation is salvation from sin, which is "the transgression of the law." The gospel is therefore God's provision to save us from transgressing His law. This is accomplished by filling us with the life and power of His own word, the only medicine of any value. "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health ["medicine," margin] to all their flesh." Prov. 4:20-22. This is the one remedy for the one disease.

It is in and through Jesus of Nazareth that we have the forgiveness of sins: "In whom we have redemption through His blood, the forgiveness of sins." "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." But the one who forgives our sins is the one who heals our diseases. "Who forgiveth all thine iniquities; who healeth all thy diseases." When He "gave himself for our sins," He gave himself for our diseases. He "bare our sins in His own body," and "himself took our infirmities, and bare our sicknesses." These were not two separate experiences, but were both involved in the one experience of appearing in the flesh as "the Lamb of God, which beareth the sin of the world." In His work Jesus therefore united preaching and healing. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Matt. 9:35.

These truths should be taught clearly in every one of our health institutions. Although agencies are employed in the treatment of the sick, and the recovery is gradual, yet it is true that every case of restoration to health is just as really the direct working of Jesus the Saviour, as when He healed instantaneously and without visible means the multitude that followed Him in His earthly ministry. When He changed the water into wine at Cana of Galilee, He drew back the curtain behind which He ordinarily hides His working in nature, and revealed the fact that it is himself, and not some impersonal force, who changes water into wine every season in every vineyard. And so His miracles of healing should make it clear to us that He, and not some impersonal agency, whether it be "medicine" or "treatment," is the one and only healer. And fur-

ther, the truth should be taught that when it will glorify His name to do so, He can heal disease just as quickly as He can forgive sins. The same Jesus who said to the sick of the palsy, "Son, thy sins be forgiven thee," said also, and on the same occasion, "Arise, and take up thy bed, and go thy way into thine house." And when they saw the result, "they were all amazed, and glorified God." "Jesus Christ is the same yesterday and to-day, yea and forever," and upon the corner stone of every sanitarium should be inscribed these words: "I am the Lord that healeth thee." W. W. P.

#### LOSING REVERENCE FOR SUNDAY.

THE *Church Standard* (Philadelphia), a leading organ of the Episcopal Church, declares that a remarkable change has taken place within a few years' time in the sentiment of Protestant clergymen in this country touching Sunday as a day of divine obligation. There has of late, the *Church Standard* observes, been much discussion of the question of proper Sunday observance, particularly as regards the propriety of allowing Sunday saloons; but, says this authority, "in all the discussions of this subject that we have seen, perhaps the strangest thing is this, that no one, not even the most earnest of Christian ministers, seems any longer to entertain the question whether the observance of the Lord's day is required by divine ordinance. Twenty, or ten, or even five years ago, no such observation could have been made; and the fact that it can be made now is a startling evidence of the rapid change of belief and sentiment that has been unconsciously taking place in the minds of Christian people here in America. The very idea of the religious obligation of the Lord's day seems to have been dropping entirely out of people's minds until, as a principle of action, it remains with only a few survivors of a bygone generation. It is surely a significant fact that one Presbyterian clergyman should openly favor a regulated permission of Sunday liquor selling, without the least apparent recollection that the standards of his Church attach to the first day of the week all the sanctions of the Fourth Commandment; and it is hardly less remarkable that ministers of nearly all other denominations should oppose the same measure on the ground of expediency, good morals, and even American prejudice, but hardly at all on the ground that it would authorize the violation of divine law."

The *Church Standard* in some further comments expresses great fear "that the growing disregard of Sunday observance cannot be stayed, and that in the just reaction from arbitrary and very modern rules of mere human invention, all thought of the Sabbath and the Lord's day as having any divine authority whatsoever is simply vanishing from the minds of men." And here the *Church Standard* accidentally touches the root of the whole difficulty. Sunday observance is "of mere human invention," and has long been treated as such, by agitators for Sunday laws, by the people, by legislatures, and by the courts. The assumption of the right to regulate Sunday observance by human law, is a denial of any higher authority for such observance than that of the human lawmakers. Hence the more agitation there is for Sunday legislation, and the more laws there are enacted or revived enforcing Sunday observance, the more must the idea of Sunday as a merely human institution eclipse the conception of Sunday as a day appointed of God. The proper remedy, therefore, would be to drop at once all efforts to secure Sunday observance by any exercise of human authority; but even this would fail, since, as stated, divine authority for the day is entirely wanting. Sunday is a human institution merely, and this truth has now obtained almost universal recognition in the Protestant churches. The only way out of the difficulty is to return to the day which God has sanctioned. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:8-11. L. A. S.

#### SAVED TO SERVE.

THROUGH the love of the Father in the gift of His Son as our Saviour, we are delivered from the bondage of sin, that we may serve God in the freedom of righteousness. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Luke 1:68-75. We are saved to serve.

"Saved to serve in any station,  
 Saved to make His goodness known;  
 Saved to sing His great salvation,  
 Saved to live for Him alone."

This purpose of salvation was shown in the message which the Lord sent to Pharaoh through Moses: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me." Again and again the command was repeated, "Let my people go, that they may serve me." The children of Israel were not delivered from Egypt in order that they might spend their time in idleness. They were still to serve, but the service was under a different master, and of a different kind. "The Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage." But how different is the service of the Lord! "The Lord is good to all." "The Lord is gracious, and full of compassion." "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and His we are." We are saved to serve.

The call of the hour is the call to service, loving, faithful service. Consecrated workers are needed everywhere. Consecrated physicians, consecrated nurses, consecrated preachers, consecrated canvassers, consecrated teachers, a whole army of consecrated soldiers of the cross are wanted for service in the field. Any who may think that they are saved for any other purpose than to serve God and humanity should not apply. There are too many of that class already in the ranks. The Captain of our salvation calls for volunteers who are constrained by the love of Christ to present their bodies living sacrifices to be consumed in holy service. We are saved to serve.

And this call is really to every member of the Church. "Let the churches awake before it is everlastingly too late. Let every member take up his individual work, and vindicate the name of the Lord by which he is called." The Lord has given "to every man his work," and He is now pointing out with much definiteness what that work is. Many are recognizing His call to duty, and are taking up the work. Many are even now experiencing the blessing which is found in service. And still the command is, "Go ye also into the vineyard." We are saved to serve. W. W. P.

#### THE LAKE UNION CONFERENCE.

WHEN the Lake Union Conference Committee held its council at Berrien Springs, July, 1901, it was agreed that it would be well to hold the first session of the conference in camp at Indianapolis during the month of May, 1902. The plan was to hold a large representative gathering of our ministers and conference officers, in one of the most suitable and accessible parks of the city, and to make a special effort to interest the citizens in the great message which the Lord has committed to us for the world.

Since that council we have been advised by those

best acquainted with the climate in Indiana that it will not be safe to undertake to hold a camp-meeting in Indianapolis at any time during the month of May. Oftentimes the weather is wet and cold during the latter part of the month, and it is thought that it will not be best to undertake to camp before the middle of June.

This date seems objectionable to most of our Conferences in the Lake Union Conference, as it would delay the opening of their tent-meetings, making it difficult to hold two series of tent-meetings during the summer. None of the States seem willing to place the Lake Union Conference so late as the month of June.

Another difficulty which has arisen regarding that date is the time of holding the General European Conference. After much study and correspondence, our brethren in Europe and the members of the General Conference Committee in America are convinced that the latter part of May is the best time for holding the General European Conference. In fact, this is the only date that will be advantageous to the work in Europe unless the meeting is deferred until late in the fall, and there are serious objections to this.

As my brethren all advise me to attend the European meeting, it will be necessary for me to sail from this country the last of April, and to be absent from three to six months. This will make it impossible for me to attend the Lake Union Conference unless it is held prior to the first of May.

All things considered, the presidents of the Conferences have advised that the meeting be held in Chicago, March 27 to April 6. This will make it possible for all the Conferences to send full delegations without in any way interfering with the summer's work. Then we shall have the decisions of the Union Conference regarding important matters of policy to guide in formulating our plans for the coming summer.

The Illinois Conference and the Chicago church have given the Executive Committee of the Lake Union Conference a hearty invitation to hold the conference in what is known as the Forty-sixth Street church, Chicago. This is a large building, capable of accommodating all the delegates, besides quite a large attendance of the public. It is so constructed that dining accommodations can be provided in the basement. It would be too much to expect the Chicago brethren to entertain all the delegates free. We are assured, however, that the Conference and church will unite in providing accommodation at the lowest reasonable price, and that they will spare no pains to make the stay of the delegates in Chicago as pleasant as possible. Elder Moon, the president of the Conference, has the arrangements in hand, and will shortly announce them through the REVIEW.

Chicago is an important center, and the coming meeting should prove a blessing to the cause in that city. All the Conferences should plan for a good delegation and a good meeting. We shall have more to say regarding this; but in closing, let me request all to unite in seeking the Lord for special help in preparing for the coming meeting.

A. G. DANIELLS.

10

THE Methodist Preachers' Association of Brooklyn and Long Island, at a recent session adopted resolutions against Sunday opening of saloons, and put forth the declaration that "the law of the Sabbath is a part of the Decalogue, and is thereby lifted above the franchise of any people."

It being true, as it certainly is, that the law of the Sabbath is lifted above the franchise of any people, it follows that the Sabbath is equally above the legislative power of any people; and therefore that all man-made Sabbath laws are wholly without foundation in right. This the Methodist clergy of Brooklyn and Long Island have as really affirmed as they did the statement which they put into words. We trust they will recognize the logic of their position, and use their influence accordingly.

## "CHRISTIAN SCIENCE:" ARE ITS DOCTRINES TRUTH OR ERROR?

### Are There Evil Angels? What Does the Word Say (Continued)?

I HAVE not space for more than one or two other points in this great subject. Let the reader notice with especial interest the next quotation: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy way from the day that thou wast created, till iniquity was found in thee. . . . Thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground. I will lay thee before kings, and they shall behold thee. . . . I will bring forth a fire, from the midst of thee, . . . and I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Eze. 28:12-19.

Please notice the following points: (1) This can be no human being, for he is declared to be an "anointed cherub." Again, no man who ever lived could be what the specifications in these texts present; (2) he is called king of Tyre, or "Tyre," on the same principle that Satan is called the prince of this world, in scriptures previously quoted. Tyre occupied a position in the ancient world similar to that of London or New York to-day. Satan was the great prince of it all; (3) this being was perfect "till iniquity was found in him." In other words, he was a holy angel, but afterward became a wicked one; (4) therefore he was cast out of the mountain of God: he fell, and was banished from heaven, for heaven's good; (5) why did he fall, morally speaking?—Because his heart became "lifted up" in pride because of his own beauty and talent, on precisely the same principle that multitudes of others have fallen—by cherishing pride and selfishness in their hearts, by ignoring and forgetting their allegiance to the Creator, and treating His claims with indifference and contempt. In this manner self is idolized. Beings are dependent upon God for their very existence, and for every blessing they enjoy; yea, for all of excellence or ability in any form they may possess. God alone is the one from whom they received them, and they are accountable to Him for the way they use all these gifts. It matters not how high in nature or in mental or moral powers they may be, whether angels or men, this dependence and this accountability exist; their responsibility and allegiance to God cannot be ignored. When it is ignored, God's holy law is violated. That law requires that we love God with all our soul, might, mind, and strength; that we have no other gods before, or besides, Him. When self takes the place of God in our affections, this law is violated. "Sin is the transgression of the law." When we transgress, we become sinners against God. And if this course is persisted in, we are in rebellion against our Creator.

The Scriptures quoted clearly demonstrate that "Lucifer," "the day-star," "light-bearer," or "son of the morning," the original title of this high angelic being, thus fell from his high estate, and became Satan, the great "adversary" of all good, the leader of the evil angels who fell with him. This same fact is made evident by another Scripture: "How art thou fallen from heaven, O Lucifer, son of the

morning [or "day-star," margin]! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell." Isa. 14:12-15. How clearly this scripture reveals the motives which actuated this mighty angel when "iniquity was found in him"! He determined to be *like the Most High*, to exalt himself above the Son of God, or at least to be His equal, till finally it was necessary for the peace of heaven to thrust him and all who rebelled with him, out of that holy habitation.

The objection here arises in many minds, How could such high and holy beings sin? and is not God responsible for their sin?—Not in the least. Like man in his innocence, all these high intelligences were pronounced "very good." But God, in His infinite wisdom, prefers that His intelligent creatures shall not be mere machines, with no power of choice. The service of such could afford no pleasure to Him. A forced service would be most inconsistent with His character. A service prompted by love, gratitude, reverence, and free choice, however, would be pleasing to Him or to any reasonable intelligence. But in order to have such service, His creatures of intelligence must be given freedom of the will, freedom to choose. In the very nature of things, this is absolutely necessary if there is to be such service as could be acceptable to God. But if free choice is permitted to His creatures, there must be the *possibility* of a wrong choice, otherwise there would be no choice at all. This contingency must necessarily enter into free moral agency. God so ordered it, knowing full well what might be the result. That result, the possibility of the incoming of evil, the Creator took; and evil has come in through the fall of Lucifer and his sympathizers and their temptation of the human family. What is the result?—A terrible exhibition of sin, death, sorrow, pain, wretchedness, and all the long category of evils everywhere visible. About six thousand years of this, God has suffered to continue. Our world has been filled with violence. Satan's rebellion against the government of God has brought all this in. Meantime he has been exhibiting the true character of his great departure from God in the fiendishness of his treatment of God's dear Son, who came to this earth on the heavenly mission of love and mercy, everywhere doing good to all. *Satan murdered Him* through the agents he employed. This one experiment in God's great universe will be permitted to continue till all reasonable intelligences can discern the true nature of sin and rebellion. Then it will be brought to a close in the great Judgment day, when Satan and all his hosts of followers shall be consumed in the lake of fire. Rev. 20:7-15; 2 Peter 3:7-13. Then God will have evermore a clean universe. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

This, in brief, is the final disposition of sin and rebellion in the universe, when virtue, obedience, faithfulness, and devotion to God will be rewarded, and sin, rebellion, and all the evil brood will be put down forever. This one great exhibition of sin and its final consequences in the utter destruction of its author and all its abettors will be enough to settle for eternity the question whether sin pays or not. It will be found that all self-seeking and sin is the most consummate folly, and true obedience and service to God the highest wisdom. All the universe of God through an endless eternity will never need another exhibition to be convinced that sin does not pay. This earth is but one of God's smallest worlds. Six thousand years is a brief period with Him who is from everlasting to everlasting. God's wisdom will at last be justified before the universe. Every intelligence will acknowledge the fact. He will be *all in all* to every created intelligence to all eternity. May God hasten the day.

GEO. I. BUTLER.

## Special Mention.

### A Warlike Alliance.

The new alliance between Great Britain and Japan, the purpose of which, as announced, is to maintain the independence and territorial integrity of the empire of China and the empire of Korea, is quite generally regarded as foreshadowing an early clash of arms between Japan and Russia, in which possibly Great Britain and France will participate.

Speaking of the probabilities in the matter, the *Literary Digest* says: "Notoriously, Japan wants to fight Russia. The desire for war with the czar's empire is almost unanimous throughout Japan. It has been more than acknowledged, it has been professed and proclaimed, ever since the conclusion of Japan's war with China. The new alliance provides that in case of war between Japan and any other single Power over the far Eastern question, England shall remain neutral; but that if two Powers attack Japan, England will come to her aid."

The *Buffalo Express* observes that Japan might begin the war with an ultimatum to China demanding the expulsion of Russia from Manchuria, and would then find herself at war with both China and Russia, and entitled by the terms of the treaty to England's aid. "It certainly is the strongest, most belligerent action," says this paper, "that the British government has taken, where a great Power was concerned, since the close of the Russo-Turkish War."

### Prevalence of the Cigarette Evil.

Alarming reports are made by educators touching the prevalence of the use of cigarettes among school children, and the effects of this vice upon their mental and physical development. We note in the *Chicago Tribune* of February 20 one such report, made by the superintendent of public schools at Kokomo, Ind. The *Tribune* says:—

"Professor Ogg, superintendent of the Kokomo schools, reports to the Board of Education that out of thirteen hundred boys in the city schools, four hundred are addicted to the cigarette habit, and are, in consequence, two years behind the non-smokers in their studies.

"Of the effect on their studies and conduct Professor Ogg in his report says:—

"These various reports include nearly thirteen hundred boys, from the first grade through the high school. Over one third of these admit that they do smoke or have smoked. Those who belong to the class of smokers average one year older than those who do not smoke. Taking those who are habitual smokers, the difference in age is two years, making them two years behind the non-users in their studies.

"But there are other losses besides that of progress. In the teachers' reports are annotation marks of "self-control, poor," "inattentive and untrustworthy," "bad memory," "lazy, very dull," "no concentration," "vacant stare," etc. We now propose to invoke the law."

### Women Addicted to Narcotics.

An ominous sigh of the times is the increasing use of narcotics by women. On this point Dr. Norman Kerr writes as follows in *Woman*:—

"Alcohol is the narcotic most frequently used. But I could give you a formidable list of narcotics which women in all ranks of society are daily using: chloral, chlorodyne, ether, chloroform, less used by women in England than in America, sal volatile, eau de Cologne, and so on. I have known ladies addicted to alcohol to drink three bottles of brandy a day. A bottle a day is by no means an uncommon quantity. I have had patients who had habituated themselves to two ounces—nine hundred and sixty grains—of chloral as their daily allowance. Twenty grains of chloral, I may say, is a full medicinal dose. I have treated patients who have been in the habit of swallowing eight ounces of chlorodyne a day; and I have known women who could take a pint of chlorodyne in the twenty-four hours. Both tea and coffee are used in excess. I found a patient insensible in her room one day who had drunk nothing but tea. But she had consumed a pound of tea during the day. Tobacco, in the form of cigars as well as of cigarettes, is constantly resorted to. Thirty cigarettes a day has been the allowance of some of my patients.

### The Church Federation Movement.

This movement, which had its origin in New York City, is steadily being extended. Reports from Los Angeles, Cal., state that there is being formed there a "city alliance of churches," which is designed to include all denominations, and which provides for a thorough canvass of the city, the canvassers gathering such information as is desired relative to every family in the city. A card system is used for keeping on file the facts gathered. A similar movement is under way in San Francisco, where a corps of twelve hundred canvassers has been at work. The movement affiliates with Roman Catholics and with Hebrews.

The purposes of this movement for church federation, so far as they have been revealed, are humanitarian in nature, and above criticism; but the use to which the power of a church federation may eventually be put, may not be in any way indicated at the present time. Whatever does not come into harmony with the movement will find itself opposed by a most formidable confederacy.

God designs to trust men with eternal riches—the riches of the eternal inheritance prepared for the overcomer. But before God puts any man in possession of eternal riches, He must know what use the man will make of riches. And this is revealed in every man's life here in this world. He who uses the goods—whether much or little—intrusted to him here, in such a way as to recognize God as the Creator, and that all things are from Him and belong to Him, so that God is all in all, will make the same use of the eternal riches, and can safely be intrusted with them. He will never jeopardize the interests of God's kingdom by attempting, as Satan did, to become independent of God. But he who, on the other hand, refuses to recognize all things here as coming from and belonging to the Creator, by withholding the tithe which God demands, or the offerings for which God calls, would as certainly, without a change of heart, refuse to recognize God's sovereignty in the world to come, and the universe would again be marred by disobedience. By our use of that with which God intrusts us here, we are settling the question whether or not God can place in our hands the eternal riches.



### A LETTER FROM ROME.

82 VIA NAZIONALE, ROME, Jan. 30, 1902.

I WISH to make an appeal for my country to my brethren and sisters in the truth, as I am afraid that a great many in far-away America have a wrong conception of what we are as a people, and very few realize what a vast field for gospel work my country is.

I am an Italian, and accepted the truth about six years ago, at the sanitarium in Basel, Switzerland, where I was baptized. I had gone to that institution in a desperate condition of health, but God mercifully raised me from sickness, and has ever since kept me by His loving power. When leaving the sanitarium, I was presented with an English Bible, and one of the scriptures noted on its first page was Acts 23: 11: "And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." The last few words impressed me deeply at that time, as I was going back to Rome, where I was to have my home, and ever since, those few words have re-echoed in my heart, as if the Lord himself addressed them to frail little me as He had once said them to Paul; and ever since, I have had, in my heart's heart, the greatest desire to witness and to work for my Lord, and to do it in His Spirit, led by Him, sustained and comforted by His presence.

With heavy responsibilities upon me, with a frail body, the daily struggle for life, and now with an invalid father on my mind and on my hands, I feel, at times, as if it all would crush me, and prevent my doing the work I desire to do. In my small circle

I have given and lent our papers and books, but for lack of means have not been able to do as much as I wished. I have bought several copies of "Christ's Object Lessons," and given them to my friends not in the truth. Last winter I had a class of poor mothers, the poorest of the poor. I read the gospel to them, and taught them to pray. Those were blessed hours; God was with us, and His sweet presence made my heart so warm and my mind so clear. The loving Saviour touched the poor women's hearts, and many, not satisfied with our weekly meetings, came to my home to ask me to pray with them, as they said it did them good to have me pray with them. Unfortunately, when I felt that we were accomplishing some good, my physical strength gave way again, and I was laid up for several months with nervous prostration, unable to do anything whatever. While ill in bed, unfortunate influences marred the Lord's work, and I have not been able to take it up again on account of family cares.

While holding the mothers' meeting, with the help of some of my friends I had started a *crèche* for poor little ones between two and six years of age. They were taught of Jesus in the hours when their mothers were at work, given milk and bread at noon, and washed and kept nice and clean. I had to give up my little *crèche* a few months ago, when my dear father became suddenly an invalid. To care for him was my first duty, and I submitted to God's will, as I have learned, through much suffering, that "all things work together for good to them that love God."

My people have responsive hearts, and are generally very intelligent and clear-headed. They are not, as is supposed, slaves to the priests; in fact, the majority have very little respect for them. The priests may be feared in some parts of Italy where poverty and ignorance keep the people under their authority; but when the pure gospel of love is preached and presented to our people in its simple and perfect beauty, very few can resist the blessed influence of their Saviour's love, and they become at once interested. "It is so different," they say, "from what we have been taught to believe of God." Italy is not like Spain, where all outside influence is fought by the priests. There are many Protestant missions, and we have many Protestants among our people, and they are ready for more light.

We need laborers. Our poverty is the great drawback with us. The Lord is soon coming, and Italy cannot be neglected any longer. Nothing has been done until now. While thousands and thousands of dollars are spent to enlarge and build new institutions in America, where there are already too many, nothing has been done for Italy; yet the Lord died for us as well as for others, and we are all, every one of us, equally precious to Him.

LOUISE CHIELLINI.

Sister Chiellini has requested me to add a few lines to the letter printed above, which I do with pleasure. While at Rome, I could appreciate the conditions which made her work acceptable to the people. While one sees on the streets of Rome, in the course of one day, enough priests to last him the rest of his life, that does not say, by any means, that Rome or Italy is under the power of Catholicism. Far from it. And those who will go to the Italians, carrying the gospel in the gospel's spirit of love, will find responsive hearts. The doors are open, but the country sadly needs workers.

I was much interested in Sister Chiellini's recital of her mothers' meetings, and also of the school for little children, the *crèche*, as she calls it. While present afflictions do not permit this sister to work now as she would like, she is earnestly awaiting the arrival of the workers for Rome. May the day speedily come when *Rome shall at last be entered*.

B. G. WILKINSON.

### MEDICAL MISSIONARY WORK IN LOS ANGELES.

GENERAL hygienic dining rooms, open to the public so that they may have an opportunity to procure a healthful and wholesome dietary, prepared and served under Christian management, is the latest missionary enterprise to be developed in the ever-increasing scope of our missionary operations.

In establishing this missionary feature, there have been special difficulties to meet, obstacles to surmount and peculiar dangers to be guarded against. However, this work is now rapidly passing beyond the experimental stage, and the hygienic dining room is speedily coming to be recognized as a great missionary opportunity whereby we may come in contact with many, and help them in various ways.

Several years ago Dr. Moran, with some co-workers, opened a hygienic restaurant in Los Angeles. This enterprise has steadily grown until now nearly one thousand meals are served daily.

Los Angeles is one of America's greatest winter resorts; among the crowds that throng its streets may be seen some of the nation's leading citizens; so it can readily be seen that this is an especially favorable place for a health restaurant. Thousands of these people are invalids who have come to this locality in search of health, many of them having ruined their health by vicious habits of eating and drinking. How absurd to suppose that they can be permanently benefited by a change of climate if they do not change their dietary so as to secure a more wholesome climate *within* the system! As a matter of fact, this is a far more important factor in the recovery of health than is the climate that is outside of them.

Fairly well-equipped treatment rooms have been maintained on the floors above the restaurant, but the growth of the work seems to demand that a sanitarium be located in this vicinity. We trust that God will move on the hearts of men of means to help this worthy enterprise.

DAVID PAULSON.

#### WALLA WALLA COLLEGE.

OUR school year opened September 4,—one week earlier than usual,—with an attendance of seventy-eight; this was six or eight less than on the corresponding occasion of the previous year. The number rapidly increased, however, to more than one hundred, so that during our first term we enrolled nearly two hundred, with an average attendance of about one hundred and fifty: this is much better than last year's record. Our enrollment has now reached two hundred and nine, with an attendance of about one hundred and sixty.

The blessing of the Lord has rested upon the school work this year in many ways. As a class of students, I can truly say they are a fine company of young people. In this respect, I can see a special blessing. Most of these young people are in school for the purpose of receiving a training for missionary work, and we are sure that many of them will soon be found in different parts of the earth, carrying forward this great work of the Lord.

At the last meeting of the college board in the latter part of December, steps were taken to carry forward some new enterprises connected with our industrial department. The industrial work started last fall is moving forward quite satisfactorily. Our broom shop is well filled with young men who are faithful and earnest. This shop will run the year round in the future. Our blacksmith shop is running also this year, and a few of our boys are learning this trade. The carpenter shop is also open. A class in dressmaking has been conducted throughout the year, with a good attendance. Bee culture, poultry raising, and practical gardening will be carried on during this coming summer, as we are able.

During the week of prayer, services were held daily, an inquiry service being held each evening before the regular service. There was a deep interest among the students. The Spirit of God had evidently been working among them for some time, but during this week there was a large number converted, who, we believe, are proving faithful. The Lord's work is still going forward. The Young People's Society is doing a noble work for these young converts, and there seems to be a spirit among the students to work for one another.

E. L. STEWART.

#### SOUTH AFRICA.

In a letter to the Mission Board, dated January 29, Elder W. S. Hyatt sends encouraging news of the advancement of the message in Cape Town, South Africa. He says:—

"The Lord is blessing us here in the Conference in many respects. I must mention the sale of our paper, the *South African Sentinel*. For many years we have been printing only twenty-five hundred copies at each issue, and then we did not know how to use them. I have been trying to get our people to sell them, but it was not till lately that we began the work. Now there are several who are doing something in this way. They go out into the city Saturday nights, when the streets are full, and the canteens also, and go from place to place and sell, about as the Salvation Army does. In this way they sell from seventy-five to one hundred each Saturday night; sometimes more. Some have begun to sell among the business houses and from house to house, and in this way we are enabled to print at the present time forty-five hundred papers. The Lord is blessing this work, and all are very much encouraged. For some time we have been able to print five hundred extra copies each month, and still the good work goes on. To-day we started a school in Cape Town. We had a meeting of the parents, and the Lord blessed in the opening. There will be about twenty-five students."

#### GEORGIA.

ALPHARETTA.—"If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures." "Some classes would be more benefited by papers and tracts than by books." Believing the statements quoted above, we started a colporteur wagon in this State in December. In six weeks we have sold \$45.87 worth of books, papers, and tracts, and have about \$20 worth of orders for our next round; have given away 2,403 pages of tracts, 386 papers, taken one yearly subscription for the *Signs of the Times*, and held fourteen Bible readings.

When meeting the people the second time, many ask for the papers again, saying they are the best papers they ever saw. I fear that many of us do not appreciate our literature as we should, nor do we realize the influence it is exerting among the people. We want to continue this good work, but we will need help to do so. Our Conference is very small and weak. We have less than one hundred and fifty church-members in the State. We would appreciate a little help, as our wagon is only partly paid for. If we could get even a few dollars just now, it would be a great help to us. We need tracts and late, clean copies of our papers. Many can furnish these with little cost, and thus hasten the coming of the Lord.

J. T. EATON.

#### BETHEL INDUSTRIAL ACADEMY.

THE winter term of the Bethel Industrial Academy (heretofore known as Woodland Academy) is just closing. It is the general opinion of the faculty that this term has been richer in the blessing of God than any preceding term. The week of prayer brought special blessing with it, and each succeeding week has been more abundantly filled with spiritual blessing than the preceding one. We have the most gracious evidences that the Holy Spirit is at work here, developing an army of noble missionaries from among our children and youth.

While numbers are in themselves no evidence of the success of a Christian school, yet we are thankful for the prosperity which the Lord has given us in this respect. There have been one hundred and forty-three students in attendance at the school since the opening of the fall term. Our daily attendance during the last term has been about one hundred and ten.

We are endeavoring continually to make our school more industrial in character. Industrial work for students in the home, and industrial study for all students of the school, are made as truly a part of the work as is arithmetic or grammar. Each student selects one or more industrial studies, unless excused by vote of the faculty. The first hour following the chapel period is devoted to industrial classes, which recite under regular teachers. Classes in the following branches have been continued throughout the winter term: agriculture, horticulture, floriculture, carpentry, sewing, cooking, and nursing (simple treatments). At first this seemed to be a great innovation, but the students now look upon industrial education as an important matter. The industrial instruction is made more practical to the students in the home than to those residing outside. Every student in the home spends some time daily in work, generally occupying most of the afternoon in labor. All the teachers of the school engage in work with the students during the afternoon. The lady teachers divide among themselves the responsibilities of the work in the various departments of the home, while the gentleman teachers engage in outdoor labor with the young men, cutting wood, clearing land, erecting buildings, etc. Some very neat buildings have been erected by the students, under the direction of one of the teachers, who is a skillful carpenter.

By means of this manual labor, all students in the home have earned a large portion of their expenses. The young men have earned about one half of the expense of their board, room, and tuition, and the young ladies have earned about one third. The industrial work, which was a source of some difficulty in the early part of the year, is now recognized as the best means next to the Bible lessons, for maintaining good school discipline. Our people should by all means send their children to the school home, rather than move their families to the vicinity of the school. Vastly more can be accomplished for the youth when they are under the care of the teachers all the time. We sincerely trust that those contemplating moving to the vicinity of any of our schools will regard this counsel.

We are giving earnest study to the agricultural work, by which we hope to accomplish several objects, among which are the following: to teach the gospel in the operations of tilling the soil; to teach a scientific knowledge of farming; to place our school on a good financial basis, at the same time

giving opportunity for many students to attend the school who have little or no money. In all probability our strongest term of school will soon coincide with the season of active farm work.

From these statements it may be correctly judged that the work of the school is practical and elementary, rather than of a character to militate against the interests of the larger schools. From the results we have observed, we are confident that the attendance at our larger training schools will be augmented by the wise establishment and management of intermediate industrial schools. This school is certainly a blessing to the Wisconsin Conference, and similar schools would be blessings to our other Conferences.

H. A. WASHBURN.

#### VIRGINIA.

A SERIES of meetings at Alexandria, continuing three weeks, resulted in the addition of two to the little company in that place. At Arlington several new converts are reported.

#### MINNESOTA.

AT Robbinsdale a number have decided to keep the Sabbath, as a result of meetings held by Brother O. O. Bernstein, among these being one whole family of seven. The interest continues good. A Sabbath-school has been organized at St. Hilaire.

#### MICHIGAN.

BALDWIN.—At the close of the week of prayer I began meetings at Foreman, a hamlet three miles from Baldwin. The meetings were continued without interruption for nearly five weeks, the interest being good. Almost every meeting was a revival service, and much of the Comforter's presence was enjoyed. I never had greater freedom in presenting the truth.

At this writing I cannot state the results, but some are already keeping the Sabbath, and others are in the valley of decision. We are hoping and praying that these will decide aright, and that all will become thoroughly established on all points of faith.

C. P. HASKELL.

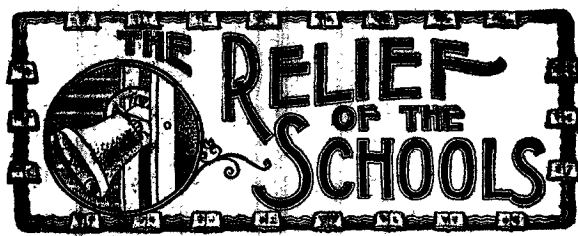
ELDER WM. OSTRANDER has been holding meetings for several weeks in Dryden, and reports that much interest has been aroused, and also a strong spirit of opposition. As a result thus far, he states that "some of the leading members of one of the churches have publicly announced that they are going to keep the commandments of God. Others who made no profession are now rejoicing in the freedom found only in Christ."

#### A MODEL MISSIONARY MEETING.

RECENTLY, while in Los Angeles, Cal., I improved an opportunity to attend the regular missionary meeting of our church in that city. The first part of the meeting was occupied by different members who had been engaged in some phase of missionary work. This portion of the meeting was very interesting, as it represented individual effort. The leader related some interesting and instructive experiences that she had met with during the week; and a quartet rendered an inspiring missionary song, after which a study of China was taken up. Half a dozen workers had been assigned different parts of this great subject; as, "The Country," "People," "Religions," "Industries," etc. Dividing the program in this manner has the advantage of setting a number to work, thus furnishing them an excellent incentive to study the subject under consideration; and it also serves to present to the audience more of a variety than when the whole subject is presented by a single person. These workers gave evidence that they had given careful thought to the preparation of their respective papers.

It was really refreshing to drop into this live missionary meeting. If worldly men can become enthusiastic over purely worldly schemes and business projects, is it too much to expect enthusiasm of us when we gather together to talk over our experiences in helping perishing humanity, and to lay plans for the rescuing of human souls that are going to destruction right before our eyes? What a pitiful sight is a dull, half-dead missionary meeting, some of the members asleep, and most of the rest so indifferent and restless that they are impatient for the meeting to close! We trust that there are but few missionary meetings where such a picture could fully apply, but there is usually plenty of room for improvement. Let us make our missionary meetings so interesting that the young people will be drawn into them.

DAVID PAULSON.



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## ON THE MOVE.

WE are glad indeed to report that progress is being made in the sale of "Christ's Object Lessons." Wherever the work is heartily engaged in, good results are realized. Several States are working in earnest, while others are seemingly doing very little. We feel solicitous that every Conference shall take hold of the matter now as never before. The various States are adopting different plans. We will suggest a few of these, thinking that they may be beneficial to those who are not earnestly pushing the matter:—

The officers of the Oklahoma Conference, which has a membership of thirteen hundred, are asking every church-member to pay five dollars toward the liquidation of the school debt, then each one is furnished, free of charge, four books, which, when sold at \$1.25 each, will replace the money given. As a result of this plan, three thousand books have been sold during the last six weeks; and what is even better than the money thus obtained, three thousand books are in the hands of the people.

The same plan is being adopted by the Texas Conference, and books are being rapidly sold there, and they hope during the month of April to pay at least ten thousand dollars toward the school debts. For the last two months Iowa has been prosecuting the work by putting her laborers into it. These laborers have aroused enthusiasm among the churches, and many books have been sold. In the

Lake Union Conference in the States of Michigan, Indiana, Illinois, and Wisconsin, the work is being pushed by ministers and laymen.

Ohio has caught the spirit, and a thousand books were sent to them a few days ago. The writer has visited several places, and the brethren have taken hold well. Many rich experiences have been related as the brethren and sisters have had opportunities to testify of the blessings which they had received in trying to place the book in the homes of the people.

The month of March will be a favorable time in which to sell these books. Some will be disposed of during the summer and early autumn, but all will be so busy that much more can be accomplished in the late autumn and winter; but we now have the month of March in which to labor. We trust the elders in all our churches will endeavor to make the work a success, especially between now and the first of April. If the ministers, Bible workers, and elders do not take hold of this work in your vicinity, reader, will you not send to your tract society for several books, and begin the work? Let every one take hold now as never before. The Lord has given us this opportunity to redeem our schools from debt, and we should never falter until the work is fully accomplished. Who will place among the people a number of these books during the month of March? Who will say, "I," and proceed immediately to the work? S. H. LANE.

## HEALING THE LEPROSY OF DEBT.

I BELIEVE there is an important event recorded in God's holy word which has a special meaning for us in relation to the work of selling "Christ's Object Lessons;" namely, the healing of Naaman the leper. He was anxious to behold a display of miracle-working power. "Behold," he said, "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." This, in Naaman's eyes, would have been a great work, worthy of a true prophet, and would have been a fitting recognition of the dignity of the commander-in-chief of the armies of Syria.

But instead of doing what Naaman "thought" he would do, Elisha simply sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." There was healing power in these simple words, but Naaman did not believe, and did not obey at once; consequently he kept his leprosy. Because there was no visible prophet, no solemn invocation, no magic touch and thrill, the poor leper turned away from his only source of help. And then, as if to show how little he understood of the source from which his healing must come, he found fault with the river Jordan, and turned away in a rage—and in his leprosy. But why?—Simply because he refused to "receive with meekness the engrafted word," which was able to save him from both spiritual and physical leprosy.

But there was no cleansing in disobedience, and so the servants of Naaman said to him, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" At last he obeyed the word—and he was clean.

Now this cause is, in some respects, like poor Naaman. About eighteen months ago our colleges and schools were leprous with debt. The people were leprous with sin, especially the sin of inactivity and criticism. The servant of the Lord said to them, "Here is a plan for your schools to get out of debt. Here is a plan to give all the people work. Take this book, and 'go . . . seven times' [which means that we should keep going until the work is done], and you shall be clean before the world."

As in Naaman's case, there was no outward show, nothing but the simple miracle-working word. Some said, "I'd rather go to Africa than canvass." Some bought a number of books, and gave them all away. One woman I know said, "I'd rather be lost than canvass." But since the Lord has chosen canvassing as the way through which to bring deliverance, it cannot come in any other way. The question is not, Will you canvass? but, Will you obey? If you have been doing as Naaman did at first, will you not repent as he did? The Lord will sell these books if you will only carry them for Him. One sister in our church sold fifteen in one afternoon. Her husband, a busy man, sold eight between Monday and Friday. Another sister who has recently begun to observe the Sabbath, and who has never canvassed before, sold eight. Another brother sold nine in one hour, among business men chiefly. I have sold a few myself; and I tell you, brethren, it is the Lord who sells the book, and we deliver it. This church sold 127 books last week, and has 433 more to sell as its quota; but trusting and obeying the word of the Highest, it will be done.

ALEXANDER RITCHIE.

## THE BUILDING OF THE HOLY HOUSE.

"O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."—David.

One night after "the Lord had given him rest round about from all his enemies," David sat in his house. Near him sat Nathan, the aged prophet. And David said to Nathan, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." To this Nathan replied: "Go, do all that is in thine heart; for the Lord is with thee." In these few words is wrapped the secret as to why Christ came of the line of David. David himself dwelt in a beautiful palace, but as yet no temple had been built for the Lord. To be sure, David knew that God "dwelleth not in temples made with hands," and that "the heaven and heaven of heavens cannot contain thee." But more than this, he knew that there was no house on earth, especially consecrated to the teaching of God's holy principles of truth. It was such a house as this that David thought to build, and it was because of David's secret thought to do this thing that the Lord established His throne forever, and caused Christ to come of his line.

"And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the judges [margin] of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?"

"Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all of thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

In these verses the Lord distinctly states that He had never openly and outwardly said to the children of Israel or to any of their judges, "Why build ye not me an house of cedar?" Much as God would have been pleased to have such a house, and much as the Lord desired such a place, He never spoke a word to any of the princes of the people of Israel telling them to build it for Him. In all the inspired books of the chosen people, not one word of command was written telling them to build a house for God. To build this house was the thought of David.

True, the erection of the temple was but a physical task. It was not what, in our narrowness, we are sometimes pleased to call "a spiritual task," but to David it was a spiritual act; and because he thought to do it, the Lord sent His prophet to tell David, saying, "The Lord telleth thee that He will make thee an house;" and again He spoke of Solomon, David's son, saying, "He shall build an house for my name, and I will stablish the throne of his kingdom forever."

David himself was not to build the Lord's house; he was to stop with the gathering of the material. He tells us that he prepared with all his might for the house of the Lord, and gathered immense amounts of material to enter into its composition. After everything was ready, in his old age, he

called the congregation together, and told them what he had done. Please read 1 Chron. 29:1-18.

This was the crowning act of David's life. In the uprightness of his heart he had willingly offered, and had seen with joy God's people offer willingly unto God.

His closing prayer upon this occasion is one of the most touching of his many recorded prayers. "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee." David asked God to keep this scene of willing offering and giving forever before His people. They had willingly brought their offerings for the building of "the holy house."

To him it was the greatest scene in all his life; for it was the culmination, as far as he was concerned, of his thought to build a house for the Lord. It was because of this thought and the deeds of gift and offering which followed it, that God established His house forever, and caused Christ to come of the line of David.

It was, then, the desire to build "an holy house" that put David in the place of ancestor of Jesus Christ. This reward was not given to him because of any great prayer which he had made, or any sermon which he had preached, but simply because he thought to build a house for the Lord his God. David never built the house himself, but he and his people brought and gave their offerings. They made the gifts which made the building of "the holy house" a possibility. And for his conception of this plan, and for the bringing of the offerings of gold and silver and precious stones and marble in abundance, God bestowed upon him a place in the peerage of heaven which had justly been coveted by all the families of Israel before his time.

The sequel of this story and the lesson in it for those upon whom the ends of the world are come, can be read in the recent sad loss of our Sanitarium buildings. The buildings have been destroyed by the flames, but the principles which built the buildings still remain. The principles of our health work are sacred and holy, and a precious boon to every Seventh-day Adventist family. They have changed our lives and our method of living, and by them the lives of many have been prolonged.

The health reform principles form an integral part of the very life of the Seventh-day Adventist denomination. Without them we would be minus our right arm. Divorced from them, we would be separated from that "entering wedge" which so many times has cleaved its way twixt prejudice and passion into the innermost realms of hard and stubborn hearts. By them a way has been made into many souls through which all the precious principles of truth given to this people have followed. And now, on account of the loss of these buildings, shall we allow this work to droop and die? There is only one answer: Never! never!

At the last General Conference it was decided that the old Battle Creek College property should in the future be used for a medical college. At that meeting this property was set aside, and in a certain sense consecrated, to be "a holy house," in which the precious principles of our medical and health work should be taught. It was also voted at that meeting that the money necessary to pay for this property, so as to give it free of debt to the medical work, should be raised by means of the Missionary Acre Fund. If there ever was a time when the medical work needed this property and needed it free from debt and all incumbrances, it is now. If there ever was a time when buildings were necessary in which to train young men and women to go into the harvest field of the world and teach our health principles, that time is to-day.

Now, brethren and sisters, one and all, shall we not unite, as did the people of Israel in the olden day under the leadership of David, and willingly bring our offerings for this "holy house"? Not holy because the brick and mortar is different from any other, but because of the heaven-born principles which will be taught within its walls. As they did, shall we not also offer willingly, knowing that "all things come of thee, and of thine own have we given thee"?

Will not each one pledge between himself and God during this year to plant and raise something for the Lord, or give a certain sum in lieu of this as a freewill offering to the Lord for His "holy house"? Shall not this missionary acre offering be to us as was the offering of the first fruits in those golden days, when the blessed light of God illuminated the countenances of the chosen people of Israel?

In the ancient days gifts of many kings were brought to God for the building of the house, and accepted by Him. Some brought gold, and some brought silver, and others precious stones. But David not only called for gifts, he also asked,

"Who then is willing to consecrate his service this day unto the Lord?" In the consecration of a certain portion of the produce of the land or of the increase of the cattle to the Lord, for the purpose of securing the old Battle Creek College buildings for a school in which our medical principles can be taught, we are doing as Israel did—consecrating our service unto the Lord. The same is equally true of the one who sets apart a portion of his salary.

Now as never before can loyalty be shown to the medical work.

The undersigned will be glad to hear from all who will take hold and willingly offer for this "holy house."

P. T. MAGAN,  
Financial Secretary, S. D. A. Gen. Conf.,  
Berrien Springs, Mich.

#### MEDICAL MISSIONARY RELIEF DEPARTMENT.

THIS department has been organized in the interest of young orphans and homeless children, an important part of its work being to find suitable homes for them. Persons who apply for children will be expected to accompany their application with satisfactory letters of introduction or recommendations. Address all communications to Relief Department, Haskell Home, Battle Creek, Mich.

No. 728 is a boy eleven years old, of Irish descent, with blue eyes and black hair. He has been deserted by his parents, and the woman who has cared for him for several years is not able to provide for him longer. He is now living in Indiana.

Nos. 744 and 745 are two brothers, aged ten and eight years respectively, whose mother is unable to provide for them. They have not been allowed to run the streets, and are children of good habits. The older one has brown eyes and light hair, and the younger, blue eyes and light brown hair. Is there not some good country home in Michigan that will open its doors to these little boys, and thus relieve the mother's anxiety?

Nos. 758, 759, and 760. Here is a group of three children living in Iowa who are greatly in need of a home. They have been deserted by both parents, and the grandparents, who have been caring for them, are not able to keep them any longer, as they are old and feeble. The oldest, a girl thirteen years of age, is in good health. The next is a girl nine years of age, and the youngest is a boy of seven years. These children have been somewhat neglected, but with kind and Christian influences may be brought up to become useful. Unless a home can be found for them right away, the grandfather will feel compelled to send them to the county house.



—Havana, Cuba, is to be paved and sewered. The cost will be nearly \$11,000,000.

—William Sheldon, a leader of the *World's Crisis* party of Second Adventists, died at Brodhead, Wis., February 11.

—The lower house of the New York Legislature has passed, by a vote of 119 against 9, a bill prohibiting the shooting of pigeons at tournaments.

—Seven trainmen were killed and others seriously hurt by a collision on the Auburn division of the New York Central Railway near Aurelius, N. Y., February 25.

—Fire destroyed a boarding house at Mace, Idaho, while it was filled with sleeping miners, the morning of February 25. Four men were unable to escape, and twelve others were badly injured.

—The first president of Cuba, Tomas Estrada Palma, and the first vice-president, Señor Estevez, were formally appointed to office by the electoral college, February 24. Senators were also elected.

—All efforts to terminate the Schley-Sampson controversy, which President Roosevelt hoped would be ended by his decision, have proved unavailing, and the matter is to be brought before Congress. It seems much more difficult to terminate such a conflict than one which is settled by the clash of arms.

—Messages by wireless telegraphy are now being sent across the Atlantic. Marconi promises to have a regular system working within three months.

—There is a strong feeling in the House of Representatives in favor of the admission of Oklahoma, New Mexico, and Arizona to statehood during the present session of Congress.

—Two men were hanged at Asheville, N. C., February 26, for burglary, having attempted to rob the post-office at the town of Emma. North Carolina is the only State in the Union which makes burglary a capital crime.

—By a recent severe storm of snow and sleet, Philadelphia was cut off from telegraphic communication with the rest of the country for over two days. Such occurrences show the importance of establishing systems of wireless telegraphy.

—Spring floods are already making trouble in some parts of the country near the Atlantic Coast. Reports from Long Island state that many districts there are submerged, and railway traffic is seriously impeded. High water prevails also in the Schuylkill River at Philadelphia. Along the valley of the Allegheny River the situation is serious. Many streets in Allegheny city are submerged.

—The "freedom of the city" was presented to Prince Henry of Germany, in New York City, at the city hall, by the mayor, February 25, and during the ceremony, and until the prince left the building, a crowd of people estimated at 100,000 waited outside in the rain. Royalty is not unappreciated in this republic.

—The sixth National Congress of Mothers began its session in Washington, February 25. In her address the president, Mrs. Theodore Birney, said that the Mothers' Congress in its State and national assemblages is one of the vital factors in the education of public opinion upon matters with which the congress is concerned.

—An idea of the extent to which the craze for athletics is carried in some American colleges may be had from the fact that some religiously inclined students of Washburn College, at Topeka, Kan., recently offered prayer to God for victory in a coming football contest. Some of the citizens, when they heard of it, were shocked; but a Topeka clergyman is quoted as defending their action, saying that the young men "did the proper thing."

—The effort of the State of Minnesota to prevent consolidation between the Great Northern and Northern Pacific railway companies, made by bringing an injunction suit against the Northern Securities Company, which controls the railway interests in question, and which is organized under the laws of the State of New Jersey, has failed in the United States Supreme Court. The court decided that the appeal for the injunction was not properly prepared, and that if it were so prepared, the court would not have jurisdiction. Meanwhile the Attorney-General of the United States has been instructed by the President to proceed against the Northern Securities Company under the Sherman anti-trust law.

—It is reported that the United States will shortly demand from Turkey a reimbursement of the amount paid the abductors of Miss Ellen Stone for her ransom,—\$72,500,—on the ground that the kidnapping took place on Turkish soil. As Turkey strenuously disclaims all responsibility in the matter, laying the blame on Bulgaria, some international complications may possibly ensue. Miss Stone herself is not able to give evidence that will help much in fixing the responsibility, as she was taken from place to place blindfolded, and most of the traveling was done at night. It is also reported that the brigands swore her to secrecy regarding any information likely to enable the authorities to discover the identity of her captors.

—Severe rioting at Kieff, Russia, is reported by the St. Petersburg correspondent of the *London Times*, under date of February 27. "The trouble," says the dispatch, "began in a theater, where leaflets announcing a student demonstration were scattered among the audience. The demonstration began in the streets on the signal of a student, who was joined by fifty students and workmen armed with clubs and other weapons. The crowd, which was soon swelled to a thousand, sang, yelled 'Down with the aristocracy!' and waved red flags, until the police and Cossacks interfered." The rioting began February 15, and lasted three days. "All the news of the rioting," adds the *Times*, "was suppressed except a proclamation by General Dragmiroff. Not a newspaper in Russia has printed the foregoing facts, as to the correctness of which the correspondent vouches. He adds that there is reason to believe that riots are now occurring in other university towns."



### The Lake Union Conference.

THE first biennial session of the Lake Union Conference is hereby appointed to convene in Chicago, Ill., March 27 to April 6, 1902. Each local Conference will be entitled to one delegate without regard to numbers, and to one additional delegate for each one hundred church-members.  
A. G. DANIELLS, Pres.

### The Northwestern Union Conference.

THE first biennial meeting of the Northwestern Union Conference will convene in Des Moines, Iowa, April 1-10, 1902. Each local Conference will be entitled to one delegate without regard to numbers, and to one additional delegate for each three hundred of the Conference membership.

This will be a very important meeting, and will have a bearing upon the future interests of the cause. We therefore desire that the Conferences shall be as fully represented as possible.  
C. W. FLAIZ, Pres.

### The Southwestern Union Conference.

THE first biennial session of the Southwestern Union Conference will be held in the City Auditorium of Topeka, Kan., beginning April 16 and closing the 27th. Each local Conference is entitled to send its president as a delegate, and also to send one delegate for each two hundred and fifty members. Each recognized institution in the Union Conference is entitled to one delegate. Let the Conference secretaries send the names of all delegates at once to R. W. Parmele, 821 West Fifth St., Topeka, Kan. This is important. Ample provision will be made for room for all who come, and board will be very low. Tents will be used by many. By having a stove in the tent, it will be easy to keep comfortable. There is no doubt that the Lord has opened the way for us to have the use of the Auditorium. It is in the heart of the city, and is the most popular meeting-place, and by thorough advertising, we shall secure a large attendance. The railroads will make a low rate on all lines in the States of the Union Conference, and we should make this a large gathering of our people. All the church and Sabbath-school officers should make a special effort to be present, and all our people are invited to attend. More later in regard to the meetings and the character of the instruction.  
C. McREYNOLDS, Pres.

### A Willing Heart.

God is looking for willing workers. He commissions angels to search through the length and breadth of the earth for young people who have a willing mind. I say young people, because at this time there is a vast field of usefulness before every young man and woman. In a special sense the burden of carrying the gospel to the world preparatory to the soon coming of Christ rests upon young shoulders.

God's word is not unadvisedly given in which He says, "It is good for a man that he bear the yoke in his youth." Christ himself completed His work before He was thirty-five. Think of it, and ask yourself if you are well started in your service for Christ.

As I travel among the churches; as I receive letters from young men and women now engaged in secular pursuits; as I meet public-school teachers, earnest, well-educated young people, able to move in the best society, gifted with talents which God could use to better advantage elsewhere, my heart longs for power to impress upon them the thought that God's work needs their undivided attention.

Thirty thousand children in our own land waiting for teachers! Thousands outside the Church that must be trained in the next few years! If you who are teachers do not enter this work, who will take it up? God has invited us for years. His Spirit is in search of willing minds. Whenever these are found, a laborer is added to the list.

Emmanuel Missionary College has been planted by the hand of God to train workers. It has no other object. Its spring term will begin March 19. The work of this term bears directly on the need for trained teachers. Preparatory work for those who need more than can be obtained during the summer will be given during the spring term.

The coming summer months will doubtless see a greater effort than has ever been put forth by our denomination in the training of workers for both the home and the foreign field. It is a privilege to have youth and vigor now. If you have these, and have also ability to teach, you are doubly blessed, for through Christian schools God will reach thousands of souls.

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." We would be glad to hear from every one who has been called to teach.  
E. A. SUTHERLAND.

Berrien Springs, Mich.

### Reorganization of the General Conference Executive Committee.

DURING the week beginning February 11, several non-resident members of the General Conference Committee were called to Battle Creek for the performance of their duties as members of the Auditing Committee. This gave favorable opportunity for the consideration of important business relating to the General Conference.

The present constitution of the General Conference provides that the Executive Committee "shall have power to organize itself by choosing a chairman, a secretary, a treasurer, and an auditor," together with "all necessary agents and committees for the conduct of its work." The policy of the present Executive Committee, as outlined at the late General Conference, has been to elect its own officers, and those of its departments, yearly rather than for the biennial term. Accordingly, the reorganization of the General Conference Committee was effected during these meetings. While its membership remains the same as heretofore, some changes were made in the personnel and organization of its departments.

For the information of REVIEW readers, we present herewith a directory of the officers and departments of the General Conference Committee as now organized.

#### OFFICERS.

PRESIDENT: A. G. Daniels, 267 West Main St., Battle Creek, Mich.

VICE-PRESIDENT: W. W. Prescott, 267 West Main St., Battle Creek, Mich.

SECRETARY: H. E. Osborne, 267 West Main St., Battle Creek, Mich.

TREASURER: H. M. Mitchell, 267 West Main St., Battle Creek, Mich.

FINANCIAL SECRETARY: P. T. Magan, Berrien Springs, Mich.

MISSION BOARD: A. G. Daniels (chairman), J. H. Kellogg, David Paulson, A. J. Read, E. A. Sutherland, I. H. Evans, W. C. White, H. F. Rand, W. T. Knox, A. T. Jones, W. W. Prescott, E. R. Palmer.

CORRESPONDING SECRETARY OF MISSION BOARD: W. A. Spicer; Assistant Secretary, H. E. Osborne.

FIELD SECRETARY OF MISSION BOARD: W. W. Prescott. TRUSTEES OF FOREIGN MISSION BOARD OF SEVENTH-DAY ADVENTISTS (the Legal Corporation): G. B. Thompson, J. H. Kellogg, David Paulson, A. J. Read, E. A. Sutherland, I. H. Evans, H. F. Rand, A. T. Jones, W. W. Prescott.

EDUCATIONAL DEPARTMENT: W. W. Prescott (chairman), E. A. Sutherland (secretary), J. H. Kellogg, A. T. Jones, David Paulson, P. T. Magan, Frederick Griggs.

RELIGIOUS LIBERTY DEPARTMENT: Allen Moon (chairman), A. T. Jones, S. H. Lane, W. H. Thurston, D. W. Reavis, J. D. Bradley.

PUBLICATION COMMITTEE: W. C. White (chairman), E. R. Palmer (secretary), I. H. Evans, C. H. Jones, J. H. Kellogg, L. R. Conradi, J. C. Ottosen, W. C. Sisley, W. D. Salisbury, J. E. White, A. G. Daniels, P. T. Magan, W. A. Spicer, the General Canvassing Agent, and the General Agents of the Union Conferences.

SABBATH-SCHOOL DEPARTMENT: W. A. Spicer (chairman), Estella Houser (secretary), W. W. Prescott, M. C. Wilcox, C. H. Jones, H. E. Osborne, E. A. Sutherland, A. J. Read, G. W. Thomason, Adelaide Bee Cooper, Mrs. L. Flora Plummer (Cor. Sec., Room 705 Northwestern Building, Minneapolis, Minn.).

GENERAL CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS: S. H. Lane (chairman), W. H. Edwards (secretary), H. M. Mitchell (treasurer), W. A. Spicer, R. M. Kilgore, A. G. Daniels, C. W. Flaiz, I. H. Evans, J. Sutherland, P. T. Magan, W. W. Prescott, C. M. Christiansen, J. D. Gowell, G. B. Thompson, J. M. Rees, C. D. Rhodes, Wm. Covert, J. S. Comins, A. G. Haughey, E. R. Palmer, H. E. Osborne.

The auditing committee, committee on German work in North America, committee on Scandinavian work in North America, and the transportation agents, remain the same as before.

The meetings of the committee were characterized by a marked degree of harmony, and the members participating seemed filled with hope and zeal for the rapid advancement of the message, whose interests in so large a measure have been intrusted to their keeping.

H. E. OSBORNE,

Secretary of the General Conference.

### Sanitarium Correspondence School.

THE Correspondence Department of the Training School, mentioned in a recent issue of this paper, is still carrying on its work. Their supplies were all saved from the late fire, and they are receiving students the same as ever. Send for circular giving full particulars, also testimonials. Address Correspondence Department, Sanitarium Medical Missionary Training School, Battle Creek, Mich.

### Postponement of Stockholders' Meeting.

As required by the by-laws of the Southern Publishing Association, the first annual meeting of the stockholders has been called to meet in Nashville, March 11. It will be impossible, however, for Elder Butler, the president of the Southern Union Conference, and other brethren whose counsel is much desired, to be present at that time. The meeting will convene, therefore, at the appointed time, and after organization, an adjournment will, doubtless, be taken until April 14, at which time not only Elder Butler, but a quorum of the Southern Union Conference Committee, will be present. Stockholders from a distance desiring to participate personally in the meeting, will do well to defer coming until April 14.

W. O. PALMER, Sec.

### Business Notices.

WANTED.—A young man, of seventeen or older, to work on farm. Address C. M. Case, Box 190, Augusta, Mich.

WANTED.—Man, and his wife to work on farm; good milker; both must be well and strong; permanent employment. Also boy wanted. Address D. W. Bolter, Enfield, Mass.

FOR SALE.—To an earnest worker who is interested in advancing the principles of healthful living, a vegetarian restaurant, doing a good business in Lincoln, Neb. For particulars, address A. N. Loper, St. Helena, Cal.

FOR SALE.—A new eight-room house and one acre lot, about five minutes' walk from Mt. Vernon Academy. Very desirable location on street-car line. Some young fruit trees. Address W. H. Wakeham, Academia, Ohio.

FOR SALE.—Farm of 108 acres, 3½ miles north of Berrien Springs; 2 miles from Emmanuel Missionary College grounds; all under good cultivation; 25 acres well started in peaches, pears, berries; 25 acres of winter grain; 25 acres in grass; all in good condition. Situated on proposed electric railway line. For further information, address George P. Pullen, Arden, Berrien Co., Mich.

## Obituaries

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

BOSTON.—Amanda J. Andrew was born Oct. 22, 1861, died Jan. 24, 1902, aged 40 years, 3 months, 2 days. She was united to Geo. W. Boston, Sept. 22, 1881. She joined the Methodist Church in her thirteenth year, remaining a member until 1889, when she accepted the Third Angel's Message. She died in the faith of the soon-coming Saviour. The writer spoke comforting words from John 14: 15-18; 16: 20-23.  
I. G. BIGELOW.

JOHNSON.—Brother W. T. Johnson fell asleep in Jesus, after several months of lingering illness, in Portland, Ore., Jan. 16, 1902, aged 31 years. His death was caused by tuberculosis and Bright's disease. He had a bright conversion last August, and was sustained to the last by the "blessed hope." He leaves a mother, two brothers, and two sisters to mourn their loss. Comforting words were spoken at the funeral by the writer.  
F. M. BURG.

PARKHURST.—Died in Norfolk, Neb., Jan. 31, 1902, from injuries received by a fall, Abbie Victoria Parkhurst, in the eighty-eighth year of her age. The remains were taken to Beaver City, and laid beside her husband. Mother was converted at the age of fourteen, and united with the Congregationalist Church. Early in life she heard and accepted the Third Angel's Message. She died in the firm hope of a part in the first resurrection.  
O. A. HARVEY.

KENNISON-SLAWTER.—Fell asleep in Jesus at Ruby, Neb., Dec. 2, 1901, Sister Sarah Kennison-Slawter, aged 73 years, 1 month, 7 days. She was a devoted wife and faithful mother. Her life was filled with many sorrows, but she bore all with patient submission. She had been keeping the Lord's Sabbath twenty-six years. Her last wish was that she might meet her dear children in the better land. Words of comfort were spoken by the writer, from Ps. 116: 15.  
C. R. KITE.

BERG.—Fell asleep in Jesus at her home in Grand Rapids, Mich., Sunday, Jan. 19, 1902, Sister Anna Berg, aged 73 years, 1 month, and 6 days. Sister Berg accepted the truth in 1880, and soon after united with the Grand Rapids church. She was a faithful and devoted wife. The funeral services were conducted by the home in Grand Rapids, Mich., Wednesday. She leaves an aged husband and six children to mourn their loss.  
R.

DINGMAN.—Died Jan. 2, 1902, Carmi R Baldwin's Mills, Quebec, aged 56 years. He was killed by a fall from a railroad bridge. Dingman accepted the Third Angel's Message a year and a half ago, and had since been very zealous for the truth, and faithful in the prayer and social meetings, as well as in the Sabbath-school. His family have the sympathy of the entire community in their sad bereavement. Funeral services were conducted by the writer.  
H. E. RICKARD.

OWEN.—Died Dec. 23, 1901, at his home, twelve miles north of Columbus Junction, Iowa, Thomas A. Owen, aged 80 years and 11 months. In early manhood he was converted and joined the Baptist Church, in which he faithfully served the Lord until the winter of 1871, when he heard the Third Angel's Message presented by Elder Robert Kilgore, in Washington Co., Iowa. He, with his faithful wife, who now survives him, gladly accepted present truth, and since has ever been an ardent believer in and supporter of the message. Brother Owen strove to follow the Saviour's admonition, "Seek ye first the kingdom of God, and His righteousness," and also Paul's instructions, "Not forsaking the assembling of ourselves together . . . and so much the more as ye see the day approaching." It mattered not when a meeting was held, he was not too busy to go; and when a call for means was given, he always responded liberally. On his eightieth birthday he was selling the book, "Christ's Object Lessons." He sold a goodly number last winter. He attended the camp-meeting held in Des Moines last spring, at which time he was ailing, and on returning home continued to grow weaker until the last. He fell asleep with the perfect assurance of hearing the voice of Jesus at the first resurrection. Funeral services were conducted by the writer in the Baptist church where he heard the message.  
E. H. ADAMS.

A PRACTICAL REFERENCE BOOK.

A Guide to Correct Language,

BY THE WELL-KNOWN AUTHOR, PROF. G. H. BELL.

THE name of the author of this book is sufficient to guarantee its practicability. Educators all over the country pronounce Professor Bell's treatise on the English language superior to any other published. The following introduction to the book will give a good idea of its contents:—

"This Guide is intended for reference rather than for study. It should be carefully read, and might be studied with profit; but it need not be learned. It sets forth facts that everybody wants to know, and makes them so easy of access that the book becomes as convenient as a dictionary, and as indispensable. It is a treatise for business men, farmers, and mechanics, as well as for printers, teachers, and students; and will be especially useful to those who write for the press.

"PART ONE.—The term Practical Grammar suggests the character of this part of the work. No attempt is made at parsing or complete analysis. About the parts of speech, and about phrases and clauses, there is just enough said to enable one to understand the rules of syntax and of punctuation. Those who lay no claim to scholarship can learn, by the use of these pages, to write with tolerable accuracy. There are thousands who could once parse well, but who have since that time nearly lost what grammar they learned at school. Such may not have time for thorough study, but they can easily pick up the chief essentials of grammar from the plain statements of this work.

"PART TWO.—The study of Punctuation has been beset with difficulties. Some works on the subject are so brief as to be quite insufficient; while others are so complicated that the student is bewildered in mazes of rules, exceptions, and remarks.

"By a new and entirely different plan, this work is made at once complete and simple. It would be hard to find in our language a good sentence that cannot be thoroughly punctuated by the rules herein given, and yet this completeness does not in the least interfere with the convenience of finding at once the information desired. For instance, the rules relating to the punctuation of a Series are grouped together, and by a glance at the diagram you may see just where to turn in order to find these rules and the examples that illustrate them. Just so it is with the Participial Construction, the Adjective Clauses, Co-ordinate Clauses, etc. You go as directly to the rule you want, as you could to a word in the dictionary, and even more so.

"PART THREE.—The Rules for the Use of Capitals are numerous, but are all needed, as may be seen from the examples given to illustrate them. There is such a want of uniformity in the use of capitals as to render the subject an extremely difficult one, but the rules here given are sustained by good usage, and will be sanctioned by the best of scholars."

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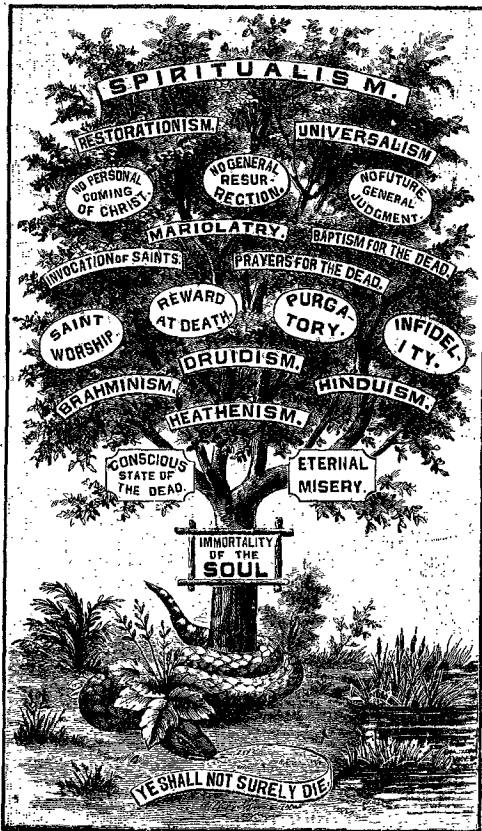
G. W. MORSE.

Order of the Review and Herald Publishing Co.

IS MAN IMMORTAL?

A RECENT REVIEW contained an extract from a late sermon preached in New York City by the well-known clergyman, Dr. C. H. Parkhurst, on the immortality question, and the position was taken that the soul is not immortal. Many prominent ministers throughout the country are thinking upon the same subject with Dr. Parkhurst, and are boldly giving expression to their conviction. Their sermons and their writings are constantly calling the attention of the public to this important question, and the people generally are becoming interested in the study of the nature of man. There is no religious subject at the present time more interesting to the public mind than this one, and it is a favorable opportunity to place our publications treating directly on this subject. It is providential that these interests are created for us, and we should be faithful and prompt in disseminating the light intrusted to us as a people when these favorable investigative waves sweep the thinking portion of the public easily within our reach.

Lying on our shelves are thousands of volumes of that most opportune work, "Here and Hereafter," which should be in the possession of the people. Wherever this book has gone in the past, it has defeated Spiritualism, which appeals to the popular views of the condition of man in death as a foundation for its claims. It reveals the teaching of the Scriptures so clearly that purgatory, saint worship, Universalism, and a host of other errors, which are based on the doctrine of the immortality of the soul, are shown to have no divine authority and no Scriptural right to exist. The entire doctrine of the immortality of the soul is traced from its origin to its ultimate end, as is illustrated in the following cut:—



This diagram is one of the illustrations taken from the book; and it is designed to bring before the mind of the reader at one view, the real origin of the doctrine of the immortality of the soul, and the nature of its fruit. Those who read the book and examine the testimony of the Scriptures therein brought forth will be convinced of the truth made clear in the illustration.

Every church should have a number of these books to loan to those who cannot buy them, and every member of every church should sell this book to his neighbors at this favorable time.

The size of the book is 5 x 7 3/4 x 3/4 inches. It contains 357 pages, is neatly bound in cloth, and sells for \$1, postpaid.

Order of your State Tract Society.

ANOTHER HIDDEN TREASURE FOUND.

FOR several years the Review and Herald Publishing Company has had calls for "Christian Temperance and Bible Hygiene," but as the book was out of print and our stock exhausted, we could not fill the orders that came to us. Recently we found about forty copies of this book, and we now offer

them, as long as they last, for \$1.35 for the plain, and \$1.60 for the gilt, net, postpaid.

This book is in two parts, nicely bound in one volume of 268 pages, 6 x 9 inches. "Christian Temperance" was written by Mrs. E. G. White, and "Bible Hygiene" by Elder James White. As early as 1860 Mrs. White began writing a series of articles on the subject of Health, and these commanded such earnest consideration that thousands changed their entire way of living, and their constant demand led to the publication of these articles in book form. "Christian Temperance and Bible Hygiene" is, therefore, a compilation of the early writings of Mrs. White upon the subject of Health and Temperance, to which have been added several articles by Elder James White, upon Bible Hygiene, with an account of the experiences of Elders J. N. Andrews and Joseph Bates.

The purpose of this volume was to gather into a condensed form, writings which were scattered through various volumes, and some that had never before appeared in print, so that the writings of Mrs. White upon this subject might reach as large a number as possible of those for whom they were especially intended. Doubtless some of our readers will be glad to know that a copy of this excellent book can now be obtained.

Order of the Review and Herald Pub. Co., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Y. St. Sp.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 5.30	pm 11.00
Michigan City.....	11.25		6.45	10.30	3.00	5.30	11.00
Niles.....	12.40		7.10	11.00	3.30	5.50	11.30
Kalamazoo.....	2.10	am 7.30	7.10	11.00	3.30	5.50	11.30
Battle Creek.....	3.00	8.10	7.10	11.00	3.30	5.50	11.30
Marshall.....	3.30	8.38	7.10	11.00	3.30	5.50	11.30
Albion.....	3.55	9.00	7.10	11.00	3.30	5.50	11.30
Jackson.....	4.50	10.05	7.10	11.00	3.30	5.50	11.30
Ann Arbor.....	5.55	11.10	7.10	11.00	3.30	5.50	11.30
Detroit.....	7.15	12.25	7.10	11.00	3.30	5.50	11.30
Falls View.....			6.30	10.00	2.40	5.00	10.45
Susp. Bridge.....							
Niagara Falls.....							
Buffalo.....				am 12.30	am 7.00	7.50	8.40
Rochester.....				8.15	9.00	10.10	10.45
Syracuse.....				8.15	10.55	12.15	10.45
Albany.....				9.05	2.30	4.50	2.50
New York.....				pm 1.30	6.00	8.45	7.00
Springfield.....				12.15	6.10	9.32	6.05
Boston.....				8.00	9.00	11.30	8.45
WEST	7	17-21	5	8	23	13	37
	*Night Express.	*N.Y. Ros. & Chi. Sp.	†Mail & Express.	*East Mail.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							
New York.....				am 8.45	am 6.00		am 6.00
Syracuse.....					am 2.00		am 3.25
Rochester.....					4.05		10.20
Buffalo.....				pm 8.25	4.05		12.10
Niagara Falls.....					6.02		3.50
Susp. Bridge.....							4.52
Falls View.....							
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	6.31	pm 4.35	5.07
Ann Arbor.....	9.55	9.23	8.40	1.20	7.35	pm 4.55	11.15
Jackson.....	11.20	10.20	11.05	2.30	7.45	am 12.20	
Battle Creek.....	am 12.40	11.34	pm 12.25	3.30	8.50	9.00	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	4.05	4.28	10.00	3.40
Niles.....	3.25	1.22	8.25	5.28	6.05		5.05
Michigan City.....	4.47	2.20	4.45	6.22	7.05		6.05
Chicago.....	6.55	4.00	6.40	7.55	8.55		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.50 p. m. daily except Sunday.

O. W. RUGGLES,  
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R. N. R. WHEELER,  
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GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	76
	AM 11.05	PM 3.02	PM 8.15		AM 7.32	
Chicago.....					10.05	
Valparaiso.....	PM 12.49	4.53	10.25		11.55	AM 7.10
South Bend.....	2.08	6.15	11.52			
Battle Creek.....	4.14	8.15	AM 2.00	AM 7.00	PM 2.00	PM 5.00
Lansing.....	5.20	9.28	3.28	8.30		5.25
Durand.....	6.00	10.15	4.25	9.30		6.30
Saginaw.....	8.10			11.05		8.10
Bay City.....	8.45			11.40		8.45
Detroit.....	8.00		7.30	11.50		9.20
Flint.....		10.40	4.54	10.21		7.28
Port Huron.....	9.40	AM 12.30	7.00	PM 12.20		9.30
London.....	AM 12.32	3.27	10.10			
Hamilton.....	2.10	5.24	PM 12.25			
Susp. Bridge.....	3.40	7.05	1.55			
Buffalo.....		8.20	3.05	8.50	AM 3.40	
Philadelphia.....	PM 3.47	PM 7.20	AM 6.55	AM 8.56	PM 3.47	
New York.....	4.33	8.23	8.23	9.34	4.53	
Toronto.....		AM 7.40	PM 1.30	PM 7.40		
Montreal.....		PM 7.00		AM 7.30		
Boston.....		AM 8.15		PM 7.05		
Portland.....		8.00		6.30		
WEST	3	5	7	9	11	75
	AM 8.15	PM 6.00	AM 10.30			
Portland.....						
Boston.....	11.30	7.30				
Montreal.....	PM 10.30	AM 9.00				
Toronto.....	AM 7.40	PM 1.00	PM 5.25		AM 8.30	
New York.....	PM 6.10	8.00	AM 10.00			
Philadelphia.....	7.00	8.45				
Buffalo.....	AM 6.15	AM 8.00	PM 9.30			
Susp. Bridge.....	7.00	PM 2.00	11.15			
Hamilton.....	8.45					
London.....	11.05					
Port Huron.....	M 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54		8.45	5.54
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.30	10.00		7.00	4.10	
Durand.....	PM 2.02	AM 12.05	5.22	9.30	6.30	
Lansing.....	2.45	12.57	6.05	10.50	7.50	
Battle Creek.....	3.50	2.17	7.10	PM 12.15	9.10	AM 7.30
South Bend.....	6.35	4.08	8.55	2.39		PM 5.20
Valparaiso.....	6.51	5.25	10.05	3.57		
Chicago.....	8.45	7.20	11.55	6.18		

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W. C. CUNLIFFE, Agent

Battle Creek.



BATTLE CREEK, MICH., MARCH 4, 1902.

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THE supplement to this issue is filled with interesting and instructive matter. It has a message for all whose hearts are drawn out in earnest desire for the more rapid advancement of the work.

BROTHER W. H. WAKEHAM, the Bible teacher at the Mount Vernon Academy, has been invited by the Mission Board to go to Egypt, with the expectation of taking the general superintendency of that field. He expects to start immediately after the close of the school year.

A CONFUSING typographical error occurred last week in the lesson on the fifth page. The fourth and fifth lines from the bottom of the second column should read: “and in case the increased heat elimination keeps pace with the increased heat production, no rise of temperature will result.”

WHILE two of the main buildings of the Sanitarium have been destroyed by fire, the reader will see from the cuts appearing on the fourth and fifth pages of this issue, that sufficient buildings are left to carry on the work of the institution, as is now being done. The principal thing lacking at the start was the adaptability of the space to the Sanitarium work, and this change is being rapidly effected.

It is gratifying to note the earnest spirit with which the employees in the Review and Herald Office are taking hold of the work of selling “Christ’s Object Lessons.” In a company recently made up there, even young apprentice boys receiving but three or four dollars a week, were eager to go out to other places, paying their own expenses and losing a day’s wages. In this case the foreman offered to pay them for the day’s work from his own income.

THE experience of two sisters has come to our notice, whose work in the campaign for the sale of “Christ’s Object Lessons” illustrates what can be done by godly women who, under ordinary circumstances, have their hands and hearts fully employed with home duties. These sisters are busy housewives, and at best can devote but a few hours a week to canvassing. When the plan was made known to them, they threw heart and soul

into it. As a result they have sold 104 copies of “Christ’s Object Lessons,” 120 “Steps to Christ,” 35 “Best Stories,” a large number of the special issues of *Good Health* and the *Signs of the Times*.

These women have two young sons, and they, too, have caught the spirit of the campaign. The boys have sold twenty small books and a large number of the health magazines.

You may feel that all these persons are natural canvassers, but such is not the case. They were obliged to overcome a natural distaste for meeting the people. It is possible to do this, and in this campaign there is an opportunity for every child of God to gain a rich experience.

EVERY one who reads the March number of *The Missionary Magazine* will certainly be quickened and encouraged as the result. The first editorial paragraph strikes the keynote, as follows: “The situation in all the world-wide mission field to-day should stir us to such activity as has never before been witnessed in the history of God’s work on earth.” All those who “love His appearing” will be cheered as they read of the spread of the message in the various countries. This publication ought to be in every family.

THE Sanitarium managers have been busily occupied since the fire in adapting their work to the changed circumstances, and in considering plans for the future. The insurance was divided among a large number of companies, but the settlement was adjusted without any serious difficulty, and the work of clearing away the ruins is now well started. A number of architects and contractors have been in town during the past week, desirous of submitting plans and specifications for the erection of new buildings. Urgent propositions have been received from various sources offering financial inducements to the managers to locate the new Sanitarium in other places. In the meantime the citizens of Battle Creek are giving serious thought to the subject. A deputation from the city council has waited upon the Board of Managers to learn more definitely about the method of conducting the institution, and to satisfy themselves that it is really doing philanthropic work to such an extent as would justly entitle it to exemption from taxation. There seems to be a growing feeling on the part of the citizens that the city ought to withdraw its appeal to the supreme court in the tax case now pending. The case was decided against the city in the circuit court, Judge Winsor taking the case from the jury, and ordering a verdict for the Sanitarium, on the ground that it was a benevolent institution. The whole situation will be carefully studied by the Sanitarium managers before they definitely formulate their plans. There are other considerations which have a bearing upon their decisions, besides the financial side of the question. Much wisdom is needed just now that right conclusions may be reached. All the friends of the institution should bear the work on their hearts, and pray for its prosperity.

## It Must Go.

IN a recent letter concerning the work in the New York Conference, Brother George B. Thompson, the president, writes as follows about the sale of “Christ’s Object Lessons:”—

“We are now in the beginning of one of the greatest efforts we have ever made in the sale of ‘Christ’s Object Lessons.’ All the force of the Conference is to be devoted to pushing this work during March, as this seems to be the most favorable time for us. We are planning to have every church organized for service, and hope to sell a large number of our books during this time, and to continue till they are all sold. I have just called a meeting of the Conference Committee and the District directors to consider and mature the plans further. We have decided that this thing must go.”

This has the right ring to it, and the work will surely succeed. Now let all the other Conferences come to the same decision, and with one united effort the burden of debt can soon be lifted.

BROTHER M. C. STURDEVANT passed through Battle Creek last week, on his way to Matabeleland, which is to be his future field of labor. Brother Sturdevant felt called to this field, and expressed his desire in the matter before the Mission Board invited him to go. For the past ten or twelve years he has labored in the South, the latter part of this time in the State of Georgia.

WE urge a careful study of the lessons now appearing in *The Forward Movement* department. The three lessons which have now been printed form the basis for an intelligent study of the lessons which will follow, and which will deal with the practical uses of water in some of the more common diseases. It will be well to preserve these articles for future reference, as they will need to be reviewed occasionally.

## Help Needed.

Now, as never before, efforts are being put forth by our leaders and people everywhere to pay off the entire indebtedness of the Seventh-day Adventist denomination. The work, however, is great, and cannot be accomplished in a day. In the meantime, we are owing large amounts of money. These debts, although being reduced by the sale of “Christ’s Object Lessons” and by gifts and donations, still amount to quite a large sum, and we are constantly in need of money with which to pay off notes as they become due; and in order to take care of these notes properly, we are obliged to borrow more money. These loans, of course, do not increase our general indebtedness, as the money thus borrowed is used to pay old notes. If there are any of our people who have money which they do not feel able to give to the work, but which they would be glad to loan to a legal association formed under the auspices of the General Conference, we should be glad to receive a letter stating the amount to be loaned and the rate of interest expected. Address such letter to Prof. P. T. Magan, Berrien Springs, Mich. At the October council of the General Conference, Professor Magan was appointed financial secretary of the General Conference. His work is, in a general way, to work up funds for our various enterprises and associations.

A. G. DANIELLS.

## The Spread of Spiritualism.

WRITING in *The Metropolitan Magazine* of the extent of the belief in Spiritualism, Mr. Frederick W. Weller claims that this cult now has a million adherents in the United States and Canada. He gives the following particulars concerning the means employed in propagating this system of error: “About three hundred and fifty lecturers, pastors and platform mediums are engaged in presenting the spiritualistic thought to the public. They are, as a rule, inspirational speakers and psychics, or mediums. In addition to these there are not less than fifteen hundred psychics engaged in presenting publicly the various phases of spirit manifestation, while it is estimated that there are about ten thousand mediums who exercise their gifts in private. Home séances and private circles are strong factors in extending and strengthening the hold which this cult has taken upon the minds of the people. In many places the largest and most desirable halls are regularly hired for meeting-places while there are about eighty-five churches, temples, auditoriums, and other buildings in the United States dedicated to Spiritualism.” The simple statement of these facts ought to arouse every believer to renewed diligence in the effort to give the truth to the people. O for the zeal of Paul, the missionary to the Gentiles, whose “spirit was stirred in him, when he saw the city wholly given to idolatry!” The very stones will soon cry out, unless human voices are dedicated to the work of telling the gospel message. “Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.”