

The Advent REVIEW And Sabbath HERALD

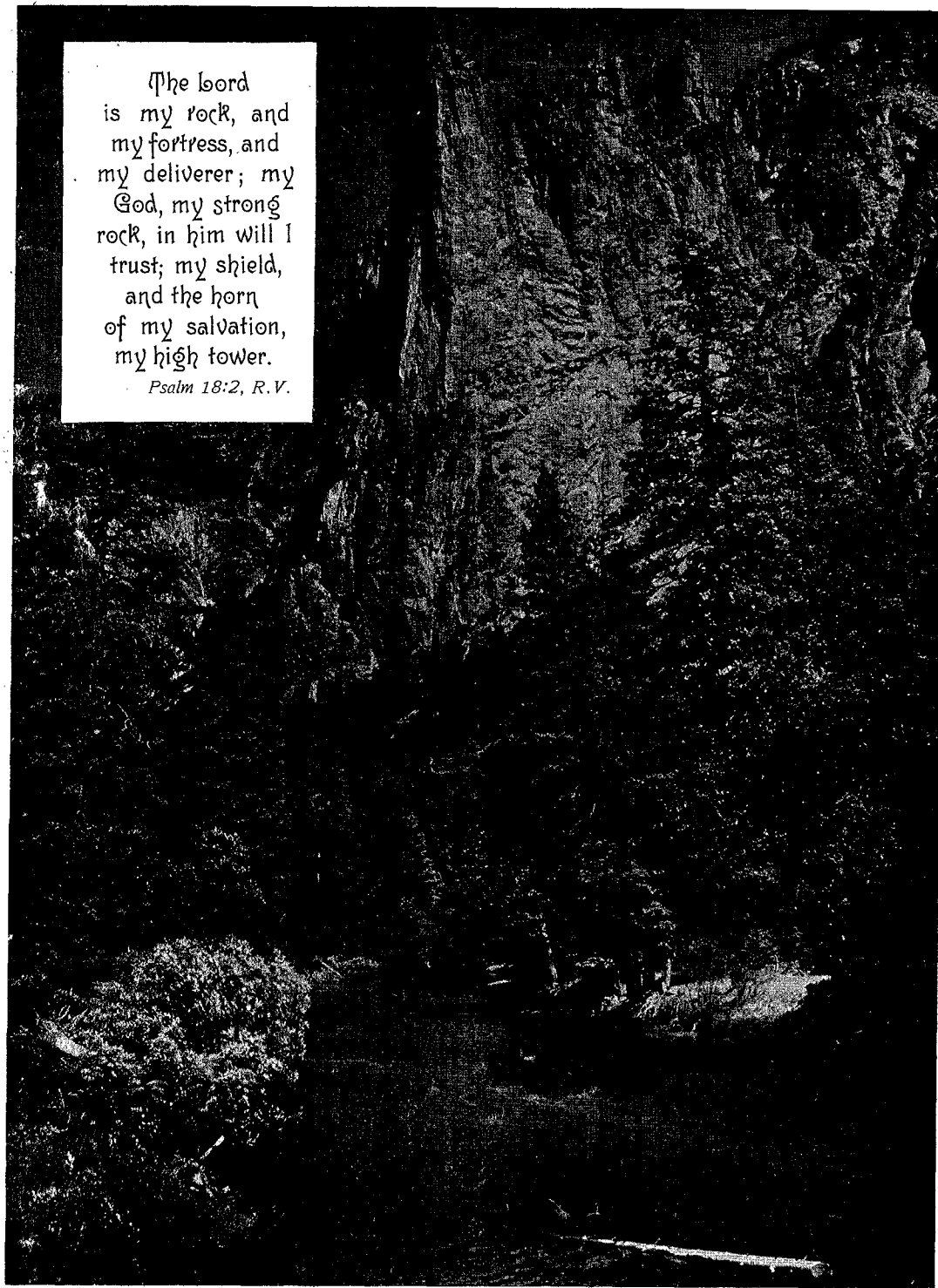
Vol. 79

BATTLE CREEK, MICH., TUESDAY, MAY 20, 1902

No. 20

The Lord
is my rock, and
my fortress, and
my deliverer; my
God, my strong
rock, in him will I
trust; my shield,
and the horn
of my salvation,
my high tower.

Psalm 18:2, R.V.



From "Country Life in America." Copyright, 1902, by Doubleday, Page & Co.

Marvel of Nations

In the German, Danish, and Swedish Languages

These books have just been issued. They are fresh from the press. They are up to date in every particular. The Editor of the *Sions Vaktare*, the Swedish paper, says the Swedish "Marvel of Nations" is one of the finest books in that language, in both the construction and the contents. The German and Danish editions are also of a high grade, both in mechanical construction and in the translation. Our foreign laborers can be assured that these books rank high among American translations; and the subject matter, being of great importance, and providentially interwoven with the history of this country, renders these books interesting and attractive to our American people, and especially so to those who have recently come to this country, and who desire to know more of the history of the nation. The principal object of the book is not to call the attention to the historical past, but to the Scriptural future of this nation, and through the prophecies connected with this country to the final termination of all earthly governments, and the setting up of the kingdom of God.

The foreign people in America have never had the privilege of reading the prophetic history of this nation in their own languages, and as the Biblical future of this nation is associated with its early and present history, and as all people in this country are easily interested in the prosperity and growth of this nation, it is a very easy matter to interest them in this message-bearing volume.

Consecrated men and women are needed to solicit for these foreign books while they are new. Who will respond to this need?

The prospectus for each of these languages is composed of a full book in the English language, with sample pages of the foreign languages bound in. This prospectus sells for 60 cents, postpaid. The book retails at \$1.25 and \$1.50 in all the languages.

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A Rare Opportunity

Beginning July 6 and continuing through the remainder of the year, the entire Bible-studying people in the principal nations of the world will study the Exodus, the Sanctuary, and the general history of the children of Israel; and, inasmuch as the author of that excellent book, "Patriarchs and Prophets," devotes more than half of its rare subject matter to the consideration of these subjects; and as it is conceded by all who know the book, to be the best commentary extant on the Old Testament Scriptures, and especially upon the history of Israel, **the immediate future will be an unusually favorable time to introduce this book in the homes of all the people who study the International Sunday School Lessons.**

It is published in the English, Danish-Norwegian, Swedish, German, and Holland languages. There is not a book published by our denomination that all nationalities will read with as much profit, at this time, as this excellent work. Diligent effort, therefore, should be put forth in behalf of its circulation **now** while the circumstances are favorable. In all the languages the book sells at retail as follows: cloth, plain edges, \$2.25; cloth, gilt edges, \$2.75; library, \$3; full morocco, \$4.50.

Place all orders with the State Tract Societies

Something Special

A book, and the only one of the kind, for our Swedish neighbors. The title "**Health Manual**" suggests the nature of this practical book. In the main, this Swedish Manual is a translation of that well-known book by Dr. J. H. Kellogg, the "Household Manual." The translation has been made by Dr. P. A. Levin, and it is a good one.

The following chapter headings will give some idea of what the book contains:—

Domestic Hygiene; Foods and Drinks; The Hygienic System; Health; Drugs Kill, Nature Cures; Simple Remedies for Common Diseases; Accidents and Emergencies; Baths, Packs, Fomentations, etc.; Useful Hints and Recipes; Recipes for Healthful Food; Health and Diseases of Women, etc.

This is the general scope of the "Health Manual." Under each of these headings are many subheadings and topics too numerous to mention. It is the only book of its kind published in the Swedish language, and should be in every Swedish home.

On account of having an over stock of this book on hand, the price has been greatly reduced. The regular price is \$1, and it is well worth it. It is now offered for 20 cents.

Order of the State Tract Societies

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.

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

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Editorial

The Lesson of Nature

By the lessons which he gave during his earthly ministry, the great Teacher has so connected the things of nature with the things of the Spirit as to make it clear that they are not separate revelations, but only different parts of the one revelation of the infinite character of God. Before sin entered into the world, casting a shadow over the face of nature and darkening the human mind, man could read upon every leaf of the trees, as readily as we can now read upon the leaf of the written word, the revelation that "God is love." The same revelation is there still, and the Saviour's teaching interprets it to us. Those who will accept the interpretation will find the things of nature constantly speaking to them of the presence, the power, and the goodness of the Creator of all.

The Inaudible Voice

ONE whose eyes have been anointed can see more in the things about him than mere masses of material and combinations of color. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." He whose ears have been opened can hear in the sounds which come to him, the messages of love from the Father of all, and even where there is no wave of sound, and "all inaudible is their voice," still he hears and reads the same messages. He misses much of the truest enjoyment in life, and fails to avail himself of the means of continual fellowship offered to him, whose experience has not been enriched by the interpretation of nature as given in the written word. He sees and hears to the best advantage

who has learned, through the aid of the revelation in the written message, to see the invisible and to hear the inaudible, and to recognize the one message of truth in them all.

The Study of Nature

THE study of nature may be much more to the Christian than the mere gratification of the sense of the beautiful. Even this benefit is not to be despised, but there is the possibility of much more. In the light of the Scripture we may recognize every created object as the material form with which the Word has clothed itself, and we may be constantly sustained with the thought that the power which forms and upholds all things about us has been given to us to form us into the divine image, and to uphold us in all our ways. A look at a beautiful landscape, a view of a noble mountain rearing its head to the clouds, the sight of a mighty waterfall or of the mirror-like surface of the quiet lake, ought in either case to inspire a new sense of hope and courage in the heart of the Christian, as they impress him directly with a sense of the Creator's love and power, or as they bring to his mind the words of some familiar text which interprets the real meaning of the scene before him. The same principle applies to nature study with the help of pictures. It is better to study the face of nature than the faces of men. Although the curse rests heavily upon the works of God, and his handiwork has been marred by sin, yet there is still such a revelation in the things that are made as will bring blessing to those who will receive it. It will be a helpful experience to each one of us if we discipline our minds to recognize the connection which actually exists between God's written word and his works. This will enable us to keep God always in our thoughts, and to enjoy the continual fellowship of his presence.

The King Does not Sell, but Gives

THE reader has doubtless heard of the poor woman who, passing by a royal garden, looked longingly at the flowers within, and sought to purchase some for her little daughter who was ill at home. But the gardener rudely and angrily repulsed her, saying, "The king's flowers are not for sale." But just then the king himself happened to pass by, and taking in the situation, and having respect to

the woman's request, plucked a beautiful bouquet with his own hand, and presented it to the woman, saying, "True, the king's flowers are not for sale; he does not *sell* them, but he *gives them away*." It is so with the Lord. The most valuable treasure in the possession of the great King, for bestowal upon his creatures, is the gift of eternal life; but like the gift of the flowers in the incident just noted, he does not *sell* it, but *gives it away*. Only on the condition that we appreciate it above everything we are required to give up may we acquire its possession; we must appreciate and recognize the love that has provided it, above everything we can forego to gain it. But if one should attempt to *buy* it, he would find that it is not for sale. The only wages offered for anything that we can do, of ourselves, is death. "The wages of sin is death; but *the gift of God* is eternal life through Jesus Christ our Lord." All can have this beautiful production from the field of heaven, who will seek it, and accept of it from the Lord of life and glory. U. S.

"Sudden Destruction"

THE catastrophe which has turned the eyes of the civilized world upon the island of Martinique, in the French West Indies, stands without a parallel in all the history of disasters for the suddenness with which nature's concealed agencies of destruction overwhelmed an entire city filled with thousands of people, giving no opportunity for even the fleetest-footed inhabitant to escape. Other volcanic eruptions there have been which wrought memorable destruction of life and property, and earthquakes with even greater loss of life than is reported from this stricken island; but never before, since the Almighty rained fire upon Sodom and Gomorrah, has there been anything to parallel the storm of fire which overwhelmed St. Pierre, the chief city of Martinique, from the neighboring volcano of Mount Pelée, on the morning of May 8.

When Vesuvius rained destruction upon Pompeii, many of the inhabitants found time to escape from the doomed city, and many who lost their lives had turned back after treasures which they believed they would have time to rescue from their homes. At St. Pierre there was no attempt to save anything but life, and eyewitnesses of the catastro-

phe agree that for only two or three minutes was existence possible anywhere within the city after the eruption began. The swiftest horse, or even a railway train at full speed, could hardly have carried a human soul to safety from a death so swift.

We are somewhat accustomed in this country to an agency of destruction called the tornado, which levels houses and does general damage by the force of the air that we breathe. Suppose, then, that fire were substituted for air in the tornado; how much more fearful would be its destructive power! It was nothing less than a tornado of fire which swept the city of St. Pierre; its force was that of the blast which accompanies an explosion, for it was in truth a gigantic explosion which occurred on that fatal morning down in the bowels of the burning mountain, and the neighboring city, five miles distant, was the victim of its fiery force. Like a gigantic boiler which has become weakened in some place from excessive strain, the overlying crust of earth within the crater, subjected to the pressure of forces beyond the ability of human instruments to measure, suddenly gave way above them and "blew up," liberating lava and burning gases and red-hot ashes, which rose into the air and swept over the surrounding territory almost in a moment of time.

In an earthquake shock there is comparative safety in the fields, away from the falling buildings of the city or town; but neither city nor field, nor yet the sea, afforded safety within a radius of miles from the spouting crater. The ships in the harbor of St. Pierre, of which there were many, were overwhelmed and destroyed almost as quickly as the houses on the land. One steamship which had steam up, escaped by cutting its anchor cable, and steaming at full speed out of the harbor, not without a deep coating of fiery ashes on its deck, and nearly half its crew dead or injured from the fiery hail. The day, which had dawned clear and bright, was turned to black darkness by the falling ashes, through which penetrated dimly the glare of the burning city, and the cries of perishing thousands on the shore. One survivor says, "It was like witnessing the end of the world."

Profitably may we pause and reflect, with the picture of this terrible event before our minds, that as surely as the word of God is true, a destruction like that which has blotted St. Pierre from the earth awaits the whole wide world at no distant date. In that way will a righteous God punish the inhabitants of the earth for their iniquity. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. 11:6. Of this destruction the world is to be warned ere the cup of its iniquity

is full. The King's business requires haste,

Why came this sudden destruction upon the inhabitants of St. Pierre? Not, certainly, because they were wicked above all others upon the earth. "Suppose ye that these . . . were sinners above all . . . because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13:1-4. L. A. S.

The Enduring Foundation

A VERY gratifying feature of the exercises connected with the laying of the corner stone of the new Sanitarium, a report of which is given in another part of this paper, was the absence of fulsome personal flattery, and the emphasis which was placed upon the principles for which the institution stands. All the speakers seemed to appreciate the fact that the occasion was not intended to be merely an opportunity to glorify men, but rather to set forth anew that which is greater than any man or any organization,—truth, divine, eternal truth.

Attention was called repeatedly to the important consideration that the foundation of stone was not the real foundation of the institution, but that the principles which had been wrought into its work during the past quarter of a century and more constituted the true foundation, and that this foundation was eternal. Neither fire, nor flood, nor any of the so-called forces of nature could overthrow such a foundation, or destroy that which was built upon it. This sentiment was well expressed in the lines inscribed upon the reverse side of the handsome trowel presented to Dr. Kellogg "by a few friends" for use on this occasion:—

"Build as man may, time gnaws and peers
Through marble fissures, granite rents;
'Tis only principle that rears
Imperishable monuments."

This is simply the poetical paraphrase of the inspired statement: "The things which are seen are temporal; but the things which are not seen are eternal." "The truth of the Lord endureth forever." A substantial building and a suitable equipment are important factors in the work of setting forth the gospel of salvation for spirit, soul, and body, but they are, after all, subordinate to the one essential requisite for success,—the indwelling of the truth as a personality in the living presence in the heart of him who is "the way, the truth, and the life."

It promises well for the future work of the Sanitarium that these thoughts should be emphasized anew at this time. There is constant danger of forgetting these simple facts, and of resting our hope for success upon that which is at best of secondary importance. While

the minds of managers and workers are at present necessarily occupied with the problem of building and equipping a suitable structure in which the principles of the gospel may be fittingly represented, it is of the first importance that the true basis of the work should not be forgotten. "For other foundation can no man lay than that is laid, which is Jesus Christ." Every worker and every institution which is connected with this great movement to prepare the way of the Lord should proclaim with a loud voice, "All flesh is grass. . . . Behold your God!" Every worker and every institution should be in himself and in itself a revelation of "the power and coming of our Lord Jesus Christ," a witness to the fact that the coming of the Lord to dwell with men is no cunningly devised fable. In this way a genuine message can be quickly borne to the world, the gospel of the kingdom speedily preached in all the world for a witness, and the consummation of our hopes may be realized.

Face to Face with Solemn Obligations

WE thank God for the foothold that he has given us in the many lands abroad. This truth is sounding out. It stirs our hearts to see the ranks move forward. Most heart-stirring of all, however, we must confess, is the array of unoccupied fields. We face obligations to-day such as never before pressed upon any people.

When the cables brought the news of the terrible disaster in Martinique,—a populous city swept to destruction in a moment by a whirlwind of volcanic fire, and a whole countryside devastated by earthquake shock and burning ashes,—all our people must have seen in the calamity another evidence that this earth is tottering toward its end. Creation is groaning for her latter day.

But this calamity means something very personal to every believer in this truth. Every school map has shown us the island of Martinique, lying just off our coasts—such a little way from our own doors. For years we have been talking about carrying a warning message from God to every nation, tongue, and people. God has given us the message. He has increased this people. He has made us stewards of means. Our resources have been sufficient, at any time during the last quarter of a century, to have filled the whole world with the sound of this message within a few short years. But in all these years we have never lifted a hand to save a soul in Martinique.

We never sent the warning message to the people of St. Pierre to call them to repentance. They dwelt carelessly under the smoking top of Mount Pelée, a gay city, full of men and women and children who had never heard the truths

for which we thank God. They never heard, because we to whom God gave a message to take to them settled down at home, and never carried it. God, in mercy forgive us!

The whole world is hastening to its doom. We see the sword of destruction coming upon all lands. We profess to believe that we have a message from God to a perishing world. As we read of the calamities breaking upon the earth, famine, and plague, and flood, and earthquake, it should mean more to us than simply the fulfillment of divine prophecy concerning the latter days. As surely as these things are signs to the world that the end is at hand, they are signs to this people that we must rise as one man and hasten on with our work of warning, or confess ourselves the most negligent and guilty people ever associated with God's work in the earth.

When we at home hear of flood in China, or famine and pestilence in India, it has a far-away sound to our ears. The statistics of ruin wrought make good arguments to convince people that the latter days have come. It is quite another matter to those who face the terrors of these awful visitations. When the plague began its deadly work in Calcutta, a few years ago, and the authorities planned a house-to-house sanitary inspection, panic seized upon the people. In two days, it was estimated, three hundred thousand people fled out of the city. The streets were filled with men, and women, and children, fleeing, they scarcely knew whither.

It was but a passing incident in the story of the stricken East. The scene shifts; now it is one land and next another convulsed, one people and then another whose hearts meditate terror, and who see the sword of destruction falling. May Heaven save us from sitting at home, studying statistics of the world's calamities! Is it not high time that we were out in our hundreds, telling earth's suffering millions of the bright side of all this dark catalogue of increasing disaster?

The Lord is coming. The world is dying before our eyes. We must show the true-hearted in every land the way of salvation from all the evil yet to come upon the earth. The visible breaking up of things has been preparing the minds of men to give attention to the advent warning. Among the millions of the East, where half the world lies in darkness, there is a growing conviction that the end of the age is at hand. A swift crusade through the waiting lands, one grand rally to plant the standard in every unoccupied field, and the work is done.

It is a time for action rather than talk. It is a frightful crime to sit at home, and thank God for blessings received, while a world is perishing unwarned. "There is a world to be saved!" The

missionary who goes down into the depths of humanity's need must put his life and his all into the hand of God for service. The believer who remains to work and pray and hold the ropes at home must likewise live for but the one purpose of doing the Lord's business in the earth. Every energy of the soul and every resource on earth must be held absolutely subject to God's call. Anything less than this is treason to High Heaven at the very crisis in the great controversy. In the way in which we are facing this problem of our worldwide work to-day, in the response we are giving to the calls for help, we are deciding our eternal destiny. W. A. S.

Studies in the Gospel Message

THE subject of the Sabbath school lesson for May 31, the ninth in the present series, is The Law of God in the Ark and in the Heart.

The actual tabernacle, and later the temple, and the round of services which were conducted in it, was a continual object lesson to the children of Israel. A record of all this, even to the minutest details, has been preserved for us, not with the expectation that we should perform this same ritual, but in order that we might receive the same benefit from the written word as they received from the visible forms. From this standpoint the study of that portion of the Scripture which deals with the tabernacle and its services is full of interest and profit.

In Heb. 9:2-7 we have a brief statement which covers the essential features of the tabernacle, its furniture, and its services, after which follows this important declaration: "The Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; *which is a parable* for the time now present; according to which are offered both gifts and sacrifices," etc. It is not our purpose in this article to attempt to point out the full meaning of this great parable, but only to call attention to the leading idea around which the remainder of the teaching will naturally group itself.

A little thoughtful attention to the subject, and a general view of it, such as could be obtained by a connected reading of the whole record, will make it clear that the most important article of furniture in the tabernacle was the ark of the covenant, and that it derived its importance from the fact that the law of God was deposited in it. This law was first spoken by God's own voice, and then written with his own finger upon the tables of stone, and by his own instruction it was placed in the ark built to receive it. All the services of the tabernacle had more or less direct reference to this law and man's relation to it. The whole system was designed to be a reve-

lation to Israel of the provision which God had made in the gift of his own Son for salvation from sin ("lawlessness." 1 John 3:4, R. V.), and for a life to be lived in harmony with his law. Those whose spiritual insight enabled them to put the great parable into words could read in advance the prophecy uttered through the psalmist: "Sacrifice and offering thou hast no delight in; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Those who were able to look steadfastly "to the end of that which is abolished" could see in the tabernacle and its services a great fact-prophecy of the coming of the Messiah in the flesh to reveal the glory of God's law, and to place man on such vantage ground that it would be possible for him to render perfect obedience to every provision of that law. "The Word became flesh, and dwelt [*"tabernacled"*] among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

And this experience of Christ was not for himself. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The law of God was in the heart of him who stood for humanity, in order that it might be in the heart of every one who would receive him as a Saviour. And thus by the tabernacle and its services the new covenant promise was constantly kept before the children of Israel: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." And thus was the gospel preached in days of old.

The Son of God knew his Father's law as life. "I know that his commandment is life everlasting." It is this living law, brought to us in the gift of Jesus to our flesh, enshrined within the living temple, written "not in tables of stone, but in fleshy tables of the heart," which delivers from sin, and enables us to reveal the glory of God. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The law of God is the real heart of the great controversy to-day. The enemy of God and his kingdom, with the deepest hatred toward God's law, has inspired in the minds of many men a contempt for it, and has spread abroad

the idea, pleasing to the natural heart, that it has been abolished or changed. And thus the law which is "holy, and just, and good," has been represented as "an hard saying" which none are able to hear. It is just this state of things which emphasizes the need of a message to the world which shall restore God's law to its rightful place in the hearts of men, and bring out a people of whom it may be said, "Here are they that keep the commandments of God." But this must not be a message of self-righteousness through a fleshly obedience to any human conception of the meaning of God's law. It must rather be a revival of the living law in the heart, a fresh inflow of the life of love, which will be revealed in a character so much after the divine model that men will take knowledge of those who reveal it, that they have been with Jesus. This will be the testimony that the law has been written in the heart.

Note and Comment

"THE first world trust," is the expression made by an Austrian journal with reference to the great transatlantic steamship combine. It appears, however, that the Standard Oil Trust comes considerably nearer than this to the idea of a world monopoly. According to a telegram from Berlin, dated May 2, a member of the German Tariff Commission declared at a session of that body that the Standard Oil Trust has now acquired control of every German dealer in petroleum, save two. "It is therefore able," he said, "to prevent Russian, Rumanian, and Galician petroleum from successfully competing with the Standard oil." He suggested bringing the refining industry to Germany as the only means of breaking the power of the "ring."

At the annual dinner of the Third Army Corps union in New York City recently, after several speakers had severely denounced the newspaper censure of the conduct of the war in the Philippines, General Daniel Sickles, a veteran of the Civil War, in responding to a toast, gave utterance to this sentiment, which was greeted by his audience with cheers:—

As to that fashionable sheet which General Tremain mentioned, any time that two hundred and fifty old soldiers will get together and place themselves under my command, I will lead them in an effort to throw the whole concern into the gutter.

What else but anarchy is held up and indorsed by this utterance? What but anarchy would it be when a mob, led by a general of the Civil War or any other man, should set aside all law, from the national Constitution down to the law of

the State and city in which they lived, and proceed to visit punishment of their own devising upon a newspaper company which had offended them, without even the forms of a trial? Such incidents reveal anarchy in its most dangerous form.

THE Catholic Church in politics,—not secretly so, while professedly keeping aloof from it, but openly and avowedly in politics for Catholic ends,—this is the point that has now been reached in the history of the Roman Catholic Church in the United States.

There is to be a Catholic political federation, taking in all Catholic societies in general. It will not put a separate ticket in the field—just yet, but will "advise" the other parties in their choice of candidates, reminding each of these parties that the Catholic Church holds the balance of power in State and national elections. Here is the account from which we gather these statements. We take it from the *Chicago Tribune* of May 14:—

AURORA, ILL., May 13.—[Special.]—Steps were taken to-day by the convention of the Federation of Catholic Societies toward the organization of a "powerful combination to attend to national and State politics."

The object of the combination is to prevent legislation derogatory to the influence of the institutions of the Catholic Church and the enactment of measures by the national or State governments calculated to limit the liberties granted under the Constitution. It is proposed to effect this "combination" through the unification of the Catholic societies of all nationalities on a political basis.

The resolutions, which were introduced by Father Hagan, of Belleville, instruct the chairman of the vigilance committee, Theodore B. Thiele, to place himself in communication with the various Catholic societies all over the United States with a view to effecting the proposed organization in the early future. As the best means to accomplish this end, the resolutions recommend the union of the chairmen of the vigilance committees of the various State organizations into an executive committee, which shall be vested with unlimited powers.

The proposed political organization will not nominate tickets, but will advise the platform makers what planks are agreeable or offensive to Catholics. It was declared in the convention that such a powerful defensive and offensive federation could bring success or defeat to either party. It is anticipated that before the next national election the reins of government will be controlled by the federation.

It was not denied by some of the leaders that if satisfaction could be obtained from neither party, eventually a Catholic national party would nominate a presidential ticket.

And now how long will it be before the Protestant churches of the country will follow suit?

SHALL the Jews of this country cease the observance of Saturday, and substitute in its place the observance of Sunday, in harmony with the custom of the Christian churches? This would be a startling innovation upon the time-honored religion of the Jews; yet the question is one that was seriously considered at the Jewish Central Conference of American Rabbis, recently in session at New Orleans. The reason for advocating the change was that the observance of the Sabbath had almost ceased among the male Jews, the congregations on the seventh day being composed almost wholly of women and children. The inconvenience of opposing the general custom of first-day observance, involving as it does considerable financial loss, has led the Jewish tradesman to look upon the keeping of the seventh day as a practice attended with almost insuperable difficulty. That very many Jewish tradesmen already sacrifice the Sabbath in preference to their Saturday trade, is well known by all, including the rabbis; hence the proposed innovation would involve, in very many cases at least, a change in profession rather than a change in practice. Religious sentiment exerted no influence whatever, what religious sentiment was shown in the conference touching this question being against the change, on the ground that the observance of Sunday might be construed as a token of Jewish allegiance to Christ. The change to first-day observance, if made, will be for convenience purely.

Should this change be made and become universal among the Jews, what, we might inquire, will become of the "Jewish sabbath"? Evidently there would then be no longer any foundation for this pet expression of those who oppose the keeping of the seventh day. Christian seventh-day keepers could no longer be stigmatized as Jewish, since the similarity will then be on the side of those adhering to the first-day institution.

Let the churches of this country take note that Christian Sabbath keepers have no thought of raising the question whether it may not be best to go over to Sunday observance, to save trouble, by siding with the majority. If they were Jewish, as their opponents represent, this is just what they would be now proposing to do. But because they are Christians, they have no thought of doing such a thing. They have no thought of sacrificing the Sabbath for any worldly consideration whatever. The really Jewish tendency to-day, as now demonstrated, is to observe the day which is most popular and convenient, which is the first day of the week. It is "Jewish" to be influenced more by popular custom, convenience, and financial gain than by the literal words of Jehovah's law. Allegiance to the seventh day is not Jewish.

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.

What Is Love?

For others' sake to longer wear
The garment old, that they, more bare,
May feel the warmth of robe you give,
And have a braver heart to live—
Nor show that you yourself deny
By any half-regretful sigh,—
Herein is love.

For others' sake to hush the moan,
And speak in gentle, cheerful tone;
For others' sake to hide your tears,
And keep unspoken all your fears;
For others' sake to be quite strong
When sore beset by foe and wrong,—
Herein is love.

For others' sake to seek to bear
The heaviest part of all life's care;
Nor show the weary ache and strain
That falls on heart and soul and brain;
But in it all to seem at rest,
And not as standing any test,—
Herein is love.

For others' sake to make life sweet
Though thorns may press into your feet;
For others' sake to walk each day
As though joy helped you all the way,
While in your heart may be a grave
That makes it hard to be so brave,—
Herein is love.

For others' sake—this brought to earth
The benediction of His birth;
For others' sake he suffered all
That into human life could fall;
For others flowed the crimson tide,
For others he was crucified,—
Herein is love.

—Mary McGee Snell.

Come Up to the Help of the Lord

MRS. E. G. WHITE

As the children of Israel neared the borders of the promised land, Moses selected a man from each tribe, and sent them to view the land of Canaan, saying to them, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land."

After forty days the spies returned, bringing specimens of the fruit of the land. But all save two returned with a faithless report. "We came unto the land whither thou sentest us," they began, "and surely it floweth with milk and honey. . . . Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. And the Amalekites dwell in the land of the south: and the Hittites, and

the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

The unbelief of the spies cast a gloomy shadow over the congregation; and the mighty power of God, so often manifested in behalf of his chosen people, was forgotten. The people did not wait to reflect. They did not reason that he who had brought them thus far would certainly give them the land of promise; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as if they must depend solely on the power of arms.

They were desperate in their disappointment and despair. A wail of agony arose and mingled with the confused murmur of voices. Caleb comprehended the situation, and, bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said; the walls were high, the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," Caleb urged; "for we are well able to overcome it."

Caleb's words excited the anger of the ten spies, and they cried vehemently, "We be not able to go up against the people; for they are stronger than we. . . . The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

Israel's Sin and Moses' Prayer

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the pillar of cloud, the Angel of God's presence was witnessing their terrible outburst of wrath. In bitterness they cried, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" With the utterance of their discontent, their bitterness grew, until they began to reproach God, saying, "And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said to one another, Let us make a captain, and let us return into Egypt."

Cut to the heart by the rebellion of the people, feeling the enormity of their sin, "Moses and Aaron fell on their faces before all the assembly of the congre-

gation of the children of Israel." And again Caleb and Joshua tried to reassure the people. Above the tempest of lamentation and rebellious grief their clear, ringing voices were heard, saying: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

But the congregation would not listen to the earnest entreaty. The unfaithful spies were loud in their denunciations of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forth with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous designs. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier One than they had revealed himself, and no one dared continue his resistance. The spies who brought the evil report crouched, terror stricken, and with bated breath sought their tents.

Moses now arose, and entered the tabernacle. And God said to him, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they."

Unable to endure the thought of Israel's destruction, Moses pleaded: "If thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. . . . Let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

And God said, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice; surely they shall not see the land which I swore unto their fathers. . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye

shall not come unto the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

Israel's History Our Admonition

For our admonition, upon whom the ends of the world are come, was this history recorded. How often the people of God to-day live over the experience of the children of Israel! How often they murmur and complain! How often they draw back when the Lord bids them go forward! The cause of God is suffering for want of men like Caleb and Joshua, men of fidelity and unshaken trust. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demand sanctified, self-sacrificing men, men who will go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice.

Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Remember that the nearer we approach the time of Christ's coming, the more earnestly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

We need greater faith in the progress of the cause of God. When the Lord gives us a work to do, let us not stop to inquire into the reasonableness of the command or the probable result of our effort to obey. Workers for Christ are never to think, much less to speak, of failure in their work. Though the outward appearance may be unpromising, energy and trust in God will develop resources.

If we restrain the expression of unbelief, and by hopeful words and prompt movements strengthen our own faith and the faith of others, our vision will grow clearer.

Be strong, and talk hope. Press your way through obstacles. God's word is your assurance. Approach your Saviour with the full confidence of living faith, joining your hands with his. Go where he leads the way. Whatsoever he says to you, do. He will teach you just as willingly as he will teach some one else.

"Faith is the substance of things hoped for, the evidence of things not seen." Have we not proved this in the past? As we moved out, trusting God's promises, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promise should check every thought of unbelief.

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." Let us obey the

command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey.

Let Not Your Heart Be Troubled

O HEART so full of cares and fears,
So heavy with the weight of years,
So fretted, too, with unshed tears;

So void of hope, so much distressed,
So restless, yet so craving rest,
So seeking peace, yet so oppressed,

Lay down thy burden; cease thy strife;
Remember Him whose blameless life
With many a bitter woe was rife.

Each untold pang which rends thy breast;
Each anxious throb, though unexpressed;
Each yearning cry for promised rest;

Each care, too small for mortal sight;
Each unrecorded daily slight;
Each burden, whether grave or light,—

All, all are known to him whose might
Can turn the darkness into light,
Whose love can cheer earth's dreariest night.

—Selected.

Reorganization *

THE mind that men naturally have, the carnal, which is not subject to the law of God, is the mind of Satan. You said that that mind has to be annihilated before we can be brought into right relation to God, and stand subject to the law of God. All right, then. Here is the word that says it: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery [a thing to be seized upon, and held fast] to be equal with God; but made himself of no reputation ["emptied himself," R.V.; "annihilated himself," the French Version]." And that is precisely correct. He emptied himself, he annihilated himself, "and took upon him the form of a servant, . . . and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Then you see the only way to self-government is annihilation of self. Jesus Christ set the example; he showed the way. Divinity can empty self, and still abide. Divinity can do it; infinity can do it; the finite cannot do it. We cannot comprehend it, because we are finite; but the Infinite can comprehend it, and can accomplish it. Yea, he has accomplished it.

Well then, let this mind be in you which was also in Christ Jesus, who annihilated himself. Then what does that say to you and me? — Let this mind be in you, which was in Christ Jesus, who annihilated himself. Very good. And when he emptied himself, when he

annihilated himself, who appeared? — God — man on one side, and God on the other side, in the man. Then when you and I to-day choose the mind of Jesus Christ, which annihilates self, who will appear? — God, God manifest in the flesh — God on the one side, and the man, clothed and in his right mind, on the other side; and these two, God and the man, made one in Christ Jesus the Lord. As it is written, "He is our peace, who hath made both one, and hath broken down the middle wall of partition, . . . having abolished [annihilated] in his flesh the enmity, . . . for to make in himself of twain [God and man] one new man, so making peace." Glory to God: that is true, and that is the only true self-government; and this is the only way to it.

God on the one side, and a man on the other, made one in Christ Jesus, — that is the ideal man, the divine-ideal man, the man of God, the God-man. This is accomplished through letting in the mind that is in Christ, which empties, annihilates self. When that mind is in us, self is emptied, self is annihilated, and the man, the *true man*, whom God created and set in this world to be better than he has always been, to be the expression of the mind of God, — that true man will appear. In man there is a true self, and there is the false self. The true self always empties self; the false self always exalts self. Think! when the prodigal son was off there herding the swine, and was so hungry that he was willing to pick up the husks from which the swine had sucked the juice, and see if he could not wring out some more, he "came to himself." Aha! The divine word is, "He came to himself." Always there is the true man in a man. There is a true self in a man, — the personality, the individuality, that God has created every man to be, to glorify him; for every soul that ever came into this world is in the design of God. And the divine destiny that God has set for every soul that ever comes into this universe, is that he shall be conformed to the image of God's Son. There is a divine design in and for each soul. And in that lies man's better self, the true self. But this other, the false, the selfish self, has taken the precedence. This other, the false, the selfish self, which is of Satan, has usurped the throne in man, and is reigning there against the man's better self always, compelling the better self to drag along in the bondage and slavery of the evil self.

But, thank the Lord, men can be brought to the point where they will come to themselves, to their real, their better selves. Do not forget that when that man, sitting there watching the swine, "came to himself," the first thing that he said was, "I will arise and go to my father." Do not forget that the Father is the One whom the true man, that better self in man, will always recognize instantly as soon as ever he awakes, and opens his eyes, and comes "to himself." So God sends you and me with the message of the glorious gospel of Jesus Christ to bring men to themselves.

* From a talk by Elder A. T. Jones, at the recent session of the Lake Union Conference.

And in the doing of this, by whatever means of ministration it may be that we can bring a man face to face with himself, and get him to come to himself, — O, we can always be sure that when that blessed moment comes, there is in his heart the blessed word, "I will arise and go to my Father." So then, let this mind be in you which was also in Christ Jesus, who is the manifestation of that true self that annihilates that other selfish self.

Now I want you to see the end of all this: that annihilation is what must come anyway for that which is evil. As we were studying a while ago that subject of this so-called government which is not government at all, but only lawlessness, one brother spoke of it as anarchy. There is much professional anarchy abroad nowadays. Men are boasting of anarchy. What is it? — Opposition to government; destruction of government. And so they start out to destroy government by killing the man in position, the president, or the king, or whoever he may be. But all nations have made provision for another one to take the position of ruler as soon as one ruler has passed away.

Well, then, this man starting out to destroy government, begins by killing the head man of the government. Another one instantly succeeds, and there is government still. Then the anarchist must kill him. But another one instantly succeeds. Where will it stop? — He must kill the whole of mankind. Then he himself is left. Here he is, himself, alone. And he is opposed to government. Then, in order to be logical, he must repudiate government of himself; and to carry out his "principle" he must destroy himself. And he is the last one. He destroys himself. And that is annihilation. And that is what anarchy means. And that is just what opposition to government means. And by this it is perfectly plain that opposition to government is simply, and in the last analysis, opposition to *self-government*. And so the whole story is simply self-government or annihilation. And that is the story for the whole universe. I want you to see that.

Look: go back to the beginning. It was Lucifer who started this scheme of government by himself, without God. Just think of this. Lucifer started on that tack. What he intended is shown on the cross; for on the cross it was demonstrated that in his purpose in the beginning there was wrapped up the thought that he must be in the place of God, with God out of existence. We all know that he was to be like the Most High. "I will sit also upon the mount of the congregation, in the sides of the north: . . . I will be like the Most High." But he intended to be like the Most High, not by sitting there alongside of the Most High; but he would be like the Most High, *in the place of the Most High*. And it was not intended either that the Most High should step down and occupy an inferior place; but that the Most High should simply be set aside utterly, be put out of existence.

The cross of Christ demonstrates this; for that is what Satan did on the cross. Thus the cross was in the depths of eternity, as well as on Calvary.

Now, suppose that Lucifer had had his way yonder in the beginning of this course of his. Conceive God out of existence, and Lucifer reigning supreme in the place of God. How would he exist? He is not self-existent: he argues it, of course; but it is not so. God is the sole source of his existence. Then when he had put God out of existence to exalt himself, he would have simply put himself out of existence. And that would have been annihilation, the annihilation of the universe.

Then don't you see that self — the self that chooses self and exalts self — means nothing at all but annihilation. Then the question is, for you and me and everybody else in this world, Shall we choose that self shall be annihilated, and we find our true selves, and our true place, and true self-government, *in God*? or shall we refuse to have self annihilated, and then be ourselves annihilated? Which shall we choose? Since we are wrapped up in evil, it is annihilation anyhow. If we do not choose it, we get it anyway. Ah, it is more than that; if we do not choose annihilation of self, we do choose annihilation of ourselves; for not to choose, is to choose. No man can get away from choice as long as his intelligence abides. And to refuse to choose is to choose to refuse to choose; and that is to choose. You see you cannot escape it. Then here we are.

What is your choice — self annihilation, or annihilation of self? That is the thing. Ah, we know the way: Let this mind be in you that was in Christ, who annihilated himself, and took upon him the form of a servant. And do not forget that that is in it, brethren. To-day as you and I choose the mind of Christ that annihilates self, bear in mind that each of us takes upon him "the form of a servant." Let us thus humble ourselves, become obedient unto death, the death of Christ; crucified with Christ, nevertheless living, yet not we, but Christ living in us, and the life which we now live, live by the faith of him who loved us, and gave himself for us. He upon the throne, he in his rightful place, we in our right mind, come to our right self, choosing that the rightful One shall be upon his throne, and be the governor in our government, at our own free choice, constantly, freely chosen, — that is self-government, self-government with God — the choice ours, the power his; and the only governor, God, all and in all everywhere and forever.

We Shall Shine as the Stars

G. B. THOMPSON

"AND they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3, margin. What an encouraging promise is this to those who engage in the labor of saving souls! The mightiest achievements of man, with all human

greatness are ephemeral, soon passing into oblivion. The crown is not enduring.

But here is something which will last through eternal ages, and it lies within the grasp of all. Behold the stars! Kingdoms have arisen and passed forever from the earth, known only in the chronicles of the historian. But the stars have not changed. These burning gems which blaze in heaven's dome are the same that Adam gazed upon in his Eden home. From the plains of Shinar, in all climes and in all countries, men have looked upon the same unchanging blazonry of the Builder of worlds. The Persians in ages past burned incense to the same heavenly family on the mountain tops. The psalmist gazed on the same shining worlds from the heights of Bethlehem. The same star guards the place of the mysterious north. Arc-turus and his sons are still marching through the heavens as in the days when the Lord conversed with Job from the whirlwind. Orion and Pleiades remain unchanged among the ethereal host. There they stand, fixed and eternal, many of them millions of times larger than this atom of a world, separated in the silent and mysterious depths of space by incomprehensible distances. Time has marked the grandeur of earth with the odor of decay, and changed again and again its social and political events. But the stars are ever the same, marshaled in the fields of space as in the days of eternity.

And it is to these that the Lord directs us to look as a symbol of the enduring reward of the faithful pilgrims bivouacked on the battlefield. He calls us away from the fading laurels of earth to the enduring monuments in the sky, made by the hand of the Infinite, and says that we shall shine like these.

The humble, God-fearing missionary of the cross may make a failure as the world estimates profit and loss. But not so in the Lord's estimation. We may sacrifice the comforts of home, for the love of souls, enduring poverty, ridicule, loss of reputation; but it will pay. When the fires of the last great day are consuming the earth, with all the glory of human achievements, when Lucifer and the fallen angels, with all the finally incorrigible, sink forever into the realms of the second death, the righteous will be saved to shine as the stars forever and ever. Yes, it will be forever. No pen can describe their brightness and their glory. "The wonderful things I there saw, I cannot describe. O that I could talk in the language of Canaan! then could I tell a little of the glory of the better world." — "*Early Writings*," page 15. Let us, like Abraham, lift up our eyes and view the stars in infinite space, and do the work of the Master faithfully, remembering that "they that turn many to righteousness" shall shine as the stars through eternal ages.

"EVERY man who truly cries, 'Save me,' learns afterward to cry, 'Save them.'"



A Recipe

WOULDEST thou be wretched? 'Tis an easy way:
Think but of self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,—
All that thou hast to do, or feel, or bear.
Think of thy good, thy pleasure, or thy gain,
Think only of thyself,—'twill not be in vain.

WOULDEST thou be happy? Take an easy way:
Think of those round thee,—live for them all day;
Think of their pain, their loss, their grief, their care,
All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their gain;
Think of those round thee,—it will not be vain.

—Selected.

Practical Hydrotherapy

Lesson XIV—Simple Baths

J. H. KELLOGG, M. D.

THE modes in which water may be applied to the human body therapeutically are almost infinite in form and variety. It is proposed in this article to describe two procedures that are easily employed in the home.

The Immersion Bath

The full bath is administered in an ordinary bath tub, which may be of wood, copper, zinc, porcelain, or enameled iron; or a bath tub may be improvised in a number of ways. Portable tubs convenient for dwellings not provided with plumbing may be easily constructed. The first requisite is a frame of wood resembling in shape the top of an ordinary bath tub. To this support, rubber sheeting is attached in such a way that when the ends of the frame are placed on chairs or other supports, the sagging sheeting just touches the floor. Water may be conducted into the tub by means of a rubber hose attached to the water faucet. Well-oiled or painted ducking may be used in place of the rubber sheeting.

Perhaps, on the whole, the cheapest way, when it is necessary to improvise a tub, is to make one of ordinary lumber—whitewood, basswood, or pine boards, an inch and a half thick, and planed smooth on both sides. The tub should be about six feet in length, two feet in width, and a foot and a half in depth. The cracks may be calked with oakum. Such a tub can be made by a good carpenter in a few hours, and if kept well painted inside, may be used for a long time. When necessary for use for a fever case, the tub may be placed near

the bed, and filled with water. The temperature of the water may be regulated by adding either hot or cold as needed. The prolonged cold bath will require the addition of ice or very cold water. The temperature of the hot bath, that is, a bath above the temperature of the body, may be readily maintained by the addition, from time to time, of jugs or bottles filled with boiling water, which does away with the necessity of so much dipping out and in of water. The patient's head while in the bath should be supported by an air pillow, or other suitable means.

The Sponge or Towel Bath

This is a general hydiatic measure consisting of an application of water to the surface by means of a wet sponge or towel.

The requisites are a basin of water at the proper temperature, a large bath-sponge or coarse towel, Turkish towels, and a foot tub if the patient is able to stand erect.

The foot tub should contain water at a temperature of from 104° to 110°. With the patient standing in the foot bath, bending forward, his head, face, and neck are thoroughly and repeatedly drenched with cold water (50°) by means of a saturated sponge or towel. The attendant then applies the saturated sponge (60° to 70°; average 65°) first across the chest and abdomen, then the back, the arms, and the legs. The sponge should be applied with moderate pressure, and should be re-wet as often as emptied of water. The whole surface of the body should be gone over very rapidly.

The sponging being completed, a dry sheet is thrown about the patient, who steps out of the foot bath, and holds his feet in alternation over the foot bath, each two or three seconds, while cold water is poured over them. The patient is quickly rubbed dry, assisting himself as much as possible in the rubbing, so as to encourage reaction by exercise. After the bath the patient should take moderate exercise, or if unable to do so, dry friction should be applied.

The patient whose strength is at least moderately good may administer this bath to himself by means of a towel, following as nearly as possible the order just indicated as regards the application. The application to the back may be easily made by grasping the towel by its ends, throwing it over the shoulder, and making a seesaw movement.

To a patient who is unable to stand, this bath may be administered in bed. Care should be taken that the feet are not cold, and that the whole surface of the body is warm. The application, when the patient is reclining, is made

in essentially the same manner as when in the standing position. A rubber blanket must be placed beneath him on the bed, and so arranged that the surplus water may run away into some proper receptacle, to prevent wetting of the bedclothing. The rubber sheet should be covered by a Turkish sheet, which for simple sponging with a well-wrung sponge may be sufficient. The patient having been undressed and covered in the bed, the attendant begins the application by first sponging the face and neck, then the following parts in succession: one arm, the other arm, the chest and abdomen, the front side of the legs, the back, the backside of the legs. No portion of the body should be exposed to the air except the portion under treatment, and this should be covered as quickly as possible after drying. From three to five seconds, not more, should be employed in the sponging of each part, the same length of time in rubbing the parts with the hands, and five or ten seconds in the drying and rubbing of each part.

The temperature of the bath and its duration depend upon the effect sought. If the desired effect is the reduction of temperature and the stimulation of vital resistance, water at a temperature of 60° or 70° should be employed, and a basin of water should be placed near the bedside, so that as much water as possible may be lifted in the towel or sponge and applied to the patient. Each part should be sponged and rubbed thoroughly, so as to induce good reaction; after the whole surface has been gone over, the application may be repeated as many times as is necessary to secure the effect desired. When employed for tonic effects, the amount of water should be small, the temperature low (50° to 35°), and the rubbing and spitting vigorous.

The whole body should be kept warmly covered, except the part being rubbed, in all cases other than those in which reduction of temperature is the object sought, and even in these cases so much exposure should not be allowed as to prevent reaction by the disturbing effects of evaporation.

The patient, if feeble and with defective circulation, should be prepared for the bath by an accumulation of heat in the skin in any convenient manner, as by the dry pack; that is, wrapping with warm blankets, with a hot bag to the spine and feet; by a hot-water bath; by hot-water drinking; or by a fomentation over the abdomen.

This bath is an excellent one for self-application when the patient is able to administer the treatment to himself at home. It may be employed every morning, on rising, with advantage. As the patient becomes accustomed to the application of cold water, more vigorous measures, such as a cold friction bath or cold immersion may be employed.

Hot sponging is sometimes advantageous in fever as a means of reflexly lessening the tendency to heat production; the water employed should be very hot (130° to 140°), and the application should be very rapidly made.

THE WORLD-WIDE FIELD

A Visit to the Dead Sea

L. R. CONRADI

WHEN one sees the Dead Sea from Jerusalem, he thinks he could reach it in one or two hours, but it took us fully five hours to make the journey by team. Before the German emperor visited Palestine, only a donkey and camel path led down the deep gorges to the Jordan Valley, but a good road was prepared before him. From Bethany to the Jordan we passed but two houses. The first house was near the Apostles' Springs, so-called in honor of the supposed use the apostles and our Saviour made of these springs on their way to Jerusalem. The other place is called the Inn of the Good Samaritan. Aside from these two signs of an inhabited land, nothing else removed the feeling of desolateness save the casual appearance of a lone shepherd with his flock. The road descends three thousand feet in reaching the Jordan Valley, and at this low altitude, even in December, the heat was quite oppressive. The vegetation much resembles that of inner Africa.

Repairing to the Dead Sea, concerning the peculiarities of whose waters we had heard so much, we took a bath, to test these qualities for ourselves. The water is so extremely salt that one can easily float on its surface, and if one gets a bit of it in his eyes, it causes extreme pain. On coming out of the water, one's skin feels as if it had been oiled. We

be a blessing if some small, temporary institution could be erected there, affording shelter and treatment.

The next morning we walked on to New Jericho, a small Bedouin village. The site of ancient Jericho is said to be about half an hour farther up, near Elijah's Well,—the clearest and best spring I saw anywhere in the Orient. The Bedouins are to Palestine what the Indians are to North America. I met a number of these people on their fine horses, heavily armed with their long lances. They dwell especially in the country across the Jordan, the mountains of Moab. We could see their camp fires. They are quite independent of the Turkish government; in fact, the Turks have little to say in the land east of the Jordan, where these wild tribes have dwelt from time immemorial. Their dwellings are light, waterproof, portable tents, made of black goats' hair.

These black tents of Kedar are mentioned in Solomon's Songs, 1:5.

On the way back to Jerusalem, the horses balked, and four of us walked up the hill to the Inn of the Good Samaritan, thus called because the incidents recorded in our Lord's

parable in answer to the question, "Who is my neighbor?" are thought to have taken place in this region. About midnight our team came up, and we proceeded by moonlight. En route, we saw a large hyena feasting upon the carcass of a camel. As we drew near, it retreated toward the mountain, but after we had passed, it returned to its meal.

By early morning we reached the city, where we were glad to find Brother and Sister Jespersson, and Sister Baumann, who had arrived safely from Basel. Brother Jespersson had come to take charge of the health institute, thus relieving Brother Krum for more active

field work. We hope that under the present arrangement, the medical mission in Jerusalem may be the means of accomplishing much good, and bringing to many precious souls a knowledge of the truth for this time.

"UNBELIEF in Christ is an affirmation of one's own righteousness."



A GROUP OF BEDOUINS

Japan

W. D. BURDEN

WE are just in the midst of the cherry-blossom season. Almost every one who writes about Japan pictures it as though the cherry blossoms lasted all the year round, with the people dressed like butterflies, and as happy as the birds, spending their lives in the enjoyment of nature. It is true that the Japanese as a people do love nature, although some of their ideas of beauty differ quite largely from those of many English-speaking people. For example, a Japanese flower garden is filled with shrubs and trees that have been purposely stunted, dwarfed, and twisted out of all shape, until it would seem that life was a burden to the plants themselves. Then these plants are prized, and are called beautiful. Perhaps the trunk is half or two thirds decayed, but that only adds to its beauty and enhances its value.

A little earlier in the season, the various gardens and flower shows were crowded with dwarfed plum trees. The majority of them would not measure more than sixteen or eighteen inches in height, although they had attained the age of several years, and at that season were so full of blossoms that it would be difficult to find room to put on another one. The Japanese certainly have great skill in producing this style of plants. They always appear to me like the work of sin. Men's minds have been perverted to such an extent that they love to see things so distorted that they cannot be recognized. This same tendency is seen in their efforts to represent God in carvings and paintings. They do not seek symmetry of form or beauty of expression, but the grotesque, the awful, the hideous. Such figures as are never seen in nature, and of which no mind



THE INN OF THE GOOD SAMARITAN

found many small Jordan fishes that had been cast dead upon the shore.

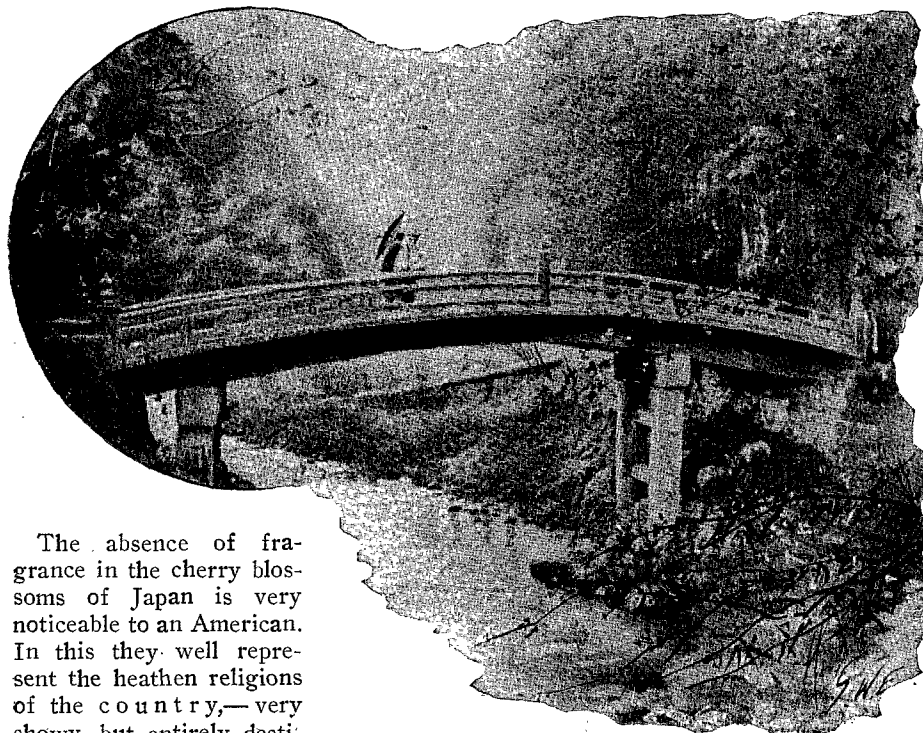
Again starting on our journey, by sunset we reached the Greek monastery, standing all alone in this uninhabited region. One of the monks who knew English, had been at our mission in Jerusalem, and another had inquired about it. They received us kindly, gave us supper, lodging, and breakfast, and would accept nothing whatever for their hospitality. As there is no other habitation here, this monastery does some good in sheltering the poor wayfarer. As physicians frequently recommend bathing in the salt water of the Dead Sea, it would

could ever have conceived till it had reached the depths of degradation and sin, are set up and worshiped.

But back to the cherry blossoms: they do not last the whole year through. No, by no means! If there is any difference, they fall more quickly than in America. But since there are a number of species of them, and all do not bloom at the same time, the season does last quite a long time after all. The double flowers are the most beautiful. They bloom last, and look just like little roses sticking on the branches. They are so dense that the tree looks like one large ball of blossoms.

which brighten this world, cursed as it is with sin. We are thankful also for the beauty and sweetness of the gospel of Jesus. We are glad for an opportunity to tell others of this truth.

Last night a stranger happened into my evening Bible class. Noticing that he was quite familiar with the Bible, I had a conversation with him. He said he was a Christian, a school-teacher, and lived some distance from here. I asked why he came here when there were many mission schools near his home. He said that a copy of our Japanese paper was sent him about three months ago. He liked it, and had since been anxious



A BRIDGE IN JAPAN

The absence of fragrance in the cherry blossoms of Japan is very noticeable to an American. In this they well represent the heathen religions of the country,—very showy, but entirely destitute of that sweetness

that makes the gospel of Jesus so pleasant to the sin-sick heart. It is fear or desire for personal advantage that prompts devotion or reverence in the devotees of heathenism. Again, there are no nice, rich, luscious cherries to form on the branches, and take the place of the blossoms when they fall. Japanese cherries are about the size of peas, and are nearly all seed, the little meat there is being very sour and scarcely fit to eat. In this also they very fittingly represent the emptiness of idolatry.

But though we find the people so degraded in heathendom, still, the very fact that they love nature shows that there is left in them some faint traces of an appreciation for God's handiwork. Every family, no matter how poor or how small their quarters, have some plants upon which they spend much time and labor. This has always given me hope that there is at least one channel through which God's love may reach their minds, and open their hearts to the whole truth. We must look for the good in people's natures. The evil may be seen without looking for it, but the good must be searched out, and then made a medium to lead the heart back to the God of all good and truth. We are thankful to God for the beautiful flowers

to learn our views. I told him that we believe in keeping the commandments, and turning to the chart which hung on the wall, we began reading. When it came to, "But the *seventh day*," he halted. A new thought had struck him. The word of God was "quick," and did its work. For another hour we read our Bibles together, then he went away, but his mind was full of new thoughts. I pray that the seed sown may bear fruit.

It is an important work to search out and teach these who are still in darkness, but looking for light. Where are the men and women who are willing to be used by God in these needy fields? There is need of both men and money. We need more literature to circulate among the people, but that requires money. "His. Glorious Appearing" has been translated, and is now in the hands of the printer. May God help us all to arouse to a sense of our duties.

"THERE are few, if any, living ministers of the gospel who have preached and written more real gospel than Dr. Theodore L. Cuyler. In a recent letter to young pastors he gives this good advice: 'Never defend your Bible; preach it boldly in love, the whole of it. God's Word is its own vindication.'"

The Latin Field

JEAN VUILLEUMIER

THIS field comprises Belgium, France, Spain, Portugal, and Italy. Each one of these countries has some interesting features which prepare the way for the proclamation of the message.

Belgium

Belgium's constitution, adopted in 1830, contains the most remarkable article that I know of on the Sunday-law question. It says (I quote from memory): "No law shall be passed stating which days shall be observed as rest days, or in what manner they shall be observed." And yet, in flagrant violation of this article, the Sunday-law movement has succeeded in getting the government to issue all postage stamps with a perforated appendix asking the mail carriers "not to deliver on Sunday." The sender of a letter or package can either leave this appendix or detach it. This is a curious scheme, and shows that the advocates of Sunday law are everywhere alive and wily.

France

France is just now in the midst of a severe conflict between a liberal government and the Catholic orders and their supporters. Many orders have been obliged, by the new law enacted last year, to close their convents, schools, factories, and other institutions. On the other hand, many priests have left "the church" within a few years, and are working hard to emancipate their fellow-prisoners, as they call them.

Spain

The recent general strike at Barcelona is the first instance in modern times, says *Le Temps*, of Paris, of a complete cessation of work resulting from the organization in one locality of all lines of business and labor against capital. The anti-clerical movement started by the government of M. Waldeck-Rousseau, in France, has made a deep impression on a large class of Spaniards, and has resulted in many manifestations of hostility against the Catholic Church during the last year.

Spain is now, and has always been, under a clerical government. There has been one exception to this, however. That was in 1868, when the influence of Don Emilio Castelar was at its height. Religious liberty was then introduced into the constitution, but was soon after withdrawn. An interesting account is told of a New Testament which was sold in a village several years ago. The reading of this book led to the founding of a small church on Christian principles.

Portugal

Within the last year there have been many hostile manifestations against the Catholic Church, and especially against the Catholic orders, in Portugal. Resolutions of approval have been sent to the French government by public meetings.

Italy

Italy has some earnest and able advocates of the separation of church and

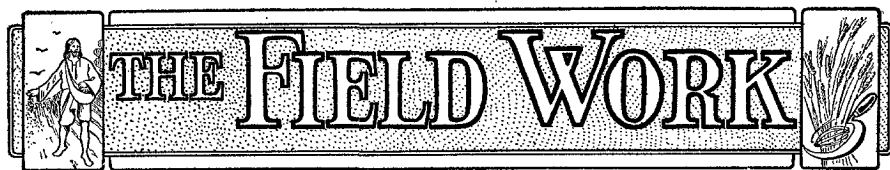
state. Garibaldi and Cavour — whose opposition to the papal church as a political machine made Italy what it has been since 1870 — are regarded with as much enthusiasm and respect in Italy as Washington and Lincoln are in the United States. It is well known that the Italian government is permanently anathematized by the pope for making Rome its capital, hence a latent hostility between the pope and the king. The government is pledged to oppose the political doctrine of the Vatican, and would have to abdicate the moment it should submit to that doctrine.

The twentieth of February of this year, King Victor Emmanuel II, in opening the second session of the Italian Parliament, made a speech in which is found the following striking statement: "As to the relations between the state and the church, my government means to strictly maintain the separation of the civil and spiritual spheres; to honor the clergy, but to keep it within the limits of the sanctuary; to show religion and liberty of conscience the most unbounded respect, but to preserve absolutely intact the prerogatives of civil power and the rights of national sovereignty."

Is it not both surprising and encouraging to hear religious liberty defended and proclaimed by the ruler of Italy, when it is being abandoned and ignored in the United States and other enlightened Protestant countries? And is it not time for the third angel's message to follow up these rays of light with the glorious torch of the everlasting gospel?

Just Why

Just why the loving Master confines some of his choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear; that is, that he does not mean to cripple their usefulness. To speak for Christ or to work for Christ is often easy and pleasant; but to bear for Christ, either pain or poverty or confinement with courageous patience, is more eloquent than many a pulpit discourse. No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He styled himself an "ambassador in chains," and he preached the kingdom of God to those about him until there were many converts in "Cæsar's household." He wrote seven of his thirteen undisputed epistles while he was the prison chaplain under the eyes of Nero's jailers. One of these was the letter to Philippi, which is the epistle of gratitude for divine mercies and of exultant joy under sharp affliction. If the cages of birds are sometimes covered up in order to make them sing, the old hero was caged to furnish to the world one of its melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into prison; and lo! out of the windows of the Bedford jail floated the allegory of the "Pilgrim's Progress." — *Cuyler*.



Northwestern Union Conference

THE first session of the Northwestern Union Conference was held in Des Moines, Iowa, April 3-13, 1902. This report is continued from last week's issue.

Organization

21. *We recommend* (1) That North Dakota be organized into a conference, and that the Dakota Conference Committee and the Northwestern Union Conference Committee constitute a joint committee to make proper division of the funds and laborers; and (2) we also recommend that Manitoba be organized into a conference.

A report from the Committee on Plans was submitted as follows:—

22. *We recommend*, That a Northern Union Conference be organized on the following conditions:—

(1) That the territory embrace Minnesota, North and South Dakota, Manitoba, Assiniboia, Alberta, and Saskatchewan, also Montana if agreeable to that conference and the Pacific Union Conference.

(2) That the Northern Union Conference now sell two copies of "Christ's Object Lessons" per member for full payment of their share of the eighty-five-thousand-dollar debt of the Northwestern Union Conference, all sales of copies of German and Scandinavian editions being reckoned in the number.

(3) That the Relief of the Schools Committee be requested to supply the Northern Union Conference with "Christ's Object Lessons" at cost price for the erection of school buildings.

(4) That a request be made in proper form, to the Pacific Union and the Manitoba Conferences, to unite the Montana Conference with the Northern Union Conference.

(5) That a Central Union Conference be formed, comprising Iowa, Nebraska, Wyoming, Colorado, Kansas, and Missouri, providing the plan be approved by the Southwestern Union Conference; also that, if the foregoing readjustment be approved, the delegates of the conferences comprising the proposed Northern Union Conference proceed at once to the organization of the Northern Union Conference, and that the Iowa and Nebraska Conferences send delegates to the Southwestern Union Conference for the purpose of uniting with the delegates of Colorado, Kansas, and Missouri in the organization of a Central Union Conference.

23. *We recommend*, That the organization of the Northern Union Conference go into effect on approval of the Southwestern Union Conference.

It was voted to accept the proposal of the General Conference Association for the transfer to the Central Union Conference of Union College, with liabilities amounting to eighty-five thousand dollars, provided the Colorado, Kansas, and Missouri Conferences will accept their proportion of the indebtedness.

24. *We recommend*, That the location of headquarters for the Union Conference be referred to the union conference committee to be decided after the decision has been made concerning the division of territory.

Missionary Work

25. *We recommend*, That the president, secretary, general agent, educational secretary, and missionary secretary of this union conference be a missionary committee for this conference.

26. *We recommend*, That the executive committee of the union and State conferences be urged to take the responsibility of so reconstructing the work in the State tract society offices that they may be able to carry out more perfectly the object for which they were organized, and —

27. *We recommend*, That these committees give earnest attention to the building up of our regular book work and tract and missionary work, and push the same with that energy which its importance demands, until all the people are engaged in the old-time missionary work. In pursuance of this plan,—

28. *We recommend*, (1) That State conferences arrange to relieve the tract society offices from all conference business outside the missionary department; (2) that our State tract society offices be supplied with sufficient help to do the routine work, thus enabling the missionary secretary to devote a large share of his time to progressive missionary work, both in the field and by correspondence.

Whereas, God has providentially opened the way to push our vanguard still farther into the heart of Africa, therefore,—

29. *Resolved*, That we encourage the Mission Board to send Brother Joseph Booth into Nyassaland, South Africa, with a company of workers, and that we bear our share of the necessary expenses in supporting that work.

Medical Missionary Work

Whereas, There is an urgent demand for medical missionaries in both home and foreign lands, therefore,—

30. *We recommend*, That our brethren in responsible positions encourage suitable persons to fit themselves for work as missionary physicians and nurses.

Whereas, Good Health is a successful agent in the promulgation of health-reform principles, therefore,—

31. *We recommend*, That all our members take an active interest in circulating it among the people, particularly the special numbers, and in securing subscriptions for it.

Recognizing our sanitariums as great educational factors in the molding of the public mind on the principles of healthful living, therefore,—

32. *Resolved*, That we earnestly pledge our co-operation to make them all that they should be as representatives of these principles.

33. *We recommend*, That the sanitarium boards and conference committees counsel together in establishing treatment rooms, health cafés, and schools of health, but we do not favor the establishment of independent enterprises without due counsel.

Whereas, Health reform and Christian temperance are integral parts of the third angel's message given of God to be a blessing to us, and through us a blessing to the world; and—

Whereas, Many of our people are sick, and many die because of a lack of knowledge of these principles, this part of present truth not being properly represented, therefore,—

34. *Resolved*, That we indorse the efforts now being made through the Forward Movement to place these principles before our people, and that we urge every Seventh-day Adventist to study the lessons now being given in the REVIEW AND HERALD, and to apply them in the daily life.

35. *We recommend*, That the helpers in our sanitariums pay their tithe to the treasurer of the conference in which the institution is located, and in return that the conference furnish the sanitarium with suitable men to act as chaplains and Bible teachers.

"Christ's Object Lessons"

Whereas, The Lord has given us a great and good plan in the sale of "Christ's Object Lessons," whereby all the people of the denomination may be enlisted in personal service, and —

Whereas, We have abundant evidence that God is fulfilling to us the promise of his fourfold blessing,—a blessing to each one who should enlist in the service, a blessing to the cause as a whole, a grand deliverance to all

our schools from debt, and a great, blessed service in behalf of the world,—therefore,—

36. *Resolved*, That we express our thankfulness to God for the revival of this good work, and for the success thus far attained, and that we proceed immediately to perfect our one organized effort, and press on with renewed energy.

Missionary Acre

Whereas, Through the missionary acre plan funds are to be raised with which to purchase the property of the Battle Creek College for the use of the American Medical Missionary College for the education and training of physicians and nurses to labor in our sanitariums, and to go to all parts of the world to establish the medical work; therefore,—

37. *Resolved*, That we fully indorse the plan, and promise to put forth earnest efforts to encourage our brethren and sisters to plant missionary gardens and acres, and give to the work as they deem advisable.

38. *Recommended*, That we request Dr. Kellogg to issue "The Living Temple", in the German and Scandinavian languages simultaneously with the English.

Obituary

Whereas, God has, in his inscrutable providence, permitted the removal from the field, by death, of our beloved brother and fellow-laborer, Elder O. S. Ferren, of Nebraska,—

39. *Resolved*, That we extend to his bereaved companion and children our heartfelt sympathy, and pray that they may be comforted by the consolation that the separation is only for a little while, and that the reunion will be for eternity.

Vote of Thanks

40. *Recommended*, That a vote of thanks be extended to the brethren of the Des Moines church and to the Iowa Conference for their kindness and hospitality to the delegates during their stay at the conference.

Distribution of Labor

The Committee on Distribution of Labor submitted the following recommendations as a partial report:—

1. That Peter Lindahl, of Iowa, go to Nebraska, and run their Scandinavian colporteur wagon.

2. That Elder A. J. Stone, of Minnesota, go to Iowa to engage in the Swedish work during the summer.

3. That Edwin H. Wilbur be recommended to the Mission Board for service in China.

4. That Elder B. E. Fullmer and his wife be recommended to the Mission Board for service in India.

5. That Elder C. J. Buhalts and his wife be recommended to the Mission Board for service in Africa.

6. That Elder J. J. Graf labor in the Nebraska Conference.

7. That N. M. Jorgenson and his wife labor in South Dakota.

8. That John G. Walker labor in North Dakota.

Credentials and Licenses

It was recommended that the following-named persons be given credentials: President of the Northwestern Union Conference, Andrew Nelson, C. J. Buhalts, W. M. Adams, H. J. Dirksen, J. W. Boynton; that ministerial license be given to W. E. Wentland; that missionary license be given to Neil McGill, Alice H. Robinson, Belle Purdon, Mrs. Jessie Adams, Ella Sowler, Carl Mang, Franz Fromback.

Officers

The following-named persons were elected: President, to be supplied; Secretary, G. M. Brown; Treasurer, J. Sutherland; Auditor, M. W. Newton.

Executive Committee: President of the Northwestern Union Conference, presidents of the Dakota, Iowa, Minne-

sota, and Nebraska Conferences; president of Union College; chief of medical staff of College View Sanitarium.

Delegates to European General Conference: C. W. Flaiz and N. P. Nelson.

The Committee on Nominations, through its secretary, presented the following additional report:—

For a board of incorporators for the Northwestern Union Conference: Joseph Sutherland, L. F. Starr, N. P. Nelson, N. W. Allee, E. T. Russell.

For a board of management of Union College: The president of the Northwestern Union Conference, the presidents of the State conferences composing the Union College district, the president of Union College, the business manager of Union College, one of the Bible teachers of Union College, and the superintendent of the Nebraska Sanitarium.

It was voted that the vice-president, canvassing agent, missionary secretary, and the educational secretary be appointed by the executive committee, as provided in the constitution.

L. A. HOOPES.

The Forward Movement in Paris

It is with great interest and joy that we are perusing the studies on Physiology and Practical Hydrotherapy. Once a week our little company meet together to partake of the feast of health principles. Although we are but few, we want to be in line with those who are preparing to meet their Lord. We know that this means not only to become perfect in soul and mind, but that our body also must be made perfect by the power of the great Physician, through these life-giving principles.

It does not pay to "stand off to criticize and condemn," nor even to wait to see what will become of the Forward Movement. Our instructions are: "Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs."

The time has come for every one of us to step forward with faith and assurance, in order to be able to meet the enemy and overcome him. If we as a people had labored more in harmony with the light given us, we would have seen greater results from our efforts, especially in Catholic countries, where people are slow to grasp higher thoughts of truth.

The indifference of the French people to their spiritual well-being is alarming, even among the few thousand Protestants. Worldly interests prevail in everything. Still, it is the will of God that this nation hear the good tidings, and know of their danger. How can the message be given them? He who has not lived among them, who has not seen the incredulity, the indifference, the lightness, the immorality, displayed everywhere and in everything, cannot comprehend the difficulties to be met in overcoming the obstacles by which the prince of darkness has surrounded this great nation.

But the arm of God is not too short, and we have the firm assurance that he has prepared a way through which France can be reached. We believe that the Forward Movement will

find nowhere a more fitting application than right here. We feel that it is especially for us and France that solemn exhortations and warnings are repeated in our dear REVIEW.

We thank God for the privilege we have of hearing and comprehending these truths, and our desire is to put them into practice. These exhortations have come as an answer to our prayers, and have lighted the way in which we were endeavoring to walk. They have shown us the will of God, and consequently we are going ahead with great courage, being assured that he will make us succeed in the undertaking we have begun in our weakness.

The Lord has helped and blessed us beyond our hopes, so much so that we believe the day is not far distant when we shall be able to establish a medical mission, together with a health-food factory. We have the assurance that these will prove the entering wedge, the plow that will prepare the soil, the right arm of the message, and will open the doors of hearts.

It is a great privilege to be employed in the work of saving souls. It is good to be in the Lord's service, and trials but tend to strengthen our faith. Dear brethren and co-laborers, our hearts are with you in this work, which is particularly blessed of God to the good of all. Remember France in your prayers.

ARNOLD ROTH,
OSCAR ROTH.

F, rue Broca, Paris V.

England

LONDON.—The revival which has been going on in northeastern London for four weeks has spread to our other companies in different parts of the metropolis. A week ago last Sabbath we had some remarkable meetings at Balham, South London. Confessions of sin were made. Those who had wronged others arose, and with tears in their eyes promised to make restitution as far as they were able. The Spirit of the Lord came into the meeting, and hearts were melted to tenderness.

At East Dulwich is a small company of Sabbath keepers to whom God came very near. Sins of the past were brought to light, confessed, and put away. One sister broke down in the meeting, declaring that she must make a confession to her husband, and asking for prayers that God would give her grace to do so. Then one after another confessed, and we fell on our knees, and besought God to give them complete victory over every besetting sin.

After a very powerful prayer season, in a small room in Croydon, a brother arose, and walked across the room to his wife, and asked her forgiveness. This example was followed by others, and hearts were united in the bonds of love.

The Spirit of the living God is visiting his people, and uniting their hearts in such love as they have never known before. The love of God is being shed abroad in the hearts of his children, so that the reality of their Christian experience is emphatic. "We know that we have passed from death unto life, because we love the brethren."

At Forest Gate, East London, where we are holding public services each Sunday in a large hall, we have seen some remarkable scenes. We determined to

set apart one Sunday as a day of prayer and humiliation before God. The same spirit that has been manifested in the church pervaded our public meetings. We spent the day in seeking God, and he was indeed very near us. Brethren O. A. Olsen and E. J. Waggoner were with us part of the day. Strangers arose, and publicly confessed their sins. Some claimed the promise for the healing of the body. The evening meeting was one never to be forgotten in my experience. The solemn hush in that crowded hall, the earnest pleadings of God's Spirit, the moistened eyes and quivering lips, the determination on the part of so many to put away all sin and be a holy people for his indwelling Presence,—ah! in such moments as these one rises by living faith to catch a glimpse of the power of the Holy Spirit that is awaiting the demand and reception of God's people. The lower we get, the greater is the power. We are determined to press the battle to the gates. "The Lord of hosts is with us; the God of Jacob is our refuge." Herein lies our encouragement. "There is no limit to the usefulness of one who by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—"*Desire of Ages*."

HARRY CHAMPNESS.

Hungary

ARAD.—The work here in Hungary and the Balkan States is onward. In March we had our first general meetings—one in Rumania and one in Hungary. These meetings were much appreciated by all who attended them. And while they united the hearts of the believers, they also brought them in closer touch with the needs of our field. Our people here are all thankful for the aid they have received from our brethren in other places. The work is now progressing among the Hungarians, Rumanians, Balkans, and Germans. On the first day of April our first canvasser entered Bucharest, Rumania. Before the close of April we expect to have baptism at three different places among the Hungarians and Rumanians. We praise the Lord, from whom all blessings come.

J. F. HUNERGARDT.

Chile

VALPARAISO.—While becoming familiar with the language, I have taken "Ladies' Guide," and some smaller books for the children, and gone out among the English-speaking people, to canvass.

The place where I have been working is called "English Hill," although there are French, Spanish, and a great many Germans there, which makes it quite difficult to find the English. This hill is so steep, and the English families are so scattered, that it is often more difficult to find them than to canvass them. It has been especially hard for me, on account of understanding so little Spanish as I do at present.

The houses are built with a high wall around them, and I must first ring at the outer gate, where I am met by a Spanish servant. I say, "*Esta la Señora?*" which means, "Is the lady of the house in?" If she is in, and is prepared to receive callers, the servant will say, "*Si, Senora; pase para adentro,*" which means, "Yes, Madam (or lady; pass in." She will then take my card, and present

it to the lady, and I am met in a very polite manner.

As a class, the English here have no religious experience, and care little for anything but making money, as that is their mission here. But the Lord has given success among them. For every hour out I have taken orders for, and delivered, about two dollars' worth of books. After placing "Ladies' Guide" in their homes, I have been enabled to take some subscriptions for *Good Health*. This may seem like an indirect way of reaching the people, but in a recent REVIEW I read the following, from Sister White's pen: "The circulation of the health journals *will be* a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man." The promise is, "Cast thy bread upon the waters: for thou shalt find it after many days." I have enjoyed going forth, sowing the seed, claiming this promise.

MRS. H. F. KETRING.

St. Kitts

BASSETTERRE.—I came here to assist Brother S. A. Wellman in a series of meetings at Sandy Point. These meetings began a few weeks ago, and we are laying plans to have our literature distributed all through these islands. And as all the people love to read, I believe that great good will be accomplished.

There are seven islands in this group, and thus far only two—St. Kitts and Nevis—have had any work done in them. We are hoping to organize a church while I am here this time.

I have had a pleasant trip visiting the islands of Barbados, Trinidad, St. Vincent, and St. Lucia. I took deck passage all the way. The Lord favored the whole journey with good weather and smooth seas. A deck passage is very disagreeable in stormy weather, as the awning is so bad, leaking like a sieve. The people seem to appreciate having some one come to visit them, and especially since we have only one worker on each island, and help actually seems to give new life to the people and to the work as well.

In Trinidad the Lord blessed in a special manner. We had a profitable time together. The work is progressing there. In St. Vincent Elder Van Deusen was hard at work in a series of meetings. We spent six days in St. Lucia. Here we should have a worker at once. The company had not been visited for some time, and seemed discouraged; but as a result of the visit they took hold with new courage again. The last night I was there, I held a temperance meeting, and there was a good attendance. We are endeavoring to hold monthly temperance meetings with our churches. At one meeting in Port of Spain, Trinidad, seventy signed the pledge.

A. J. HAYSMER.

Illinois

I HAVE labored in Decatur, Springfield, Peoria, Bloomington, Litchfield, and Lewistown, in the interest of "Christ's Object Lessons." All our brethren and sisters, with but few exceptions, heartily engaged in the work, and the Lord blessed the efforts put forth.

I gained an experience in canvassing for that book which I am sure will help me in my ministerial work, and that ex-

perience has placed me in a position where I can better appreciate the canvassing work. I am convinced that we ministers could influence many more of our brethren and sisters to enter the canvassing field were we prepared to show them how to sell books.

In the cities and towns assigned me, I preached in the evening, and canvassed during the day. The Lord wonderfully blessed in the presentation of his truth, and all enjoyed much of his Spirit. I learned more fully to appreciate the Scripture which says, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" I am receiving many testimonials from those in whose hands I had the privilege of putting the book. These persons express themselves as being thankful for the good instruction they find in the book. I praise God for his goodness to me, and for the privilege of working in his vineyard.

M. G. HUFFMAN.

California

ALAMEDA.—Last Sabbath afternoon, by invitation of one of our sisters in the faith, I visited with her an aged couple who she believed would be interested in Bible study.

The old gentleman was born at Elmira, N. Y., Dec. 15, 1828. He remembers standing with his father at the window, witnessing the falling of the stars; he attended the "second advent" meetings conducted by William Miller in the spring of 1843 every night, and was so interested that his father feared it would interfere with his studies. The inhabitants of the city (then about twelve hundred) were intensely excited, watching for the Morning Star. Scripture references vividly recalled the past to his memory, and he visited me at my home on Sunday. He arrived at half-past two, and our talk continued till six o'clock, much to our mutual joy. He said, "I believe it all, but have never had the courage to unite with the church."

God is good. I feel sure that the crisis is at hand. JOHN AP. G. WILLIAMS.

Florida

ORLANDO.—A series of meetings was held at Orlando, Fla., beginning Nov. 8, 1901. December 8 I was left to follow up the interest. My work closed April 30, 1902. I conducted eighty-nine Bible readings, with an attendance of from fifteen to twenty-five. The interest increased till the close. I made 114 visits, gave away 132 periodicals and 4,862 pages of tracts, obtained one subscription for the REVIEW, secured a club of sixteen copies of the *Signs of the Times*, sold eight Bibles, six copies of "Helps to Bible Study," and two copies of "Looking unto Jesus."

As a result of the work done, nine persons are now keeping the Sabbath, and twelve others are interested. Two have said they believe that the seventh day is the Sabbath. I confidently expect that they will have the courage of their convictions, and walk in the light which God in his love and mercy has so graciously caused to shine upon their pathway.

For the measure of health and strength which the Lord has given me with which to labor, I feel indeed thankful. I also

rejoice, and praise God for the harvest of souls which has crowned the efforts put forth. C. P. WHITFORD.

A Plea for Mexico

IN response to many calls for a printing office in Mexico, where our literature could be published in the Spanish language, the following recommendation was passed at the last General Conference:—

"That the Pacific Press Publishing Company be encouraged to establish a small branch printing office in Mexico, also to print such denominational literature for that field as they can handle to advantage."

In a talk given by Mrs. E. G. White to the board of directors of the Pacific Press Publishing Company, under date of Aug. 21, 1901, the following statement was made:—

"I am glad to hear you speak of Mexico. I am sure that God has a work to be done in that field. It may be hard to see that much advancement is being made; but as in faith you sow the seeds of truth, you will reap a harvest. It is in God's order that the work should be started in Mexico. Let this work advance. When doors are opened to us, God wants us to enter at once."

From a letter just received from Brother A. G. Bodwell, who has been for some time laboring in Mexico, we quote the following:—

"During the month of February, I traveled about four hundred and twenty miles on horseback. Most of this trip was through the mountains, and I had to travel quite slowly. But during that time I received from cash sales and subscriptions for our paper (a small Spanish paper now being published in Mexico City) \$152.49. I took one hundred and twenty-nine paid subscriptions, and sold about twenty-five dollars' worth of papers. The rest was from the sales of various books. By this you can see how hungry the people are for truth. I started to sell the paper, knowing only a few words of the language, and the Lord has blessed me. I am now within a few miles of the line between Guatemala and Mexico, and expect to return by way of the Atlantic coast. All through the country through which I have passed, the people are eager for reading matter; and if a printing house could be established in Mexico City, it would help to solve the problem of not only reaching people in Mexico, but in the other Spanish-speaking countries also. These people are prepared for the message. They are hungering and thirsting for the printed page, and some of them almost shout for joy to think they can obtain it. We cannot afford to wait until others occupy the territory; for then we shall find it much harder to reach the people than now."

Mexico has about thirteen millions of people, while there are in all the world between seventy-five and eighty millions who speak the Spanish language. This gives an idea of the work to be accomplished through this agency.

In view of all this, a careful business man, well acquainted with missionary publishing methods, has been secured, and is now familiarizing himself with the details connected with the manufacture and circulation of our literature.

The plan of the Pacific Press Publishing Company is to send this man there

circulation of the paper referred to in the letter from Brother Bodwell, and then to publish books as the work may demand and money be received for that purpose. Other workers are ready to go as soon as they are needed. Further than this, it has been decided to give our people the privilege of sharing in the blessings to be derived from carrying on the work in this great field. To that end they are invited to send gifts to the address given below. These gifts may be made in the regular way, or by taking stock. Five hundred shares of stock in the Pacific Press Publishing Company have been set aside for this enterprise, and those purchasing them will be helping to open the work in Mexico, and at the same time will become part owners in the Pacific Press Publishing Company. The price of shares is ten dollars each, and thirty have been purchased thus far.

Reports of advancement will appear in the *Signs of the Times* from time to time, together with the names of those making donations. Every cent will be carefully used, and no steps will be taken until money is received. No debts will be incurred in any stage of the establishing and carrying on of this work, and all profits will be used in the further circulation of literature. Address—

SIGNS OF THE TIMES.

Oakland, Cal.

Opportunities for Young People in Chicago

WE could furnish an opportunity to gain an excellent practical experience in hygienic cookery in connection with our University Hygeia Dining Rooms, the Chicago Branch Sanitarium, and the Medical Missionary College.

Consecrated and thoroughly trained hygienic cooks can find missionary openings on every hand. They are in greater demand just now than almost any other class of laborers. Those possessing the necessary qualifications can earn their board and room during the six months required for this training.

A dozen young ladies could secure a fair support from the sale of the *Life Boat* during a part of the day in the residence portion of the city, and could use the other half of the day in gaining valuable experience in other parts of the work.

Ten young men and women could be accepted immediately into the nurses' training school. Only those who are willing to dedicate their lives unreservedly to the cause of Christ should apply for either of these lines of work, but such can find here the richest opportunities for gaining a genuine missionary experience under unusually favorable circumstances.

Address David Paulson, 28 Thirty-third Place, Chicago.

A Caution

I FEEL that I ought to give a caution to those coming from the Eastern States to Southern California. There has been quite an inflow from these States for the last few months; and while some have obtained remunerative employment, many have met with hardship and disappointment in a strange land. This has led to discouragement. Every line of work is overdone. The laboring class do not have the chances here that they have in the East. The cost of living is higher.

The Chinese do a large part of the gardening and farming, at wages that we cannot compete with. Unless a man has means to purchase a fruit or walnut farm, which will cost from five hundred to fifteen hundred dollars an acre, he will find it a bitter fight, with the large class who are waiting for work.

There is a population of two hundred and sixty thousand in Southern California; added to this, two hundred thousand come each twelvemonth, for different reasons. Many of these must have work while they stay. They may have come to bring some invalid. They are on the lookout for work, and *must get something to do*.

I do not want to discourage those who ought to come; but I would advise all to know what they are going to do before landing here with but little means, and that little liable to go quickly. I have been deeply pained as brethren and sisters have come to me asking what they can do. California is a pleasant land, in many respects; but when work cannot be had, destitution and want are unwelcome visitors. Write to those with whom you are acquainted, and get a place of steady employment before you start, and all will be well.

CLARENCE SANTEE.

Los Angeles, Cal.

General Notes

A NEW church was organized May 4 at Kulp, Pa., with a membership of fifteen, four of whom were baptized the previous day, by Elder S. S. Shrock.

A NEW church building erected at Monticello, Ill., was dedicated April 20, Brother F. M. Roberts conducting the service. The building is free from debt.

UNDER the labors of Elder G. W. Anglebarger, at Cedar Rapids, Iowa, four individuals have accepted the message, and have united with the church at that place.

At Dover, Tenn., eight adults have recently accepted the truth, mainly as the result of reading the *Signs of the Times* and other literature giving the third angel's message. A Sabbath school has been organized by Brother W. C. Wales, who reports also three or four families in Stewart County, Tenn., keeping the Sabbath as a result of his labors.

BROTHER GEO. W. LEWIS, who has been laboring in Alexandria and Arlington, Va., reports that his efforts have been attended with much of the divine blessing, and several new members have been added to the company of those who are obeying the truth. Four persons were baptized at the last quarterly meeting, and two others are awaiting this ordinance.

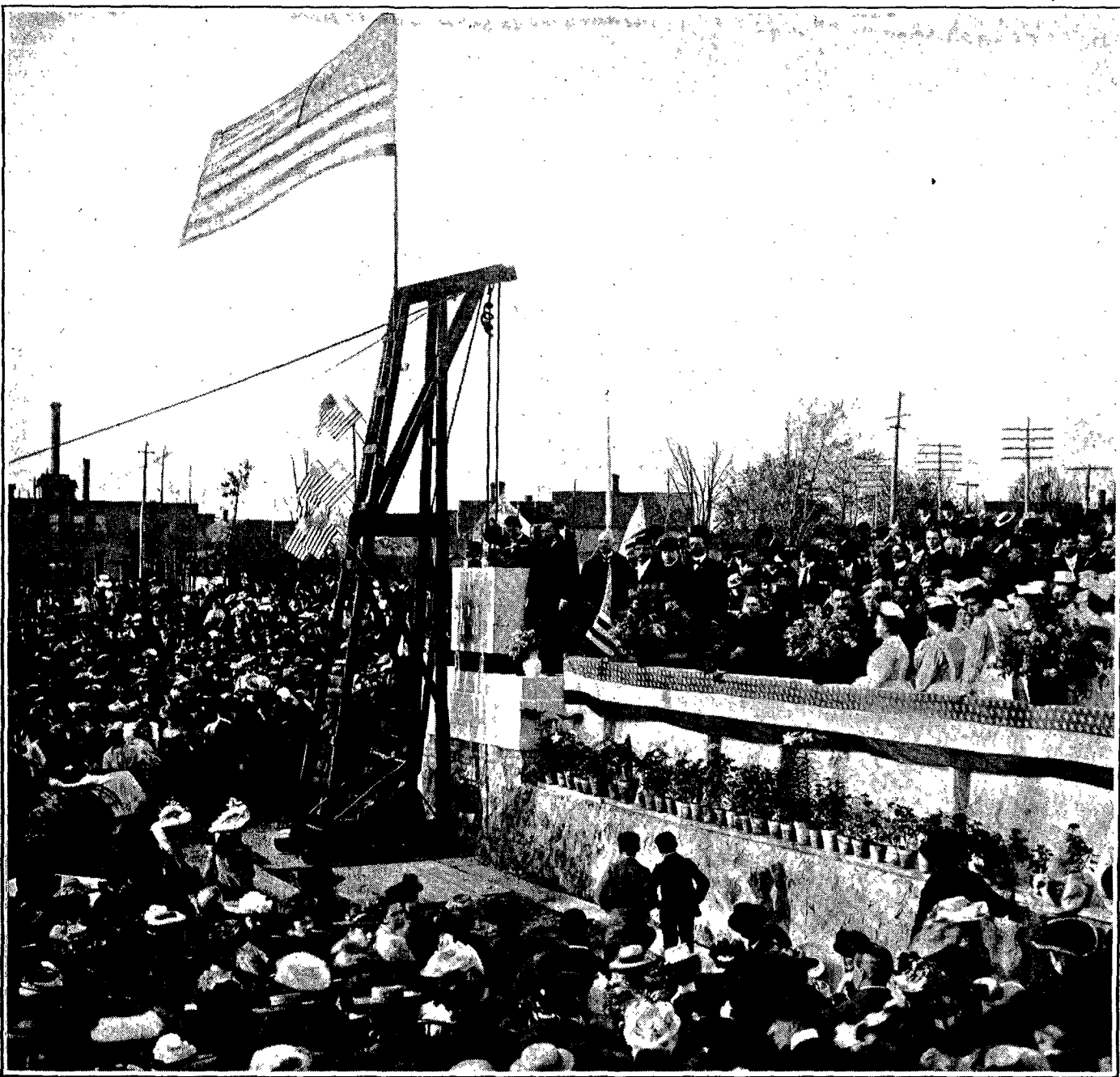
ELDER E. J. VAN HORN sends the following report from Ohio, under date of May 12: "I held a meeting at St. Marys, Ohio, the result being that seven were baptized and united with the church, three others being reclaimed who had been much discouraged. This put new life into the church. From here I went, after two or three weeks' rest, to Bowling Green, Ohio, where eight were baptized, and nine were added to the church. This gave much encouragement to this company."

The Laying of the Corner Stone of the New Sanitarium

FEBRUARY 18 and May 11, 1902, are contrasted and eventful days in the history of the Battle Creek Sanitarium. On the former date a large number of citizens gathered upon the grounds about the institution, called thither by the alarm of fire, to witness a scene as unexpected as it was depressing. They gathered to

of the new structure. Upon an elevated stage erected for the occasion over a part of the rising foundation, were seated the physicians and leading officials of the Sanitarium, clergymen of the leading churches in the city, the mayor of Battle Creek, several State officials, and a number of leading citizens who had done much by their means and influence to make the occasion possible. Another portion of the platform was occupied by

thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work." The reading included also 1 Kings 6:11, 12; 1 Chron. 22:11-13; Ezra 3:10, 11; Psalm 67.



look upon what almost seemed at the time to be the blotting out of the institution. On the latter date an even larger concourse of people gathered upon the same spot to join in an occasion of rejoicing, which, but for that former date, would not have been possible. The lesson darkly written by the finger of God in smoke and ruins, and which at first seemed hard to be understood, had been made clear, and with renewed confidence in the high purpose of God for the institution of his planting, its many friends, from far and near, assembled to participate in a ceremony prophetic of the glory of the latter house which was rising from the ruins of the first.

At 3:30 P. M., the appointed hour, began the ceremony of laying the corner stone

nurses and medical students, in uniform. Next to these was the leading orchestra of the city, and on the rear of the platform was a chorus of several hundred trained singers. In front of the stage below were seated the patients, and beyond these, spreading out in a vast semicircle, were the thousands who had come from their homes and from other cities to witness the scene.

The exercises were opened by the anthem, "Praise Ye the Father," rendered by the orchestra and chorus, under the direction of Prof. Edwin Barnes. Elder L. McCoy, chaplain of the Sanitarium, then read from the Scripture, beginning with Neh. 2:17, 18: "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates

Following the Scripture reading, prayer was offered by the rector of the Episcopal church, the vast audience standing with uncovered heads. The anthem, "Send Forth Thy Light," was then rendered by the orchestra and chorus, after which W. W. Prescott, who acted as chairman, briefly addressed the audience, as follows:—

These exercises mean more than mere sentiment or ceremony. The true meaning of the laying of a corner stone has been taught in the Scriptures: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: and he that believeth shall not make haste." The Master also said, referring to this principle, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." This building is simply a

means through which may be revealed principles of divine truth, and hence, a living exponent of divine truth.

We are gathered here to emphasize anew the principles which have been represented by this institution for more than a quarter of a century, and this ceremony marks the progress which has been made in the erection of a suitable home for the promulgation of these principles.

We have not space to give in full the addresses of the various speakers, but only the substance of each one. Rev. D. D. Martin spoke in behalf of the clergymen of Battle Creek. He said:—

There is, in this occasion, an expression on the part of this multitude, of appreciation of the place this institution fills in our community. We are proud of the records of this institution which we have met to honor to-day. In the hour of sorrow and distress and the devastation of the devouring flame, some of us had hope that a re-erection of the Sanitarium was sure to come. But there have been days of careful planning and nights of unrelenting toil to bring about what has already been accomplished.

I speak in a representative way of the moral forces of the city about us when I say that we recognize the fact that this is more than simply an institution of gain, in a material sense. This and its branch institutions stand under the shadow of the cross, and carry with them the influence of the sufferings of the Son of God. In all the strength of its service, we may recognize the principles of this institution in their application to humanity's need, as they are constantly held before us. The physical gospel which is here preached, is essential to the domestic, the political, and the social life of our commonwealth. Such an institution as this, which stands for cleanliness and purity in this age of vice, is an institution of moral power in any community in which it stands.

I am sure that I speak the spirit of those who think and act in moral channels, seeking to mold the moral life of this community, when I say to the worthy man who is at the head of this institution, and to his co-workers in their noble work, We bid you Godspeed in your work, and we wish for this institution an unprecedented prosperity in all its work for humanity's good.

Hon. E. C. Nichols, of Battle Creek, was next introduced, and said:—

This is something more than a mere gathering of people to lay a corner stone. That is done almost every day in the year, and ordinarily such occasions are matters of little consequence. But this institution is carried on upon a basis which has hitherto been unknown, and without precedent. Its very foundation was practically unknown to its own people when this institution was dedicated. It was a surprise to them as well as to the outside world that this great institution should be carried on without profits or dividends. Here, it seems to me, is ample ground for a distinction between the significance of the dedication of this building and that of any other building in the land. And I am very glad that the people of our city have arisen to a sense of the importance and understanding of the true aim and object and work of this great institution.

I hope that the completion of this splendid building will not be long delayed, and that this institution will soon be carrying on its work as before. Never in the history of this town has there been anything that came so close home to us all as did the thought that through some possible stress of circumstances, this institution might leave this city.

From Governor Bliss, who was detained at the capital by the pressure of official duties, came this message, sent by his private secretary:—

I wish you would carry to the people at Battle Creek who are building the new Sanitarium, my message of kindly feeling and of congratulation. I am so glad that what seemed to be a disaster, has proved to be,

perhaps, a blessing in disguise, and may God prosper and bless them in their work.

The auditor-general of Michigan, Hon. Perry F. Powers, was introduced, and said that he brought greetings in the name of the people of the State, and that Michigan was proud of the sentiments represented by the occasion. Following him Mayor Webb spoke of the name and fame of the institution, which has become known throughout the world, and of the better knowledge of its beneficent work which had been one result of the fire. "I have," he said, "watched the growth of this great institution from boyhood, from the time when it occupied the small building known as the Water Cure, until the present, but never until recently had I a faint conception of the work done by it for the poor and needy."

Dr. Paulson, the director of the Chicago Branch Sanitarium, spoke for the many branch institutions located in this country; and Elder W. A. Spicer, who returned to this country from India one year ago, spoke for the regions beyond, the dark portions of the earth filled with a vast human constituency which says little and suffers much. From personal experience he knew of the appreciation felt by those in such lands for the work of those who came to minister to their physical and spiritual needs.

The chairman then rose and said: "It seems very fitting that the man whose life has been wrapped up in the growth and development of this institution, who has stood with it from the very first, who is to-day standing with all these fellow workers as a leader in this great work, and I may say, in some degree at least, as a personal tribute to whom there is this large gathering to-day,—I say it is very fitting that his hand should be the one to lay the corner stone of the new institution." He then introduced Dr. J. H. Kellogg, who addressed the audience, as follows:—

Some buildings are constructed as monuments of great men, or deeds considered great, or great achievements in art, science, invention, and discovery. The structure which we have begun to build, and the corner stone which we are here to-day gathered to lay, is not a monument. The purpose of the multitude of the public-spirited, large-hearted men and women who have contributed their money, thought, and sympathy in the planning and erecting of this structure, is to build a temple to be dedicated to mercy and truth, an institution the spirit of which shall be all that is noble, sweet, pure, and true; a practical illustration of good will, beneficence, kindness, fraternity, and brotherly helpfulness toward all men, irrespective of creed, caste, or condition; an institution which, though enjoying the advantages of denominational affiliations, remains unbound by creed or sectarian shackles. There is a religion greater, broader, and deeper than that of any sect which recognizes any formula as its creed, any synod, sanhedrin, or hierarchy as its custodians or almoners; which claims as its members all men and women who love God and their fellow men; whose ministers require no other credentials than the possession of the spirit of the good Samaritan, impelling them to acts of kindly human helpfulness, following in the footsteps of the divine Teacher, the history of whose life is recorded in the simple words, He "went about doing good."

Organized as a self-supporting, philanthropic enterprise, the beneficent work of this institution will be confined to no community, State, or country. Already it has planted daughter institutions on every continent, being represented by nearly one hundred branch enterprises in different parts of the world.

The principles for which this institution

stands to-day, and for which it has been standing for more than a third of a century, cannot be easily formulated in a verbal statement; for, like a vigorous, growing tree, they are continually putting forth new branches and leaves, and unfolding new blossoms of truth. The central thought in the philosophy of this institution, which has sometimes been designated as "The Battle Creek Idea," is one in which science, philosophy, and the inspired Scriptures agree; namely, that man is a temple, controlled physically, mentally, and morally, if he will, by an indwelling intelligence, infinitely superior to him, yet serving him beneficently, guiding, instructing, aiding him by subtle promptings and leadings,—sometimes called instinct,—silent, but yet appealing voices, saying to man in all his wanderings and perversities, "This is the way, walk ye in it."

"Truth owes its high prerogatives to none. It shines for all, as shines the blessed sun; It shines in all who do not shut it out. By dungeon doors of unbelief and doubt. To shine, it does not ask, O, far from it. For hierarchal privilege and permit."

"The power to bind and loose to Truth is given;

The mouth that speaks it, is the mouth of Heaven."

Out of this basic thought grow all the rules, customs, and practices peculiar to this institution. Man has fallen from his original high estate,—once a royal personage, a king and ruler of the earth, made a little lower than God, his representative in the world. He has wandered away from the divine way of life marked out for him by his Creator, and has become addicted to practices in eating and in dressing, in his home life, his business life, his social life, which are incompatible with his own best good as an individual, and destructive to the welfare of the race. These have led to degeneracy of mind and body and the development of a thousand maladies, and have become a veritable Pandora's box of physical, mental, moral, and social ills.

Against all these perversions and deviations from the natural order of life, this institution raises an earnest protest; and its work from its inception to the present moment has been, and for all future time must be, to hold up before the world the eternal immutability of law, the unerring certainty of penalty following the violation of law, and to win men from transgression to obedience, to lift them from disease to health, through the promulgation of the principles of righteousness in all that pertains to human nature, physically, mentally, and morally, and the demonstration of the glory and the beauty and the sweetness of the natural order, the divine order of life.

As a medical enterprise, this institution stands for and must ever be made to represent the highest attainment and the farthest advance in the healing art, recognizing that the healing power which operates in the restoration of the sick is within the sick man, not external to him, that every act of the healing is an evidence of divine beneficence and power; and utilizing as the best, most potent, and most genuinely curative measures those powerful natural agencies whereby life and health are maintained under ordinary conditions, especially light, air, water, food, exercise, electricity, mechanical applications, and every other measure which can aid the healing powers of the body in their restorative work.

As a benevolent enterprise, this institution must forever devote all its earnings, after expenses have been paid, to the treatment of the sick poor, through the organization of dispensaries and clinics in various cities, as well as the treatment of those who may visit the institution here, and such other work of beneficence as may be germane to its principles.

As an educational enterprise, this institution has founded and will maintain a training school for missionary nurses, in which hundreds of self-sacrificing men and women, who have laid down their lives upon the altar of sacrifice for humanity, have been and will be trained for service in mission fields at

home and abroad. It has also organized and equipped, and for many years maintained, a medical college, in which one hundred or more students receive a thorough medical education, recognized as equal, and in many respects superior, to that of other first-class medical colleges, in which young men and women who have resolved to devote their lives to the promotion of the principles and work here represented may receive the preparation necessary for their life work.

As a reformatory enterprise, this institution stands for total abstinence and utter abolition of the manufacture and traffic in intoxicating beverages; for the prohibition of the culture, manufacture, and public use of tobacco. It protests against the habitual use of tea and coffee, and all other drugs capable of injuring the body-temple; it protests against the wholesale, useless slaughter of innocent, inoffensive animals to satisfy the unnatural thirst for blood which men, the Anglo-Saxon race in particular, have inherited from their cannibalistic ancestors; and urges a return to natural simplicity and purity in diet as necessary for the reclamation of the race from degeneracy, disease, vice, and carnality, and demanded by a just recognition of the rights of lower animals, and the high code of ethics, purity of life, physically, mentally, and morally. A recognition of all the demands of truth and all the demands of mercy must be the aim of every man and woman connected with this enterprise, and to bring others to a like recognition is the grand and inviting task, extending out through coming years to those who join hands for the promotion and carrying forward of this work.

It is certainly no discredit to those who founded this institution thirty-six years ago that, in this new founding, this corner stone laying, marking the beginning of a new era in the history of this work, it is not necessary to introduce any new principle nor to discard or repudiate any principle which has been heretofore recognized. Every essential principle implanted at the beginning of this work is here to-day, and comes forward for recognition, not tarnished by the lapse of time, nor shattered by the shafts of criticism, but tried, burnished, and intact. The little light kindled here on this hilltop a third of a century ago has never gone out, but has burned brightly, and yet more brightly, as the years have passed, and this day shines out even from the midst of these shapeless piles of brick and stone with a brighter luster than ever before, and not from here only, but from a hundred hilltops scattered throughout the civilized world.

In behalf of the board of management and my medical colleagues, physicians and nurses, who are gathered here to-day, and who, from near and distant parts, are to-day looking up to this place with interest and sympathy and love almost like that which kindled in the heart of the ancient Israelite when he turned his face toward his temple-city, Jerusalem, I am glad to be able to express a universal sentiment of accord and confidence in relation to the sacred principles upon which this work rests, and to say that the experience of the past and the promise of the future justify us in feeling that the standards set for us have been none too high; that not one principle can be abandoned, not one truth surrendered; that, instead, the standard must year by year be raised a little higher, and higher still; that the blazing light of truth must be made year by year to shine out a little brighter; that in the years to come, the noblest principles of human love and sympathy and divine truth which Providence has made to emanate from this place must call forth from those who have stood here as the representatives and the instruments in this work in years past, and who may stand in the years to come, nobler efforts, deeds of greater sacrifice, greater faithfulness, more unswerving loyalty to truth, and uncompromising opposition to error.

This corner stone which we are about to lay here is not the real foundation of this building. We have only chosen it to be a visible symbol of those great, heaven-born truths of which this building is to be the home, the vehicle of dissemination to the world. Time may crumble these stones to

dust, winds may scatter them far and wide, but the principles which have been growing here these many years, and are now replanted for a still larger growth, are indestructible, and will live after these visible tokens may have disappeared, in the human hearts and lives which have been made sweeter and better and happier by being brought into greater harmony with God.

The speaker then held up to view a copper box in which had been placed copies of the daily papers of Battle Creek, published the day of the fire, the Articles of Incorporation of the Michigan Sanitarium and Benevolent Association, copies of the medical journals published under the direction of this society, a report of the citizens' committee appointed to investigate the management of the institution, photographs of nurses' classes, and a number of coins. A workman with a soldering outfit came forward, and sealed the box, which was then placed by Dr. Kellogg in a receptacle prepared for it in the foundation just underneath the corner stone. He was then handed a mason's trowel, and with this he filled the space around the box with mortar, so that it was firmly imbedded in its place. Mortar was then spread upon the foundation, the wooden blocks upon which the corner stone rested were removed, and the latter was lowered to its place, and pronounced true, level, and square.

Rev. W. S. Potter, pastor of the Presbyterian church, then offered the dedicatory prayer, and the impressive service was concluded by singing the doxology, in which the audience joined with the choir. The weight of the corner stone is three thousand pounds.

A pleasing feature of the ceremony was the presentation to Dr. Kellogg of a solid silver trowel with an ivory handle, by members of the building committee, the superintendent of construction, and other friends. Upon one side of it was the inscription: "Presented to J. H. Kellogg, M. D., by a few friends on the occasion of the laying of the corner stone of the new Battle Creek Sanitarium, May 11, 1902, A. D." Upon the reverse side was inscribed this sentiment:—

"Build as man may, time gnaws and peers
Through marble fissures, granite rents;
'Tis only principle that rears
Imperishable monuments."

The weather was very favorable for the occasion, and the vast audience listened with evident interest throughout the whole of the exercises.

L. A. S.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to May 10, is \$42,118.51.

NAME	AMOUNT
A. L. Burdick.....	\$ 1 00
A. L. Rickert.....	5 00
A. A. Landes.....	2 00
Mrs. A. A. Newcomb.....	1 00
Mrs. D. Ard.....	1 00
Lettie Fisher.....	1 00
Mrs. H. E. Park.....	2 00
M. A. Leonard.....	1 42
M. C. Miller.....	2 00
Tilla Coffin.....	50
A. B. Lawrence.....	1 00

Hannah Hewes.....	1 00
Mary Armstrong.....	2 00
W. J. & Edith Barnes.....	11 00
J. S. H.—Condi.....	1 00
J. M. Adams.....	1 00
T. W. Manchester.....	5 00
Mrs. H. W. Lee.....	2 00
Mrs. W. H. Johnson.....	1 00
Mrs. N. Singletary.....	1 15
G. A. Vincent.....	1 00
Mrs. P. Welsh.....	1 00
C. J. Copenhaver.....	1 00
J. F. Dennis.....	2 00
Mrs. Young & Cross.....	2 00
Mrs. L. A. Hosmer.....	2 00
Mrs. E. C. Brown.....	2 00
Ada Stanley.....	2 00
L. B. Carty.....	25
E. R. Hilborn.....	5 00
Mrs. A. M. Rice.....	1 00
Mrs. H. G. Brown.....	10
A. M. Phillips.....	1 00
Mrs. M. P. Styles.....	1 00
J. W. Biggs.....	10 00
W. B. Scott.....	5 00
L. N. Lane.....	2 00
J. F. Trovillo.....	5 00
H. W. Pierce.....	200 00
W. C. Chaplain.....	10 00
P. Rivard.....	50 00
Donation (Md.).....	25
T. Waring.....	5 00
F. H. Tripp.....	1 00
C. Rasmussen.....	5 00
Mrs. G. A. Weeks.....	5 00
Mrs. E. Pierce.....	50
Mrs. E. Schell.....	1 00
M. E. Pool.....	5 00
Potterville church.....	20 00
W. Whitney.....	1 00
Mrs. E. J. Fallon.....	50
Mrs. Truman.....	1 00
Miss R. Brunner.....	1 00
G. N. Collins.....	10 00
Laura Ashton.....	5 00
Lallie Dorsey.....	1 00
Mrs. A. R. Rudolph.....	1 00
Mrs. H. B. Wheeler.....	1 00
Mrs. M. E. Dutton.....	1 00
Mrs. J. F. Dorsey.....	1 00
J. C. & M. Sorenson.....	10 00
J. McCormick.....	2 00
Alex. Lindsey.....	1 00
Mrs. R. A. Standerfer.....	1 00
C. H. Trembley.....	1 50
James Lynde.....	50
Mrs. A. M. Eaton.....	10 00
Seattle (Wash.).....	2 50
Mrs. N. Snow.....	2 00
M. A. Sanderson.....	5 00
Mrs. F. Vassick.....	1 00
Mrs. J. Pearson.....	1 00
A friend.....	2 00
J. Cayuga.....	1 00
L. V. Porter.....	60
Mrs. A. C. Lee.....	50
T. Morey.....	5 00
Mrs. E. A. Morey.....	50
E. H. Little.....	5 00
Mrs. S. G. Wetsel.....	2 00
Mrs. T. P. Munn.....	1 00
James Wood.....	1 00
Mrs. K. V. Temple.....	1 00
A. E. Weber.....	5 00
H. R. Phelps.....	1 00
Elizabeth Merchant.....	2 00
Mrs. E. A. Shields.....	1 00
Mary H. Brown.....	1 00
A friend.....	5 00
Mrs. P. L. Jones.....	2 00
Mrs. M. L. Lyons.....	1 00
M. L. Outland.....	1 00
J. B. Mohr.....	25 00
Mrs. E. A. & Dora Morel.....	1 25
Mrs. E. Grover.....	2 00
Mrs. L. M. Booth.....	1 00
M. E. Rothwell.....	1 00
N. W. Allee.....	5 00
F. C. Meyers.....	2 00
R. Nelson.....	10 00
A. G. Farriss.....	5 00
T. H. Moore.....	1 00
A. J. McDowell.....	2 50
H. Peterson.....	1 00
S. & J. W. Cornforth.....	1 50
N. G. Palmer.....	1 50
M. Burden.....	50
J. R. Hill.....	1 00

Alice Campbell.....	5 00	Mrs. Fields and Tinnie Jennings.....	2 00
J. & W. Hindersberger.....	5 00	Mrs. P. J. Parker.....	1 00
Mrs. F. W. Mace.....	2 00	A. J. Williams.....	1 00
C. Patterson.....	2 00	E. Walton.....	4 00
C. Summerall.....	5 00	B. I. Record.....	1 00
G. E. Hall.....	1 00	Jennie Williams.....	10 00
A. C. Ford.....	1 00		
Sarah Burnap.....	5 00		
Mrs. M. E. McDonald.....	50		
H. Cruckson.....	1 00		
V. R. Varner.....	25		
F. W. Dimond.....	2 00		
H. I. Booth.....	5 00		
J. F. Fenner.....	1 00		
P. Handley.....	2 00		
Friend (Ohio).....	1 00		
S. C. Christensen.....	15 00		
Homer Balch.....	1 00		
L. & R. Strom.....	1 50		
E. D. & M. J. Post.....	10 00		
H. L. Hahn.....	10 00		
H. H. Winslow.....	50 00		
Mrs. J. Hunter.....	1 00		
Mrs. F. M. Beeman.....	5 00		
H. F. Hall.....	2 00		
A. J. Dennis.....	2 00		
H. A. Ames.....	1 00		
Mrs. J. Scriver.....	2 25		
Mrs. E. J. Miller.....	5 00		
A. Williams.....	1 00		
M. Branch.....	1 00		
Mrs. H. C. Mitchel.....	2 00		
Mrs. M. V. Smith.....	1 00		
W. J. Smith.....	10 00		
F. DeFluiter.....	2 00		
Henry Ferrett.....	2 50		
Eliza Randall.....	2 50		
Mrs. H. S. Curtiss.....	2 00		
W. W. Bly.....	2 00		
Jane Schwerin.....	5 00		
A. Kent.....	5 00		
T. W. Atkinson.....	2 00		
I. H. Chester.....	1 00		
Eleanor McDonald.....	1 00		
M. Van Niman.....	1 00		
A friend.....	3 00		
J. F. Phillips.....	2 00		
J. D. St. Clair.....	1 00		
Mrs. F. M. Wiltsee.....	2 00		
Mrs. M. F. Leadsworth.....	20 40		
H. M. Gates.....	1 00		
N. Williams.....	1 00		
M. H. Brown.....	1 00		
Mrs. T. A. Owen.....	1 00		
J. R. Trumbull.....	4 00		
H. E. Warner.....	1 00		
Mrs. H. L. VanOrnum.....	1 50		
C. Overhiser.....	5 00		
C. C. Thayer.....	1 00		
Mrs. L. Harner.....	50		
F. Hutchins.....	2 00		
Mrs. P. Cush.....	5 00		
E. W. Randall.....	2 00		
Mrs. S. A. Richardson.....	1 00		
E. W. Traits.....	2 00		
M. Masson.....	1 00		
Nelson Matthews.....	1 00		
Gus Matthews.....	1 00		
S. Booth.....	10 00		
Mrs. J. I. Laraway.....	1 00		
Matilda Olsen.....	10 00		
Mrs. H. Prewer.....	25		
F. Bowman.....	1 00		
B. F. Bradbury.....	5 00		
R. H. Patterson.....	5 00		
J. B. Buck.....	1 00		
W. B. Palmer.....	1 00		
D. T. Richardson.....	1 00		
L. M. McNutt.....	1 00		
E. M. Chapman.....	1 00		
J. M. Christensen.....	2 00		
D. W. McNutt.....	2 00		
Mrs. C. M. Morris.....	55		
M. C. Arnette.....	1 00		
R. Rousseau.....	8 70		
Mable Brown.....	5 00		
Mrs. A. O. Wolin.....	1 50		
Lettie Blackwood.....	10 00		
Lewis Wilson.....	5 00		
E. Evenson.....	1 00		
F. C. Ross.....	5 00		
W. A. & H. Hayward.....	7 00		
Mrs. M. Boyd.....	1 00		
German church (Brooklyn).....	16 35		
Elizabeth McKenzie.....	1 00		
S. Anderson.....	2 00		
A friend, Avis.....	50 00		
S. Bengor.....	5 00		

PARTIES desiring copies of circulars relative to "Christ's Object Lessons" should order them from their State tract society office, and in no case from the Review and Herald Publishing Co.

P. T. MAGAN.

Selling "Christ's Object Lessons" between Times

LEAD, S. D., May 1, 1902.

Prof. P. T. Magan,

Berrien Springs, Mich.

DEAR BROTHER: After reading your kind letter, I decided to fall in line with God's Israel. So this morning I took the book, "Christ's Object Lessons," with me to my work, and as I had no material on the job (I am a plasterer), I canvassed from 11 A. M. until about 3 P. M. I took thirteen orders. Have ordered our quota of books—twenty-four copies. We have six church members in the family. I am glad you wrote to me.

SWAN PETERSON.

Stirring Report from Minnesota

MINNEAPOLIS, May 4, 1902.

Prof. P. T. Magan,

Berrien Springs, Mich.

DEAR BROTHER: Your letter of April 24 is at hand. We are glad to hear that so much has been done for the relief of the schools. We are working hard in Minnesota to pay up our part of the indebtedness this month. The laborers have been ordering their quota of books quite rapidly the last two weeks. Here in Minneapolis the quota for the English church was 472 books, but the members pledged themselves to sell 570, 125 of which have already been disposed of. All are of good courage in the work. Friday we sent the union conference treasurer \$2,310 for the relief of schools. As far as we have heard, the brethren are pushing the work rapidly, and the Lord is blessing. We are glad to note in your letter not only that the schools have been relieved, but that the blessing has attended those who have sold the books, and not only those who have sold, but those who have bought. We praise the Lord for it all.

Yours in the blessed hope,

C. M. EVEREST.

A Letter from an Old Pioneer

POTTERVILLE, MICH., May 4, 1902.

Prof. P. T. Magan,

Berrien Springs, Mich.

DEAR BROTHER: Yours of April 30 is received. Feeling anxious to see the good cause go on after I returned from the conference at Chicago, I gave fifty dollars for "Christ's Object Lessons." After reading your letter to the few brethren and sisters here last Sabbath, I told them that I would furnish them the books if they would give me the money received from their sale to send to you for the Material Fund. They have agreed to do so as far as they can, so I will inclose twenty dollars to you out of my own money, and will wait on them until they sell the books. You may not get all of the fifty dollars, but I

will send you all we get out of the books. Give credit to the Potterville church, not to me.

Hoping this will be satisfactory, I am,
Your brother in the good work,
J. F. CARMAN.

Some Suggestions

SANITARIUM, CAL., May 4, 1902.

Editors of Review and Herald.

DEAR BRETHREN: Every copy of the REVIEW contains much which I would not like to miss reading, and often have I wished that every Sabbath keeper in the world was getting this good paper. If ever there was a time when all should have it, now is that time. Elder A. G. Daniells has written something about the sale of "Christ's Object Lessons" which claims the attention of all. In the issue of April 22 he says: "One of the greatest movements of a definite, practical, far-reaching, and beneficial character ever inaugurated by Seventh-day Adventists is now taking place among us." Every one should realize this, but as our brother truly says, "No one can have any true idea of what is being done in this direction unless he is closely watching the movement." How important, then, that every Adventist should read the reports which appear in the REVIEW every week! Every one who fails to read this paper misses spiritual blessing; for God is speaking to us through that channel, as he does by the Testimonies.

Moreover, the missionary spirit is kept alive by a knowledge of the advancement of the work of God and of its pressing needs. Therefore, to help broaden the wave of enthusiasm in the good work of getting free from debt, let every reader of the REVIEW place a copy of the issue of April 22 in the hands of those Adventists who are not regular subscribers, and let their subscriptions be obtained without delay.

Those who are engaged in selling "Christ's Object Lessons" have an excellent opportunity to do this by drawing special attention to the article headed "A Great Movement."

When one is too poor to subscribe, his fellow members would show a Christ-like spirit by making up the amount of a year's subscription for their more unfortunate neighbor.

Yours sincerely,

A. CARTER.

Students for the Summer School at Berrien Springs

ARRANGEMENTS are being perfected for holding a summer school at Berrien Springs, Mich., to begin June 12. The time is near at hand, and those who expect to attend should hasten to get ready. This school, though held in the Lake Union Conference, is designed to benefit all who may come from any place. Free tuition and rent are extended to all workers alike. This term is designed to be especially helpful to teachers. As a larger number of schools is to be provided for this year than in the past, a larger number of persons should be preparing to teach. The supply of teachers has not in the past been equal to the demand, and the prospect now is that the demand will be greater this year than it has ever been before. A school will surely be waiting for every capable teacher who will agree to work.

The summer term held at Berrien Springs last year was very successful in its work, and highly appreciated by those who attended. The facilities provided now make it possible to give an excellent school this year, and it is hoped that every teacher and every student will so connect with the Lord as to do and get the greatest possible good during the entire time.

Our church-school teachers are improving in their calling, and will continue to do so as long as they avail themselves of the opportunities provided for this purpose. Our school work is in that stage of development which makes it essential for the teachers to have the benefit of these summer training schools. Our people are beginning to appreciate the situation more fully, and for this reason are more willing to assist the teachers than they have been in the past.

The plan is to give free tuition to all teachers who attend this school. It is hoped that arrangements can be made with all the conferences in this district to pay traveling expenses to and from the school. A beautiful park belonging to the Emmanuel Missionary College property is being provided with tents, free of charge, so that no rents will be required of students. Good board will be furnished upon the European plan, thus making the cost as low as possible. Arrangements will be made for part of the board to be paid by work in the kitchen and dining department, and in the gardens upon the school grounds.

The college at Berrien Springs and the conferences in this district are making an especial effort to provide a good school, and to make it of small cost to our teachers. These things are being done because the importance of the work demands that no sacrifice should be spared that is necessary to bring our schools up to the greatest possible proficiency. Teachers must be well qualified in order to teach good schools. We must have the best of schools if we would develop in them the best workers for the Lord's cause. Those who have taught in the past, and those who desire to teach next year, are especially solicited to attend. Conferences, churches, and individuals are called upon to co-operate in making this summer school all that it should be.

The salary paid to our church-school teachers is so small that they cannot give their time in attending school, and pay expenses out of what they have received for their work. Since our people require excellent qualifications in teachers, and yet feel unable to enlarge their salaries to any considerable extent, should not the conferences help the teachers financially in attending these schools? Our salaried laborers are often allowed to attend important meetings at conference expense because of the schooling such occasions give them, and the wisdom of this has been approved. This being a proper thing to do for our evangelistic workers that they may be better able to labor in the Master's cause, will it not also be right for the conferences to help worthy teachers in getting a preparation for their work? We cannot possibly do a better thing for the cause of the Lord than to establish schools of righteousness for our children. But this work cannot be done unless it receives the earnest support of our people. It needs Christian kindness and wise counsel. All should be done heartily for such a worthy cause.

WM. COVERT.

Current Mention

—President Roosevelt has issued a proclamation opening to settlement, on July 17 next, the Fort Hall Indian reservation in Idaho.

—The German steamship "Sak-karah," having on board \$1,500,000 in gold which was being sent by the Chilean government to Hamburg, is reported lost off the Chilean coast. The fate of the crew is unknown.

—By two opinions rendered by Chief Justice Fuller, of the United States Supreme Court, May 5, the right of transit across the United States or any portion thereof is denied to Chinese traveling from one foreign country to another.

—Reports coming from Port au Prince, Hayti, indicate that a condition of affairs little short of anarchy prevails in the Haytian republic. There is almost continuous rioting at Port au Prince, business is suspended, and a revolutionary force is marching on the capital from Cape Haytien.

—A Brazilian aeronaut named Severo, the inventor of an air ship similar to that by which his countryman, Santos Dumont, has acquired fame, met a sudden and violent death while navigating his machine near Paris, France, May 12. The balloon exploded when about 1,500 feet above the ground, and the unfortunate inventor was dashed to the pavement of the city beneath him.

—The question of the choice to be made between Nicaragua and the Isthmus of Panama in selecting a route for the interoceanic canal, has been greatly affected by the recent seismic disturbances and volcanic outbreaks in that quarter of the earth, and it now seems probable that the Panama route will be the one eventually chosen. There are several volcanoes along the proposed Nicaraguan route, which have been more or less active within recent years, and the risk to the canal from such a source would be very great.

—An explosion of naphtha in a freight car at Sheridan, near Pittsburg, Pa., May 13, scattered the blazing fluid over a crowd of people, burning over twenty to death on the spot, and injuring several hundred more, fifty of whom, it is reported, cannot survive. The disaster was caused by the collision of freight cars in the depot yard with the naphtha train, causing the naphtha to leak out, an explosion following when the fluid came in contact with a neighboring switch lamp. A crowd collected at the spot, and without warning another explosion took place, with the result stated.

—The Shanghai correspondent of the London *Times* writes concerning the situation in China, that from all sides reports are coming of increased taxation, which "is being levied, according to the usual Chinese system along the line of least resistance, without regard for political or economic considerations, without method, justice, or discrimination. The inevitable result is to stimulate anti-foreign feeling, since the taxation is declared to be for the purpose of the payment of the foreign indemnity, and the amount required for this purpose is steadily increasing with the continued fall in silver."

—The anticipated strike of anthracite coal miners in Pennsylvania was inaugurated May 12, and about 150,000 miners are idle.

—The price of beef cattle has reached the highest point in twenty years. The government, through its attorney-general, is proceeding with the prosecution of the beef trust.

—The statement is made by the Austro-Hungarian minister of foreign affairs that the Triple Alliance, which expires in May, 1903, will be renewed by the powers composing it—Austria, Italy, and Germany.

—A report from the Baltic provinces of Russia states that drought and frosts have greatly damaged the crops, and the absence of grass has obliged the peasants to feed their cattle on old straw taken from the roofs of their cottages. Enormous crowds of starving peasants are coming by train loads into Moscow, in search of some means of subsistence.

—To certain labor organizations in Minneapolis who protested recently against a proposed visit of the Chinese ambassador, Wu Ting-fang, to that city, the latter directed these words in reply: "In these days of international intercourse, laboring men, irrespective of nationality, should fraternize with one another, and not try to cut one another's throats. Above all, they should not forget that there is such a thing as the golden rule." This leads the *New York Independent* to inquire, "Now which is the pagan, and which the Christian?"

—To Bishop O'Gorman, who is now in Rome as a member of the American "mission" to the Vatican headed by Governor Taft, the pope recently, in a private interview, expressed himself as being much pleased to see the bishop acting in that capacity, and also confided to the latter his gratification at the establishment of the mission by the American government. He is anxious, he said, to give it the reception it deserves. Incidentally it transpires also, from what was said between these two, that Archbishop Ireland is mainly responsible for bringing the United States into this compromising and humiliating attitude toward the papal see.

—Reports are coming from Europe of a newly devised cannon which is believed to have almost unlimited possibilities as a weapon of war. It is known as the electro-magnetic gun, and is the invention of Prof. K. Birkeland, a Norwegian physicist, who has recently been giving demonstrations of its efficiency before military officials in Berlin. "Theoretically," says a report coming from that city, "Professor Birkeland's gun can throw a projectile weighing two tons a distance of ninety miles, or even farther, by sufficiently prolonging the tube. The principle upon which the gun acts," it is further stated, "has not been made public, but it is known that the projectile is expelled from an ordinary cast-iron tube thickly wrapped with copper wire. This tube can, of course, be made more cheaply than the cannon now in use. No explosive gases result from the discharge of the new gun. Professor Birkeland's invention has created intense interest among technical observers, some of whom are of the opinion that the new gun signifies a greater revolution in fighting material than that brought about by the discovery of gunpowder."

— It is estimated that 30,000 lives were lost by the volcanic outburst on Martinique which overwhelmed the city of St. Pierre, May 8. On the neighboring island of St. Vincent the volcano of La Soufrière burst into sudden activity about the same time, and about 1,800 lives are reported lost there. Congress voted \$400,000 for relief work on these islands, and appropriations for the same purpose have been made by many European governments. Professor Heilprin, of Philadelphia, who is reputed to be an authority on geology and volcanology, is quoted as saying that there is danger that the reef islands of the West Indies, of which Martinique and St. Vincent are examples, will collapse and sink into the sea as the result of these eruptions, since vast cavities must be left in the earth by the throwing out of such immense quantities of matter through the craters, and a settling of the overlying earth into these caverns must be the natural result. The famous boiling lake which has long been a natural curiosity on the island of Dominica, which lies close to Martinique, has disappeared, and in its place only a column of steam and vapor remains.



List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
Frank E. Ranney, 1 acre corn, and chickens from 1 hen.	
Chas. Rick, 1 acre wheat.	
James C. Rice, 1/2 acre early corn.	
Herman Rust, a donation.	
C. E. St. Clair, \$1.	
K. Santfest, \$1.	
Fr. Schaeffler, \$5.	
E. A. Seampman, \$5.	
Thos. Seaman, 1 acre of corn.	
C. Chaffer, 1 acre of corn.	
C. S. Shattuck, income for July.	
Alfred Shryock, M. D., all fees from Sabbath calls from Jan. 1 to July 1, 1902.	
Page Shepherd, \$5.	
M. V. Shepard, 1 ton hay.	
Grace M. Silver, \$10.	
Edna J. Smith, \$1.	
J. M. Spooner, 1 patchwork quilt; 1 qt. onion sets.	
Mrs. Wm. J. Smith, \$2.	
Mrs. A. Southworth, \$5, or proceeds of sewing, etc.	
Mrs. J. R. Smith, \$5.	
J. N. Steele, 1 acre of corn.	
Fred Slott, \$5.	
O. L. Stillman, proceeds patch of currants,—perhaps \$40.	
D. N. Storey, 1 acre of corn.	
G. A. Thompson, \$5.	
Dr. Laura Thinius, \$10.	
Miss J. M. Thompson, 75 cents.	
Peter Trommer, \$5.	
Ernest Trowbridge, \$1.	
S. J. Townsend, \$15—interest refunded on San. note.	
Edith Van Houten, \$10.	
D. R. Warner, 1 acre of wheat one season, further aid if possible.	
H. L. Warner & wife, proceeds from eggs laid on Sabbath; also small patch of potatoes.	
Geo. Wasemiller, 1 acre of wheat.	
Mr. & Mrs. T. L. Weatherford, 1 calf.	
Mrs. Jessie Werfield, \$5.	
Tecoye F. Wellre, \$2 or \$1.	
Peter Wells, \$10.	
C. C. Weis, 1 acre of corn.	
Daniel Weis, 1 acre of wheat.	
Mrs. J. L. White, \$5.	
Daniel & Albert Wilcox, \$7.	
Frank Wise, 1 acre of corn.	

Mrs. Louisa J. Wellings, \$5.
 T. F. Wilson, 2 acres of oats already sown; 2 acres of cotton yet to be planted.
 James A. Wicks, \$5.
 Augusta C. Wood, 10 cents a week from now until fall.
 W. H. Wright, \$1.50.
 Mrs. Allan Wright, \$1.
 F. P. Wright, \$1.25—proceeds of sales of two "Heralds of Morning."
 Sarah Woolsey, \$2.
 C. N. Kellogg, 1 acre corn, 1 acre oats.
 Mr. & Mrs. Fred F. Peterson, \$5.
 Peter D. Hiebert, 1 acre flax.
 Mr. & Mrs. J. Kloss, 1/2 acre beans.
 Mrs. Marie Robertson, \$5.
 E. Richter, proceeds of 25 Signs each month until Sept.
 Mary A. Gatenby, 1 acre wheat.
 Amos Parmenter & wife, \$10.
 R. A. Cunningham, 1 acre of hay.
 Mrs. E. L. Mery, \$5.
 Mary M. Butler, proceeds 2 "Bible Readings."
 Francis Williams, \$1.
 Georgia Stanley, \$1, being value of 1 hen.
 Annie R. Butler, 1 hen.
 Mabel Keys, 25 cents.
 Howard Keys, 1 chicken.
 Emma Richards, \$1.
 Louisa Keys, 1 hen and chicken.
 W. H. Maynor, 1 day's labor.
 C. R. Chandler, \$2.
 R. E. Brasier, 1/2 acre land.
 W. H. Bonton, 1 acre corn.
 James E. Green, \$5.
 Wm. Nehring, 1 acre cotton.
 Agnes Swanson, proceeds 5 cds. wood.
 Alice Starr & children, 1/4 acre potatoes.
 Joseph Redonte, \$5.
 Edna & Earl Hanson, 6 and 5 yrs., eight acres of beans.
 Mr. & Mrs. J. H. Hanson, 1/4 acre Timothy hay.
 L. A. Turney, 1/2 acre late cabbage.
 Brother Linstrom, 1/2 to 1 acre of something.
 E. A. Strode, hen and chickens.
 A. Hamilton, \$5.
 C. McMickle, 1/2 acre cane.
 Bert Johnson, 1/2 acre corn.
 S. E. McVicker, her share of 1 acre wheat.
 W. N. Penham, \$2.50.
 Mrs. M. E. Grubb, 1 acre oats.
 Mrs. D. Ballew & children, proceeds of first 2 rows of potatoes, sweet corn, peas, beans, onions; also proceeds of the sales of 12 small books.
 S. C. Fairchild, 1 acre of wheat.
 Lynn Fox, 1 acre of wheat.
 F. E. Cowin, 1 acre of wheat.
 J. W. & Eva Slade, \$2.50.
 A. W. Smith, \$25.
 Mrs. S. M. Housler, proceeds of brood of chickens.
 Henry Seath, 2d tithe of income until April 1, 1903.
 G. W. Barker, \$10.
 Plezzie Shockey, \$5.
 Mrs. R. McWha, \$2.
 Elizabeth Taylor, \$2.
 D. C. Ryan, \$5.
 Elmer E. Kurtz, 1 acre peas.
 Mrs. Eunice Briggs, money from first fruits of orchard.
 Alice E. Pierce, \$5.
 Carrie & Jennie Smith, first fruits of 5 cherry and 2 apple trees.
 F. B. & Emma Luckey, 1/2 acre wheat.
 David A. Estes, 1 acre oats.
 Albert Carey & wife, 2d tithe for June.
 Mrs. P. H. Westmoreland, proceeds one or more trees.
 A. F. Schmidt, \$5.
 Alice M. Cook, \$12.50.
 Clarence Mantor, proceeds potato patch.
 J. J. Nabers, \$1.
 Ann C. Guthrie, \$5.
 Lydia Thomas, \$1.
 J. W. Thorn, \$5.
 Alice Mardis, \$1.
 J. A. Lyles, \$1.50.
 A. T. Mardis, \$1.
 Mrs. A. R. Lyles, \$1.50.
 Mrs. Minnie Kelley, \$1.
 G. Wm. Orris, \$2.50.
 W. A. Lockwood and family, 1 acre of beans.
 Mr. and Mrs. E. F. Stone, fourth-Sabbath eggs for three months.

NOTICES AND APPOINTMENTS

Petaluma (Cal.) Camp Meeting

This meeting will be held June 5-15, 1902. It will be a local meeting especially for the people in the Napa and Sonoma Valleys, and the services will be of a devotional character, with no business matters to detract from the spiritual interests. Tents should be ordered at once from the conference secretary, M. H. Brown, 301 San Pablo Ave., Oakland, Cal.

Ontario Conference Association

The Ontario Conference Association will hold its first annual meeting in connection with the provincial camp meeting at Galt, Ontario, June 12-22, for the election of a board of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

J. W. COLLIE, Pres.

Ontario Camp Meeting

The third annual camp meeting of the Ontario Conference will be held at Galt, Ontario, June 12-22, for the election of officers for the ensuing year, and for the transaction of any other business that may come before the meeting. Seventh-day Adventists in good standing in any Ontario church will be regarded as delegates at this meeting. The first business session will be held Friday, June 13, at 9 A. M.

J. W. COLLIE, Pres.

To the Nurses Who Left the Sanitarium after the Fire

THE majority of the nurses who left the Battle Creek Sanitarium after the fire, and who will not be needed at that institution this summer, could connect immediately with the Chicago work, as we have never had so favorable opportunities to extend our nurses' work as we have at present. We should be glad to correspond with such at once in reference to their coming here and connecting with our medical missionary work. Address David Paulson, 28 Thirty-third Place, Chicago.

To Our Sisters

COMMENCING with the issue of June 11 there will appear regularly in *The Signs of the Times*, for the term of ten weeks, a series of articles by Dr. Mary Wood-Allen, treating the oft perplexing question in many homes—the rearing of the children. The health and training of the child from infancy is treated upon by this able writer in a manner that will prove exceedingly helpful to parents who read the articles and practice the suggestions given. In addition to the home blessing to be derived from these articles, we believe that they open a door of missionary activity which our sisters will not be slow to enter. Mrs. Wood-Allen is widely known as a W. C. T. U. worker, and our sisters can circulate the *Signs* containing these articles among their W. C. T. U. neighbors without exciting prejudice. Certainly this is an opportunity for our sisters which they will appreciate.

The subscription rate for three months, which will embrace the entire series, is but 40 cents. Five copies to one name and address, 88 cents; ten copies to one name, \$1.75; larger clubs, pro rata.

Send your orders at once to the tract society office nearest you, and secure the series complete.



Good Health only \$1 a Year

SUBSCRIBE for *Good Health* now. It is only one dollar a year. The June number will contain the following excellent articles: Sleep Producers, by J. H. Kellogg, M. D.; The Struggle for Existence, by David Paulson, M. D.; The Schoolgirl's Summer Vacation, by Cecily Buscall; Sanitation for U. S. Troops in Foreign Lands, by an Ex-soldier; Nerve Exhaustion, by W. H. Riley, M. D.; At Commencement Time, by Mrs. E. E. Kellogg; A Composite Creation; Rice as a Food in India; Strawberries; Beefsteak Going Higher.

Send your subscription at once, and secure the June number. Address Good Health Publishing Co., Battle Creek, Mich.

A Chance for Young Men

EMMANUEL MISSIONARY COLLEGE will give work in connection with the erection of buildings and on the farm to Christian men who desire to work in part payment of school expenses. Those who apply should be prepared, so far as education is concerned, to become students in the training school. This implies ability to pass an examination in all tenth-grade subjects. Applicants need not necessarily be carpenters, but should be willing to do faithful work in the upbuilding of the institution. Reasonable wages will be paid for efficient service. This is an unusual opportunity for ambitious young men who wish an education for Christian work. This offer will be good but a short time. Write at once. Accompany your letter by one of recommendation, and give references. Address E. A. Sutherland, Berrien Springs, Mich.

Publications Wanted

Grace M. Silver, 6432 Star Ave., Chicago, Ill.

Mrs. W. E. Cook, Oakland, Ore., *Little Friend*.

Alonzo Carter, Correct, Ind., *Signs, Review, Instructor*, tracts.

Mrs. L. A. Small, Cliff Island, Me., *Signs, Sentinel, Good Health, Life Boat*.

James McCreery, Arden, Manitoba, *Signs, Instructor, Little Friend, Life Boat*.

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind., periodicals and tracts.

J. W. Buckland, Box 236, Great Bend, Kan., *Signs, Review, Instructor, Little Friend*.

T. J. Weese, Fellsburg, Kan., *Signs, Sentinel, Good Health, Instructor, Little Friend*.

Walter A. Erb, 420 S. Second St., Clarksville, Tenn., *Signs, Instructor, Little Friend, Good Health, Gospel Herald*, tracts.

All persons sending literature to W. C. Wales, Dover, Tenn., please send to E. L. Woodson, Bumpus Mills, Tenn. Papers much needed.

Mrs. E. A. Mitcheltree, Box 297, West Middlesex, Pa., *Signs, Life Boat, Little Friend*, "How the Sabbath Came to Me," tracts on present truth.

Addresses

Mrs. F. C. OVIATT (church clerk) Alden, Mich., desires the address of Brother John Doerr.

The address of Louise M. Sheldon is changed from Berlin, Wis., to Sanitarium, Boulder, Colo.

The office and headquarters of the West Coast South American Mission Field is changed from Casilla 1125, Valparaiso, to Casilla 240, Iquique, Chile.

Business Notices

WANTED.—A Seventh-day Adventist woman to help do housework. Address Mrs. L. Kilgore, 189 Champion St., Battle Creek, Mich.

Obituaries

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

DOSE.—Died at Glen Cove, Contra Costa Co., Cal., April 27, 1902, little Henry L. Dose, son of Henry and Laura Dose, aged 6 months and 11 days. Words of comfort were spoken by the writer, from Jer. 31:16, 17.

J. D. RICE.

BEAMS.—Born Sept. 25, 1897; died April 24, 1902, near Kaycee, Wyo., of heart failure, little Warren, son of Mr. and Mrs. J. W. Beams. He had a loving, obedient disposition. Words of comfort were read by the writer, from 1 Corinthians 15, and 1 Thessalonians 4.

Mrs. MARY E. SUTTON.

SHREVE.—Died at Keenville, Ill., April 6, 1902, Sister Tillie Shreve, aged 40 years. She was brought up a Catholic, but became dissatisfied and joined the Presbyterians. Soon after, she heard the third angel's message, and accepted it. She leaves a husband and two children to mourn.

A. S. ATTEBERRY.

LAYTON.—Died at Kershew, Neb., July 13, 1901, of consumption, Lindie E. Layton, aged 20 years. She was a kind and loving daughter and sister, the youngest of eleven children. She bore her sufferings with patience, and although she had hoped to recover, was willing to go, expecting soon to be reunited with the loved ones whom she bade good-by with a smile of resignation.

Mrs. ELIZA LAYTON.

PIPER.—Died at Los Angeles, Cal., April 20, 1902, of blood poisoning, Frank Talcott Piper, in the forty-sixth year of his age. The deceased had from his boyhood been connected with newspaper work in northwest Iowa, and for nearly thirty years had been owner and senior editor of the *Sheldon Mail*. Although a man of high ideals and pure life, a firm believer in God, and for many years an earnest sympathizer with the truths and work of the third angel's message, yet he never made an open profession of his faith until a few weeks before the accident that resulted in his death. His wife had long been an earnest, active member of the Seventh-day Adventist Church. Feeling the need of rest, he, with his wife, went to Los Angeles last January. There he carefully read "Christ's Object Lessons," and fully took his stand upon the truth. He desired to sell his business, and use his means and business faculties in health work. Although prevented, he left generous bequests to the work to which he often donated while living. The funeral services were held at his home in Sheldon, Iowa, April 27, 1902. Words of comfort were spoken by the writer, from Job 14:14, 15.

J. C. CLEMENS.

ATTEBERRY.—Died at his home April 30, 1902, Dr. A. K. Atteberry, of Keenville, Ill., aged 64 years. Brother Atteberry was a staunch supporter of the Seventh-day Adventist faith for about thirty-two years, having first heard it from William Cottrell, the father of Elder H. W. Cottrell. In the days of his strength and activity Brother Atteberry was prominently connected with the Illinois conference, having served as a member of the executive committee and also as conference secretary for a number of years. In former days he held ministerial license, and contributed many valuable articles for the *Review*. But that dread disease, consumption, so fastened upon him that he was compelled to give up active labor; yet he devoted his time to the study of his Bible and communion with his Saviour. Just before his death he expressed regret at not being able to write an article for the *Review*, bidding its readers and his friends good-by, and admonishing them to continue in the faith. His mind was clear to the end. Thirty minutes before he died, he asked to have worship. Psalm 103 was read, and several prayers were offered, followed by the singing of three hymns of his own selection. Twenty minutes later he passed peacefully away. We laid him to rest May 1 to await the coming of the Life-giver. The Christian's hope was presented at the funeral by the writer, using Job 5:26.

CHAS. THOMPSON.

SMITH.—Died at her son's, near Picqua, Ohio, of Bright's disease, Mrs. Lucinda M. Smith, aged 78 years, 8 months, 4 days. She, with others of her family, accepted the third angel's message in 1885, under the labors of Elder E. H. Gates and the writer. She leaves a family of nine children. Funeral services were conducted by the writer.

E. J. VAN HORN.

CHAPMAN.—Sister Mary Colby Chapman, widow of Brother Thomas M. Chapman, who was among the first to accept the third angel's message in Petaluma, Cal., in 1868, died of heart failure, Sabbath morning, May 3, 1902, aged 71 years. Faithful to the last, she sweetly sleeps in Jesus. Services were held at the residence in Oakland, May 4, and at the place of interment in Petaluma, May 5, the writer officiating at each place.

J. N. LOUGHBOROUGH.

LITCHFIELD.—Fell asleep in Jesus, April 24, 1902, Sister Luthera Litchfield, aged 90 years, 9 months. She kept the Sabbath and was an ardent supporter of the third angel's message for forty-two years. She and her husband were among the most enthusiastic in the movement of 1844. She leaves two brothers, two sisters, and a number of children and grandchildren. She sleeps in Jesus. Funeral services were conducted by the writer.

C. H. DROWN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 8, 1901.

EAST	8	12	6	10	14	4	30
	*Night Express	*Day Express	*Mail Express	*N.Y. Express	*N.Y. Express	*N.Y. Express	*N.Y. Express
Chicago	pm 8:25	am 11:25	am 6:45	am 10:30	pm 3:00	pm 5:30	pm 11:30
Michigan City	pm 11:25	am 12:40	am 10:15	am 12:05	pm 4:35	pm 7:00	pm 1:30
Niles	pm 12:40	am 1:10	am 11:25	am 1:00	pm 5:50	pm 8:25	pm 2:30
Kalamazoo	pm 1:10	am 1:40	am 12:00	am 1:30	pm 6:20	pm 8:50	pm 3:00
Battle Creek	pm 1:40	am 2:10	am 12:30	am 2:00	pm 6:50	pm 9:20	pm 3:30
Holland	pm 2:10	am 2:40	am 1:00	am 2:30	pm 7:20	pm 9:50	pm 4:00
Albion	pm 2:40	am 3:10	am 1:30	am 3:00	pm 7:50	pm 10:20	pm 4:30
Jackson	pm 3:10	am 3:40	am 2:00	am 3:30	pm 8:20	pm 10:50	pm 5:00
Port Huron	pm 3:40	am 4:10	am 2:30	am 4:00	pm 8:50	pm 11:20	pm 5:30
Detroit	pm 4:10	am 4:40	am 3:00	am 4:30	pm 9:20	pm 11:50	pm 6:00
Falls View	pm 4:40	am 5:10	am 3:30	am 5:00	pm 9:50	pm 12:20	pm 6:30
Suspension Bridge	pm 5:10	am 5:40	am 4:00	am 5:30	pm 10:20	pm 12:50	pm 7:00
Niagara Falls	pm 5:40	am 6:10	am 4:30	am 6:00	pm 10:50	pm 1:20	pm 7:30
Buffalo	pm 6:10	am 6:40	am 5:00	am 6:30	pm 11:20	pm 1:50	pm 8:00
Rochester	pm 6:40	am 7:10	am 5:30	am 7:00	pm 11:50	pm 2:20	pm 8:30
Syracuse	pm 7:10	am 7:40	am 6:00	am 7:30	pm 12:20	pm 2:50	pm 9:00
Albany	pm 7:40	am 8:10	am 6:30	am 8:00	pm 12:50	pm 3:20	pm 9:30
New York	pm 8:10	am 8:40	am 7:00	am 8:30	pm 1:20	pm 3:50	pm 10:00
Springfield	pm 8:40	am 9:10	am 7:30	am 9:00	pm 1:50	pm 4:20	pm 10:30
Boston	pm 9:10	am 9:40	am 8:00	am 9:30	pm 2:20	pm 4:50	pm 11:00

WEST

WEST	7	17-21	5	3	23	13	37
	*Night Express	*N.Y. Express	*Mail Express	*N.Y. Express	*N.Y. Express	*N.Y. Express	*N.Y. Express
Boston	pm 2:00	am 11:30	am 8:45	am 12:15	pm 4:15	pm 6:00	pm 11:30
New York	pm 2:30	am 12:00	am 9:15	am 12:45	pm 4:45	pm 6:30	pm 12:00
Rochester	pm 3:00	am 12:30	am 9:45	am 1:15	pm 5:15	pm 7:00	pm 12:30
Buffalo	pm 3:30	am 1:00	am 10:15	am 1:45	pm 5:45	pm 7:30	pm 1:00
Niagara Falls	pm 4:00	am 1:30	am 10:45	am 2:15	pm 6:15	pm 8:00	pm 1:30
Suspension Bridge	pm 4:30	am 2:00	am 11:15	am 2:45	pm 6:45	pm 8:30	pm 2:00
Falls View	pm 5:00	am 2:30	am 11:45	am 3:15	pm 7:15	pm 9:00	pm 2:30
Niagara	pm 5:30	am 3:00	am 12:15	am 3:45	pm 7:45	pm 9:30	pm 3:00
Ann Arbor	pm 6:00	am 3:30	am 12:45	am 4:15	pm 8:15	pm 10:00	pm 3:30
Jackson	pm 6:30	am 4:00	am 1:15	am 4:45	pm 8:45	pm 10:30	pm 4:00
Battle Creek	pm 7:00	am 4:30	am 1:45	am 5:15	pm 9:15	pm 11:00	pm 4:30
Kalamazoo	pm 7:30	am 5:00	am 2:15	am 5:45	pm 9:45	pm 11:30	pm 5:00
Niles	pm 8:00	am 5:30	am 2:45	am 6:15	pm 10:15	pm 12:00	pm 5:30
Michigan City	pm 8:30	am 6:00	am 3:15	am 6:45	pm 10:45	pm 12:30	pm 6:00
Chicago	pm 9:00	am 6:30	am 3:45	am 7:15	pm 11:15	pm 1:00	pm 6:30

* 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 6:10 p. m. Daily except Sunday.

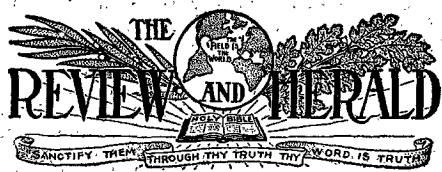
O. W. RUGGLES, R. N. R. WHEELER,
General Pass & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK RY SYSTEM.

EAST	8	4	6	2	10	76
	Chicago	Valparaiso	South Bend	Battle Creek	Laurens	Durand
Chicago	am 11:00	pm 3:00	pm 8:15	am 7:30	am 7:30	am 7:30
Valparaiso	pm 12:40	am 4:30	am 10:25	pm 9:00	pm 9:00	pm 9:00
South Bend	pm 1:10	am 5:00	am 11:00	pm 9:30	pm 9:30	pm 9:30
Battle Creek	pm 1:40	am 5:30	am 11:30	pm 10:00	pm 10:00	pm 10:00
Laurens	pm 2:10	am 6:00	am 12:00	pm 10:30	pm 10:30	pm 10:30
Durand	pm 2:40	am 6:30	am 12:30	pm 11:00	pm 11:00	pm 11:00
Saginaw	pm 3:10	am 7:00	am 1:00	pm 11:30	pm 11:30	pm 11:30
Bay City	pm 3:40	am 7:30	am 1:30	pm 12:00	pm 12:00	pm 12:00
Detroit	pm 4:10	am 8:00	am 2:00	pm 12:30	pm 12:30	pm 12:30
Port Huron	pm 4:40	am 8:30	am 2:30	pm 1:00	pm 1:00	pm 1:00
London	pm 5:10	am 9:00	am 3:00	pm 1:30	pm 1:30	pm 1:30
Hamilton	pm 5:40	am 9:30	am 3:30	pm 2:00	pm 2:00	pm 2:00
Suspension Bridge	pm 6:10	am 10:00	am 4:00	pm 2:30	pm 2:30	pm 2:30
Buffalo	pm 6:40	am 10:30	am 4:30	pm 3:00	pm 3:00	pm 3:00
Philadelphia	pm 7:10	am 11:00	am 5:00	pm 3:30	pm 3:30	pm 3:30
New York	pm 7:40	am 11:30	am 5:30	pm 4:00	pm 4:00	pm 4:00
Toronto	pm 8:10	am 12:00	am 6:00	pm 4:30	pm 4:30	pm 4:30
Montreal	pm 8:40	am 12:30	am 6:30	pm 5:00	pm 5:00	pm 5:00
Boston	pm 9:10	am 1:00	am 7:00	pm 5:30	pm 5:30	pm 5:30
Portland	pm 9:40	am 1:30	am 7:30	pm 6:00	pm 6:00	pm 6:00

Nos. 2-4-6-8-Daily
Nos. 10-12-Daily ex't Sunday
Nos. 5-7-Daily
Nos. 9-11-75-Daily ex't Sunday

G. W. VAUX, A. Q. P. & T. A., Chicago.
W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., MAY 20, 1902.

URIAH SMITH }
L. A. SMITH } EDITORS
W. A. SPICER }
W. W. PRESCOTT } MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

A LETTER from Elder A. G. Daniells brings the news of a favorable voyage and the safe arrival of the party for London.

In the forty-third line, in the third column of page 19, of the last issue, the word "on" should be read in place of the word "or."

THERE was an unusual demand for last week's issue of the REVIEW, and we regret to say that we shall not be able to supply any more sample copies of that number. Those who may receive copies of other numbers in its place will kindly remember this note of explanation.

It is encouraging to note the steps which are being taken in the different parts of the world for the more rapid advancement of the closing gospel work. One of these movements is mentioned on page sixteen, under the title, "A Plea for Mexico." You will be interested in reading it.

THOSE who may desire to send copies of this week's REVIEW to their friends may have them mailed from this Office at the following rates, postage paid: single copies, four cents each; three copies, ten cents; five copies or more, three cents per copy. Send addresses and money (postage stamps may be used) to this Office.

A FEW days previous to the great volcanic outburst which so suddenly destroyed the city of St. Pierre, on the island of Martinique, a scientific commission was appointed in St. Pierre to investigate conditions pertaining to the volcano, and quiet the apprehensions occasioned by its renewed activity. The commission made its investigation, and reported that the eruption was a "normal" one, and that no danger need be apprehended by those in the city. This report was made public on May 7, and the very next morning the whole city was engulfed by the fiery forces from the crater in a moment of time. Science—so called—had proved an exceedingly false hope. Do not make the mistake of trusting too much in "science." "Science" demonstrated, in Noah's day, that such a thing as a flood

was impossible; but the flood came. "Science" demonstrates to-day that the world could not have been made in six days, that man came by evolution, and that no destruction of the earth by fire can ever be. Beware of the report it brings, for the Word of God speaks differently. As regards events to come, faith reveals to us immeasurably more than we can learn from science.

IN the REVIEW of May 13 appeared the notice of the death of Sister Hutchins, who had for many years been a faithful co-laborer with her husband, Elder A. S. Hutchins, extensively and favorably known to the readers of the REVIEW as an earnest preacher of this message; and now comes from Brother Chas. Thompson, from Willow Hill, Ill., a notice of the death of Dr. Atteberry, whose obituary will be found in another column of this paper. From the notice it appears that Brother Atteberry has long occupied a prominent place in the minds and hearts of his brethren, as one who was a friend of, and had an interest in, this cause. He had been a reader of the REVIEW for thirty-five years. Thus the circle of the older readers of the REVIEW is continually narrowing down by death. But every one who finishes his course with joy, is an added triumph of the cross.

ONE of the most remarkable occurrences in this day of remarkable events, is a universal strike which is reported from Sweden in press dispatches of May 15. All the workmen in the country, it is stated, were ordered to strike for universal suffrage, and it appears that all did so, in every city and town. The result is that all work has stopped; there is no traffic or business of any kind, and the newspapers are not being printed. An uprising is feared, and the troops are being held in readiness. This state of things is expected to continue throughout the parliamentary debate on the universal suffrage question. The water supply, telephones, telegraphs, and railroads had not been disturbed at the date above mentioned, but the gas supply, it was announced, would cease on the following day, and there was bread sufficient for only three days. No shipping was moving in Stockholm. This national strike, the report says, was not intended to last longer than a few days, but was meant to show the government what might be expected in case the national demand for suffrage should be refused.

Why Not?

WHEN the call came one year ago for a large donation to relieve the Christiania Publishing House, who expected that our people would so nobly respond? A donation of twenty-two thousand dollars was the emphatic answer that every obligation contracted by this denomination is payable in gold. We fancy that never in the history of missions nor in any commercial enterprise was there a more hearty response to an appeal for help under similar conditions.

Our Christiania creditors have increased faith in our denominational integrity, and unbounded confidence that what we pledge will be done. Their attorney said that it was an unheard-of thing for a denomination to do what we

have undertaken; namely, to pay a sixty-five-thousand-dollar debt which we never contracted, and which the law could not collect.

Only three more payments remain, and all is over. Ten thousand dollars more than last year's donation would clear the ledger. If last year we gave twenty-two thousand dollars, is it not an easy task to raise thirty-two thousand dollars this season?

Prosperity never smiled over this fair land as now. From shore to shore plenty reigns supreme. Every wheel of commerce is running to its limit, and labor commands a ready market. These are the harvest days for paying debts. He who does not save now and reduce his obligations is losing his opportunity. So with our denomination. Let every energy of our combined forces bend unitedly in wiping out our debts.

Is it an impossible thing for us to raise thirty-two thousand dollars for our July donation? That only means about fifty cents per capita. But few are so poor that they cannot give that, while many can give much more. Why take up two or three more donations when one can meet it all?

To give to God does not impoverish. In giving to him we give to the One who controls the universe. The sunshine, the rain, the life of all things are in his keeping. Truly we can say: "Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store . . . cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness."

Shall not the Israel of God to-day bring a liberal offering on this coming occasion? Why not all of us take hold as one man, and let the donation on Sabbath, July 5, be the last we have to make for Christiania? To this end let us all labor and pray. I. H. EVANS.

Summer Assembly

CHURCHES which have not yet secured a teacher for the children, should not delay to arrange for the opening of a school next September. Justice demands that the children of the church have thoroughly competent teachers, and that the school term be of reasonable length.

The summer school held at Berrien Springs, Mich., June 12 to August 20, will train teachers. The work is under the auspices of the Educational Department of the General Conference, and all parts of the field will receive equal attention. Persons having ability to teach should be encouraged by the church to take the summer school. Every church should have a representative at the summer school. They can afford this because the co-operation of the Foreign Mission Board, the Lake Union Conference, and the Emmanuel Missionary College have so far reduced expenses that the summer term falls within the reach of all. Tuition free, tent rent free, board at reasonable rate, served on European plan. The announcement should be read by every one. Address E. A. Sutherland, Berrien Springs, Mich.