

# The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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## 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.

### WHICH DAY WILL YOU KEEP?

T. S. WILLIAMS.

THE time is at hand by the prophets foretold<sup>1</sup>  
When the son of perdition, in scarlet and gold,<sup>2</sup>  
Should cause all the people throughout all the land<sup>3</sup>  
To accept of his mark in their forehead or hand.<sup>4</sup>

His mark is "the venerable day of the sun,"  
In which by the people no work must be done,—  
A counterfeit sabbath, a well-designed fraud,  
Imposed on the Church 'gainst the Sabbath of God.<sup>5</sup>

But God has commanded His people to rest<sup>6</sup>  
On the day that He sanctified, hallowed, and blessed,<sup>7</sup>  
And made it a sign and a mark to denote<sup>8</sup>  
God's covenant people to ages remote.<sup>9</sup>

Now choose ye the day that you wish to observe,  
And deny not the God you desire to serve:  
If Baal be the God, why then Baal obey,<sup>10</sup>  
But if 'tis Jehovah, then hallow His day.<sup>11</sup>

O be not deceived, for the time is now here<sup>12</sup>  
When all must decide where they wish to appear,—  
Whether 'tis with the Lord and the angels to dwell,<sup>13</sup>  
Or with unbelievers be cast down to hell.<sup>14</sup>

O sinners for whom Christ our Saviour hath died<sup>15</sup>  
And arose, that through Him ye might be justified,<sup>16</sup>  
Accept of His mark, and He'll lead you aright,<sup>17</sup>  
To mansions of glory, eternal and bright.<sup>18</sup>

<sup>1</sup> Dan. 7:25; <sup>2</sup> 2 Thess. 2:3; Rev. 17:4; <sup>3</sup> Rev. 13:16; <sup>4</sup> *Id.*; <sup>5</sup> "Hist. Sab.," Art. Sunday; <sup>6</sup> Ex. 34:21; <sup>7</sup> Gen. 2:3; <sup>8</sup> Eze. 20:12; Ex. 31:13-17; <sup>9</sup> Ex. 31:13-17; <sup>10</sup> 1 Kings 18:21; <sup>11</sup> Jer. 17:24; <sup>12</sup> Rev. 14:9, 10; 18:4; <sup>13</sup> Rev. 20:4; <sup>14</sup> Matt. 25:41; <sup>15</sup> Isa. 53:5; 1 Cor. 8:11; <sup>16</sup> Rom. 4:25; <sup>17</sup> Eze. 9:4; Rev. 7:3-8; <sup>18</sup> Rev. 22:1-5.

### JUDGE NOT.—NO. 2.

MRS. E. G. WHITE.

PEACE and righteousness and love should fill the heart of every believer in Christ. Let the leaven of truth work by its sanctifying power in your life. Truth is a working element. It leads us on to aggressive warfare, not against our brethren, but against satanic agencies. The battle in which we are called to fight is not a warfare against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Do not think that you are doing God's work by warring against one another. This work is done to the shame of those who claim to believe the truth.

edness in high places. Do not think that you are doing God's work by warring against one another. This work is done to the shame of those who claim to believe the truth.

Criticise yourself as closely and severely as you know you deserve. Let your anxiety be not to find fault with your brethren, but to obtain more and still more knowledge of Christ, and to exert an influence which shall be a savor of life unto life. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Christ's death and resurrection have opened before every soul an unlimited source of power from which to draw. This power will enable you to overcome the most objectionable traits in your character. God's supply of grace is awaiting the demand of every sin-sick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for the curse of sin. It unites human beings with Christ in the performance of good works, enabling them to run in the path of obedience, representing to the world the meekness and lowliness they have learned from the Saviour.

He who is wearing Christ's yoke has no time to judge others. His whole time is devoted to the rescue of sinners. He watches for opportunities to show that he has something worth imparting, something of the highest value, even the knowledge of God and Jesus Christ.

Christ says to His followers, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit." But in order to bring forth much fruit, we must be imbued with the vivifying, sanctifying power of Christ; for He says, "Without me ye can do nothing."

Our churches have no excuse for being without faith and without power. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

We are rapidly nearing the end. Strife and war and bloodshed and wickedness of every kind are making our world as it was in the days of Noah. Shall Christians war among themselves, when their one interest should be to advance God's kingdom?

The first chapter of 1 Corinthians contains instruction which all who are workers together with God should follow. Paul heard that there was contention among the church-members at Corinth, and he wrote to them, saying, "I beseech you, brethren, by the name of our Lord

Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Those who practice this instruction will reveal in their lives the purity of Christ, and will manifest His love in their dealings with one another.

Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. The Saviour humbled himself to bear the reproach of men. Step by step He descended in the valley of humiliation, that He might stand at the head of humanity, a perfect pattern in human flesh for every son and daughter of Adam. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Let those who name the name of Christ study His work. When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church.

Listen, all who have ears to hear: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Let the Church arise in the name of the Lord, and cast off all the works of darkness. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Heed the instruction God has given regarding the cultivation of patience, kindness, and long-suffering. Bear with one another, and forgive one another. God has placed us in this world in companionship with one another. Let us walk together in love, bending our energies to the work of saving souls. As we thus serve God in holy companionship, we shall prove that we are laborers together with Him.

### CONTENTMENT.

S. O. JAMES.  
(Terri, Iowa.)

It is better to be contented than to be covetous. Many do not seem to know that they are covetous, but they *do know* that they are not contented.

Contentment does not settle down into the *do-nothing* spirit. It is not the sister of Indifference. It labors incessantly to better its own condition and the condition of others.

Contentment is not tormented with an uncontrollable ambition to come into prominence, to gain notoriety, to produce a sensation, by doing some great thing. It is satisfied when God is pleased, rejoices when He is glorified, and is

willing that He should work out His own plan and purpose in His own good time.

Pray earnestly and labor faithfully for the spirit of true contentment. It is better than wealth. With godliness it is great gain.

### HOW DO WE KNOW?

ELDER J. F. BALLENGER.

*Professor.*—Now, Elder, do you really think that there will be another persecution for conscience' sake, and that, too, for refusing to keep the Sunday?

*Elder.*—If I did not, Professor, I certainly would not preach it.

*Professor.*—Indeed, Elder, I do not doubt your sincerity for a moment; I think you honestly believe what you preach, but may it not be true that you put a wrong interpretation upon the prophecy? It seems impossible that with the history of the Dark Ages before us, the pages of history could ever again be stained with cruel persecution.

*Elder.*—Indeed it does seem strange that history should repeat itself that way, but human nature is the same in all ages, and when the conditions are equal, the results will be the same.

*Professor.*—Yes, that is true; and I am aware that since the Reformation of the sixteenth century, persecution has raised its hydra head at times, and that, too, by those calling themselves Protestants. But we had hoped that with the advancing light upon religious liberty of the nineteenth century such a thing could never be repeated.

*Elder.*—As to being mistaken in regard to the interpretation of the prophecy, you will admit that if we have no infallible guide by which to apply the prophecy it would be of no more use to us than the heathen auguries. But if we can be positive that we have the right application, then there can be no doubt in regard to the results.

*Professor.*—That is the great question. Elder, if you can show beyond the possibility of a doubt that you are right in your application of the prophecy, then we need not be in doubt in regard to the results.

*Elder.*—You will agree with me that the leopard beast of Revelation 13 and 14 is a symbol of the papacy?

*Professor.*—Yes; I agree with you that that beast is a symbol of the Roman Catholic Church. I do not think it possible to apply it to anything else. But that the Sunday institution is the mark, or sign, of the papacy I am not so sure.

*Elder.*—Why are you so sure that the leopard beast is a symbol of the papacy?

*Professor.*—All Protestant commentators of any note that I have read apply the symbol to the papacy; but even if we had no such testimony, any one who has read the history of that Church cannot fail to see that it has fulfilled every specification of the symbol.

*Elder.*—Exactly; then the events that fulfill the prophecy in every particular are infallible guides to its interpretation.

*Professor.*—Yes; when the events described in the prophecy come to pass, it would be foolish to deny the application; but where are the events that have taken place to prove that the Sunday is a mark of the papacy?

*Elder.*—You were present in the tent when we read the testimony from both Catholic and Protestant historians that the governors of the Church, in connection with the emperors, transferred the rest from the seventh to the first day of the week?

*Professor.*—Yes. I am quite well convinced that the bishops of Rome changed the Sabbath, and I am also convinced that there is no Scriptural authority for the change.

*Elder.*—Then if the Catholic Church changed the Sabbath, and the Protestant world accept the change, would not that be a sign that they, the Catholics, had the power to change God's times and the law? See Dan. 7:25, R. V.

*Professor.*—I suppose it would.

*Elder.*—But do you not know that it would?

*Professor.*—Yes; of course, if we acknowledge that the Church changed the Sabbath, and we accept the change, then we must acknowledge that the change itself is an evidence that they had power to make it.

*Elder.*—You acknowledge that they made the change. Now if you keep Sunday, do you not confess by your own conduct that Sunday-keeping is a mark of their power to make the change?

*Professor.*—Well, I had not looked at it just in that light before, yet I must confess that it is a pretty strong argument against us.

*Elder.*—Again: if the leaders of the Catholic Church confess that they made the change, and set it before all the world as a mark of their power to legislate in matters of religion, would you dare stand up and say that the Catholic leaders do not know themselves what the mark of their power is? To illustrate, suppose a man did not know what the mark or sign of the Masonic order was, and on inquiry he found that all the leaders of the fraternity declared that the square and compass was a sign of their order; would he, or any one, be so presumptuous as to contradict them, and declare that they themselves did not know what their sign was?

*Professor.*—O, no; of course no person would be so foolish as to do that.

*Elder.*—Very well; then if you admit that the Catholic Church changed the Sabbath, and you keep the day that they have substituted in place of God's Sabbath, and by so doing you acknowledge their power to make the change, then when they set forth the change as a mark, or sign, of their power to change God's law, how in the world can you deny their claim to the change as a mark of their power to do the very thing that you admit they did do?

*Professor.*—Are you sure that the Catholic leaders publish to the world the change of the Sabbath as a mark of their power to make the change?

*Elder.*—Listen to the answer of Cardinal Gibbons to the question asked by Mr. J. F. Snyder, of Bloomington, Ill., if the Catholic Church held the change of the Sabbath as a mark of their power to make the change, to which the Cardinal gave the following reply: "Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a mark of her ecclesiastical power and authority in religious matters.

"Yours respectfully,

"WM. REWDAY,

"Sec. for the Cardinal."

Could anything be more plain and to the point than this acknowledgment on the part of this noted Catholic official? Do you not think that the Cardinal knows what the Catholic Church holds as a mark of her power to legislate in matters of religion?

*Professor.*—When you men make a statement, you generally have the documents at hand to back it up; but I tell you it places Sunday-keepers in a box. If you are right (and we must admit that the evidence is very conclusive), then it means to stand up against the ire of the Beast or drink the unmingled wrath of God.

*Elder.*—That is just what it does mean; and when you consider the fact that more than one hundred of our people in the United States and Canada have been arrested, fined, and imprisoned, and in some instances worked in the chain-gang with common criminals, and that, too, in the face of the fact that good citizens not of our faith

have testified that it was persecution pure and simple, and nothing else, it sets an infallible seal to our interpretation of the prophecy, and it ought not to take long for you and every other professed Christian to decide what to do.

*Professor.*—That is so, Elder. My work demands that I must bid you good-by for the present, but I wish to have another talk with you on this subject.

*Elder.*—All right; come over to the tent any time, and we shall be glad to give you any information we can on this question.

### ARE YOU FAITHFUL IN TITHING?

ELDER WM. COVERT.

THE Scriptures clearly teach that the gospel work in the earth should be supported by a tithe of our income. The first direct reference to this subject is found in Gen. 14:20. Here Abram, a servant of the Lord, is said to have paid tithe to Melchisedec, the Lord's priest. In the instance mentioned he gave a tenth of all the property in his possession. In the book of Hebrews Paul mentions this act of the patriarch as an example that should be imitated by Christians at the present time. He shows that as Melchisedec received tithe from the Lord's servant then, so should Christ now receive tithe from His people. See Heb. 7:8. Here, he says, "Men . . . receive tithes; but there He [Christ] receiveth them, of whom it is witnessed that He liveth." This is explicit instruction, calling upon God's people to be faithful in the matter of tithing.

Moses, in the book of Leviticus, chapter 27 and verse 30, says, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." This calls for the Lord's people to pay into the Lord's treasury one tenth of all that the fields produce and of all that grows upon the trees. Notice that the tithe is the Lord's, and that it is holy unto the Lord. Can we appropriate that which is the Lord's, that which is holy unto the Lord, to our individual use, and be approved of the Lord while doing so?

Our Saviour speaks directly with reference to paying tithes. The following words are used by Him: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done [that is, they should have exercised judgment, mercy, and faith], and not to leave the other [paying of tithes] undone." In this scripture Jesus actually says we should pay tithe. To keep back the tithe from the treasury of the Lord is doing what Christ forbids.

In Neh. 13:10-13 is an account of how laborers were compelled to leave the Lord's vineyard and go to the fields to work that they might obtain temporal support. This condition of things was brought about by the failure of the people to bring in the tithe. Many to-day are doing what that people did then; that is, they are using the Lord's tithe for selfish ends. And because they are doing this, laborers are kept out of the Lord's vineyard. In the case cited above the Lord held the people accountable for their conduct; and as He is the same to-day that He was then, the people now are held responsible by Him for a like offense.

In 2 Chron. 31:4-10 the unfaithfulness of Israel in tithing is recorded. Also an account of their reformation is given. When they brought in the tithe, everything went well, and the people who did their duty in the matter had much larger stores left over than they had while they were robbing the Lord. Please study this reference before leaving the subject.

In a communication from Sister White, written Sept. 10, 1896, are found the following words: "Let the neglected tithes be brought in. Let the new year open upon you as honest men in

their deal with God. Let those who have withheld their tithes send them in before the year 1896 shall close, that they may be right with God, and never, never again run any risk of being cursed of God. Presidents of Conferences, do your duty. Speak not your own words, but the plain 'Thus saith the Lord.' Elders of churches, do your duty. Labor from house to house that the flock of God shall not be remiss in that great matter which involves such a blessing or such a curse."

In November of the same year she again writes upon the subject of tithing, and says: "The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them an opportunity to demonstrate their faithfulness and trust in Him and their perfect obedience to His requirements. . . . So it is with God's claims upon us. He places His treasures in the hands of humanity, but requires that one tenth shall be faithfully laid aside for his work. He teaches the lesson that He requires this part to be placed in His treasury. It is to be rendered to Him as His own; it is to be sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion that means may ever be flowing into His treasure-house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement we prove that we realize that all belongs to God.

"And has not the Lord a right to demand this much of us? Did He not give us His only begotten Son because He loved us and desired to save us from death? And shall not our gratitude offerings flow into the Lord's treasury to be drawn therefrom to advance His kingdom in the earth? God is the owner of all our goods, and shall not gratitude to Him prompt us to make freewill offerings and thank offerings, thus acknowledging His ownership of soul, body, spirit, and property? Had God's plan been followed, means would now be flowing into His treasury, and funds to enable the ministers to enter new fields and workers to unite with ministers to lift up the standard of truth in the dark places of the earth would be abundant. . . . Those who claim that they cannot see this to be their duty reveal to the heavenly universe, to the Church, and to the world, that they do not want to see this plainly stated requirement."

"God lays His hand upon all man's possessions, saying, I am the owner of the universe, and these goods are mine. The tithe you have withheld I reserved for the support of my servants in the work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your own desires, you have robbed souls of the light which I have made provision they should receive. You have had opportunity to show loyalty to me, but you have not done so. You have robbed me, for you have stolen my reserve fund. Ye are cursed with a curse."

Brethren and sisters, though these things were written five years ago, they describe a condition which prevails to quite an extent at this time. Many are withholding the tithe from the Lord's treasury, and what the Lord has said with reference to robbing Him and His cause in this way is just as applicable, at the present time, to the people who are doing it as it ever was to any people in the world. If the Lord was displeased with this course in times past, He is displeased with it at the present time. If the cause was injured or crippled in times past because the tithe was withheld, it is also injured and crippled now because it is withheld by many.

Can there be any reason for this condition of things save in the unbelief of those who profess to be God's people? If all would faithfully trust the Lord, and perform that which He has advised, there would be no loss experienced by any in rendering obedience. God's blessings abundantly flow to all who are faithful in His work; while, on the other hand, He positively states that His disapproval is upon those who neglect these things. This is a sad condition, and should be remedied. The Lord wants to bless His people, and He does let blessings flow abundantly to all who trust Him. Very many blessings come to the unfaithful, but this is because of the Lord's love, and not because He approves of unfaithfulness.

#### THE UNIVERSALIST'S REFRAIN.

PHARAOH, with all his numerous hosts,  
Had wondrous honors given;  
A watery grave did them all save,  
When earthly ties were riven.

The guilty Sodomites, likewise,  
When God bade Lot retire,  
Although unwise, to paradise  
They sailed on wings of fire.

Also, the wicked Canaanites  
To Joshua's sword were given;  
The sun stood still that he might kill,  
And pack them off to heaven.

God saw these wretches were too bad  
To own that fruitful land;  
He took them all, both great and small,  
To dwell at His right hand.

The wicked living at the flood  
Were punished with the rod:  
That night so dark they missed the ark,  
And went straight up to God.

The wicked man has his own plan  
To live out half his days,  
Resign his breath and go at death  
A heavenly song to raise.

So Judas, that unworthy wretch!  
Was not for crimes accursed;  
He, by a cord, outwent his Lord,  
And got to heaven first!

— E. P. B.

#### THE GREATER AMERICA.<sup>1</sup>

**What Our Growth as a Nation Means — Commercial Absorption of the Western Hemisphere — Will It Involve Further Acquisitions of Territory? — Conditions That May Reconcile Latin America to Our Supremacy.**

FREDERIC EMORY,  
Chief of the Bureau of Foreign Commerce, Department of State.

It is becoming more and more difficult to write in terms of soberness of the growth of the United States as a world-power. Nor is this difficulty one peculiar to ourselves. In the least friendly of foreign commentaries upon our progress, there is a tendency toward the use of superlatives which argues a similar embarrassment, even on the part of those who would naturally wish to minimize the facts. The truth is that our performance in almost every branch of material effort has been on so great a scale that the barest recital seems to savor of magniloquence. The United States is more conspicuously than ever a country of "big things," and it is drifting steadily toward a bigness which alarms the world. Our most hostile critics no longer sneer at us as a nation of boasters. All of them admit the solidity, the aggressiveness, the crushing weight of our competition, and but few of them will deny that, springing from this industrial superiority, there are potentialities of intellectual and social influ-

<sup>1</sup> Condensed from an article in the *World's Work* of October, 1901.

ence which, in the end, may profoundly affect the whole human race.

American supremacy, in fact, is admittedly formidable not only in the realm of industry and commerce, but in the far wider realm of social progress and evolution of human thought, and it is thus formidable solely because it rests upon an industrial efficiency such as the world at large concedes has never before been seen. As Prof. W. G. Sumner remarks, in a recent article, "The Economies of Trusts,"<sup>2</sup> "all the so-called 'higher interests' (science, education, religion, charity, reform, etc.) are dependent on wealth production;" and the United States, to-day being the largest, most economical producer of wealth, and in a greater variety of forms than any other nation, may be said to be the largest contributor to the intellectual and moral forces of the world. The quality of these influences may be disputed, but their magnitude and potency are recognized of all.

We may, therefore, preserve a reasonably decorous modesty, with no risk of serious wounds to our national self-esteem, if we rely almost wholly upon what others say of us in painting a picture of our present position in the world. Let us take but a few of the more striking expressions. The London *Financial News* of April 13, 1901, admits that present conditions point to the shifting of the center of not only industrial, but commercial, activity and the money-power of the world to the United States. The supremacy in commerce, says the *Revue du Commerce Extérieur* of Paris of May 4, 1901, "is passing from Great Britain, which held it throughout the nineteenth century, to the great American Republic." "No competent observer can doubt," remarks Frederic Harrison, "that in wealth, manufactures, material progress of all kinds, the United States, in a very few years, must hold the first place in the world without dispute." In January last, Lord Rosebery pointed out to a British Chamber of Commerce that "the alertness of the Americans, their incalculable natural resources, their acuteness, their vast population," were making them "very formidable competitors." "The industries, trade, agriculture, railroads, and finances of the Union," says the *Hamburger Fremdenblatt*, "have each and all climbed, one upon another, through and by each other, steadily upward. And to what a height have they climbed!" "Like a storm," exclaims Dr. Alexander von Peez, in the *Allgemeine Zeitung* of Munich,<sup>3</sup> "is the forward movement of the United States." Thus, the best opinion in Great Britain, France, and Germany, our chief industrial rivals, is substantially in accord in assigning us the foremost place.

#### A UNIQUE FORM OF EXPANSION.

There is no parallel to our growth among modern nations, for the reason that the only countries which approach us in territorial expansion — Great Britain and Russia — have extended their sovereignty under wholly different conditions. Both of those countries have pursued a career of conquest and absorption of alien peoples with wide differences of race, of language, of religion, of social instincts and habits. England's energies have been diffused all over the globe. Russia's efforts, though restricted to territory always contiguous to her advancing frontier, have been even less assimilative. In each instance, the absorption is largely artificial, and dependent for its continuance upon the exercise of force. In the case of Russia, the force is almost wholly military; in that of England, — as in India, the Malay peninsula, Egypt, and elsewhere, — it is a mixture of military restraint and efficiency of civil administration. With the

<sup>2</sup> Printed in the *New York Journal of Commerce*, June 24, 1901.

<sup>3</sup> Advance Sheets of United States Consular Reports, June 26, 1901.

exception of its recent insular acquisitions, the United States, in extending its boundaries, has taken up vast areas which could hardly be said to be populated. The nomadic Indians retreated swiftly beneath the submerging waves of our advancing civilization, and the remnants of French and Spanish occupancy were swallowed up with scarcely a ripple. As we moved forward, we fully occupied the land, and our development was continuous, well-ordered, and thoroughly permeative. The result has been to create a nation with a clearly defined and substantially homogeneous individuality. To all intents and purposes, we are a unit in our distinctive Americanism, and it is this which gives us a large part of our power in the world.

#### WHAT THE GREATER AMERICA MAY MEAN.

What does this Greater America of the twentieth century mean? To what does it tend? Is it a triumph for democracy, a final and indisputable vindication of the principles upon which the republic was founded, or does it represent, as some contend, a drift toward imperialistic ideas—the concentration of power in the hands of a privileged few, and a career of conquest and aggrandizement, which will gradually corrode and finally destroy the individual liberties we have always held most dear? The answer to this question is to be found not in speculation as to what may or may not result, as indicated merely by departure from tradition. The “example of the fathers” is a safe rule to steer by only so long as we are sailing upon the waters they explored. Once launched upon seas unknown to them, we must make a new chart, retaining their soundings of familiar depths, and adding others from our own experience. The conditions we have to face are so widely different from those they dealt with that it were obviously absurd to assume that they would have acted otherwise than we are acting, or that the democracy they had in mind is necessarily hastening to its doom. On the contrary, a close analysis of the situation in which we find ourselves may reveal the fact that it is really a development of their conception of democracy, and the adaptation of it to far broader and more beneficent ends than even those of which they dreamed.

As to one thing, it seems to me, we cannot be in any doubt. Our rapid growth in industrial power has brought with it a vast increase of national influence and prestige, and a temptation such as we never felt before to play an important part in the world's affairs. One has not to look far to see that the success of our commercial invasion of the Old World implies our ultimate domination of the New. If Europe cannot check our progress within its own territory, it cannot hope to overcome us in the still more unequal competition in the countries of the Western Hemisphere. And in the wake of industrial and trade enterprise will follow the characteristic influences which give a peculiar cast to our social and political development. The important question, not less for ourselves than for the countries upon which we shall encroach, is whether this domination shall take the form of absorption into our own political system or content itself with the indirect upbuilding of them on American lines of development, but as separate political entities, with elements of stability and progress which they can hardly hope to evolve for themselves.

#### INDUSTRIAL ABSORPTION PROBABLE.

The Greater America of the future, if not of to-day, means assuredly this: That the United States will be the energizing, potential force of the Latin as well as of the Anglo-Saxon countries of this hemisphere. Whether joined to us by political ties or not, Canada no less than Mexico will feel more and more sensibly as time goes on

her necessary dependence upon the Union in commerce, in industry, in all the sources of wealth, and consequently in the determination of the form which her social and political evolution must take. Both Canada and Mexico already give evidence of this result. The West Indies share in the same process of transformation to a lesser degree, and Central America begins to respond to the gradual inflow of American enterprise. The process is a purely mechanical one, and for that reason it is possible to make a fairly accurate forecast. We have to deal not with theoretical or sentimental conditions, but with concrete facts, or, in other words, the automatic, machine-like expansion of our industrial forces propelled by a national energy which seems irresistible.

#### POLITICAL INFLUENCE FOLLOWING TRADE EXPANSION.

As our goods have swept over Europe, in spite of hostile tariffs, of national prejudices, of jealousy and alarm on the part of European manufacturers, so our enterprise and industry, when the times are ripe, will spread to the farthest confines of America. And wherever “Yankee” industry pitches, a swarm of “Yankee” ideas and impulses will be sure to settle. In time these will percolate through the most unyielding strata of race prejudices, and our interests will become so thoroughly commingled with those of our sister commonwealths that a substantial unification, over-riding differences of language, of race temperament, and even of climatic conditions, may be found to have resulted.

#### AFFILIATION WITH SOUTH AMERICA.

That such a condition, born of purely industrial forces, is neither fanciful nor very remote is made clear by the marked changes going on in the countries nearest to us, as the result of increasing intercourse with the United States. For example, Mexico is a much less favorable field for the spread of our influence than Canada, because of more stubborn prejudices and race antipathies, yet Mexico is rapidly drawing closer to us. At the first glance it may seem that the contrary tendency exhibits itself in South America. We have made but little progress during the past decade in trade with that continent, and since our war with Spain there have been symptoms of reawakened prejudice and anxiety among some of the South American countries as to the ultimate intentions of the “Colossus of the North,” which more than ever dwarfs their power. If even before our sudden rise to our present eminence we spoke to Europe with the voice of authority for the whole of America, and Europe hearkened, it is but natural that the South American republics should view with apprehension an increase of our ascendancy so great that we would have but to give free rein to the spirit of expansion to absorb them one by one with little risk of effective protest from any quarter. But, as has been shown in a previous article in the *World's Work*,<sup>4</sup> we are stationary in South America only because we choose to be so, and for the present are more profitably employed elsewhere. Whether we would ever wish to take over the South American countries as part of our political system is very doubtful, but it may be assumed that, if our present industrial expansion continues without serious check or disturbance, they will certainly become tributary to us in an economic sense, and will gradually be affiliated in their social and political institutions.

In other words, as the markets now more profitable are either curtailed to us or are fully occupied by our wares, South America will begin to offer strong inducements, and then for the first time we shall really exert ourselves to win

its trade. By that time American capital will probably have embarked, as it now shows signs of doing, in ocean-carrying traffic, and the great desideratum of larger intercourse with South America, viz., direct steamship facilities fostered by liberal tariff agreements, will have been provided. As the successful competition of our goods with those now imported from Europe may be regarded as a foregone conclusion, commercial absorption is sure to follow, and commercial absorption means the gradual assimilation of the most alien of peoples to our ideas, our habits, our standards of Americanism.

(Concluded next week.)

#### ITEMS OF INTEREST.

—Seventeen divorces were recently granted in two days at Rockford, Ill., and “fifty cases are set for this term of court.”

—Russia is now planning to build “a railway to connect the transcaspian line with the Persian province of Khorassin.”

—Commander Uriel Sebree was recently ordered to “relieve Capt. B. F. Tilley as commandant of the naval station at Tutuila, Samoa.”

—Dr. Von Blowitz states that he has “arranged for colonizing 65,000 Hebrews in Mexico,” and that he has bought 1,000,000 acres of land in the State of Sonora.

—Leo XIII has just revised his *Index Expurgatoris Librorum*, removing from the same several notable works, the works of Galileo and Dante's *De Monarchia* being among them.

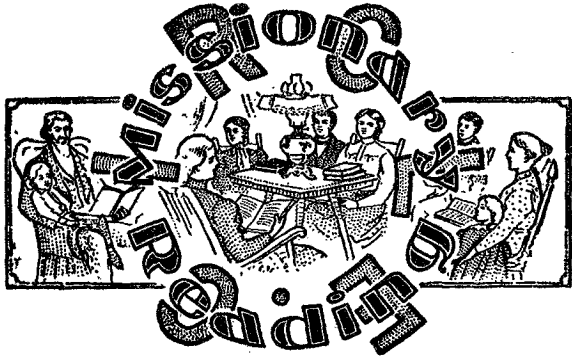
—Speaking of a recent effort to check the flow of the great gas well struck at Velasco, Tex., about three weeks ago, it is stated that “a valve was placed on the pipe, but when an attempt was made to close it, the gas began to raise the 500 feet of casing out of the ground.” The flow at the time was estimated to be 6,000,000 cubic feet per day, and the roar could be heard five miles away.

—The following purports to be taken from the *English Churchman*, and is going the rounds of religious and secular weeklies: “It is a well-known fact that Rome connived at the assassination of President Lincoln. The late President McKinley, before his death, issued a terrible exposure of the iniquities of Rome, and kindly sent copies of it to the National Protestant Federation. Rome has endeavored to suppress this document, and copies are exceedingly scarce.” Probably the British journal referred to never published this statement. But granting that it did, it is not likely that Mr. McKinley jeopardized his success in politics by thus exposing Rome.

—The leading first-page article of the *Inter Ocean* of the 21st ult. is devoted to a discussion of the following dispatch from Boston, Mass., dated the 20th: “Because he became a citizen of the United States and swore to uphold the Constitution of his adopted country, James Jackson, of 272 Broadway, Cambridge, has been suspended from membership in the Second Reformed Presbyterian church of Boston, by the Rev. J. M. Foster, pastor; and the New York presbytery at its fall meeting, held in Boston last Tuesday, confirmed the sentence, refusing to sanction the action of the Rev. S. G. Shaw, pastor of the First Reformed Presbyterian church of Cambridge, in admitting Mr. Jackson to membership in his congregation, after his suspension by Mr. Foster. Mr. Jackson is a native of Scotland. . . . At the beginning of the year he was elected an elder in the church. . . . It was while he was being examined that the fact leaked out . . . that Mr. Jackson had become a citizen, but had no intention of taking any active part in politics, stating that he had never voted, and never intended to do so. He became a citizen simply and solely for the comfort and security of his wife, who was about to go abroad, in order to avoid any complications with the emigration laws.” When interviewed, the Rev. Mr. Foster said: “It is true that we look upon the Constitution of the United States as an immoral document and an insult to the Almighty, in that it makes no mention whatever of God, and claims for the people that sovereign power which belongs to God alone. We refuse to accept the Constitution thus defective, and cannot swear allegiance to it.” The Constitution is all right just as it is, because the principles embodied therein are the true democratic principles of the gospel. A thing is not necessarily good nor bad simply because it makes no mention of God. Those hypocrites, the Pharisees, were great sticklers to have texts of God's word placed in conspicuous places upon their per-

<sup>4</sup> August, 1901.

sons; but that did not make them any better, nor prevent their murder of Christ. If we mistake not, this is the same Mr. Foster who, not long ago, uttered a sentiment to the effect that all who do not keep Sunday are worthy of death. The only difference between many Protestants, so-called, and Pope Leo XIII is that the latter has actually succeeded in becoming pope, while the former have not. A. J. B.



### THE TRUE MOTIVE OF CHRISTIAN SERVICE.

DAVID PAULSON, M. D.

How often we raise this question in reference to others, "I wish I knew what was the *real* motive that influenced him to do what he did." As we have no way of absolutely determining the intents of the human heart, it is never safe for us to pass judgment on our brother's motives; for in the majority of instances we shall receive more assistance from the devil in arriving at our conclusions than we can reasonably expect to secure from God while engaged in such unprofitable business as judging the motives of others.

Nevertheless, in God's sight the real motive that prompts us to work for others is regarded of more importance than the greatness of the deed which is performed. In God's sight, an action, be it ever so small and even contemptible in the sight of men, if it is prompted by pure love, is more acceptable to Him than is the casting out of devils and the performance of a series of similar great deeds when prompted by a wrong motive.

The feeling that a true mother instinctively manifests for her children is only an imperfect representation of the divine life, which was revealed in all its perfection when man stood where he must again stand before he is ready to step into the other world without tasting death. The mother toils for her child absolutely regardless of either gain or reward. She does not insist on having some definite understanding as to how many hours each day she is expected to devote exclusively to the care of her children. The sense of pleasure which she experiences while working for them is sufficient to prompt her to continue to labor for them as long as she sees that there is an opportunity to do so, or until her exhausted energies bid her secure the rest necessary to enable her to manifest still greater usefulness in their behalf on the morrow. May the Lord deliver the cause of needy and suffering humanity from that class of missionaries who are laboring from a less exalted motive than that which a true mother constantly exhibits in behalf of her children.

The professed missionary who does not see his way clear to assume certain responsibilities until the number of hours which he is to work each day has been definitely specified, and who endeavors to slip into some easy place, can positively rest assured that the *real* love for perishing souls has never yet had a chance to take possession of him, and that he is mistaking a desire for a *position* in the cause for that genuine love for humanity which is willing and ready to ignore position and place of influence if it only "may win some" to Christ.

Thousands of workers are doomed to meet a bitter disappointment at the bar of God when they find that instead of having possessed, as

they supposed, a love for souls, they had had an ambition to forward the cause or some branch of the work. The Bible abounds in characters that illustrate both of these classes. Paul, in his early life, represented one kind, and in his later life the other kind. The first part of his career was spent in *making* Jews; the last part of his life was spent in *winning* souls to Christ.

The man who is interested in only those who he thinks can become church-members as a result of his ministrations, will find fewer and fewer openings for missionary work; for he gradually develops in others a spirit of distrust and suspicion, which closes more and more doors against him; while, on the other hand, the worker who has allowed the *needs* of humanity to touch his heart, will try to benefit the "nine lepers" even if he knows perfectly well that they will never join his church.

Suppose a mother should find, at some midnight hour, that her erring son had possessed barely sufficient strength to enable him to reach the parental doorstep, and then imagine this mother trying to decide in her mind, before extending her hand to her boy, whether or not *by so doing* he would be led to accept the truth. A mother who would maintain such an attitude toward her children would be certain to instill into their hearts a hatred for the truth. The surest way for such a mother to gain an influence over her child which would lead him into the right would be by exercising toward him the true mother spirit.

Can we reasonably expect to have any special success in our work for others if we engage in it from a motive which is inferior to that which prompts a mother to work for even her unappreciative child? The heart of the blessed Master responded more to the *needs* of humanity than it did to what *results* would be secured from His labor.

It is certainly true that we have a special work to do in the world, and that is to introduce a *living* Saviour to a *dying* world. No mere verbal description can accomplish this, for this can be more satisfactorily lived than it can be told in words. In the time of Christ there were whole villages in which every inhabitant had been in some way benefited by the appearance of Christ among them. At that time He was manifested particularly in *one* human flesh; but when thousands of His followers shall have that same Christ working in their human flesh in the same way and to the same degree, then the world shall indeed "be lightened by His glory." The people are no more prejudiced to-day against a display of what the true gospel can do in the human soul than they were in the days of Christ, when it was said that "the common people heard Him gladly;" nor than they were in the days of John the Baptist, when the people laid aside their accustomed duties and flocked to the desert to listen to a divine voice speaking through a human being. When the remnant people really become to "many people as a dew from the Lord, as the showers upon the grass" (Micah 5:7), then there will be tearful eyes and expressions of sorrow, in every community when one of our people departs from it, just as there was in days of old when Christ left some particular locality.

As long as the heart of man is not so hardened that it cannot admire God's beauty as revealed in a flower, so long will it recognize and appreciate that beauty when it is manifested as fully and as freely in a human being. Instead of complaining because people are prejudiced against the truth, let us rather see in their attitude a suggestion that they have become discouraged and tired of being compelled to see so *much* human nature, and that in reality they are saying, "Sir, we would see Jesus." John 12:21. They do not wish to be introduced to anything *less* than that.

It required ten days for the disciples, even after they had enjoyed such wonderful oppor-

tunities, to learn from the Master how to put their individual differences aside sufficiently to represent Christ from right motives. When Peter was working for a *cause* rather than for humanity, he cut off the servant's ear, thus making it necessary for Christ to follow after him, and heal the difficulty which he had created. If we work for humanity from any other motive than that of pure love, we shall fill the minds of people so full of prejudice that we shall virtually be repeating Peter's work, thus making it necessary for Christ to raise up others to follow us to heal the wounds which we have made; and even then, there are scars that must necessarily remain.

When the disciples were engaged in strife as to who among them should have the best position in the cause, then it became absolutely necessary for Christ not only to "straitly charge them" but also to "command them" not to tell *any* man what they knew; for He knew that while they were in such a state of mind, they could not possibly work from right motives. And so to-day, just to the extent that a worker cherishes wrong motives while presenting the truth, it will be discovered that Christ is still saying to him, "Tell no man that thing;" and the divine providence brings it about by not putting it into the heart of "any man" to listen to the words of such a worker. When we begin to have such an experience, instead of regarding others as too sin hardened to be reached by the true gospel, should we not rather "weep between the porch and the altar," and confess our shortcomings and failures to work from the right motives, until our veil of humanity that covers up the Christ in us is "rent in twain"? Then the people may look into the holiest of holies of Christian experience, and thus be drawn to the living Christ, and will have born in their hearts a genuine and lasting love for the special truths that pertain to these closing days of this sin-cursed earth.

#### QUESTIONS.

(Third week—November 10-16.)

1. What text in the Bible teaches us that God regards as of greater importance the motive which prompts our actions than the greatness of the deed which is performed?
2. What ordinary illustration furnishes us a suggestion as to what kind of spirit we should manifest in working for others?
3. Is it possible for an individual to possess a great zeal to propagate a theory of a truth, and yet be as destitute of genuine love for souls as the mountains of Gilboa are of dew?
4. Can we reasonably expect success in our work for others, if we labor for them from any motive which is inferior to that which prompts a true mother to serve her child?
5. If Christ could have been explained to man in words, was there any need of His coming down to live among men?
6. If no verbal description was sufficient to reveal Christ two thousand years ago, is it not just as necessary that the Christ life be repeated among men?
7. Which has stirred up the most prejudice against us, what has been seen of Christ in us, or what has been seen in us that was not like Christ?
8. Why was Christ continually forced to charge His disciples to tell no man what they were seeing or hearing?
9. Why are we not having more openings to present equally glorious and grand truths to the world?
10. Is it not possible that some in your community are saying, like the Greeks of old, "Sir, we would see Jesus," and instead of being introduced to Him, they have been introduced to something that was so distinctively human that they have been bitterly disappointed, and so are thereby losing the very desire that God implanted in their hearts?



### LIMITATION.

WHEN listening birds and silent bees,  
And hillsides blazing golden flame,  
And summer winds in autumn trees  
The waning year proclaim,

I long in some illumined way  
To be of nature's soul a part,  
Uplifted, with the yellow day,  
Close to her glowing heart.

Like angel songs when souls go free,  
Too faint to reach those left below,  
October glory hungers me,  
Eludes my senses slow.

Can it be God for whom I strive,  
Perfection's smile for which I strain,  
That face no man may see alive  
In joy or sacred pain?

— Selected.

### WOMAN'S GOSPEL WORK.

MRS. LUELLE B. PRIDDY.  
(Lindsay, Ontario.)

"YET hear the word of the Lord, O ye women, and let your ear receive the word of His mouth, and teach your daughters wailing, and every one her neighbor lamentation. For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets." Jer. 9: 20, 21.

God expects faithfulness from every one who professes to name the name of Christ, at all times. But now we have reached a crisis in the world's history. Satan and his hosts are making the last great effort to lead souls to everlasting ruin. Not to come up to the help of the Lord in such a time as this is to mark us as traitors to His cause.

In God's great plan there is a place for every human soul. Each one, according to his ability and the experience God has given him, is to live and act and speak in such a way that the interests of the heavenly kingdom shall be advanced. So the Lord has given woman her part in the work of the gospel. Her particular sphere in life gives her an experience that will enable her to do a work for other women and for children that man is not so well adapted to do.

Woman's gospel work is not some side issue, apart from the Third Angel's Message. The Lord wants the women who have been blessed with the light of truth to step into the ranks and help carry the message, in a womanly way.

In the short but comprehensive epistle to Titus is marked out the duties of the different classes of society; and women are not left out. "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed." Titus 2: 3-5.

These texts embrace a wide range of topics that women are to teach. There is in the world a crying need of just such teaching as is brought to view in this text. There is no danger of usurping authority over men by women taking up this line of work.

Many people have accepted the Third Angel's

Message as an incontrovertible theory, but have failed to assimilate it into their life and character. Women can do much more than they are apt to realize in leading the family to live out the principles of the truth in the every-day home life. A well-disciplined family living out the truth is a most telling argument to the world of the power of the gospel.

Every woman in our ranks should regard herself as a missionary for God, willing to endure the toil and privations incident to a missionary's life. And her reward will be eternal joy in the world to come, and she may enjoy a blessed experience in this life.

### FINDING REST.

MRS. O. E. CUMMINGS.  
(College View, Neb.)

I WAS very tired this evening after doing a hard day's work. Then the thought came to me to see what the Bible says about rest.

We find set before us some very strange ways, seemingly, of obtaining rest. Jer. 6: 16 tells us to "stand" and to "walk." In Isa. 40: 31 we are told to "run," also to "wait" upon the Lord; or in other words, "become His servants." In Matt. 11: 28-30 we find still more to do in order to find rest. We must wear a yoke, bear burdens, and learn lessons; and 2 Cor. 12: 7-10 says we must suffer. Why is it we can find rest in these strange ways?—Because God is with us. Ex. 33: 14.

When the Lord is with us, we are laboring with Him. 1 Cor. 3: 9. He does so many things for us that we are simply acting as a machine, letting Him furnish the power or strength. We know this must be so, for in Isa. 41: 10 He says, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Think of the many things He does for us! But we only receive these when we are letting Him work with us. Some may say, "I can't go out and do missionary work, or work for the Lord in any way. All I can do is to stay at home, and do my housework and care for the children." I wonder if the Lord can't help us do our sweeping, our ironing, and our cooking? And doesn't He consider this as working for Him as much as though we were out preaching the gospel? I believe He says, "He that is faithful in that which is least is faithful also in much." Isn't the promise, "I will be with thee," just as true to us who have what we call the little duties to perform as it is to those who have the greater ones?

Read Matt. 25: 31-46 carefully. Here we are told to feed the hungry, give the thirsty drink, entertain the stranger, clothe the naked, and care for the sick. This takes in most of the humble duties of the housewife. It does not say we are to do these things for some one away off in a foreign country: we can do them for our own children, for our neighbors and friends. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

So let us work with Jesus at our side, to help, encourage, and strengthen us in every duty, doing each one faithfully, so that we may at last find eternal rest with Him.

### GOD BLESS THE INTERRUPTIONS.

M. E. S.

I WONDER how many of us think God can bless our interruptions. I believe He can and will if we let Him. But how can such unwelcome guests as these be blessings?

Some days we have duties that will fill every hour, every moment, of the day, and then these little visitors come (God bless them!) one after another—I need not describe how. We each know what they are, and how they intrude. When night comes at last, are we worried and fretful, and more tired than if we had worked hard all day? Do we meet our dear husbands with a cloud on our brow, and without the "good report" that "maketh the bones fat"? If we do, we have missed much.

If instead of becoming impatient as we see the day passing, we should say, "Lord, was this what you wanted me to do to-day instead of what I planned?" and cheerfully do the unplanned duties, what a blessing would fill our hearts! If we are tempted again, let us think of some precious promise: "All things work together for good." "Great peace have they which love thy law," etc.

Because of sickness and nervousness, some who read these lines may fail to give God an opportunity to bless—others be forgetful; but let us keep on striving for the victory. It will come. By and by we shall wonder that we could have let things annoy us so, and we shall be constantly rejoicing. We shall have a clear, beautiful heaven about us all the time, not a cloudy, misty one.

### MRS. BUT.

Friendly Visitor.

MRS. BUT is our next-door neighbor. Her real name is "Green;" but John, whenever he sees her marching up the walk, remarks:—"My dear, here comes Mrs. But." He is not given to calling people names; he says it merely to put me on my guard, for he knows our neighbor's failing. She is a bright, breezy little woman, and as long as the conversation is confined to the weather and household affairs, I quite enjoy chatting with her; but the moment that a human being, living or dead, chances to be mentioned, I begin to quake. The first time she called,—it was soon after we moved into the neighborhood,—I happened to say that Mrs. Goodwin, from the opposite side of the street, had called to see me, and that she impressed me as a very lovely character.

"O, she is indeed," said Mrs. But, heartily; "she is such a devoted wife, and so good to the poor. But," she went on, lowering her voice, "there used to be a good deal of talk about her when she was a girl; and though I don't suppose half the things that were said were true, people don't seem to forget them."

What necessity there was for this drop of poison to be instilled into my mind I could not see. Mrs. Goodwin's youth was in the far past, and in the gossip concerning her in that remote period, I had no interest whatever; I was quite willing to take her as she was in her sweet, ripe womanhood.

One day, when Mrs. But dropped in, she found my little friend, Nellie Gray, at the piano. Nellie is a shy, brown-eyed girl of fifteen, gifted with a wonderful ear for melody, and, as the Gray's had no piano, I had offered her mine. "I can't help loving the child, she is such a warm-hearted little creature, and so eager for music," I said, as the door closed behind her.

My visitor gave a scarcely perceptible shrug. "Yes, Nellie seems to be a very nice girl," she admitted, "but I suppose you know she is a poorhouse waif?"

"No," I said, "I knew nothing of the kind." Mrs. Gray had introduced Nellie to me as her

eldest daughter, and the information volunteered by Mrs. But was utterly uncalled for.

One evening, on our way home from prayer-meeting, John remarked that he always enjoyed listening to young Spaulding, he was so devout and earnest.

"Yes, he is a very interesting speaker," said our neighbor, who had joined us as we came out of the lecture room, "and he seems very sincere, but I can't help feeling a little suspicious; I knew him when he was a boy."

John made haste to change the subject; a word of encouragement would have resulted in our hearing the whole history of the young man's boyhood.

"I've no patience," he exclaimed, the moment we were by ourselves, "with people who are always bringing up the past. Just imagine what heaven would be if the inhabitants were disposed to indulge in that sort of retrospection! The Angel Gabriel himself would hardly be safe from their disparaging 'buts,' and the whitest robe in all the white-robed throng would be in danger of being smutted."

"And yet," I said, "Mrs. But evidently considers herself a Christian."

"O, I don't dispute her title," said John, "but I can't help thinking that she might be able to read it clearer if she would rub up her glasses with 1 Corinthians 13."

#### OPPORTUNITY FOR ALL TO WORK.

MRS. LENA E. WILLIAMS.  
(Bisbee, Ariz.)

ARE there not many of us who feel a great desire to do our part, as week after week we read appeals for means for our various lines of work, and the institutions representing them? Yet how often our purses are empty! For sixteen years I taught school, and had something to give. Nearly three years ago I gave up my work to unite my efforts with my husband's in missionary work. But I do miss the privilege of responding as in times past to calls for help. I wonder how those to whom God has given money can hold it back, and I sympathize most heartily with those who are anxious to give, yet have empty hands.

The call came, a short time ago, for the orphans and the aged. I thought of our little Sabbath-school, recently organized—some unable to give, others whose husbands would object to their money being used in that way. I felt I must do something for that cause, especially as we are asked to contribute only twice a year.

We had a few books on hand that we had procured to use in introducing our Bible work here. After earnestly asking God's blessing on my effort to add my mite to the Orphans' fund, I took the books and presented my plea for the orphans at our Bible readings. Our time is so fully taken up that I was obliged to do my canvassing at "odd minutes and between times," lest it should interfere with our daily work. Next I called on friends living near the one with whom we had had the Bible study. For three days I sold in nearly every house I visited.

When the Sabbath came, I gladly dropped seven dollars into our class envelope. I enjoyed it more than in the years when it was easy for me to give.

Perhaps some sister reading this is disappointed, thinking I had some *big* thing to tell as the result of my canvassing. But I am no canvasser, and I write this to show how, in the midst of our daily work, and with no ability, experience, or gift, we may help a *little*, and *many* littles will help a great deal.

Now is the time of the year when illustrated books with pretty covers sell easily for Christmas gifts. Cannot many of our sisters dispose of a few every week from now on till Christmas?

Let us not leave all the field around us to be harvested by others. In our odd moments we can put a host of small books into homes where they will prove a blessing, and we have something to help hasten the coming of our Lord. We shall find that our friends are more willing to buy of us than of strangers.

From this small beginning some may develop into successful canvassers. I intend now to sell books to get money for the work in the Southern field, then India, and next will come our Christmas offerings. After that it will be dull and hard to sell books. Then I hope to work again for the orphans, as people are more willing to help them than to assist in other branches of our work. I find Sister White's books especially helpful to *all* classes of people.

It saves much time to deliver the books when you sell them if the people are prepared to take them. I usually carry an armful with me, and it grows lighter quickly. I pray God that many may be moved to join in this work. Even an invalid in her home may share in the blessing by working with those that call on her.

"WOULD you know the baby's skies?  
Baby's skies are mother's eyes.  
Mother's eyes and smile together  
Make the baby's pleasant weather.

"Mother, keep your eyes from tears,  
Keep your heart from foolish fears,  
Keep your lips from dull complaining,  
Lest the baby think 'tis raining."

#### TWO COLLEGE BOYS.

*Our Dumb Animals.*

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."

As he passed out, he remarked to his waiting companion, "You can go in and 'leave your address.'"

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap iron," replied the superintendent.

And the college graduate went to sorting scrap iron.

One week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"

"Oh," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management, at a salary represented by four figures, while his former companion was "clerk" in a livery stable, washing harnesses and carriages.

CERTAIN herbs yield no smell till they are trodden on, and certain characters do not reveal their excellence till they are tried.

#### HEALTH NOTES.

A PERSON should so dress that he will not have to think anything about his clothes when he has them on; and the same rule will apply in eating. Eat such things as will give you no occasion to think about your meal after it is finished. The point is that our minds are to be occupied with greater and higher themes. "The kingdom of God is not meat and drink."

ONE of the very best rules for avoiding disease is expressed in two words—keep clean. Keep your premises clean; keep your house clean; keep yourself clean. To keep your house clean there is nothing better than soap and water, used freely and thoroughly. Soapsuds is one of the very best antidotes for germs. Keep yourself clean by a daily bath, and don't forget that internal cleanliness is as essential as external cleanliness. By internal cleanliness is meant the prevention of the system from becoming clogged. When the skin, the liver, and other excretory organs become inactive, the impurities in the system are partly thrown off through the mucous membranes within the body, producing irritation and congestion. The person whose system is clogged is almost certain to be a sufferer from catarrh. But do not take drugs to regulate the system. Take plenty of water between meals, eat plenty of fruit, avoid all kinds of pastry and greasy foods, and take plenty of exercise. This, in a normally healthy person, will be sufficient.

It is important to keep away from disease germs, but it is no less important to have a barrier in your system to keep the germs away from you. More people escape disease by having this barrier against disease, than escape it by keeping away from places where disease breeds. The fact is that disease germs of nearly every kind are floating in the air, and no person can expect to keep entirely clear of them. That very common disease, tuberculosis, for example, is much more liable to be contracted by a breaking down of the barrier which a healthy state of the system affords against the germs, than by contact with a tuberculous patient or with any dangerous source of infection; though, of course, any person is more liable to contract consumption in such places than elsewhere. But it should not be imagined that to be safe against this malady one has only to keep away from the victims or plague spots of the disease, without giving particular care to bodily health. The greatest danger arises not from a locality, but from a condition. When the system is run down from starvation or disease, or the mucous membranes of the lungs or intestines are inflamed or in an unhealthy state from whatever cause, the person's condition is one which invites the disease to fasten upon him. The germs which are always present in the air find a weak spot where the conditions are favorable to their propagation, they fasten upon it and begin to multiply, and ere long the victim finds himself on the road to a consumptive's grave, without having been near any particular source of infection. In a healthy system the conditions are never favorable to the propagation of disease germs; the vitality of the body resists them; and while this might not be sufficient to ward off the most contagious diseases, it is undoubtedly the best safeguard one can have against many of the diseases which are recognized as due to the presence of a specific organism or "germ."

L. A. S.

WHEREVER are tears and sighs,  
Wherever are children's eyes,  
Where man calls man his brother,  
And loves as himself another,  
Christ lives!

—Geo. Houghton.



BATTLE CREEK, MICH., NOVEMBER 5, 1901.

URIAH SMITH EDITOR.  
L. A. SMITH ASSISTANTS.  
A. J. BOURDEAU

### I CAME NOT TO DESTROY.

AFTER pronouncing what are commonly called "the beatitudes," Christ begins His first formal discourse by saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. In other words, it might be expressed thus: Do not think that I have come to abolish the law or relax anything that the prophets have written. I have not come to abolish, that is not my intention, but my purpose is to fulfill, or fill full, in respect to the law,—this He did by magnifying the law, and making it honorable (Isa. 42:21),—and to bring to pass everything the prophets have written concerning me.

The specifications of the context will guide us to what law He has in mind; for He immediately proceeds to enlarge upon the thought. He gives an expression as to the immutability of the law and its perpetuity: "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 [all things, for this word is neuter] be fulfilled." The law spoken of, then, is one of which every jot and tittle—that is, the minutest letter or point of a letter—is more fixed in its sacredness than the heaven and the earth are fixed in their position; for till they pass (or pass away) the law shall remain; or as Luke expresses it, "It is easier for heaven and earth to pass [or pass away, be destroyed], than one tittle of the law to fail [or be abolished]." This being the nature of the law and its binding force, there is some obligation in regard to it to be enforced upon all men. Therefore Christ continues: "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 [or practice], and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. This instruction reaches over the whole of the so-called gospel dispensation; and the duty Christ enjoins upon His followers is to do, or practice, these commandments, under the condition of being called least (or of no esteem, if they do not do them) or great (that is, honorable, if they do them) in the kingdom of heaven.

Everything typical or shadowy, or that was an essential part of the Mosaic dispensation, was to cease at the cross. There the shadows were lost in the substance. There the types of all the sacrifices met their antitypes. And this was all present to Christ's mind when He made the sweeping declarations of Matt. 5:18, 19. It is therefore impossible to apply what He here says to any temporary and transitory part of the dispensation just then coming to an end.

But there is more than this to show what law is referred to. The Great Teacher continues: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Verse 20.

This statement is a deduction from what He had just said concerning *teaching* and *doing* the commandments which He came not to destroy, and one jot or tittle of which was not to pass away so long as nature maintained her standing and heaven and earth endured. And this expression shows that the law He is speaking of is the standard of righteousness, and shows the measure of that quality

which each man must possess. The scribes and Pharisees were strict observers of all the ceremonies and conditions of the typical, or Mosaic, system. They had all the righteousness that was to be derived from that system, but Christ said that the righteousness of His followers must exceed all that, or they could by no means enter into the kingdom of heaven.

This settles the matter that the only law referred to is the moral law. The distinction between moral and ceremonial laws is broad and distinct, and sharply defined, and the distinction in this case is just as definite. The Jews made numerous, and somewhat arbitrary, distinctions, or classifications, in their writings; as, the "law, the prophets, and the psalms," "the law of Moses," the "books of Moses," etc. But such expressions as that the standard of character, or rule of righteousness, is to be determined by the writings of Moses, or that it would be easier for heaven and earth to pass away than for any change in a jot or tittle to occur in those divisions of their writings, are not to be found.

The sacred writers often recognized their authority for what they said, as when Paul wrote, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 14:37. But there is no instance where they put in obligations or commandments to interfere with, or interrupt, the established regulations of the Lord, or His regular course of procedure in regulating the conduct of men.

*"Every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star; and the Lord will give us favor before the world until our work is done."—T. C., Vol. VI.*

### THE PAPACY.

It is a mistake to suppose that the papacy is confined to the Vatican at Rome, or to the Roman Catholic Church. It is a mistake to suppose that the papacy is confined to any organization, or to any territory. It is a mistake to suppose that it is confined to that which is papal in name. The papacy is represented in everything, of whatever name, that exalts itself against God. And as all sin is rebellion against God, it is plain that the spirit of sin and the spirit of the papacy are one and the same.

The papacy is co-extensive with the system of opposition to God, and is not confined to any church, but is represented in every church where man is exalted in the place of God. And sad to say, there is no church on the earth where this self-exaltation is not to be found.

Rebellion against God began in heaven, under a leader, who was Lucifer, the "covering cherub." This rebellion was transferred to the earth, but remained under its original leader, by whom it has been and is to-day carried forward. He is the invisible leader, and behind him is a world-wide "confederacy" of evil. This confederacy of evil is visibly led, in the final crisis and conflict, by the papacy—the "Beast" in the Old World and the "Image to the Beast" in the New. And as there is one great leader of this confederacy, so also there is one spirit pervading it throughout, and this spirit is the spirit of its leader. And therefore it is written of that power—the papacy—that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

Whether we shall worship the "Beast" or not, is a question to be determined not by the church book, of whatever church, in which our names are inscribed here on the earth, but by their inscription in or absence from the life book in the courts of heaven.

There are true worshipers of God in the Roman Catholic Church; and there are followers of the papacy in the true Church of Christ.

We need particularly to understand and be on

our guard against the exceeding subtlety of the papal spirit; and that not so much outside of ourselves as within our own hearts.

It is written of the papal power that "through his policy also he shall cause craft to prosper in his hand." Dan. 8:25. Deceptive craftiness has ever been a leading characteristic of the policy of Rome. Pretending to be disinterested and benevolent, Rome has always in her dealings with the nations aimed steadily at her own advancement. What seemed to be the touch of velvet, was later revealed to be the grasp of a hand of iron. The papacy has made all nations drunken with "the wine of the wrath of her fornication," and like drunken men, they have been led by her whither she desired.

This deceptive spirit deceived him with whom it originated; hence it is no wonder that it has been able to deceive others. Lucifer, the exalted angel who stood by the throne of God, and who was "full of wisdom," did not understand the nature of the spirit which led him to exalt himself against God. He did not clearly perceive whither this spirit was taking him. It is not surprising therefore that under his influence and aided by his arts, it has prevailed over a multitude less wise than he, and is to-day leading fallen, finite men in its devious path.

This spirit of the papacy shows itself in a struggle for the supremacy. This is the characteristic way in which it is manifested. Wherever there is strife in the church, wherever there is a contest among brethren, there is the spirit of the papacy. Some one is being moved by the spirit of self-exaltation.

It was thus that this spirit showed itself among the apostles. And it is no slight evidence of its deceptive character that as they came up to the crisis in the earthly ministry of their divine Master, after they had so long been associated with Him and listened to His instruction, they were engrossed with schemes for their own selfish advancement. "There was also a strife among them, which of them should be accounted the greatest." Luke 22:24. James and John, having enlisted their mother in their selfish cause, came to Jesus and desired that He would promise them the two places of greatest honor in His kingdom. And the remaining disciples, when they heard of it, "began to be much displeased with James and John." That was the spirit of the papacy, and that this is so was later conclusively shown by the fact that this same contest for supremacy broke out again not many years later in the Christian Church, and continued with growing fierceness until out of it came the fully developed papacy itself, through a decree issued by the Roman emperor making the bishop of Rome head over all the churches.

Jesus called the disciples unto Him and said to them: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20:25-27. This was to say that the spirit which was moving them each to seek the position of supremacy and rulership over others was the spirit of the world, which was manifested among the Gentiles; but the spirit of Christianity was an opposite spirit; and wherever this spirit was shown, there would be seen a desire not to bring others into the service of self, but to bring self into the service of others.

The world is full of the contest for supremacy. The spirit of self-exaltation and lordship over others is the characteristic spirit of the world; but that spirit has no place in the Church of Christ. It has no proper place among Seventh-day Adventists. May the time soon come when it will have not only no place of right, but no place in fact, among those who profess to be doing the closing work of God in the earth.

L. A. S.

*"The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—Id.*



## THE MIND OF SELF.

"God created man in His own image, in the image of God created He him; male and female created He them;" and He intended that they should ever and forever reflect the image and glory of Him who created them. And if our eyes could have looked upon that divinely formed pair, as they stood in the garden of Eden before they sinned, crowned with glory and honor, we should have been irresistibly reminded of Another than themselves. There was that about them which would have suggested some one other than themselves, yet inseparably connected with themselves. In fact, as themselves, we should not have seen them at all; because they fully reflected the image and glory of God.

And so long as they had hearkened to the words of God, and had walked in the counsel of God, they would have ever reflected in every characteristic, and to all beholders, the image and glory of their divine Head and Creator. But they sinned. The glory departed. The image of God was gone. They no longer reflected the image and glory of God, but the image and shame of another.

God had given them His word clearly spoken. The word of God is the expression of the *thought* of the *mind* of God. If they had remained faithful to that word, if they had fully put their trust upon that word, if they had depended upon it for their sole counsel, and to guide them in the way they should go, then this word—the thought and mind—of God would have lived in them, and would have been manifested in them. But when the enemy came speaking *his* words, laying before them the thoughts and suggestions of *his* evil mind; and when they accepted *his* word instead of the word of God, and the thoughts and suggestions of *his* mind in place of those of the mind of the Lord,—then the *evil mind of the enemy*, instead of the mind of God, was in them, and lived in them. This mind is enmity against God, and is not, and cannot be, subject to the law of God.

And now, being filled with the evil mind of the enemy, with its desires and ambitions, they reflected the image and shame of him who had led them into sin, instead of reflecting the image and glory of Him who had created them in righteousness and true holiness. So that it is literally true that just as certainly as *before* man sinned he reflected the image and glory of his Maker unto righteousness, so certainly *after* he sinned he reflected the image and shame of his seducer unto sin.

The truth of this is seen in every line of man's conduct after he had sinned. The glory had no sooner departed because of their sin than they were ashamed before Him in whose presence they had formerly only delighted. Now, when they heard the voice of God, instead of being thrilled with delight and holy confidence, they were afraid, and sought to hide from Him, and even supposed they *could* hide, and *had* hidden, themselves from Him. This is the mind that was in Lucifer in heaven. Not understanding the Lord's purpose, he thought he could hide from the Lord his own purposes.

When the Lord asked the man, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" he answered: "The woman *whom thou gavest* to be with me, *she gave me* of the tree, and I did eat." Instead of answering openly and honestly and frankly the truth, "I have," he did not answer directly at all; but indirectly, evasively, and by involving both the Lord and the woman in the guilt *before himself*; and thus sought to shelter himself behind them, and to clear himself by involving them. This is the very disposition that Lucifer had developed in heaven. And now it is clearly reflected in the man.

Next the Lord asked the woman, "What is this that thou hast done?" Instead of answering plainly and frankly, "I have disobeyed thy word; I have eaten of the forbidden tree," she also involves another before herself, and shields herself behind him. She answered, "*The serpent* beguiled me, and I did eat."

No such disposition as that was ever put into mankind by the Lord. Yet everybody knows that this very disposition is in all mankind, even at this present day. Everybody knows that it is not in human nature openly, frankly, and at once to confess a fault. But that the first and spontaneous impulse in every human soul is to dodge and shelter himself behind anything or anybody in the world, and seek to clear himself by involving another. And if through all he cannot fully escape, yet when he does come into it, it is with the least possible degree of blame upon himself. It is the spirit that holds tenaciously that *ourselves* is the last one that can possibly be wrong or do wrong; and even when we have done wrong, argues, "We would never have done it had it not been for somebody or something else," and are therefore not really to blame, and so are right, anyhow. Or it will excuse self from wrong, because somebody else does or has done the same thing or worse. It is the very essence of the claim of infallibility.

Such disposition was not put into mankind by the Lord. Yet it is there. It is the disposition, it is the very mind, of Lucifer, who originally led in the way of sin. And as the man and woman whom God made upon the earth followed this wicked one in the way of sin; as they accepted his word and his suggestions, and adopted his thoughts and his way of thinking; so they yielded themselves to him and to his mastery, and thus were made to reflect his evil image, which is self and self alone,—self above all and through all and in all. This was all of self, and none of God.

In a certain sense—a bad sense—that which Satan told the woman—they should "be as God"—was fulfilled. As the disposition that had been confirmed in him was that *in his own estimation* he was equal with God; and as that mind had been received by them, and that disposition was now reflected in them; so in *their own estimation* they would now count themselves as God in that they could do no wrong, and would involve *the Lord* in wrong rather than admit that *they* had done wrong. Thus the same evil mind that in Lucifer would exalt self to equality with God, was now in the man and the woman, and caused *them* to exalt self to the same point. This is not only the philosophy of the case, but it is *the fact*; for after this talk of the Lord with them, "The Lord God said, Behold, the man has become *as one of us*, to know good and evil." Not indeed become as one of them in truth and righteousness: but in this evil way, in their own mind, and in their own estimation, self was exalted to equality with God.

This is further shown by another scripture: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with God?" That is to say, in his own mind and estimation man considers himself above God, and capable of walking there alone. But God wants man to walk with Him. Yet in order to do this, man must humble himself—he must step down from where he is. The scripture thus shows in itself that in man's own estimation as he naturally is, he is above God, and would walk alone rather than with God. And the Lord simply invites him: "Humble yourself, be content to step down and take a lower place,—even the place where I am,—and come, walk with me."

Again, this is shown in the text which is the study of all this chapter: "Let this mind be in you, which was also in Christ Jesus; who . . . thought it not a prize to be seized and held fast, to be equal with God, but humbled himself." This in itself shows that in mankind as they are, there is a mind that is not the mind of God, but another mind. And the Lord invites all to let this mind of His return to them, and abide in them, that they may walk with Him. And as Christ humbled himself, therefore "God also hath highly exalted Him." And forever and to all people it is written, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Therefore, "He

hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with God?" "Let this mind be in you, which was also in Christ Jesus," who humbled himself.—"*Ecclesiastical Empire*," by Alonzo T. Jones.

"Our time is precious. We have but few, very few days of probation in which to make ready for the future immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the word of God."—*Id.*

## In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

## 837. — THE MAGICIANS' RODS.

CAN you take time to answer the following questions? In "Spiritual Gifts," Vol. IV, edition of 1864, in Testimony No. 7, page 82, it says that the magicians' rods *did* become serpents; but in "Patriarchs and Prophets," page 264, it says the magicians' rods *did not* become serpents. How is this discrepancy explained? Also in "Spiritual Gifts," Vol. III, page 75, it says: "Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals and in certain races of men." But in Acts 17: 26 we read that God "hath made of *one blood* all nations of men for to dwell on all the face of the earth," etc. Can amalgamated blood be saved? I would like a little light on this subject.

S. S. S., Mauston, Wis.

ANSWER.—1. The record of the work of the magicians says that when they cast down their rods, they became serpents. If we were to take the literal and rigid meaning of the language employed, we should have to say that the rods of the magicians really became serpents (Exodus 7); but that they did not become serpents is shown by the fact that Aaron's rod swallowed them up. If they were really serpents, they were subjects of divine power, and would have been able to swallow up Aaron's rod as well as his rod was able to swallow up their rods. So it seems it was only a matter of appearance, in accordance with which language is often used. So when Testimony No. 7, page 82, says that their rods did become serpents, it uses the language of appearance, just as the Scriptures often do. But when "Patriarchs and Prophets" says that their rods did *not* become serpents, it discards the language of appearances, and confines itself to the absolute facts in the case.

2. As to statements in "Spiritual Gifts," page 75, it is not difficult to believe that there have been attempts at amalgamation between man and beast. The difficulty is to believe that the results of such attempts could be perpetuated; and we do not understand the statement to affirm that it could be carried to such an extent as to violate or invalidate physiological law. Thus, if amalgamation could be carried to such an extent as that a human being should beget a beast, such beasts could not perpetuate their species; but might it not be that sufficient results of bestiality would appear as to leave a trace of amalgamation, without destroying the power of generation? The horse and jackass can produce the mule; but mules cannot perpetuate their own species. But the amalgamation of which "Spiritual Gifts" speaks is seen in what is called certain "races of men." This shows that deterioration was not recognized to such a degree as to eliminate the human, and transform any such offspring into beasts. That objection therefore may not be raised against any class of human beings.

HE who seeks to exalt himself, regardless of every one else, will have only himself for aid, with all others to oppose him; but he who seeks to serve all others, regardless of self, will lose only the services of self, and have all others to promote his exaltation.



### LABORS IN EUROPE.

IMMEDIATELY at the close of the last General Conference I returned to Europe, expecting to attend the general meetings in the different Conferences, and then, according to arrangements, go to South Africa. Leaving Mrs. Olsen in England, I started for Denmark the first of June, and from there went to Norway. In company with Brother Conradi, I attended the Conferences in Norway, Sweden, Denmark, Switzerland, Germany, and Great Britain. They were all excellent meetings, the best, taken altogether, that I have known. The spirit that prevailed at the General Conference in Battle Creek was manifest in all these gatherings. Unity and harmony characterized the Conference deliberations. The suggestions and plans of work introduced at the General Conference were heartily approved, and seemed to bring light to many minds.

The organization of the European General Conference, which took place in connection with the camp-meeting and Conference at Friedensau, Germany, was an advance move of much significance. It can but be a source of rejoicing that we have reached a stage in the development of the work when such a measure is called for. May it be the signal for much more rapid growth in the future. The time has certainly come when the message should go with rapidity and power in this important field.

At the time of the European General Conference at Friedensau, I was informed of a further action of the Mission Board in my case; namely, that in view of the fact that I could not take Mrs. Olsen to Africa at this time on account of her feeble health, I should be released from the recommendation to go to that country, and should continue with the work in Europe.

At first it was difficult for me to reconcile my mind to this change of plans; for I felt a deep interest in, and burden for, the work in Africa. But it has always been my habit to show respect for the instruction of our responsible boards and committees, knowing that they have the best interests of the work at heart. Being, moreover, aware of the unsettled state of things in Africa, the thought came to me that perhaps the time had not yet come for me to go to that country; and if the Lord wished me to tarry awhile in Europe, or had other plans for me, I could leave it wholly in His hands, since my only desire was to do His will.

While attending the annual meeting in Great Britain, I received a cordial and urgent invitation to connect with the work in the British Conference, and as this seemed to be in the way of the Lord's leading, I accepted the call, and am laboring here as the providence of God may indicate.

Our general meeting was quite well attended, and greatly blessed to the good of those present and to the Conference generally. Since its close I have spent some time in London, looking after the Conference work, and have also visited some of our churches and scattered brethren in other places.

Just now we are beginning to circulate the first edition of "Christ's Object Lessons" in the interests of the educational work. We desire to sell the first five thousand before the holidays. There is great need of a training school for workers, and many are anxious to avail themselves of such an opportunity. We have therefore decided to begin something in this line early in January.

We have also started a monthly health journal, to be known as *Good Health*. The first number is just out, and is meeting with a hearty reception. We feel much encouraged by the interest taken by our own people and others in this enterprise, and earnestly desire that it may prove a real blessing to the work.

During the latter part of the summer tent-meetings were carried on at Forest Gate and Wanstead, in the suburbs of London, and also at Liverpool and Birkenhead. All have been productive of good. An excellent interest has been manifested at Forest Gate and Liverpool. At the former place twenty-five or more have taken their stand for the truth, and there has been a like number at Liverpool. The interest continues good in both places. Last Friday evening I had the privilege of witnessing the

baptism of twenty dear souls at Liverpool, the rite being administered by Brother Armstrong. Still others are preparing to go forward in about three weeks. At Birmingham we have just finished the building of a very neat chapel, which is to be dedicated the twenty-seventh of the present month.

We are thankful for every advance step in the work; but while we rejoice in this, we are nevertheless sad over the fact that what is being done is so little in comparison with what needs to be done. Urgent calls for help are coming from places where our ministers have never been, as well as from others where something has been done in the past. Truly the harvest is great, but the laborers are few. May the time soon come when many more of the open doors may be entered with the message for this time.

Just now I am making a tour in the northwestern part of the Conference, visiting Liverpool, Birkenhead, Manchester, and Leeds; shall also go on to Belfast, Ireland.

Arrangements are being made for Brother Harry Armstrong, who is now at Liverpool, to go to Scotland to open up the work there. We are glad that this is possible.

O. A. OLSEN.

October 17.

### UNION COLLEGE.

THE opening at Union College, September 18, was encouraging indeed. There is a good representation of intelligent young men and women, representing all the Conferences of the school district, in the English, German, and Scandinavian departments. There is to this date an enrollment of two hundred and forty-three in the college, one hundred and seventy-six of whom are above eighteen years of age. Most of these are taking regular courses of study, and preparing to labor in the Third Angel's Message. Twenty-eight are enrolled to take the Normal course, to prepare for the church-school work. Thirty have started in the Commercial course, forty in the Scientific course, eight in the Ministerial course, and ten have signified their desire to take either the Nurses' or the Medical course.

There is also connected with the school a Church-school department, with an enrollment of forty-three, thus bringing the entire enrollment up to two hundred and eighty-six. This, to us, seems encouraging at this stage of the school work. When we consider the extent of the drought all through this Western country, we are agreeably surprised to see so many in attendance. Among these are many who were here last year.

At a recent meeting of the Union College Board plans were laid for various industrial features to be connected with the college courses. This will give employment to a much larger number of students, while at the same time such instruction will be given as is called for in the Testimonies.

There will also be connected with the college, during the winter weeks, a Special Training Course for Workers.

In addition to the regular teaching force of the college, there will be special help from the Conferences in the school district and from the Union Conference to give instruction along the special lines of missionary work. This latter course is to begin the 8th of January, and to continue until the 4th of March, 1902.

The religious tone of the institution is good. Besides the regular chapel services and the morning and evening worship, which are respectfully attended, there are division prayer services conducted by the students two days in each week. These are in six divisions, the Scandinavians and Germans in rooms by themselves. The English students divide into four companies. There is a small per cent of students who do not take part in these services, but spend this prayer period in study in the large chapel. Every Friday evening there are general services for the students conducted in three divisions. The work is going steadily forward, and already fruits are being seen of the steady growth and influence of the Spirit of God in the hearts of students who had no particular drawing in this direction when they came. There is a young people's association connected with the school,

which bids fair to prove of permanent benefit to all who take part in the exercises. Connected with the school is a missionary society. In this special attention is given to the foreign work. Preference is given to the circulation of the papers and literature in other languages aside from the English. By invitation of the board, Elder F. H. Westphal recently connected with the school for the remaining portion of this term, and already we can see a revival in the German department.

We feel thankful for the students who have already come to us, and pray that the way may open for many more whose hearts are burdened for the souls of their fellow men.

There is a free spirit on the part of each teacher. All take hold of the work with a willingness to do anything assigned them, and they do it with a view of making the school all that God would have it. In all these blessings we recognize the hand of God. We are all glad that there is a faithful Watcher in our midst. We pray that all our conduct may be such as will meet the approval of God.

L. A. HOOPES.

### QUEBEC.

AFTER my effort at Namur last summer, I spent about two weeks in Montreal, visiting and encouraging French and English believers, who were calling loudly for an effort in this city, both in French and in English. With no small difficulty did I pacify them with the promise that their desires should be met as soon as proper help could be secured and other favorable conditions supplied. The believers in Montreal are faithful in paying their tithes, and one of them has pledged one hundred dollars toward meeting the expenses of a hall.

I then passed a short season at Ann Arbor, Mich., with Mrs. Bourdeau, who, during my absence of over three months, had been seriously ill of nervous prostration attended with great suffering. This illness had been brought on largely by an unusually taxing experience in connection with our tent effort of nearly four months last year. This effort required watchings, wakefulness, and no small anxiety caused by heavy rains and fearful tempests, the circumstances being such that we were not only under the necessity of lodging in the tent in which we held our meetings, but also of having the principal charge of the tent night and day. Another thing that contributed to the breaking down of my wife's health was unavoidable exposure to the severity of a cold winter, following this taxing effort.

During my recent brief stay with Mrs. Bourdeau she revived, and encouraging facts brought out through a thorough medical examination led us to hope that with the blessing of God, by taking rest, and by avoiding placing herself under a heavy pressure, which in earlier life it had been a pleasure for her to bear, she may live on, and be useful in such lines of work as a merciful Providence may assign her. In passing through this experience, we have more than ever supplicated the God of might and infinite resources to raise up and qualify an army of young men and women to do pioneer work for the French. Let all the numerous friends of my companion, who, though a woman of Anglo-Saxon blood, has devoted the best of her life to the furtherance of the last gospel work among the French, pray that this glorious object may be secured, and that God may speedily restore Mrs. Bourdeau. She has faithfully stood by me over forty years in helping carry on the glorious work of the Third Angel's Message.

I have been visiting the scattered French believers in this province, and am about to go to points where our French literature has penetrated, and where I am personally unknown. I have had precious seasons with French believers at Waterloo and at Ely, who have had but little French ministerial help. Brother Esaie Malboeuf, who resides at Waterloo, and is putting his business matters in shape to labor for the French, took me to Ely with his team. Here I had a good time in removing prejudice, and in instructing inexperienced French believers in the fundamental principles of the message.

When practicable, I now and then make a halt among English companies of Sabbath-keepers, not only to instruct and encourage them, but also for the promotion of my own physical and spiritual prosperity. I recently spent a few days in visiting most of the members of the Stukely church, which was raised up by my brother, Elder A. C. Bourdeau, and Elder R. S. Owen, about a quarter of a century ago. Sabbath, the 19th inst., it was my privilege to hear Elder W. J. Blake deliver his farewell sermon to this church before leaving for Mississippi. It was a most affecting season. Following this sermon a social meeting was held, in which nearly all present took part, expressing the desire that God would accompany Elder Blake and his companion

as they go to strengthen the hands of Elder and Mrs. Rodney Owen in Mississippi.

Last Sabbath, on my way to distant points, I had a most encouraging season with Brother John Claxton and his family in the township of Westbury. It had been about forty years since I was at Brother Claxton's. He and Brother Joseph Hoole were the first to receive the Sabbath in Canada. They have now kept God's holy day for fifty years, and have stood by Canada, while many have unwisely left it to go to the States. Their great desire is to see the cause prosper in their own country, and to read in the REVIEW more reports of victory from laborers in the province of Quebec, that they may know that the cause in that province is not in a state of stagnation.

D. T. BOURDEAU.

October 25.

## IOWA.

ATLANTIC.—Some time ago my Sabbath-school class and I went on what we called a "religious picnic." One of the members of the class took us to a neighboring town, where we spent the day in rather a unique way. We took our dinner in real picnic style. We also took about five hundred papers,—REVIEW, Signs, Sentinel, etc. These we distributed over the town, leaving some at every house until our supply was exhausted. We said nothing to any one, because we thought best to let the papers do the talking. We accomplished a good share of our work before noon, and thus had ample time in the afternoon to finish it, and then to enjoy ourselves at the lake. We were pretty tired when we reached our homes, but we had taken pleasure in the day's outing, and surely that town has heard at least one blast of the trumpet. We have other neighbors that we hope to visit in the same way as soon as possible.

IDA M. POCH.

CLARINDA.—The Lord came near at our quarterly meeting held October 6, which was conducted by Elder E. G. Olsen. We were strengthened, encouraged, and blessed. I believe that all resolved to engage more earnestly in the Lord's work. Rain prevented some of the members from coming, but seven persons were present who are not members.

MRS. M. A. BEACH.

CEDAR RAPIDS.—The Lord is blessing in His work here. In canvassing I find a great many who are deeply interested. The quarterly meeting was held last Sabbath. It was a good day for the church, the privilege of celebrating the ordinances not having been enjoyed here for many quarters. Two were received into church fellowship. Sunday night a business meeting was held, and church officers were elected. Everything is being done to push the work successfully, and we hope to hold a series of meetings soon for the benefit of the interested ones.

G. W. ANGLEBARGER.

PARKERSBURG.—Elder N. C. Bergersen's visit was a source of encouragement to the church at this place. The meeting Friday evening was of special benefit to all. Some practical thoughts were presented. On Sabbath we were bidden, "Arise ye, and depart; for this is not your rest." On the evening after the Sabbath a business meeting was held, and church and Sabbath-school officers were elected. At two o'clock, Sunday afternoon, the ordinances were celebrated, and Brethren J. W. Crouse and L. A. Hansen were ordained as elder and deacon respectively, which was followed by a good social meeting.

Two Danish meetings were held at the church in the country, and one in the city. A number of Danish-speaking people not of our faith were present, and some expressed themselves as desirous of having more meetings held in their language. In all the meetings Brother Bergersen presented the importance of the truth for this time, and the necessity of living careful, prayerful, and consistent Christian lives. We all feel in our hearts a determination to leave the things of this world and turn our feet Zionward.

JUDSON CROUSE.

DR. EMMA A. PERRINE contributes to the *Workers' Bulletin* the following items in regard to the Des Moines Sanitarium work and workers:—

IMPROVEMENTS about the sanitarium and grounds are still continuing.

A NUMBER of new patients were added to the list during the past week.

BROTHER and Sister J. T. Spriggs, of Hartley, came last week to join the nurses' class.

## THE SOUTH.

### "A Thousandth Part."

"SCARCELY a thousandth part of the work is being done that ought to be done in missionary fields." My brethren in the Lord, what does this mean? Does it mean what it says? Are you among the "one" working for the cause of Christ, with heart, and soul, and life? or are you among the nine hundred and ninety-nine, content to stay at home while a few others, perhaps not so well supplied with talents as you may be, are out in the needy fields sowing the gospel seed? Remember that the sower *went forth* to sow.

How many young men and women in our Northern Conferences are unemployed, while right at our very door lies the most needy mission field on earth? "As it has been presented before me, the Southern field has been so long neglected that the cries of distress have gone up to heaven, and there can never be a clearance of our people until that field shall have fourfold more than any other field should have. They must have it because they have nothing with which to carry forward their work. From the light that God has given me, our people will never stand as they should stand before Him, until they redeem the past." Fourfold more for this field than any other, and not a thousandth part being done that ought to be done for other fields—mission fields in general! We have been assured that "there is to be a great work done in the South." For several years we have been waiting and watching for this work. It has been delayed, but now it has been started, and evidently started right. "God can work for men to-day as He worked for Daniel. He gave Daniel and his companions wisdom and understanding, and He will give wisdom and understanding to the workers who, with clean hands and willing minds, with self-denial and self-sacrifice, go into the Southern field to clear the King's highway, to take up the stumbling-blocks, and prepare the way for the Lord's work to be done."

Young men and women, God calls for you. Are you willing to risk something on the promises of God? Will you not heed the calls that are coming, and put on the whole armor that you may be prepared for the battle?

The Carolina Conference could find work for fifty ministers, one hundred nurses, two hundred Christian farmers, and five hundred canvassers. This is no exaggeration. This number of workers could be placed in new fields where souls sit in darkness, and have never heard the glorious message of the soon-coming King. There are over three millions in this one Conference who have not yet heard the warning of the Third Angel's Message, while other portions of the South are just as destitute and needy as this.

How will you be supported if you enter the Lord's work in the South? I do not know *how* the Lord will provide for you, but I do know that there is nothing too hard for God, and He has said, "Go forward." One young man and his wife from a Northern Conference wrote: "We have a burden to go to the Southern field. We wish to work under the direction of the Conference, but we will support ourselves. We ask for a hard place where nothing has yet been done." These people started, by the advice of this Conference, to a certain city in South Carolina. They did not have means enough to reach their destination, and had planned to finish their journey on their bicycles, but before they had fairly entered the State, they found so much to do for God that they stopped, and began to labor for souls. I asked the young man if he was not discouraged by the hardships which he saw must be endured in this field; and he replied: "Brother Johnston, I would not go back to my pleasant home and leave this needy field for half the earth."

Now where are others who are willing to do as this brother and sister have done? I shall be glad to correspond with young men and women who feel that the Lord is calling them to the South. Only those who are willing to endure hardships as good soldiers of Jesus Christ will make a success of the work.

"Our General, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

"Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down till the whole earth shall be lightened with the glory of the Lord." "He that goeth forth and weepeth, bearing precious seed, shall doubtless [without doubt] come again with rejoicing, bringing his sheaves with him."

J. O. JOHNSTON,  
Pres. Carolina Conference.

301 Elizabeth Ave., Charlotte, N. C.

## PACIFIC UNION CONFERENCE.

FROM September 19-29, in company with Brother Knox, I attended the Weiser (Idaho) camp-meeting. Brother Breed, the president of Upper Columbia Conference, and the laborers in that part of the field, were present. There was not a very full attendance of our people, as many had attended the spring camp-meeting at Waitsburg, and were hardly able to attend two camp-meetings in one season. It was a profitable meeting for those who did attend at Weiser. Many received new and lasting experiences, and thus the meeting tended to solidify the work in that new field.

From October 3-13 I attended the camp-meeting at Red Bluff, Cal. Several of the Conference laborers were in attendance at this meeting. Brother A. T. Jones, president of the Conference, was with us during part of the meeting, and also Brother E. S. Ballenger, in the interest of the church-school work. Though not a large meeting, this also was a profitable one for those privileged to attend.

It was my privilege to labor in Red Bluff and vicinity in the year 1871. A company was then raised up, and a church organized as the result. Most of that company have since died or removed to other parts. Of that company only one, Sister Sarah Healy, remains there. As the result of labors in the last few months, another church is raised up. They have a church building, a school room, and a church school. The evening meetings of the camp-meeting were largely attended by the citizens. Brethren Martin, Israel, and Hickox continued labor in the meeting tent.

Sabbath and First-day, October 19, 20, I was with our people in Guerneville and Forestville, Sonoma Co. In the former place, in company with Brother Courter, who has been laboring there this summer, a church of twelve members was organized, and the ordinances were celebrated. The evening of the 20th I spoke to a good audience in Forestville. Brethren Courter and Sees have now pitched their tent in Forestville, about one-half mile from where Brother Bourdeau and myself began meetings in Green Valley, Jan. 1, 1870.

I expect to labor during the winter in the Pacific Union Conference.

J. N. LOUGHBOROUGH.

## ARKANSAS.

BLACK ROCK.—According to a challenge given by Mr. Lawson, a representative of the Christian church, Mr. Field, of the Seventh-day Adventist church, met him at Black Rock, Ark., September 18-26, to debate the following propositions:—

1. That the seventh-day Sabbath is binding upon Christians in all ages. Mr. Field, affirmative; Mr. Lawson, negative.

2. That the first day of the week, commonly called Sunday, is the Lord's day, and should be observed by all Christians. Mr. Lawson, affirmative; Mr. Field, negative.

Both were to prove their proposition from the Scripture. The decision was left to each one individually. Almost everybody who expressed an opinion, spoke in Mr. Field's favor. To sum it all up, the truth had a grand victory.

As the Lord has told us, "The enemy will seek to cover up and pervert the truth, so that minds shall be confused and bewildered," but being present and listening, it seemed that the truth was presented so clear and strong that every honest heart could see "what is truth."

I know that the brethren at Black Rock were strengthened, and we all pray that the end may be to God's glory by being the means of leading some precious souls into the truth.

The battle is the Lord's. URBANUS BENDER.

PRESCOTT.—The following is gleaned from the *Arkansas Reporter* of the 16th ult.: "I closed my work at Cline after organizing a church there of twelve members, and came south August 19, to Newhope, where Elder Field and Brother Hardesty had started our southern local camp-meeting, and had the privilege of being there from Tuesday evening until Sunday evening, when the meeting closed with the church greatly revived and strengthened, and with several accessions. All seemed to be rejoicing in the love of God. I came from there to Prescott, and pitched my tent where I held a meeting six years ago, and organized a church of nine members the next day after I began my meeting. Seven of these members live here, and two, Brethren Lee and Baker, live west of here some distance. Two more have been added to the church since the organization, and several others are interested. A Campbellite minister announced that he would review what I had been preaching. I met with him, and he divided time with me for three hours. The victory was gained for the truth, with the people; but the minister now challenges for a four days'

discussion. Have received back tithes and donations since I have been here (which has been a month) to amount to more than all my time and expenses. I now leave here to look after an interest that Brother Parker has seven miles south of Hot Springs. I am of good courage in the Lord, and know the Lord is blessing the work in Arkansas. Pray for the work in the South.

E. B. HOPKINS.

THOSE acquainted with the work in Arkansas will be interested in the following personals taken from the *Reporter* of the 16th ult.:

BROTHER D. E. HUFFMAN has recovered from typhoid fever, and is now able to resume his duties in the schoolroom. Miss D. Sadie Wilson has been doing the work of two teachers during Brother Huffman's sickness. She will teach the primary grades this fall and winter.

BROTHER J. M. BAKER has not been able to remain in the canvassing field the past week. We trust that "He who healeth our diseases" will soon restore him to health.

BRETHREN GUTHRIE and Fathey are now canvassing in Yell County.

BROTHER W. R. ROBINSON is operating a colporteur wagon, with remarkably good success.

BROTHER M. W. MOSS is preparing to canvass for the new edition of "Marvel of Nations."

### MISSOURI.

ELDORADO.—We have just closed a seven weeks' meeting at this place. The attendance was good from the beginning, and the best of attention was given to the word spoken. The Spirit of God witnessed to the truth, and fifteen dear souls decided that by the grace of God they would keep His commandments. A church of twenty-seven members was organized, including several that formerly belonged to the Clear Creek and Lebeck churches.

Steps were immediately taken to build a house of worship. The money has been raised; a beautiful location secured, and the building is now in process of erection, and we hope to have it completed and dedicated before cold weather.

Much praise is due the brethren and sisters who live in and around the city for the manner in which they supported the meeting. God will reward them. We thank God and take courage. To Him be all the praise.

H. K. WILLIS,  
W. T. MILLMAN.

### VIRGINIA.

CLIFTON FORGE.—I came to this place the first of September, by order of the Conference, to place our books before the people, and help the tract society out of its present embarrassment. This is a railroad town, and the men are coming and going at all hours of the day and night, so it is somewhat difficult to find them at home. But by the blessing of the Lord, and visiting their homes often, many times at night, I have sold thus far (October 24) one hundred and forty dollars' worth of our books, also some tracts, and distributed many of our papers in the homes. As I unfold the precious truths to the people, they seem to rejoice, and say, "Why don't our ministers tell us these things?" They ask me to call again, and so I do. Many seem anxious for me to hold meetings, and also services for children. I expect to hold a series of meetings soon. I have preached a few times in the Main Street Baptist church, by request of the pastor, to large congregations.

When I had been here about two weeks, a man and his wife called to talk with me about the truth. He had formerly been a minister of the Baptist church in Kentucky, and was also a graduate of their college. But he changed his views on the immortality subject and the coming of the Lord, and united with the First-day Adventist people two years ago, taking charge of a church near this town. He had recently decided to go to Springfield, Ohio, where he would receive a larger salary, but hearing of my work, he came to see me. He said he had given up popularity for the little truth already learned, and if the Lord had any light for him, he wanted it. So we sat down and studied together the Sabbath and sanctuary questions. He saw light, and after buying a book and some tracts, he bade me good-by.

I have received two letters from him in which he states that he is thoroughly convinced that we have the truth. He desires to follow his Saviour, and

wishes to unite with us, and return to Virginia to labor.

I would be glad to receive copies of the *Signs, Good Health*, etc., for distribution.

T. H. PAINTER.

### MONTANA.

SINCE the camp-meeting closed, I have labored at Dillon, Bozeman, Butte, and Helena. At Dillon, one received baptism. Three or four in this place are keeping the Sabbath, and will probably unite with the church soon to be organized at Twin Bridges. Dillon is a very pretty city, and the center of a large country, where but little work has ever been done in the way of proclaiming the truths of the message. Surely there must be many honest hearts in these beautiful valleys, who would gladly receive the truth could they hear it.

At Bozeman, I spent two weeks assisting Brother Gosmer in the tent-meetings, in the absence of Elder Foster, and also making arrangements for the Conference school. A few here have taken their stand for the truth, as a result of the tent effort this summer, and are uniting with the church. Others seem interested. A church building is much needed in this city, and we hope one may be built this fall. The work is by no means done in this city, and could a church be built this fall, a course of meetings could be held there with profit this winter. Bozeman is situated in a good farming country, and will always be a good city in which to work. The truth should be firmly planted there.

I found the Butte church much reduced in numbers by removals, but a few are faithful, and are meeting regularly for Sabbath-school and services. We celebrated the ordinances, and attended to some items of business. At this time, the church debt was reduced to fifty dollars, which we trust may be entirely paid off ere long. Well-directed labor should be put forth in this city in giving Bible readings from house to house, and in the circulation of our literature. We believe there are many open doors in this large city, where the present truth will be welcome.

A quarterly meeting was held at Helena, and a church librarian and clerk were elected. An excellent spirit was in the meeting, and all seemed of good courage to press forward in the work. Here, again, is a field where labor is much needed, and where the cause should be built up.

How great is the harvest, how few the laborers! Let us seek for the power of God for the mighty work before us. I find our people in Montana generally of excellent courage, and ready to do what they can for the upbuilding of the cause in this Conference.

W. B. WHITE.

THE following items are gleaned from the *Montana Bivouac* of the 15th ult.:

WITH so many canvassers taking the field, we look for encouraging reports.

BROTHER DORES E. ROBINSON has gone to western Montana to canvass for the health books this fall.

SAMUEL WRIGHT has entered Walla Walla College, to prepare for further usefulness.

J. E. COLLORAN and Franklin Richards have completed their delivery, and returned to Chicago to continue their medical studies.

THE Conference school at Bozeman has opened with excellent interest on the part of teacher and students. A very profitable year is anticipated.

BROTHER WALTER HARPER spent two days last week canvassing in Helena and vicinity. Brother Harper is an adept at his trade, and has canvassed all through the West with phenomenal success.

L. A. GIBSON has now located in Great Falls, and for two months will take up the sale of our denominational books in that section.

H. H. WINSLOW, representing the Pacific Press Pub. Co., is spending a few days in Helena.

JAMES BANTA, of Basin, passed through Helena recently, en route for Minnesota, where he will spend the winter.

W. B. WHITE will spend the first Sabbath in November at Twin Bridges, with a hope of organizing the brethren and sisters of the Ruby Valley into a church.

R. D. QUINN spent Sabbath and Sunday with the Stevensville church. The ordinances were celebrated, and the Lord came very near.

W. J. FELT has located permanently in Salt Lake. He is in charge of that territory, including Arizona, southern Idaho, and Utah, for the St. Helena Food Co., Salt Lake being the depository.

MRS. M. E. BREWER has moved to Great Falls from Chinook, and will there engage in the sale of "Ladies' Guide." Sister Brewer is over sixty years of age, but still active and anxious to do her part in the work.

### THE UNIVERSITY OF WISCONSIN HYGIENIC DINING ROOMS.

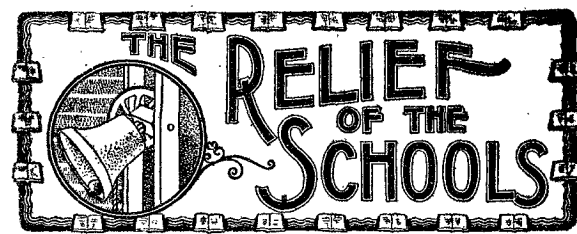
THE workers of the Madison Branch of the Battle Creek Sanitarium have had the necessity of a pure food restaurant urged upon them for some time—ever since the work was organized in the city—by different friends and members of the faculty of the State University who were acquainted with the value of a healthful dietary, and who realized the good that might result in increased mental vigor to the student body by living upon nutritious, wholesome, and non-stimulating articles of food.

In view of the demand, and encouraged by the hearty support given, a building was secured midway between the Capitol and the university buildings, and the restaurant opened September 20. The effort met with public approval, and the dining rooms are patronized almost exclusively by members of the faculty and the students. Over one hundred and fifty meals are now served daily, and it is gratifying to learn that many declare that they can do their work much better, that their brains are clearer, and that their health has greatly improved since adopting the present mode of living.

A large field is thus opened in which not only to sow the good seeds of the gospel of health, but to guide minds to the greater and fuller gospel of personal salvation. Many of the men and women who are to-day obtaining an education at the colleges and universities all over the land, might thus be easily reached, and would readily appreciate the connection between the character of the food eaten and the result in increased mental and bodily vigor. As these will doubtless be the thinkers and the leaders of to-morrow, we can do no better service than to add stones of worth in their building of character. The results will not only be made manifest in their future career, but many will be awakened to their higher duty to their fellow men.

We trust our brethren will remember these centers of influence in earnest prayers that God may guide the workers to appreciate their responsibility to uphold Christ in their daily contact with the many whom they meet. The value of personal contact is great, and we sincerely desire that it may accomplish much for God and humanity in this new enterprise.

H. B. FARNSWORTH.



### WHAT SHOULD BE OUR ATTITUDE?

"A GENTLEMAN who had bought a copy of 'Christ's Object Lessons' of one of our brethren, and was greatly pleased with it, on meeting this same brother a few days later, on a load of hay, thus accosted him: 'Ah, Mr. —, you ought to be out canvassing for that book instead of hauling hay.' The one relating this adds, 'If this is the advice of one who knows not the truth, what should our attitude be?'"

Did it ever occur to you that the world is waiting to see what is the attitude of those who know the truth? And not only the world but the angels and other intelligences of the universe are deeply interested in the attitude of God's people to the closing work on earth. We are told that "those who make a covenant with the Lord by sacrifice now, will soon be gathered home to share a rich reward and possess the new kingdom." And what does it mean to "make a covenant by sacrifice now"?—Put time, means, and talent into the work. *Your time? Your means? Your talent?*—No, simply what the Lord has given you to use in doing His work and in gaining the sweetest of all blessings—the one that comes with a knowledge of *doing* for Him.

Is this your attitude to God's work? Do you long to sing the song of redemption? Listen, "Only

those who are interested in the cause of God on earth will sing the song of redeeming love above." God wants an interest more than that of words. He wants that interest that will make our lives His, and His work ours.

Are we not told that in this work of rolling back the reproach, the Lord is testing His people and institutions to see if they will work together and be of one mind in self-denial and self-sacrifice? This pointed question is asked by one who is thoroughly alive to the importance of the issues before us. Are you among those who will stand the test? Remember that only those whose hearts are in this work—"the cause of God on earth"—will have their hearts tuned, by experience, to sing this song of redeeming love in the courts of heaven.

"By the earnest co-operation of each member in his work, the reproach on our school may be rolled back. God gave the plan, and He is going before His workers to prepare the way for the reception of the book. Take courage, brethren, and move forward. He who takes part in the work receives the blessing."

The Total Cash received on the Relief of the Schools Fund up to date is \$34,792.87.

ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.	M. Whittum.....	5 00
Emma Harris.....	\$1 00	T. S. Parmelee.....	1 00
C. W. Lindsay.....	10 00	Burt Brown.....	1 00
Maggie. Compton....	1 00	Jennie and Gleney	
Mrs. A. Bundy.....	2 00	Workhoffen.....	5 00
Mrs. Susan Logan..	50	Mrs. Alma J. Hicks..	1 00
Mrs. R. J. Davis.....	2 00	Jessie Welsh.....	3 00
J. K. Lee.....	1 00	Joseph Nichols.....	2 00
Mrs. R. E. Putnam..	1 00	H. S. Talbott.....	1 00
D. H. Smouse.....	1 00	A friend.....	1 00
A. M. Coleman.....	5 00	Miss J. Langtry.....	5 00
Maggie A. Kraushaar	1 00	Minnie Mabley.....	1 00
Mrs. H. N. Hoag....	1 00	Victoria P. Bisserd..	50
M. P. Stiles.....	1 00	Mrs. Hilda Wright..	1 00
Mrs. Anna Jackson..	1 00	Mrs. Susan E. Wilks	2 00
Benton Haynes.....	2 00	Carthage(Mo.)church	3 20
O. R. Brown.....	1 00	A friend.....	20 00
Mrs. W. J. Bowman..	3 00	Mr. & Mrs. Martin	
Lillie D. Hewitt....	2 00	Alexson.....	10 00
Mrs. W. H. Cook....	1 50	Miss Blanche Shoemaker	5 00
D. O. Montgomery..	1 00	W. C. Boynton.....	2 00
Mrs. F. E. Seovel... 1 00		Miss Martha Wade..	5 00
Susannah Wilson... 1 00		Mrs. C. S. Hosford..	3 00
Mrs. N. E. Ditch... 5 00		Mrs. T. Robins.....	50
Mrs. N. E. Ditch, Scandinavian fund	5 00	O. S. Ferren.....	1 00
Mrs. M. M. Boger... 1 00		David Pickering & family	1 00
Mrs. A. E. Sheffield. 1 00		A friend.....	1 00
Mrs. D. S. Weber... 1 50		Otto Hanna.....	1 00
Mrs. Elizabeth Gaskill	1 00	Mrs. Eugenia M. Douglas	10 00
Miss Belle Gaskell.. 1 00		G. D. Taylor.....	2 00
Mrs. L. L. McCamly. 25 00		Ben Dunham.....	110 00
A friend.....	1 00	E. Lauder.....	1 00
A friend.....	1 00	O. A. Ainsworth... 1 00	
A. W. Smith.....	10 00	Phoebe Van Totten.. 1 00	
Marie Brown.....	2 00	Columbus Sanborn... 1 00	
Isaac Marquis..... 2 00		Henry Jordan..... 1 00	
M. L. Locke.....	1 00	Levi Beebe..... 5 00	
Henry Seath..... 5 00		Mrs. Fannie J. Gue.. 1 00	
Mrs. E. W. Gilmore. 5 00		M. M. Stough..... 1 00	
Mrs. A. C. Haughey. 1 00		Mr. & Mrs. E. W. Frease	2 00
Mrs. C. B. Andrus.. 50		W. J. Sheppe..... 5 00	
Mrs. J. G. Harrold.. 1 00		F. H. Smith..... 1 00	
Mrs. M. Wright..... 1 00		Mrs. M. C. Otis..... 1 00	
Mary F. & Ethel Benson, Scandinavian fund	1 00	A friend.....	2 00
Mary F. & Ethel Benson	1 00	Mr. & Mrs. J. W. Posey	2 00
Dr. L. M. Menzel... 2 50		J. F. Chestnut..... 1 00	
A friend.....	1 00	Mrs. Jessie W. Denning	1 00
T. H. & Alice Robinson	5 00	Mrs. Lottie Edgar.. 1 00	
Frank B. Alden..... 5 00		A. E. Sisco..... 1 00	
Mrs. S. E. Pinches.. 1 00		J. W. Lewis..... 1 00	
Mrs. Minnie Hall... 1 00		Vintie Stoner..... 1 00	
C. P. Hall.....	1 00	Peter Darnel..... 1 00	
Nellie Ingersoll... 2 80		Sophy Larson..... 1 00	
O. Bartlett.....	1 00	J. D. Mathews..... 1 00	
Mrs. D. M. Guy..... 1 00		S. Culberhouse, Sr.. 1 00	
Mrs. Edith N. Jones 1 00		Sam Culberhouse... 1 00	
Sophie Scott..... 2 00		J. W. Rogers..... 1 00	
William Veon..... 50		John Ransom..... 1 00	
Libbie Stanton Gregg	1 00	Mrs. R. McClure... 1 00	
Libbie Van Dorn... 2 00		C. N. Pike..... 10 00	
James Lee & wife.. 20 00		Mrs. C. N. Pike... 5 00	
Mrs. A. E. Bentz... 1 00		Elliot Leonard... 5 00	
Rachel Reed..... 1 00		G. F. Bourn..... 1 00	
Mrs. H. G. Washburn	2 00	R. R. Cook..... 5 00	
Joseph O. Gunning.. 1 00		Mrs. Lucy Cook... 10 00	
Albert Decker..... 1 00		Winnie Studey... 2 00	
Jemima Daughenbach	50	L. L. Merrill..... 1 00	
Laura Coulter..... 50		Andrew Benson... 2 00	
Mrs. M. A. Bliss... 1 00		Julia C. Bury..... 1 00	
William Eden, German edition..... 35 00		Eva Cowan..... 1 00	
William Eden, Scandinavian fund..... 35 00		Andrew Bloss..... 1 00	
Francis Wheaton... 1 00		John F. Anderson & family	2 00
Mrs. S. F. Hohes... 5 00		D. P. Hoyes & wife. 2 00	
Mrs. S. E. Thomas.. 1 00		Henry Talbot..... 2 00	



Leading Events of Week, Oct. 27 - Nov. 2.

— Snow fell at Minneapolis, Minn., the 28th ult.  
 — The Pan-American Exposition at Buffalo, N. Y., closed the 2d inst.  
 — Mrs. Cynthia Prentice, Utica, Ill., died the 30th ult., aged 105 years.  
 — A negro was lynched at Allentown, Ga., the 1st inst., "for attacking a white woman."  
 — The usual number of divorces, desertions, murders, fights, robberies, and other crimes this week.  
 — On the 31st the banks at Arispe and Matlock, Iowa, were robbed of \$1,500 and \$2,000 respectively.  
 — The total attendance at the Pan-American Exposition up to Friday night, the 1st inst., was 8,200,000.  
 — Three Kokomo, Ind., boys were indicted the 29th ult., "for the murder of a companion by stoning him to death."  
 — All of the evidence in the Sampson-Schley investigation is now in. Only the decision of the court remains to be given.  
 — On the 29th ult. there was launched at Barrow-in-Furness, England, the "King Alfred," the largest cruiser in the world.  
 — It is announced that during the month of October the public debt of this country decreased \$9,563,408, leaving \$1,022,032,957 yet to be paid.  
 — Last Tuesday the Boers attacked a British column near the Great Mariso River, but were repulsed. Forty Boers and twenty-eight British were killed.  
 — In a riot at Burungueo, Mexico, the 30th ult., twenty persons were hurt. It was caused by "starving residents attacking a storehouse filled with corn."  
 — The French squadron ordered to Turkey to enforce payment of French claims, returned to Toulon the 31st ult. It is believed the Sultan has settled up.  
 — Wu Ting Fang, the Chinese minister to the United States, lectured before the students of the University of Michigan, Ann Arbor, Friday, the 1st inst.  
 — A \$2,000,000 steel combine is being formed just at present in Ohio. H. C. Frick, of Pittsburg, Pa., will be its president, and it will be incorporated under the laws of New Jersey.  
 — The United States Naval Board of Construction recommends the building of "three new sea-going battle-ships of 16,000 tons, two heavily armored cruisers, and eighteen gunboats."  
 — A Constantinople dispatch of the 30th ult. states that "the Turkish ambassador at St. Petersburg has informed the Porte that the annexation of Crete by Greece is imminent and inevitable."  
 — Halloween was celebrated in riotous fashion throughout the country, Thursday night, the 31st ult. This yearly celebration does not savor of the actions that might be expected on a "hallowed even."  
 — An exchange states that on the 30th ult. the Mohawk knitting mill at Cohoes, N. Y., became idle, "owing to a strike of the knitters and winders." This throws out of work about 500 men and women.  
 — A Berlin dispatch of the 28th ult. states that "during an address at a recent meeting of the Fleet society in Hanover, Captain von Weltheim, of the German navy, is represented to have said: 'Germany's interests in the five republics of Central America, in view of American competition, can only be maintained when we have a fleet strong enough to say to the Americans, 'Hands off.' This declaration was received with stormy applause."  
 — Leon F. Czolgosz was put to death in the electrical death chair at Auburn prison, New York, the morning of the 29th ult. He refused the offices of a priest, and "asked that there be no praying over him when he was dead." His dead body was at once "buried in quicklime in an unmarked grave in the prison cemetery, the family having relinquished their right to it at the suggestion of the prison warden, who explained the dangers they would incur of exciting a riot if they took the body away."

— General Malavar proclaims himself Captain General of the Philippine Islands.  
 — Li Hung Chang is reported to be seriously ill in Peking, his life being endangered.  
 — John O'Brien died the 1st inst., at Pana, Ill., aged 108 years. A fall caused his death.  
 — Father Crowley, a Catholic priest of Chicago, officiates twice at mass after being ex-communicated.  
 — On the 27th ult. it was announced that "Russia and China have concluded an agreement as to Manchuria."  
 — Insurgents in the Island of Cebu, Philippines, consisting of 450 men and sixty officers, surrendered to General Hughes on the 31st ult.  
 — On the afternoon of the 30th ult. an earthquake shock was felt in many Italian cities, including Spezia, Genoa, Bologna, Brescia, and Milan.  
 — Weekly parades of United States troops in the Philippines are ordered, by General Chaffee, "to impress and awe the native population."  
 — Last Thursday a mutinous demonstration was made by 600 Bashi Bazouks and their officers in Constantinople, because of arrears in their pay.  
 — The British newspapers announce that Edward VII has cancer of the throat, and that "growths have been removed from the right and left vocal cords."  
 — It leaks out that the object of the recent visit of representative men of Porto Rico was "to pave the way to admission of the island into the Union, as a State."  
 — Three white men and thirty-one negroes were killed in a race riot at Balltown, La., the 28th ult. Five days before, a negro was burned at the stake in the same town.  
 — On the 29th ult. a workman repairing a church steeple at Pittsburg, Pa., "went to sleep in a swinging chair 120 feet above the ground, and lost his job." He should be grateful.  
 — Government officials at New York seized, the 29th ult., a \$40,000 pearl necklace which a woman was accused of smuggling through. Her husband paid \$24,000 duty to retain it.  
 — On the 27th ult. a Catholic farmer living near Rochester, N. Y., narrowly escaped lynching by his neighbors because he attempted to have the priest name his child after McKinley's assassin. The priest, of course, refused.  
 — While in the fatal electric chair the morning of the 29th ult., Czolgosz blurted out statements to the effect that he was not at all sorry for his crime. As far as possible, his attempt to make an anarchistic harangue just before dying, was foiled.  
 — The "good citizenship" meeting at the First Presbyterian Sunday-school, Chicago, the 27th ult., was so successful that "a movement has been started to observe 'good citizenship Sunday' annually in all Sunday-schools and churches." So says the Chicago Tribune of the 28th ult.  
 — On the 30th ult. the French Mediterranean squadron left Salins, France, "for a four days' cruise, ostensibly for the purpose of exercising the crews in firing and the use of wireless telegraphy." However, it seems that "half of the squadron, under command of Admiral Caillard, will immediately proceed to the Levant, to give effect to the French demands upon the Sultan."  
 — The United States army will no longer recognize Spanish titles in southern Luzon. General Wade has just issued the following order: "The use of the titles Don, Señor, Señora, and Señorita in official communications is not approved. Officers will in future employ instead the titles Mr., Mrs., and Miss. Spanish words will in no case be used when there is an English equivalent."  
 — The steamers "Queen" and "Valencia" arrived at Port Townsend, Wash., the 30th ult., with 800 passengers each. "On the 'Queen' were 100 stowaways who succeeded in boarding the vessel by climbing up the anchor chains while the vessel was at anchor in the roadway at Nome. Passengers report that 500 men were left at Nome, all of whom are penniless, with no means of making a living during the winter, and a reign of terror is predicted."  
 — The Boers have inflicted another heavy loss on the British. According to a London dispatch dated the 2d inst., "the Rustenberg column, under Col. G. Benson, has met with a serious reverse in the southern part of the Transvaal, in the area of Commandant-General Botha's operations. Colonel Benson and eight other officers were killed and thirteen officers wounded, besides fifty-eight non-commissioned officers and men killed, and 156 wounded." Two British guns were also captured. A. J. B.



**SPECIAL NOTICES**

**Shorthand and Typewriting at Keene Academy.**

We are glad to announce that Keene Academy has made arrangements whereby those who desire to give their time almost entirely to shorthand and typewriting can do so. The course embraces spelling, grammar, and letter-writing, in addition to the two foregoing studies. It is as good as is offered in the State. Our teacher has completed such a course in one of the best commercial colleges in the country. Such schools charge ten dollars per month tuition, including use of typewriter. We shall charge only five dollars per month for the studies mentioned and rent of typewriter. If students come to us with a good knowledge of grammar, composition, and spelling, we will undertake to make of them good, practical operators in shorthand and typewriting in one school year of seven months. Pupils can take other studies and go more slowly if they prefer. School opens November 6. Be on time.

C. C. LEWIS, *Principal.*

**To Missionary Farmers!**

THE generous response on the part of our people everywhere to the efforts made by the General Conference for the raising of \$100,000 with which to purchase the property of Battle Creek College for use as a medical missionary training school has been exceedingly encouraging to the Medical Missionary Board and to all interested in medical missionary work and in the education of medical missionaries. For several years the American Medical Missionary College, with one hundred and twenty students, and the Battle Creek Sanitarium Training School for Missionary Nurses, with from three to four hundred students, making a total of five or six hundred, has been carried on with no building especially devoted to the purpose, classes being held here and there, wherever place could be found for them, and students rooming all about the town, wherever a corner could be found to get them in.

This year the medical college and the nurses' training school have opened under circumstances most encouraging to both students and teachers. More than five hundred earnest, consecrated young men and women are on the ground, laboring earnestly to prepare themselves for the grand work which is opening up before them, and which is daily calling more loudly for workers. The new arrangements make it possible to receive a larger number. There is room for one hundred more young men and women to enter the missionary nurses' training school. A few more could be received into the medical school. But there is special demand for consecrated young men and women to enter the nurses' training school to prepare themselves for the different branches in this work, at home and abroad.

The products of the missionary-farming effort are already coming in, and as fast as received are turned over to the Emmanuel Missionary College to be used in providing facilities for the training of missionaries in evangelical lines. Money raised in missionary farming does double duty. It provides a place for the International Medical Missionary Training School for Nurses by purchasing the college, and the purchase money is used for the building of a new school for the education of teachers, ministers, Bible workers, and other church work at Berrien Springs.

Money is greatly needed, and it is hoped that those who are enlisted in this work will convert the products of their soil into cash as soon as can reasonably be done, and forward the same, to be applied in helping along the good work.

In the recent organization of the International Medical Missionary Training School, Elder S. H. Lane, President of the General Conference Association, was elected treasurer, and all money should be sent to him, at Battle Creek, Mich. J. H. KELLOGG.

**More French Tracts an Imperative Necessity.**

DURING the past eight months I have, with the cooperation of a tract worker part of the time, distributed three hundred dollars' worth of our French literature. Most of this reading-matter consisted of tracts. Some of it has been sent through the mail, but most of it has been handed out personally in the province of Quebec, especially in Montreal. By far the larger portion of this literature has gone to Catholics.

We have not had sufficient tracts of any kind to cover one tenth of the city of Montreal. What about the nine tenths of the French inhabitants of this one city? What about the scores, the hundreds, of French cities and villages in the vast Dominion of Canada, in the United States, and in other portions of America, that have not been touched in the work of tract distribution? Shall all these be passed by unnoticed, and without having the light of present truth and the solemn warning for this time? To answer this question in the affirmative would be unreasonable, and would give the lie to our profession.

This people in all these localities must therefore be enlightened by the truth for these times; they must have the warning that God has designed for all those that dwell on this earth. And it is small tracts that are to be first brought into requisition for the accomplishment of this great work on which depends the solution of many honest

souls who are now groping their way in the dense darkness of error and superstition; and as a general thing, these must be distributed gratuitously among Catholics.

We have as yet no French paper published in America, and a paper published in Europe cannot be expected to do the work that one published in America can. In this fast age, in which nations and peoples have their marked individualities, people wish to know not only those things that are of general interest, but also those which relate particularly to themselves and to their respective countries, those things that occur the nearest to them. Therefore it is easily seen that the French in America, like those of other nationalities in this part of the world, should have a paper published in America.

But this is not the thing that we are now urging upon the attention of the readers of the REVIEW. We are out of tracts with which to do pioneer work, and to prepare the way for the disposal of our larger works. We also need a few pamphlets published in French. How shall this be brought about? Shall our central publishing house take upon itself alone the burden of getting out these works? Such a thought is repulsive to those who take broad views of things, and do not wish to see the parent of all our other publishing houses and institutions crippled so that it cannot go on in the accomplishment of the work for which it was created.

Our central publishing house has done nobly in liberally contributing to the publishing of several of our French tracts; but we are decidedly opposed to establishing a precedent which, if followed, would make it impossible for this parent institution to deal liberally with the French and with others, as it has in the past. Is it not, therefore, to our French brethren and to our people generally that we are to look for the raising of a fund required just now to publish tracts that are greatly needed to do pioneer work among the French, especially among French Catholics? I refer to such works as, "Is the End Near?" revised and made more palatable for French Catholics, and fully up to recent striking signs and developments, etc.

The French tract fund has long been exhausted. We need over a thousand dollars to publish the works referred to, without which we are greatly retarded and crippled in our work. Will our French brethren and our brethren and sisters generally come to our rescue? Should not our French brethren in America be left free to donate for this noble object, without neglecting home wants and other calls for help from other sources and for other objects?

Some of the heaviest donations to the cause, whether for the prosecution of the work in America or in Europe, have come from the French brethren in America. These have done nobly in helping to meet home wants and to build up American institutions designed primarily for the furtherance of the cause among English-speaking people. Is it anything but fair and equitable for our brethren of the English tongue to help us now, and to keep our central publishing association where it can perform its normal, reasonable functions, in this our time of need? Would not such a course tend to unite more closely our French brethren to our English-speaking American brethren? Indeed, why should not our brethren and sisters of all nationalities unite to give a helping hand at this time, thus giving another tangible evidence that no wall of separation exists between us, that we have one common cause, and are all one in Christ Jesus?

I would also earnestly request those who are studying the French language in our schools with a view of laboring for the French, to remember the French fields in America as well as those in other parts of the world. "Charity begins at home;" and in consideration of the fact that the French in America have, as a general thing, been brought more in contact with the light and influence of the gospel than have those in the mother land, to make special efforts for the French in America will contribute more to the furtherance of the cause among the French generally, including, of course, those in France, than to centralize our strength and efforts in any other country, France not excepted.

All those who are accustomed to using an ax know very well that to succeed in splitting a knotty pine log, one must take it the easiest way and strike the knot in the direction of the grain. Let us strike for the French, directing our first efforts and strong measures and agencies where a wise Providence has already opened the way before us, without neglecting the country where are found the bulk of the French people. Success in the French cause in America will marvelously help advance the work among the French in France.

And right here the following words from "Testimony for the Church," No. 34, page 24, are to the point: "If His [God's] people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. *Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working.*" The apostle Paul and his assistants followed this principle by making the pious Hebrews among the Gentiles the first objects of their attention and the nucleus of the churches they established among the heathen.

I am now the only French laborer in Canada. In this country God has given me a new lease to life, by adding His special blessing to my exercise with the ax and in the hay field while doing missionary work. By this means a serious internal difficulty which had for years threatened my life, has been removed. But I am an old man, and though I am stronger to preach and to do other kinds of missionary work than I was when I, with Elder J. N. Loughborough, took part in opening up the work in California one third of a century ago, yet I do not expect that even the latter rain will revoke the laws of nature, and make the aged, in every respect, as good for pioneer work in any climate as the buoyant and valiant youth. The blood flowing through my veins has not the warmth that it had in my youthful days, and the cold winters of Canada are taxing on my vitality; and unless I am in

warm quarters here during the winter season, I shall be in great danger of pneumonia. Therefore my alternative is to either do city work winters or to go to a warmer climate. A long experience has taught me that the former I cannot do to advantage without tracts with which to introduce myself in families, etc. Nor can I do this successfully in large cities without one or more young French laborers.

May God put it into the hearts of strong and consecrated youth to come to our rescue, and stir up our people throughout America to furnish the needed means to publish French literature, for lack of which the French cause is languishing. D. T. BOURDEAU.

**Business Notices.**

WANTED.—A place to work this winter with a Seventh-day Adventist. Address James Soules, Portis, Kan.

WANTED.—Position as housekeeper by woman aged 40, with excellent health; farm preferred where there are no children. Address R. V. Boyde, Oconee, Ill.

FOR SALE.—Near Battle Creek, at great sacrifice, two acres of land, with nine-room house, good barn, hen-house and park, apple orchard and small fruit. For particulars address Mrs. Susie Coon, Battle Creek, Mich.

WANTED.—A Seventh-day Adventist man (single) who understands gold-mining, to go to West Africa. A colored man, or one used to a hot climate preferred. For particulars address Alfred Mallet, 710 E. 171st St., New York City.

FOR SALE.—Well-established ice business; good location; growing trade, no competition. Ice house, tools, list of customers, etc. Dwelling, barn, fruit, abundant water, three-fourths acre of land. Good church and schools, electric cars to city. For further information address C. E. Woodbury, College View, Neb.

**Addresses.**

THE permanent address of B. G. Wilkinson is 48 Weierweg, Basle, Switzerland.

The present address of John Wm. Stein is 352 W. Van Buren St., Battle Creek, Mich.

The post-office address of Elder D. T. Bourdeau is 665 Huntly St., Boulevard, St. Denis, Montreal, Quebec.

The address of Elder G. W. Reaser and family, and Miss M. A. Cornwell, is Beulah, Bulwer Road, Durban, Natal, South Africa.

**Sabbath Sunset Calendar**

"Remember the Sabbath day to keep it holy.  
"Six days shalt thou labor, and do all thy work,  
"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.  
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1901 NOVEMBER 1901						
Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
L. Q. 3		NM 11		F. Q. 19		FM 25

**The Sun Sets**

Day of Month	BOSTON New England, Michigan, N. Y., State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cal- ifornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI. 1	4.54	4.57	5.00	5.10
SAB. 2	4.53	4.56	4.59	5.09
FRI. 8	4.47	4.50	4.54	5.05
SAB. 9	4.46	4.49	4.53	5.04
FRI. 15	4.40	4.44	4.48	5.00
SAB. 16	4.39	4.43	4.47	5.00
FRI. 22	4.33	4.38	4.43	4.56
SAB. 23	4.33	4.37	4.42	4.56
Fri. 29	4.30	4.35	4.40	4.55
Sab. 30	4.30	4.35	4.40	4.54

SECURE THEM NOW.

Special reduction is made for a short time on the publications quoted in the first two columns of this page.

We have a limited supply of these books, pamphlets, and maps, and will close them out at the prices mentioned, regardless of cost. All these works are in good condition, and are splendid to use in the home and to circulate among our friends and neighbors. Now is the time to secure them. Read the list, select what is wanted, and order direct from the Review and Herald Pub. Co., Battle Creek, Mich.

SABBATH-SCHOOL MAPS.

Travels of St. Paul. Size, 81 x 116 inches. Price reduced from \$12.50 to \$2.50.

Travels of St. Paul. Size, 52 x 72 inches. Price reduced from \$5.00 to \$1.50.

Lands of the Bible. Size, 52 x 72 inches. Reduced from \$5.00 to \$1.50.

Peninsula of Mt. Sinai. Size, 52 x 72 inches. Price reduced from \$5.00 to \$1.50.

These maps are in good condition, and we are offering them for less than one half of what they cost us; having a limited supply and desiring to close them out at this time, we have placed the price as above.

This is the time to buy maps for the Sabbath-schools.

MANUAL OF INSTRUCTION IN BOOKKEEPING.

A GOOD book for every individual to study. All should understand the primary principles in book-keeping. This book teaches in a very brief and simple manner the rules for Opening an Account and a Set of Books; Debits and Credits; Closing any Account; Uses of the Cash Journal, etc., etc. The price has been reduced from \$1.25 to 25 cts. in order to close out the stock on hand. This is an unusual offer, but the books will go at this price as long as they last.

SCRIPTURAL INDEX.

A COMPENDIUM of the Scriptures quoted in the various writings of Mrs. E. G. White. These scriptures are arranged and classified so that the comments which have been made on them by the Spirit of Prophecy can be easily referred to. The book is of great value in the study of the Bible and the Testimonies. The prices are reduced from, cloth, 60 cts. to 30 cts.; morocco, \$1.00 to 50 cts., postpaid.

SUPREMACY OF PETER,

or

Did Christ Establish a Primacy in the Church?

A BOOK especially good for Catholics, and of much interest to Protestants. It reveals the way the great authority of the bishop of Rome was developed, without the necessity of perusing a great mass of matter that tends to discourage the average reader in his search for information. The doctrine of "the supremacy of Peter" and other important Catholic doctrines are treated in a conclusive and impressive manner. This book ought to be circulated everywhere. It is very attractive, and contains 290 pages. Its former price was \$1.00, which is reduced to 60 cts., postpaid.

PROFESSOR DRUMMOND'S ADDRESSES.

THIS book contains 138 pages of the glorious principles of truth expressed in the simple yet forcible manner of this famous author. It contains: A Sketch of the Life of Professor Drummond; Love,—the Supreme Gift,—the Greatest Thing in the World; The Perfected Life,—the Greatest Need of the World; Dealing with Doubt; Preparation for Learning; The Study of the Bible; "First," a Talk With Boys.

This is a good book to loan to neighbors and friends, and a splendid one to sell before the holidays. Nicely bound in cloth. The price has been reduced from 75 cts. to 35 cts., postpaid.

THE COMING CONFLICT.

A BOOK of 384 pages, containing a very comprehensive history of the National Reform Association and a very interesting discussion of the Sabbath question in all its phases. The book is divided into two parts. Part One contains seven articles that were published in the National Reform official

organ, *The Christian Statesman*; and Part Two the Reformer's replies to these articles, and the author's rejoinders.

In these discussions are to be found the best arguments the leading minds among the National Reformers can produce in favor of the first-day Sabbath and its enforcement by law; and the Scriptural claims for the seventh-day Sabbath and the setting forth of the principles of civil and religious liberty by one of our strongest theologians.

The book is nicely bound in cloth, and formerly sold for \$1.00. The price is reduced to 30 cts., postpaid.

RELIGIOUS LIBERTY LIBRARY.

THREE nicely bound volumes of the "Religious Liberty Library" containing every issue of the library from number 1 to 26, inclusive. These volumes contain matter of great importance, and every family should have a set of them for reference. In time they will be very valuable. The three volumes for 90 cts., postpaid.

THE NONSUCH PROFESSOR.

A WONDERFUL book! A breviary of religion. Designed alone for the real enlightenment of its readers. Topics of Part One:—

Why a Christian Should Do More Than Others. Because more is done for him than others. Because he is more nearly related to God than others. Because he professes more than others. Because he is inwardly conformed to the Redeemer more than others. Because he is looked upon more than others. Because, if he does no more than others, it will appear that he is no more than others. Because he is appointed to be a judge of others. Because he expects more than others.

A splendid book to sell at this season of the year. Nicely bound in cloth; 367 pages. The price is reduced from \$1.00 to 50 cts., postpaid.

THE USES OF WATER.

A PRACTICAL treatise on the bath, its history and uses, and a convenient manual of the various methods of applying water. It is a valuable book to have in every home, especially in those families who know but little of the application of water and the cure of ordinary diseases. Neatly bound in cloth; 154 pages. Reduced from 40 cts. to 30 cts., postpaid.

A POEM ON THE SABBATH.

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A GOOD song book for Sabbath-schools and the social circle.

It would be good for use in the church schools, missionary Sunday-schools, and the tent meetings.

The book contains one hundred and sixty pages of choice selections.

The regular retail price is 35 cts. It is now reduced to 15 cts. per copy, postpaid.

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OUR FAITH AND HOPE.—NO. 1. BIBLE ADVENTISM; OR, SERMONS ON THE COMING AND KINGDOM OF OUR LORD JESUS CHRIST. By Elder James White.

This is a splendid pamphlet to place with those who want to know what our people believe. It contains most of the points of our faith. The price is reduced one half. 10 cts.

AN EXAMINATION OF THE TITHING SYSTEM FROM A BIBLE STANDPOINT. By Elder George I. Butler.

One hundred and twelve pages; price, 5 cts.; former price, 10 cts.

NOW READY.

"MARVEL OF NATIONS" is now ready for delivery, and the publishers will be able to supply all demands promptly. This book, instead of being an exaltation of this country, is the plain and simple exposition of the Third Angel's Message; and it is an entering wedge for other publications. It ever leaves the reader desiring further study of the prophecies. It creates a demand for "Thoughts on Daniel and the Revelation." While the historical past and present of this nation are of great interest to the American people, and easily attract their attention, the principal object of this book is to call their attention to the Scriptural future of this nation, and through it, to the final termination of all earthly governments, and the setting up of the kingdom of God.

Every church should have at least one representative in the field canvassing for this important book. Now is the time of the year to solicit orders for our subscription books. The long evenings will soon be upon us, and people are selecting their reading-matter for the winter. The fact that this book is attractive in appearance, and contains matter of interest to the people, renders it very easy to sell.

Persons who have never canvassed find little difficulty in selling this book. Many letters are received by the publishers, recording the success of inexperienced canvassers in placing this book in the homes of the people. We want a large number of agents to sell this book NOW. Let all who can engage in the circulation of this important work send to their State tract society for a prospectus, and begin to work without delay. Fifty per cent discount is allowed on this book. Bound in two styles of binding, with plain and gilt edges. Plain edges, \$1.25; gilt edges, \$1.50.

GRAND TRUNK R'Y SYSTEM.

Taking Effect June 2, 1901.

TRAINS LEAVE BATTLE CREEK.

West-Bound.

Table listing train schedules for West-Bound routes including No. 9, No. 7, No. 1, No. 3, No. 5, and No. 75, with departure times to Chicago and South Bend.

East-Bound.

Table listing train schedules for East-Bound routes including No. 10, No. 8, No. 4, No. 6, No. 2, and No. 74, with departure times to Detroit, Canada, and South Bend.

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

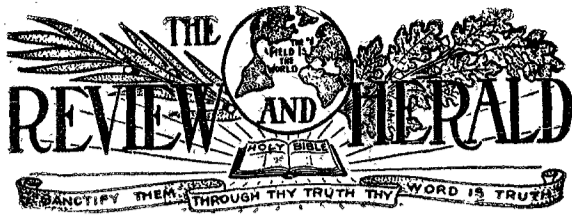
"The Niagara Falls Route."

Corrected June 9, 1901.

Large table showing detailed train schedules for Michigan Central, including routes to Chicago, Detroit, and Buffalo, with specific departure and arrival times.

\*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:30 p. m. daily except Sunday.

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



BATTLE CREEK, MICH., NOVEMBER 5, 1901.

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DR. A. L. GREGORY and wife, of California, now on the sea, go to Brazil at their own charges to spread the truth.

PROF. HOMER R. SALISBURY and wife, formerly with Battle Creek College, sail this month for England, where a training school for workers is at last to be established.

THE Fall Council of the Committee of the Seventh-day Adventist General Conference came to an end Sabbath night, the 2d inst. Many important issues were settled. A report of the proceedings will be furnished by Brother A. G. Daniells in the near future, and will appear in the REVIEW.

CONCERNING the strength of anarchy in Italy the *Union Signal* publishes this note: "The annual election of officers in the most influential body of organized workingmen in Italy resulted in the elevation to office of three avowed anarchists. This is significant in view of the fact that it is less than two years since an international congress was held in Rome to devise measures for the suppression of anarchists, and just one year since the king was assassinated by one of their number."

In no other country but that which is the home of the papacy would this be possible.

"THE chariots shall be with flaming torches in the day of His preparation," wrote the prophet Nahum. "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2:3, 4. This prophecy has been spoken of as having its fulfillment in the modern fast railway trains, the latter being thus

pointed to as one of the signs of the day of God's preparation. Since this application of the prophecy was made, there has come upon the scene of action the automobile, which runs with the speed of a railway train, and literally occupies the "streets" and "broad ways." The railway train did not seem to quite meet the specifications of the prophecy, but taken with the automobile, the fulfillment of the prophecy is more complete, and its application to this time as the day of God's preparation more fully confirmed.

THE leading article in the November *Atlantic Monthly*, written by an English journalist, Mr. Sydney Brooks, considers the "Monroe doctrine" of the United States, and declares that "to Europe that edict is the most domineering mandate issued to the world since the days of imperial Rome." Americans, he says, greatly underestimate the feeling in Continental Europe over this doctrine, and still more greatly underestimate the chances of actual conflict with Europe "when the Old World feels a definite necessity of finding an outlet in South America for her emigrants."

A Missionary Service.

SABBATH, November 2, was Missionary Day in Battle Creek. A symposium on the subject of the true basis for missionary work, the motive which should impel us to it, and the most effective methods by which it can be accomplished, filled up the time at the Tabernacle, Sabbath forenoon from the close of the Sabbath-school, at 10:30 A. M. till 12:10. Elder A. G. Daniells led out in the presentation of the subject, pointing to many scriptures which state the true basis of all missionary work; but the scriptures referred to centered in this one declaration of Christ: "As my Father hath sent me, even so send I you." John 20:21, last clause. The disciple is to feel that he is an ambassador for Christ, sent forth by Him, even as He had been sent forth by the Father, to pass the grace along and minister unto the hearers. "Even so minister the same one to another." They who do this shall be accounted "good stewards of the manifold grace of God." 1 Peter 4:10. But if one does not do this, then he must be counted an unfaithful steward. He was followed by E. R. Palmer, who illustrated his point by the use of a siphon, which of itself is an inert and lifeless thing; but filled with water or other fluid, when the opening of the short arm is immersed in the fountain, and obstruction removed from the opening of the long arm, the water will begin to flow; and every drop that falls out of this end creates a vacuum within, which calls for a supply from the living fountain, which is instantly forthcoming; and thus the siphon continues to flow, giving forth all that it receives. This is the philosophy and the principle of true missionary work. Elder J. M. Rees followed, stating the practical workings he had seen in his field of labor in the West.

Though it was now five minutes of twelve, Elder S. H. Lane gave a fifteen minutes' talk, using the Scripture illustration of bread cast upon the waters, to be found again after many days. This has often proved true in the experience of missionaries, and will more and more prove true as the work draws to its close. All the talks were pertinent, earnest, and timely; and a very full and attentive house listened to the instruction. The choir rendered some choice musical selections, and Elder W. T. Knox pronounced the benediction, repeating the Lord's great commission, "Go ye into all the world, and preach the gospel to every creature."

THIS is a fast age. This truth was remarked years ago, before the invention of the automobile, in which men now travel on good country roads at a speed of from fifty to eighty miles an hour. Last summer, in an automobile race from Paris to Berlin, eighty miles an hour was attained by some of the contestants where the roads were favorable. And even this is not enough, for now the *Electrical World and Engineer* comes forward with the state-

ment that a speed of one hundred and twenty-five miles an hour will "no doubt" be attained over the electric railway about to be opened between Berlin and Zossen, in Prussia, "provided the track and roadbed will permit." Truly, things are moving rapidly these days, and the rapidity shown in the physical world has its counterpart in the moral and spiritual world, though the speed with which things are moving may be more perceptible in the former than in the latter. But we ought to be awake to the spiritual signs of the times no less than to those of a physical nature.

IN a scathing arraignment of the political organization that has long ruled New York City, Mr. Jacob A. Riis tells how this corrupt organization has used the Sunday law to promote its nefarious work. He gives the following illustration:—

"A storekeeper, a Jew, on the East Side, was ordered to pay five dollars a week for the privilege of keeping open Sundays. He paid, and they asked ten. When he refused, he was told that it would be the worse for him. He closed up. The very next week he was sued for a hundred dollars by a man of whom he had never borrowed anything. He did not defend the suit, and it went against him. In three days the sheriff was in his store. He knew the hopelessness of it then, went out, and mortgaged his stock, and paid the bill. The next week another man sued him for a hundred dollars. He went and threw himself on his mercy, and the man let him off for the costs."

A bad statute is always a ready instrument of cruelty in the hands of unscrupulous men.

"ECCLESIASTICAL EMPIRE," by Alonzo T. Jones, the latest of this author's productions, is a book that ought to be read and studied by Seventh-day Adventists, and by everybody, at this time. It gives the history of the papacy, and not the history merely, but an analysis of the character and spirit of the papacy, which all must understand to know what the papacy is, and the ends for which it is working, to-day. On another page we give an extract from this book. It is for sale at this Office.

A Beautiful Book

Has just been laid on our table, entitled "The Scriptural Foundation of Science," by L. A. Reed. It is well printed, and fully illustrated by the author himself. The cover design, in four colors, is most pleasing to the eye. Size of book, 5 x 7 inches. Printed in clear type. Its 272 pages are filled with valuable matter treating upon such interesting subjects as are indicated by the following chapter titles: "The Treasures of Wisdom," "The Quality of Truth," "The Bible and Science," "Scientific Theories," "The Air," "Gravitation," "The Transfer of Radiant Energy," "The Conservation of Energy," "The Center of the Universe," "The Earth in Space," "Spin Round with Joy," "It Is Turned," "Stars Innumerable," "Celestial Magnitudes," "The Infinitude of Space," "The Gospel of Despair," "Different in Glory," "Fixed Stars," and "The Reign of Law."

The price of this beautiful little volume is only 50 cents, postpaid. Address your tract society or the Review and Herald Publishing Company. More will be said about this book later.

A New Map of Michigan

Claims to be the finest State map ever issued. Scale, twelve miles to one inch. Size, 35 x 40 in. On rollers. Cloth back, carefully printed in colors, showing many villages and post-offices not to be found on other maps. A Michigan Book, with 83 separate county maps, with 300 pages, 1,000 titles, accompanies the large map. Price of Book and Map, \$1.00, postpaid. Address Silas Farmer and Co., 29 Monroe Ave., Cor. Farmer St., Detroit, Mich.

Data Wanted.

IF the person who sent in a newspaper clipping bearing the obituary notice of Hattie Cummings, will kindly send us the date and town, we will publish the same.