

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD IS THE WORLD

W. M. A. (Mich.) 346 Champion St.

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

VOL. 78, No. 42.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 15, 1901.

WHOLE No., 2450.

Devoted to Expositions of Prophecy
and Practical Piety.

ISSUED EACH TUESDAY BY THE
Seventh-day Adventist Publishing Association.

Terms, in Advance.

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

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

General Articles.

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

AGAIN CRUCIFIED.

SAID Christ our Lord, "I will go and see
How the men, my brethren, believe in me."
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
Behold, now, the Giver of all good things:
Go to, let us welcome with pomp and state
Him who alone is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of man should tread,
And in palace chambers lofty and rare
They lodged Him and served Him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of Him;
And in church, and palace, and judgment hall,
He saw His image high over all.

But still, wherever His steps they led,
The Lord in sorrow bent down His head;
And from under the heavy foundation stones,
The Son of Mary heard bitter groans.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land.

"Our task is hard—with sword and flame
To hold thine earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set He in the midst of them,
And as they drew back their garment hem,
For fear of defilement, "Lo, here," said He,
"The images ye have made of me!"

—Lowell.

GOD'S HELPING HAND.

MRS. E. G. WHITE.

By the great law of God, man is bound up with his fellow man. To the answer given by the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right: this do, and thou shalt live."

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors.

He in whose heart Christ abides shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is true missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of man to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds that sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul.

Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory.

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground.

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Again: He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says; "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing; but to be cast out, and to be trodden underfoot of men." When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing"? But when they reveal in their lives the saving principles of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls.

Christ inculcated the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people were obeying His law, they would indeed be lights in the world.

God's promises to the obedient gladden the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, the One who has given them the promise, "Lo, I am with you alway, even unto the end of the world."

Look, thirsty, bewildered souls! Can ye not see the fountain of life, opened for the weary, wayworn traveler? Can ye not hear the voice of Mercy as she beckons to you, saying, "'Ho, every one that thirsteth, come ye to the waters; 'whosoever will, let him take the water of life freely'?" The waters of this fountain contain medicinal properties which will heal both spiritual and physical infirmities. Drink deep from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls.

Christ said of His work, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all

that mourn." Notice, you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause which I knew not I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him."

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience full of the glory of God.

Of those who act as His helping hand the Lord says, "Ye shall be named the Priests of the Lord; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Shall we not try to crowd all the goodness and love and compassion possible into our lives?

THE SABBATH QUESTION.

The Chicago American of August 6.

W. R. Hearst, Editor Chicago American.

DEAR SIR: Permit me to express my opinion that your claim that the question involved in the observation of Sunday is not merely a religious question, that it is chiefly a useful question, is unwarranted by facts.

Go with me, if you please, to the very foundation, and you will find not Sunday, but the seventh day divinely set apart as a day of rest. Thus you will see that a day has already been chosen, sanctified and blest by the Creator at the very beginning and not left to the ideas and notions of fallible man, for him to quarrel over, and for the majority to endeavor by force and persecution to compel the minority to accept. I think the Creator settled the question on the point which you claim; that is, that "one day in the week all men and all animals should rest."

In Deut. 5: 12-14 He speaks as follows, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou." There could be no plainer language on that point.

If the Sabbath were an institution of which man was the originator, your claim that the majority should rule would be in order; but as the matter of Sabbath observance is a matter of obeying a divine command, it becomes a matter of conscience; and no majority has any right to force the minority to yield under the circumstances. If this is chiefly a useful question, why is it that all the religious organizations are laboring so earnestly for Sunday laws, and the voice of the masses who are not interested in matters religious is unheard on the subject? The Sunday question ever has been and ever will be a "chiefly religious question." The Fathers of the Church declared that "whatsoever ceremonies it was the custom to observe on the seventh day we have transferred to the first day of the week."

I trust that you will publish this article, and let the readers of the *Chicago American* hear another side of this much-vexing "Sabbath-observance question." J. E. PIERCE.
148 West Madison St., Chicago.

JEZEBEL.

ELDER W. M. COVERT.

FROM the court of heaven the Son of God sent word to the Church of Thyatira, containing both commendation and reproof. Thyatira stands in the middle of the seven churches addressed through the book of Revelation. Its history parallels in time much of the papal work. It came in contact with the papacy at many points, and needed carefully to guard against its intrigues.

The first reproof which the heavenly message gives against this Church accuses it of permitting Jezebel to teach, and through her teachings to seduce the Lord's servants. Rev. 2: 20.

The mighty contest of those dark days tells, among many other things, of how the truth has been prevented from doing its proper work because of the influence of Jesuitical schools. These schools, though in the Christian age, are the counterpart of what the schools established by Jezebel were to Israel in the days of Ahab and Jezebel.

The woman Jezebel could have done but little by her personal work in turning Israel out of the paths of truth. It was her Zidonian schools which brought the evil thing. She caused the sons of the prophets, the Lord's select teachers for Israel, to be murdered, and in their stead installed the priests of Baal and the prophets, or teachers, of the Ashera. In this manner she succeeded in turning a large majority of Israel into the way of idolatry.

Jezebel was not a passive person, but a zealous defender of the pagan worship in which she had been brought up. Her father, Ethbaal, was king of the Zidonians. His name signifies that the family were Baal zealots. Baal was everywhere among the heathen worshiped as the chief god of the sun. Not only did the Zidonians worship Baal the sun-god, but they worshiped Ashtaroth, the goddess of the moon. From the service rendered the chief gods was produced a whole community of lesser gods; and priests were consecrated to them for the purpose of directing the ceremonies and propagating the doctrines of the demons represented by these idols. At the time Elijah called Ahab to an account before heaven because of Baal worship, there were four hundred and fifty of Baal's prophets, and four hundred prophets of the Ashera — the smaller idols, or gods of less note than Baal — doing idolatrous service in Israel.

Baal worship was, in its beginning, intended as a means of communication with the first deified man. It was taught that this man, though dead, was, through his departed spirit, dispensing blessings after his death. The other idols were dedicated objects through which the supposed spirits of other heroes were pacified and worshiped.

The whole system was but an ancient form of spiritualism. It is most likely that it was believed as fully then as spiritualism is now believed by its devotees.

Those priests of Baal, and of the other heroes, the whole eight hundred and fifty, were not lazy fellows, doing nothing but feeding at the king's court. Instead of this, they were sent through all Israel to teach the people, and to propagate their heathen religion. These were distributed in the kingdom to suit the mind of Jezebel, who ruled over Israel through Ahab and the priests; for it is said, when Elijah asked Ahab to call these priests together, "Ahab sent unto all the children of Israel, and gathered the prophets together unto Mt. Carmel." 1 Kings 18: 20.

Those prophets were supported in their work at government expense; therefore it was said that they "did eat at Jezebel's table." But Jezebel's table was spread wherever her heathen teachers were required to work. This is the manner in which that woman Jezebel taught in Israel. Omri, the father of Ahab, bought the site from Shemer, and built the city of Samaria, and Ahab built a house for Baal in the city, and reared up an altar for Baal in the house which he built. He then certainly worshiped Baal in that house, and offered sacrifices to Baal on the altar which he erected there. He also erected idols in Samaria for the other gods, and it is said, "He did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." He did worse than all the kings which were before him, "whom Jezebel his wife stirred up." 1 Kings 21: 25, 26.

The kings in Israel, who had preceded Ahab, from Jeroboam down, did nothing to encourage the schools of the prophets. But Ahab did far worse than they all. He married a woman whom he suffered to teach, and who caused the most revolting idolatry to be practiced as the religion of the state. But, not stopping with this wickedness, she went so far as to kill the Lord's prophets and teachers, and overthrow their altars. This she did so fully that Elijah supposed himself to be the only one left in all the realm who had not worshiped Baal. This is what Jezebel in her day did to hinder the cause of truth.

Now there is in the Christian age a Jezebel who teaches; and the Church of Thyatira is blamed because she suffers this Jezebel to teach. But how is Thyatira to be blamed? — Evidently the Church is blamed because she suffered Jezebel to teach her precious charge, when the Church of God should have done the teaching herself. This is a matter that cannot be avoided. It is quite evident that the Lord does not ask the Church to interfere with the schools of the world or hinder them in their work. Nor does the Lord wish His people to tear down the schools taught by the various religions in the world. But the Lord does hold His people responsible for the education of their own children and people.

It is suffering paganism to be taught to the Lord's servants that He complains of. The teaching seduces them and leads them to corruption. The people of the Lord are responsible because they allow it to be done. Now the Lord does not want His people to do without schools, but they must do their own teaching. In their teaching they must not suffer the deadly influences of paganism to creep into their class work or textbooks. Had the Lord's people always stood firm upon the principles of education, idolatry could never have gained a foothold in the Church, nor in any other place. Had Protestantism from the days of the Reformation heeded the Thyatiran message, which warns against the teaching of Jezebel, then would she have prepared the world for the coming of the Lord.

Should not the Church of Laodicea avoid the mistake made by the Thyatirans? Should they not now recognize the work of Elijah for this time, and join with him as he labors among the Laodiceans? Elijah is yet opposing the work of Jeze-

bel. It is to the Laodiceans that Elijah now comes with his message which is to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. When Elijah was here in person, his greatest work was that of overthrowing Jezebel and her system of teaching, and in their stead to reinstall the Lord's prophets in their school work. He is now to do the same good work among the Laodiceans.

It was after his forty-two months of hiding in the wilderness that he came forth to meet Ahab at Mt. Carmel. A little later he regathered courage, and came forth to victory more complete. He then set about the reorganization of the schools in Israel. When this was done, the Lord translated him to heaven. The challenge that Elijah made to the people was, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21. Is not the same question to the point to-day? Ahab to-day—the tool of Jezebel—says, "Follow her, Jezebel, to whom I am married." The Lord says, "Follow me." Whom shall we follow, Jezebel, and worship Baal, or the Elijah message, and worship God?

CANON WILBERFORCE ON VIVISECTION.

THE correspondence which follows arose from the annual meeting and proceedings of the Victoria Street Society, London, and was reported in the *Zoophilist* at the time:—

THE LETTER TO CANON WILBERFORCE.

40 WIMPOLE STREET, W., June 23, 1892.

SIR: In the *Times* of to-day appears an account of the annual meeting of the Society for the Protection of Animals from Vivisection. It is there stated that in moving the adoption of the report, you characterized vivisection as "inhuman devils." If this be a correct version of the words you employed, you have placed yourself under an obligation either to substantiate or to withdraw and apologize for this expression.

By vivisection can only be meant the class of physiological investigators engaged in experimentation upon animals. These investigators are convinced of the necessity of experimentation, not only for the advancement of medical science, but for elucidation of the phenomena of nature upon which human progress depends. In this conviction, physiologists are supported by the highest intellects of the world, including, with scarcely an exception, the great mass of scientific experts who are alone fully qualified to form a correct judgment in such a matter.

The cultivation of science, as it is pursued by the physiological investigator, demands the utmost devotion and willingness to endure self-sacrifice. The one aim must be to elicit truth for truth's sake; such labor is very seldom in any worldly sense remunerative, and rarely gains either applause or popularity. Those who have the privilege of the friendship of practical physiologists, and are best able to estimate their individual worth, must feel deep indignation to find men among the select few in modern society that lead, in every sense of the word, noble lives, stigmatized in the terms you are stated to have employed. Those terms are uncharitable, unjust, and libelous. Their spirit is entirely opposed to the teaching of Christianity, and of that Church in which you hold so distinguished a position.

I am, Sir, yours faithfully,

HENRY SEWILL.

THE REPLY.

DEANERY, SOUTHAMPTON, June 27, 1892.

SIR: The quotation from the *Times* to which you refer, consisting of two words only, is obviously a most unfair report of an entire speech. I did not say, in that indiscriminate manner, that ALL persons who practiced vivisection were "inhuman devils." I am aware that many apparently

succeed in escaping moral contamination from the atrocious deeds they do in the name of science, and I am prepared to take your word for it that persons capable of inflicting excruciating tortures upon helpless animals live in other respects "noble lives." I did say, and I *emphatically reiterate* it, that persons who were capable of doing certain deeds, *which I enumerated*, such, for example, as leaving a dog crucified to a torture-trough, kept alive by artificial respiration, in agony unspeakable, throughout the long hours of the night, and sometimes from a Saturday to a Monday, while they themselves retire to the rest and comfort of their own homes, hoping to find their subject alive for further experimentation upon their return to the laboratory, were acting as "inhuman devils." I do not stand alone in the opinion. The Rev. Dr. Haughton (Question 1888, Royal Commission, 1876) said: "I would shrink with horror from accustoming large classes of young men to the sight of animals under vivisection. . . . Science would gain nothing, and the world would have let loose upon it a set of *young devils*."

You say that the spirit of my statement is "entirely opposed to the teaching of Christianity," etc. I reply that the so-called "cultivation of science," as it is practiced by the physiological investigators, "is entirely opposed to the teaching of Christianity," is based upon the rankest materialism, and appeals to the lowest instincts of man; and as to "the Church in which I hold a position," etc., I thank God that some of its eminent representatives have organized within it a league for the "total abolition of the practice of vivisection." And the Bishop of Manchester, himself no tyro in science, preaching on behalf of this league, exposes himself to your "deep indignation;" for he, too, stigmatizes vivisection as men "who use God's dumb creatures as the subject of tortures which could only be called *diabolical*, and who gain their knowledge by the degradation of their moral character," and with these sentiments I cordially agree.

Our contention is that the public has been blinded by scientific dust thrown into its eyes, and that multitudes are wholly unaware of the unspeakable and fiendish cruelties that are perpetrated in the name of science.

The public is taught to believe that vivisections are rare, that animals subjected to them are under anæsthetics, and that the discoveries made by the process are of infinite value. The public has not realized that three thousand doctors signed a memorial declaring that an important series of experiments could not be carried through while animals are under anæsthetics, that the arch-vivisectioner, Schiff, has been honest enough to say, "It is nothing but hypocrisy to wish to impose on one's self and others the belief that the curarized animal does not feel pain." There is employed to a great extent in vivisection the drug *curare*, which paralyzes motion, while *sensibility* acutely remains. According to Claude Bernard, who was named the "Prince of Vivisectioners," the curarized animals undergo atrocious suffering without being able to cry out or move a muscle.

Let us glance at some of the so-called "experiments," and judge whether men endowed with ordinary sensibilities and imaginations could perform them without temporarily transforming themselves into "inhuman devils." . . . They include baking, freezing, burning, pouring boiling oil on living animals, saturating them with inflammable oil and setting them on fire, starving to death, skinning alive, cutting off the breasts while giving milk, gouging out the eyes, larding the feet with nails, forcing broken glass into ears, intestines, and muscles, making incisions in the skull and twisting about a bent needle in the brain, etc., etc. (*vide The Nine Circles*, Swan, Sonnenschien & Co., Paternoster Square, in which chapter and verse are given for every experiment described, and a careful perusal of which will provide *abundant* justification for the expression of which you complain).

One of those "practical physiologists," whom you estimate so highly, desired recently to ascertain whether it was impossible to pour molten lead into a man's ear when drunk without causing him to shriek. For this purpose he procured several dogs, and the report says "he administered an anæsthetic composed of a solution of chloral and morphine to reduce the dog to the supposed condition of a drunken man. In spite of this precaution it appears that when the molten metal penetrated the ear of one of the animals, accompanied by a frizzling sound, the wretched beast struggled violently, and its howls were so dreadful that even the *garçons du laboratoire*, accustomed as they are to painful spectacles, were strongly affected."

The second dog, though similarly anæsthetized, was so horribly tortured that it actually burst the thongs that bound it to the torture-trough.

Again, could any one but an "inhuman devil" perform the following? "At the late Medical Congress, held in Berlin, a *Chicago* professor* performed before the assembled doctors some experiments upon a dog. A French journal in describing it says that the professor roared out, 'Hand me over that dog.' The unfortunate animal was brought into the room carefully muzzled, and with its legs tied down. The professor then proceeded to pump the poor beast full of sulphureted hydrogen gas. 'Now, gentlemen,' he shouted, 'the gas will issue from his mouth in a stream, and I will set fire to it.' A lighted match was set to the dog's mouth with no result; a second, a whole box full, and nothing came out of it but burning the hair on the dog's jaws."

"Then came the second part of the experiment. 'Now, gentlemen,' said the professor, 'you will see the effect when the gas has been pumped into the bowels when they have been wounded.' *He then produced a loaded revolver and fired a bullet into the wretched animal's abdomen.* The dog yelled piteously, and the bleeding creature was subjected to a repetition of the gas injection. The rest of the story was too horrible to tell even in the pages of an English medical journal."—*Letter in Philadelphia Ledger, Dec. 16, 1890.*

The list of Dr. Brown-Sequard's and M. Chauveau's experiments on the spinal marrow is too terrible to describe *in extenso*. The following will serve as a sample:—

"To ascertain the excitability of the spinal marrow and the convulsions and pain caused by that excitability. The studies were made chiefly on horses and asses which, he says, 'lend themselves marvelously thereto by the large volume of spinal marrow.' M. Chauveau accordingly 'consecrated eighty subjects to his purpose.' 'The animal,' he says, 'is fixed on a table. An incision is made in its back, of from thirty to thirty-five centimeters; the vertebræ are opened with the help of a chisel, mallet, and pincers, and the spinal marrow is exposed.'"

Several experiments similar to the foregoing are described. In some the spinal marrow was burnt through with red-hot wire. The electrical stimulation was increased. The spinal marrow tetanized (*i. e.* convulsed) during three minutes. The vagus several times stimulated. *The operations on the rabbit extended over eleven days.* The wound in the back had suppurred, and the stimulation of the exposed nerves was added to by electrodes being fastened to each hind leg, causing tetanus (*i. e.* convulsions) of the back extremities.—*Pflüger's Archives, 1888, pages 303 et seq.*

Again: "Fifty-one dogs had portions of the brain hemisphere washed out of the head, which had been pierced in several places. This was repeated four times, the *mutilated creatures and their behavior having been studied for months.* Most of the animals died at last of inflammation of the brain."—*Page 415.* "Interesting experiment" on a delicately formed little bitch. Left

*The "Chicago professor," it was stated at the time, was the surgeon, Dr. Nicholas Senn.

side of brain extracted; wire pincers on the hind feet. Doleful whining; the little animal began again to howl piteously; soon afterward foamed at the mouth (page 417). The same dog last operated upon on the 17th of October; since then blind; died on November 10. "The dissected brain resembles a lately hoed potato field (page 418). Little bitch last operated upon on the 26th of May, and made nearly blind; died on the 27th of July."

Do you imagine that I should consider myself under an obligation to apologize for stigmatizing the dastardly perpetrator of the following abomination an "inhuman devil"?

Professor Goltz says that it was "marvelous and astonishing" to find that a dog that had served for some seven experiments, and whose hind quarters were completely paralyzed, and whose spinal marrow had been destroyed, the animal suffering besides from fatal peritonitis, was still capable of maternal feelings for its young. "She unceasingly licked the living and the dead puppy with the same tenderness as an uninjured dog might do."—*Pflüger's Archives*, Vol. IX, page 564.

I contend that the language does not exist in which it would be possible to be "uncharitable, unjust, and libelous," in speaking of such "a labor to elicit truth for truth's sake."

For Paul Bert's reports of his disgusting experiments of amputating the breasts of a goat and other animals, see *Comptes de la Societe de Biologie* (Paris, 1883, page 193).

"I wrote," he says, "to communicate to the society the results that I have obtained by the ablation of mammæ in animals." Dogs and rabbits with their six or eight mammæ are unable to survive these "experiments."

I certainly do not envy you "the privilege of the friendship of practical physiologists," such as these.

Perhaps you will say that these experiments were performed by foreigners, and not by the "select few in modern society that lead, in every sense of the word, noble lives." Then let me refer you to the report of the Royal Humane Society, 1865, pages 31-66, for an English experiment, which is only one out of thousands:—

"Experiment 19. A terrier was deprived of air by plunging its head into liquid plaster of Paris: respiratory efforts commenced at one minute thirty-five seconds, and ceased at four minutes, the heart beating till five minutes. On examining the lungs the white plaster was found throughout the bronchial tubes." *Seventy-six of these experiments were made.—Report of the Royal Humane Society, 1865, pages 31-66.*

And the following: Dr. Angel Money reported a series of experiments in which he irritated the brains and intestines of a number of "anesthetized, curarized animals" by electricity, sliced away their brains, and made "windows" in their bowels.—*British Medical Journal*, Aug. 4, 1883.

Dr. Bradford, of University College, London, has mutilated the kidneys of dogs. First, he removed a portion of one kidney, which operation must necessarily be of an exceedingly painful nature. At intervals varying from a fortnight to six weeks, the entire other kidney was also removed, thus leaving the animal with only a portion of kidney. After the second operation the animal became emaciated, and died at a period varying according to the remnant of kidney remaining. Sometimes the dogs lived a fortnight, sometimes six weeks.—*Proceedings of Physiological Society*, March 21, 1891.

The following quotation from Mr. R. T. Reed's speech in the House of Commons, April 4, 1883, refers to English experiments: "I will take one instance from certain experiments performed by Professor Rutherford, and reported in the *British Medical Journal*. I refer to the series of experiments begun Dec. 14, 1878. These experiments were thirty-one in number; no doubt

there were hundreds of dogs sacrificed upon other series of experiments, but I now refer to one set, beginning, as I say, on the 14th of December, 1878. There were in this set thirty-one experiments, but no doubt many more than thirty-one dogs were sacrificed. All were performed on dogs, and the nature of them was this: The dogs were starved for many hours. They were then fastened down; the abdomen was cut open; the bile duct was dissected out and cut; a glass tube was tied into the bile duct and brought outside the body. The duct leading to the gall-bladder was then closed by a clamp, and various drugs were placed into the intestine at its upper part. *The result of these experiments was simply nothing at all*—I mean it led to no increase of knowledge whatever; and no one can be astonished at that, because these wretched beasts were placed in such circumstances—their condition was so abnormal—that the ordinary and universally recognized effect of well-known drugs was not produced. *These experiments were performed without anaesthetics.* The animals were experimented upon under the influence of a drug called *curare*."

And now, sir, what "phenomena of nature upon which human progress depends" have been elucidated by these brutal and degrading tortures? What victory over disease can your "scientific experts," who you say "are alone fully qualified to form a correct judgment in such a matter," point to as the result of vivisection? Can they cure cancer, consumption, scrofula, lupus? Is it not a fact that the boasted discoveries of one year are the *ludibrium* of the next? In spite of the unspeakably cruel experiments of Professor Ferrier, your "scientific experts" do not even yet know the true function of the cerebellum, and the experiments of one physiologist are often pronounced by another to be utterly useless.

Harvey testified himself that the discovery of the circulation of the blood was due to anatomy, and not to vivisection. Some of the most skillful living operators have told me that their skill was attained by dissection of the cadaver, and not by vivisection. Sir Thomas Watson told me himself that it was constantly necessary to unlearn at the bedside the lessons taught in the laboratory. Majendie's holocaust of victims resulted in disastrous failure when his conclusions were tested on the human body. What has humanity gained from the unparalleled cruelties of Koch, who is compelled to keep a special crematorium to dispose of the corpses of his victims? or from the so-called discoveries of Pasteur, who has apparently succeeded in producing a new form of disease, *rabies paralysis*? The report signed by Sir J. Paget, Sir J. Lister, Dr. Burdon Sanderson, and others, informs us that "under the intensive method deaths have occurred under conditions which have suggested that they were due to the inoculations rather than to infection from rabid animals." At Milan three men died of rabies after treatment at the *Instituto Robico*, and the dog by which they were bitten was declared by Professor Pasteur himself *not to have been rabid*. Professor Peter says, "M. Pasteur does not cure rabies, he gives it." And in the *Times* (Nov. 16, 1888) I read that "in the case of one man sent over to Paris from this country there is reason to believe that the hydrophobia from which he died was rather the result of his inoculation than of the original bite."*

You say "the investigators are convinced of the necessity of such experimentation." I reply that an increasing number of intelligent Englishmen, undeterred by what has been well termed (I believe by the late Lord Shaftesbury) "the insolence of physiological science," are convinced of the iniquity, the uselessness, and the peril to the human race of such experimentation, and

*It is believed this has been the case with many others who have been sent to the Institut Pasteur since that time.

they are determined to do their utmost to render the practice, in this country, at least, wholly illegal. I am, sir, yours faithfully,

BASIL WILBERFORCE,

Canon of Westminster.

OPINIONS OF NOTED PHYSICIANS AND SURGEONS.

Dr. Edward Berdoe, M. R. C. S., in the *London Globe* of Aug. 3, 1892: "I have been trying for many years to find out what the blessings are which vivisection has conferred on the race, but I have not succeeded;" and in a speech at Buda-Pesth, Hungary, July 21, 1896, he said: "It is only necessary to turn over the pages of the different journals of physiology to see that the greater part of the experiments on animals have no, or only the remotest, connection with the arts of medicine or surgery."

Dr. Morgan Davies (Hounsditch), in a letter to Miss Frances Power Cobbe, Oct. 12, 1892: "Not only could we dispense with it (vivisection), but I firmly believe we should get on much more rapidly and securely without it."

Jas. Macauley, A. M., M. D., London, in his Prize Essay: "More useful information can be obtained observing the force of the heart as indicated on the delicate dial of a balance chair, than from all the experiments of vivisectionors."

Dr. J. M. Stewart, President of the Peoria County (Ill.) Scientific Association: "Vivisection is horribly cruel and practically useless."

Dr. J. F. Wilkie, of Oshkosh, Wis., graduate of Rush Medical College, writes, to the Illinois Society, January, 1894: "As a physician, I consider vivisection futile and of no consequence to the medical profession."

Prof. Lawson Tait, F. R. C. S. E., foremost abdominal surgeon of England, and once a vivisectioner, at a meeting in St. James Hall, London, May 26, 1891: "In the art of surgery, the practice of vivisection has done nothing but wrong." Dr. Tait long ago wrote a pamphlet entitled "The Uselessness of Vivisection," besides many letters, which have been published, and he has made many speeches reiterating these statements—up to the latter part of 1896.

Wm. R. D. Blackwood, M. D., Philadelphia, Pa., in a published letter, March 27, 1894: "It is physically impossible that other than misleading and false doctrines should be the result of the cruel and degrading work of vivisection."

Edward Haughton, M. D., in *The Zoophilist* (London), Oct. 10, 1893: "I have yet to hear of a single case of discovery made by experiments on helpless animals which might not just as well have been ascertained by clinical investigation."

Dr. F. S. Arnold (Manchester), in a speech at Church Congress, October, 1892: "I believe the whole method (experiments on animals) to be, scientifically speaking, absolutely unsound and untrustworthy. . . . Vivisection is most surely doomed."

John Fletcher, M. D., of Edinburgh Medical School, in Introductory Lecture (London), pages 11, 12: "During many years' experience in lecturing (on physiology) . . . I have never yet found it necessary in a single instance to expose a suffering animal for the purpose of elucidating any point in physiology."

James H. Payne, M. D., of Boston, in a letter to *Anti-Vivisection*, March 1, 1895: "I am wholly opposed to vivisection. It is useless, wicked, cruel, barbarous, and infamous. It is worse than useless. It fills the mind with false and brutal ideas. No good ever came from it, and never will. It demoralizes the sensibilities and unfits one for the demonstration of real scientific truth. I pray you may prosper in your good endeavors to obliterate the hideous practice from the whole earth."

THERE are few things reason can discover with so much certainty and ease as its own insufficiency.—*Jeremy Collier*.



THY NEIGHBOR AS THYSELF.

ELDER W. W. PRESCOTT.

(October 20-26.)

To live is to love, and to love is to give. "God is love," and "God so loved the world that He gave." "Who loved me, and gave himself for me." This gospel of giving one's self in ministry wherever there is a need to be supplied is constantly being proclaimed throughout the whole universe of God, and thus is His character revealed in the things that are made. The greatest giver in the universe is God himself. "He giveth to all life and breath, and all things." "Every good giving and every complete gift is from above, coming down from the Father of lights." "The eyes of all wait upon thee. . . Thou openest thine hand, and satisfiest the desire of every living thing." When man was made in the image of God, the same life of love filled and ruled his being, and he stood at the head of creation, so far as this world was concerned, because of his ability and his willingness to give himself in ministering to every dependent thing. When man turned away from his allegiance to God, "selfishness took the place of love," and man revealed the change by centering his thoughts upon himself. Then came such a new revelation of what love really is that all created intelligences have been amazed at its unfolding. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." And so "in the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven."

The true measure of God's love is seen in the fact that He gave the best He had, reserving no choicer things to use upon himself, and this principle was manifested in the whole experience of Christ upon earth. He "took upon Him the form of a servant," and gave himself up to a constant and self-renouncing ministry. "The Son of man came not to be ministered unto, but to minister, and to give His life." And thus the commandment which He gave, "Thou shalt love thy neighbor as thyself," was the law of His own life. The love of God is a living principle which reveals itself in the conduct of men. It is known by what it does. Those in whose hearts this love is shed abroad by the Holy Ghost act in their sphere on the same principles upon which God acts in His sphere. This is the inevitable result of partaking of the divine nature. "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren." And as the love of God was revealed on His part in giving the best He had to others, in loving His neighbor as himself, so the same love will be revealed in the same way when it rules in the heart of man.

Through the corrupting influence of false principles the idea has prevailed that the worship of God consists in singing hymns, listening to eloquent sermons, and performing a more or less elaborate ritual on stated occasions, and so this has been called "divine service." But in His teaching Christ showed that worship and the service of love are the same. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." And His own example indicated what He meant

by such service. "I am among you as he that serveth." And so "He went about doing good, and healing all that were oppressed of the devil."

In the work now to be done "to make ready a people prepared for the Lord," a message of life and health is to be given to the world, and they are to learn that the gospel provides for the healing of disease as well as the forgiveness of sin; in fact, that there is the same physician and the same remedy for both. "I the Lord am thy physician." "And no inhabitant shall say, I am sick: the people that dwell therein shall be one whose iniquity is forgiven." In revealing these principles to His people as the complete gospel of life the Lord has committed to them a ministry which will be welcomed by the many who are suffering from the result of their ignorance, or even from their willful transgression, and thus He has given them access to hearts which might be otherwise closed to the truth. Thus is the channel provided through which the life current may flow, and a way prepared for expressing the true significance of worship in helpful ministry. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" "The greatest missionary work that can be done in our world is work in ministerial lines combined with medical missionary work."

The principles of the heavenly kingdom have been perverted and reversed by the god of this world. The rule of the world is for each one to make himself the chief object of his thought and effort. "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" are the main questions to be answered by the life-work of the many. The great ones of the earth are those who have amassed large property, or are in a position to "exercise lordship" over others. But all this is the reverse of the true principle. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." In a life based upon these principles a revelation is made to the world of the character of Him who —

"With condescending grace
Looks down upon the human race."

The treatment of the poor and needy is the true index of character, and the decisions of the judgment turn upon it. This in not an arbitrary basis of reward and punishment, but is simply making permanent the results of choices already made by those who are judged. The transgressors of God's law will receive the just reward of their deeds, but "he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Therefore one class are called to inherit the kingdom because of their ministry to the hungry, the thirsty, the stranger, the naked, the sick, and those in prison; while the other class are told to depart because they had neglected to do this same work. The ground of this decision is declared to be that "inasmuch as ye have done it [or did it not] unto one of the least of these my brethren, ye have done it [or did it not] unto me." Thus is the truth practically set forth that Jesus, who showed himself neighbor to us, is to be recognized by us as our neighbor in the compassionate treatment of those in need of help. To love our neighbor as ourself is therefore to bring back to Jesus in kindly ministry to others the love which He has so freely bestowed upon

the human family in identifying himself with them in their need.

QUESTIONS.

1. What is the true law of life?
2. Who gave us the example?
3. What is the evidence of the love of God in the heart?
4. What is the true significance of all worship?
5. What is one of the ways in which this will find expression?
6. What is the measure of true greatness?
7. Whose character is thus revealed?
8. On what ground are the blessed invited to the enjoyment of the kingdom?
9. On what ground are others shut out of the kingdom?
10. Who is served or neglected in the treatment accorded to the needy?
11. Of what truth is this the practical recognition?

THE READING CIRCLE.

MRS. L. FLORA PLUMMER.

WE have now begun the "Good Samaritan" lessons, which are to precede the study of health principles. It is hoped that all our people are following these studies. None should pass these lessons by as unimportant. Our relationship to those about us is worth studying. Indeed, the right understanding of this question lies at the very foundation of all Christian living. The Lord is asking each of us the same question He asked Cain. Are not many of us making answer in deeds if not in words: "I know not: Am I my brother's keeper?"

In the lately published volume of the Testimonies we have this statement: "The Spirit of the good Samaritan has not been largely represented in our churches. Many in need of help have been passed by, as the priest and Levite passed by the wounded and bruised stranger who had been left to die by the wayside. The very ones who needed the power of the divine Healer to cure their wounds have been left uncared for and unnoticed. Many have acted as if it were enough to know that Satan had his trap all set for a soul, and they could go home and care not for the lost sheep. It is evident that those who manifest such a spirit have not been partakers of the divine nature, but of the attributes of the enemy of God. Some one must fulfill the commission of Christ; some one must carry on the work which He began to do on earth; and the Church has been given this privilege. For this purpose it has been organized. Why, then, have not church-members accepted the responsibility?"

No text-book is needed for these studies. The article which constitutes the lesson, together with the questions, is published each week in the REVIEW. Shall not these subjects have the study which is needed to bring in a reformation? Do not let the time pass unheeded. Study each lesson during the week appointed. The same topic is made the lesson for the young people's meetings, and thus the Circle work and the young people's work blend together.

"THE very attempt to discharge duty will give you strength."

"THE indolence which never earns its daily bread cannot earn the appetite to enjoy it."

"THE water that I give Him shall be in him a well of water [not an occasional shower] springing up into everlasting life."

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son."



MATER DOLOROSA.

BECAUSE of one small, low-laid head, all crowned
With golden hair,
For evermore all fair young brows to me
A halo wear.
I kiss them reverently. Alas! I know
The pain I bear.

Because of dear but close-shut childish eyes
Of heaven's own blue,
All little eyes do fill my own with tears,
Whate'er their hue;
And, motherly, I gaze their innocent,
Clear depths into.

Because of little pallid lips, which once
My name did call,
No childish voice, in vain appeal, upon
My ears doth fall.
I count it all my joy their joys to share,
And sorrows small.

Because of little, dimpled, waxen hands
Which folded lie,
All little hands henceforth to me do have
A pleading cry.
I clasp them as they were small wandering birds
Lured home to fly.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin or harm
Such little feet,
And count the lowliest service done for them
So sacred, sweet!

— M. E. Paull, in *Altruist Interchange*.

THE WOMAN'S WORK IN INDIA.

MRS. C. C. LEWIS.

(Keene, Tex.)

OWING to an extra amount of other writing, a report of what was done at some of the camp-meetings toward carrying the gospel to the women of India has not before been prepared.

Because our beloved Sister Henry was laid away, shall we who are left quietly sit down and fold our arms in idleness, or shall we honor her memory by taking hold of the work for others in an energetic manner?

At the Kansas camp-meeting the foreign missionary work was talked of a great deal. It was suggested that the women of the Southwestern Union Conference take it upon themselves to support a zenana mission worker in India. After talking with the foreign mission secretary and other leading brethren, a meeting of the women was called, and the matter was laid before them. Every one expressed her approval of the plan, not only in words, but also in a material way. Although the meeting was small, thirty-five dollars was pledged, and partly paid. Before the meeting closed, the amount was raised to about forty dollars.

At the Texas camp-meeting the same subject was presented to our sisters. Slips were passed through the audience, and when they were collected and counted, the result was very encouraging. The amount pledged was about eighty dollars.

This is to be "a freewill offering" from loving hearts, who are themselves rejoicing in the possession of Christian homes and the light of a soon-coming Saviour.

The zenana work in India corresponds to our Bible work in America. One of the best Bible workers of Kansas has offered herself for this

work, and is expecting to sail sometime this fall.

Will not our sisters in other Conferences join us in the work? It is all very simple. There is no organization or officers needed. We have hoped that there might be no red tape, but that those interested would simply take hold and do something. We do not want to blow a trumpet, but in a quiet way seek the Lord for a new consecration, and for a knowledge of His will concerning us as individuals.

Just now the Lord is calling upon us to sacrifice and deny ourselves, and so be able to put more into His suffering cause. May this not be a channel into which we may put some of our offerings?

All that we are as Christian wives and mothers, do we not owe to the light of the gospel? The gospel of Jesus Christ has always elevated the standard of womanhood. Shall not we, who enjoy that freedom which only the gospel can give, do all we can to liberate those who sit in heathen darkness?

It seems that there ought to be an earnest, godly woman in each Conference who will lead out, so to speak; who will write short articles for the State paper, and in every proper way encourage and inspire the women to sacrifice for this fund. The children, too, will be glad to have a part in this work.

We do not need any officers. The offerings may be paid to the church librarian, who will send them to the Conference Secretary, and he to the Mission Board at Battle Creek.

CARE FOR THE AGED.

MRS. N. M. COON.

(Battle Creek, Mich.)

IN God's word we read, "Be patient toward all men." "We ought also to love one another." "Be pitiful, be courteous." In still farther reading we see that these words were addressed especially to God's people, which implies that they may fall short in this respect. We cannot think of any condition in life in which love and patience are not needed. This is especially true of the young and of the aged. The inexperience of youth and the decrepitude of age are a direct appeal for our sympathies and love. Yet the young have a pre-eminence over the aged. The sprightliness of the opening intellect, the beauty of form and feature, the innocence of the little one, recommend it to our favor. With the aged it is not so. Time has changed the features. The once fair face is seamed with care and sorrow. The eyes have lost their luster. The ears are not so quick to hear. The step is feeble, and the hands unsteady. Even the voice is changed. Change is written on all that pertains to the aged.

The aged tell again and again the same story of events that occurred in their youth and in more mature years, in days before the duties of life were laid aside for younger hands. The present is lived as an infant lives, making an impression for the moment only, to be soon forgotten. The mind goes back to childhood. Those pictures are retained in the memory. Sometimes you will see a smile flit across the aged face as some pleasing remembrance is recalled, again the silent tear, as he reviews the past, or sees some loved one slowly borne to the last resting place.

"Be courteous," yes, even to the aged. How often we hear people say, "Oh, it's only old man, or old woman, So-and-so," as if age made people dishonorable. How often we hear the laugh go round at the expense of the aged because of some grammatical error of speech or some misunderstanding caused by their deafness. One might think by the treatment they receive that they had lost their feelings. But the poet tells us that "hearts grow strangely sensitive when age has dimmed the sight."

Frequently an aged father or mother is given a home with a child. They are well fed and clothed. They are given the cosiest corner, and it is felt that the entire duty to them has been done. But it can almost be said of them, as of the dead, "Neither have they any more a portion forever in anything that is done under the sun." They cannot hear readily, and no pains is taken to tell them the news. "Why should they know? They are just as well off not to know."

Watch the aged as an exclamation of amazement from some member of the family reaches the dull hearing, and see the anxiety shown to know what has called it forth. Perhaps all are too busy to hear the feeble request to know, and it is soon forgotten. Sometimes they will make some suggestion or venture to give advice, and are told that they are like a last-year's almanac, "out of date."

This is a dark picture, but there are some happy exceptions where those who have become helpless are treated with a tenderness that is almost reverential. They are not left to pass hours alone, are informed of the pleasant happenings of the day, often a scrap of interesting news from a paper, or a verse that has comfort in it, is placed in their hands. Sometimes a few flowers are brought for their admiration. The first ripe berries find their way to the afflicted one. A caressing hand smooths back the hair from the careworn face, the collar is adjusted, a word of affection is given. How small all this looks on paper, but these little attentions are of importance to the aged, and help them to *live* their last days, not merely endure them.

A little girl once met an aged man on the street. Her quick eye saw in his sad, patient face that he was not happy, and she gave him a stick of candy. In speaking of it she said, "I think he is some little girl's grandpa and is lonesome, and maybe the candy will help him to forget to be lonesome." This little act of kindness was like a bright sunbeam in a dark day to the aged man, and he was never tired of speaking of it. He was past ninety years of age, had been a Baptist minister, and by circumstances that he had no control over had become separated from his children and placed in a charitable institution, and in his helplessness grieved for them. This little act of kindness by the child was the first of a number of trifling attentions that were as stepping-stones to at last restore him to the care of those he so much loved.

In the same institution was an old lady of eighty-three. A friend visiting her one day found her asleep in her rocker. She gently patted her on the cheek, when the sleeper, without stirring, said, "Mother, yes, mother, I'll get up; yes, I'll get up soon." She was a child again. In her dream her mother was awakening her as in her childhood so long ago. She opened her eyes and saw her friend in the place of her mother, and realizing it was all a dream, she closed them again, saying, "O dear, O dear!" Then looking up, she said, "Do you know I am a baby? Yes, I am." "How is that?" the visitor queried. "Well, I was the youngest of a large family. There were thirteen of us children, but they are all gone,—father, mother, brothers, and sisters, all gone! O dear! Yes, I am just a baby again. I cannot do anything, and there is no one left to care for me." She soon regained her cheerfulness, and the remainder of the visit was spent in pleasant converse. "How did she

come to be here?" do you ask? Not because she was poor, but because of the avarice of a distant relative.

Another dear old lady past eighty, who had evidently been a woman of ability, intelligence, and culture, her children holding responsible positions in society, was placed here by a son. She said she had a beautiful granddaughter who had tired of seeing her around. She was perfectly crushed by being separated from her children, yet tried to make it appear as well for them as she could. A few months after coming to the institution her mind became so deranged by brooding over her trouble that she disarranged everything in her room, undressed, and wrapped herself in a sheet, and walked up and down in the hall in her misery, mourning for her children.

A lady in the West who had had her mother with her nearly all her married life, the mother having been like a servant to her in her home till old age crept on and she became helpless, turned her over to strangers to care for. She had no time for that aged mother who had been such a willing slave to her all those years. This woman is one of those who are proclaiming that the Lord is soon coming again. Have we not reached the time foretold when self-love shall predominate and natural affection be wanting?

Probably there are hundreds who read the dear old REVIEW who have parents or other relatives who need their care. Don't shirk your duty and crush the hearts of those already afflicted, and plant thorns for your pillow.

Charitable institutions are all right, and it would be better if there were more in the land; but such places are for those who have outlived all who should take care of them; those from whom misfortune has swept all away, leaving them destitute and helpless. No institution, however well equipped, having the most thoughtful and sympathizing matrons and trained nurses to care for its inmates, can take the place of children or near relatives in the care of the helpless aged.

You may say it calls for so much self-denial. Pleasure, ease, society, must be given up. In extreme cases even religious privileges must be foregone. It requires much patience, hard work, and many sleepless nights. Excuse me for speaking of myself. The trial once came to me, and I drank the cup to the bitter dregs. How well I did my duty God alone knows, but I can say that I have no thorns in my pillow.

If we could just look into the future and see ourselves old and stricken, in the easy-chair, and others caring for us, would it not make us more thoughtful for those who need our attention?

God's word tells us that "we all do fade as a leaf." *All*, not some. How differently the leaves fade as the frost of autumn touches them. Some grow bright and delicate,—reminding us of real Christians who, although they grow old, have a charm about them that is sweet and tender,—while other leaves are dark and blotched and crisp as soon as the chilling frost touches them. These remind us of those who have been made sour and bitter in disposition by the cares and disappointments of life. Such have no hope. These need love and patience to tide them over, and perhaps win them back to the love of our Heavenly Father.

HEALTH NOTES.

USE YOUR TEETH.—The question of what to eat in order to have health is one that is bothering a great many people. There is one thing that nature teaches on this point; that is, eat something that requires chewing. You have teeth; that means that you are to chew your food. Your teeth must have exercise in order to keep healthy. Look at the rest of the animal world; do you find any other animal that lives on mush, soup, or other soft dishes? The cat and all the cat tribe chew bones; so does the dog. The squirrel cracks nuts. The cow and

the horse grind hard kernels of grain and tough dried hay between their teeth. All wild animals have far better teeth than man has, and those tribes of men which are most nearly wild have far better teeth than the civilized peoples. This is simply because they exercise their teeth. Man is an animal; and there is no reason why he should be an exception to all the rest of the animal world in requiring the frequent services of a dentist. There is something wrong. Nature has made no mistake, but man has. It was intended that men should have good, sound teeth; therefore it was designed that men should chew their food; therefore the proper food for man is food that will exercise the teeth. If you are not eating this kind of food, begin a reform at once. Get back to nature; then maybe nature will get back to you. Discard your fashionable long-riced concoctions with French names, and eat something that your grandfather fared on before civilization robbed life of its simplicity. People have been poking fun at President Roosevelt's teeth; but his teeth are the kind that nature designed for all of us. Show me a man with big, strong teeth, and I will show you a man who is healthy. Maybe your teeth have too nearly lost their function to stand chewing very hard food; but if so, give them as much exercise as they will stand. If you would eat to live, chew your food.

PNEUMONIA.—The statistics of mortality for the year 1900, published by the Census Bureau, show that more people now die from pneumonia in the northern section of this country than from any other disease. Statistics covering an area extending from Michigan to the Atlantic, and south to the District of Columbia, including also many cities outside this territory, give a rate of 191.9 deaths per 100,000 people from pneumonia; while that for consumption is 190.5. As the cold season is approaching, precautions should begin to be taken against this fatal disease. It is entirely preventable if one will exercise proper precautions. An attack of pneumonia is almost always the result of carelessness. Proper protection of the body against chilling winds, and prompt measures taken upon the appearance of any symptom of pulmonary congestion, would no doubt almost do away with the mortality from this scourge. But so long as people will be careless and neglect to clothe themselves properly for cold and damp weather, or to act promptly when the first symptoms of the disease appear, the mortality from this source will continue.

To guard against pneumonia, begin by fortifying the system against the disease, by toning up the circulation. Do this by taking a cold, or cool, bath, followed by vigorous rubbing of the skin, every day. Then take pains to guard against any chilling of the surface of the chest, or of the back. Moderately cold damp weather is more dangerous than very cold dry weather. Have the lower extremities warmly clad. For the relief of congestion of the lungs apply cold wet cloths to the chest and hot fomentations to the back. Apply heat also to the feet.

A severe attack of pneumonia, if not itself fatal, amounts generally to the individual's death warrant; for it so injures the lungs that ere long the germs of tuberculosis make their presence felt, and the victim goes rapidly down to the grave. Very many deaths from consumption are really due, primarily, to pneumonia.

APPLES, says a writer in the *American Mother*, "should form a part of at least one meal every day, so long as they can be found in market, and should constitute one third of the quantity of canned fruit usually put up for winter use. . . . Our German analysts say that the apple contains a larger percentage of phosphorous than any other fruit or vegetable," and this phosphorous "is admirably adapted for renewing the essential nerve matter — lecithin — for the brain and spinal cord."

L. A. S.

VALUE OF GRAPES AS A FOOD.

D. H. KRESS, M. D.

THE peach season is now about ended. During the excessively hot weather the human system especially needs and craves the pure liquid and the mild acids found in this fruit. As the weather becomes cooler, more sugar—the heat-and force-producing element—is needed. God, who supplies all our needs, has made provision for this need in giving us grapes, pears, apples, figs, dates, etc. During the months of October, November, and December, grapes can be obtained at a nominal price, so even the poor need not be deprived of this luxury.

In some parts of the world there are established what are known as grape-cure institutions. Patients afflicted with various chronic diseases go to these places to receive treatment. This consists mostly of the free use of grapes—grapes for breakfast, grapes for dinner, grapes for supper—*nothing but grapes*. It has been found that many so-called incurable diseases readily yield to this simple remedy, and these institutions have received a world-wide reputation.

It is not necessary, however, to make a trip to the Old World in order to obtain the benefit of the grape-cure. Like all other blessings, it is not far from every one of us. Every home may become a grape-cure sanitarium. But even a good thing, if wrongly used, becomes a curse. A few hints on how to use grapes may therefore be of help:—

1. Before being placed on the table, grapes should always be well washed, to remove, as far as possible, dust, germs, etc.

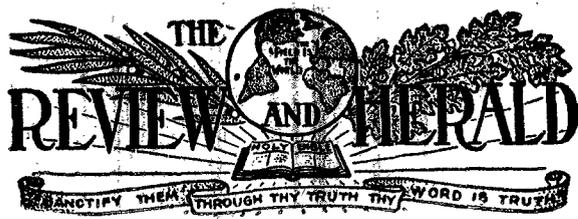
2. Do not eat grapes *freely* after eating a hearty meal of solid foods, or after eating freely of liquids. There is danger of overloading the stomach, thus delaying digestion and favoring fermentation. This finally results in chronic dilatation of the stomach, and makes it unable to do its part in converting the food into good blood. As a rule it is best to eat grapes, if eaten freely, at the close of the meal, or better still, in many cases, fifteen or thirty minutes afterward.

3. The best time to eat grapes, for those who are accustomed to three meals a day, is in the evening. At the evening meal dispense with all other foods, and eat grapes as freely as you please. This will be found an excellent remedy for chronic constipation, from which many suffer.

The third meal is frequently the cause of much mischief and suffering. After a hard day's work, either mental or physical, we feel exhausted. This is because the nerve energy which was stored up in the nerve cells during the sleeping hours of the previous night has been exhausted. The great electric battery needs recharging. Nature holds out her signal, suggesting rest and sleep. Instead of heeding the signal, frequently a heavy meal is taken. The nerve energy required to digest the food has been used up, and the food remains undigested, and decays. Poisons are generated. These flood the system, and are responsible for the bad taste in the mouth, the coated tongue, the foul breath, the dull feeling in the head, the horrible dreams, the impatience, and other innumerable ills. What would otherwise have been a blessing has been converted into a curse.

By eating grapes, which furnish nutriment in a predigested form ready to be absorbed, and liquids to cleanse out the waste products which were formed during the day, instead of awakening in the morning with all these horrible and disagreeable symptoms, the sleep will be refreshing, the mind clear. Everything will take on a different aspect. Things which before irritated and annoyed will become sweet music. Even the trees of the field will clap their hands.

ROLLED oats, browned and eaten with hot milk, or made into porridge, is an excellent food.



BATTLE CREEK, MICH., OCTOBER 15, 1901.

URIAH SMITH - - - - - EDITOR.
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ABOUT THE JUDGMENT.

ON this stupendous subject there seems to be a degree of perplexity in some minds on account of the variety of statements that are made concerning it. There are diverse scenes involved in the judgment, and different agents have a part to act therein, and the problem seems to be to locate these different divisions of the work, and identify the agents who carry it forward. Summed up to one point, the query is, Who is, or is to be, our judge?

For instance, we read in Acts 17:31: "Because He [God] hath appointed a day, in the which He [God] will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." This would suggest the idea that the world in the day appointed is to be judged by the Father. But we read again in John 5:22: "For the Father judgeth no man, but hath committed all judgment unto the Son." Comparing this with Ps. 50:6, we have this statement: "And the heavens shall declare His righteousness: for God is judge himself." A scene opened to the prophet Daniel represents God, on a certain occasion, acting as judge. The scene is one of unparalleled sublimity, and must powerfully impress every one who, with a reverent spirit, reads the description: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

This passage, if we mistake not, furnishes a key to the solution of the main difficulties of the situation. Here is a judgment connected with the opening of the books. The Ancient of Days, God the Father, presides in it. There are over one hundred million heavenly intelligences engaged in it. "Ten thousand times ten thousand" are a hundred million, as we compute numbers, and besides these there are "thousands of thousands." These are not the great multitude of the denizens of this world assembled to be judged, but those who minister unto the Ancient of Days, in this work. This applies to a time when the great plan of salvation is unfolding and closing its vast movements. The thrones which are here said to be "cast down," so rendered by the translators, who evidently supposed them to be earthly thrones of human government, which are to be overthrown in the last day, are not such thrones, but thrones connected with the judgment; and the words should not be rendered "cast down," or overthrown, but established, or "set up." What thrones, or seats of judgment, are to be set up when the judgment scene opens? The time is when "judgment is given to the saints of the Most High" (verse 22); and where are the saints when judgment is given to them, not judgment of them as accountable beings, but judgment for them to exercise over others? John saw the whole situation right in connection with this very time. He says, "And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them." Rev. 20:4.

Right here the subject of the sanctuary throws its all-penetrating search-light on this subject. Jesus

Christ is the mediator for men, and a priest of God after the order of Melchisedec. Heb. 5:5, 10. It appears from this testimony and from Acts 17:31 that He has been appointed, or ordained, to that position: "Because He [God] hath appointed a day, in the which He will judge the world . . . by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." It is appropriate that that one who is the mediator for the world should have a part in the general judgment of the world, so the testimony is that God "hath appointed a day, in the which He will judge the world . . . by that man [Christ] whom He hath ordained;" and He has given assurance unto all men that this period of judgment must pass upon all men, because He hath raised Christ from the dead. That is the pledge of that work. One can go back and undo the resurrection of Christ as well as to think of escaping the test of judgment.

The plan of Christ's office as mediator, and its *modus operandi*, was doubtless all arranged in the beginning of His work. And while God has ever held the general management of the affairs of this world, and has often let loose judgments upon sin, as in the case of the antediluvians, the Egyptians, the Sodomites, etc., to which cases Ps. 50:6 would apply, there are different divisions of the judgment work which must all have their place, and be considered in their relation to one another and to the work as a whole. This distinction is seen even here in human courts. There is, first, the *investigation* of the case to determine the degree of guilt of the parties, and fix the punishment; and secondly, the *execution of the sentence*. And in its *general phases* divine justice must be administered on an equitable basis as this. And this is just the method pursued in this work, according to what is revealed. It is all contained in the prophecy of Dan. 7:9, 10. We think in this stage of the progress of the Third Angel's Message we are justified in assuming that the reader understands something of the sanctuary and its ministration. The sanctuary, where the plan of redemption is carried forward, was a building, or tabernacle, located in the midst of the camp of Israel, as a dwelling place for God. Exodus 25. There was the law, the priesthood, the sacrifices, the symbols of pardon and forgiveness. There the penitent came confessing his sins, and sending them, through the blood of the victim and the ministration of the priest, into the sanctuary. There the atonement was made, and sins, in figure, put away.

All this Paul tells us (Heb. 9:1-7) was a worldly sanctuary under the first, or old, covenant; but now we are under a new covenant introduced by Christ, more ample and efficient in its provisions than the old, furnished with better sacrifices, even the precious blood of Christ, who pleads that blood for sinners in a more complete sanctuary, the true and more perfect tabernacle, pitched, or erected, not by Moses, but by the Lord himself. This heavenly tabernacle, or sanctuary, has two apartments, as the earthly had. In the first, or holy place, Christ, as priest after the order of Melchisedec, receives the confessions of Christians now, just as the Aaronic priest received the confessions of Hebrew penitents under the Mosaic system.

Now following the type, we easily go forward to the time when the program of the world's redemption must close. There the scene of scenes takes place. The sanctuary must be cleansed, and sins be blotted out and put away, that they may not mar the kingdom of heaven, disturb the saints, and remain a cloud upon the memory of God.

To accomplish this, a great change is made in the heavenly courts. The second apartment of the heavenly temple, unoccupied till this change came due, was opened (Rev. 11:19); and the ministration and the ministers moved therein. The work for the world's salvation assumed a new phase. This is noted and described in the prophecy of Dan. 7:9, 10, 13, 14. When the work in the sanctuary began, at the ascension of Christ, the throne of God, and God, at whose right hand Christ took His position, were in the first apartment of the sanctuary.

Rev. 4:2, 3, 5. This is proved by the seven lamps of fire which were before the throne — antitype of the candlestick of the sanctuary with its seven lamps. Ex. 37:23; Heb. 8:1, 2. Daniel's record here describes the change: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him." Dan. 7:13. But was not the Son of man near before the Ancient of Days when He was at His right hand in the holy place? — Very true; but the Father made a move: "I beheld till the thrones were set up [or placed in position — thrones of the four living beings and the four and twenty elders. Rev. 4:8, 10], and the Ancient of Days [God the Father] did sit." Dan. 7:9. This affirms that God took a new position; for the words "did sit" mean, and should be so translated, that He "took a position as judge in a court of justice." The work in the most holy place, the cleansing of the sanctuary, is a work belonging to a court of justice; for here every case that has come within the sphere of Christ's mediatorial work is examined, and the decision made whether they have overcome, or are to be rejected. In this scene God acts as judge. Christ presents the cases before Him, pleads His blood, and God decides whether or not He can accept them through Christ. Thus God judges them by that man whom He has ordained for this work. Acts 17:31. If accepted, their part is made sure in the everlasting kingdom, the subjects of which are then being made up. This is the investigative judgment. Here the King comes in to examine the guests according to the Saviour's vivid parable, to see if all have on the wedding garment. Matt. 22:11-13. The man who has it not on is bound hand and foot, and cast out into outer darkness, never to see the light of life again. O that men could realize what a vital interest they have in Christ at the present time!

Daniel's record (7:14) continues: "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." When does Christ receive the kingdom as here predicted? Not when He enters the most holy; not till the work in that apartment is finished, and all the guests who are candidates for the kingdom have been examined and accepted. Then Christ comes with His reward, to give immortality to all who have accepted it. Rev. 22:12. Then He can send forth His angels to gather out of this earth, the place to be occupied by His kingdom, all that offend, and them which do iniquity (Matt. 13:41-43), which He will do by the seven last plagues and other judgments with which He sweeps the world of its guilty inhabitants. Rev. 19:19-21. The investigative judgment being thus passed, and the line being drawn between the saved and the lost, an investigation of the cases of the wicked must follow; for every one who has ever been on probation must give account for the deeds done in the body. This is accomplished by the saints, in conjunction with Christ, who reign during the thousand years of Rev. 20:4-6. The saints having passed their own judgment, are at this time redeemed, and can then judge wicked men and angels. 1 Cor. 6:2-4. This work being done, the end of the thousand years is reached; and the execution of the judgment upon all the wicked takes place. Then punishment is visited upon every sin ever committed, and every sinner involved therein. They are destroyed root and branch in the final lake of fire. Rev. 20:12-15. This fire and destruction were originally prepared *only* for the devil and his angels (Matt. 25:41), and the only human beings destroyed therein are those who joined the devil in his rebellion, and persistently continued in it to the close. This is the fire that accomplishes the judgment (the execution of the judgment) and perdition of ungodly men. 2 Peter 3:7. Then the last vestige of sin and sinners is destroyed. The last stain and scar of the primal entrance of evil and its curse into the universe is wiped away; the old earth, racked by convulsions and blighted by miasma and mildew for six thousand years, will be healed and made new (2 Peter 3:13); the tabernacle of God will come

down into our midst, God himself will be our companion and our God (Rev. 21: 3, 4); and then will rise and fill the whole heaven of the new creation the song of jubilee from "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, . . . saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." This is eternity's amen to the work and ways of God in the salvation of men. Rev. 5: 13; 7: 11, 12.

THE REVIVAL OF THE CANVASSING WORK.

THE work known among Seventh-day Adventists as "gospel canvassing" is being revived. For this every believer in the special message and work for this time should thank God and take courage. The revival of the gospel canvassing work throughout the ranks of our people means more than at first may appear. It means the revival of the old-time missionary spirit. It means the more thorough and rapid proclamation of God's last message to the world. It means that the coming of Jesus to end the cruel reign of sin will be hastened. Therefore, let all rejoice that the canvassing work is being revived, and let all who rejoice in this do all in their power to aid in the revival.

Those who have given the proceedings of the late General Conference careful reading, will remember that the canvassing work was a prominent feature of the Conference. Our publishers and leading canvassers placed before the Conference, in a most earnest and intelligent manner, the meaning and value of this work to the cause of present truth. These efforts received a prompt and hearty response from the delegates. The good work they began has been taken up by ministers, physicians, and Conference committees during the summer, and presented to thousands of our people at the camp-meetings. This has brought new life to this branch of the work.

The time has certainly and fully come when our people should engage in the circulation of our literature as never before. "The King's business requires haste." "All things are now ready." The fields are "white already to harvest." The end is "nearer than when we [first] believed." "Son, go work to-day in my vineyard."

Winter is approaching. The heat of the summer is past. The evenings are growing longer. Crops are being gathered in, and marketed. In most parts of the country the harvests have been bountiful. Prices generally are high. Business everywhere is good. Factories are running day and night. Money is plentiful and is circulating freely. The whole country is enjoying unparalleled prosperity.

Viewed from every standpoint, it is as clear as it can be that the hour has come for a great move on the part of Seventh-day Adventists. We should now enter upon the greatest campaign ever known in our history. God calls us to action. Everything about us demands vigorous efforts. We must place our literature in the hands of the masses who need the truths we prize so highly. Then let the leaders of the people sound the trumpet call to service all through the land.

In the Lake Union Conference, which includes the States of Michigan, Wisconsin, Illinois, Indiana, and Ohio, also the Province of Ontario, the call is being made for a thousand consecrated men and women to devote their entire time and energies to the sale of our literature. Conference officers, ministers, and State agents are throwing themselves into this campaign with an earnestness that means success. Nearly every State has a consecrated minister acting as State canvassing agent. In Michigan, Elder Wight has charge of the work, and is heartily supported by the Conference president. They have planned to have all the churches in the Conference visited by earnest ministers to arouse every member to do something this winter to place our literature in the hands of the people. Each member is to be instructed, and given the work for which he is best fitted. This should surely result in the sale of

a large amount of literature during the winter, and the development of scores of successful canvassers for our large books.

Elder F. L. Moody has charge of the work in Indiana. During the summer, Brother Moody was the general agent for the Lake Union Conference. At the Indiana camp-meeting, he was chosen by the people as their State agent until a suitable person could be found to take the place. About that time Brother E. R. Palmer came from Australia to this country, with a view of spending the winter here, and then proceeding to England to spend a few months in helping build up the canvassing work in that country. Owing to Indiana's need of Brother Moody's entire time, and Brother Palmer's long and valuable experience in the canvassing work, it was thought best for the latter to take the oversight of the work in the Lake Union Conference for a time. Brother Moody and the president of the Indiana Conference have arranged to visit the leading churches in the State together to secure recruits for the canvassing work.

Similar plans are being adopted by the presidents and State agents of Wisconsin and Illinois. With the earnest, intelligent, sanctified co-operation of Conference presidents, committees, and the ministers, this work must succeed. No obstacles can stand before it. Every difficulty will be swept away, and genuine success will follow. Then let this good work be taken up and carried forward in every Conference throughout the States. Let us sow the land with our literature, and thus help speedily to proclaim this gospel of the kingdom to all the world, and so hasten the day of God. A. G. DANIELLS.

THE NEW THEOLOGY.

EVER since the falling away from the truth of God which took place when the churches rejected the message sent from God sixty years ago,—“Fear God, and give glory to Him; for the hour of His judgment is come,”—there has been coming into the place of the old truth, in those churches, a new theology; which, however, professes to be like the old in containing the truths that relate to human salvation, but to be far in advance of the old in the point of agreement with reason and science. The time has now come when this new theology has developed far enough to permit of being formulated in a series of definite propositions, drawn up in contrast with the propositions of the old religion; and this we find has been done by the Rev. R. Heber Newton, one of the foremost expounders of the new teaching. It will be instructive to note some of the statements and contrasts made by him touching this vital theme.

“It is a new reformation,” says Mr. Newton, “through which we are passing; a reformation, or refashioning, of the old theology—not a new formation, much less a mere destruction. It is a movement repeating, on a large scale, the Reformation in the sixteenth century. The issue of that mighty change was at the time expected, by timid foes and by overzealous friends, to prove an utter break with historical Christianity. It proved to be a recrystallization of the old elements of faith, temporarily thrown into a state of flux, in much the same old forms, enlarged and ennobled.

“Notwithstanding the vastly greater change now going on, there is good reason to believe that the issue of this new reformation will be, not the loss of religion, nor yet wholly a new religion, but the old religion purified and evolved, made reasonable and moral.”

After thus intimating that the old religion, taught by such men as Bunyan, Wesley, and Whitefield, was neither reasonable nor moral, this disciple of the new “faith” proceeds to contrast it with the old. Some of his contrasts are as follows:—

“The old theology teaches the dogma of original sin—the guilt handed on from the fall in Eden. The new theology translates ‘original sin’ into ‘the law of heredity,’ which dowers us to-day with the inherited appetites and passions of the brute man from the ages past.

“The old theology sees in the hereafter two worlds—the one of perfect, unalloyed bliss, the other of hopeless, horrible suffering—into one of which every man passes immediately, through death, to abide therein forever. The new theology sees in the hereafter all varieties of experience; following upon all varieties of earthly life; each man's lot there being the natural consequence of his character here; the mercy of God enduring forever, and the love of God being mighty to save there, as here, unto the uttermost.”

As the reader will perceive, this is simply the religion of evolution. The new theology, or “reformation,” as its apostles style it, is simply the Darwinian doctrine of evolution in a religious guise. Mr. Newton continues:—

“The old theology sets forth a dogma of sacrifice which sees in Jesus Christ a voluntary victim to propitiate the wrath of the Father; by His death placing in man's hands a quit claim from Jehovah for the full payment of all debts of humanity to Him. The new theology sets forth the natural law of sacrifice, which runs through all creation, and is an expression of the very heart of God himself; under which individuals and classes and races are all slowly being fitted into the human life divine.

“The old theology teaches men to believe in a God outside of nature, who wound up the mechanism of the universe six thousand years ago, and now occasionally interferes in it, by suspending its laws, in order to attest the mission of His messengers. The new theology teaches men to believe in God as the Spirit indwelling the universe, whose will energizes in its forces, whose mind thinks in its laws, whose nature is imperfectly revealed in nature, whose character is seen as in an image in man—‘Our Father who art in the heavens.’

“The old theology propounds a dogma of incarnation which represents God as coming down through space, from somewhere, at a certain moment of history, to embody himself in a man, whom men vainly tried to think of as being both God and man, being indeed neither very God nor yet very man. The new theology, returning to the original philosophy of the Church, propounds a doctrine of incarnation which conceives of the divine Spirit dwelling in the universe, embodied in nature, en-souled in man, as coming out from within ‘the abyssal deeps of personality,’ and so filling one man that ‘in Him dwelt the fullness of the Godhead bodily’—making Him the sacred symbol of the universal reality through which man receives power to become the son of God, a partaker of the divine nature.”

The language of evolution, as applied to religion, is necessarily somewhat vague and mystical, as is this that we have quoted. But the purpose of the new theology is very plain. It takes the edge off the old religion with its clear-cut doctrines of righteousness, temperance, and judgment to come. It deadens the sense of human accountability before God, and substitutes the idea that somehow, through some law of evolution, the soul will gradually mount upward to a higher life, without any such struggle and sacrifice as comes in the crucifixion of self with Jesus Christ. And if no transformation of character is made in this present world, there will still remain an unending opportunity for its attainment in some state of future existence. Nothing could be better calculated to lull the soul into the sleep of carnal security.

False dogmas from paganism which ever since the first falling away and the establishment of the papacy have defiled the pure gospel preached by Christ and the apostles, have fertilized the soil for the growth of the new theology. These false dogmas were unscientific, hence the necessity was felt for new doctrines that would harmonize with science and reason. “We have had,” says Mr. Newton, “an unscientific theology, and, by reaction, an irreligious science. We may have scientific theology, and thus a religious science.” But instead of turning to the science of salvation as revealed in the gospel, the professed teachers of Christianity have turned to “science falsely so called,” and have produced a mixture of religion and evolution, which points man to himself for salvation rather than to his Creator.

First, the churches of to-day rejected the message sent from God proclaiming the hour of the judgment and the duty to return to the true worship of God by observing His Sabbath, which message would

have separated them from papal errors, and have prepared them for the second advent of Christ. They turned from that light and pronounced it darkness, and the darkness to which they turned is heralded by them as advanced light. How fully, therefore, is the prophecy of Isaiah fulfilled to-day, that

"darkness shall cover the earth, and gross darkness the people." And therefore how necessary, also, that the remaining part of that prophecy should be fulfilled now in us, that "the Lord shall arise upon thee, and His glory shall be seen upon thee."

L. A. S.



"WORKING TOGETHER WITH HIM."

OUR Master, in thy field so wide,
Thou bidst us work with thee,
And thou art daily by their side
Who serve thee faithfully;
Thou hast a place and work for all
Who seek to serve, both great and small.

How many serve through weary years
In fields where thorns prevail!
They strive and toil with bitter tears,
And each day seem to fail.
But who shall judge? We see each weed,
But thou the living hidden seed.

Our failure oft in thy wise hand
Is our most true success;
Thy ways we do not understand,
Yet thou dost know and bless
Each one who strives to do his part
In thy great field, with hand and heart.

And so we pray thee, Master, still
Teach us thy work to do,
And not our own vain selfish will;
Our love each day renew,
That we may work thy work on earth
With fervent love and simple faith.

— M. Ritchie, in *British Evangelist*.

THE GENERAL MEETING IN ENGLAND.

In harmony with the counsel of the General Conference Committee, I spent a few weeks in England, and attended the annual Conference and general meeting which was held in Wanstead, a suburb of London, August 2-12. The location selected for the meeting was a pleasant one, an open field near one of the entrances to Wanstead Park and overlooking the country. The weather was most favorable for the meeting, being in marked contrast with the experience at Birmingham last year. The attendance was just about the same as in previous years, although no reduced rates could be obtained on the railways. In addition to the regular workers of the Conference there were present Brethren O. A. Olsen and L. R. Conradi, from the Continent; Brethren A. F. Ballenger and W. C. Sisley, who had recently come from America; and Drs. Olsen and Holden. All these brethren took part in the work of the meeting in connection with the other workers.

The general theme of the whole meeting was the second advent of our Lord, and the preparation needed in view of the nearness of that great day. The different phases of the gospel message were presented in their relation to this central truth, and the privilege of such a personal experience as gives constant and complete victory over sin was kept before the people. This naturally led to special seasons of repentance and confession, and renewed consecration of body, soul, and spirit to the service of the Lord, and many received great blessing on these occasions.

The meeting was well advertised, and there was a good attendance from the neighborhood evenings and Sundays. On Sunday evenings the large tent could not hold more than half of the audience, but those who stood outside as well as those in the tent listened attentively while the great truths of the prophecies were being presented. On the second Sabbath, Brother E. J. Waggoner baptized twelve persons in the baptistery in our chapel at Leytonstone, about a mile from the place of the meeting.

In view of the local interest and attendance, it was decided to continue evening meetings in the same tent after the general meeting closed, and Brethren E. E. Andross, A. F. Ballenger, and A. R. Leask were requested to remain for this purpose.

As I sailed for America two days after the close of the Conference, I cannot state the results of this effort, but have since learned that the attendance and interest continued good.

Several sessions of the Conference were held during the week, in which brief reports of the work during the year and the financial standing were presented, and the necessary business was transacted. The tithe report showed a gain of a little over £100 (about \$500) above the previous year, while the other funds had fallen off slightly. The amount received toward the School fund was reported as £396 14s. 1½d. (about \$1,930). It was stated that the Conference had been able to meet all its obligations during the year, and that it now owned property to the value of several hundred pounds. Plans were considered and adopted bearing upon the following features of the work: the establishment of a Conference school and of church schools, the sale of "Christ's Object Lessons," the re-organization of the health work and the revival of the health magazine, and the opening up of the work in Scotland. When it was learned that Brother O. A. Olsen had been released from the recommendation to go to South Africa, he was unanimously requested to take the presidency of the British Conference, and consented to do so. The other members of the committee chosen were Brethren E. J. Waggoner, H. Champness, H. W. Armstrong, A. R. Leask, E. E. Andross, and Samuel Joyce. Miss Mary Jacques was chosen Secretary of the Sabbath-school Department and Treasurer of the Conference.

It was the opinion often expressed during the week that this was the best meeting yet held in England, and at the closing praise service many bore definite testimony to special blessing received. Personally, I was especially thankful for this privilege of meeting with so many of the brethren and sisters in their annual gathering and of sharing with them in the benefits of the occasion.

W. W. PRESCOTT.

ARGENTINA.

THE last week of our stay in the States was spent among friends and relatives in South Lancaster, Mass. On Sabbath we had the privilege of speaking to the church concerning the work in Argentina. Among other things, we presented the needy condition of our mission school in this field. As the brethren and sisters saw the lack of facilities in the school, and the lack of funds better to equip it, their hearts were touched. At the close of the service a collection was taken for the school, which amounted to \$15.18. During the next two days other gifts were handed in, thus making, in all, twenty-six dollars.

June 19 our company left New York for South America, via England. After a remarkably smooth voyage, we reached Southampton the 26th. We had to wait in England a week for the boat to Buenos Ayres. This time we spent among friends in London. It was encouraging to see the progress the work has made in this field since we left there five years ago. We attended several meetings in the tent, where Brother Champness is working in one of the suburbs of London. The pavilion was well filled each night with a very respectable class of people, who gave good attention to the word spoken. We expect to see reports of good results from these meetings.

On the 5th of July we set sail from Southampton, en route for Buenos Ayres. Again we were favored with fine weather and a smooth sea, and on the morning of July 27 we were brought safely to our desired haven.

The work has been onward here since we have been away. When so many of the workers left the field at the beginning of the year, some of the brethren

were rather disheartened, especially with reference to the school. But others went ahead in faith, and put up the new part that we had planned to add to the school-building this year. They made a special effort to get the work finished before the teachers should arrive from the States, and in this they succeeded. Brethren Maas and Fulton were surprised to find such a comfortable, roomy house ready to receive them. The part added this year consists of one sleeping room, 13 x 16 ft., a kitchen, 16 x 16 ft., and a dining-room, 26 x 32 ft. But when the school opened, we were obliged to fill up the new dining-room with beds, and make the kitchen serve for dining-room as well, in order to accommodate those who came. So we see that the school has been built none too soon.

When I offered to settle with the brethren for their work in putting up the new building, only one would accept any remuneration. They were obliged to get some building material on trust, so the school now has a debt of about four hundred dollars. We thank the Lord that He is putting it into the hearts of some of our brethren in the States to help the school. I trust there are still others who will esteem it a privilege to assist.

In Nueva Palmyra, Uruguay, Brother Sallar, who accepted the truth last year, has been doing missionary work the last few months among his friends and neighbors. As a result a deep interest has been aroused in the truth; and when we arrived, a company of six were about to be baptized by Brother McCarthy.

From other places we hear of people who are becoming interested. The Lord has surely gone out before us, and we are glad of the privilege of being co-laborers with Him in this dark land.

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

N. Z. TOWN.

A TRIP TO THE VIRGIN ISLANDS.

HAVING spent about five months in Santa Cruz, Danish West Indies, getting out books and literature, I left on June 13 for the Virgin Islands, and arrived the same day in St. Thomas, where I was welcomed by many friends. I was happy to see some of those for whom we have been laboring in attendance at the Sabbath meetings, and a few new ones who had joined them.

Monday night, June 17, I engaged a passage with a boat for St. John, and with my supply of books and Bibles was landed on the beach of the eastern part of the island about half-past three in the morning, not knowing a single person in the island. However, I found a house where I rested for an hour and a half; but it not being convenient to let me remain there, I took a boat and went up to the end of the bay, and after finding a place to stop, and having my things brought up, I found myself ready for work the next day.

St. John belongs to Denmark and to the municipality of St. Thomas, has an area of forty-two square miles, but a population of only nine hundred and twenty-five. In the days when sugar was king, it contained several valuable estates. The old mills still stand as monuments of those days. Very little sugar is made at present, owing to lack of money and the low price of raw sugar. The bay-leaf tree (*Pimenta acris*), from the leaves of which are extracted the bay-oil, is a growth of this island.

The Moravians, the only church in the island, have a mission and a minister located in the eastern part, Coral Bay, and also a meeting-house and school in the western part. Both minister and people—men and women—are heavy smokers.

The country being mountainous, no wagons are used, the traveling being done on horseback, by boat, or on foot.

The people are very kind and hospitable. I remained here for two weeks, and made many friends. One promised to obey God and keep His commandments. My sales here amounted to \$36.65.

Sunday, June 30, I chartered a boat, and made arrangements to leave the following day for Tortola. Accordingly, we set sail for that place Monday morning, but on account of a very high sea, the heavens being black, we were obliged to return, well soaked from sea and rain. The means of travel between these islands are open boats. After waiting awhile, we made another attempt, and reached Road Town, Tortola, in the afternoon, though not in the best condition, but thankful to God for a safe passage.

Tortola is a crown colony of Great Britain, and chief of the English Virgin Islands, with a population of about four thousand. Sugar is made in several places, but in a primitive way. The country, like St. John, is mountainous. No wagons can be used. The way of transporting a barrel of sugar or meal is by fastening two rafts to a horse, letting the ends drag on the ground; or if two horses are

used, the rafts are fastened to both horses, one in front of the other, the barrel between.

The people are hospitable, hard-working, and independent, as they do not work for others on large estates, but have their own land and houses. Everywhere in the mountains and on the hills are people living, cultivating the soil, raising potatoes, cassava, fruits, and other products.

Such a demand for Bibles as in this island I never saw before. "We want Bibles" was the general demand. I was sorry at not being able this time fully to satisfy them. Expect to be better prepared next visit.

I remained about one month in this island, became acquainted with the people, and sold books and Bibles to the value of \$63.79. My impression was and is that this island is ready for the message.

July 17 I took passage to Virgin Gorda, fifteen or eighteen miles from Road Town, Tortola. I called at the houses in the main part of the island, but for some reason I could not make many sales, only four small books, amounting to one dollar. Virgin Gorda has a population of five hundred and seventy-five, but a great part have to seek a living on other islands, principally Santo Domingo. The island has a copper mine; but owing to the many hindrances from the government, the owners are not able to work it.

July 19 I returned to Road Town, Tortola. Early Sunday morning, July 21, I took passage for Ane-gada, about forty miles from Road Town, and landed the same day in the afternoon. The water being very shallow, the boats anchor far out; but getting into a small boat, we came near enough to reach land by taking off shoes and stockings. We were met by a crowd of people on the beach. By invitation I spoke in the chapel at night to a full house. Ane-gada is about $1\frac{3}{4} \times 9$ miles, of coral formation, and flat as a griddlecake. The land belongs to any one and every one. On the middle south side, where the people live, it is naked rock, but on the north side there is enough soil to raise potatoes, corn, etc., but no fruit. The population is eight hundred, but as on Virgin Gorda, they have to go to Santo Domingo for a living. The only church in this island is the Wesleyan Methodist. The minister resides in Road Town, Tortola, and makes quarterly visits to this and other small islands. I sold \$16.80 worth of books, and July 25 returned to Road Town, and July 29 took passage for St. Thomas, and on to Santa Cruz, July 31.

I cannot but praise God for His special care and blessings during this trip. Boats were sunk—one lost its cargo, and the crew barely saved themselves. The work was more than commonly hard, but the Lord gave more than common strength. I knew and felt His presence. With a bag of books in each hand, I climbed mountains from ten to twelve hundred feet in height, under a tropical sun; at times finding it difficult to get anything to eat; at night longing for morning, as the body ached from lying on hard boards; and sometimes receiving only a glass of water to wash my face and hands on getting up. Asking for a drink of water at one place, the woman said, "Excuse the frogs." I drank the water, but left the frogs.

I have mentioned these few things that none may think it is all pleasure trips. It is not pleasure trips for the flesh, but pleasure in a higher sense to have the privilege of bringing the last message of life to a dying people.

The people, although poor, will spend their last cent for tobacco or rum. The women smoke as freely as do the men. More than one has said to me, "How can it be wrong to smoke when our ministers smoke?" One man, a catechist in the Church of England, said, "I believe the Seventh-day Adventists are right: I am a slave to tobacco." Here are many slaves longing for liberty, slaves of habits and sin. Praise God, He is able to save and to keep.

A. PALMQUIST.

Frederiksted, Santa Cruz.

ATLANTIC ANNUAL CONFERENCE.

THE annual meeting of the Atlantic Conference was held in Trenton, N. J., September 11-15. The meetings were held in the large tent that was being used by Elder E. E. Franke for evangelistic tent-meetings. There was a fair gathering of delegates from the different churches of the Conference, and all the regular ministers and Conference workers were present. The general workers in attendance were Elders Cottrell and Brunson and the writer.

The business meetings of the Conference were held during the day, and at night preaching services were conducted for the public. Elder Franke had been holding tent-meetings in the city for several weeks before the Conference. This, I believe, was the first series of tent-meetings ever held in Trenton by our people. From the first, the attendance was large. During the Conference the tent, which would

seat about a thousand persons, was well filled with what appeared to be an intelligent and deeply interested class of people. Thirty-five persons had already been baptized, and it was estimated that fully as many more were keeping the Sabbath. As I saw the great audience listening to the truths presented, my heart rejoiced, and I could but pray that greater power might attend the preaching of this glorious message committed to us.

The business of the Conference passed off pleasantly and smoothly. The Sabbath-school work was made a department of the Conference, and the canvassing and missionary work received earnest consideration. The ten-cent-a-week plan was re-approved, a thousand dollars was voted to special mission work in New York City, and it was voted to pay a second tithe for mission fields. Elder J. E. Jayne was re-elected President of the Conference.

As already stated, the proceedings of the Conference were pleasant and harmonious from the beginning to the close. The spirit of the Master was present to give "light, breadth, and sweetness." Not a discordant note was heard during the Conference. Many remarked to me near the close that this had been the most precious meeting they had ever attended. I sincerely pray that Christ shall be recognized as the one true Teacher and Leader of this people.

A. G. DANIELLS.

OKLAHOMA.

ENID.—I remained at this place to develop the interest awakened by the camp-meeting. The attendance at our services has been good. Some are now rejoicing in the truth, and others are deeply considering. My courage is good. As I grow older, the truth grows brighter. It is my joy to see souls come to the faith, and be born into the kingdom of God. We think we can have our headquarters at the place of meetings about as well as at the Conference office. Thus we keep the spirit of the work in our own hearts.

G. G. RUPERT.

WORK IN THE SOUTH.

NORFOLK, Portsmouth, and Berkley, cities of Virginia, are joined as one; and Newport News is not far away. I have labored in these cities for more than four months, and am expecting to remain for months, and possibly years. My family is settled at 612 Sixth St., Portsmouth, Va.

My wife remained to give Bible readings in Wilmington, N. C., for about six weeks after I left that city. She joined me here about June 24. I have now preached in all the Baptist, Methodist, Christian, and Presbyterian churches of the colored people, distributing many hundred books. We have sold as many as one hundred in a week.

I have been preaching from six to eight times a week, and the word has been thankfully received. Many come to us with earnest testimonials of gratitude. We have much reason to thank God, and take courage. We are also using a stereopticon for night lectures on the prophecies. Our lantern works well, and we are able to throw nearly all the prophetic symbols onto the screen. Thus we are preaching the prophecies straight in all these churches, and their reception of the message is more than we expected. Preachers and people listen with rapt attention. I feel assured that this work is according to the mind of God. Sabbath-keepers and believers in the immediate second advent are springing up, and I expect to see them in the future springing as "the grass, as willows by the water courses."

We have labored not a little in the Seventh-day Adventist churches of Norfolk, Portsmouth, and Newport News. Each of these has had severe trials. Troubles have been fermenting for years. But the Lord is giving victory, and will work out a complete salvation for them. These churches are helping us in our work all they can, and their interest in the work makes this place to me an oasis in the wild desert. I shall be excused for mentioning the Portsmouth church particularly. I have experienced nothing like their sympathy and the substantial help they have given since I began to labor especially for the colored people.

We have, the season through, been planning for colored school work at Portsmouth, and I hope we may open a night Bible school there in the near future. We hope to hold sessions nights, Sabbaths, and Sundays. The navy yard there furnishes work for many, who may thus support themselves while attending the school. Many whom I have met this season have desired to attend—some from South Carolina, some from North Carolina, and many from this place. Such a work will bring additional care and burden upon us, but I hope to see it carried through successfully. I shall divide my time in working for the school and in the churches.

I am now forty years old, and have engaged as an active laborer in the message for twenty years. I can truly say that my health is better than when I began, and my joy in the truth increases continually. I have the most perfect confidence in the ultimate triumph of the Third Angel's Message.

I. E. KIMBALL.

ARKANSAS.

God has blessed the work in our Conference this season. We have in the last two months organized three new churches. The first one was organized at Cline, July 20; the second at Prescott, August 31; and the third at Batesville, September 12. We praise God for adding His blessing to the effort put forth, and may His good Spirit continue to work with us.

The eastern camp-meeting was held, according to appointment, at Batesville. C. W. Hardesty and the writer arrived there August 28, and found that Brother Watts had secured a nice grove handy to town, and had the tent already for meetings; so the meeting began on time, with a fair attendance. There were about forty of our people present, besides the brethren and sisters in Batesville. As our people began to arrive, it encouraged those who were about ready to take their stand for the truth, and they felt that they would not be alone in keeping the Sabbath. Several took a stand during the meeting, and those who had already done so were strengthened. Our good social meetings had more to do in helping them to take advance steps than any other one thing. All branches of the message had some attention. W. C. Green and wife, from the Little Rock Sanitarium, were present and gave instruction. Most of those present gave their hearts to God. This meeting proved to be a great blessing to the work in that part of the State. The Sabbath-school donations were \$3; First-day offerings, \$1.52; donations to the Tent fund, \$27.50.

Sunday, the last day of the meeting, eight were buried with their Lord in baptism. I remained with the brethren till Thursday, when we met and organized a church of fifteen members. V. B. Watts was elected and ordained elder. There were several who desired baptism, but on account of a rain the rite was postponed to be attended to by Brother Watts. Several others will soon be ready to come into the church. God has surely blessed the work of Brethren Watts and Bender. I rejoice with them in seeing a good church as a result of their summer's work.

Our local camp-meetings have been a blessing spiritually to our people, and to the work where they were held. They have also been a success financially.

A. E. FIELD.

NORTH CAROLINA.

SINCE General Conference I have labored at Kernersville, Greensboro, and Stokesdale; I have also attended a general meeting of the Southern workers, at Graysville, Tenn., and our North Carolina camp-meeting, receiving much of the blessing of God at both of these meetings, as well as in my work. The dear Lord has given me fruit of my labor in each one of these places, and I have had the privilege of hearing many say they believed that what they had heard was the truth. Two joined the Lego church at our last quarterly meeting, and two more have been baptized, and will no doubt join the church soon. Two at Stokesdale have already taken their stand for God. I never before saw nor felt the power of God in my work as I have since our camp-meeting. To God be all the praise. Brethren, pray for the work here.

E. L. SANFORD.

AN EDUCATIONAL INCIDENT.

A NOTEWORTHY event in the progress of the summer school at Berrien Springs, Mich., occurred Tuesday, July 30, when almost the entire camp of instructors and instructed went out on foot to the large farm recently purchased as a site and field of operation for Emmanuel Missionary College.

The object of this excursion was not for pleasure only, but for the pleasurable purpose of taking an object lesson in the application of correct principles to the cultivation of the soil, and for an inspection of the new farm. In the school, Professor Rogers had given twelve or more lessons on how to till the ground scientifically, how to secure the most practical results from the labor expended, and how to interest our children and youth in an employment which will be a part of their joy in the earth made new.

That all things might be done decently and in order, the school was divided into companies, each with a leader, and these formed into a column, two abreast. The cheerful earnestness in the hearts of all expressed itself in an occasional song as we

passed along the road to the farm, which is about two miles from town.

Halting under a group of magnificent maple trees on the slope of a gentle rise, a garden plot was staked off near by, plowed and harrowed by two young men with the college team and implements, and soon transformed into beds of various shapes and sizes, by busy rakes, hoes, and shovels, in the hands of young men and young women alike—and of some older ones, too.

Dinner, to which the college plum trees contributed a share, was served under the maples at 1:30. Following this repast, a spirited talk on foods was given by Dr. Eshelman, all of whose instruction in the summer school was highly valuable because of its intensely spiritual, simple, and practical nature. Then came the last of Elder Jones's earnest, edifying talks in the institute and summer school, the purpose—and we trust the effect—of which was to elevate the word of God to its rightful place in our study and in our lives. With much solicitude he endeavored, on this final occasion, to impress the truth that the faithful study of the Bible will give understanding and ability in any line of work, even when we do not have a technical knowledge of the principles and facts involved.

Our company then started on a tour of inspection over the farm, led by Professor Sutherland. Passing beyond the portion under fruit cultivation, we came to a steep descent into a ravine, or hollow, thickly set on the sides and flat with cottonwood and beech trees, and lighted up throughout its entire length by a winding, sparkling stream of clear water, which, after fulfilling its mission of cheer and beauty and refreshing glory, loses itself in the more glorious aorta of life, the St. Joseph River, a little farther below.

Going a short distance up the river, whose bordering flats are planted with corn and fruit, we stood upon the site selected for the school buildings. From this point a pleasing panorama of luxuriant landscape spreads out to the north and east, embellished by the graceful curves of the river, with its heavy fringe of willows and oaks.

A little above this point, we entered "Lovers' Lane,"—for lovers of God and His works,—skirting along the brow of a deep ravine off the river, sending down a path now and then to one of the many delightfully cool and refreshing springs of crystal water which gave to the town its name, and leading ultimately into what our leader aptly termed "a primeval forest," composed of a pleasing variety of deciduous trees and shrubs common to Michigan and neighboring States.

Returning home with praise in our hearts and on our lips, rested in mind and body, we felt to thank God for the delightful location and for the promising outlook of Emmanuel Missionary College.

W. E. HOWELL.

THE SKODSBORG SANATORIUM.

THE Skodsborg Sanatorium is very pleasantly located in the beautiful and picturesque village of Skodsborg, a suburb of Copenhagen. About three years ago, after much investigation and earnest prayer, the Scandinavian Philanthropic Society purchased two good-sized houses, which were built near together on a very fine lot lying between the main drive of the town and the sea. The lot has an east frontage to the sea of about two hundred and seventy feet, and is about one hundred feet wide. One could hardly conceive of a more favorable location for a sanatorium than Skodsborg. From the grounds and the buildings a fine view can be had of the sea, the crown forest of Denmark, and the distant shores of Sweden. Great pains were taken in fitting up the buildings and supplying them with proper facilities for the most effective work.

Notwithstanding the usual trials and perplexities incident to starting an enterprise of this kind with but little capital, the institution has made rapid and substantial progress. In the start there was much prejudice on the part of both doctors and people. The patronage was small, but as the principles upon which the institution was founded became better known, by being presented and enforced by precept and example, prejudice subsided, and the attendance increased rapidly, and it soon became necessary to secure more room. This was done by the purchase of a house and a good large lot directly in front, on the opposite side of the road. On this ground have later been erected a portable house of ten rooms, and a temporary building, which is being used for a gymnasium, a chapel, and a dining-room for the helpers. There are also several tents. At the present time every room and tent is full, besides a number of rooms rented in different parts of the village. The institution is fast outgrowing present quarters and facilities. Something will soon have to be done to provide for the increasing patronage.

In establishing this institution, the management

have had to encounter many difficulties. They started with practically no capital, but felt impelled to go forward in what seemed to them the opening providence of God. Friends have been raised up to assist them from time to time, some of whom have given quite large sums of money, or have loaned without interest.

We have just had the pleasure of spending a short time in the institution, and are pleased indeed with the earnestness with which all labor to free the institution from debt. The directors and helpers are of good courage. We believe they have passed through the most critical point of their experience, and feel sure that the experience gained will be of great value to them in the future. So far as we can learn from patients and others, the institution is exerting a strong influence in favor of the truth. The principles of health reform are being set forth in a way to commend themselves to all fair-minded people. The physicians of the country, who were prejudiced and opposed to the work at the start, are now recommending the institution, and sending patients to it. We believe that this institution will be, by the help of God, a powerful medium in opening the way for the work of the Third Angel's Message throughout all Scandinavia.

The Scandinavian Philanthropic Society are endeavoring to do all they can to open up the work in different parts of this field. They have already several small institutions started in different places, which are doing good work. Besides this they have quite a large work at Frederikshavn. The care of these different branches brings a heavy load on the management, especially Dr. Ottosen.

The work the Skodsborg Sanatorium is doing is far-reaching. It is fast gaining the respect and favor of the influential people of Denmark and surrounding countries, which can but help pave the way for the advancement of the message. Seeds of truth, which will bring forth fruit to the glory of God, are being sown by the faithful, earnest workers of this institution. So I say, brethren and sisters, let us rally, and do all we can to help this institution in its good work.

W. C. SISLEY.

THE NEBRASKA CAMP-MEETING.

IN addition to the usual number of large meeting tents required for various purposes, there were two hundred and fifty family tents pitched in Lincoln Park, near the city of Lincoln, in which eleven hundred persons were encamped during the Nebraska State camp-meeting. The great drought had not dried up the desires of the people for spiritual food. In addition to the regular laborers of the Conference, there were present, during a part or the whole of the time, Brethren C. W. Flaiz, W. A. Spicer, C. C. Lewis, David Paulson, L. A. Hoopes, D. W. Reavis, D. Nettleton, and W. W. Prescott. There was a spirit of freedom in the meeting from the first, and an evident longing to receive whatever message the Lord had for His people. The great drought of the summer broke on the first Sabbath of the meeting, and there were heavy rains almost every day during the week. One evening the ground was almost flooded, and the large tent was blown down; but the next day's services began with an earnest praise service; the damage was soon repaired, and the work went forward. As the experience needed for this time and work and the abundant provision made for us in the gift of Jesus were earnestly presented to the people, and opportunities were given for souls to give themselves to the service of the Lord, there was a marked response. Many who had departed from the Lord returned to their first love, and others yielded for the first time to the gracious invitation. The unfavorable weather prevented any attendance from the city, except a few on the last Sunday, but a good work was accomplished for those on the ground, and many hearts rejoiced anew in the glorious truth of the Lord's soon coming and the power of His indwelling presence now to save from sin. Eighty-seven were baptized.

From the reports rendered to the Conference the following facts are gathered: membership of the Conference, 2,500; number of churches, 65; number of churches added during the year, 2; number of workers in the employ of the Conference, 47; all the various funds, such as First-day offerings, annual offerings, etc., showed a large increase over the previous year, the donations to missions being nearly four times as large, but the tithe showed a falling off. The Conference had freed itself from debt, and was able to settle with all its workers, and still have a small surplus in hand. The donations during the meeting were liberal, the collection for the Skodsborg Sanatorium being \$256.66.

It was voted in the Conference to pay a second tithe for mission work, and to encourage a more general adoption of the ten-cent-a-week plan. The work for the children and youth received special attention, both during the meetings and in the plans

for the future. In addition to the usual youth's and children's meetings, special meetings were held in the interest of the church-school work and Union College, and Brother G. M. Brown was chosen as permanent superintendent of the church-school and the Sabbath-school work, and Brother Luther Warren was placed in charge of the organized work for the young people. No changes were made in the usual officers of the Conference. The meeting closed with a general feeling of hope and cheer, and thankfulness for the privileges enjoyed.

W. W. PRESCOTT.

MISSIONARY WORK IN NASHVILLE.

PUBLISHING books and papers is not the only line of work that is being done here by those connected with the Southern Publishing Association.

A few weeks ago a Workers' Mission Band was organized, composed largely of the employees of the publishing house, and all work is now done under the supervision of this band.

Cottage meetings and Bible readings are held, families are visited, reading-matter is distributed, the poor and sick are relieved as far as possible with the limited means at the disposal of the band, and public meetings are held.

The band has a thriving Sunday-school in the chapel of the publishing house, and a regular Sunday-night preaching service is maintained in West Nashville, a suburb seven miles distant.

Nashville is a city of about one hundred thousand people, and affords large opportunities for missionary work. The following report submitted at a recent meeting of the band will give a better idea of the work being done than anything that I could possibly say:—

"Sabbath forenoon, from seven to nine o'clock, visiting the city market, where farmers and gardeners come from a radius of twenty miles around the city to sell their produce. I distribute about three hundred papers at this place each Sabbath, so they have them to read on Sunday.

"At 10 A. M. I meet with the colored Sabbath-school at 415 Woodland Street, and then for church services meet with the white people in the chapel of the publishing house on Jefferson Street.

"From this place, I go nine miles into the country, taking the street car out seven miles, and visit two plantations. One of these plantations belongs to Gen. Overton Lee, a descendant of Gen. Robt. E. Lee. At both of these plantations I leave with the employees papers for about thirty-five colored families. After this I visit a blind colored man, and read to him for about an hour.

"Sunday, 8 A. M., I distribute papers on Jefferson Street near the river, and visit the workhouse, where the chain gang is kept. I usually find about fifty there, both young and middle-aged men, and *Our Little Friend* meets their needs. I also visit the police station, where I find about twenty, both men and women.

"At 10 A. M. I meet with a colored Sunday-school at Jackson Temple, and teach the Bible class. After this I go to the State prison and teach a class of colored men, usually from eight to fourteen, and supply them with reading-matter. At this same time there is a Sunday-school in which about two hundred take part. At one time I supplied seventy persons with reading-matter, and on the 6th of October I gave out over twelve hundred scripture picture cards, there being that number of convicts in the prison. On this number of cards there were one hundred and twenty lessons on temperance.

"I can use *Gospel Herald*, *Signs*, *REVIEWS*, *Youth's Instructors*, *Little Friends*, *Good Healths*, etc. All these are gladly accepted.

"I also visit the home for the aged women, the W. C. T. U. reading-room, and hotels. I would be glad to see the International Sunday-school lessons in the weekly *Gospel Herald*, as many schools in the country would then take that paper. I also hold two Bible readings each week. I find many destitute families, and a fund should be provided to meet their need the coming winter.

"R. SAWYER."

Brother Sawyer speaks of the weekly *Gospel Herald*. At present that paper is published only monthly, but there is a ready demand here for a weekly paper that can be used extensively because of its low price.

Those who have copies of any of our good papers which they cannot use to advantage can assist in the work here by sending either to R. Sawyer, 1025 Jefferson Street, or to the Workers' Mission Band, at the same address.

Opportunities for doing good by the distribution of papers are increased with the coming of long evenings, as people have more time to read, and there are fewer attractions on the streets.

Let us have your prayers, sympathy, and co-operation, brethren, and we shall soon rejoice together in the kingdom of God.

C. P. BOLLMAN.



Leading Events of Week Ending October 12.

— The Bell Telephone Company's linemen threaten a general strike.

— M. Waldeck-Rousseau, Premier of France, is ill, and will spend the winter in Naples.

— It is reported that General Botha's Boer force is surrounded by British troops in Zululand.

— Charles Kendall Adams resigns the presidency of Wisconsin University, because of poor health.

— Dispatches announce that the Chinese imperial court has started on its return journey to Peking.

— In his speech at Minneapolis, President Roosevelt stated there should be laws governing great corporations or trusts.

— Marquis Ito, of Japan, stated, in an interview at St. Paul, the 8th inst., that Russia is "no longer a menace to the peace of Japan."

— An anarchist meeting was held in London, England, the 6th inst., in which Czolgosz's act was described as a "deed of heroism."

— Russia is circulating a paper calling for "a joint protest by the Powers, against Great Britain's conduct of the war in South Africa."

— A mob of "whitecaps" attacked a crowd of negroes returning from a festival near Lewisburg, Tenn., the 8th inst., wounding fifteen.

— Senator Beveridge, of Indiana, held a conference on the Chinese situation with the President the 9th inst., dining at the White House.

— The temperance committee of the Presbyterian General Assembly plans a campaign to prevent the repeal of the present United States army canteen law.

— The British have been obliged to proclaim martial law in the Cape Town district, Wynberg, Simon's Town, Port Elizabeth, and East London, South Africa.

— The latest theory is that the Sultan instigated the abduction of the missionary Miss Stone, in retaliation for the recent indemnity taken from him by the United States.

— The National Purity Convention met at Chicago the 9th inst., and was in session three days. Delegates from all over the world were present, and many excellent things were said.

— Dispatches from China state that more trouble is feared at Peking. The situation is "intolerable." The legation quarters appear like a "fortified city," and the legation guards are said to maltreat the natives.

— M. Santos-Dumont made another attempt, the 11th inst., in Paris to navigate his dirigible balloon. But, "as he was crossing the Seine, an accident happened to the rudder, and he was compelled to return."

— Habib Oullah Khan has just succeeded his father, Abdul Rahman Khan, as ameer of Afghanistan. The new ameer and his nobles have sworn allegiance to the British. Before his death the old ameer "warned the Afghans against the Russians." A London dispatch of the 9th inst. states that "the mystery over the death of Abdul Rahman has not been dispelled." The English in India have confidence in the young ruler of the Afghans.

— A special Mexico, Mo., dispatch of the 11th inst., to the Chicago *Tribune*, says: "The Sabbath-breaking case was disposed of this afternoon, when Judge Hughes overruled the motion for a new trial, and told the prisoner, Godfrey Wenzler, that he would parole him for one year; and if he worked again on Sunday, he would send the sheriff after him, and put him in jail. Wenzler was convicted and fined twenty dollars for whitewashing trees and scalding a hog on Sunday." This is but a sample of what is occurring almost every day. And yet, years ago, Seventh-day Adventists were laughed to scorn for saying that such arrests would yet be made in this free country. As already stated, these arrests for Sunday desecration are now so frequent that the *Sentinel of Liberty*, Chicago, devotes an entire department to brief items concerning those that have occurred during the preceding week.

— About 1,200 Boer prisoners are to be sent to India immediately.

— The total number of students now attending Yale College is 2,750.

— The Chicago anarchist paper, *Free Society*, applies for readmission to the mails.

— Of the 453,496 foreigners who came to America last year, 130,000 were Italians.

— The Sampson-Schley controversy is still on, popular opinion favoring the latter.

— It is discovered that a Bloomington, Ill., beggar has a \$25,000 fortune made by begging.

— A \$500,000 fire occurred the 8th inst. in the Peabody Coal Company's Docks, Chicago.

— The universities of Russia have cut down the per cent of Jewish students who may attend.

— Ohio coal operators notify dealers of a 25-cent-per-ton advance in price of coal at the mines.

— Lorenzo Snow, President of the Mormon Church, died at Salt Lake City the 10th inst.

— Owing to the recent floods in the Yangtse Valley, China, 10,000,000 people are homeless.

— Lord Pauncefote will try to bring about a new Nicaraguan Canal treaty with the United States.

— Mark Twain (Samuel L. Clemens) will support Seth Low, the anti-Tammany candidate for mayor of New York.

— President Roosevelt favors a still greater reduction in war-revenue taxes, the amount now collected being greater than needed.

— An anarchist paper, the *Agitazione*, published in Rome, Italy, has been seized by the police "for publishing a defense of Czolgosz."

— A Berlin dispatch of the 9th inst. states that Emperor William has instructed the Kiel Yacht Club to challenge for the "America's" cup.

— Herr Panzer, an anarchist editor of Berlin, Germany, will be prosecuted for utterances regarding William McKinley's assassination.

— Another public meeting "to protest against the British war of extermination in South Africa" was held in Chicago the evening of the 12th inst.

— The police and a mob of Porto Cabello, Venezuela, recently attacked a party of sailors from the German cruiser "Vineta," wounding several.

— The London *Chronicle* circulates a rumor that Lord Minto, Governor-General of Canada, will resign because of disagreement with his Cabinet.

— Emperor William confers the German-Chinese war medal upon all rulers whose troops participated in the recent operations of the Powers in China.

— Testimony brought out at the Schley inquiry the 7th inst. proves that the "Brooklyn" and the "Oregon" were "almost entirely responsible for the destruction of Cervera's fleet."

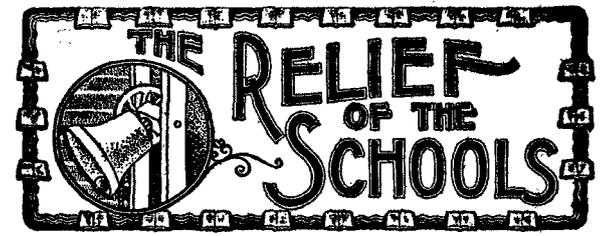
— At a meeting in Sofia, Bulgaria, the 6th inst., a resolution was adopted by the 20,000 persons present, which asked the Bulgarian government to "intervene at Constantinople for the protection of Bulgarians in Macedonia."

— The Derby Desk Company's four-story building in Chicago was destroyed by fire the 9th inst. The alarm was not turned in until "flames were pouring out of every window," one hour after the fire began. The policeman was not at his post.

— A Managua, Nicaragua, dispatch of the 8th inst. states that "severe seismic disturbances, probably caused by volcanic activity in the Pacific, raising the level of the ocean, occurred about nine o'clock last night. The Pacific coast of Nicaragua was flooded to a depth of eight feet, and considerable damage was done."

— The very latest news concerning Miss Ellen M. Stone, the kidnapped missionary, is that her ransom (\$110,000) must be paid at once. This country has requested the search for the abductors by Ottoman troops to be discontinued, it being feared that should they be closely pursued, the brigands would kill her. According to the London *Spectator*, "President Roosevelt and the Washington Cabinet maintain justly that the Sultan is responsible, as it is his misgovernment which provokes and protects brigandage; and they intend to demand reparation from the Porte. It will not be limited, we imagine, to £25,000. The Porte will be required to punish the authors of the outrage, and, as Turkey is sure to shuffle and America is tired of being played with, a naval demonstration is quite on the cards. The Sultan will, of course, yield to the first show of force." Smaller incidents than this have often led to conflicts of considerable size. The situation, while not necessarily a grave one, is well worth watching.

— All the railroads of the United States agreed, the 7th inst., to abolish all free passes on and after Jan. 1, 1902. This action was taken in New York by a subcommittee representing all the railroads in the Trunk Line Association, the Central Traffic Association, and the Western Passenger Association. It seems that "no exceptions are to be made in the new policy. Even the presidents of the various lines, who have been accustomed to riding where they pleased without paying, will put down their money in the future, like any ordinary traveler, and submit their tickets to the conductor's punch." This will be a great saving to the railways. A. J. B.



"BRING ME ONE OF THOSE BOOKS!"

MANY people all over this broad land are calling for "those books." What books?—The books that are bringing light and joy into so many homes—"Christ's Object Lessons." Thousands are interested in the great move that is being made for the sale of this book. Thousands are every day telling of their appreciation of what it contains. Men and women of the world know its value, and they want it in their homes. Listen to what some are saying:—

"I heard of your book away down the country, and I will take one if it is as good as represented."

One man took one without seeing it at all—simply on its represented merits. He said, "I know what I am doing." Of course he knew. And the Lord wants His people to know what *they* should be doing, and then He wants them to be strong in Him, and do it. He tells us that the work with "Christ's Object Lessons" is *the* work for this time. Do you know what you should be doing? and are you doing it? Blessing as surely attends those who engage in this work now as the pillar of cloud attended Israel on the journey to Canaan.

The following testimonials are taken from the Iowa State paper. They are telling us that the world is ripe for the harvest of honest souls who are yet to hear and accept this message:—

"'Christ's Object Lessons' is well written and finely illustrated, a valuable guide and help to all Bible students, and a book worthy of a place in any library."

"The words of Christ are the best reading in the world. His parables are the best reading of their kind; for they fit all ages of time and all sorts of people." "Christ's Object Lessons," by Ellen G. White, is a well-written and beautifully printed book. It cannot fail to instruct and help all who read it thoughtfully. It has in it the germs of a thousand sermons, and helps the reader to catch the points of application to his own life. In a busy, much-reading age, such books are of great value. This book is a good one with which to begin a new century. It should be widely read."

"The reading of 'Christ's Object Lessons,' by Ellen G. White, cannot fail to give one a better understanding of our Lord's parables. The presentation of these great lessons is clear and forcible."

"This is to certify that I have examined the book entitled 'Christ's Object Lessons,' and find the work printed on excellent paper, and in a simple yet charming style. The author is true to the Scripture in her interpretation of the parables. I most gladly commend this work to every lover of truth, especially to homes where there are children. A book of this kind is of untold blessing in its influence upon the youth. Money can never be spent more profitably than for this book."

"I have examined Mrs. White's book, and was delighted with her exposition of the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son, making a strong spiritual application of each as she does. If all other chapters are as full of the gospel as these, the book is a valuable one."

The following is taken from a personal testimony in regard to the sale of "Christ's Object Lessons." This experience shows us that the Lord's work needs none of *our* words to help it forward,—only an appeal, indited by the Holy Spirit, and with every honest heart the work is done. How the

Lord longs to give us all such experiences as this dear worker had:—

“In personal work for the book, I sold my first copy while *en route* to my field of labor. A stranger sat near me in the car, and the thought came to me, Why can't you sell this man a book? But as I had read only the first chapter, I thought that I could not give him a proper canvass. However, the thought that I should show him the book would not leave me, and so I took a copy from my valise and handed it to him, mentioning its name and object. Then I left the matter with the Lord. Soon the man came to my seat, his very countenance showing that he had found something good, and said, 'I will take one of those books for a Christmas gift for my daughter.' Of course I then could have faith (?). He voluntarily paid me, requesting that a copy be sent to him in due time, thus manifesting entire confidence in my word without even asking my name.”

How often we hear persons of the world say, “I want a religion that is what it professes to be.” And how our hearts yearn to carry to them the truth as it is in Jesus! To many this truth comes in its purity and blessedness first through “Christ's Object Lessons.”

One man expressed it thus, “That is the kind of religion I believe in. You may bring me one of those books.”

Deep down in the hearts of many in the world, back of all the hustle and care of earth, there is a longing for such peace and freedom as only the faith of Jesus can give. Shall we not carry to these souls the “peace that no storm of human or satanic wrath can disturb” and the truth that shall make them free?

The Total Cash received on the Relief of the Schools Fund up to date is \$34,450.40.

ROLL OF JUBILEE SINGERS.

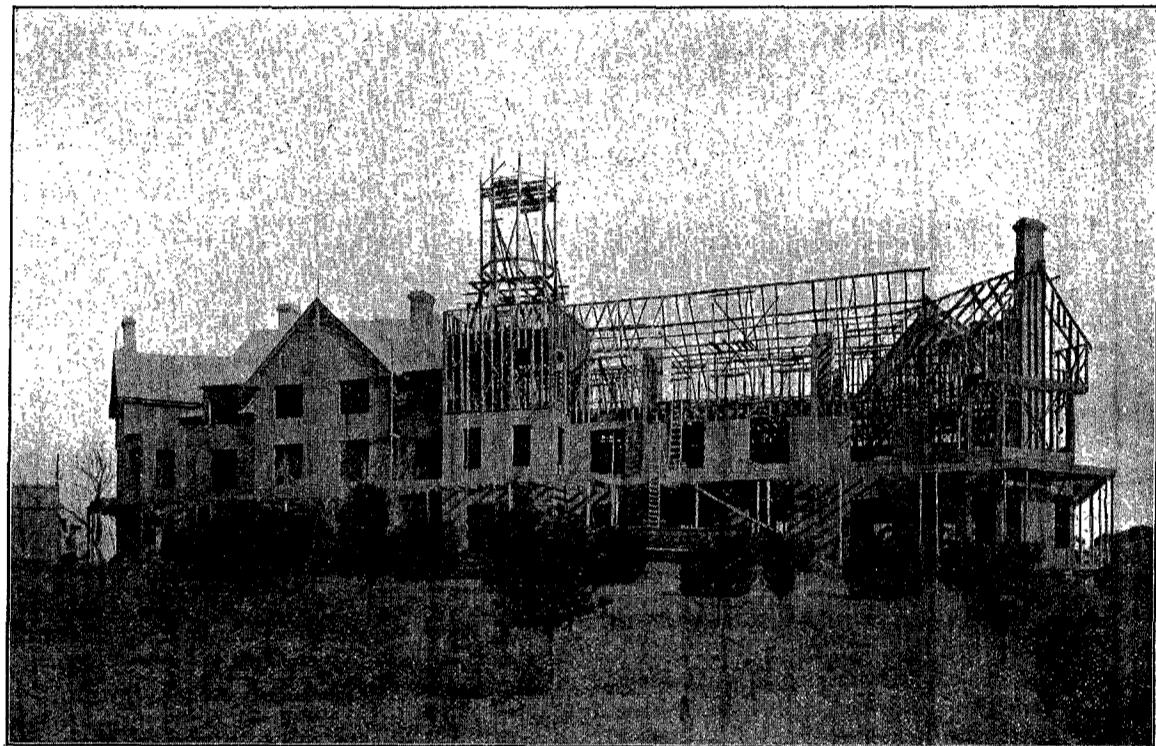
NAME.	AMOUNT.		
Mr. & Mrs. Chas. Gianque	2 00	Mrs. W. C. Wales	5 00
Ida Wells	50	Mrs. Julia Rush	2 00
Louisa Holmes	1 00	C. H. Tyrell	50
Mr. & Mrs. T. B. Stewart	5 00	C. D. Speed	5 00
Mrs. Julia Headlee	5 00	John Weaver	1 00
Annie Carter	5 00	Mrs. L. M. Miller	1 00
C. W. Clark	2 00	B. L. Dieffenbacher	1 00
Mrs. Amanda Rhodes	2 00	Ella Hibbets	50
Mrs. Mary E. Young	1 00	A friend	1 00
Mrs. Margaret Pooly	5 00	Mrs. C. W. Tyrell	1 00
Mrs. A. Q. Goodrich	1 00	H. W. Godfredson	2 00
L. C. Little	1 00	C. J. Lauderbeck	10 00
G. Branstetter	1 00	J. C. Watt	5 00
Mrs. Eliza Spear	2 00	Calvin V. Starr	5 00
Mrs. Amanda Fetter	1 00	Henry King	5 00
Mrs. Hannah Bowman	2 00	Andrew Johnson & wife	5 00
T. A. King	5 00	M. T. Bascom	5 00
Martha Redman	2 00	J. H. Grove	5 00
Mary Long	2 00	Paul Paulson	5 00
Friends	1 00	Mrs. Mary Snow	2 00
Mrs. M. M. Rasmusen	1 00	Mrs. M. J. Cady	1 00
John Bratlay	1 00	Dr. W. H. Budge	100 00
Mrs. R. D. Wyatt	1 00	Mrs. Flora Ward	5 00
Mrs. R. D. Wyatt, Scandinavian fund	1 00	Alex Paton	50 00
Mrs. Francis Herring	2 00	J. H. Vollmer	25 00
Mrs. Margaret Shorey	1 00	F. Wagner	2 00
Mrs. Augusta Johnson	1 00	Miss Eva Odell	1 00
Dr. Mary Fredricks	\$25 00	Mrs. Eunice Shepherd	1 00
Arthur McClitock	2 50	Cash donations (Wis. camp-meeting)	25 00
Mrs. Mary Wright	25 00	R. T. Dowsett & wife	25 00
E. H. Peabody	1 00	Mrs. C. M. Ritchie	5 00
F. J. Chapman	10 00	Silas Lewis	50
Mrs. E. Landis	5 00	Byron Pedrick	1 00
Mr. & Mrs. W. D. Eldridge	1 00	Mr. & Mrs. Abner Thompson, Scandinavian fund	50 00
Mrs. W. T. Drummond	1 00	Mr. & Mrs. Abner Thompson, German fund	50 00
D. Weir Drummond	1 00	George E. Henton	3 00
F. B. Jewel	3 00	Helen Henton	1 30
R. S. Owen	2 00	B. A. King	75
Eunice Rainwater	1 00	Josie Dillon	25
J. H. Dotch	1 00	Mrs. B. A. King	1 00
F. R. Rogers	1 00	J. H. O'Brien	1 00
Cash donations (Graysville, Tenn.)	18 25	Mrs. Almira J. Hicks	2 00
E. L. Pierce	1 00	Mr. & Mrs. C. O. Hickock	1 00
Mrs. Mary E. Powellson	12 00	Oscar Hill	2 00
H. Nicola	5 00	L. C. Kithcart	1 00
D. O. Reynolds	1 50	M. J. Vaughn	1 00
Mrs. A. P. James	2 00	S. H. Carnahan	1 00
Miss Martha Long (one gold-filled watch)	1 00	D. G. Babcock, Scandinavian fund	1 00
Mrs. E. Durman	1 00	Frank Babcock, Scandinavian fund	50
M. & C. Erickson	10 00	Robert Baird, Scandinavian fund	3 20
J. C. Glasgow	2 00	W. S. Fletcher	2 00
Alpha Wasson	1 00	J. M. Carner	50
		A. J. Rogers	50

Friends (per O. W. B.)	2 45	George W. Briston	1 00
Mrs. Louisa Holmes	25	George W. Briston, Scandinavian fund	1 00
Daniel Graber	1 00	R. G. Cowles	1 00
Andrew White, Scandinavian fund	1 50	C. S. Cowles	1 00
Mrs. Sarah B. Henry, Scandinavian fund	1 00	D. L. Sidler	1 00
William Ploeger	4 10	R. J. Contant	2 00
E. A. Boyson	75	Mrs. A. J. Taylor	2 00
Mrs. N. Jane	2 50	Scandinavian fund	2 00



A Note to Those Who Have Money to Lend.

At this season of the year many have surplus funds coming in from the sale of crops, and the question arises, “How shall the money be disposed of?”



SYDNEY SANITARIUM, N. S. W., AUSTRALIA.

It is not wise to allow money to lie idle, either secreted in your house or in the bank. Money in the bank is helping the bankers to make money, and is exposed to the possibility of loss or failure of the bank. Those who are alive to the situation in the world and to the needs of the cause of truth, will certainly hesitate before investing largely in worldly enterprises.

The most profitable use any one can make of money, when his needs and the interests of those dependent upon him are provided for, is investment in some good work for the uplifting of humanity and the advancement of the cause of truth in the world. There are two ways of investing in the cause of truth, both of which are helpful. Those who have means which they can spare, and the income of which they do not need, may invest by a gift to some worthy enterprise. Those who feel it necessary to derive some income from their funds may loan their surplus means to institutions which have been established for the promulgation of truth in different parts of the world.

With those who have money to loan, the question generally arises, “Is the security good?” and it is natural to desire to loan to those who are able to give the best securities. As regards the institutions which have been established in connection with what we call present truth, however, this question need not arise, for the security is equally good in all. The truth which has made the oldest and largest of these institutions what they are is equally strong in connection with the very smallest and newest institution of the same sort.

Truth is the greatest and most powerful thing on earth. God is in truth, and truth always triumphs. The action of the General Conference in relation to the Christiania Publishing House, and the generous response from our people in relation to this institution, show that every one of our institutions is safer than the best bank in the United States; for the whole denomination, perhaps one hundred thousand people in all, stand behind every institution, and will make any sacrifices rather than see any institution fail. So the question ought to be, not, What institution is the safest? but, What institution is the most needy? All are equally safe, but there are some which are just struggling into being, and hence are more needy of assistance at the present time.

Several of our sanitariums, although in an exceedingly flourishing condition, are compelled to hire money, and are ready to pay four or five per cent interest. The necessity

for hiring money is not the result of any disaster or loss which has occurred, but is the natural consequence of the rapid growth of the work. The patronage has increased so rapidly that it has been necessary to increase the accommodations for patients by the erection or purchase of buildings and additional treatment facilities.

The sanitarium located at Sydney, New South Wales, is the most needy of all our institutions at the present time. The building is in the course of erection. The accompanying cut is from a photograph received by recent mail. About twenty thousand dollars will be required to complete the sanitarium and equip it. This money ought to be raised at once. This wealthy and favored land ought to send the money as a gift to Australia, which is a missionary field; hence generous gifts are in order. But those who do not feel able to give may be able to help the work by loans until donations can be gathered in. Those who have money and feel disposed to give for this purpose, or are willing to loan, may address the undersigned, or Elder A. G. Daniels, President of the General Conference, Battle Creek, Mich., or write direct to Elder J. A. Burden, care of Sanitarium, Summerhill, Sydney, New South Wales, Australia.

The Skodsborg Sanatorium also needs help. The recent collection has provided a few thousand dollars, which will be a great help to this struggling institution, but thousands more are needed. Those who desire to help this most worthy cause may address the undersigned, or Dr. Carl Ottosen, care of Sanatorium, Skodsborg, Denmark.

J. H. KELLOGG.

Business Notices.

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

WANTED.—To rent a small farm in Illinois. Address Mr. C. W. Bennett, Pontiac, Mich.

WANTED.—A good, experienced girl, to do housework. One who is able to manage the work. Address Gros & Son, 272 Champion St., Battle Creek, Mich.

WANTED.—A young or middle-aged lady to work and make her home in Adventist family in Battle Creek. Good wages. Steady place. References given and required. Correspond with Mr. H. L. Titus, R. & H. Office, Battle Creek, Mich.

WANTED.—Immediately, several teamsters, woodsmen, and sawmill men to work in Wexford Co., Mich., three miles west of Harriette. Good wages to good men. None but those of experience and ability who are willing to work need apply. Address L. M. Richards, Martinsville, Mich.

Publications Wanted.

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

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

E. T. Cornell, 219 Thomas St., Seattle, Wash., periodicals for ship missionary work.

T. J. Sellards, Nevis, Minn., copies of *Little Friend* and *Instructor* regularly for use in a Sunday-school of about thirty-five members.



BATTLE CREEK, MICH., OCTOBER 15, 1901.

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L. T. C., Orlando, Fla.: For an answer to your questions on the judgment, see first article in Editorial, this week, on that subject.

A CABLEGRAM, October 7, announces the death of Brother F. L. Mead, of pneumonia, at the Buluwayo Mission farm, South Africa. In his prayer opening the Tabernacle services, Sabbath, October 12, Elder A. G. Daniells tenderly besought our Heavenly Father to remember, in His great mercy, the bereaved companion of our beloved Brother Mead, and her children, and to cause hope to spring up in their hearts, even in this sad hour. The REVIEW joins the Battle Creek church in this prayer, extending heartfelt sympathy to the widow and the orphans.

Who is Sufficient for These Things?

THIS must have been the question weighing heavily on the mind of every one as he left the Tabernacle, Sabbath, October 12. The theme was the consideration of the necessity for missionary training schools to fit up workers for the present time. We are face to face with a crisis which we must meet, whether we will or not. That crisis is the greatest the world has ever been called to face. It is no less than the closing up of the gospel work, and the second coming of Christ, in this generation. Elder W. W. Prescott was the principal speaker. He referred to the work of John the Baptist, whose mission was to bear witness to the truth, and prepare the way of the Lord. This work we are to do in the present generation in reference to the second advent. John bore testimony to the truth by saying, "I am not the Christ," when the way was open to him to follow his ambition, and pose as the Messiah, whom everybody was expecting. Christ proclaimed himself the light, the truth, and the way. He was such, simply because He was all

these qualities and perfections incarnated, or clothed with human flesh. So, to be like Him, we must have these qualities enshrined in us, and show them forth to the world. There was one problem the speaker said he could not solve, and therefore would make no effort to do so; and that is how a people having the light that we have, and admitting the magnitude of the crisis on our hands, can treat the situation with the utter indifference that prevails. We ought now to be in the kingdom instead of here, and might have been if we had lived for it. Now the question is, How much time shall we spend here, battling with sin, when we ought to be in the kingdom, sharing its glories? It is not a question of dates, of a year, month, day, or hour; but a question of a certain degree of experience; for just as soon as the way is prepared for the Lord, He will come.

Brother Prescott's discourse was well supplemented and bound off by remarks by Brother A. G. Daniells, on the necessity and utility of missionary training schools. Where one worker can be furnished, O that we had facilities by which we could turn out thousands immediately! and if, said he, we had a company of a thousand before us, composed of ministers, Bible workers, canvassers, physicians, medical missionaries, nurses, business agents, etc., they could all be placed, before one week is ended, in fields which have been reaching out imploring hands for help. What are we doing, and what shall we do, to answer these imperative calls? The word that belongs to us now, is, "Awake thou that sleepest, . . . and Christ shall give thee light." "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." What are we doing to prepare the way of the Lord? Who is sufficient for these things? The Lord's arm alone can carry the work through, and give us the victory.

AN effort has been made in this country the past few days, with partial success, to raise a large sum of money to pay a ransom demanded by some Bulgarian brigands who have abducted an American missionary, Miss Ellen Stone, and threaten to kill her if the ransom is not paid. This effort is a testimonial to the regard entertained for this lady by her friends here; but we doubt its wisdom. A Christian missionary surrenders his life when he starts out in the service of his Master, placing it in the keeping of Him whose cause he labors to advance. He should do his duty, and let God take care of the results. The Almighty is able to protect him, and whether his life or his death will best serve the interests of Christ's kingdom in his field of labor, is a question for God alone to settle.

A Crying Evil.

WE are told that the article on vivisection, in another column, is horrible. We reply, We know it is; and that is the very reason it is given. The people ought to know what is being dished out to the public to the demoralization of all the finer sensibilities and humane feelings of our nature, in the name of science.

Any one who will make such a fetish of science, so-called, as to perpetrate the unspeakable cruelties and tortures described, upon innocent and inoffensive animals, which have never resulted in the first discovery or advancement in science, under the plea that science and the good of the human species demand it, may make no claim to humanity, much less to Christianity.

Let every institution which advocates or follows such a course, no matter to what denomination it belongs, or however high the claims it makes, be boycotted to all patronage, as heaven will surely be boycotted to them, for practicing such principles.

Heaven looks with the utmost abhorrence and detestation upon every scheme and act of cruelty. It has even taken the pains to spread upon the sacred page that "the dark places of the earth are full of the habitations of cruelty" (Ps. 74:20), and this applies no less to dumb animals than to human beings. The promise of obtaining mercy is extended only to

the merciful. Matt. 5:7. One of the most important branches of education is the inculcation of kindly feelings and merciful actions toward the animal creation. Vivisection is being taught everywhere in many of the public schools, in the so-called "biology" classes.

Among the potent factors fighting against this crying evil we are happy to mention the American Humane Association, F. H. Rowley, Secretary, Fall River, Mass.; the Illinois Anti-Vivisection Society, Aurora, Ill., together with other State societies of like nature; and last, but not least, that worthy little paper, *Our Dumb Animals*, edited by Geo. T. Angell, Boston, Mass.; sample copies free.

The physician's calling is a Christian calling. Jesus Christ is the great Physician, and all other physicians should be under Him, working to fulfill His purposes and manifesting His spirit. What a physician may become who divorces himself from Christianity may be seen by perusing the article above mentioned on vivisection.

As a preventive of anarchy, the Public School Council of Cleveland, Ohio, has voted to add the Lord's Prayer, the Decalogue, and the Twenty-third Psalm to the course of instruction given in Cleveland's public schools. The council has perhaps not thought about the disagreement between Protestants and Catholics touching the Ten Commandments, and the objection of the Jews to the Lord's Prayer; possibly it has even slipped the mind of the council that many people who are taxed to maintain the public schools do not believe in religion at all, and would therefore be opposed to all three of these additions to the public-school course. But the council will certainly be reminded of all these things when it comes to carry its vote into effect. It will be admonished that it cannot build against anarchy upon a foundation of injustice. As the *Independent* (New York City) observes: "It is impossible to teach religion in the public schools without violating a principle that ought to be held fundamental to our American institutions; and the Church ought to be ashamed of itself when it asks the State to relieve it of any of its duty of religious instruction."

NO MORE inspiring writers on foreign missions can be found than those who contribute to the *Missionary Review of the World*. The October number is overflowing with scholarly and up-to-date articles by missionary experts at home and abroad. Dr. Pierson opens with a discussion of "Some Home Problems of Foreign Missions." These are many and important, and the author has made a careful study of them for many years. Two brief papers on Islam follow: one by Rev. S. G. Wilson, of Persia, showing the "Decline of the Empire of Islam," and the other by Rev. S. M. Zwemer, of Arabia, giving a description of the best "Arabic Controversial Literature for Moslems." A pressing problem for America is presented in Prof. W. E. Burghardt Du Bois's article on "The Convict Lease System of the South." This system is doing as much as possible to develop the criminals who most frequently suffer under lynch law in the South. Dr. Edward Riggs, of Marsovan, contributes a thoughtful and thorough paper on "Christian Forces at Work in the Turkish Empire." China, Japan, Africa, Greece, and India have also a place in this number of the *Review*, and there are also editorials, book notices, and items of recent intelligence. Published monthly by Funk and Wagnalls Company, 30 Lafayette Place, New York: \$2.50 a year.

A "Thank You" from Australia.

A FEW months ago a complete set of electrotype plates for "Christ's Object Lessons" was sent from America to the Echo Publishing Company, Melbourne, Australia. We have been informed that the money paid for this set of plates and the cost of transportation has been donated by friends of the Australian cause in the United States. The Australian brethren appreciate this generous gift very highly indeed, and wish to say "Thank you" to the dear brethren and sisters who have shown their interest in the work of the Avondale school in such a practical way.

At the recent meeting of the Australasian Union Conference, plans were laid and definite arrangements made for an earnest effort to sell this good book, and devote the proceeds to the payment of the debt on the Avondale school, and we trust that the time is not distant when we shall be able to report that the entire debt has been canceled by this effort.

EDWIN R. PALMER.

WANTED.—Experienced fur tanner,—one who knows all about the work. Correspond with F. Vasicek, Cedar Rapids, Iowa.