

# The Advent Review And Sabbath Herald

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

Vol. 79, No. 11.

BATTLE CREEK, MICH., TUESDAY, MARCH 18, 1902.

Whole No., 2472.

**Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"**

**Issued Each Tuesday by the Seventh-day Adventist Publishing Association**

**Terms: In Advance**

One Year.....	\$1.50	Four Months.....	\$ .50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

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**REVIEW AND HERALD, Battle Creek, Mich.**  
[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

## 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.

### Go Ye

WHEN our ever-living Saviour passed away from earthly eyes, Sounded forth this great commandment from the eager, opening skies:  
"Go ye, go ye, teach all nations, boldly teach them and baptize."

So they went, those men animated with power from on high;  
So they went to sneers and hunger, to the mob's vindictive cry;  
Went to suffer racking tortures and triumphantly to die.

All their life was but one purpose, that the life of Christ should be  
Spread abroad among earth's millions, as the waters fill the sea.  
So the heroes died, and, dying, left their task for you and me.

—Selected.

### Laborers Together with God

MRS. E. G. WHITE

"THE Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." When He gave Jesus to our world, He included all heaven in that one gift. He did not leave us to retain our defects and deformities of character, or to serve Him as best we could in the corruption of our sinful nature. He has made provision that we may be complete in His Son, not having our own righteousness, but the righteousness of Christ. In Christ the whole storehouse of knowledge and of grace is at our command; for in Him dwells "all the fullness of the Godhead bodily."

Christ has given His life for us; we are His property. "Know ye not," He says, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God's children are to show their love for Him by meeting His requirements,

by giving themselves to Him. Then only can He use them in His service, that others, through them, may discern the truth and rejoice in it.

But the people of God are asleep to their present and eternal good. The Lord says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the Church will realize the Holy Spirit's working. The influence of this work will go through the Church like leaven. Fathers and mothers need converting. They have not educated themselves to mold and fashion the characters of their children aright.

As God's ministers, dear parents, you must use the precious remnant of time in doing the work He has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best friend.

### Religion to Be Made Attractive

Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of the Scriptures be well chosen and simple; let the children join in singing; and let the prayers be short, and right to the point.

The minister alone cannot do the work that needs to be done for our churches. The members must have the savor of salt in themselves. But if the salt has lost its savor, how can the families be salted? how can they be preserved from the corruptions and immorality that exist in this age? "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."

Christ is our pattern. In Him was perfection of character,—of outward manner, and inward grace. He never spoke a discourteous word; He was meek and lowly in heart. When He saw the hypocrisy, the deception, and the wicked devising of the priests and rulers, when He saw them misleading the people by false interpretation of the Scriptures, teaching for doctrine the commandments of men, he was indignant at their boldness and their false statements. He could discern in all this the working of satanic agencies. It was Satan and his angels whom He had to meet in the specious, deceptive reasonings of priests and rulers. Keen and searching were His denunciations of sin. He had a holy wrath against the prince of darkness; but He manifested no irritated temper.

Christ knew with whom He was contending; Satan knew whom he was resisting. Our Redeemer wrestled not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The follower of Christ will have these same agencies to meet. In his efforts to help his fellow beings, he will be opposed by the unseen forces of evil. But Christ has said, "Lo, I am with you alway, even unto the end of the world." Consider, my brethren and sisters, that you are in the service of God, that you have access to One who is a present help in every time of need. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

### How to Become Fruitful Branches

Christ says to His Church, "Ye are the light of the world." If each would let his light shine in the home, he would then be able to work earnestly for the Church. But the Christian is powerless unless he is in living connection with Christ. It is only through its connection with the vine, that the branch can bring forth the same fruit as does the vine. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." This is the fruit that every branch which is grafted into the True Vine will bear. There will be no pomposity, no rash, independent, self-sufficient movements. No envy or jealousy, no evil surmisings or harsh denunciations, will be manifested by any who love Jesus. There will be no crowding, no climbing above one another; for there is room for all to work.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This kind of fruit is not borne by the branch that abides in the Vine. "This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Through the apostle Peter the Holy Spirit admonishes us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

By living and working upon this plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things

that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

#### A Call to Service

Will God's people listen to His voice speaking to them through His word? will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of Scripture I have quoted is a sermon for every member of the Church. Will you receive it, and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement?

The Lord is coming. This earth's history is soon to close. Are you prepared to meet the Judge of all the earth? Bear in mind that "he shall have judgment without mercy, that hath showed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them?

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and His righteousness, and in diffusing the light to others. God now calls upon His people who have great light, and are established in the truth, having had much labor bestowed upon them, to work for themselves and for others as they have never done before. Make use of every ability; bring into exercise every power, every intrusted talent; use all the light that God has given you to do others good. Do not try to be preachers, but become ministers for God. As the truth is better understood, it will ever appear in a more striking light; as you seek to enlighten others, with your mind under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayer for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus with Christ abiding in the heart, you may become laborers together with God.

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

"THAT life hath lacked its measure,  
And that soul wants true completeness,  
That hath not learned what heavenly gain  
Lies hid in earthly loss."

WHERE we but see the darkness of the mine,  
God sees the diamond shine;  
We only see the rude and outer strife,  
God sees the inner life;  
Where we our voice in condemnation raise,  
God may see fit to praise.

—A. E. Hamilton.

### An Aged Sabbath-Keeper

THE picture shown in this connection is taken from the photograph of Sister Susan Bright, who is probably the oldest Sabbath-keeper in the world. Sister Bright was born near Richmond, Va., Aug. 15, 1789, the year of the adoption of the American Constitution, and but nine years after the darkening of the sun and moon, the first great sign of the approaching second advent. Sister Bright was forty-four years old when the falling stars were seen in 1833. The facts here given are furnished by her daughter-in-law. Sister Bright's husband was a soldier in the War of 1812. They moved from Virginia to Rushville, Ind., on horseback, in 1830, where they were living when the stars fell. About the year 1838 they moved to Brown County, Ind.



MRS. SUSAN BRIGHT, AGED 112 YEARS

Here her husband died, in 1861, at the age of seventy-two years. From Indiana Sister Bright with her children moved to Iowa, in the fall of Lincoln's re-election, and later moved to Norton County, Kan., by wagon, the journey requiring eighteen days. Afterward the family moved to Hitchcock County, Neb., and in 1896 the aged mother, then one hundred and six years old, traveled alone by train to Topeka, Kan.

Sister Bright was baptized and joined the United Brethren Church at the age of forty-two. Two years after coming to Topeka, at the age of one hundred and eight, she united with the Seventh-day Adventist Church, of which she is still a member. She is the mother of six children, only one of whom is now living. Her youngest child died about a year ago, aged sixty-eight. Sister Bright has been very temperate throughout her life; has never borrowed trouble; has used no intoxicants nor tobacco, and very little tea or coffee. To-day, at the age of one hundred and twelve, she still retains the use of her faculties to a good degree.

### The Rapid Development of National Reform Principles

GEORGE B. WHEELER

NATIONAL REFORM principles, which have been so long before the country, are rapidly assuming new phases, and are making an appeal to the country for recognition and adoption, under the cover of names that stand for patriotism and Christianity. A few years ago I attended a Christian Endeavor convention in company with a friend, the subject that day being Christian citizenship. As the principles of National Reform were presented

under that name, and cheered by the thousands present, my friend remarked that he had attended many National Reform conventions, and had noticed the invariably small attendance, rarely over thirty or forty, and had wondered how the movement was ever to get a strong hold upon the country; "but now," he continued, "I see it: these principles are accepted and advocated by this great society, and by other similar organizations, and are used by them to create public sentiment." Since then these principles have assumed a still more practical shape. An article in the *Christian Herald* of February 5, on the National Federation of Churches and Christian Workers, in session at Washington, says:—

"Seldom has the executive mansion in Washington been the scene of a gathering more significant than that which is to assemble within its walls to-day. At the invitation of President Roosevelt, a deputation of clergymen, representing many denominations, will wait on him to inform him of the progress of the association in which they are united, and in which he has long taken a deep interest. This is the National Federation of Churches and Christian Workers, which this year is holding its annual conference in Washington, D. C. The common idea of clergymen of different denominations is that they are rivals, if not enemies; but that idea must receive a check from the spectacle of so large and so representative an assembly conferring together in amity on the common interests of the Church of Christ. This is the second annual conference of the federation. The first was held February, 1901, in Philadelphia. The numbers now assembled show how great has been the progress made during the past year. The obvious advantages of co-operation in Christian work, as presented by Dr. E. B. Sanford, in various centers, have appealed to the leaders of all denominations, and have secured their active and cordial acceptance. At the evening session, the general topic was 'Church Federation in the Interests of Social and Civic Righteousness.'"

"Civic righteousness" is evidently nothing more or less than the principles of National Reform, the principal feature of which is the enforced observance of Sunday as the Sabbath. The article continues:—

"The importance of such an assemblage of prominent ministers as this, can be realized from the fact that no less than sixteen denominations were represented. The number of communicants of those denominations in the United States is estimated at nearly fifteen million persons. Many of these, of course, are not familiar with the idea of federation, and have not as yet had an opportunity of uniting in it; but the welcome it has received from those who have been approached on the subject, encourages the hope that at no distant day the great majority will accept it. Should that day come, we shall have a compact organization ready to express its will on any important question that touches the religious conscience. That will be a most gratifying fact, for it will directly tend to public morality, and must have a wholesome influence on national legislation and the national policy. As was explained in this journal last year, when the first conference of the federation was held, it is not an organization tending to the union of the denominations, but only to facilitate their united action in a common cause. Should any great national question arise, in which it is possible that injustice may be done, the federation can speak as a unit, and with a voice that the most reckless of politicians will heed. Acting alone, a denomination has comparatively small influence; but when the great majority of the God-fearing men of the nation unite in a protest against a policy, and utter that protest through the official channels, such a policy is doomed."

A few points of interest in this article are (1) the large number of men who are leaders in the denominations which they represent who are

leading out in this movement, and who will doubtless carry the great body of these denominations with them; (2) the numbers,—sixteen denominations represented, the communicants of which amount to nearly fifteen million persons; (3) its character,—“to express its will on any important question that touches the religious conscience,”—bearing in mind that the enforced observance of Sunday is the most important question that touches the religious conscience, according to their own statements, reiterated time and again; (4) its purpose, should any great national question arise, to “speak as a unit, and with a voice that the most reckless of politicians will heed.” We also note that the President has long taken a deep interest in this movement, and has received a deputation of clergymen to inform him of its progress.

Certainly the progress of this federation will be watched with interest by all students of prophecy.

### **The Saving Power of the Gospel**

JOHN A. BRUNSON

“I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith.” Rom. 1:16, 17.

Observe what the gospel is: it is power. Whose power?—God’s. Not the power of angels “that excel in strength;” not the power of church, council, or conference; not the power of pope, prelate, or priest. It is the power of God. “God hath spoken once; twice have I heard this; that power belongeth unto God.” “Ye shall receive power, after that the Holy Ghost is come upon you.”

Observe, further, that in the gospel God’s power is exercised for the successful accomplishment of a specific work; namely, salvation. Do not fail to give this fact due consideration. Primarily the gospel is not God’s power unto education, though in fact it is the only true educator. Neither is it the power of God unto civilization, albeit true and permanent civilization is promoted by the gospel alone. But it must not be forgotten that the real object of the gospel is salvation, both present and eternal. Salvation from what?—From sin, of course; for the record is, “Thou shalt call His name Jesus: for He shall save His people from their sins.” When shall He save them?—Both now and forever, from its guilt and its power; for the injunction is, “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” Mark well the expression, “Let not sin therefore reign in your mortal body.” It says not, in your immortal body. Salvation from the power of sin now, while we are in our mortal bodies, is a possibility of the gospel. Through the gospel the life of Christ can be made manifest in our mortal flesh; and by the power of this inward life, the natural propensities of the human heart can be so subdued that one will be saved not only from sin, but from sinning; “for sin shall not have dominion over you,” for “He is able also to save them to the uttermost [“all completeness,” Greek] that come unto God by Him.”

We conclude, then, that all power is not gospel, but that all gospel is power, God’s power; God’s power unto salvation; God’s power unto salvation from sin, both now and forever,—a salvation present and eternal, glorious in its completeness, and complete in its glory. But it must not be forgotten that such a salvation is realized now only by him who believes that it is possible now. The gospel is God’s power “unto salvation to every one that believeth.” He who does not believe that Christ, by the power of His Holy Spirit, is both able and anxious to keep him moment by moment, controlling, guiding, restraining, constraining, can never, so long as

he remains in that state of unbelief, experience the fullness and completeness of salvation. Unbelief erects an insurmountable barrier to freedom in Christ, because it places a limit upon God’s power. This was the predominant sin of ancient Israel, whose experiences “were written for our learning.” The record in the seventy-eighth Psalm is, “A fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation.” “They turned back and tempted God, and limited the Holy One of Israel.”

“According to your faith be it unto you,” is God’s method of procedure. God has made provision for a complete, present salvation, and has revealed it unto us in precept and promise. He who believes that this salvation is for him now, and staggers “not at the promise of God through unbelief,” but is “strong in faith, giving glory to God,” being fully persuaded that, what He has promised, He is able also to perform, will surely be inducted by the Spirit into a realization of its blessed fullness. O that God’s children would cease to limit His power by their unbelief, and to measure His ability to save by their meager experiences! Be careful not to make your limited, inadequate experience the criterion of God’s word, but, on the contrary, make His infallible word the criterion of your experience. Do not attempt to reduce the fullness of God’s love and power to the measure of your restricted capacity, but earnestly pray that your narrow conceptions may be enlarged and liberalized, that you may “be filled with all the fullness of God,” for He “is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.”

#### **Righteousness the Power of the Gospel**

Having seen that the gospel is God’s power unto salvation, present and eternal, full and complete, let us next observe why it is such. The text says that it is the power of God unto salvation, “for therein is the righteousness of God revealed from faith to faith.” Negatively expressed, the gospel would not be God’s power unto salvation if it did not reveal the righteousness of God which is from faith to faith. Let us glance, then, at this righteousness which the gospel reveals, and without which it would not manifest the saving power of God. Paul more fully describes it in the third chapter of Romans, in the following language: “Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” Now carefully note what is here predicated of this righteousness. Let us enumerate the statements in order: (1) This righteousness is not the result of obedience to law, for “by the deeds of the law there shall no flesh be justified in His sight;” or more literally translated, “by works of law no flesh will be made right before Him;” (2) it is manifested apart from law. “Christ is the end of the law unto righteousness to every one that believeth;” (3) it is witnessed by the law and the prophets. That is to say, although this righteousness is not the result of obedience to law, but is given by God apart from law, yet the law bears witness to it, and acknowledges that it is genuine and satisfactory, and ceases to condemn him upon whom it is conferred. “There is therefore now no condemnation to them which are in Christ Jesus;” (4) it is the righteousness of God which is by faith of Jesus Christ; (5) it is unto all that believe. Paul mentions this same righteousness when, in the third of Philippians, he relates his experience. His language is, “Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

A careful consideration of these facts, which

are affirmed by the Holy Spirit to be true of the righteousness which is revealed in the gospel, yields the conclusion that that righteousness is righteousness by faith, the righteousness which is offered in the Laodicean message as the one and only antidote for the spiritual lethargy, weakness, and poverty of the people. Now with this thought in mind, let us read Rom. 1:16, 17, again: “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith.” This text plainly declares that the gospel of Christ is the power of God unto salvation, because it reveals something, and that something is “the righteousness of God,” which is “from faith to faith.” But we have just concluded that that righteousness is righteousness by faith. Therefore we must further conclude that the gospel is God’s power to save sinners, solely because it reveals righteousness by faith. In other words, it reveals to us the only possible plan whereby the righteous God can maintain His own righteousness, and at the same time make a poor, ungodly rebel right in His sight in Christ Jesus.

#### **Righteousness the One Thing Necessary**

Then what are we to conclude?—That righteousness is the one thing required by God,—the one thing without which no man can enter the kingdom of God,—the one thing with which no man will be excluded therefrom. “We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” “Thy people also shall be all righteous.” “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Let it be repeated again and again, with ever-increasing emphasis, that righteousness is the condition of entrance into the kingdom of heaven. The primal significance of the Greek word which is translated by the word “justify,” is, “to make right.” Hence, when we say, God justifies a sinner, we mean that God adjudges him to be right, and treats him as if he were right, not imputing his trespasses unto him. Then, of course, the sinner, penitent and believing, having been adjudged right by God himself, is relieved of the oppressive sense of guilt and condemnation, for “there is therefore now no condemnation to them which are in Christ Jesus.” He is saved from sin. God has laid his sins upon another, even Christ, who bore them in His own body upon the tree, and in consequence has acquitted the trembling, convicted sinner who believes. He adjudges him to be right, and the sinner, believing God’s word, rejoices in His acquittal.

The gospel reveals this glorious fact, and hence is God’s power unto salvation to every one that believes. Righteousness by faith, then, is the central thought of the message. It must not be neglected, for without it there is no salvation. The truths of the sanctuary, the Sabbath, the second advent, all find a common center in this great, cardinal truth, and can never be proclaimed in their fullness until their relation thereto is recognized and properly appreciated. Righteousness lies at the basis of Christian life. Righteousness is not simply right doing: it is right being. It is the state of being right before God; and right doing, or commandment-keeping, follows as a natural consequence. One does not do right in order to be made right, but because he has been made right. He does not keep the commandments of God in order to escape the guilt of sin, but because the guilt has been removed. In other words, right doing is the consequence of right being, not the cause thereof. And it is through faith in Christ that one is initiated into this state of being right with God. Therefore let all, preachers, teachers, Bible readers, canvassers, physicians, seek to understand this truth, that they may preach the gospel of salvation in its fullness, and thus help to usher in the loud cry.



## The Teachings of Christian Science

### Mrs. Eddy's Views Concerning Prayer

GEORGE I. BUTLER

MRS. EDDY puts forth high claims that her newly discovered religious cult,—Christian Science—is a great moral force for the uplifting of humanity, to absorb at last all other religious denominations, and be the salvation of a sadly demoralized world; that it is indeed the second coming in earth's history of the grand truths previously proclaimed by Jesus of Nazareth. Any reader of her leading doctrinal book, "Science and Health," will readily admit that she boldly puts forth such claims. I will not pretend to speak concerning the modesty of such claims as these, virtually comparing her work to that of the Great Teacher, but she evidently feels competent for the task, though she tells us that it will take centuries to accomplish this great program. Knowing, as every intelligent person must, how essential prayer is to the accomplishment of anything important in a religious movement, she seeks to imitate the course of Jesus, the first in rank of the great religious teachers, by instructing her followers how to pray. It will be an interesting study to ascertain how closely she follows her illustrious Predecessor.

In order to give the reader a clear conception of Mrs. Eddy's teachings on the subject of prayer, it will be necessary to quote suggestive sentences from her chapter on Prayer, beginning on page 307 of "Science and Health":—

"Desire is prayer." "Does spoken prayer bring us nearer the Source of all existence and blessedness?" "What we most need is the prayer of fervent desire for growth in grace expressed in patience, meekness, and good deeds." "The habitual struggle to be always good is unceasing prayer." "Audible prayer can never do the works of divine understanding which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example." "To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand love, and make prayer the safety valve of wrong-doing." "Audible prayer is impressive; it gives momentary solemnity and elevation to thought, but does it produce any lasting benefit?" "The danger from audible prayer is that it may lead us into temptation." "Professions and audible prayers are like charity in one respect,—they 'cover a multitude of sins.'" "Self-forgetfulness, purity, and affection are constant prayers."

"Here let me give what I understand to be the spiritual interpretation of the Lord's prayer: Our Father which art in heaven. Our Father, Mother, God, all harmonious.

"Hallowed be thy name. Adorable One.

"Thy kingdom come. Thy kingdom is come. God is ever present and Omnipotent.

"Thy will be done in earth, as it is in heaven. Enable us to know—as in heaven so on earth—God is all in all.

"Give us this day our daily bread. Give us grace for to-day; feed thou the famished affections.

"And forgive us our debts, as we forgive our debtors. And divine love is reflected in love.

"And lead us not into temptation, but deliver us from evil. And love leaveth us not in temptation, but delivereth us from evil,—sin, disease, and death.

"For thine is the kingdom, and the power, and the glory, forever. For God is Substance, Intelligence, Life, Truth, Love."—*Id.*, pages 307-310; 312-314; 321, 322.

These extracts give us a fair understanding of the drift of Mrs. Eddy's chapter on prayer,—page after page of effort to belittle and show the danger of audible or public prayer, and everything she can muster to make important what she calls

the prayer of desire, or mere mental thought. In other words, in her teachings all audible prayer is dangerous or unnecessary, unless, perchance, the Lord's prayer with her variations and interpretations, might be repeated occasionally. Hence, as I understand, in all public religious exercises among Christian Scientists the voice of prayer is not heard, with, perhaps, the exception mentioned above.

#### What Is Real Prayer?

In order to prepare the mind of the reader for a proper understanding of what prayer is, and what the Bible teaches us on the subject, it will be proper to get a clear definition of the term from competent lexicographers. Mr. Webster defines it as follows: "The act of praying, or of asking a favor; earnest request. . . . Especially, the act of addressing supplication to God; the offering up to the Supreme Being of adoration, confession, supplication, and thanksgiving; the practice of communion with God in devotional address, worship, and supplication; as, public prayer, secret prayer, etc." That clear definition of prayer is worth volumes of such chaffy pabulum as Mrs. Eddy bestows on her devoted Christian Scientist admirers. Really and truly that definition rules out, as no prayer at all, the whole of that mental concept and "desire" which Mrs. Eddy in labored platitudes endeavors to teach her followers is the only proper form of prayer. Mere desire is in no proper sense prayer. Desire may and will precede and prompt prayer. But prayer itself is "the act of addressing supplication to God." A person may and does desire thousands of things utterly disconnected with the Deity. The use of such loose definitions as this, that "desire is prayer," is only calculated to confuse the minds of the unwary, and mislead the unsuspecting. It is surely most reprehensible teaching, and demonstrates that Mrs. Eddy is a dangerous teacher, to say the least. "Patience, meekness, and good deeds" are valuable possessions, but they are in no sense prayer. Earnest prayer to God may and will help us to develop them, but they in themselves are in no sense prayer. Neither is the "habitual struggle to be good" in any sense prayer, which is "the offering up to the Supreme Being of adoration, confession, supplication, and thanksgiving."

Was anything ever more preposterous than the idea that an audible, humble address to the Deity, expressive of a sense of our weakness, our need of His divine grace, our longing for His blessing, our confidence in His love and mercy, was a "dangerous" thing? Such a thought is worthy of Satan himself. But let us leave this painful subject, and go to the blessed Book of books to learn something of real value concerning prayer.

Paul, in describing the whole armor of God, which is to enable us to stand in the evil day, mentions prayer as an important part of it: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 13-18. By the term "all prayer" he doubtless refers to various kinds, or forms, of prayer, like public prayer, secret prayer, prayer for the sick, etc. All of these prayers must embrace supplications addressed to the Deity, as well as adoration, confession, and thanksgiving. They cannot in any sense be confined to a mere mental conception never expressed, which is really no prayer at all.

#### Examples of Prayer

We have almost any number of instances, in the Scriptures where prayers are mentioned, all of which make certain beyond doubt that words were expressed and addressed to God—if public, in the hearing of others; if secret, spoken to the Lord alone. In the familiar instance of the Lord's prayer the disciples came to Him, and said, "Lord, teach us to pray, as John also taught his disciples." Our Saviour did not for

a moment countenance any such nonsense as Mrs. Eddy teaches, nor tell them that they must commune in silence with their own souls, whatever that may mean. He did not inform them that it was a "dangerous" thing to speak words of audible prayer, but immediately told them how to pray, giving that wonderful petition beginning with, "Our Father which art in heaven." It seems that Mrs. Eddy's followers venture to repeat this petition, "dangerous" as it must be to offer an audible prayer.

Our Saviour did by no means confine prayer to this mere form of words, but His disciples were to pray in "this manner," not multiplying words in long-drawn-out petitions and repetitions to make a show, as the Pharisees and hypocrites do, but to present their petitions in simplicity and brevity. "For your Father knoweth what things ye have need of, before ye ask Him." They were taught to pray. They were to recognize God as the giver of all their blessings. To ask Him was but a recognition of Him as their Father and their God. In John 17 we have recorded quite a lengthy prayer offered to God by the Saviour in the presence of His disciples. He assuredly would not have set them such an example had it been a "dangerous" thing for them to follow it. Moses, David, Solomon, Hezekiah, Ezra, Daniel, Paul, and others prayed, and their prayers are recorded. Their prayers were answered, an evident token of God's acceptance, and a full proof of the propriety of public prayer.

Christ taught secret prayer also: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6.

Hear Mrs. Eddy's sage and wonderful exposition of this text: "In order to pray aright, we must enter into the closet, and shut the door. We must close the lips, and silence the material senses." "The closet typifies the sanctuary of Spirit whose door shuts out sinful sense, but opens to Truth, Life, and Love. Closed to error it opens to Truth, and vice versa."—*"Science and Health,"* page 520. Isn't that a perfect perversion of the Saviour's teaching, that foggy mysticism so prevalent in all her writings?

The original word rendered "closet" signifies simply "any retired place at home or abroad." In secret prayer the person should be shut away from all listeners, where God alone can hear. The mind under such circumstances should be wholly occupied with thoughts of God, and all the petitions be addressed to Him alone, with no thought of what others think of it, and in no way influenced by others. That kind of supplication is specially pleasing to God because the suppliant is not praying to men. He is alone with God. Much more might be said on this all-important subject of prayer. Suffice it to say, Mrs. Eddy's ideas of prayer are contrary to the whole tenor of the Scriptures, and demonstrate beyond all question her lack of true Christian experience. Her kind of praying may answer for Spiritualists, Christian Scientists, mystics, and cold-hearted professors; but true Christians, who have had their hearts drawn out after God, and have known the preciousness of communion with Him in secret or public prayer, will never be misled by such teaching.

TALK faith. The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence your sad thoughts till faith shall come;  
No one will grieve because your lips are dumb

Talk happiness. The world is sad enough  
Without your woes. No path is wholly rough;  
Look for the places that are smooth and clear,  
And speak of those to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of human discontent and grief and pain.

—Selected.



### The Keepers at Home

KEEPERS at home—oh, bless them!  
They're angels in heavenly places.  
The smiles of heaven caress them—  
Their beautiful, homely, kind faces;  
Earth will be drear without them.  
We shall miss their angelic graces—  
The holy air about them—  
Preservers of all living races.

Keepers at home—how we love them!  
In their kind arms God's children nestle,  
Safe from storms round and above them,  
When with fierce temptations they wrestle.  
Patiently doing their duty,  
Faithfully bestowing love's chalice,  
Theirs is the heavenly beauty,  
Their humblest home is a palace.

—Selected

### Principles of Pedagogics for Home and School—No. 4

#### Training the Will

W. T. BLAND

WHILE it is not my purpose at this time to enter into a psychological study of the will, yet I wish that at least every person who has to do with the training of children might spend both time and effort in the study of this important faculty of the mind. In fact, I do not see how any satisfactory degree of success can be attained in the proper training of children without an understanding of this subject. Without will power we should be mere automatons. Our desires would stop with the wish, if they were even able to reach that limit. We might be imitators, but never could we originate.

The will power of the child begins to manifest itself comparatively early in life, and just that early should the parent be prepared to begin the delicate work of training. The knowledge of this power on the part of the child is brought about first by a result of certain actions. It discovers that by doing certain things, certain results are produced. It takes advantage of this knowledge, and repeats the act upon return of the desire to be gratified. Thus even the babe may soon learn that by crying, it is able to bring about desired results.

The child more fully displays the possession of will power when it is able to consider two or more things, and from them make a definite choice. It is here that the wisdom and judgment of the parent is greatly needed, for the child should not only be permitted and encouraged to make these choices, but he should always be carefully guided in making the best choice. Unless this is faithfully done by the parent, unless the little one is instructed and directed through his early years and until he has reached that age when he is able to choose wisely for himself, there will certainly be trouble.

Children are not always able to make wise decisions, and if left to themselves, are more likely to make mistakes than otherwise. Now, if they are allowed to continue in wrong courses of action, the will soon becomes simply the servant of these wrong or evil desires and tendencies. On the other hand, if this will power of the child is carefully trained, and the child is naturally possessed of a strong, well-balanced

mind, this strength of will may prove a great blessing to him, and through him to the world.

Opposed to will training is will breaking. Too many parents, and in the olden days, teachers also, acted upon the principle of first breaking the will of the child, just as some farmers yet break their horses or colts. A strong-willed child was necessarily a dangerous child, therefore the will must be broken, crushed, or destroyed. As a result, corporal punishment of the most severe type was frequently administered. Instead of carefully training and developing this most wonderfully important faculty of the mind, there was a resort to a mere test of physical strength, or brute force. When the parent was persistent in the application of this force, the child was "conquered," the will was broken, the countenance assumed the "hang-dog" cast, and the usefulness of his after life was destroyed. Of course not all parents adopted these extreme measures, but it has not been so many years since the liberal application of the rod, to break the will, was the rule, the custom, in both home and school.

But there should be obedience; children should not be allowed to do simply as they please. There should be order, system, and proper regulations. Children should not be permitted to have their own wills carried out when they are contrary to the spirit of law and order. This would be ruinous to the child as well as injurious to the community. There should be obedience, but it should be a willing obedience. This is the only kind that God in all His dealings with man desires, and it is the only kind of obedience, whether rendered to God or man, that is of any ultimate good.

Every child is endowed by God with this wonderful will power, and upon the parent and teacher devolves the responsibility of training it. But let it be so trained that the child may early learn to choose wisely his course of action. This is best brought about by bringing to bear upon the child such influences that he of his own accord will make the right choice.

While God desires obedience of man, yet He always leaves man to choose whether or not he will obey. He does not force, nor compel, but His requirements are plain and exact. He sets before man life and death, good and evil, giving him the power of choice. But He makes it very plain what the better choice is, and does not fail to make known the results in case of wrong choosing. Only in this way is man left a free moral agent. This is God's method of dealing with man. He says, "Whosoever will, let him take the water of life freely." And again, "If ye be willing and obedient, ye shall eat the good of the land." Thus for willing obedience a rich reward is offered. God never desires that the will of man be broken; all He asks is that it be submitted to Him, and only this because it is for man's good. Even when God does the willing for man, it is done within the individual, and not without, as is made plain in Phil. 2:13: "For it is God which worketh in you both to will and to do of His good pleasure." In His own life the Saviour left us an example of submitting the will. In John 4:34 He says, "My meat is to do the will of Him that sent me." Also in the hour of His agony in the garden of Gethsemane, He prayed: "O my Father, if

it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

As God deals with His children, so would He have parents deal with their own children; for do they not stand in the place of God to their children, at least till they reach the age of accountability? His principles are the only correct ones, and He only who is best able to put them into practice can produce the best results. God declares His rewards and punishments in advance; so should every child understand beforehand the results of his determinations and actions. Do not understand from this that children should be "bought," or paid for everything they do; this is not will training. But let the children early learn to do right because it is right, and that good will come from it; and that just as soon as wrong is done, there will be inevitable consequences. This will naturally lead up to the question of punishments, right and wrong, which may be more properly discussed at another time. But whatever the method of punishment used, let the child understand, if possible, that it is a result of his wrong action brought about by his own free choice.

Parents, to be most successful in will training, should be on confidential terms with their children, ever holding their highest regard and respect. Let the good order and obedience in the home be brought about not by severe methods and stern commands, but by the more gentle means and co-operative measures. The child will then not only acknowledge but respect the authority vested in the parent.

I have seen families where the children seemed to be under most excellent control, but it was where they were held in check by the severity of the parents. They were instantly obedient, not because they desired to be, but because they knew the command would be followed by swift compulsion should there be objection. These wills were perhaps not broken, but they were surely not trained. Let these same children leave home, and once feel that the restraint has been removed, and often they do not know how to control themselves, and perhaps give themselves up to acts of lawlessness. They are like the wild animal that has been caged, which, upon obtaining its freedom, or escaping from bondage, creates consternation wherever it goes. Parents often wonder why their children turn out so badly, when they have been brought up under such strict discipline. May this not be the secret of it? This surely is not proper training. It may be better than no training at all; but it is akin to it, and its after results are to be feared.

To train up a child in the way he should go means much more than we sometimes think. It means to train every faculty of the mind—the desires, passions, and appetites—in a manner that will teach the child to carry on successfully and intelligently this work for himself. To some parents this may seem too great a task, but let them not look upon it in this manner; rather should they feel that it is a pleasure and a great privilege. It may be that in after years these children will rise up and call them blessed.

#### Live in the Sunshine

LIVE in the sunshine, don't live in the gloom,  
Carry some gladness the world to illumine.

Live in the brightness, and take this to heart,  
The world will be gayer if you'll do your part.

Live on the housetop, not down in the cell;  
Open-air Christians live nobly and well.

Live where the joys are, and, scorning defeat,  
Have a good-morrow for all whom you meet.

Live as the victor, and triumphing go  
Through this queer world, beating down every foe.

Live in the sunshine, God meant it for you!  
Live as the robins, and sing the day through.

—Margaret E. Sangster, in *Everywhere*.

### Washing Day

THE clothesline is a rosary  
Of household help and care;  
Each little saint the mother loves  
Is represented there.

And when across her garden plot  
She walks with thoughtful heed,  
I should not wonder if she told  
Each garment for a bead;

For Celia's scarlet stockings hang  
Beside Amelia's skirt,  
And Bilbo's breeches, which of late  
Were sadly smeared with dirt.

Yon kerchief small wiped bitter tears  
For ill success at school;  
This pinafore was torn in strife  
'Twixt Fred and little Jule.

A stranger, passing, I salute  
The household in its wear,  
And smile to think how near of kin  
Are love and toil and prayer.

—Julia Ward Howe.

### Who Was Rich?

Christian Endeavor World

"If I were only as rich as he is!" muttered a boy who had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker's shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves as he saw another boy on a bicycle munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle as another boy rolled past in a pony-cart.

"If I were only as rich as he is!" grumbled the boy in the pony-cart as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, as he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy on the yacht.

"If I could drive out alone with a pony, and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bicycle.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread!"

Which one was rich?

### A Lost Family Altar

Prairie Herald

ONE day a gentleman was riding on a Western prairie, and lost his way. Clouds arose in the sky, and not seeing the sun, he quite lost his reckoning. Night came on, and as he knew not which way to guide his horse, he let it take its own way. It was a Western horse, and was therefore likely to understand prairie life better than its rider, who was not a Western man. By and by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log cabin.

"Who's there?" some one shouted from within.

"A benighted traveler," answered the gentleman. "Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The gentleman was thankful enough to give up his saddle and bridle to the master of the log

cabin. He found the family at supper — man, wife, and children; and a place was soon made for the stranger.

Some time in the evening the man asked: "Are you a minister of the gospel, sir?"

"No," answered the gentleman; and seeing the man was disappointed, he asked him why he wished to know.

"Oh, sir," answered the man, "I hoped a minister had come to help me build a family altar. I had one once, but I lost it coming over the Alleghanies; it was a great loss."

"Perhaps I can help you build one, though I'm not a minister," said the gentleman, who always had one himself; and after a little more talk the man handed him an old family Bible. He read, and they sang a psalm, and all knelt. The gentleman prayed first, then the man prayed, and the wife and children said, "Amen;" for it seemed as if each wanted to have a little part in building up the family altar.

"Sir," said the man, when they arose, "there's many an emigrant who loses his family altar before he gets here — and after, too; sir, it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in traveling, some in moving; some in the hurry of harvest, some at stores and shops; it is an unspeakable loss. Abraham never lost his, yet never family traveled farther or moved oftener than his. But wherever he pitched his tent, he set up his family altar, and called upon the Lord, and the Lord blessed him. Children, as well as parents, have an interest in keeping the family altar. Don't let it be lost. If father forgets, let the children gently and respectfully remind him: "Father, we have not yet thanked God for His goodness, or prayed to Him for forgiveness." No father, I am sure, but will thank a child for thus helping him in his duties. It is good to sing and praise and pray around the family altar. "Blest be the tie that binds" a family altar! All are nearer to one another for being near to God.

### Character Builders

Mrs. M. C. Wilcox.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll."

Did you ever feel, dear fathers and mothers, that your field of usefulness was narrow and circumscribed? Did you ever sigh for a broader expanse over which to shed your personal influence for the uplifting of your fellow men? If so, will you not stop and consider the immensity of the field to which you have already been called — "character builders"? To whom does this grandest of all works belong more than to parents?

Just look for a moment upon that sweet, innocent, helpless little infant just laid in the mother's arms. What grand possibilities may be wrapped up in that tiny speck of humanity! How it draws upon your affections! And, as you look away into the future when it is grown to manhood or womanhood, you behold in it all that is lovely and pure, noble and true.

How well do I remember when my firstborn son was first laid in my arms! A prouder and fonder mother there never was, and as I gazed upon his sweet baby face, and smoothed his brow with a mother touch, I said, as I thought of the future, "My noble boy!" How little did I then dream of the struggles, the tears, the anxieties it would take on my part to make this fair ideal of him!

Ah, dear parents, it requires united effort, patient, unwearied effort, to make of our precious children all that we desire! They must be given line upon line, precept upon precept, here a little and there a little, until the character is rooted and grounded and established. And is this work a narrow work? — Ah, no! It is as broad as immensity, as far-reaching as eternity. It will re-

quire all there is of us, and, as we consider the work, we shall be led to exclaim, "Who is sufficient for these things?" Of necessity we shall be drawn to Him who is our wisdom and strength.

As I have been meditating upon the work to-day, I have felt that we are not giving sufficient attention to it. It is such common, everyday work that we are inclined to lose sight of its great importance. But my heart has been made to rejoice that *some* attention is given to it, for it is the foundation work of all works. It is the work of God in the fullest sense, this home work, this home education, this implanting and living the principles of the gospel of Jesus Christ in the everyday life, this character building, and we need to have our minds called to its importance over and over again.

"A stream cannot rise higher than its source," and so all the ambitions and aspirations we may have for our little ones are vain if we ourselves are far below the standard. "Be yourself what you desire your children to be," are words worthy of careful consideration. But how shall we attain to a higher standard? — There is no way to it save by the religion of Jesus Christ. Nothing but this can enable us, after years of carelessness in forming habits that are evil, to eliminate those things from our lives. Nothing but this will enable us to expel the unlovely traits of character, and put features of beauty in their place.

And this work cannot be accomplished in a day. But by resolute, heroic purpose and unceasing prayer we shall continually advance.

Not alone are the eyes of our tender, helpless darlings upon us, noting all our failures and victories, but the eyes of our tender, sympathizing Saviour are upon us, watching our efforts with the deepest interest. He knows all our weaknesses, all our infirmities, all our discouragements. Ah, "He knoweth our frame; He remembereth that we are dust." And this same mighty One has said, "I will never leave thee, nor forsake thee." And, more, "He will subdue our iniquities." "Sin shall not have dominion over you." Praise His glorious name!

In view of this, shall we not with one hand grasp His hand, and with the other tenderly grasp our own little ones, and so climb to the highest round of the ladder in our most precious, God-given work.

### Victory

WHEN you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult, — that is victory.

When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence, — that is victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption, — that is victory.

When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause), — that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it, — that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown, — that is victory. — *Selected.*

It is not necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle toward an ideal, the constant effort to get higher and further, which develops manhood and character. — *Success.*



## 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 5—General Effects of Heat and Cold\*

GEO. THOMASON, M. D.

(Concluded from last week)

HEAT may be applied to the body in a variety of ways; for example, by means of hot water, as the full immersion bath, the spray, by the application of flannels wrung from hot water, or by vapor, as in the Russian bath. As mentioned in the previous article, in hydriatic treatment, actual steam is never allowed to come directly in contact with the tissues.

Another method of communicating heat to the body is by means of the Turkish, or hot-air, bath. Again, by means of a cabinet arranged with incandescent electric lights, heating of the superficial structures of the body may be effected by exposure of the body to the direct rays from the lamps. The effect of this bath is quite analogous to that of sunlight.

The effect of heating procedures depends upon the manner in which the application is made; namely, whether as a passive application, such as the immersion bath, or accompanied by percussion, as in the douche. The temperature is also of great importance, as mentioned in the previous article, all temperatures above 90° being recognized as hot.

The length of the time during which the application of heat is made to the body also determines the result produced. The duration of the application must be diminished the higher the temperature used. A neutral bath, namely, at a temperature of from 92° to 95°, may be continued indefinitely. A full bath at a temperature of 110° cannot be tolerated by the ordinary patient for more than from five to eight minutes. A full bath at from 115° to 120° would be extremely hazardous if continued for more than one or two minutes. Local applications, of course, may be tolerated at higher temperatures than general applications, and for a much greater length of time; as, for example, the immersion of the feet or hands in hot water, or hot water drinking, or the enema.

The usual temperature of the vapor, or Russian bath, is from 115° to 120°, or it may be increased to 130° or even 145° for a brief period. Hot dry air, as in the Turkish bath, can be tolerated at a much higher temperature, but the temperature usually employed is from 140° to 180°. Temperatures from 225° to 250° are not uncommonly employed, and persons accustomed to taking these baths, or in the habit of subjecting their bodies to high temperatures, may endure a temperature as high as 400° or 450°. Cases are on record in which persons have exposed their bodies to heat in an apartment raised to a temperature sufficient to bake bread, and have remained during the entire time the bread was in process of baking. It is necessary that the air under such circumstances should be absolutely dry.

The effect of heat is to promote cell activity. Thus it favors the process of growth and development. The sun is, of course, the original source of heat, and sunlight favors the growth of animal and vegetable life. When moderate heat in any form is applied to the skin, it excites the activity of the circulation, producing a reddening of the skin, and if continued, will excite the activity of the perspiratory glands. The increase of circulatory and perspiratory activity as the result of the hot application increases the elimination of heat from the body, which is nature's method of protecting the body from too great an accumulation of heat within the body, which would otherwise result from the hot application.

The evaporation of moisture from the skin is the principal means by which the body is cooled. This evaporation from the skin is constantly taking place, varying according to the season of the year, and the conditions to which the body is subjected. In the winter, when it is desirable to conserve the heat of the body, the skin is comparatively dry, and the extra clothing worn at this season also greatly lessens the rate of evaporation. In the summer, when it is necessary for the body to eliminate heat rapidly, the amount of perspiration is greatly increased, and rapid cooling of the body occurs by means of evaporation of the moisture. A dry atmosphere facilitates evaporation, hence lessens the tendency to the accumulation of heat within the body, and consequent sunstroke. When the humidity is great, or the air well saturated with moisture, evaporation of the perspiration occurs with much less facility, and there is a feeling of oppression; the heat becomes less

endurable, and the tendency to sunstroke is greatly increased.

General applications of heat increase the rate of the heart-beat. Normally, the heart beats seventy-two times a minute. By the application of heat to the body the heart-beat may easily be increased to double the normal rate. The increased heart-beat is the result of an effort on the part of nature to keep as much blood as possible in the skin, to increase perspiratory activity, and thus to increase the elimination of heat from the body. As soon as free perspiration occurs, the activity of the heart is diminished.

A prolonged general application of heat greatly lessens muscular activity. This is readily apparent if a full hot bath be taken for ten or fifteen minutes. A patient may feel so much exhausted and weakened by the hot bath as to be scarcely able to walk or stand upon the feet. A person in such condition, however, is quickly revived by a short cold spray, or other form of cold application. When the muscles are exhausted as the result of great muscular exertion, a short application of heat restores the muscular tone, and if followed by a short application of cold, produces a remarkable restorative effect under such conditions.

It is well to bear in mind the relaxing effect of heat upon the muscular and fibrous structures of the body. In case of fracture or dislocation of a limb, the time intervening between the accident and the arrival of the physician may be spent very profitably in vigorous applications of heat to the affected part. The immersion of the part in very hot water, or the application of large fomentations, will greatly diminish or entirely relieve the pain, and will also so relax the surrounding structures that the fibrous tension and muscular rigidity will be greatly lessened, and the setting of the fracture or reduction of the dislocation much facilitated.

The relaxing effect of heat often renders great service in cases of strangulated, or so-called irreducible, hernia, in which a portion of intestine has escaped through an opening in the tissues and cannot be replaced. The application of large very hot fomentations for a half-hour or an hour, or the immersion of the affected part in as hot water as can be tolerated, will frequently so relax the tissue which incarcerates the intestine that it may be pushed back into place by pressure with the hand, and thus obviate the necessity for a severe surgical operation.

It is necessary to bear in mind that heat, as well as cold, has a primary and a secondary, or an action and a reaction, effect. The first, or primary, effect of heat is to excite and stimulate cell activity, but the secondary, or reaction, effect is sedative or depressing in its effect. This effect is the same upon the heart, nerves, blood vessels, muscles, and other tissues. For example, when an application of heat is made to the skin, it produces reddening of the skin, due to the opening up of its blood vessels, and an increase in perspiratory activity. Upon withdrawal of the application, the secondary, or reaction, effect becomes apparent, and there is a pallor of the skin, due to the contraction of the blood vessels, and a diminished or suspended perspiratory activity.

Bearing in mind the principles in reference to hot and cold applications, it is possible, by a combination of these applications, to produce any desired effect. For example, if it is desired to produce a lasting exciting or tonic effect, we may first make an application of heat, utilizing its first, or primary, effect, which is exciting, and immediately follow this by a short cold application, the secondary, or reaction, effect of which is also stimulating or exciting, and which effect remains permanent.

#### QUESTIONS

1. Name the principal ways in which heat is applied to the body.
2. On what three things does the ultimate effect of the hot application depend?
3. What temperatures may be used in the various forms of hot applications?
4. What is the source of all heat? and what effect does heat have on cell activity?
5. What is the principal means by which the body is cooled?
6. What is the general primary and secondary effect of heat?
7. Give two illustrations of the practical use of the relaxing effect of heat upon the tissues.

#### Living to God

O LORD of love and power,  
How joyful life might be  
If in thy service every hour  
We lived and moved with thee;  
If youth in all its bloom and might  
By thee were sanctified,  
And manhood found its chief delight  
In working at thy side!

—E. S. Armitage.

#### The End, or Purpose, of Health Principles

M. E. OLSEN

"THE end of the commandment is charity;" and the end of that part of the divine law which relates to the care of the body is likewise charity. In other words, the adoption of right physical habits is to be regarded as a means rather than an end; as a fitting up for work, not as the work itself.

We may learn a lesson from the sad experience of the Israelites. They obeyed the letter of the divine ordinances committed to them, but neglected to do the work for a perishing world which these ordinances especially fitted them to do. They rightly regarded themselves as a chosen people, but utterly lost sight of the fact that they were chosen to be channels through whom the divine blessing might flow out to suffering humanity.

Now, in the closing period of this earth's history, the Lord has called out a chosen people, and committed to this people life-giving principles, soul-stirring truths, which are to be proclaimed in all the world. It is evident, then, that adopting these principles for ourselves and our loved ones, is simply preparatory to effective and systematic missionary effort. It is putting on the whole armor of God, in order that we may fight the enemy of souls, and rescue men and women for the kingdom.

We are the Lord's servants, and as a kind master, He looks after our physical welfare. He provides appropriate food, and instructs us in regard to the maintenance of the best health. Are we, then, to rest content with complying with these commands concerning our own comfort and well-being?—By no means. We are servants, and therefore have a work to do. This work consists in loving ministry to our fellow men.

Philanthropy in its true sense, is the duty of every Christian. He "went about doing good," is the divinely worded summary of Christ's earthly life. If our lives are according to the pattern, it will be equally true of us. The great need of the world to-day is not head religion, but hands-and-feet religion. Possibly, if Christ were upon earth to-day, He might say to some of us, "Why call ye me Lord, Lord, and do not the things which I say?"

The health principles are given us as a sacred trust, that the light may shine forth from every Seventh-day Adventist home into the surrounding neighborhood. Why should not our brethren watch their opportunities to speak of these life-giving truths? Why should not our sisters give at least one afternoon a week to calling on their neighbors, and inviting them to subscribe for one of our health magazines? Some may say, "We have neither the time nor the strength." No, but God will give them to you as you need them. Only a very few have availed themselves of His promise, "Then . . . thine health shall spring forth speedily;" but no one who has done so, has been disappointed. The Lord is not straitened for means, but He is asking for willing instruments. When we once begin to realize the solemn fact that God will hold us accountable for every ounce of strength committed to us, our anxiety to be faithful in the use of what we already have will be greater than our desire for more.

Let us foster the missionary spirit among the children. Why not encourage them to sell our papers? There is an immense work to be done. No one can be spared. The world is to be warned by a people showing in their daily walk and conversation an earnest love for God, and a willingness to lay down their lives, if need be, for the good of their fellow men.

#### Pointed Paragraphs

Selected from the Writings of Mrs. E. G. White

THE transgression of physical law is transgression of God's law.

In order to be fitted for translation, the people of God must know themselves.

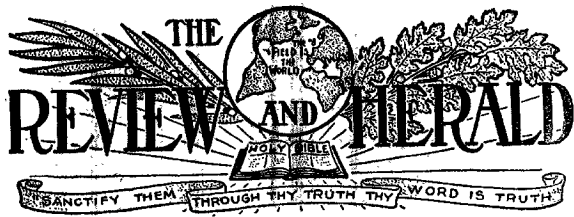
It is our duty to study the laws that govern our being. Ignorance in these things is sin.

God's law is written by His own finger upon every nerve, every muscle, every faculty, which has been intrusted to man.

In the long run, all love is paid by love,  
Though undervalued by the hosts of earth;  
The great eternal government above  
Keeps strict account, and will redeem its worth.  
Give thy love freely; do not count the cost;  
So beautiful a thing was never lost,  
In the long run.

—Ella Wheeler Wilcox.

\* "Rational Hydrotherapy," a recently completed work by Dr. J. H. Kellogg, has been freely consulted in the preparation of this study.



BATTLE CREEK, MICH., MARCH 18, 1902.

URIAH SMITH  
W. W. PRESCOTT } EDITORS.  
L. A. SMITH

"THANKS be to God, which giveth us the victory through our Lord Jesus Christ." "And this is the victory that hath overcome the world, even our faith."

\* \* \*

Our success in the Christian life does not consist in what we do as of ourselves, but in our appropriation of that which has already been done for us by Jesus our Saviour. This truth cannot be made too clear nor emphasized too much; for there can be no real success on any other basis.

\* \* \*

Our victory in the Christian warfare does not consist in our going out to battle with the hope of gaining a victory, but in appropriating the victory before we go out to meet the enemy. The real battle is in our inmost souls, and there is where we must gain the victory if we have it at all. What others see of our experience is simply the outward manifestation of an experience through which we have already passed when we were in the secret place with God. The struggle comes in being willing to give up our fears of defeat and our own plans for victory, and to accept victory simply as a gift. He gives us continual victory through the continual gift of Jesus the victor. We accept the victory by accepting the victorious life of Jesus.

\* \* \*

All this is clear from the simple statements of the Scripture. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The victory is really gained when we put on the armor; for with the armor on, we shall "be able to stand against the wiles of the devil." But what constitutes the armor? "Having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." What an assurance of victory in such an armor! Every separate piece is sufficient to make the wearer a conqueror. "Truth," "righteousness," "peace," "faith," "salvation," "the word of God,"—what more could be asked? or what more could be given? Surely, "He knoweth our frame; He remembereth that we are dust," and He has taken the whole burden of the warfare upon himself. He simply asks us to accept the abundant provision which He has made for us, and then "he that is feeble . . . shall be as David; and the house of David . . . as the angel of the Lord."

\* \* \*

A little further reading of the Scriptures will show that in putting on each separate piece of the armor, and in putting on the whole armor, we are simply putting on the Lord Jesus Christ. Compare the following expressions with the armor as listed above: "I am . . . the truth;" "the Lord our righteousness;" "He is our peace;" "Jesus the author and finisher of our faith;" "the author of eternal salvation;" "His name is called The Word of God." With the whole armor on, we are completely hidden in Christ. Whatever comes to us must come through Him. Whether the enemy attacks us in the front or in the rear, it is all the same, "for the Lord will go before you; and the God of Israel will be your rereward." If the enemy makes a side attack, he will find every position guarded, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them." It is our acceptance of the

"unspeakable gift" for all that Jesus is to those who believe in Him, that settles the whole matter, and makes us "more than conquerors through Him that loved us." Thus we enter into the experience of those saints of old, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

"By faith, they, like a whirlwind's breath,  
Swept on o'er every field;  
The faith by which they conquered death  
Is still our shining shield."

\* \* \*

In His parting words to His disciples the Saviour said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Through the beloved disciple the same Saviour has said to us, "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." The indwelling presence of Him who has conquered the world brings to us victory in advance. But Christ must dwell in our hearts by faith, and therefore "this is the victory that hath overcome the world, even our faith." When we thus accept the wonderful provision which has been made for us, we can go out to the daily battles just as the children of Judah did under the leadership of Jehoshaphat, who "appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth forever." They gained the victory over "the children of Ammon and Moab and Mount Seir" when they believed the word of the Lord through Jahaziel, upon whom "came the Spirit of the Lord in the midst of the congregation." Then they went forth, singing the song of victory as they went, that there might be manifested in their experience the victory which they had already gained by their faith, and the Lord "made them to rejoice over their enemies." The same faith in the victory offered to us in the word of promise makes it possible that "the redeemed of the Lord shall return, and come with singing unto Zion." Begin each day in fellowship with Jesus, with a will submitted to the will of God, and every thought brought into captivity to the obedience of Christ, and then go forth with singing to enjoy in your experience the fruit of the victory already gained. "Now thanks be unto God, which always causeth us to triumph in Christ."

W. W. P.

### An Artful Question Well Answered

WHEN there is an issue between us and the one with whom we are examining a question, it is well to go with our friend as far as we can in the premises and the principles laid down, and especially is it essential to have some common authority to which both parties agree, and to which they can mutually appeal.

In the time of Christ such an issue arose between Him and the class of people whom He was trying to teach. His mode of procedure on that occasion will be a pertinent and instructive lesson to all who engage in defending the truth in these last days.

In arguing with the Jews, Christ quoted a passage from the Old Testament. They and He both believed in the Old Testament as a book of truth; and whatever it declared, they could both accept as authority. The passage Christ quoted was that recorded in Matt. 22:23-32,—that God is the God of Abraham, Isaac, and Jacob,—and then He immediately adds, "God is not the God of the dead, but of the living."

From this declaration it is argued that therefore Abraham, Isaac, and Jacob are living; but as they were known and acknowledged to be dead, modern theologians contend that they were living as disembodied, immaterial, and therefore immortal, spirits, their bodies being in the grave; which is the point that modern theology would prove.

To understand the words of Christ, we must fully comprehend the point in controversy between Him and those Jews with whom He was arguing, that we

may see clearly what His words were designed to prove, and what He designed to teach them thereby. We must then look carefully at the whole narrative, which reads as follows:—

"The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed [children] unto his brother [and these children would be considered as belonging to that brother, and have all the rights of primogeniture, and inheritance belonging to such children]. Now there were with us seven brethren [or brothers]: and the first, when he had married a wife, deceased [or died], and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also." Now comes the puzzle.

"Therefore in the resurrection [when the dead come to life] whose wife shall she be of the seven? for they all had her."

"Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection [or after the resurrection] they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead [while they are dead, they are no honor to God, nor credit to His work; and if there is to be no resurrection, and they are forever to remain dead, as you Sadducees believe, how could God call himself their God? Hence they will live again]. Therefore Christ completes the idea, by adding the words "but of the living," making the whole sentence read: "God is not the God of the dead, but of the living."

### Did Moses Teach the Resurrection?

The point then at issue between Christ and the Sadducees was whether the dead would ever be raised, as Christ taught, or would not be, as the Sadducees asserted. The Sadducees believed the writings of Moses, but denied the resurrection; Christ also believed the writings of Moses, and taught the resurrection. Here, then, was a distinct issue between them. The Sadducees heard Christ teaching that the dead would be raised, which they denied; and to sustain their faith in opposition to His, they refer to the law of Moses concerning marriage, and then state the case of the seven brethren, which was either an actual occurrence, or might have been, in which case it would serve their purpose just as well. Seven brothers had been married successively to one woman, and all had died; and last of all the woman died also. Thus the case was all closed up till the next world; and now they say, If these persons are all going to be raised from the dead and live again, to which one of these seven brothers will this woman belong in that future world? This problem they doubtless thought would completely overthrow the doctrine of the resurrection of the dead; but they calculated without their host. He caught them in their own ignorance. "Ye do err," He said, "not knowing . . . the power of God," who is able to make alive again all those who have gone into their graves; and they erred also in not knowing the Scriptures, which teach that the dead will live again. They erred further, not knowing the nature and condition of that future state, which would have removed all their objection; for in that state "they neither marry, nor are given in marriage;" so it would make no difference how many husbands the woman had had here; their relations there are not to be based on any such conventional arrangements.

The question which Christ was here discussing with the Sadducees had no respect whatever to an intermediate state to which people nowadays try to apply it; neither did the question of the Sadducees refer to such a state. They did not inquire whose wife she was then, or which one of the seven men's immortal souls claimed the immortal soul of the woman in the spirit world there; but, Whose shall



she be in the resurrection (a future event)? So Christ told them that they erred, not knowing the Scriptures, nor the power of God. And then to condemn them out of their own mouths, He proceeds to prove from the writings of Moses—what? a conscious intermediate state?—No; that was not the question; but that the dead will be raised, as He had claimed. "But as touching the resurrection of the dead," He says ("as touching the dead, that they rise," Mark says; and "that the dead are [or will be] raised," Luke says), "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living?" Did this language sustain Christ's position, as against the Sadducees, that the dead will be raised?—Most assuredly; for God is not the God of the dead, of those who are irrecoverably, or eternally, dead, as the Sadducees believed, but of the living, or those who will live again.

U. S.

### No Sweeter Word

"I WILL not leave you desolate." John 14: 18, R. V.

No sweeter word than this can find a tongue,  
When strength and courage fail with harp unstrung,  
"I will not leave you desolate;"

A precious word which poets love to sing,  
To trembling age a word most comforting,  
"I will not leave you desolate."

When loving friends and social joys depart,  
And troubles come to overwhelm the heart,  
"I will not leave you desolate;"  
When night is coming on that hides the sun,  
And weary limbs remind you "day is done,"  
"I will not leave you desolate."

O blessed word! I hear it once again—  
The service ended—as a sweet "amen,"

"I will not leave you desolate;"  
Ling'ring awhile until the Father call,  
I catch the vanishing recession,  
"I will not leave you desolate."

—W. T. Sleeper, in the Observer.

### The Comforter's Comfort

"I WILL pray the Father, and He shall give you another Comforter, that He may abide with you forever. . . . I will not leave you comfortless: I will come to you." Thus did Jesus comfort His disciples that last night before His death. The promise of His presence as the Comforter, through the ministry of the Holy Spirit, "the Spirit of truth," was the greatest comfort that the loving Saviour could offer. He did not merely speak comforting words, but He provided actual comfort in the promise of His abiding presence in the Spirit, the real essence of comfort. This was even better than His bodily presence. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Christ in us is better than Christ among us.

Sin is the cause of all sadness. The only genuine comfort is found in salvation from sin, and it is only the power of His presence which can save us from sin. We are "saved by His life." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." True happiness is found in freedom from sin, in loving obedience to the law of truth through the power of the Spirit of truth. "Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Thus the greatest comfort to the living concerning the living is found in the Saviour's coming to be the life of the life, to deliver from every evil thing, to minister the happiness of obedience. This is the message of comfort to all the living, and concerning all the living.

It is also true that the only Scriptural comfort concerning those who sleep in Jesus is found in the Saviour's coming. "For the Lord himself shall descend from heaven with a shout, with the voice of

the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Death is an enemy. Jesus, and not death, is the one who introduces us into eternal happiness. Jesus took our flesh, and "gave himself for our sins," in order that "He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Death is an enemy, even to those who believe in Jesus, but to them it is a conquered enemy, and this will be made manifest at the coming of Jesus, when the righteous dead "shall be raised incorruptible." When this experience of sinless immortality and eternal happiness shall be an accomplished fact to the saved, "then shall be brought to pass the saying that is written, Death is swallowed up in victory." And this is the comfort to the living concerning the dead who have died in hope. The power of the coming of the Lord is a resurrection power. His presence is life. His coming means deliverance from sin, and deliverance from death. This is the Comforter's comfort. "I will come to you." "I will come again, and receive you unto myself." The coming of the Lord is life for the living, and hope for the dead. His presence is the only lasting basis of comfort and happiness. "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

"As I cast earth's transient joys behind,  
Come thou near, come thou near;  
In thy presence all in all I find,  
'Tis my comfort here."

"Wherefore comfort one another with these words."

W. W. P.

### The Trees of the Lord

THE sap of a tree is its blood, and the blood is always the life. And so when we are told that "the trees of the Lord are full of sap," it is the same as saying that they are full of life. It is true that the words "of sap" are supplied in our Authorized Version, and that the Revised Version renders the statement thus: "The trees of the Lord are satisfied." But this does not change the real idea to be expressed; for a tree can no more be satisfied without the full current of sap flowing through it than a man can be satisfied without a full current of blood flowing through his whole system. And this is not a mere comparison; it is simply the statement of the same general truth under two forms. The blood is always the life, whether it be the red blood which flows in the human body, or the white blood which flows in the body of the tree; and a living organism can be satisfied with nothing but life.

On one occasion they brought to Jesus a blind man, and "besought Him to touch him." And after Jesus had "laid His hands upon him," He asked him whether he could see. "And he looked up, and said, I see men; for I behold them as trees, walking." This man whose sight had been only partially restored, could see more clearly than many men whose sight has always been normal. These are the men who "seeing see not." But those whose eyes have been anointed, and who see the realities of things rather than mere outward appearances, must often have been impressed with the idea that trees are in a certain sense a lower type of men, men without the power of will or the power of moving about. A writer, who is a seer if not a prophet, has well said: "In every particular connected with organic existence, in the laws of their development, decay, and reproduction, trees and human beings are complete counterparts of one another. The former expresses the ideas suggested by the latter, only on a lower platform, as befits a humbler sphere of being. Cuvier's well-known maxim, 'An origin by generation, a growth by nutrition, and a termination by death,' applies equally to both. Even their structure to a certain extent is similar. The leaves correspond to the lungs and digestive organs; the blossoms rep-

resent the distinctions of sex; and the names of trunk, arms, and limbs are given indiscriminately to similar parts of both organisms."

It is therefore not a mere comparison, but an interpretation of facts which should appeal to us every day, when the Scripture uses the tree as a means of conveying gospel instruction. The whole field of vegetable physiology is closely allied to human physiology, revealing in infinite variety the power and the wisdom of the one life. But the tree is the king in the realm of vegetable life, and touches most closely upon the experiences of man. And so we read: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my rock, and there is no unrighteousness in Him."

The Lord fills the trees with His life, and the result is seen in their growth and in the fulfillment of the purpose for which each kind of tree was created. The palm tree seems to have a special lesson for us. "It grows in the desert, in places where no other tree is found; and bears there most bounteous crops of fruit,—a symbol of life triumphing over death." "The cedar is among trees 'as the lion among beasts, or the eagle among birds,' a type of the Majestic." The lesson which the trees of the Lord teach by flourishing and bearing fruit is "that the Lord is upright." This truth may be experienced by every one who will yield himself to the unhindered working of the life of the Lord, just as the trees do. Then "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This is the experience which honors God. "Herein is my Father glorified, that ye bear much fruit."

In the words spoken at the beginning, "The fruit tree yielding fruit after his kind," the law for all fruit bearing was established. It is simply a more full statement of this same law which is given by the Saviour in the sermon on the mount: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And again He said: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." The application of these principles to the human tree is made in these words: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." In the certainty with which each one of the trees of the Lord bears fruit "after his kind" is set forth the gospel teaching that "he that doeth righteousness is righteous," and that he must be righteous in order to do righteousness. "Except a man be born again, he cannot see the kingdom of God." And so the gospel commission is "to preach good tidings unto the meek, . . . to proclaim liberty to the captives, . . . to proclaim the acceptable year of the Lord, . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Only in this way can we be made to bear "the fruit of righteousness," as trees of the Lord in the garden of the Lord.

W. W. P.

OUR attention has been called to a typographical error in "Testimonies for the Church," Volume VI. On page 155, second paragraph, ninth line, the words, "the precious rays of light," should be omitted from the text. Those who have a copy of the book should make this correction at once, and others would do well to preserve this note, as they will certainly purchase this valuable book as soon as possible.

## Note and Comment

THE following figures pertaining to the liquor traffic in the United States are given in a preliminary report issued by the Census Bureau, says the *Lutheran Witness*:—

"The whole number of establishments reported is 2,849, an increase of forty-eight per cent over the number reported ten years ago; and the total capital invested is given as \$457,674,087, an increase of seventy per cent. The average number of wage earners employed is 44,417, which is an increase of twenty-three per cent. The total of wages paid during the past year was \$28,005,484, an increase of twenty per cent. Other general figures are reported as follows: Miscellaneous expenses, \$183,099,796, an increase of sixty-one per cent; cost of materials used, \$70,512,042, a decrease of twelve per cent; value of products, \$340,615,466, an increase of eighteen per cent."

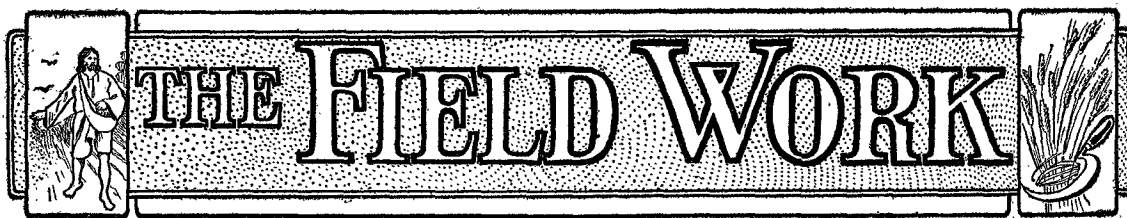
"Thus does the worship of this Moloch grow apace," adds the *Witness*, "while the churches barely hold their own, and must curtail their work for lack of money."

THE Rev. George C. Lorimer, a prominent Baptist clergyman of New York City, says that America has arrived at a religious crisis. This was the subject of a recent discourse, in which he set forth that "in the last hundred years more than twenty-three million foreigners have come to our shores, and they are still coming. The majority are not from Scotland, England, Ireland, and the north of Europe, but they are Magyars, or are from Italy and Southern Europe, and have no inclination to our belief." From this Dr. Lorimer sees two perils arising; namely, "desecration of the Sabbath, and increase in places of amusement." "We live for money by day, and pleasure by night," he said, and ere long it would "no longer be a question of opening them [saloons] for a few hours on Sunday, but they will be open every minute of the week." "The crisis is real," he declared; and "it is not confined to New York alone, but to the whole nation, from ocean to ocean. The condition is such that it breaks a minister's heart."

This is not the testimony either of an ignorant man or of an alarmist. The prophecy of Joel 2: 15-17 is the proper rule of action for such a time.

FROM newspaper clippings sent us, it appears that an effort is being made through the press to throw ridicule upon the belief and work of Seventh-day Adventists, by means of a fortuitous incident that occurred in connection with the recent Sanitarium fire. A paragraph has been going the rounds of the press which affirms that "Seventh-day Adventists are all wrought up, and declare that the end of the world is near at hand, firmly believing that the warning has been conveyed to them by the appearance of a black horse on the ruins of the Sanitarium at Battle Creek." "Thousands daily visit the place," it says, "and speculate on the strange sight." It declares further that "the Adventists, who lay great stress upon Bible signs, have been searching the Bible for a reference to the black horse. They have at last found just one reference, and that is in the sixth chapter of Revelation. This entire chapter refers to the end of the world."

The only basis for this story was that on one of the walls of the ruins the fire and smoke had left their impress in such a way as to produce a figure having quite a striking likeness to the appearance of a horse. The happening was the subject of some natural comment, but nothing is known here of any attempt to connect this trivial incident with the fulfillment of the prophecies of Holy Writ. For many years the belief of Seventh-day Adventists regarding the symbol of the black horse described in the sixth chapter of Revelation, has been set forth in Seventh-day Adventist literature, which has been before the people everywhere. Thus there is no occasion for any one to pay attention to puerile reports of this character, gotten up by people who neither know nor care anything about the truth.



### A Worker's Prayer

LORD, speak to me, that I may speak  
In living echoes of thy tone!  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead  
The wandering and the wavering feet!  
Oh, feed me, Lord, that I may feed  
Thy hungering ones with manna sweet!

Oh, strengthen me, that while I stand  
Firm on the rock and strong in thee,  
I may stretch out a loving hand  
To wrestle with the troubled sea!

Oh, teach me, Lord, that I may teach  
The precious things thou dost impart,  
And wing my words that they may reach  
The hidden depth of many a heart!

—F. R. Havergal.

### West Indies

TRINIDAD.—After a rather tedious passage from St. Thomas, I arrived in Trinidad, January 10. I found the workers all usually well. I was sorry to learn on landing that I was one day late to attend the laying of the corner stone of the new church in Tunapuna, but was glad to hear that the work, which had received a terrible blow by the conduct of some of the workers, was again raised in the public mind to a higher plane. This church, when completed, will be the largest and strongest yet erected in this island. It is in the midst of thousands of East Indians, and some circumstances make this and San Fernando important places in which to begin work for this people. There are nearly eighty thousand persons in the island, about ten thousand of whom are reported to have accepted Christianity. The castes are broken, and workers should be trained to labor in their native land. We hope to begin this work soon. Some have already accepted the truth, and others are interested. Among the former is a family who have been working in connection with the Presbyterians for eighteen years, the husband holding a ministerial license. A wholesale and retail merchant who became convinced of the truth when we held a tent-meeting in San Fernando two years ago, recently told us that we ought to build a church there, and work among his people. He said that he would give a lot and one thousand feet of lumber. When we told him that we did not have money to complete the building, he said that he wished he could give us a church. This is clear evidence to us that the Lord desires us to move forward in this work, and we are laying plans to do so. But we must have help. Who are interested? We need means to erect churches; we also need reading-matter in the native language. The Hindi is the most generally used.

Since coming here we have spent the time in visiting the different companies, and considering plans for the development of the work. January 24-27 was occupied in a council meeting held in Port of Spain. Delegates were present from six churches and companies in different parts of the island, also others from different places, and a good attendance from the city. This was a profitable meeting, nearly all phases of the work being considered, and plans laid for a more systematic effort to carry this last message to the people. The following are the recommendations considered, and accepted:—

1. That a General Sabbath-school Secretary and an Assistant Secretary be elected for the islands of Trinidad and Tobago.
2. That a Corresponding Secretary and an Assistant Secretary be elected for the island tract and missionary society.
3. That we make our weekly missionary meetings educational; and to that end we recommend that one night in each month be given to health and temperance work, and the other nights to such work as those in charge shall plan.
4. That we rejoice in the steps taken in connection with The Forward Movement, and that we carry on this work as adapted to our field.
5. That, in harmony with the custom of Seventh-day Adventists, we adopt the envelope plan of col-

lecting First-day offerings, and further, that we urge our people to adopt the ten-cent-a-week plan.

6. That our Sabbath-schools be encouraged to increase their donations.

7. That in each church a building fund be established; and that our people be urged to give systematically to this fund; that this fund be used in building churches in our field. And as Port of Spain is the capital of the island, and the work in all parts of the island is affected by the condition of the work there, we further recommend that, for the present, this building fund be used in assisting to build a church in that place.

8. That ways and means be devised for placing a library consisting of the "Testimonies for the Church," health books, etc., in each church.

9. That we recommend the securing of temperance pledges, and that we advise all our people not only to sign the pledge themselves, but to labor with those not of our faith to do the same.

10. That we consider ways and means by which our church schools may be made self-supporting.

11. That we hold a Sabbath-school and a tract and missionary convention as soon as possible, that we may become more intelligent in these important branches of the work.

12. That since the Lord has told us that the work is halting because of the haphazard way of carrying on the canvassing work, and also that to make prompt remittances is the only way of carrying on business, we recommend that plans be adopted to carry out this instruction from the Lord.

During the meeting, discourses were given on the importance, sacredness, and qualifications of the gospel ministry, also on the duties of church officers, health and temperance, missionary work, etc., etc. We believe there are brighter days before the work in this island. The delegates and the laborers returned to their work full of courage.

One of the urgent needs of this island is a church building in Port of Spain. There is a good interest, but no suitable place to which to invite the people. This matter should not be delayed longer. Are there not some who desire to help build a church here?

I leave to-morrow for St. Vincent, to assist Elder E. Van Deusen in a series of meetings there. We trust that our people will remember the work and the workers in this field.

A. J. HAYSMER.  
Port of Spain, Trinidad, Jan. 29, 1902.

### General Meeting in Argentina

IN the northern part of Argentina, and not more than one hundred and fifty miles from the Paraguayan border, are three small churches with an aggregate membership of about fifty-five, among whom are representatives of the following nationalities: Italian, French, Swiss, German, Belgian, Brazilian, besides natives, both white and Indian. For these a general meeting was held at Las Toscas, November 14-17. Elder Town and his wife, Elder McCarthy, and the writer were the laborers present. Although the distance was only a few hundred miles it took five days to make the trip each way. Seventy-five miles were made by team.

On Sabbath and Sunday a good representation of our people was present. The services were held in a *galpon* (granary) or in a grove. The brethren greatly appreciated this meeting. A plain testimony was borne, and was generally well received. Sunday morning a call was made for those to arise who wished to begin to serve the Lord, or wished a closer walk with Him, and there was a general response. Two arose for the first time—a sister of seventy years, and her daughter. The former has since been baptized. Her son was ordained elder of the Las Toscas church.

It is truly wonderful what the grace of God can do. It takes people from every station in life, from every nation, with varied habits, opinions, and prejudices, and makes them one. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." And this grace is manifested in the work of the three angels' messages.

Since the meeting at Las Toscas I have been in Uruguay for a few weeks, visiting the companies at Nueva Palmira and Montevideo, and the church at Nueva Helvecia. Elder Town was with me at the first-named place, and Dr. Habenicht at the other. The Lord blessed in the meetings we held with them.

At Nueva Helvecia it was the writer's privilege to bury eight precious souls with their Lord in baptism. A spirit of unity and love prevailed in this church, and we hope to see some of its members become successful workers in the great harvest field. At Montevideo three sisters are trying to hold up the light of truth. It was the writer's privilege to baptize one of these, a woman of seventy-six years. She is the first of our people ever baptized at that place, and her baptism was probably the first real baptism that ever occurred in the city. One of these sisters has not yet been baptized, but will be soon.

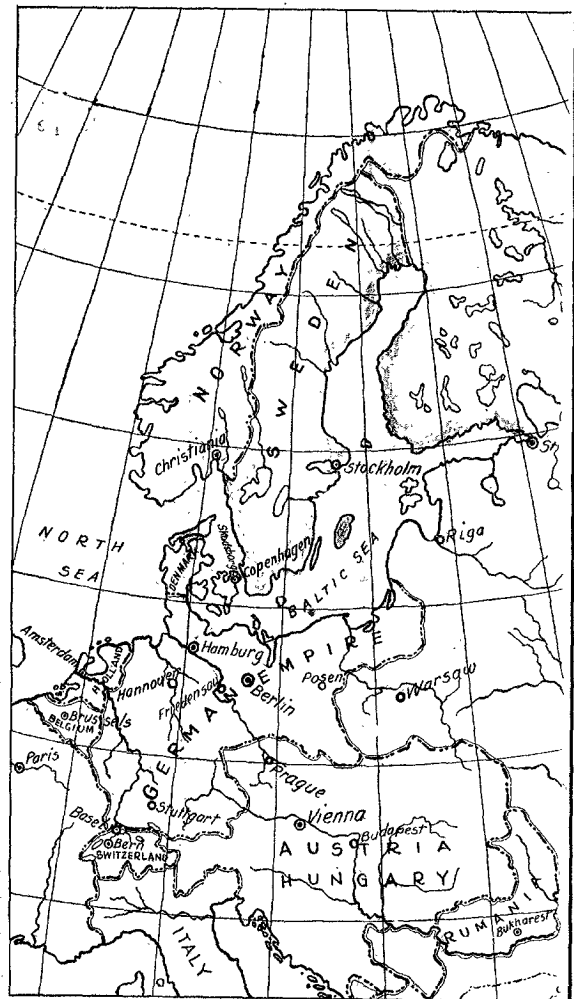
The hearts of all these brethren and sisters are deeply attached to the work of God. Nearly four hundred dollars in tithe and offerings was received. Uruguay has been blessed with a good crop, so our brethren there are in a better condition to help the cause than are the brethren in Argentina. The drought that has so seriously affected the crops in Argentina is now making itself felt in Paraguay. But this must draw us nearer to God.

J. W. WESTPHAL.

Diamante, Entre Rios, Argentina, Jan. 15, 1902.

### The Scandinavian Union Conference

Of the five European union fields organized last summer during our European General Conference at Friedensau, the Scandinavian contains by far the smallest population—about twelve and one-half millions of people. Within its territory are the three organized Conferences of Denmark, Norway, and Sweden, and the mission fields of Finland, Iceland, and Greenland. Nearly all the inhabitants of these lands are professed Protestants; and, considering the high standard of their education, their industry and frugality, and the liberties they enjoy, no other field in Europe is more promising than this. As early as 1877, Elder Matteson began his labors here; and through his efforts, for many years the membership in Scandinavia was larger than in any other European field. But the late financial difficulties somewhat checked the progress, and were productive of wounds that are but slowly healing.



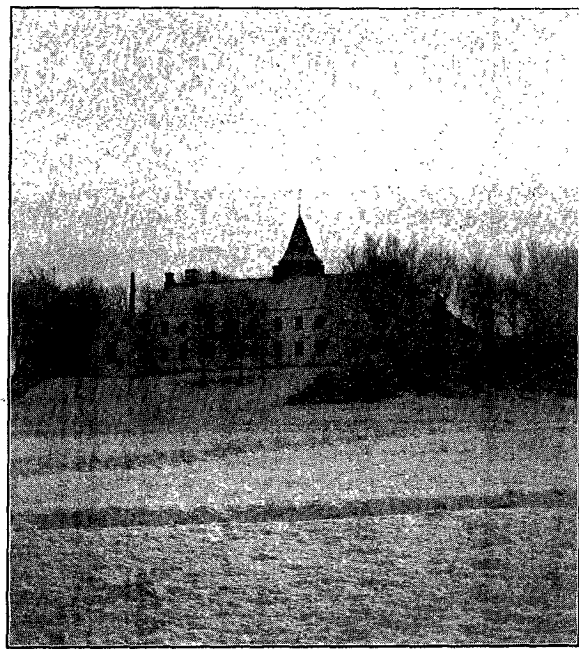
Under the circumstances, it was thought best for Brother W. C. Sisley and the writer to visit these Conferences and the institutions located therein, this winter, preparatory to attending the Scandinavian Union Committee meeting at Stockholm. This Union Committee consists of each conference president in Scandinavia, the director of the Finland Mission, Dr. Ottosen, and the two general canvassing agents employed in the field.

#### The Danish Conference

Brother Sisley arrived at Hamburg, January 30. He looked over our books there, and the evening after the Sabbath, we left for Frederikshavn, near the extreme north of Jutland. Here, in 1894, a high

school was opened, and it was in operation for a few years; but later on, because of financial embarrassment, it was found advisable to turn it over to the Skodsborg Sanatorium, for a summer health resort. As Dr. N. P. Nelson is now to take charge of the place, we may expect that it will receive a larger patronage, and make both ends meet. Last year's loss was nearly two thousand dollars.

Returning a few stations, we stopped at Sindal, where Elder P. A. Hansen has, on his own account, and at very reasonable figures, recently bought an



BUILDINGS ON ELDER P. A. HANSEN'S FARM, NEAR SINDAL, DENMARK

estate of seven hundred and thirty acres. As he found many of our people in need of work, and desired to see something done toward starting an industrial school, he felt it his privilege to make provision for the beginning of such an enterprise. On the farm are most excellent and commodious buildings,—a roomy dwelling-house, large barns and stables, and a thriving creamery,—and the terms of payment are very easy.

We next went to Skodsborg, where the annual meeting of the sanatorium stockholders was opened February 4. Many things here have improved. Last year was the most prosperous one the institution ever had, its income from treatment, board, etc., being about twenty-seven thousand dollars, a net income of nearly four thousand. The sanatorium enjoys an excellent patronage from the best classes, both in Denmark and in adjacent Sweden. We spent five days here, looking over the books and investigating the general management of the institution. As the Skodsborg Sanatorium really started with nothing, and had to pay a high rate of interest for its money, it had a hard time; but we are assured that, with careful management, it can soon be put on a good, sound basis. The buildings being only cottages, more work is required than would be necessary if the buildings were nearer one another, and, again, the institution has to pay a high rent for outside cottages, in order to have sufficient room for its patients. What the promoters of this enterprise sorely need is sufficient capital, at reasonable interest, to enable them to erect a suitable building on the sanatorium ground, and also to build a food factory in Copenhagen, where there is a small plant, which is able to satisfy the ever-increasing demands for health foods only by the greatest self-denial and under the most unfavorable circumstances. Dr. Ottosen enjoys the confidence of the medical fraternity, and we are assured that, if the new board of management work together in the bond of love, and our brethren come forward with the necessary capital, this institution will have a bright future.

While at the sanatorium we spoke to the patients and helpers, and on Sabbath, to the church in Copenhagen as well. At Skodsborg we received a donation of about forty dollars for the Oriental Mission.

The Danish Conference was also deeply involved in debt, but through the careful management of Elder P. A. Hansen, it is fast paying its liabilities. Already, its income is greater than that of any other

of the Scandinavian Conferences. The canvassing work has suffered somewhat under various restrictions, but we hope it may be revived, as Brother Sherrig expects to give it special attention.

#### At Christiania

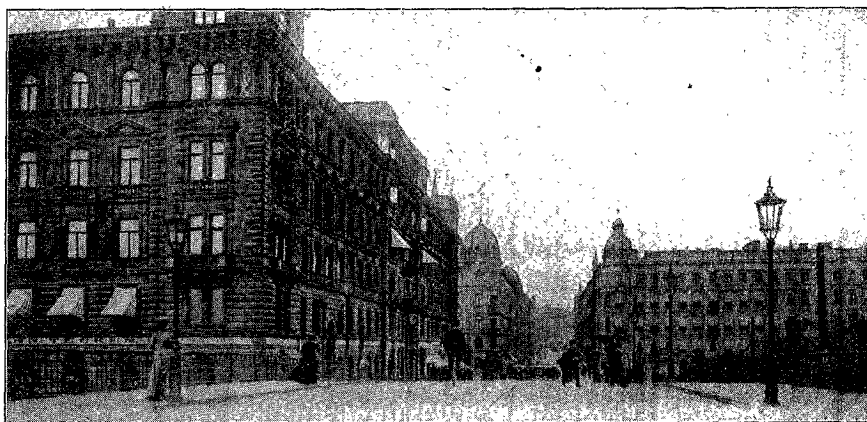
In company with Elder P. A. Hansen and Dr. Ottosen, we next went to Christiania, where we spent February 9-11. We found the situation much changed for the better. The two old presses, which were of no use to us, have been taken by the manufacturer in exchange for an excellent new press, without cost to us, and an old English press has been newly set up, and works well. The composing room has been moved to the basement, and the first floor is now occupied by Brother Lorenz's bindery. A good, new heating apparatus has been placed in the building, and it also furnishes steam for the old house. One would scarcely recognize this old building. It has been fitted up for a health home. In the basement are bath rooms, while above are dwelling-rooms for patients and helpers. Elder O. A. Johnson has been using the hall for a course of lectures during the winter, which were well attended. Thus every inch of the present buildings is not only occupied, but these buildings bring in sufficient rent to meet the running expenses and the interest on the property. Times, in general, are even worse than they have been before, and there would be no prospect of selling the property at present, for any reasonable sum. However, there is some probability of our disposing of the back lot. Of course the Norway Conference has suffered heavily because of this financial depression, and many of our brethren have gone to the United States; but the Conference expects to hold its own this year, and is paying off its debt. Elder O. A. Johnson here joined our party, en route to Stockholm.

#### The Swedish Conference

While the most of us went directly to the Swedish capital, Brother Sisley accompanied Brother Lind to our industrial farm, located near Jernboas. He brought a favorable report from the school, stating that there were thirty students in attendance, and that the spiritual interest was good. Stockholm with her three hundred thousand people, is the finest city in the territory of the Scandinavian Union Conference. Our offices here are favorably located in the heart of the city, near the main depot. In the cut, the corner building to the left contains our meeting-hall and offices. You can see the word *Tecken* over the basement window. This is a part of the words, *Tidens Tecken*, meaning in English, *Signs of the Times*, the name of our Swedish paper. This was our first visit to Stockholm, and we were pleased to meet Elder Erikson, who had recently arrived from Massachusetts, U. S. A., to assist in the work in this Conference.

All the laborers of the Scandinavian Union Committee were present, except Elder Hoffman, of Finland, who was kept at home by his interest in that country. Both he and Brother Anderson seem to have a good interest there. Last year the Finnish book sales amounted to over \$4,540, but what they need in that field is more capital.

Until recent years, Sweden was, numerically, the strongest Conference in Europe; but, not having its own local president to look after matters, it has gradually fallen behind, until now it occupies the fifth place in membership; and in finance, it is



KING STREET IN STOCKHOLM

even weaker; but we hope that this meeting has given a new stimulus to the work in this field. Our outside attendance at the evening services was good. While we had to talk quite plainly in our consultation meetings, yet the good Spirit of the Lord came in, and knit the hearts of the brethren.

In one thing Sweden still takes the lead—the success of its canvassing work. Last year the thirty-nine canvassers working there took orders for \$22,178 worth of books, and delivered \$22,515 worth.

Thus far the donations and the tithe of the local Conferences has gone toward the sup-



port of the presidents of these Conferences; but it was resolved to use these donations, as far as possible, in the mission fields,—Finland, Greenland, and Iceland being their present mission territory,—and thus make the work of the union a practical one. During the last half-year, the Scandinavian Union paid \$179.86 toward the support of the European General Conference.

We can truly say that the Lord was with us during this meeting, and the desire of the Scandinavian Union Conference, with its twenty-one hundred members, is to press unitedly forward in the great work committed to this people for these last days.

L. R. CONRAD.

### Encouraging Words

A FRENCHMAN whom I visited on my recent tour in Quebec, and with whom I left French reading-matter for himself and others, writes: "I have read most of the book that you gave us ['Readings for the Family,' another name for 'Bible Readings' prepared especially for Catholics]. It interests us very much, and we have been enlightened by the truths it contains. As for myself, the more I read, the more I find that the old routine is ridiculous, is an outrage on good sense, on reason, and religion." He is a grocer, and acknowledges the truth of the Sabbath.

A French lady residing in a distant Western State, to whom I sent quite an assortment of French tracts after returning to Michigan, sends me these encouraging words: "I thank you for your tracts. I have read them, have searched in the Bible, and found the truth. . . . My children unite with me in sending you salutations."

The French company at Namur, Quebec, report that they have good meetings and an interesting Sabbath-school, and that they spend their evenings and much of their time on the Sabbath in reading our French "Life of Christ" and "Great Controversy." With them these books take the place, to a considerable extent, of the living preacher. A brother belonging to this dear company says, in a recent communication: "We think of you every evening while reading 'La Grande Controverse' ['Great Controversy']. What blessed evenings we pass together in reading the chapters of this book! It brings us nearer heaven and heavenly things. We have read most of the book, and will soon pass it to another." And similar words of appreciation come with regard to "The Life of Christ."

D. T. BOURDEAU.

### General Notes

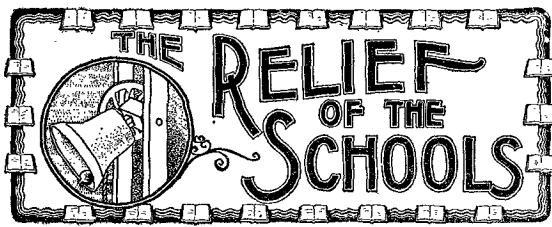
At Grey Eagle, Minn., twenty souls have accepted the truth, as the result of meetings conducted by J. O. Peet and Benjamin Francis. Some others have begun the observance of the Bible Sabbath.

ELDERS MEYER and H. Schultz, who have been laboring at Woollam, Mo., report that the work there is in a very encouraging state. A number have accepted the truth, and others are deeply interested. Elder J. M. Rees reports that five persons are awaiting baptism at Rolla.

COTTAGE meetings are being conducted in the vicinity of Cedar Lake, Mich. A meeting held at the Dopp schoolhouse, February 16, by appointment which had been made by some of the workers at Cedar Lake Academy, resulted in bringing several to signify their acceptance of the truth. Brother M. S. Burnham reports a good interest at Otsego, where he has been distributing literature.

Four adults and four children have been added recently to the company at Ingersoll, Ontario. One family near Muskoka has begun the observance of the Sabbath, as the result of missionary activity on the part of Sabbath-keepers in that community. The interest at Scotland, where Brethren William Simpson and W. A. Young are laboring, continues good. At the first Sabbath meeting thirty-nine were present, all but ten being adults. From Lindsay, the report is that a number of families are convinced of the truth, some of whom are expected to obey.

At the town of Perry, N. Y., meetings were begun in a private house, November 22, and continued through the winter, by J. B. Stow, assisted by his wife, and a part of the time by several lady canvassers. Visits were made from house to house, literature was distributed, some subscriptions for periodicals were obtained, and forty-five dollars' worth of books was sold. The work was conducted against much prejudice and opposition. One person, however, has accepted the truth, and several who had been partial believers were led fully into the light, so that there are five who are now holding up the standard of truth in that place.



### Some Blessed Experiences

THE Lord is giving some blessed experiences to those who are in sympathy with the movement to sell "Christ's Object Lessons." These experiences would be very interesting to our people; but for lack of space, I will relate only a few of them.

One of the ministers of Wisconsin visited his home church to interest the members in selling "Christ's Object Lessons." They felt that it would be a difficult work, and said that they had little courage to undertake it. The minister was finally told that they believed it would be impossible for him to make a success in selling the book. He realized that the usefulness of that church largely depended upon his course. He had never canvassed, and began to realize that he was placed in a position where he must close his mouth, or show what he could do in selling "Christ's Object Lessons." He said that he never passed through a struggle much more severe than this one. But there was only one thing for him to do if he would obey God, and that was to go out with the book. He struggled and prayed over the matter all night, and until three o'clock in the afternoon of the following day. At three o'clock he started out, and worked one and three-fourths hours. He took the portion of the town that the church had said was the most difficult part. It was Friday afternoon, and he could not canvass longer; but when he had finished his work, he found that he had sold twenty-two books. He realized that God had done it through him.

When the story of his experience was told to the church, they still seemed to be doubting, and said that they did not believe that he could sell books in the resident portion of the town. The minister was obliged to leave the place Monday, yet he made up his mind that he would demonstrate to them that they were wrong on this point, too. Sunday afternoon he spent two hours in the resident portion of the town, and took eight orders. The church had nothing more to say. They ordered their quota of books, and began at once to sell them, and have had success.

The brother made thirty-two canvasses in all, and sold thirty books. He says now that he understands the meaning of what has appeared in the Testimonies of late to the ministers,—that they should canvass; that there are many who have been only consumers, and not producers; and that all should be put to the test in order to determine their power with God.

One of the churches in Wisconsin took no part in the sale of "Christ's Object Lessons" last year. The conference president asked me to visit this church. When the church learned that I was coming, some of the members said that it would never do for me to come and find them in the condition that they were in, but that they must do something before I reached the place. Five of them went out, and seventeen hours were spent in canvassing. One brother sold twenty-five books, his wife five, his sister five, and two others five,—total, forty. This little experience brought great courage into the church, and they had a wonderful social meeting as the result; and when I reached them, their interest was up to a white heat, and all that was necessary was to organize them into four companies, placing over each company an officer of the church, and an earnest young person as an assistant. They agreed to sell four books for every name on the church roll, even though about one half of the members were not active ones. God has vindicated His promise to this church, in that He has unified them, and brought in a spirit of courage and love as the result of the little work that has been done.

In one church in this State there are no English brethren. Elder Daniells's letter was translated by one of the brethren, and read to the church. They were deeply moved, and decided that they would sell their quota. They at once ordered fifty English books, but as these brethren are not familiar with the English language, they will have to sell these books at considerable disadvantage.

In another church a sister who had dreaded the canvassing work for years, and felt that she never could go to her neighbors with literature, was so pricked by the Spirit of God that she completely yielded herself to the Lord, and gave herself to the work. It was a fearful struggle, yet after it was over, she went out with good courage. She sold her four books to the first four persons she met. She

is deeply interested in the work, and is having success.

In another church a woman not of our faith was told the story of "Christ's Object Lessons," and she became interested. She secured one of the books, and in one afternoon sold eight copies. She was very happy over the result, and when her husband, who is a business man, returned in the evening, she told him her experience. He was led to try it also, and sold three books the next day.

Books have been sold by those who were unable to go out, and even by some who were compelled to remain in bed, but the work was resting so heavily upon their hearts that when friends came to visit them, they were obliged to speak of the book, and thus secured orders. Nothing can stop the spirit that is working upon the hearts of those who are inclined to work for the Lord.

Another church has had a remarkable experience. The membership is made up entirely of sisters. They have sold their quota, which was sixty-eight. Three sisters canvassed one day, and sold thirty-six books. They enjoyed the work, and are still canvassing, and probably will succeed in helping some of our dear brethren in other churches who have not the courage of these sisters.

E. A. SUTHERLAND.

### An Appeal for Help in Providing Buildings in Which to Train Medical Missionary Workers

It is now more than sixty years since the angels' messages foretelling our Lord's return to earth have been ringing through the world. The period of time which has elapsed since the General Conference of 1901, and especially the last few months, has been marked by the spirit of reorganization, reform, and revival in the hearts of thousands of God's people.

A spirit of work, conceived in prayer and heart consecration to God, is being born into many lives. We thank God that the offerings during the past year are larger than ever before in the history of the denomination. The sales of "Christ's Object Lessons" for the relief of our schools have been unprecedented during the last few weeks.

From the beginning of our work, the health reform and medical missionary truths have been cherished as a precious heritage from Heaven to the waiting remnant people. The health reform is the right arm of our message; the medical missionary movement is the entering wedge to hearts.

The work done among our churches by our medical workers during the last five or six years has brought health and happiness, both physical and spiritual, to thousands upon thousands. The past decade has witnessed great changes in our modes of living. And during the last few weeks The Forward Movement has caught up this work, and is still further spiritualizing and purifying it.

We have been eager to have this health reform and medical missionary work done among our own churches. We have been desirous that it be carried on among those not of our faith. To this end we have willingly given of our means to establish restaurants in our large cities. Donations have freely been made for the support of cheap hygienic lunch counters and homes for the homeless poor. Orphanages are being systematically maintained. Bath and treatment rooms are doing a noble work in many places. Our sanitariums dot the land, and girdle the globe.

But now comes the strange part of it all. As a denomination we have never yet appropriated a single dollar for the founding of a college in which to train our sons and daughters for the health reform and medical missionary work. We have invested between half and three quarters of a million dollars in colleges and academies in the United States, in which to train young men and women for other branches of the message. This is a large sum when the size of the denomination is taken into account. At the same time, while saying that the medical missionary work is to the Third Angel's Message as the right arm to the body, we have never made any attempt to raise a fund for a medical missionary college. Brethren and sisters, we will all say, with one heart and voice, This thing ought not so to be.

The work of training Christian physicians and medical missionary workers has been done under somewhat discouraging circumstances. During all these years a large school of pupils preparing for medical work has been carried on without any school building in which to give the instruction.

It is true, of course, that the north end of Battle Creek College has been occupied for a few years by classes composed of those preparing to become physicians. But the physicians are only a very small part of those in training for medical missionary work. There are always from ten to twenty nurses in training where there is one physician. Then

there are those preparing to teach in schools of health, those who are taking up courses of study in healthful cookery, and those who expect to engage in rescue work in our large cities.

The inconveniences which teachers and students in these lines of work have suffered have been great. Classes have been held in basements of our sanitariums, in corners of bath rooms, in small treatment rooms, in gymnasiums, in buildings in Chicago so infested and unsanitary that they were hardly fit to live in. But now the day has come when this work must have a suitable college in which to train our medical workers. Medical college buildings are one of the crying needs of the hour.

The flames have burned the main buildings of our Battle Creek Sanitarium, but the people of the world are coming forward with offers of money with which to help in rebuilding it.

And now while the world is doing this, shall not we provide the money for a medical missionary college? Shall not the remnant people among whom Heaven has made the deposit of this precious light, furnish a place where young men and women can be trained to man our sanitariums and treatment rooms, and to fill our medical missionary ranks all over the world?

By faith we hear the voices of thousands upon thousands of God's friends responding, "Amen and Amen. In the hour of calamity to the mother Sanitarium, we will come up to the help of the Lord. In a most practical and tangible manner we will manifest our sympathy for leaders and their assistants in the medical missionary work. And above all that we may do to comfort the hearts of our brethren and sisters in arms, we will demonstrate in no uncertain voice or action our loyalty to Him 'who went about doing good, and healing all that were oppressed of the devil,' and who 'himself took our infirmities and bare our sicknesses.'"

At the last General Conference it was agreed that the Battle Creek College buildings should be transferred to the medical interest, and used for a medical missionary college. Some of the debts of the Battle Creek College have been paid by money received from the sale of "Christ's Object Lessons," but a large sum still remains unpaid. All told, we ought to raise one hundred thousand dollars for our medical missionary college.

We have raised more than half a million for our eight principal colleges and academies in which to train laborers for other departments of the work. This being so, there is no question but what we can easily raise one hundred thousand dollars for a medical missionary college. The Battle Creek College was the first and the mother of our denominational colleges; henceforth it is to be the mother of our medical colleges.

The Missionary Acre Fund has been consecrated by authority of the last General Conference to the securing of this plant for a medical school. The springtime is near at hand. Soon the minds of our brethren and sisters all over the land will turn toward the kindly earth, from whose bosom, by their labor and the blessing of our Heavenly Father, will spring forth food for the sustenance of our bodies. And will it not please our Heavenly Father if, as we prepare the soil and sow the seed, we consecrate a portion of that soil and seed to Him, by giving its proceeds to the Missionary Acre Fund, which is to be used to provide "a holy house" from which will come forth missionaries whose special work will be to teach men how to preserve their God-given health, and to bring back to the fullness of life those whom disease has stricken low?

And now shall we all help to swell this fund—every one whose heart stirs him up, and every one whom his spirit hath made willing? Shall we be "wise-hearted" men, and bring the Lord's offering as they did in the ancient days when the tabernacle was built in the wilderness?

Every soul of us can and should aid the Missionary Acre Fund. Wise and liberal-hearted men can plant one, two, three, perchance five or more, acres. The harvest will be a kind of first fruits—holy unto the Lord. Others can dedicate a certain part of the returns from their orchards, their vineyards, or their berries. Those with stock farms can devote a portion of the increase of their flocks and herds. Another class may choose to plant a garden, and make their offering from its yield.

Besides the brethren dwelling in the country, there are many who live in cities and villages, and work at trades and for wages. Such can dedicate a portion of their salaries to the Lord.

The sisters can also help. They can plant gardens, raise poultry, and with their needles make useful articles for sale. Other sisters can consecrate their spare time to canvassing for our smaller books, and give the proceeds.

The children also can be enlisted to assist in this good work. Their parents can help them to do many things which will yield returns.

The chief thing necessary to make this work a success is to put away unbelief and doubt, fault-

finding and criticism, and to come to the missionary acre movement with heart stirred up and "spirit made willing," determined with the help of God to see the thing accomplished.

At present we are not asking any to make definite pledges. It is too early for that. We want all our brethren and sisters joyfully, hopefully, and prayerfully to consider this matter and God's claims upon them in regard to it. We do want each one to purpose in his heart, and then to give "according as he purposeth."

Everywhere throughout America during the next two weeks, let there be praying and purposing over this matter. Then on Sabbath, April 5, let us all come together in our various places of worship, and have a blessed meeting, relating our purposes and experiences in this work. A special reading will be sent to all church elders for use on this Sabbath. No offering will be taken up at that time, and the exercises will be wholly those of devotion, praise, and melody to the Lord. At a later date a definite plan to ascertain just what our brethren and sisters have decided to do will be inaugurated.

In the meantime, if any have money which they believe the Lord wants them to give for this purpose, they may send it to the Treasurer of the General Conference, H. M. Mitchell, Battle Creek, Mich.

With the prayer that this appeal may be blessed to many hearts among the waiting people, we leave this matter with God and with those whom He calls His friends on the earth.

(Signed) W. W. PRESCOTT,  
Vice-Pres. General Conference;  
S. H. LANE,  
Chairman of Acre Fund Committee;  
P. T. MAGAN,  
Financial Sec. S. D. A. Gen. Conf.

## Current Mention

—The latest trust reported is a perfumery trust, with \$5,000,000 capital.

—The Illinois State anti-trust law has been pronounced unconstitutional by the United States Supreme Court.

—Three explosions of natural gas at Peru, Ind., March 12, wrecked two buildings, killed one person and seriously injured seven others.

—The death of a year-old child, due to suffocation caused by the inhalation of its breath by a cat, the child being asleep in a carriage, is reported from Denver, Colo.

—John P. Altgeld, ex-governor of Illinois and a prominent figure in Western political circles, died March 12, at Joliet, from an apoplectic stroke, following a speech delivered at a pro-Boer meeting the evening before.

—John D. Long, Secretary of the Navy, has tendered his resignation to President Roosevelt, and the latter has accepted it. He will lay down the duties of his office, May 1. His place will be filled by William H. Moody, of Massachusetts.

—King Edward VII has contemplated making a visit to Ireland at an early date, but has been advised that Irish sentiment toward England would make his tour unpleasant if not unsafe in some districts; on which account the king has abandoned it indefinitely.

—The steamboat "Providence," plying between Vicksburg, Miss., and Lake Palmyra, on the Mississippi River, was overturned by a squall at Ione Landing, in the early morning of March 12, while crew and passengers were asleep, and twenty-one persons were drowned.

—Special precautions against the spread of the plague are being taken at Melbourne, Australia, says a dispatch from that city to the London Times. Dirty blocks are being cleaned, rats are being destroyed, and garbage is being burned. It is hoped that the disease will not spread.

—A statistician who has been comparing the daily mail of sovereigns, finds that the pope receives the most—about 23,000 letters a day. He has, however, thirty-five secretaries to help him. King Edward has 1,000 letters and 3,000 newspapers a day, the czar and the kaiser 700 letters each, the king of Italy 500, and the young queen of Holland from 100 to 150.

—Strikes have been in progress the past week at Boston, Mass., Cleveland, Ohio, Pittsburg, Pa., Norfolk, Va., Columbus, Ohio, and on the Rocky Mountain division of the Northern Pacific Railway. The most serious situation was at Boston, Mass., the strike there being mainly directed against the New York, New Haven, and Hartford Railway, for handling freight delivered to it by non-union teamsters.

—The Spanish cabinet, which has been headed by Premier Sagasta, resigned from office, March 13.

—Cecil Rhodes, the South African empire builder, is critically ill in Cape Town, with but slight prospects of recovery.

—A large gold field filled with "blanket" ore, eleven miles in extent, has been discovered by prospectors on the West Coast of Africa, near Grand Bassam.

—The town of Tchengeri, in Asia Minor, was totally destroyed by an earthquake on March 8, four hundred of the inhabitants being killed, and many others injured.

—Prince Henry concluded his American visit, March 11, on which date he sailed for Europe on the "Deutschland," after an exchange of compliments by wire with President Roosevelt.

—The *Industrial Educator*, published at Keene, Tex., is authority for the statement that fuel oil in any quantity, up to 100,000 barrel lots, is offered for sale at Beaumont at nine cents a barrel.

—King Edward VII neglected to send an embassy to Pope Leo to inform the latter of his ascension to the throne; in consequence of which Leo declares that he will not send an embassy to the coronation of King Edward.

—St. Joseph, Mich., at the mouth of the St. Joseph River, is to be made the deepest and most commodious harbor on the east shore of Lake Michigan. A line of steamships is to be run between St. Joseph, Milwaukee, and Duluth.

—The British arms in South Africa sustained a serious reverse March 7, in the defeat of a force under Lord Methuen, two hundred prisoners being taken, together with the commander, who was wounded. The prisoners were subsequently released. The Boers took four guns and a large quantity of provisions.

—Dr. M. K. Allen, health officer of Louisville, Ky., has forbidden the manufacture and sale of Limburger cheese in that city, and declares that any one found guilty of such action will be prosecuted. A committee of German citizens called on him to protest against the regulation, but the officer was deaf to their entreaties.

—An Illinois Central passenger train ran into a cyclone 135 miles north of New Orleans, in the early morning of March 12, and suffered serious damage, all the windows in the train being broken, though the passengers escaped injury. The storm overturned trees and telegraph poles, and is believed to have caused some loss of life.

—Since the gas explosion in Chicago, which brought death to the Trostel family, at Archer Avenue and Twenty-second Street, residents of that neighborhood have lived in dread of a repetition of that occurrence; and on March 12 the odor of escaping gas caused three families to spend the night with friends in another neighborhood.

—News was brought to San Francisco, March 10, by a steamship of the Pacific Mail Company, that in the early morning of March 4, the towns of La Libertad and Acajutla, on the Central American coast, were swept by a tidal wave, with great destruction of property and loss of life, the full amount of which had not been estimated. The disaster came without any warning.

—A fire in the business section of Chicago, near the lake front, March 12, destroyed one large building and damaged others, causing a loss of about \$200,000. Three hundred firemen, with thirty-five fire engines, six chemical engines, and two water towers, fought the flames. The magnificent building of the Chicago public library, which was in close proximity, was saved from damage by a "water curtain."

—The improved methods of transmitting power by electricity has made possible the development of another great water-power on the Pacific coast, the falls of the Nooksack River in the Cascade Mountains. They are to be made to furnish light to every city on Puget Sound from Seattle to Vancouver, about two hundred miles by the coast, the city nearest the falls being New Whatcom, Wash., fifty miles away. The undertaking will cost several million dollars.

—The Spanish treaty claims commission, which has had under consideration claims to the amount of several million dollars filed by relatives of the sailors killed in the "Maine" explosion in Havana harbor, has given a decision against the claimants holding that the victims of the explosion having been at the time in the employ of the United States government, executing a government commission, they do not have in the matter the status of individual citizens, but that of agents of the United States.

## NOTICES AND APPOINTMENTS

### 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 3-13, 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 Southwestern Union Conference will be held at Topeka, Kan., April 16-27. We hope all our people will consider the importance of this meeting. The discussion of the different departments of the work will be very instructive, and of great profit to all who attend. Some of the best laborers in our ranks will be with us. Elder Daniells, Brother E. R. Palmer, and Sister L. Flora Plummer expect to be with us. Arrangements are being made for room to accommodate a large number of people. All must bring their bedding. This applies to ministers in our Union Conference. I hope they will not forget it. If they do, we are not responsible.

C. McREYNOLDS, Pres.

### To Lake Union Conference Delegates

THE Lake Union Conference will be held in what is known as the Forty-sixth Street church in the city of Chicago. Delegates and visitors may reach the church by observing the following directions:—

Those arriving in the city at the C. & N. W., Union, Grand Central, or Polk Street depots, will take the State Street cable line on cars marked Sixty-third Street, going to Forty-sixth Street, where they will get off, and walk on Forty-sixth Street one block east to the church.

Those arriving at the Michigan Central station at Twelfth Street will take the Indiana Avenue car attached to the Cottage Grove Avenue cable train, going to Forty-sixth Street, where they will get off, and walk two blocks west to the church. The Michigan Central, Illinois Central, and Big Four trains run into the Twelfth Street station.

All hand baggage, also all checks for other baggage checked over any road, should be brought to the church.

The Committee on Entertainment expects to secure furnished rooms for all at a reasonable rate. Good board will be furnished as nearly at cost as possible.

ALLEN MOON.

### Canvassers' Institute in Pennsylvania

WE expect to hold our camp-meeting this year at Johnstown, from June 5-16. Beginning May 5, one month before the camp-meeting, we are to hold a canvassers' school at the same place. One half of the day is to be devoted to class work and study. The afternoon will be occupied in selling books in the city and its suburbs. Experienced instructors will be furnished by the Atlantic Union Conference. The State agent and these teachers will not simply give instruction in the class room, but will go out with each canvasser to show him how to sell books.

We want fifty students to be drilled in this manner in selling our leading and best books, including our health books. We want all the old canvassers, and not less than thirty new recruits, to attend this school. It will be a great help to the old canvassers to meet other canvassers of varied experiences, and learn new methods. Elder E. E. Miles and other experienced canvassers will be present to assist in the instruction.

To encourage canvassers, old and new, to attend this institute, the Conference will allow five per cent extra commission on sales of books to all who attend the entire school and go into the field from the camp-meeting. This increase of commission will continue until the whole amount of railroad fare expended in going to the school and returning from the camp-meeting is refunded. The cost of living in Johnstown will be small, and the profits on sales of books should much more than pay the expense during the institute. The instruction will be free, and the profits coming to the canvassers on increased sales during the coming season will be ample pay for all the time and little expense that will be required from each canvasser.

All correspondence with reference to the school should be directed to F. E. Painter, Elliott, Pa. In addition to the Union Conference help at the school, we will have one or more ministers present to conduct meetings each evening.

R. A. UNDERWOOD.

### For Ministers, Bible Workers, Canvassers

A six weeks' institute, beginning April 15, will be conducted at Emmanuel Missionary College, Berrien Springs, Mich., for ministers, Bible workers, and canvassers. Special Biblical instruction will be given by Elders Brunson and Spicer. Work in English adapted to the special need of field laborers. Practical instruction in hygiene and simple treatments, such as every evangelical worker has need of. Tuition free. Ask your Conference president about it. For further information, address E. A. Sutherland, Berrien Springs, Mich.

### Notice

By request, I will meet with the church at Hastings, Mich., April 12, and shall be pleased to have the friends at Carleton and Maple Grove, and others, meet with us. L. G. MOORE.

### Addresses

THE present address of Elder A. J. Howard is 523 Fifteenth St., San Diego, Cal.

The address of Dr. J. H. Neall, the present elder of the church at Washington, D. C., is 823 Twenty-second St., N. W., Washington, D. C.

Mrs. Lena A. Prickett (clerk S. D. A. church), 140 S. Gibbs St., Pomona, Cal., desires information concerning the whereabouts of A. G. Anderson, last heard from in southern California; also Sister E. D. Lamberson.

### Publications Wanted

Mrs. W. I. BELL, Newcastle, Ala.

Mrs. S. M. Kennedy, Chunchula, Ala.

D. E. Scoles, Washburn, Mo., *Signs, Instructor*.

Martha J. Miller, Amabala, I. T., papers and tracts.

Mrs. A. E. Brensinger, Hildebran, N. C., *Signs, tracts*.

W. L. Robinson, Marshall, Ark., *REVIEW, Signs, Sentinel*.

Margie Sedora, 1006 William St., W., Lansing, Mich., *Signs, Instructor, Life Boat*.

W. J. Stone, Franklin, Ky., *REVIEW, Signs, Sentinel*, to be used in colporteur work.

Morris L. Sabin, Emmanuel Missionary College, Berrien Springs, Mich., *Signs, Sentinel, Good Health*.

E. P. Auger, Corinth, Miss., tracts on Sabbath and second coming of Christ, in large quantities.

W. B. Jenkins, Blythewood, S. C., *REVIEW, Signs, Good Health, Missionary Magazine, Little Friend, Instructor*, tracts.

J. E. Dunn, R. F. D., No. 1, Peru, Ind., *REVIEW, Signs, Instructor, Good Health, Sentinel*, health journals, and tracts.

O. Glass, Fort Worth, Tex., *Signs, REVIEW, Life Boat*, tracts, also any of our denominational works for use in opening a mission.

Mrs. Maude Phillips, Mondovi, Wis., *Instructor, Little Friend*, "Thoughts on Daniel and the Revelation," "Great Controversy," "Early Writings."

Mrs. S. Clement, Gentry, Benton Co., Ark., continued supply of *Signs, Sentinel, Good Health, Instructor, Little Friend*, tracts, especially health literature.

Mrs. Hattie Johnson, 243 S. Boulevard, Atlanta, Ga., any of our periodicals for distribution in two prisons having five hundred prisoners, also Soldiers' Home and other institutions. These places are visited every Sunday, and papers are taken eagerly. Send postpaid.

### Business Notices

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

WANTED.—A Seventh-day Adventist young man to work in garden. Address T. V. Canright, Coldwater, Mich.

FOR SALE.—Nine-room cottage in center of village of Cedar Lake, Mich., one-fourth mile from academy; one acre of ground, upon which is a flowing well, also a barn and a woodshed. Address Mrs. Nancy Osborne, Cedar Lake, Mich.

FOR SALE.—Farm of 61 acres situated one mile north of Keene Academy; 10 acres in Bermuda grass, balance under cultivation; five-room house; large barn; everlasting soft water. For sale cheap for cash. For further particulars address B. H. Warren, Keene, Tex.

FOR SALE.—Farm of 24 acres, beautifully and healthfully situated near Washington, D. C., with which it is connected by both steamboat and railway. Bearing trees: pears, 1,500; apples, 30. Young trees: pear, 300; apple, 30; also a few plum and cherry. Pear trees yielded 900 bushels last year. Can be bought for \$1,500. Send for printed description to A. Kalstrom, 603 A St., S. E. Washington, D. C.

## Obituaries

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

FIDDLER.—Died at Merrill, Wis., Feb. 8, 1902, of cancer, Sister Marselia Fiddler, aged 47 years, 1 month, 21 days. Funeral service was conducted by the writer, assisted by Elder Hughes (Presbyterian). Text, Job 14: 14.

T. B. SNOW.

THORP.—Died in Fresno, Cal., Feb. 9, 1902, of pneumonia, James H. Thorp, in his eighty-second year. Since 1881 he had been a staunch advocate of present truth. Words of comfort were spoken from Rev. 14: 13, Elder A. C. Bourdeau assisting in the services.

H. G. THURSTON.

FROST.—Died at Coaticook, Quebec, Feb. 12, 1902, of cerebral apoplexy, Curtis L. Frost, aged 71 years, 8 months, 10 days. His strict honesty and quiet life won for him the esteem of the community. He will be greatly missed by the church at Dixville, of which he was elder. The funeral services were conducted by the writer.

H. E. RICKARD.

WOOD.—Died at Medical Lake, Wash., Feb. 10, 1902, Mrs. C. M. Wood. Sister Wood was reared a Seventh-day Baptist, and in 1869 she and her husband accepted the Adventist faith in California, under the labors of Elders Loughborough and Bourdeau. Remarks from Rom. 6: 23 were made by the writer, and the remains were laid to rest by the side of her husband's in the city cemetery at Walla Walla.

W. W. STEWARD.

GLUNT.—Sister Cora, daughter of Mr. and Mrs. Moses Glunt, was born in Osceola, Iowa, March 31, 1878; died at College View, Neb., Feb. 7, 1902, of consumption. She spent two years in Union College, and three years in the Medical Missionary Training School at Battle Creek, Mich. She was a faithful student, and a true missionary till the very last. The funeral services were held in the College View church. Words of comfort and hope were spoken by the writer, from Job 14: 1, 2, 14.

J. S. HART.

PETTERSON.—Died near Clifton, Tex., Feb. 17, 1902, Sister Anna Petterson, aged 38 years. She was reared in the Lutheran faith. By the kind influence and godly example of her husband's mother, she was won to the truth. She died as she had lived the last ten years—in peace with God, praying for those whom she left. A kind husband, five children, an aged mother-in-law, and a very small church mourn their loss. The writer arrived two days too late for the funeral, which was conducted by the pastor of the Lutheran church.

A. W. JENSON.

BOSTWICK.—Salina J. Bostwick (nee Price) was born in Galena, Ill., Feb. 3, 1837. Brother and Sister Bostwick were early pioneers in the truth, he being one of the first Seventh-day Adventist ministers in Minnesota. Elder Bostwick died in 1866. Sister Bostwick was ever firm in the truth. One year ago she came to Baker City, Ore., to live with her son. In April she fell, breaking a limb. From this accident she never recovered. She grew suddenly worse, and fell asleep January 18. Funeral services were conducted by the writer, assisted by Elder W. C. Young. Text, Rev. 14: 13.

W. F. MARTIN.

FALCONER.—Died in Battle Creek, Mich., Feb. 15, 1902, of Bright's disease, Elder William H. Falconer, aged 40 years, 3 months, 19 days. At the age of twenty-two he was married to Miss Ella M. Nichols. In 1886 Brother Falconer became a member of the Seventh-day Adventist church at Elmwood, Mich. Three years later he entered the gospel ministry, and followed this calling with good results to the day of his death. By his kind and gentle spirit he won the confidence of the people wherever he labored. He leaves a wife, two children, father, and mother to mourn their loss. Funeral and burial at Barryton, Mich., Feb. 18, 1902.

I. D. VAN HORN.

GREEN.—Fell asleep in Jesus at Battle Creek, Mich., Feb. 14, 1902, Brother Joseph C. Green, aged 31 years, 3 months, 14 days. His life, though comparatively short, was an eventful one. In 1888 he came to Battle Creek to attend the College. After he left it, he taught school two years in Wisconsin. In 1891 he returned to Battle Creek, and at a spiritual awakening, was fully converted and united with the church. In 1893 he was united in marriage with Sister Cleora E. Hall, daughter of W. H. Hall, who for many years was steward at the Sanitarium. In 1896 Brother and Sister Green went to Tahiti, where they spent nearly three years in faithful labor in winning souls to the Lord. He worked in the Review and Herald Office before and after his return from the South Sea Islands, and was in the employ of that institution at the time of his decease. He was highly and universally respected by his fellow laborers, and beloved by all who formed his acquaintance. His last sickness was brief. He died of tumor at the base of the brain. Prayer was offered for him by the elders of the church, and he seemed to feel that he would be healed. The last time they prayed for him, they were impressed that his end was near, and when this was stated to him by his wife he calmly and sweetly responded by saying, "The Lord will be done." He leaves a devoted wife, and a young son, besides other relatives. His mother arrived just before he breathed his last, but on account of unconsciousness, his lips were sealed to her. As a son, Brother Green was loving and devoted; as a husband, he was affectionate and self-sacrificing; and as a Christian, he was earnest and stanch. The funeral was held in the Tabernacle at Battle Creek, and was largely attended. The funeral discourse was given by the writer, assisted by Elders Nicola, Evans, and Spicer, who offered brief remarks. Brother Green rests in hope, and the faithful will meet him in the resurrection morn.

S. H. LANE.



# Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Company

## "The Scriptural Foundations of Science"

I HAVE read "The Scriptural Foundations of Science," and find in it many valuable and useful thoughts. It is what the name of the book itself indicates. It shows the fallacy of harmonizing the Bible expressions with science on the ground of these expressions being the customary way of speaking. God accommodates himself to the people, yet He never states a thing that is not true, in order to meet men where they are. He always selects such words as are far-reaching, even beyond the comprehension of carnal man. By taking the expressions in the Bible to mean what they say, it lays a foundation for true science; but because those expressions are beyond the comprehension of men, they are held to be unscientific. The fallacy of such conclusions this book exposes.

It vindicates God, and shows very clearly that if we would be guided in science, it must be by the words of God, who is the author of all science. It is when we believe God because He speaks, that we obtain light and truth from His word. This principle the book vindicates. It shows that men's ideas of science are not safe to follow, when not in harmony with the plain word of God, who inspired men to write the truth, which is the guide in all science. This is the object of the book, and the writer has admirably succeeded. "By faith we understand." We commend the book to those who are in danger of wrecking their soul on this rock of skepticism, that God may be true and every man a liar.

S. N. HASKELL.

## A Special Offer

HAVING a few more copies of "The Two Republics" in three volumes, bound in paper covers, we offer to club "Supremacy of Peter" and "The Perils of the Republic" with this edition of "The Two Republics," for the small price of \$1.75 for the three books. The regular retail price of these books aggregates \$3.

These are good books to loan to our neighbors. Club price, \$1.75. Order of the Review and Herald Pub. Co.

## Sabbath-School Lessons

THE International Sabbath-School Quarterly, No. 28, containing Sabbath-school lessons for the second quarter of 1902, is just out. Orders can be filled promptly.

This number of the quarterly begins a new series of lessons on "Studies in the Gospel Message," for the senior classes. The lessons are prepared in a skillful manner, and well designed to encourage the study of the Scriptures themselves, rather than the written lesson. They are designed to be merely a guide in the study of the word itself.

The lessons as presented in this number of the Quarterly are on the following subjects:—

The Gospel of the Kingdom and the Coming of the Lord; The Question of Supremacy; The Great Controversy Transferred to the Earth; The Two Mysteries; The Gift of the Seed; Faith Is the Victory; The Coming of the Seed; A Tent of Meeting and the True Temple; The Law of God in the Ark and in the Heart; The Promises to David; David's Response to the Lord's Promises; Building the House of David; The Sure Mercies of David.

Price, 5 cts. a copy. Order of your State Tract Society.

## "Manual for Home and Church Schools"

A FEW words will express the sentiment of the present Theory and Practice class of the Keene Academy in regard to the "Manual for Home and Church Schools."

"In the class we have studied the Manual carefully, sentence by sentence, and we think it unexcelled as an aid for all teachers of church schools."

"The course of study for church schools, the principles underlying Christian Education, the practical instruction on the application of these principles, and the information on general questions of school work contained in this book render it invaluable to the teacher. The contributors to this Manual are experienced church-school teachers."

"The Lord has a purpose in bringing this book into existence at present, for Christian Education surely is a potent factor in the Third Angel's Message."

"The main object of the book is to prepare the way for the church-school teacher. It should be placed in the hands of the parents, that they may co-operate with the teacher. We do not consider any community ready for a church school until the Manual, or some similar work, has been placed in every home."

"Where the parents have taken an active interest in teaching their children right principles of education, the church-school work has been a success; and if the instruction given in the Manual is followed, we expect far greater success in the future." Signed by the class.

In paper covers, 35 cts.; in cloth binding, 50 cts. Order of your State Tract Society.

## "The Master's Greatest Monosyllables"

THE State tract society secretaries have been examining the new book, "The Master's Greatest Monosyllables," and we quote below some expressions they have made relative to the book, in their private correspondence.

NEW YORK.—We consider "The Master's Greatest Monosyllables" a valuable little work in its line. It touches on the points in the Master's work which but few, if any, have noticed. It is a little gem, and is full of helpful suggestions for any Christian.

T. E. BOWEN.

COLORADO.—I find it intensely interesting, very instructive, filled with seed thoughts and diamond-pointed arrowheads which direct saint and sinner to the One who said "Come," "Go," "Do," "Lo."

E. W. CAREY.

OREGON.—I have finished reading "Monosyllables" with both pleasure and profit. It is a book full of inspiration for our young people.

T. H. STARBUCK.

ARKANSAS.—The little volume, "The Master's Greatest Monosyllables," is inspiring, and will incite deep study in the sayings of Jesus. To those who are spiritually weak or discouraged it will impart new life and spiritual vigor, and the unconverted will find in it a glimpse of the eternal blessedness found in a sin-pardoning Saviour.

MRS. ETTA HARDESTY.

CHESAPEAKE.—We have read the book through. It is gotten up in a very attractive style. The contents show that the author has explored a wide field of book-research. We believe this little book will be well received by the clergy of our sister denominations as well as by their communicants.

CHAS. D. ZIRKLE.

MAINE.—I am much pleased with the book. It breathes a spirit of consecration and devotion, which I think our people would do well to cherish. I wish we had more books of this kind.

E. H. MORTON.

OHIO.—We took the little book, "Monosyllables," home with us, and decided that we would at least sketch it. To one who has read it, it is not necessary to state that we did not lay it down until we had read it from cover to cover. We can do no better than quote the second paragraph of the introduction: "The world is full of books, many of them good, and yet there is room in the wide field of religious literature for another that is inspiring, uplifting, and comforting in its teaching. This little volume, sent on its mission of love, will certainly stimulate believers in the work of the Master."

N. S. MILLER.

Price, 50 cts., postpaid. Order of your State Tract Society.

## "The Fall of Babylon"

WHAT is Babylon? What constitutes her fall? What is meant by "the wine of the wrath of her fornication"? These questions are clearly and carefully answered in the new tract recently published under the title of "The Fall of Babylon." And besides these questions many important facts pertaining to the present spiritual condition of the churches are portrayed in a manner that impresses the importance of a thorough consideration of the full truth pertaining to Babylon and her fall.

This tract is published in the Bible Students' Library as No. 169. It has an appropriate illustrated cover; 22 pages; and sells for 1½ cts. per copy, with the usual discount to Tract Societies.

Order of your State Tract Society.

## A Merited Tribute

THE Ladies' Journal had occasion to visit Chicago recently on a matter of business. We traveled by the Grand Trunk Railway, leaving Toronto to the minute at five o'clock in the evening, schedule time, and arriving in Chicago at 7:20 the next morning, right to the moment according to the time table. In fact, during the whole journey we could step right

off the train into the darkness at the moment we were timed to stop at any particular station, feeling sure we would reach the platform without any mistake. This, too, in the midst of quite severe winter weather when the track of the railway, as a rule, is not always in the best condition. The Journal has ridden on most of the great trunk lines in America, and finds that the Grand Trunk main line between Toronto and Chicago is equal to the best of them.

The train itself was a marvel of luxury and convenience. The dining car's beautifully shaded electric lamps on each table, revealed the whitest and finest of linen, cutlery of the best, and china of the daintiest pattern. The service was, altogether, everything that could be desired. The servants of the company are courteous and obliging, but not obsequious.

We observed that the train, both in going and returning, was filled almost to its capacity, most of the upper berths being taken, and all of the lower ones. This was no special occasion, simply ordinary, every-day travel. We give this brief notice of the Grand Trunk from our pride in our grand national highway, and out of the fullness of our heart for such a comfortable, safe, and speedy journey. Moreover, we were not traveling on a pass.—Toronto Ladies' Journal.

# MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	38
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Y. St. Sp.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00	pm 5.30	pm 11.30
Niagara City.....	11.25		8.45	pm 12.05	4.55	7.00	am 1.30
Niles.....	am 12.40		10.15	1.00	6.35	7.55	am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.05	6.45	9.05	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.17	9.37	5.00
Marshall.....	3.33	8.38	1.30	3.09	7.43		5.30
Albion.....	3.55	9.00	1.50	3.30	8.08		5.52
Jackson.....	4.50	10.05	2.30	4.05	8.40	10.50	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.30	11.40	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.00	am 12.40	9.15
Falls View.....							pm 5.09
Susp. Bridge.....							5.32
Niagara Falls.....							5.40
Buffalo.....			am 12.30	am 7.00	7.50		6.30
Rochester.....			3.13	9.00	10.00		8.40
Syracuse.....			5.15	10.55	pm 12.15		10.45
Albany.....			9.05	pm 2.30	4.50	am 2.50	
New York.....			pm 1.30	6.00	8.45	7.00	
Springfield.....			12.15	6.10	9.32	6.05	
Boston.....			5.00	9.00	11.50	8.46	
WEST	7	17-21	5	3	23	13	37
	*Night Express.	*N.Y. & Bos. & Chi. Sp.	†Mail & Express.	*Fast Mail.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....					pm 4.15		pm 6.00
New York.....					6.00		am 8.15
Syracuse.....				am 8.45	2.00		10.20
Rochester.....					4.05		pm 12.10
Niagara Falls.....				pm 6.25	6.02		4.32
Susp. Bridge.....							5.07
Falls View.....					6.31		11.15
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	pm 12.40	pm 4.35	am 12.20
Ann Arbor.....	9.55	9.25	8.40	1.20	1.35	7.45	
Jackson.....	11.20	10.20	11.05	2.20	2.40	7.25	
Battle Creek.....	am 12.40	11.34	pm 12.25	3.30	3.50	9.00	3.00
Kalamazoo.....		1.40	pm 12.10	1.20	4.05	4.28	3.40
Niles.....	3.25	1.22	3.25	5.28	6.05		6.08
Michigan City.....	4.47	2.20	4.45	6.22	7.05		6.08
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 6.30 p. m. daily except Sunday.

O. W. RUGGLES,  
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,  
Ticket Agent, Battle Creek.

# 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.....	PM 12.49	4.53	10.25		10.05	
Valparaiso.....	2.08	6.15	11.52		11.35	AM 7.10
South Bend.....	4.14	8.15	AM 2.00	AM 7.00	PM 2.00	PM 5.00
Battle Creek.....					13.45	
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	9.50	
London.....	AM 12.32	3.27	10.10			
Hamilton.....	2.10	5.24	PM 12.25			
Susp. Bridge.....	3.40	7.05	1.55	8.50	AM 3.40	
Buffalo.....		8.20	3.05	10.00	6.15	
Philadelphia.....	PM 3.47	PM 7.20	AM 8.55	AM 8.50	PM 3.47	
New York.....	4.53	8.23	8.25	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.....	11.30		7.30			
Boston.....	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.....	5.35	4.08	8.55	2.30		PM 5.20
Valparaiso.....	6.51	5.25	10.05	3.57		
Chicago.....	8.45	7.20	11.55	6.18		

Nos. 2-4-6-8 Daily.  
Nos. 10-76 Daily except Sunday.

Nos. 8-5-7 Daily.  
Nos. 9-11-76 Daily except Sunday.

G. W. VAUX, A. G. P. & T. A.  
Chicago.

W. C. CUNLIFFE, Agent  
Battle Creek.



BATTLE CREEK, MICH., MARCH 18, 1902.

No more copies of the recent issues of the REVIEW can be supplied. New subscriptions cannot begin earlier than this week's number. Please remember this.

CHICAGO papers of the 15th inst. make mention of the threatened destruction of the American Medical Missionary College in that city, by fire, Friday evening last. We have received no particulars, but learn that the fire was brought under control before very great damage was done, and that no lives were lost, although there were at the time twenty invalid patients in the building.

THE report on Sanitarium matters, printed on this page, is rather long, but we know that our readers will be deeply interested in it. It is an unbiased report, based upon a thorough and impartial investigation, and is a valuable testimonial to the real character and aims of the institution. We are glad that these facts, already known to those connected with the Sanitarium, can thus be given to the public with an authority which will not be questioned. Some have doubtless been confused by rumors circulated at different times, and have perhaps wished that they might have some reliable information with which to answer these rumors. This report states the facts clearly, and we are sure that it will be read with much satisfaction by the members of the REVIEW family.

WHILE the Sanitarium fire destroyed a large amount of property, a sufficient amount was left to pay all the debts of the institution in full, so that it is not reduced to insolvency. The insurance money, amounting to \$154,900, has been promptly allowed, the loss on the buildings and contents being complete.

The sum of two hundred thousand dollars must be raised to replace the buildings and contents. It is not necessary that the raising of this money should be a burden to any one, or that it should diminish the contributions to any other needy branch of the work. The management are endeavoring to lay plans by which the necessary funds can be secured without involving the institution in debt, and without embarrassment to any other branch of the work. Former patients will be called upon to make a thank offering for the benefit received through the ministry of this healing agency. Already contributions from grateful patients are coming in. One gentleman of wealth, who has been for years a patron of the Sanitarium, has contributed ten thousand dollars, while another sends his check for five hundred dollars. Others are sending in sums varying from one hundred to several hundred dollars. The business men of Battle Creek are raising the sum of fifty thousand dollars, and the city is making many kindly offers of assistance in various other ways. The doctors, nurses, and other employees are taking hold nobly to lift all they possibly can. One physician has offered his home, and a few hundred dollars which he has at interest,—all his earthly possessions,—he and his wife having determined that they can cheerfully make this sacrifice for the sake of helping to lift the great burden which has so suddenly fallen upon us. Everybody connected with the Sanitarium is laboring earnestly to help in this great emergency.

### An Important Report

IN our last issue we stated that a committee of representative business men of Battle Creek had been appointed to look into the character of the Sanitarium work and management and make a report thereon. After attending to its duties in a very thorough manner, this committee submitted a lengthy report covering all matters referred to them for consideration.

After reciting the purpose for which they had been appointed, and stating quite fully their method

of procedure, the committee quotes such paragraphs from the articles of association of the institution as bear upon the questions involved in the investigation, and then continues:—

It is therefore clear:—

1. That no profits of the institution can ever accrue or be lawfully paid to any private party or parties whatsoever.
2. That no funds of the institution can be lawfully sent outside the State to build or support other enterprises of any kind.
3. That any and all revenues of the institution must be devoted to philanthropic and charitable work within the State of Michigan, and to developing and extending the facilities of the institution itself, and for these purposes only.
4. That all the property of the institution is held in trust for the above philanthropic and charitable purposes only.
5. That title to any of the property of the institution can never be passed to any private person or persons whatsoever, but can only be transferred at the expiration of the statutory limit of the corporation to the trustees of another corporation organized for the same purposes and under similar restrictions.

### Administration of the Institution

The above being the legal status, the purpose, the obligations and restrictions of the institution, it remains for the public to inquire whether the trustees have legally and faithfully fulfilled their trust. This the public has a right to know, inasmuch as under the law the institution is a quasi public one, deriving its powers and its privileges from the public for public purposes.

To this inquiry your committee has devoted chiefly its time and attention, and we find as follows:—

1. No private individuals or parties whatsoever have, under the present organization of the Sanitarium, derived any profits or revenues therefrom above extremely moderate wages for their services.
2. No funds or profits of the institution have been sent outside the State to promote or support similar enterprises abroad.
3. The indebtedness of the institution, amounting to \$245,109.25 is not due in whole or in part to any of the trustees, or to Dr. Kellogg, or to other persons connected with its management, but is owing in part to banks, and the remainder is held in small amounts by one hundred and forty-six different persons not in the management. A complete list of the holders of these notes and obligations has been submitted to your committee.

### An Accountant's Report

An expert accountant was employed to make a special examination of the books and records of the Sanitarium, acting in connection with two members of the committee appointed for this purpose. The accountant reported as follows:—

1. The diversion of funds to branch sanitariums. Your committee first obtained a list of these branch institutions. I then called for the ledger accounts with these branches, and selecting several at random, carefully examined them, together with the other members of your committee, finding nothing whatever but legitimate charges for goods sold to them, which were paid for in cash. I verified these charges by comparison with the bill book showing tissue copies of original invoices. There was absolutely no evidence that I could discover, that any funds had been used for the support of any branch outside of the State.
2. Excessive salaries and fees to Dr. Kellogg and others. We made a careful examination of the pay roll, which includes the whole force of employees receiving pay. This roll shows the rates paid to the help in all departments, including those connected with the management. The rates were found to range from \$7.50 to \$86.67 a month, and in the case of the physicians on the staff, seventy-eight dollars a month was the highest, and upon that salary the recipient has to support himself. First-year nurses receive their board, room, clothing (such as the usual uniform worn by the nurses), and necessary books for study; second-year nurses receive sixteen dollars a month, with room and board; and third-year nurses, twenty dollars, with room and board. As to Dr. Kellogg, we found that for several years he has received no salary or compensation whatever. We found that the board of trustees agreed that a certain amount should be set aside for Dr. Kellogg's compensation, but that Dr. Kellogg made it obligatory upon the board of managers that this amount, \$96.33 a month, should be devoted to various benevolent purposes. To make sure that there was no other account in which money is paid to Dr. Kellogg, or in which he might be credited with services, I asked to see the personal account with the doctor in the general books, and this account was carefully examined by the members of the committee. The result of this examination was a surprise to me, as I found that Dr. Kellogg was charged with whatever he obtained from the Sanitarium, and for any work done for him at his home by any one in the employ of the Sanitarium, and that he paid for it, the same as any other individual should do. In no instance did I find that he had received credit for a single dollar for services rendered the institution.
3. The indebtedness of the Sanitarium. We found that the schedule showed the names and post-office addresses of one hundred and forty-eight holders of obligations against the Sanitarium. They were scattered from California to Cape Town, South Africa. We could find no evidence whatever of a single dollar of indebtedness held by Dr. Kellogg or any other member of the board of managers.
4. Character and extent of the charitable work. I found, by examination of the books and files of orders for treatment, etc., that thousands of patients have been treated either absolutely free or partially free. I took, at random, the week ending June 30, 1901, and found that the books showed one hundred and thirty patients coming under this

heading, and for the week ending Oct. 27, 1901, one hundred and fifty-nine charity or part charity patients. These weeks were selected by myself, and not chosen for me. I found that in the year 1899 there was an expenditure of \$29,347; in 1900, \$30,300; and in 1901, \$44,000, for charitable work in this branch. This makes a total of \$103,647 in three years.

5. A general comparison of receipts and disbursements. We observed that the patronage of the institution has been extensive, and the receipts proportionately large; but its expenditures have also been on a large scale, covering such items as new buildings, furniture, medical and surgical equipment, the pay roll of the help, amounting to about eighteen thousand dollars a month, fuel and lights, water, insurance, interest charges, payments on principal of debts, table and food supplies, and many other items of large amounts.

### In Conclusion

Finally, your committee are constrained to add that the revelations made by our investigations have been a surprise to us. Not only were we personally unaware of the wholly philanthropic nature of the institution under the law, but we were also unaware of the vast amount of charitable work performed by it, and the wonderful sacrifices made by the managers and employees generally. There are over eight hundred of these employees—physicians, nurses, helpers, etc. Dr. Kellogg donates to the Sanitarium all the services he performs for it, including all surgical and professional fees. He receives no salary or compensation whatever, and has not for years; on the contrary, he contributes annually from his private resources, derived from the sale of his popular medical books, thousands of dollars. The large corps of physicians receive no professional fees, and only weekly wages so small that their services are practically a charity. This is also true of the hundreds of nurses and helpers. They are a band of sincere people, conscientiously devoting themselves to a great work for humanity, and not for personal gain. This we do not need to tell those who have made themselves familiar in the past with the Sanitarium and its work.

It should be remembered, also, that the dispensing of alms to the poor is not the only, nor, indeed, the highest, form of charity. The silent influences, unseen, but powerful and pervasive of a great benevolent institution like the Sanitarium, are of far greater value. No such colossal work can be carried on in the spirit which actuates and controls the Sanitarium without producing results absolutely incalculable for the good of humanity.

We have, many of us, misjudged the Sanitarium. The members of your committee have themselves heretofore supposed that at least some persons connected with it were deriving large personal gains from it. As already stated, we are surprised at what we have discovered. The more deeply we have gone into the investigation, the more convincing and overwhelming the proofs have become of the straightforward management, the lofty purposes, and the wide-spread beneficence of the institution, and above all of the personal devotion and wonderful self-sacrifice of the nearly one thousand persons employed in it, from Dr. Kellogg, its renowned chief, whose great ability and superior skill are the foundation upon which it rests, and whose labors, enthusiasm, and devotion are the soul and substance of it, down to the youngest helper.

We rejoice that one of the consequences of the fire, which consumed the principal buildings of the Sanitarium has been this occasion for investigation and the enlightenment of our people upon matters not only vitally affecting the interests of our city, but of importance to the world.

### Rebuilding

At a recent meeting of your committee, Dr. Kellogg was present by invitation, and was asked to make some statement for himself and the Sanitarium Board of Managers with reference to the prospects of rebuilding in this city. In reply, the doctor indicated his good will toward our city, and said that if the citizens of Battle Creek will raise fifty thousand dollars, this sum to include the fifteen thousand dollars tax money paid under protest, and which he expects the Supreme Court will order refunded; and if the city will furnish water for Sanitarium use free, or at a cost not to exceed the cost of pumping; and will provide adequate fire protection for the buildings and property, then the Sanitarium management will proceed to erect in this city a new Sanitarium building to cost not less than two hundred and seventy-five thousand dollars, exclusive of furniture, and far surpassing the structures destroyed by fire, in capacity, adaptation to its uses, convenience, architectural design and beauty, and the general attractiveness of its surroundings; and that this new Sanitarium shall remain the center of their system of sanitariums.

Respectfully submitted,

S. O. BUSH,  
I. L. STONE,  
GEO. E. HOWES,  
W. S. POTTER,  
NELSON ELDRED,  
Committee.

### Action of the Council

At a special meeting of the city council held Wednesday afternoon, March 12, the following resolution was passed:—

Resolved, by the Common Council of the city of Battle Creek, that the report from the Citizens' Committee, as made at a special session of the Common Council, this committee having as one of its number a member of this council, has been submitted to us, and we are willing and ready as the Common Council here assembled to endorse their report in full.

Believing that the Sanitarium, morally and financially, is a great benefit to this city, this council desires them to remain, and wishes to extend to them every support which we as officers of the city may be able to offer, consistent with our oaths of office.