

The Advent Review and Sabbath Herald

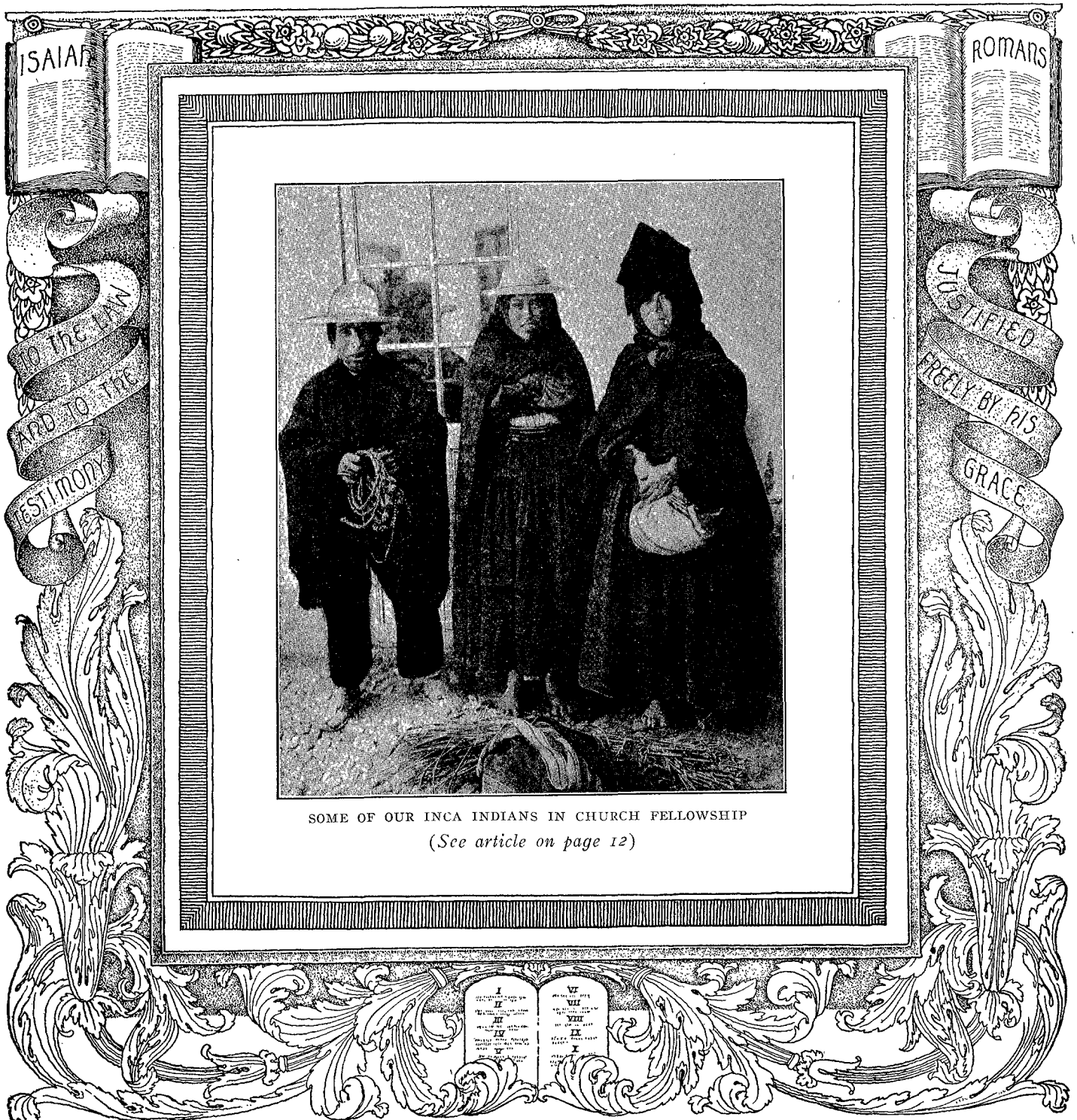


Vol. 91

Takoma Park Station, Washington, D. C., Thursday, November 19, 1914

No. 49

THE GOSPEL TO ALL NATIONS



Special Club Rates

These special reduced rates are good only from December 1, 1914, to February 1, 1915. After that the regular prices will be charged, which are 15 to 25 per cent higher.

TO APPLY FROM
DECEMBER 1, 1914,
TO MIDNIGHT
FEBRUARY 1, 1915

Now while the low rates are on is the time to place your order for the papers you will want during the coming year. Club prices exclude all premiums.

Present subscribers may renew at club rates any paper or papers they are now taking, and which are listed in any club, for one full year from the date of expiration of their present subscriptions, by adding the other papers listed in the club with the paper renewed.

ALL STRAIGHT CLUBS SHOULD BE ORDERED BY NUMBER OR NAME OF CLUB

Suggestive Clubs

After each paper the regular price is given. The totals of the regular prices give the cost of the papers when taken separately at the regular rates. The special club prices appear in large figures to the right. *Papers of the same price may be substituted one for the other in any club excepting "The Review Family Group."*

Club No. 1

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Instructor | 1.25 | | | |
| Regular Price | \$3.25 | | | \$2.60 |

Club No. 2

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Worker | .50 | | | |
| Regular Price | \$2.50 | | | \$2.15 |

Club No. 3

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Education | 1.00 | | | |
| Regular Price | \$3.00 | | | \$2.60 |

Club No. 4

| | | | | |
|-----------------------|--------|----------------------------|---|---------------|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Life and Health | 1.00 | | | |
| Regular Price | \$3.00 | | | \$2.60 |

Club No. 5

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Instructor | 1.25 | | | |
| Worker | .50 | | | |
| Education | 1.00 | | | |
| Regular Price | \$4.75 | | | \$3.75 |

THE PERPETUAL CLUB

The Review Family Group

7 "The Perfect Number" 7

IN ONE CLUB
TO ONE ADDRESS ONLY

| | | |
|-----------------|---------------|---|
| Review . . . | \$2.00 | Club Price \$5.00 (No substitution in this list) |
| Instructor . . | 1.25 | |
| Life and Health | 1.00 | |
| Protestant . . | 1.00 | |
| Education . . . | 1.00 | |
| Worker . . . | .50 | |
| Liberty . . . | .35 | |
| | \$7.10 | |

Club No. 6

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Liberty | .35 | | | |
| Regular Price | \$2.35 | | | \$2.05 |

Club No. 7

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Instructor | \$1.25 | Club Price Until Feb. 1 | } | |
| Education | 1.00 | | | |
| Worker | .50 | | | |
| Regular Price | \$2.75 | | | \$1.95 |

Club No. 8

| | | | | |
|-----------------------|--------|----------------------------|---|---------------|
| Instructor | \$1.25 | Club Price Until Feb. 1 | } | |
| Life and Health | 1.00 | | | |
| Regular Price | \$2.25 | | | \$1.60 |

Club No. 9

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Instructor | \$1.25 | Club Price Until Feb. 1 | } | |
| Protestant | 1.00 | | | |
| Regular Price | \$2.25 | | | \$1.60 |

Club No. 10

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Protestant | 1.00 | | | |
| Regular Price | \$3.00 | | | \$2.60 |

Club No. 11

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Instructor | \$1.25 | Club Price Until Feb. 1 | } | |
| Worker | .50 | | | |
| Regular Price | \$1.75 | | | \$1.15 |

Club No. 12

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Education | \$1.00 | Club Price Until Feb. 1 | } | |
| Worker | .50 | | | |
| Regular Price | \$1.50 | | | \$1.15 |

No. 13, Magazine Club

| | | | | |
|-----------------------|--------|----------------------------|---|---------------|
| Life and Health | \$1.00 | Club Price Until Feb. 1 | } | |
| Protestant | 1.00 | | | |
| Signs (monthly) | 1.00 | | | |
| The Watchman | 1.00 | | | |
| | | | | |
| Regular Price | \$4.00 | | | \$3.00 |

Club No. 14

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Liberty | \$.35 | Club Price Until Feb. 1 | } | |
| Worker | .50 | | | |
| Regular Price | \$.85 | | | \$.60 |

Club No. 15

| | | | | |
|---------------------|--------|----------------------------|---|---------------|
| Instructor | \$1.25 | Club Price Until Feb. 1 | } | |
| Liberty | .35 | | | |
| Regular Price | \$1.60 | | | \$1.05 |

Club No. 16

| | | | | |
|-----------------------|--------|----------------------------|---|--|
| Review | \$2.00 | Club Price Until Feb. 1 | } | |
| Education | 1.00 | | | |
| Worker | .50 | | | |
| Instructor | 1.25 | | | |
| Life and Health | 1.00 | | | |
| Regular Price | \$5.75 | | | |

SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETY

The Advent Review And Sabbath Herald

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 19, 1914

No. 49

GENERAL ARTICLES

From House to House

MRS. E. G. WHITE

THE Lord is calling upon his people to take up different lines of missionary work. Those in the highways and hedges are to hear the saving gospel message. Church members are to do evangelistic work in the homes of those of their friends and neighbors who have not yet received full evidence of the truth.

The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise to God, humble, heartfelt prayers, and a simple presentation of Bible truth in the family circle, many will be rescued. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of work for God. Let those who are well established in the truth, go into neighboring places, and hold meetings, giving a cordial invitation to all. Let there be in these meetings, melodious songs, fervent prayers, and the reading of God's Word. And let the ideas expressed, and the words in which they are clothed, be such as the common people can readily comprehend.

There are those who can visit the homes of the people, reading to the members of the family on some simple, impressive subject of Bible truth. By such labor souls will be convicted and converted. Those who do this work should be able to read and speak with clearness and feeling, placing the emphasis where it belongs.

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage those who go out, and can give of their means to help to sustain them.

Will not every church act its part as the Lord's missionary society? Every

member may do something. God's people are to be laborers together with him. As they take up the work, there will be a manifest increase of piety and faith. There will be a greater readiness to offer prayer and praise to God in the testimony meetings held.

We see multitudes sunken in vice and ignorance, without hope and without God. Yet provision has been made that these may become children of the heavenly King. His mercy is still lingering for them. He is inviting them, weary, heavy-laden with sin, to come to him for pardon, rest, and peace. To us he has given the message of truth, the invitation of mercy, to bear to these perishing souls. Shall we not act our part in fulfilling the divine purpose, by giving light to those who are in darkness? Let us not wait for them to come to us, but let us go out and search for them. Let us devise ways and means of reaching them and of communicating to them a knowledge of the truth for this time. Let us point them to the Lamb of God, who taketh away the sin of the world.

Says Christ, "Ye are the light of the world." This applies not only to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you the love of Jesus? If so, you will feel an intense interest for the souls for whom Christ died. Pure religion and undefiled is an active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold.

Not all, however, who are enrolled as members of the Seventh-day Adventist Church are faithful missionaries for God. As in former years, so today I must testify to a sad neglect of personal effort on the part of many, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. These idlers in

the vineyard are virtually saying, "Am I my brother's keeper?"

Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. O, there is so much work to be done for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest! Because of our unbelief, our worldliness, and our indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned.

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. Self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden.

Many, many, are approaching the day of God, doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. As trees in the garden of God, they are only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied.

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I should have followed every judgment-bound soul with prayers and tears and warnings."

In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?"

Brethren and sisters, what excuse can you render to God for this neglect? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your hearts the burden of your fellow men.

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls, and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown.

I write plainly, in the hope that every effort may be made on the part of all to remove from them the frown of God. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it.

We have the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up: that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then may we teach transgressors his way, and sinners shall be converted unto him.

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge that you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner.

Many who have been left to darkness and ruin, might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be thus addressed personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful.

Let labor for souls become a part of

your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God?

Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of his second appearing is near. The wickedness, the turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand. "When these things begin to come to pass," he declared, "then look up, and lift up your heads; for your redemption draweth nigh."

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, he will give us power and grace for every duty.



The Second Advent Movement —No. 15

J. N. LOUGHBOROUGH

FOR testing the gift of prophecy we are furnished in the Scriptures with certain rules. These we shall notice, not in the order of their occurrence in the Bible, but as the mind would naturally inquire. Were a vision presented for our acceptance, we should be likely to say, "Is its teaching in harmony with the Scriptures, or contrary to them?"

Rule 1, Isa. 8:19, 20: "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." During the last sixty-two years I have read 11,196 pages of Sister White's writings in her printed books, and 6,162 book pages of her articles in the REVIEW, as well as many hundred pages of manuscript, and I have never seen one sentence but that is in perfect harmony with the principles and plan of salvation set forth in the Scriptures. Her writings constantly urge upon us, as of the most importance, the earnest study of the Bible, and the following of its teaching. So they are in accord with Rule No. 1.

Rule 2, 1 John 4:3: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Mark that it does not say *did come*, but *is come*—a present, indwelling Saviour. Through all of Sister White's writings, as well as in her public speaking, is the ever-present thought of an indwelling Christ. As a sample of her writings I refer to the volume "Steps to Christ," which has been translated into a score of languages,

and is declared by those not Seventh-day Adventists as "the best book they ever saw outside the Bible."

For Rule 3 we call attention to one given especially for the detection of false prophets: "They are of the world: . . . and the world heareth them." 1 John 4:5. In this same epistle (chap. 2:16) John tells us what constitutes the world: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." All the Testimonies of Sister White strike directly against all this catalogue that constitutes the world.

For Rule 4 we refer to the testimony of James 5:10: "Take, my brethren, the prophets . . . for an example." That is just what we are doing in this investigation. As we turn to Jeremiah, who had some experience among opposing false prophets, we get a very good description of them and their work. In chap. 23:17 he says, "They say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Sister White's writings are all entirely contrary to such teaching.

Rule 5, Deut. 13:1. This shows that a false prophet may perform a miracle, but that is no proof of the genuineness of his work, because with it he will teach contrary to the truth. The sentiment of the text really is that a miracle is no proof of a genuine prophet. That this is so is evident from the fact that the false prophet (Rev. 19:20) works miracles with which he deceives the people. Then, in the case of John the Baptist, of whom the Saviour said, "There is not a greater prophet than John the Baptist" (Luke 7:28), we read, "And many resorted unto him [Christ], and said, John did no miracle: but all things that John spake of this man were true." John 10:41.

For Rule 6 we have the words of Christ, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15, 16. The fruit of true prophets is set before us in Paul's statement of the object of spiritual gifts. They are, according to his words to the Ephesians, "for the work of the ministry, for the edifying of the body [church] of Christ." Eph. 4:12. How this gift has wrought in the advancement and building up of the cause of the third angel's message will be noted in my next article.

Lodi, Cal.



ADVERSITY is often described as a school in which the servants of God are taught wisdom. The evil of sin, the vanities of earth, the feebleness and uncertainties of an arm of flesh,—these are all matters of which we may learn something by the hearing of the ear, but it is through the medium of adversity that the eye seeth them.—*H. Vaughan.*



"FAITH forms the handle to every tool of truth in the divine workshop.

Changing One's Mind—Willingly or Unwillingly

JOHN N. QUINN

ENTRANCE into the kingdom of God cannot be obtained without a change of mind. "Repent" (which means to change the mind) was the cry of John the Baptist, a cry taken up by the Lord Jesus on entering his ministry, and by the apostles, after Pentecost, carried to "every creature which is under heaven."

National Disaster

Had the Jews changed their minds about Jesus, his personality, message, and work, Jerusalem, instead of being made desolate, would have been a joy and rejoicing to the world. National and personal disaster came to the Jewish people because of a refusal to change their minds.

Men today need a change of mind concerning God, his character, his purpose, his government. God's law is being rejected, and the blood of the everlasting covenant trampled underfoot, resulting in local, national, and world-wide disaster. The covetousness of the human heart lies at the base of our troubles. In the mad strife for wealth, God is forgotten, but when men are brought face to face with death, gold is abhorred; they change their minds about it.

Gold "the Veriest Dross"

"When the steamer 'Central America,' with nearly six hundred passengers aboard, was wrecked off Cape Hatteras, Sept. 12, 1857, in a fearful storm, many of the passengers who were returning miners from the gold mines of California, divested themselves of their treasure belts and scattered the gold upon the cabin floors, telling those to take it who would, lest its weight about their persons should carry them to their death. 'Full purses, containing in some instances thousands of dollars, lay around untouched. Carpetbags were opened, and the shining metal was poured out on the floor with the prodigality of death's despair. One of the passengers opened a bag and dashed about the cabin twenty thousand dollars in gold dust, and told him who wanted to gratify his greed for gold to take it. But it was passed by untouched, as the veriest dross.'"—*Our First Century*, pages 642, 643.

"When the steamship 'Arctic' was lost from a collision in mid-ocean, Sept. 20, 1854, one passenger offered thirty thousand pounds sterling, or one hundred and fifty thousand dollars, if the lifeboats would put back to save him. They turned to do so, but he sank before they reached him."—*Id.*, page 614.

In that day, when "the Lord alone shall be exalted," the idols of gold and silver will be cast to the moles and to the bats, and men shall flee to the rocks, to the tops of the ragged rocks, seeking to hide from the glory of God's majesty when he ariseth to shake terribly the earth. See Isa. 2:10-22. The mind will be changed, but the change will be an unwilling one.

By the majority of human beings sin is regarded as something to be reveled in; a change of mind makes it something to be abhorred.

Pomp and Pageantry in Religion

To the carnal mind, pomp and pageantry are the ultimate in religion. Possessed of the mind of Jesus, neither "Jerusalem" nor "this mount" is necessary to the worship of Jehovah. With the mind God is served, with the mind God is worshiped; and wherever the person may be who has surrendered the carnal mind and taken the mind of the Spirit, there that person can worship God and worship him acceptably.

God has exalted Jesus to his right hand that he might give a change of mind to men. "Ask, and ye shall receive," but ask in faith, for a double-minded man is unstable in all his ways. "Let this mind be in you, which was also in Christ Jesus."

The Loss Is Gain

HAROLD MAYER

HE came unto the parting of the ways,
Uncertain whether to go on or not;
Ne'er seemed the world so bright with
hope and cheer,
Nor Fortune's smiles so fair as on that
day;
While dark the path that duty bade him
walk,
Thorny and rough, and steep and dan-
gerous.
"Go not that way," a smiling angel said;
"That road leads but to darkness and
despair."
Faith gently whispered, "Christian, fol-
low on."
The Master went that way. Some day
you'll know."

His loved ones stopped him as he started
on:
"You are not leaving, son, your father's
house
And friends, to go in that misguided
way?
Duty is here at home; the household gods
Are all the creed that's needed in this
life.
The world before you lies with prospects
bright.
Stay! Fools, fanatics, choose to go that
way.
You're young and thoughtless; stop
awhile and think."
A still, small voice: "I did far more for
thee
Than home and kindred; thou shouldst
follow on."

"I'll go," he said, "if thou wilt walk
with me,
And I may see thy face and feel thine
hand.
The path is not too steep, the way too
rough,
The cross too heavy; I will follow on."
The Master only answered, "Follow me."

The path grew rugged as he went along;
Narrow and steep, and up a mountain led.
Once glanced he at the near-by pleas-
ant way,
And saw the friend of youth he greatly
loved
Beckoning him to cross and take that
road:

"Come, let us walk together in *this* way,
And share my honor and my hoards of
gain."

The still, small voice in warning came
to him:

"I am thy Friend; walk thou along with
me."

The load grew heavier, harder still the
way;

His weary feet did ache for needed rest,
His sad heart longed for human sym-
pathy.

A form stood in the path that well he
knew:

"Beloved, why hast thou wandered in
this way?"

O, come with me! I'll ease the aching
feet,

And bind the wounds, and rest the weary
head."

As he reached forth her outstretched
hand to take,

The Saviour's voice aroused him and he
heard:

"Beloved, mine is greater love. Go on."
Resigned, he said, "My Lord, I'll follow
thee,

If I may see thy face and feel thine hand.
The sacrifice is not too great to make."

The Master only answered, "Follow me."

Now lighter grew his load, more smooth
the way.

There was a Presence walking by his
side.

He could discern Another's kindly face,
And clasped a hand that helped him
gently on.

O, it was worth it all — the price not
great!

"Why camest not before to smooth the
way?"

"Son, I've been walking all the way with
thee;

Thou sawest not, thine eyes were on this
world.

Here lay the burden down, there ends
the way;

Yon, thy reward. Thou seest *the loss is
gain*."

He looked, and saw his loved ones, and
his friend,

And her beloved that he had parted
from:

"Son, friend, and lover, we have waited
here

For thee, led by a Saviour's matchless
love!"

"NATURE grants no free favors. Every
wise law and custom must be paid for
with corresponding treasure. Every
good thing that marks the civilization of
our day stands as a monument to toil
and sacrifice in the past. 'Some one suf-
fered that this might be,' is the unseen
inscription on everything of value that
is ours, from our eternal salvation to the
most common material comforts in our
homes."

LET us all resolve, first, to attain the
grace of silence; second, to deem all
faultfinding that does no good a sin, and
to resolve, when we are happy ourselves,
not to poison the atmosphere for our
neighbors by calling on them to remark
every painful and disagreeable feature
of their daily lives; third, to practice
the grace and virtue of praise.—*Harriet
B. Stowe*.



Vol. 91

WASHINGTON, D. C., NOVEMBER 19, 1914

No. 49

EDITOR, FRANCIS M. WILCOX

Associate Editors
CHARLES M. SNOW
WILLIAM A. SPICER

Contributing Editors
L. R. CONRADI
R. C. PORTER

I. H. EVANS
G. B. THOMPSON

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.



EDITORIALS



Adding to God's Word

IN the last book of the Sacred Scriptures there is given a warning against adding to or taking from the Word of God. See Rev. 22: 18, 19. We see many doing this at the present time. Many vital truths taught in the Scriptures are set at naught, or their importance is minimized. Thousands of Christians no longer believe that the law of the ten commandments is binding. Many ministers of the gospel discount the virgin birth of Christ, his resurrection from the dead, and the efficacy of his sacrifice and priestly ministry. The truth of God in many instances has been changed into a lie, its purity corrupted, its teachings perverted.

On the other hand, the Word of God has been made responsible for the teaching of many wild theories and doctrines which have no foundation in the sacred record. In the preaching of some a mere detail of truth has been made the center about which the entire plan of salvation revolves. This is an age of speculative philosophy. Especially during the last few months, in which so many thrilling events have taken place, many wild theories have been put forth regarding the fulfillment of prophecy. There has been much juggling with dates and prophetic periods.

We need to be careful that this spirit of idle speculation does not take possession of us. We cannot afford to mingle the curious and speculative with the plain predictions of Sacred Scripture.

There are some things which we know will occur in the future. The Word of God plainly predicts them. There are, however, many other events about which we cannot be so certain. We cannot clearly outline just what course will be taken by this nation or that nation, nor the precise order of events which will occur in the fulfillment of prophecy. It is barely possible that we might make a correct forecast, but it is more probable that we should fall far short in our calculations, and unfolding events of the future would serve to cast discredit upon

our theories and upon the cause which we represent.

There are great principles which stand out clearly and prominently in the Word of God; there are lines of prophecy which are plain and unmistakable. Let us teach these, not in that detail which exceeds the revealings of the divine Word, but in their clear general outline and bearing. In our exposition of these let us go no further than the Word of God goes. Let us not hazard predictions which are based only on philosophical reasonings. Let us keep away from the speculative, the sensational, and the spectacular in our teaching. This will prove our safeguard in the times before us.

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 5, 6. F. M. W.

Sunday in the District

A NEW and striking development in the Sunday law situation in the District of Columbia has been brought about by a decision handed down by Justice Robb of the District of Columbia Court of Appeals on November 5. Last summer certain baseball clubs desiring to play ball on Sunday were forbidden by the District Commissioners. The baseball managers secured an injunction preventing the Commissioners from interfering with their Sunday games. The Commissioners carried the case to the District Supreme Court and it was decided against them. The case was then taken to the District Court of Appeals, where Justice Robb of that court reversed the decision of the District Supreme Court and upheld the Commissioners.

Justice Robb in his decision states that Congress has declared Sunday to be a day of rest; that in several enactments it has forbidden the doing of certain things on Sunday, such as the act of June 15, 1878, forbidding shooting or carrying guns on Sunday; imposing a fine (act of July 28, 1892) for disturb-

ing a religious congregation; forbidding the sale (act of March 3, 1899) of liquor on Sunday. Despite the fact that in this country church and state are supposed to be separate, and are zealously declared so to be, this decision by a state official is based purely upon religious grounds. It reads, in part, as follows:—

It thus appears that Congress has recognized what all other legislative bodies have recognized; namely, that Sunday is a day of rest. While in the instances noted it has said to the people of the District that they shall refrain from doing certain things on that day, it has delegated to the Commissioners of the District general power upon the subject, realizing that the Commissioners, being in closer touch with local conditions, would be in a better position to judge as to what police regulations would be necessary for the protection of the health, comfort, and quiet of the people of the District. . . .

The object and scope of the regulation under review was to insure to the people of the District their day of rest, that their moral and physical well-being might be advanced. Having in mind the end desired, can it be seriously contended that the classification in the regulation is so palpably arbitrary as to amount to an unreasonable discrimination against those within the classes? Each of the prohibited things is purely secular in character and out of harmony with the atmosphere of Sunday. In short, each would constitute a false note and jar upon the sensibilities of those seeking the rest and quiet to which they are entitled. Nor do we think the exceptions are so palpably unreasonable as to warrant judicial interference. . . .

One of these games played within the limits of the city would cause as much or more interference with the quiet observance of Sunday than any other amusement embraced within the regulation. This the Commissioners well know. There is, therefore, every reason for giving the regulation the reasonable interpretation which its language permits. . . .

But, irrespective of any mandate of the law, the Christian world, of which this country is a part, has by common consent set apart the first day of the week as a day of rest, reflection, and devotion. In our own land State legislatures have taken cognizance of the traditions and customs of the people in thus setting apart Sunday, by enacting laws relating to the observance of that day, the theory of such laws being that they tend to promote the order and advance the moral and physical well-being of those affected. Viewed in their civil aspect, these laws have been sustained with uniformity as a valid exercise of the police power.

It is impossible not to see the religious animus in this decision. It will be noted that the day on which this form of activity is forbidden is "the day of rest;" that "each of the prohibited things is purely secular in character and out of harmony with the atmosphere of Sunday;" that the games would interfere with "the quiet observance of Sunday;" that "the Christian world, of which this

country is a part, has by common consent set apart the first day of the week as a day of rest, reflection, and devotion."

We submit that religious custom or practice is no just ground for civil legislation; that wherever civil legislation is based upon religious grounds, there is in it the element of oppression because of religious conviction, and religious intolerance grows out of it as surely as the sprout grows out of the moistened acorn. It is impossible that it should not be so; for it is the religious conviction of the majority that is enforced, and the religious convictions of the minority that are put under the ban. Neither can it be truly said that such a law would not coerce; for a law that does not coerce is not a law. All human law is coercion, but coercion is not wrong in those affairs which affect the conduct of men toward one another. It is done that might may not triumph over right in civil things—that the weak may not be trampled upon by the strong.

When it comes to the passing of religious laws, however, there is a very material difference. Then the convictions of the strong, the majority, are made obligatory upon the weak, the minority. The pyramid of justice is then inverted, and instead of the weak getting protection from the law, they are oppressed by it, and their religious enemies are strengthened in their persecuting purpose. Whatever the immediate purpose of lawmaker and judge may be, base a law or a judicial decision upon religion, and, like a malignant cancer, its tentacles will reach out in every possible direction.

A careful reading of the whole decision will make plain that there is in it much more than a guaranty of the Commissioners' authority to stop games on Sunday. It virtually places in their hands the entire matter of Sunday observance in the District of Columbia. If that decision stands,—and there is only the Supreme Court of the United States that can reverse it,—everything that Sunday law advocates have been striving to accomplish for the District for years has been done, provided the Commissioners themselves favor Sunday laws; and the attitude of the present Commissioners in carrying the case up to the appellate court indicates that they do. It is one of the most far-reaching decisions ever handed down by a court in this country, and places liberty of conscience in the District of Columbia in the greatest jeopardy.

C. M. S.



"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Isa. 54: 17.

Sowing the Wind: Reaping the Whirlwind

THAT a lessening of moral sense is responsible for the large increase of crime in the world, is the charge made by Alleyne Ireland in the *New York World*. He presents figures to show the marked increase in crime, particularly that of murder, during the last few years. At the head of the list of civilized nations he places the United States, and of this country he declares: "We are the most murderous nation which makes a claim to have emerged from savagery."

In discussing the reasons for this, Mr. Ireland disputes the oft-repeated assertion that the increase of crime in this country is chargeable to immigration and the foreign-born population:—

The foreign-born population of the country is about fifteen per cent of the total; the number of foreign-born murderers is about sixteen per cent of the total number of murderers. This means that out of every one hundred murders, eighty-four are committed by native persons born in this country, and sixteen by alien immigrants, and that if every one, native and foreign-born alike, were equally murderous, the figures would be eighty-five for the native and fifteen for the foreigner.

This writer charges that there are two great causes for the increase of crime in this country. One is the slow and tardy process of justice, and the failure in the majority of cases to administer punishment at all. He quotes Carl Snyder as saying:—

If you commit murder in the United States the chances are, on the actual record, three to one that you will never be tried for your crime, ten to one that you will never be sentenced to the penitentiary, and eighty to one that you will never be hanged or electrocuted.

But even greater in its influence on the commission of crime, according to Mr. Ireland, is the lessening sense of moral responsibility which controls the public mind:—

But it is not merely the failure to punish murder which is a blot upon our administration of justice; our very sense of justice appears to be perverted, if we may judge by the frequency with which petitions signed sometimes by thousands of people are presented for the pardon of convicted murderers. Under the circumstances as they now exist, what possible restraining influence does society exert over a prospective murderer?

The Scriptures of Truth speak of a time in the world's history when judgment is "turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." Isa. 59: 14, 15.

Disregard for the justice of human laws springs from a disregard in the personal

life of God's moral law. The lessening of a moral sense in the world generally, and among those nations of men where the gospel of truth has had the freest course, should not be regarded as an unusual condition when it is recognized that many religious teachers who are set for the defense of justice and equity are preaching today a gospel of liberalism. The law of God is discounted, and its holy requirements set aside. Cardinal doctrines which have formed the foundation faith of the Christian church are ridiculed.

For a long time the nations of men have been preparing for a terrible sowing, and the most deplorable consideration in this connection is that many Christian teachers have aided and abetted in this sowing. When, in order to evade the requirements of the fourth commandment, ministers of the gospel declare against the law of God, stating that it is an antiquated document, what can they expect as the result of this seed sowing? It will prove inevitably that if men lose confidence in God and respect for his requirements in their personal life, they will lose respect for all authority. When we sow the wind, we must expect to reap the whirlwind.

F. M. W.



"Rome Never Changes"—No. 2

In the former article the claim that "Rome never changes" was demonstrated to be an unwarranted claim. It was shown that upon two very important questions Rome has made a radical change; that is, upon the question of the Pope's infallibility and upon the question of who is the authoritative spokesman of the church. Previous to 1870 the Pope's infallibility was not conceded by the church; was, in fact, stoutly contested, and by the leading lights of the church utterly repudiated. Since that year the Catholic Church has acted as if the Pope had always been considered infallible.

Before 1870 the councils of the church were looked to as the final authority; but since that time the Pope has been considered as possessing all the authority the councils ever possessed, and has added to that the element of infallibility.

These are important matters, for they affect every branch of the church and ramify all its activities. Rome has changed, changed materially; but these are only two of many instances of change in both her doctrine and her *modus operandi*. We will consider another change.

The Worship of the Virgin Mary

The worship of the Virgin is not of recent origin, and yet it does not reach back to the apostles by hundreds of years. The early "Fathers of the church" knew nothing of it, and did not advocate it. Mary is not mentioned at all by the fol-

lowing-named writers of the ante-Nicene period: St. Barnabas, St. Hermes, St. Clement of Rome, St. Polycarp, Tatian, Athenagoras, Theophilus, St. Hippolytus, St. Gregory, Thaumaturgus, St. Cyprian, St. Firmilian, St. Dionysius, Arnobius, and St. Methodius. St. Justin Martyr mentions her twice in connection with the birth of Christ, and once in connection with the flight to Egypt, but gives no hint of our duty to worship her. Other writers of the early centuries mention her, but not to advocate her worship. Among these are Tertullian, Origen, and St. Irenæus. The silence of these ante-Nicene writers upon the question of the worship of Mary is the strongest of evidence that at least up to the time of the Council of Nice (A. D. 325) the "fathers" of the Catholic Church were not teaching the worship of Mary.

This side that date we have St. Cyril of Jerusalem (A. D. 347), whose writings and printed lectures are numerous, maintaining absolute silence upon the question of worshipping Mary. In fact, there seems to have been no such question being discussed at that time.

Later (A. D. 403) we have the testimony of St. Epiphanius against a cult which seems to have then been springing up which evidently had Mary worship in it. He says:—

Mary's body was holy indeed, but she was not a deity. She was a virgin, too, and honored, but *not given to us for worship*, but worshipping Him born of her in the flesh, who came down from heaven and the Father's bosom. Wherefore the gospel warns us, saying by the voice of the Lord himself, "Woman, what have I to do with thee? Mine hour is not yet come." [He says this] in order that from the phrase, "Woman, what have I to do with thee?" people might understand that the holy virgin was not more than human. So he called her "Woman," as in prophecy, because of the heresies and schisms which were to come upon the earth, lest any one, through excessive adoration of that holy virgin, should fall into the silly nonsense (*τὸ ληρολόγημα*) of that heresy. . . . For if Christ willeth not that the angels should be worshiped, how much more is he unwilling that worship should be paid to her who was born of Anna? . . . Let Mary be honored, but let the Father, Son, and Holy Ghost be worshiped. Let no one worship Mary. . . . Let women who act thus be put to silence by Jeremiah, nor any longer trouble the world, nor say, "Let us honor the queen of heaven."—*Adv. Haer., LXXIX.*

It is very plain from the above that this "father" of the Catholic Church was not an advocate of Mariolatry. It is also very evident that some had risen up in his day who were applying to the Virgin Mary that ancient heathen title queen of heaven. St. Basil the Great (A. D. 370), St. Ambrose (A. D. 370), St. Chrysostom (A. D. 407), St. Gregory Nyssen (A. D. 390), St. Augustine (A. D. 430), all are recognized as "fathers" of the Roman

Church, all were copious writers, some of them bear the ecclesiastical title of doctor, and yet there is nothing in the writings of any of them to indicate that they were either advocates of the worship of Mary or understood that her worship was even permitted by the church. The writings of Pope St. Leo the Great (A. D. 461) and St. Gregory the Great (A. D. 604) may likewise be searched in vain for any expression which would indicate that they ever advocated or practiced the worship of the Virgin Mary.

Keeping these facts in mind, and especially the declarations of St. Epiphanius concerning what he terms "the silly nonsense of that heresy" and the positive prohibition, "Let no one worship Mary," we turn to the utterances of Pío Nono (Pope Pius IX), in his decree concerning the dogma of the Immaculate Conception of the Virgin Mary. He says:—

We declare, pronounce, and define that the doctrine which holds that the blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, *has been revealed by God*, and therefore should firmly and constantly be believed by the faithful. Wherefore if any shall dare — which God avert — to think otherwise than it has been defined by us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the church. . . . Let the children of the Catholic Church most dear to us hear these words, and with a more ardent zeal of piety, religion, and love proceed to *worship*, invoke, and pray to the most blessed Virgin Mary.—*The Tablet, Jan. 27, 1855. (Italics mine.)*

St. Epiphanius said, "Let no one worship Mary;" and in the early church there was no such worship.

Pope Pius IX said, "Let the children of the Catholic Church . . . proceed to worship . . . the blessed Virgin Mary;" and the whole Roman Church is faithfully following his injunction today.

Yet we are asked to believe the often-repeated declaration that "Rome never changes." To ask one to believe that statement is asking him to stretch his credulity to the point of disintegration.

Does the thought come to one that it is not real worship that the church is now asking the faithful to perform? Then listen to these declarations of one of the great teachers of the church:—

All the earth doth worship thee, the Spouse of the Eternal Father. All the angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud with a never-ceasing voice, Holy, holy, holy, Mary, Mother of God. Thou sittest with thy Son on the right hand of the Father. . . . In thee, sweet Mary, is our hope; defend us for evermore. Praise becometh thee, empire becometh thee, virtue

and glory be unto thee forever and ever.—*Bonaventura, "Te Deum."*

If this language is not the language of worship, then there is no language in which to express worship. But we give another sample of the language used in her worship:—

O immaculate queen of heaven and of, angels! I adore you. It is you who have delivered me from the flames of hell! It is you from whom I look for my salvation.—*"Glories of Mary," by Liguori.*

It will be noted that in this outburst of adulation, Mary is given the title of "queen of heaven," a title conferred upon an idol anciently worshiped by the heathen with most wicked and abominable rites and ceremonies. It cannot be maintained that this was merely Liguori's opinion, and not followed by the church. Alphonsus Liguori was one of the most renowned doctors of the Roman Church, whose writings were declared by Pope Pius VII in 1803 and by Pope Leo XII in 1825 to be without error; and he was canonized in 1839 by Pope Gregory XVI.

Not only is Mary worshiped today in spite of St. Epiphanius's prohibition, but from the lips of the faithful adherent of the Roman Church she receives far more worship than does either the Father or the Son. For instance, the rosary is the most popular form of worship in the Roman Church; but in going through the devotion of the rosary the worshiper prays ten times to Mary for every once that he prays to God. Of the 433 public churches and chapels in Rome, five only are dedicated to the Trinity, fifteen only to Christ, two only to the Holy Spirit, and 121 to Mary. What a change does all this show in the Roman Church! It is more than a change; it is a complete metamorphosis, a complete overturning. The very foundation has been removed and another substituted. Man (or rather woman) has been put in the place of God; the human has been declared a deity; and the worship due the Creator has been lavished upon the creature. The most astounding feature of this situation is that with the facts as they are Rome still boasts that she "never changes." C. M. S.

AN exhibit recently made in the city hall of Philadelphia showed the cost of maintaining the insane of the country to be each year greater than the annual expenditure for the building of the Panama Canal, by \$284,350. It further estimated the economic loss to the country through mental disease at the annual sum of \$164,022,250, an amount which exceeds the value of the entire export trade of America in 1910 by \$13,350,226. A large proportion of the insanity is admittedly traceable, directly or indirectly, to the liquor traffic.

North American Division Conference Executive Committee Council

THE fall council of the North American Division Conference Executive Committee was held in Takoma Park, D. C., Oct. 25 to Nov. 4, 1914. In his report of the proceedings of the General Conference Committee Council held at the same time, the secretary recorded the names of those in attendance, so it is unnecessary to repeat them here.

It was the feeling of all present that this was one of the best councils we have ever held. The presence of the Holy Spirit was very manifest. Many important and perplexing questions occupied the attention of the council, but all the discussion was marked by the most kind, Christian spirit, and the unity of the Spirit was seen in the conclusions reached. The following recommendations and resolutions will be of general interest:—

First Session of Division Conference

In view of the swift progress of events betokening the soon coming of the Lord, and the necessity of economizing both time and means in order that every resource may be devoted to winning souls to Christ, we feel that at this stage of the growing work the number of conference sessions may profitably be reduced, thus enabling conference laborers to give themselves more uninterruptedly to evangelistic efforts; therefore,—

We recommend, That the first regular session of the North American Division Conference, which was appointed for 1915, be postponed, and that the meeting be held at the time of the next General Conference, in 1917.

Fall Council

Voted, That it is the sense of this council that there be no council of the executive committee held in the spring of 1915, unless some special developments and unforeseen circumstances make such a council necessary.

In view of the reduced fares obtainable to points westward next year—

We recommend, That the next autumn council of the North American Division Conference be held at some point in the Pacific Union Conference.

Quarterly Reports

Whereas, The publication of quarterly reports showing the state and progress of the work throughout the Division Conference is a means of greatly strengthening the hands of local, union, and division officers, and a source of encouragement and an incentive to earnest service to all our churches, therefore,—

We recommend, That the church clerk be urged to forward complete quarterly reports to the conference office not later than the eighth day of the month following the close of the quarter, and that the conference secretary send his report to the union office not later than the fifteenth of said month, thus enabling each union secretary to furnish complete reports to the general office before the close of the month.

Term of Sabbath School Offices

Whereas, Progressive plans for the improvement of our Sabbath schools are

often hindered by the frequent changes of officers, therefore,—

We recommend, That beginning with the year 1915, the term of office in our Sabbath schools be one year, instead of six months as heretofore.

Appropriations

The following appropriations were voted:—

| | |
|-------------------------------|-----------|
| Atlantic Union | \$ 18,500 |
| Columbia Union | 15,000 |
| Eastern Canadian | 7,000 |
| Southern Union | 11,000 |
| Southeastern Union | 9,000 |
| Southwestern Union | 3,500 |
| North Amer. For. Dept..... | 13,000 |
| Negro Department | 28,000 |
| Loma Linda | 10,000 |
| <i>Christian Record</i> | 2,000 |

Total\$116,000

Voted, 1. That an appropriation of \$6,000 be made for the school at Huntsville, Ala., which shall be raised by a special collection to be taken up Sabbath, Feb. 6, 1915. This is to be the only offering for 1915 for the Division Conference.

2. That we appropriate the proceeds of the Henderson estate to the Oakwood School, to be used for the dormitory, with the understanding that the dormitory be known as the Henderson Memorial.

3. That \$2,000 be appropriated for opening a training school for foreign workers in the city of Chicago.

Surplus Tithe

The question of the surplus tithe turned over by the local conferences to the Division Conference was given very careful consideration, and some adjustments were made. The following was voted as the basis on which the per cent of tithe given to the Division should be reckoned:—

The funds of the Division Conference shall consist of the tithe of the union conferences and a per cent of the tithe of the local conferences to be paid as follows: 5 per cent required on a tithe of \$15,000 and under, and an increase in the rate of 1 per cent for each additional thousand dollars tithe until it amounts to 20 per cent.

Improvement of the Ministry

With a view of securing greater efficiency in the ministry it was—

Voted, That the chairman appoint a committee of seven, himself being one, to study the question of the ministry, the ordination to this sacred calling, the granting of licenses and credentials, and the real work and goal of a gospel minister; this committee to make definite recommendations to the fall council in 1915.

Denominational Hymn Books

The following recommendations in reference to denominational hymn books were adopted:—

1. That "Hymns and Tunes" in its present form, without revision, be continued as the denominational hymnal.

2. That "Christ in Song" in its present form, without revision, be continued for use in Sabbath school work and gospel meetings.

3. That the Review and Herald be asked to publish a small, inexpensive book of ninety-six to one hundred and

twenty-eight pages, for use in evangelistic services.

4. That the North American Division Conference appoint a committee of eighteen persons, of whom six members shall form a local working quorum, to select the hymns for use in this collection; and that the work be hastened so as to have this collection ready if possible for distribution May 1, 1915.

The following persons were named as this committee, the first six persons named to constitute the working quorum: F. Griggs, I. A. Ford, W. W. Prescott, G. B. Thompson, C. L. Hamer, F. W. Paap, Henry de Fluiter, C. H. Jones, O. O. Bernstein, M. H. Serns, C. B. Haynes, W. D. Dortch, W. H. Branson, Milton St. John, B. E. Beddoe, M. W. Newton, E. H. Dexter, Ernest Lloyd.

Harvest Ingathering

Voted, 1. That we concur in the recommendation of the General Conference Committee that the medium for the Harvest Ingathering campaign for 1915 be either the *Signs Magazine* or the *Signs* weekly.

2. That the plan of the Harvest Ingathering campaign for 1915 be as follows:—

a. That the promotion of the campaign be under the North American Division Treasury and Home Missionary Departments.

b. That we ask the publishers of the foreign periodicals to bring out an Ingathering number of the German, Danish-Norwegian, and Swedish papers.

c. That the general goal be fixed 25 per cent higher than the receipts on the current year's campaign, it being understood that the goal shall not be less than \$100,000.

Panama Exposition Exhibit

In response to the request from the Pacific Union Conference for counsel regarding the question of an exhibit at the Panama-Pacific Exposition, we favor an exhibit creditable to the denomination, if it can be had for a total expenditure of \$2,500 or \$3,000. Otherwise, we do not favor a larger expenditure.

Twenty-Cent-a-Week Plan

Whereas, The plan of raising twenty cents a week per member for foreign missions and for the relief of our institutions has met with a hearty response everywhere from our people, and is proving a reliable means for the advance of the third angel's message, therefore,—

Voted, 1. That we reaffirm our belief in the splendid possibilities of this plan, and urge all our conferences to renewed efforts to make the plan a success.

2. That we suggest to the conferences the following as methods whereby all may do their full part in this plan:—

a. All the workers throughout the union, as far as possible, give \$1 a week or more, and lead the brethren to do the same. Supplement this method by publishing regularly in the union paper a list of those who give.

b. Secure a list of the brethren who would be able to give liberal offerings, and write them a personal letter, asking them for the same.

c. Urge the missionary acre idea upon the people, in which the children as well as the adults may have a part.

d. Send monthly an encouraging letter to each church, accompanied by a financial report.

e. That the Sabbath school offering for missions be taken at the end of the exercise, in order to include the offering of those who come late; and that all members of the church make their offering whether they come to Sabbath services or not, and that special attention be given to isolated members.

f. To instruct all members to come to the regular church service, as well as to Sabbath school, with an offering in hand for missions, exhortation being given to every church to take up an offering regularly at the Sabbath service.

g. To assist in this giving, that attention be given to using at different periods, various designs, such as a black-board, clock, thermometer, etc.

h. That from now on during 1914 we recommend that each conference be divided into districts, a worker to be placed in charge of each district to see that all members are encouraged to take part in these liberalities.

Relief of Local Indebtedness

Whereas, The rapid extension of our work has called for enterprises involving them to a greater or less extent in debts, which demand immediate attention, therefore,—

Resolved, That we recommend each union, in counsel with the local conferences, to adopt at once, in addition to the twenty-cent-a-week plan, some plan to decrease outstanding liabilities.

Uniting Small Conferences

Voted, That union conferences give careful attention to the territorial arrangement and division of conferences or mission fields, in order that the greatest economy and efficiency in administration may be secured; and that where two conferences in a union are so situated as to make it practicable for one set of officers to satisfactorily administer the work, they be united.

Strengthening Union Conferences

Whereas, distinct advantages have accrued to this work from the organization of unions, therefore,—

Resolved, That we recommend the union and local conferences to give more study to the benefits which flow from the union of fields into that sisterhood of conferences known as the union conference, in order that all lines of work may be greatly strengthened.

Transfer of Laborers

Voted, That the officers of the General and Division Conferences be requested to prepare a leaflet giving instruction regarding the proper method of transfer of laborers between local, union, Division, and General conferences, and between institutions.

Publishing Department

Voted, That three bookmen's conventions be held early next year, one each in the territory of the Review and Herald Publishing Association, the Southern Publishing Association, and the Pacific Press Publishing Association.

Religious Liberty Department

Voted, That without formally changing the name of the Religious Liberty Department at this time, we ask the department to add to its work the feature of temperance legislation, thus standing as a department for religious liberty and temperance legislation.

Medical Department

The following resolutions on the medical work were adopted:—

1. That three or more medical conventions be held in the early part of 1915, to which there shall be invited union conference committeemen, all physicians, sanitarium managers, treatment room workers, nurses, and such other ministerial and medical workers as are able to attend.

2. That we request the Educational Department to include in its Ministerial Reading Course a book on medical science, to be recommended by the Medical Department.

3. That each union conference arrange for proper representation of medical work at all camp meetings.

4. That our sanitariums hold schools of health wherever practicable, and that the Medical Department be asked to assist in providing suitable literature, sample programs, and other needed material.

5. That one Sabbath of each year be set aside as Health and Temperance Day, and that suitable readings and articles be prepared by the Medical Department, to be furnished all ministers and church elders.

6. That our conference committees plan, as far as possible, to utilize our graduate nurses in connection with conference work; to assist suitable workers to locate in cities to carry on dispensary work, nurses' bureaus, district nursing, and to conduct treatment rooms.

Foreign Work

The following recommendations on the foreign work in America were adopted:—

1. That B. E. Miller, of New York City, be elected secretary of the German work in the East.

2. That P. E. Broderson be elected secretary of the Danish-Norwegian Department, and that L. H. Christian assist him in this work, especially in matters of finances.

Whereas, There is a very large foreign population in this country, aside from the Germans and Scandinavians, therefore,—

3. *Resolved*, That we approve the plan of establishing training missions in important centers for the preparation of workers among these different nationalities.

Whereas, Calls are constantly coming for labor among the various nationalities of our country, therefore,—

4. *Resolved*, That we instruct the secretary of the Foreign Department to make arrangements with the various conferences from which these calls come, to fill such calls as far as circumstances will permit.

Whereas, Literature has proved to be a great factor for the dissemination of the truth of God among all classes of people, therefore,—

5. *Resolved*, a. That plans be put into operation to prepare such literature as is needed for the Hungarians, Roumanians, Bohemians, Poles, Servians, Italians, etc., and further,—

b. That we look with favor on the plan of publishing small papers as needed in these various languages; the publication of said papers to be under the supervision of the secretary of the North American Foreign Department, in counsel with the North American Division Conference Committee.

Educational Department

The following recommendations touching the educational work were passed:—

1. That a council of the Educational and Missionary Volunteer Departments be held this winter at some central location, the place and time to be determined by the departments.

2. That in general the delegation be made up of two from each union conference having no training school of its own, and three from each union conference having a training school of its own. This list includes all members of the department and a few others.

3. That the traveling expenses of the delegates be pooled.

4. That a convention of ten days' duration, conducted by the secretaries of the Educational and Missionary Volunteer Departments of the Division Conference, be held in connection with the summer school at each of the five colleges in the United States, and that an effort be made to bring together at these conventions all the educators and the Missionary Volunteer secretaries in the territory tributary to each college.

5. That in accordance with the plan adopted at the council a year ago, the Sabbaths of April 10 and August 7 be devoted to our educational work, and that appropriate programs for these days be prepared by the Educational Department.

6. That we counsel all our schools to offer uniform scholarship terms, varying only in accordance with the variations of their regular fixed charges, and that these uniform terms be determined by the Educational and Publishing Departments.

7. That the following names, in addition to those of the secretary and the assistant secretary, constitute the membership of the department for the ensuing year: J. L. Shaw, C. C. Lewis, M. E. Kern, C. L. Benson, C. W. Irwin, O. J. Graf, E. C. Kellogg, H. A. Morrison, E. G. Salisbury, M. E. Cady, E. J. Hibbard, W. W. Ruble, M. B. Van Kirk, J. I. Beardsley or his successor, C. B. Hughes, N. W. Lawrence, L. H. Wood, T. D. Rowe, H. W. Miller, L. A. Hoopes or his successor, Newton Evans, C. A. Russell, B. F. Machlan, C. L. Stone, C. J. Boyd, M. E. Olsen, J. H. Schilling, M. L. Andreassen, G. E. Nord, H. G. Lucas, J. L. Kay, J. B. White, S. M. Butler.

Missionary Volunteer Department

The following goal and recommendations for the work of the Missionary Volunteer Department were approved:—

Goal

1. That a financial goal be retained for the coming year.
2. The conversion of 2,000 young people.
3. 1,000 Standard of Attainment members.
4. 3,000 Reading Course certificates.
5. 2,000 Bible readers.
6. That the amount of the financial goal that we shall endeavor to attain be \$25,000.

Recommendations

Whereas, There is such great need of well-qualified workers for our young people,—

1. *Resolved*, That we approve of the plans of the General and North American Division Missionary Volunteer Departments, to institute in our colleges and advanced academies, as can be arranged, a special course of instruction for the training of Missionary Volunteer secretaries.

Whereas, Our young people constitute an important factor in the working force of this denomination, and should be in sympathetic accord with all lines of missionary work,—

2. *Resolved*, That special efforts be made to enlist, organize, and train all our children and youth, both the isolated and those in our churches, to take an active part in the great missionary campaign beginning this fall.

Whereas, Notwithstanding all our efforts, many of our young people are still drifting out of the truth annually,—

3. *Resolved*, That a special effort be made in all our conferences for the salvation of the unconverted young people, both isolated and those in our churches, during the week of prayer, and that Friday, December 18, be set apart for earnest prayer and labor for this class.

Whereas, It is through the studies given in local societies that the Missionary Volunteer Department can have direct influence in the development of our Adventist youth and in their training for God's service, and,—

Whereas, The Missionary Volunteer Societies in our colleges and academics constitute one of the greatest forces in molding the society work in the whole field,—

4. *Resolved*, a. That the Missionary Volunteer Department make a special effort to prepare programs adapted to the needs of our youth everywhere, and,—

b. That all our Missionary Volunteer Societies, including those in our schools, follow these programs, adding such topics, of course, as may be necessary for the consideration of their local work.

Home Missionary Department

The following actions in reference to the work of the Home Missionary Department were taken:—

That it is the sense of this council that the home missionary work be separated from the Publishing Department, and organized into a separate department.

That F. W. Paap be chosen as secretary of the department.

Whereas, The time has come when all our people everywhere should with courage and faith put on the armor and go forth to give the light of truth to those who sit in darkness; and,—

Whereas, Our great home missionary work, now getting under way, is destined to bring results of the greatest magnitude,—

Be it *resolved*,—

1. That we urge upon every union and local conference, as well as upon every worker and church officer in the North American Division, the necessity and importance of doing everything possible to arouse our people to engage in personal soul-winning service.

2. That there be no slackening of our efforts in the prosecution of this work, but with an unflagging zeal we push this great home missionary campaign forward till this work is done.

3. That, as far as possible, a suitable leader be appointed in each conference who shall take charge of this home missionary movement with the idea of keeping constantly before the churches and members the duty of personal soul-winning activities.

4. That every church in the Division hold regularly a missionary meeting, and plan carefully, so as to work every home in its territory with our literature.

5. That in harmony with our organization we give careful attention to the matter of faithfulness in reporting all work done.

6. That missionary conventions and institutes be held from time to time with all the churches, preferably by grouping them together wherever practicable.

7. That a home missionary department be opened in the columns of our church paper, the REVIEW AND HERALD.

8. That a systematic distribution of our tracts be entered into by every member of the denomination; that we use the tracts put up in the regular envelopes and packages at 25 cents, \$1, and \$5 a set, and that we aim to reach the goal of an average of at least two sets at 25 cents each, a member.

9. That we encourage earnest and consecrated men and women to engage in the sale and distribution of our forty-per-cent books; and that at least 1,500 such agents be secured for 1914-15.

10. That we encourage men and women to devote all their time to the circulation of our bright, up-to-date, truth-filled magazines, and that we secure the services of at least 3,000 for this noble work during the year 1914-15.

11. That we seek in every way possible to place the Berean Library in the hands of our friends and neighbors, and that we set our goal for the circulation of this excellent library at not less than 10,000 sets for 1914-15.

12. That our pioneer missionary paper, the *Signs* weekly, be made to play an important part in this great awakening.

Distribution of Labor

The following are among the recommendations made for the transfer of laborers.

1. That Elder J. W. Lair be recommended to make South Dakota his field of labor.

2. That the Central Union Conference be requested to release Brother Ralph Rhodes to engage in tract society work in the Eastern New York Conference.

3. That the Pacific Union Conference be requested to release Brother B. M. Heald to labor in Florida.

4. That the Central Union Conference be requested to release Prof. M. B. Van Kirk to engage in the educational and young people's work in the Northern Union.

5. That the Northern Union Conference be requested to release Prof. W. W. Ruble to engage in the educational and young people's work in the Central Union Conference.

6. That Irving M. Martin, of Denver, be recommended to make Florida his field of labor.

7. That the Central Union Conference be requested to release Elder W. H. Clark to labor in the Southern Union Conference.

G. B. THOMPSON, *Secretary*.

Note and Comment

Afraid to Talk Religion

A WRITER in the *Methodist Recorder* of London, charges that many members of the Christian church are afraid to speak to their fellows of Christ or the way of salvation. He says:—

We must crash through our timidity,

and our reserve, and our smug respectability, and go out into the highways and byways and compel men to come in to the gospel feast. The socialist and the suffragette put us to shame. In all weathers, at every street corner, they are vociferously peddling their wares. The goods that they hawk with such consuming zeal may or may not be valuable. We cannot doubt the infinite worth of the truth we proclaim. We have the pearl of great price to offer to men, and shame upon us that we are so sluggish in discharging our trust!

The foregoing statement is all too true. To too great an extent do the things of time and sense, our own personal affairs, our selfish pleasures, absorb our thought and attention, and the things of God are deferred for a more convenient season. We need to make Christ first in our thoughts and affection—the overmastering, all-absorbing influence of our lives. When he becomes in our affections the pearl of great price, the One whose glory we are constantly seeking and whose kingdom we are constantly endeavoring to advance, we shall gladly welcome every opportunity of speaking a word in his name.



Romanism in the Public Schools

THAT Rome controls the public schools of Chicago is the charge made by the *Northwestern Christian Advocate* for July 29, 1914. The *Advocate* declares that probably eighty-five per cent of the public-school teachers of Chicago are members of the Roman Catholic Church. It seems that no graduate of the city high schools can enter the Normal Training College preparatory to teaching, without first submitting to an examination of some days' duration.

Again, the great majority of teachers in the Normal College are Roman Catholics, and any special recommendation by the principal or faculty is favorable to Catholics. In fact, there has not been a promotion of recent years among the teachers of the city, so far as we are informed, that has not advantaged a Catholic teacher. In other words, and without circumlocution: The schools of Chicago can be fairly said to be under the control and domination of the Roman Catholic Church, and it will not be different without a vigorous and unbending protest.

In conclusion, the editor inquires: "Is such a condition worth noticing? Some say not, and that it makes no difference whether our children are taught by Roman Catholics, Protestants, or nonchurch women." He adds:—

But when we consider this as but one illustration of the industrious care, the wise forethought, the astute planning of the leaders of Romanism to weave themselves into public places with the view of ultimate control, then the affair assumes the proportion of a serious problem.

Indeed it does, and we should be on our guard.



THE WORLD-WIDE FIELD



Haiti

ALBERT F. PRIEGER

WE think a great deal of the steadfastness of Job, who said, "What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10;) and also of Paul and Silas, against whom the multitude rose up, and the magistrates commanded to beat them. "And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Acts 16:23-25.

This is really the spirit of a true child of God, who knows that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

For nine months Haiti has been in the throes of a revolution. Our colporteurs had to stop work on January 1, and hide in the mountains, where many of them are at the present time, presenting the words of life to those with whom they come in contact. In many places our members are scattered likewise, but come together on the Sabbath, even meeting in their church buildings, leaving some children outside to watch. Should soldiers come to arrest them, they scatter, and assemble again as soon as the danger is past, to proceed with their lessons.

The Lord has done marvelous things for us. Whenever it was time to send the Sabbath school lessons into the interior, it has thus far been possible for the mail carrier to send them out, but immediately afterward the way was again hedged in by revolutionists. One brother was caught three times to be shot, and every time those around him were killed and he himself escaped unhurt. He is helping the wounded.

Another brother was sent to prison to be shot the next day, but the opposing party came and released him. We were much concerned in his behalf, as he was a valuable helper among his people in the interior. Yesterday we received word that four of our brethren were captured and tied with ropes, to be drafted into the army; but they stoutly refused, saying that God has taught them not to kill any man, and that they would die rather than kill some one else, it being their mission to save men's lives, not to destroy them. We are wondering what the outcome will be. They have not yet been baptized, and there is no chance for me to get to them.

Last year the Lord permitted me to baptize one hundred and seven candi-

dates. The last nine months it has been impossible for me to visit even the nearest church; so that while we hear of new believers and candidates for baptism, we are compelled to wait, trusting these dear ones to the care and keeping of the Lord. Nine are waiting in one place, ten in another, eight in another, four in the interior, and three close by, besides many scattered ones. While we are thus patiently waiting for a further manifestation of God's power, we ask the brethren in the homeland not to forget their brethren in unhappy Haiti. Pray for us that while the evil days are upon us, we may be faithful and steadfast unto the end. At the same time praise him who is purifying unto himself a peculiar people, zealous of good works.

Cape Haitien, September 22.

◆ ◆ ◆

A Sabbath Among the Aymaras at Our Lake Titicaca Mission

F. A. STAHL

THE Sabbath is a day of general rejoicing with us at this mission. It is the only day when we can meet with our Indian brethren and friends all together. We make every effort to make this day a profitable one for the Indians. Many come from great distances, and many live among bad neighbors, and some live near those who try to discourage them. So we feel the great responsibility of helping these people to be faithful and loyal. Even if we do not feel well at times because of the altitude, we do not let them know it. We want them to leave the mission happy.

We usually rise early on Sabbath, in order to call on the sick before ten o'clock, the hour when Sabbath school begins. By nine o'clock some of our brethren have arrived, and we can see groups of people coming over the large plain in view of the mission. Some come from over the plain and some from over the high mountains. They come all the way from one to fifteen miles. At ten o'clock sharp the Sabbath school opens. After the review of the past lesson, we separate into six classes. Each class has thirty to forty members. Three of the teachers still need interpreters, and we have three of the Indian brethren teach. We should like many more Indian brethren for teachers, but there are no more who can read the Spanish lesson. For a while we had more teachers. We tried to have them meet with us at the mission two or three times a week to learn the lesson orally, but we found that they could not come regularly because of the inclemency of the weather. But we get along very well. Instead of having the teachers try to bring out from three to

five thoughts, we instruct them to bring out one or two, and have the class get these well. The Sabbath school lasts until eleven-thirty. After this, without an intermission, we go on with the preaching service.

The preaching service closes at twelve-thirty. After an hour's rest the Missionary Volunteer Department occupies the time, the young people taking active part, all the older people staying and enjoying this service also. When this meeting is closed, we have the sick to attend. Some have come a long distance, and want medicine for the sick of their neighborhoods. After the sick have been cared for, the afternoon is well advanced; but there are always some who live so far away that they do not return to their homes until the following day, so we visit with them, helping them in singing or in Bible study.

All the services of the church are held in the open air, as our school building is by far too small to hold the people. We have an attendance of three to four hundred every Sabbath. But we are hoping for better things. We are going to have an organ some day, then we shall be happy. We think we should rather have a good attendance and no building than a poor attendance and a fine building.

We thank God for his great loving-kindness, and that he is prospering this work, and we often think of the blessed meeting we are going to have with our Saviour, and with our brethren from all parts of the great field, when Jesus comes. Remember this work and us at the throne of grace.

◆ ◆ ◆
Japan
P. A. WEBBER

WE are very glad to add a word to the many encouraging reports of progress in this world-wide gospel movement. The third angel's message is onward in Japan.

A recent visit of a few weeks to Kagoshima, at the southern extremity of the island of Kiusiu, showed us plainly what God can do for the unconverted. One or two experiences will perhaps be of interest. Our tent was pitched in a favorable part of the city, in view of destructive old Sakurajima, the volcano that has twice put the people of that province to flight. All will remember its eruption of last January. Our attendance was quite good, and some were much interested. Among those who have recently accepted the Sabbath are two young sisters, both of whom are well-educated and capable. They are suffering bitter persecution from Buddhist parents and friends, but have decided fully to obey the commands of Jehovah. They will make valuable workers for their own people.

Two Japanese lads have given their hearts to the Lord. One, Mida-San, though but fourteen years of age, loves the Saviour, and knows what it is to suffer persecution for righteousness' sake. He is opposed by every member

your faithful witnesses

of his family. An older brother has beaten him twice, but still he holds firmly to his convictions. The other lad, Imura-San, is the oldest son of a widowed mother. Recently, in the absence of the young people's leader, he took the leader's place, teaching the little heathen children the songs of Zion, offering prayer, and telling the simple Bible stories, closing the meeting with song and benediction. And this was done by a boy only thirteen years of age, and recently from heathenism. We remember that in the last days God will pour out his Spirit upon the children, and they will teach his word. ✓

At this writing, the forces of this island empire and Germany are engaged in war. In these troublous times do not forget to pray for the progress of the work in Japan.

Rio Grande do Sul, Brazil

H. MEYER

By recommendation of the Brazilian Union Conference, I left the Rio Espirito Santo Mission and came to the Rio Grande do Sul Conference the latter part of February. From March 3 to 8 we had the annual conference session in the city of Porto Alegre, which was well attended. It was found necessary that I should visit, as soon as possible, the different churches and companies throughout the conference; but some adjustment having to be made in all our church property papers, for which a legal procuration was needed, I was somewhat delayed, and visited only a few churches close by.

The first part of May I started for the newly settled colony of Erechim, where I met our worker, Brother Hacker. Together we went to Rio de Peixe, where a number of our brethren had recently settled. We found them in straitened circumstances. During about ten days of the journey I did not remove my clothes day or night and more than once we were thankful to satisfy our natural wants with dry bread and water. Yet all were of good courage in the Lord, and on May 23 a church was organized. We celebrated the ordinances and had baptism in the river close by. Probably this was the first baptismal service that ever took place in that river.

Next I visited Paiol Grande, also a newly settled colony, but our brethren there are better situated than those at Rio de Peixe. A Jewish colony has been started near Paiol Grande, and is financed by the millionaire Rothschild. Every Jewish family receives a sum of money monthly for a certain length of time. But these Jews do not wish to till the ground. They only trade and traffic, so our brethren receive good wages laboring for them.

At this place I had the privilege of organizing another church on May 30, besides baptizing a number of persons. Returning to Erechim, we had a number of meetings with the brethren there. Besides several who have accepted the truth recently, I met some brethren who have

had a long experience in the Lord's service, one of them being Brother A. B. Stauffer, who came as the first colporteur to this country twenty-three years ago. It did me good to hear his earnest testimony. On June 6 we had a day of special blessing. After having baptism, we organized a church of twenty-two members, and then celebrated the Lord's Supper.

I next visited the church at Nao me Toque, which has been for some time our largest church in Brazil. For several weeks we had overflow meetings night after night. One thing that impressed me especially was the splendid harmony among our brethren. As their meeting-house is too small, they are now erecting a larger one. I also visited a branch Sabbath school of this church, three hours' journey distant, which consists entirely of Brazilians. Here I was much pleased to make the acquaintance of some colored believers whose lives have been transformed by the truth. The meetings were well attended. Several young men were baptized, and twelve entire families in this neighborhood were organized into a company.

After a four hours' journey from Nao me Toque we found a company of five families who had kept the Sabbath for more than three years, but had not been visited by any of our ministers. From them we obtained information concerning two other companies several leagues distant, who were keeping the Sabbath under like conditions.

Next we visited our brethren at Tjuky, where we had well-attended meetings for two weeks. As a result of the faithful efforts of a Swedish brother, four applied for baptism. On account of the particular situation here, it was found necessary to reorganize the work into three companies, two German and one Brazilian.

In Guarany we met with another company. They have gone through some testing struggles; but since the arrival of Brother Braener, who teaches public school in that place, and takes an active part in the spreading of the truth, things have greatly changed. We enjoyed some blessed meetings. On July 10 the Lord came very near. A number confessed their sins before the brethren, troubles of long standing were settled, and it was a time of seeking forgiveness by all. Six were baptized, and others returned to the fold, increasing the number of the company from eleven to twenty-six. The following day we organized these persons into a church, with Brother Braener as elder.

While on our homeward journey, we were overtaken by a long, heavy rain. When night came, we had to camp, with wet clothes, on the open prairie, under a cattle shed only partly walled. Besides all this, we were short of food, which made us long for home so much more. I reached home after an absence of nearly three months, but my stay will be very short, as a number of urgent calls have come from different parts of the field.

I rejoice that the Lord's work is progressing in all parts of the world, but believe that before our Lord's return we shall see much greater progress. May God help us all to have a share in it.

Porto Alegre.

Missionary Biography—No. 3

Mary Reed

LORA CLEMENT

AMONG the foothills of the snow-clad Himalayas in northern India, far removed from the blighting heat and ceaseless turmoil of the plains, nestles a cozy little bungalow. Near by cluster the buildings of one of the largest leper asylums in the world, while away in the distance tower high mountain peaks, and below stretches a beautiful valley. This secluded "retreat" is the home of Mary Reed. "Set apart" by her Lord and Master for a special work, she cheerfully ministers to the forsaken sufferers intrusted to her care, though doubtless sometimes her eyes turn westward with wistful longing, "where thousands of miles away lies the land of her birth, whose shores her feet shall never tread again."

Miss Reed was born near Lowell, Ohio. She grew to womanhood in a Christian home, the beloved eldest daughter of consecrated parents. At the age of sixteen she was converted, and, realizing that she had been "saved to serve," eagerly grasped every opportunity to tell from the fullness of her own experience the wonderful story of redeeming love. She spent some years as a public-school teacher, and it was while engaged in this work that her interest was first aroused in foreign missions. As the days passed, this interest deepened. She had caught a glimpse of the needs of her suffering sisters in India; the Macedonian cry came to her as a personal appeal, and, obedient to the heavenly vision, she unhesitatingly answered, "Here am I, Lord, send me."

Sailing for her chosen field in 1884, under the auspices of the Woman's Foreign Mission Society of the Methodist Church, she was put in charge of the zenana work at Cawnpore. Miss Reed labored untiringly for her Master. A visiting friend once asked, "Do you never rest?" "I seldom have time, for the King's business requires haste," came the quiet answer.

After five years of this exhausting labor the missionary returned to America, seeking renewed strength for further service. It was during this period of rest that she came to realize that God had chosen her for a special work. For some time she had been troubled with a stinging pain in the forefinger of her right hand, and a curious spot had also appeared on her right cheek. One day a voice seemed to whisper to her, "You have leprosy; you must go back to India and devote the rest of your life to work among the lepers." From that moment she never doubted the true nature of her disease. Reluctantly physicians admitted that her diagnosis seemed correct. How

Miss Reed contracted the leprosy will probably always remain a mystery, but with implicit confidence in the justice of her Father's plans for his children, she accepted her heavy cross with childlike trust, saying:—

"No chance has brought this ill to me,
'Tis God's sweet will, so let it be;
He seeth what I cannot see.
There is a need-be for each pain,
And he will make it one day plain
That earthly loss is heavenly gain."

As soon as the necessary arrangements could be made, she bade farewell, for the last time, to home and loved ones, keeping her sad secret from all save one sister. "If you will let me go without a special good-by, as though I were returning tomorrow, it will be so much easier for me," she said. And so, upheld by a strength not her own, she went out from the happy circle as if some day she might return, and bravely hastened toward the land of her exile to become a member of one of the saddest of all sad families of suffering humanity.

Miss Reed crossed to England in the same steamer that carried the Epworth League delegates to the Old World in 1891. She journeyed across the Continent in company with a friend, who thus describes the days they spent together:—

"I wondered instinctively at the ivory pallor of that sweet face and at the cruel spot that disfigured it, so different from anything I had ever seen. I wondered, too, as the days went by, why the forefinger, always covered with a white cot, refused to yield to healing remedies. . . . As I came to know her better, I found that her heart craved companionship. Under the smiling English skies of Canterbury we walked up to St. Martin's, the little church whose memories go back at least thirteen hundred years. Near the chancel the guide pointed to an opening in the thick wall, and said, 'That is the lepers' squint.' The poor sufferers, creeping to the sanctuary in olden times, might only listen from without to the words of life. If I had known then what I knew afterward, my heart would have bled for the woman at my side. Calmly she stood there, with a steady light in her eyes, not a muscle of her face betraying her heart's secret. In the grand old cathedral we paused before the stone staircase leading to Thomas a Becket's shrine, and gazed long at the hollows worn by the kneeling, praying pilgrims. She was making that journey, so full of pleasure to the rest of the company, literally on her knees, sustained and comforted by the power of prayer alone.

"Here and there we held sweet hours of communion, and I, who had been accustomed to see missionaries seeking America, when in a feeble condition, could not refrain from asking if it was right for her to return to India at an unfavorable season, before her health was established. From quivering lips came the brave reply, 'My Father knows the way I go, and I am sure it is the right way.'

"It was in Paris that she sang to me

the hymns she loved so well, those song prayers that must have ascended like incense to the ears of the All-father. It was in Paris that she said, one evening, 'If I thought it were right, and you would promise never to speak of it until you heard it some other way, I should tell you my story.' On memory's wall there will hang while time lasts for me, a picture of that scene. A wax taper burned dimly on the table beside her open Bible, that Book of all books from whose pages she received daily consolation; and while without, Paris was turning night to day with light, music, and wine, within, Mary Reed's gentle voice, faltering only at her mother's name and coming sorrow, told the secret of her affliction. As my heart caught the first glimpse of her meaning, I covered my eyes to shut out the swiftly rising vision of her future, even to the bitter end, and cried, 'O, not that! do not tell me that has come to you!' And when in calmer moments I urged that all Christians be asked to unite in prayer for her recovery, her only response was, 'I have not yet received any assurance of healing; perhaps I can serve my Father better thus.'

"The last evening we spent together I heard her sing:—

"Straight to my home above
I calmly travel on;
And sing, in life or death,
My Lord, thy will be done."

"On the shores of the Lake of Lucerne hand clasped hand for the last time on earth, and, with eyes blinded by gathering tears, our farewell was whispered, 'God be with you till we meet again.'"

Arrived in India, Miss Reed journeyed at once to Chandag Heights, where, within the radius of a few miles, she found her life work among the lepers of northern India. Through her efforts these unfortunates have been clothed, fed, and sheltered, while the influence of her Christian teaching and consecrated life has brought many of the hopeless, helpless sufferers from the darkness of heathenism into the light of the gospel of Christ. The asylum grounds under her direct charge cover more than sixty acres; the inmates enjoy church and school privileges. Through the aid of native Bible teachers and evangelists Miss Reed supervises quite an extensive work among the villages scattered through neighboring valleys. In all her labors she has been blessed with a measure of strength which all agree is divinely bestowed. And she is happy in service, content to spend and be spent for God, since it is only "until the day break and the shadows flee away."

Truly the ways of our all-wise Father are past finding out. Often we cannot comprehend the justice of his dealings, but in the glad hereafter every faithful cross-bearer will become a crown-wearer. Complete consecration to God means service somewhere; perhaps not in the field of our choice, but somewhere. Can you answer the call of duty as cheer-

fully, as sincerely, as did Mary Reed? Are you willing to say, "Anywhere, any time, anything, for the Son of God and the sons of men"? That is the measure of consecration for which our Master asks, and whether he leads us by the still waters or through the dark valley of the shadow, we may rest in the assurance that—

"God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And, if by patient toil we reach the land
Where tired feet with sandals loose shall rest,
Where we shall clearly know and understand,
Then we will say, 'God knew the best.'"

"Ten Thousand Slain"

LILLIAN CONNERLY

TONIGHT there lie upon the battle field
Ten thousand slain, the noblest of the land;
Clear-eyed, large-brained, endowed with cunning art
To thrive in craft and commerce and command
The forces of Dame Nature, to unlock
Their mighty storehouses of wealth and spread
O'er all the land plenty and smiling thrift.

If one of these, the noblest work of God,
Had been thus ruthlessly deprived of life,
And snatched from the bosom of his home
And needful duties for his common-wealth,
The spark of wrath would kindle in all breasts,
And for the deed a recompense demand.

Who did this awful crime? What monster fiend,
With power that is equal to the power of these
Ten thousand slain, has laid them in the dust?
No fiend at all, but other noble men,
As noble, useful, and as wise as these,
Armed with hell's instruments of doom and death,
Went forth in deadly conflict; armed alike
And with premeditated aim to kill,
They fought like demons, till with demon's art
They triumphed—but ten thousand men are slain.

If he who slew one man must give account
To family and commonwealth bereft,
Shall no account be rendered for these slain?
Ask Him who judges nations as one man.
Humanity the awful toll must pay
Of war declared—the legal right to kill.
But thus man's wrath fulfills the prophecy.

Ye who have known these things, be diligent;
For He who promised will no more delay,
But come to recompense o'er all the earth
For evil done, and bring the just reward.
Bocas del Toro, Panama.



Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

The Man Who Didn't Succeed

THEY sing of the men who build the mills
And girdle the earth with steel,
Who fill the hour and wield the power
That molds the public weal.
Honor to them that in honor do
The work that the world must need;
And yet in chief I hold a brief
For the man who didn't succeed.

'Tis not to excuse the indolent,
No plea for the down and out,
No jealous rage at what this age
And its leaders are about;
Merely to ask in a casual way
Of those who chance to read,
For fairer view, and kinder, too,
Of the man who didn't succeed.

His house is small, his table light;
His family must endure
The snubs and sneers of the buccaneers
Whose debts fall on the poor.
Yet his is a home, and no hotel;
His wife is a wife indeed;
There's nothing above his children's love,
To the man who didn't succeed.

Admitting it's true that he did not make
The most of his talents ten,
He won no pelf nor raised himself
At the cost of his fellow men.
His hands are clean, his heart is white,
His honor has been his creed.
Now who are we to say that he
Is the man who didn't succeed?

—Peter Reed, in the New York Sun.

Lost — a Boy

MRS. C. M. SNOW

EVERY true parent has a desire that his son and his daughter shall grow up to be a good man and a good woman, good citizens, and members of the church and kingdom of God. But are we all taking the proper means to insure this? Environment means much. The home and its pervading influence imperceptibly tend to make or mar the character.

The old-fashioned home seems almost to be forgotten in these days. There are now more comforts and luxuries in the home, but it is fast becoming only a place to eat and sleep. The father is occupied so many hours in the office or in the shop or on the farm that he scarcely sees his children except when they are asleep.

The meals are hurried, and often served in relays; for only one or two members of the family can be got together at the same moment, and they must eat and hasten away to their various appointments. There seems to be no chance for a definite program to be carried out, and the home life becomes

disorganized, and accomplishes little toward the proper education and confidential intimacy with our children.

Ask many a father, "Where is your boy?" and he will say, "I don't know—around somewhere." The majority are not where they ought to be. And are not the father and mother responsible? Down the street are brilliantly lighted cafés(?) where the boys are expected and made most welcome. Men spend all their time there in entertaining the boys, being social with them and giving them a good time generally. To win and hold our boys we must compete with the prince of darkness, who spares neither money, talent, nor time to lure them from us. Are we willing to make an equal sacrifice? Are the boys worth it?

You have heard of the loss of little Charlie Ross so many years ago, which spread consternation through all the land. Your boy may be as irretrievably lost, though "not kidnaped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him. Yes, his mother lost him! Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to the home.

"Ay, his church lost him! Being so much occupied with sermons for the wise and elderly, who pay the bills, and having good care for dignity, the ministers and elders were unmindful of the human feeling of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for the lost boy."

What answer shall we give in the judgment, when the question is asked us, "Where is the flock that was given thee, thy beautiful flock?" The excuses that now seem so weighty will then be lighter than the thistledown. Will parents be admitted to the joys of heaven unaccompanied by their children, their "beautiful flock"?

Let us take deep heart counsel now, before it is too late, and regulate all our

affairs, with the end in view of making home the dearest and most attractive place in all the world for all the members of our family. Regard the children as stockholders in the firm. Invite their suggestions, and treat all their ideas and opinions with consideration. True courtesy begins at home. And yet how often it is true that—

"We have smiles and kind words for the stranger,

And cheer for the sometime guest,
And yet for our own the bitter tone,
When we love our own the best."

The mother's voice and general attitude have much to do with the atmosphere and tone of the home. She should cultivate a low, distinct voice. "There is no physical factor more conducive to restlessness and inattention than a loud voice and too much talking." To argue or to be peevish and cross, is to lose the vantage ground. A good antidote for this is a cheery "Good morning" to each member of the family as he appears. This makes one happier at once. A joyful person scatters gladness like song notes, and thoughtful cheer and hope sing like bars of song all day long.

Disappointment is prevented by not expecting too much of any one. A few rules, well understood, a few points made very clear, a little at a time, bring best results. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28: 10. If the faucet is turned too far, the water pressure is so great that no water is left in the cup. If too many orders are given, too much pressure of our own will is brought to bear, it will act as does the high-water pressure on the cup.

It is the personality of the parents as brought to bear on the children that accomplishes greatest results. This they assimilate imperceptibly. "Our influence has no nights and keeps no Sabbaths." The enemy is always watching to catch us sleeping, that he may steal in while we are off guard, and bear away our hearts' treasures. "Eternal vigilance is the price of safety."

Takoma Park, D. C.

The Power of Song

HENRY DE FLUITER

"Music hath charms to soothe the savage breast." These words of the poet are literally true. Music is one of the greatest powers in the world today that will draw the attention of men and women, old and young, saint and sinner alike. It is one of the great gifts to man of which the devil has taken full advantage. God's great gift has been perverted to serve the baser instincts of mankind. But this fact does not in the least hinder us from using it to God's glory.

It was Paul and Silas, at midnight, who gave expression in song to glorify God in the hour of trial. It was Martin Luther's own hymn, "A mighty fortress is our God," that cheered him and his colaborer Melanchthon in the hour of

their trial. Coming to our own day, those men of God, Moody and Sankey, pioneers in revival work, found it a tremendous factor in the success of their labors. I can remember, when but a child, attending one of their meetings, and the impression made was so great that it proved a lasting inspiration for a life work.

Many a soul has been won to Christ through the power of gospel song. As a people we have not taken advantage of this powerful agency in our work as we should. We have not appreciated its real value to enhance our meetings and to bring people to them. We need to develop our young men to become leaders in this work. Could all our meetings, especially our city efforts, be well supported musically, what a wonderful aid it would be to the evangelist! Oftentimes the right hymn, at just the right time, will cause a man to yield his heart to God.

Have you not been in a consecration meeting when men and women were yielding their all to Christ for service, when just then some one sang, "I'll go where you want me to go, dear Lord, over mountain, or plain, or sea," or, "Consecrate me now to thy service, Lord, by the power of grace divine," and your heart was made to rejoice as you joined in the singing? It seemed to clinch the determination in your own soul, and you left the meeting with that consecration hymn still ringing in your ears.

Good hymns in the service of God are the seasoning that makes the whole so delectable. As a preventive of evil thoughts lurking in your minds, let me suggest this remedy: Sing a hymn. As you go about your daily duties, at home, in the factory, in the street, keep a hymn in mind. Sing it, whistle it, hum it, as the circumstances may warrant, and there will not be much danger of sinful thoughts occupying your minds.

If His love is in the soul,
And we yield to his control,
Sweetest music will the lonely hours be-
guile;

We may drive the clouds away,
Cheer and bless the darkest day,
If we keep the heart a-singing all the
while.

Washington, D. C.

MAY God grant us to be faithful and honest in doing the work he gives—doing it as his Spirit teaches us. Set to work in good earnest at the task God gives you, and let not your heart wander off after something higher. Then it will no longer be your work, but God's work, whatever it may be. And to those who thus give themselves restfully to God, he shows himself at all moments, and draws their hearts very near to himself. . . . His blessing comes not from our work and labor, but from yielding ourselves to his will. Thus to suffer and be still is the noblest work, for then it is not we who work, but God; and his work is high above our work, as the heaven is high above the earth.—*Tauler.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Florida Conference and Camp Meeting

THE Florida camp meeting was held at Orlando, Fla., October 8-18. The camp was pitched on the fair ground, and the citizens and controlling board helped in every possible way to make the stay of our people pleasant and enjoyable. From the beginning, the weather was all that could be wished. The attendance was the largest of any camp meeting held in the Florida Conference.

Besides the regular preaching services, instruction was given in all departments of our work. Several consecration services were held, when all in the audience, with very few exceptions, gave themselves anew to the Lord, and earnestly sought divine help in putting sin out of their lives.

Elder W. H. Heckman presided in the conference meetings. Others from outside the conference who were present and rendered valuable help were Elder O. Montgomery, president of the union conference, and the union canvassing agent, Brother V. O. Cole.

A donation aggregating more than \$13,000 in cash and pledges, much of which was conditional on the sale of property, was cheerfully made by the people. The Sabbath school offerings amounted to \$525, which was liberal, judging from the attendance and the ability of the people to give.

The amount of tithe received during the past year was the largest in the history of the conference, and the number of converts to the truth, as reported by the laborers, was very encouraging. Two new churches were received into the conference at this meeting, and another church will be organized soon. Three new church buildings had been erected and dedicated during the year.

Our colored believers held their camp meeting at the same time, on a good street in Orlando. Elder Strachan, assisted by Elder Sydney Scott and the conference workers, conducted this meeting. The outside interest was good. The young people had a regular training school. The encampment was neat and attractive, and commanded the respect of all. At the close of the last Sabbath, Brother J. S. Green was ordained to the gospel ministry.

A spirit of unity prevailed during the entire meeting. Not one discordant note was sounded from beginning to end. Brother W. H. Heckman was reelected president of the conference for the ensuing year. Florida has given freely of its laborers to strengthen the work in other conferences in the union, and now it is in great need of the addition of some strong men to its evangelical force of workers. However, every indication would warrant the belief that there is a bright future before the Florida Conference, with rapid growth in new churches and church membership.

I left on Saturday night, but Elder W. H. Heckman writes concerning the

closing day of the meeting, as follows:—

"The meeting closed in a blaze of glory. As the last song was being sung, a great many in the audience were in tears. Every one spoke in the highest terms of the good camp meeting, many saying that though they had been present at a great many camp meetings, this was the best they had ever been privileged to attend. Sunday, there were thirty-nine baptized, ten at the colored camp."

This was my first visit to Florida. I was sorry not to meet at this meeting Elder George I. Butler, who was unable to be present.

The Lord greatly blessed during the Florida camp meeting, and all present seemed of good courage and ready to give their lives, their property, and their all to the finishing of the work.

I. H. EVANS.

Wyoming Camp Meeting

SUNDAY, October 4, marked the close of one of the best camp meetings, at Minatare, Nebr., ever held in the Wyoming Conference. The attendance was large, being exceeded only once in the history of our conference. We were favored with fine weather, with the exception of the last day, which was somewhat cool. Considerable interest was shown by the people of the town, the evening meetings being especially well attended. Elders Miller and Reeder had charge of the evening services, in which they presented the coming of the Lord and the Sabbath question.

Elder Sutton, our new president, arrived in time for the opening, and preached the first sermon. He was heartily welcomed by our people. Elders Christian and Hale arrived later in the meeting, and labored especially for the spiritual upbuilding of the people. There was an excellent spirit manifest, and many declared it was the best meeting we ever had had. A large number took their first stand for the Lord at the revival service on Sabbath morning. Nine persons were baptized in the afternoon.

Brethren McEachern and Clark had charge of the colporteur work, and three meetings daily were held. More than twenty persons took the instruction and prepared to enter the field. Some of these will not be able to go out at once, but it was surely an enthusiastic company. The general meetings held by Brother McEachern were largely attended. The book sales amounted to \$213.20, being the largest we have ever known in this conference. Elder Christian conducted a very enthusiastic home missionary meeting Sunday morning, and it was at this time that the largest amount of the sales were made.

The young people's meetings were in charge of Elder Miller, and the children's meetings under the management of Mrs. E. R. Osborne. These services were well attended. Some of the young people made their first start in the Christian life at this meeting.

There were two hundred and eleven in attendance at the Sabbath school, and the offerings amounted to \$94, being the largest amount ever given at a camp meeting Sabbath school in the Wyoming Conference. About forty persons responded to the invitation to give one dollar each, while a large number more gave fifty cents. Sabbath afternoon Elder Hale conducted a missionary service, and at the close there was almost six hundred dollars raised for foreign missions. This, together with the Sabbath school offering, made a total of \$687.53 for missions on that day. On Sunday afternoon there was almost another one hundred dollars raised toward the expenses of the meeting. Surely the Lord was pleased to see the good spirit of cooperation and consecration manifested.

Professor Gosmer was on the grounds Sabbath and Sunday in the interests of the educational work. A rousing meeting was conducted by him on Sunday afternoon, which was attended by the entire camp. Many of our people were pleased to learn more of the school and the work it is doing. It is better equipped for its work than it has ever been. We have a faculty equal to any, and excelled by no other school of ten grades. Three new students came to the school with Professor Gosmer on his return. The school extends a cordial invitation to parents to come and see just how the work is being done. It will do our brethren and sisters good to get acquainted with the faculty and see the work that is being accomplished and feel the influence of the spirit of the place.

The conference committee laid some plans for the work the coming fall and winter. Elder Reeder, who has labored in northern Wyoming for six years, was asked to make the central part of the State his field of labor. Brother Fish has been released in order that he may attend Union College, and Elder Miller will look after the work at Rapid City, S. Dak., for the present. Action was taken inviting an additional worker to the field. Elder Sutton will come to the office, and after settling his family will spend some time with the churches. Brother Clark is now in the field with the colporteurs. All our churches will do their best to push the Ingathering campaign, and to solicit help for our mission work from those not of our faith. Let us do faithful work, for the time of harvest is swiftly passing. ASA SMITH.

Maryland

BALTIMORE.—With an appropriate service the third Seventh-day Adventist church of Baltimore was dedicated to the Lord, Sabbath, October 17. This building has been used by the church for over a year, but they postponed the dedicatory service until the outlook should be brighter. Elder R. T. Baer preached the sermon, and Elder J. M. Campbell offered the dedicatory prayer. The church was beautifully decorated with plants and cut flowers, the members and friends bringing them by the basketful.

This church greatly appreciates the blessings of the Lord, as a few years ago it was without any house of worship, except as it rented halls, and, having a small membership, could see no hope of ever securing a church of their own. Many were the dark hours that we experienced while struggling to get the

present building, but through earnest prayer and constant work we at last secured the deed, and are indeed thankful for the brighter outlook.

Sabbath, October 24, seven followed their Lord in baptism, making forty-nine, so far, from the summer's tent work. Sixty have already united with the church. We have a Bible school of nearly forty scholars, with a good, earnest band of men organized to reach the men in this city, and to help those that are in the church. The women also have their organization, besides the missionary society, and we hope to keep every member hard at work for the Master.

We also hope to divide our time with the churches at Cheswold and Wilmington, Del., and assist the scattered companies of Sabbath keepers, in the hope of making this the banner year for our work. We solicit the prayers of our brethren and sisters that the work among the colored people may advance, and that the coming of the Lord may be hastened.

GUSTAVUS P. RODGERS.

The Massachusetts Conference

It was my privilege to attend the Massachusetts conference, held at South Lancaster, September 29 to October 4. A good representation from the various churches was in attendance, and from the beginning a spirit of unity and consecration characterized the meeting.

Elder H. C. Hartwell, president of the conference, gave a very interesting report of the work done in his territory during the past year. He sounded the keynote of the meeting by declaring that he wished this conference to be a genuine missionary conference. This it proved to be in a very definite way, each meeting seeming to emphasize the importance of winning souls to Christ and finishing the work. The entire conference was surcharged with a spirit of missionary zeal and activity.

Elder F. W. Paap, home missionary secretary of the North American Division Conference, and Elder W. W. Eastman, secretary of the North American Division Publishing Department, were in attendance, and rendered valuable help in preaching and in conference work. The Atlantic Union Executive Committee held a council during this conference, which gave the meeting the additional influence of these strong union men.

The reports made by the heads of departments showed growth in every department of the work. The tithe had increased materially over that for the previous year; the book sales were most encouraging; and the conference is doing its best to secure the full twenty cents a week per member for missions. An encouraging growth in membership was also reported. Altogether, the conference seems to be in a prosperous condition, and the workers are of good courage.

The Atlantic Union Executive Committee invited Elder H. W. Carr, president of the Western New York Conference, to take the presidency of the Maine Conference, and Elder H. C. Hartwell to take the presidency of the Western New York Conference. Elder Hartwell had already been elected president of the Massachusetts Conference, and it was with deep regret that the delegates received his resignation, and released him

to answer the call of the union committee. Elder Hartwell had been president of the Massachusetts Conference for five years, and the conference had made splendid progress in all lines of work during his administration. Elder Allen Moon was elected by the conference to succeed Elder Hartwell as president.

I was much pleased with the good spirit and courage which prevailed during the entire meeting. Every one seemed willing and anxious to make any necessary sacrifice for the advancement of the work. The council of the union conference committee was characterized by unity and a spirit of sacrifice that the cause of God might be built up and greatly strengthened in the Atlantic Union Conference. I. H. EVANS.

Newspaper Publicity

THE greatest medium of communication today is the press. Everybody reads the newspaper. Even those who seldom read anything else look upon the newspaper as a daily necessity. In this "day of his preparation," with the whole earth throbbing with intense activity amid the running to and fro of cosmopolitan man, the newspaper is to the world what the textbook is to the classroom.

Here in Duluth, Minn., we have learned that newspaper advertising of tent meetings is more advantageous from every point of view than folders. Instead of having our brethren scatter several thousand folders each week over a part of the city, we inserted a neat cartooned display advertisement in the daily papers about three times a week, at about the same cost as folders, which went to homes throughout the city, as well as far beyond. And this, too, further paved the way for much free publicity, as daily reports of the meetings were read far and wide.

In the Monday's *Herald* we get in good reports of our Sunday night meetings at the church; and each week we see that the free church announcements in both dailies contain our full weekly program. All church elders should take advantage of this free publicity, even if no other meeting than the Sabbath school and the prayer meeting is to be announced.

A lady in Virginia, Minn., sent a marked copy of the Duluth *Herald* to the Catholic editor of a paper in Ackley, Iowa, and the marked article on the Sabbath question was reprinted in his paper.

By all means take advantage of this greatest medium of publicity and communication, but with it all be tactful, be conservative in all aggressiveness; don't exaggerate, but be temperate in all things; exalt the Word of Truth; and if your articles are "cut" or "cut out," keep sweet, and try again.

STEMPLE WHITE.

THERE is nothing more troublesome to a good mind than to do nothing. For, besides the furtherance of our estate, the mind both delights and betters itself with exercise. There is but this difference, then, between labor and idleness: that labor is a profitable and pleasant trouble, idleness a trouble both unprofitable and comfortless. I will be ever doing something, that either God when he cometh or Satan when he tempteth may find me busied.—Joseph Hall.

Missionary Volunteer Department

M. E. KERN - - - General Secretary
C. L. BENSON - - - Assistant Secretary
MATILDA ERICKSON - N. Am. Div. Secretary
MEADRE MACGUIRE - N. Am. Div. Field Secretary

A Special Effort for the Youth

THE North American Division and General Conference Committees, recently in session at Washington, passed the following resolution:—

"Whereas, Notwithstanding all our efforts, many of our young people are still drifting out of the truth annually,—

"Resolved, That a special effort be made in all our conferences for the salvation of the unconverted young people, both isolated and those in our churches, during the week of prayer, and that Friday, December 18, be set apart for earnest prayer and labor for this class."

This resolution, I am sure, will appeal to the heart of every one who is interested in our young people. "Very much has been lost to the cause of God," we have been told, "by lack of attention to the young." We must redeem the time. No labor is more productive of rich returns than earnest efforts for our youth. Will not all our ministers, church elders, Missionary Volunteer leaders, and other church officers begin at once to pray that the week of prayer this year shall bring great blessings to our young people? Let us pray that Friday, December 18, shall be a day long to be remembered among Seventh-day Adventists.

Let us enlist a larger and larger circle in this petitioning God for special help just now, until on that day all God's praying people shall send up such a volume of prayer as has never ascended before in behalf of the lambs of the flock.

And God has promised that when we pray, he will work. M. E. K.

Young People and the Missionary Campaign

"ONCE in the dusk a passenger looked out from the windows of a trolley car and saw the locomotive of a freight drawing alongside. As the engine began to pass on ahead, the fire door was thrown open, and a transfiguring glory swept up over the smoke, making it a pillar of fire by night. Poised on the plate between tender and engine stood the young fireman, all aglow, proudly waving his greeting."

Here is a fit symbol of our youth. They stand there kindling furnaces of power. The old experienced engineers hold the throttle. The result is the movement of loads of help for a needy world.

In the following resolution the North American Division Conference Committee has expressed its confidence in the young people of the denomination, and has recognized them as an important factor in the giving of the advent message:—

"Whereas, Our young people constitute an important factor in the working force of this denomination, and should be in sympathetic accord with all lines of missionary work,—

"Resolved, That special efforts be

made to enlist, organize, and train all our children and youth, both the isolated and those in our churches, to take an active part in the great missionary campaign beginning this fall."

The only way that any resolution like this, passed by the representative men of the church, can become effective is by its being adopted and acted upon by our churches everywhere. It is for church officers to recognize the great value of the consecrated energies of the young people, and to take them into account in all their plans for the extension of the Lord's work. They are ready for work, and hard work, too. Let us recognize their dignity and worth, and lay some special burdens upon them.

A special effort is now being made to enlist all our people in a great missionary campaign which shall continue till the work is done. Our lay members everywhere are asked to do personal work and distribute literature. There are thousands of persons living in close proximity to our churches. Periodicals, tracts, and books have been prepared for them. "Agents are wanted,"—those who, for the love of souls and for the sake of Christ, who loved us and gave himself for us, will carry the message to the people.

And so there is a special need just now in all our churches. "That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's service. Those who shall labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work. Let there be a class for the training of the youth as well. Young men and women should be educated to become workers at home, in their own neighborhoods and in the church."

So, as wise laborers, let us take hold of this work with new energy. Let the church elder and Missionary Volunteer Society leader plan together how to enlist all the young people in the great missionary campaign. Do not lecture. Do not scold. But in the spirit of Christ, seek to give "instruction in practical methods of doing missionary work." Let the young people know that you are counting on them; and above all, that Jesus is counting on them. Let our motto be, "The whole gospel to the whole world by the whole church."

M. E. K.

Shall We Win?

ONE of our Missionary Volunteer secretaries wrote: "We have a great Captain that has never lost a battle, to whisper words of encouragement in our ears; and if we pass the word on to others, I feel sure we shall reach the 1914 goal."

The purpose of this article is to "pass the word on" to church elders, society leaders, parents, and to all our young people, that we are now on the home stretch, and that our Captain surely desires us to win.

What is the Missionary Volunteer goal for 1914? Lest some have forgotten, I will give it here:—

- 1,500 young people added to the church and to our Missionary Volunteer organization.
- 500 new members of Attainment.
- 1,000 Reading Course certificates.

4. \$25,000 for missions from our Missionary Volunteer Societies.

We are very happy to report that item 2 has already been passed, and that item 3 has been nearly doubled. We do not yet know just how items 1 and 4 stand, but we fear that we are falling behind. The success of our efforts to reach the goal depends on these items.

With ten or twelve thousand unconverted children and youth in the North American Division alone, is it not very important that a special effort be made for their salvation? Our young people are in the world, surrounded by worldly influences, and there is a tremendous tendency for them to leave the truth. At the same time, they believe the gospel message, and know in their hearts, as they see the things that are coming on the earth, that the Lord's coming is near. But this belief and knowledge will not save them. Their lives must be surrendered to God. And how important that wise, earnest efforts be made in their behalf! During this present year, we had hoped to bring at least 1,500 of these dear souls into the fold of Christ. Is that too much to expect?—No; and it will be realized if all our conference, church, and society officers will give themselves to fervent prayer and earnest work during the remaining days of the old year. "We can do it if we will."

Surely there ought not to be any question about reaching our financial goal. The pitiable situation in which some of our missionaries are placed ought to appeal to our hearts to sacrifice and make special gifts. We have not yet been able to establish any line of communication with some of them. Letters sent have been returned. What their situation is we cannot tell. Surely we must have money at hand to send relief to all just as fast as the way is opened.

The young people of America must not fail to reach this their first general financial goal, and especially in a time like this. Yet we know that some conferences, and indeed some whole unions, are behind on their share.

The young people who are working with the Harvest Ingathering may turn that money in through the society and have it apply on the Missionary Volunteer goal. Then we have the annual offering to missions to be made December 19.

Only a short while and the record of 1914 will be complete. We believe that Jesus our Lord is desirous that the young people of America shall accomplish, through prayer, personal work, and self-sacrifice, all that our faith one year ago led us to set down as our goal. We believe that the angels of God who are sent to minister to the members of the church militant are watching with deep interest the spirit of the Adventist youth and their leaders. And there will be joy in heaven when the goal is reached.

Shall we win?—Yes, if the leaders take the lead. We can do it if we will.

M. E. K.

"EACH night is followed by its day,
Each storm by fairer weather,
While all the works of nature sing
Their songs of joy together.
Then learn, O heart, their songs of hope!
Cease, soul, thy thankless sorrow;
For though the clouds be dark today,
The sun will shine tomorrow."

Educational Department

J. L. SHAW General Secretary
F. GRIGGS, N. Am. Div. Secretary
W. E. HOWELL N. Am. Div. Asst. Secretary

Truth and Error

THE following quotations (the first from a geography in very common use, and the second from a book of nature myths in large use in schools) furnish one reason for the lack of simple faith in the creative power of God, which today is so manifest in the world. "When the Son of man cometh, shall he find faith on the earth?" Such teaching as is found in these quotations surely undermines faith:—

"If birds could talk, what stories we might hear! We might learn of a time, ever so long ago, when their grandfathers were not birds at all. Then they could not fly, for they had neither wings nor feathers. These grandfathers of our birds had four legs, a long tail, and jaws with teeth. After a time feathers grew upon their bodies, and their front legs became changed for flying. These were strange-looking creatures. There are none living like them now."

"Why There Is a Man in the Moon"

"'Goodman,' said the goodwife, 'You must go out into the forest and gather sticks for the fire. Tomorrow will be Sunday, and we have no wood to burn.'"

"'Yes, goodwife,' answered the goodman, 'I will go to the forest.'"

"He did not go to the forest, but he sat on a mossy rock and fished till it was dark, and so he brought home no wood. 'The goodwife shall not know it,' he thought. 'I will go to the forest tomorrow morning and gather sticks.'"

"When morning came, he crept softly out of the house when it was hardly light, and went to the forest. Soon he had as many sticks as he could carry, and he was starting for home, when a voice called sternly, 'Put those sticks down!' He looked to the right, to the left, before him, behind him, and over his head. There was no one to be seen."

"'Put those sticks down!' said the voice again."

"'Please, I do not dare to put them down,' replied the goodman, trembling with fear. 'They are to burn, and my wife cannot cook the dinner without them.'"

"'You will have no dinner today,' said the voice."

"'The goodwife will not know that I did not gather them last night, and she will let me have some dinner. I am almost sure she will,' the goodman replied."

"'You must not gather sticks today,' said the voice more sternly than ever. 'It is Sunday. Put them down.'"

"'Indeed, Mr. Voice, I dare not,' whispered the goodman; and afar off he thought he heard his wife calling, 'Goodman, where are you? There is no wood to burn.'"

"'Will you put them down, or will you carry them forever?' cried the voice angrily."

"'Truly I cannot put them down, for I dare not go home without them,' answered the goodman, shaking from head to foot. 'The goodwife would not like it.'"

"'Then carry them forever,' said the voice. 'You care not for Sunday, and you shall never have another Sunday.'"

"The goodman could not tell how it came about, but he felt himself being lifted, up, up, up, sticks and all, till he was in the moon."

"'Here you shall stay,' said the voice sternly. 'You will not keep Sunday, and here you need not. This is the moon, and so it is always the moon's day, or Monday, and Monday it shall be with you always. Whenever any one looks up at the moon, he will say, "See the man with the sticks on his back. He was taken to the moon because he gathered wood on Sunday."'"

"'O dear, O dear,' cried the goodman, 'what will the goodwife say?'"

We cannot expect to have our children established in the saving faith of the gospel while they are being taught untruths concerning the origin of life and the fundamentals of Christian worship.

"The work that lies next our church members is to become interested in their children and youth." A mighty effort must be put forth to save them from the wave of unbelief and superstition which is sweeping the world. If there was ever a time when all, both parents and those who are not parents, should unite in an intense effort to provide ways and means by which the children of the church may be taught the simple faith of our God, that time is now. We are in the period of earth's greatest moral darkness, and no means or effort should be spared to save them from the baleful influences of such teachings as are illustrated by these examples. F. G.

The Harvest Ingathering

REPORTS are coming in from our schools of experiences in the Harvest Ingathering campaign. These are very gratifying. This campaign may well be not for a day, but for a season; and that this is being recognized in some of our schools is evidenced by the reports below.

The Harvest Ingathering work opens the way for Bible readings, cottage meetings, Christian Help work, canvassing, and, indeed, all lines of active Christian field service. There is a very commendable movement in our schools of taking a day each week in which the whole school may engage in active Christian work. The reports which we subjoin are of a very encouraging nature.

From O. J. Graf, president of Emmanuel Missionary College:—

"We closed school one day, and the students and teachers went out together in the interests of the Harvest Ingathering campaign. Companies were sent to the near-by cities, some to the smaller towns, and some to the country. A teacher was at the head of each company. We secured, as nearly as I can estimate, about \$150, and about one hundred took part in the campaign. The experience was good for the school, and developed a real, earnest missionary spirit."

From H. A. Morrison, president of Union College:—

"Tuesday, October 20, the Union College teachers and students assembled in the college chapel at 8:30 A. M. to receive a few instructions, and to ask God's blessing upon the work of the day. This day had been set apart by the faculty as a day when all could engage in the Harvest Ingathering work. A

goodly number took part in this campaign. All who did so were very enthusiastic in looking forward to next year's Ingathering work. In the meeting held to relate the experiences of the day, such expressions as the following were very common: 'I am glad I went out with the Harvest Ingathering REVIEW, because of the good experience I had. I am anxious to go again next year.' Many had excellent experiences in explaining the truth to those on whom they called. The people seemed more friendly and more willing to listen than usual. Nearly all whom we visited were somewhat acquainted with our message because of the work done in past years, and in many of these homes we were gladly received. We were given more money than in past years. To date, reports have been received from eighty-five, with a collection of more than ninety-five dollars. Although this is not a large amount, we are glad to have a small part in helping the work in foreign lands. We pray that the seed sown by the distribution of these papers may spring forth and bear a rich harvest."

From L. H. Wood, principal of South-ern Training School:—

"With reference to the Harvest Ingathering work I will say that we expect to raise \$350 before January 1. This is our plan: We have put the map of the world on the board in the chapel, and are going to send a missionary each way to the Pacific islands at the rate of two cents a mile. The Sabbath school is going to send the one going west, and will attempt to raise \$150 to do it; the Harvest Ingathering will do the rest, or raise \$350 to send one around the other way, the two to meet and shake hands on January 1. The two combined will make \$500, or 25,000 miles at two cents a mile. The students are very enthusiastic over it, and I am hopeful that we shall get the full amount. We are planning on sending out a party every week to some of the near-by towns. Our first party consisted of nine girls and one man, chosen by the faculty, and sent to Chattanooga for the day. They came back with \$62.72, sending the missionary 3,136 miles. Since then we have received \$4.10 more, making a total of \$66.82 to date, or 3,341 miles. Pray that we may make our goal."

From L. O. Machlan, principal of Williamsdale Academy:—

"Yesterday was our Harvest Ingathering day. About fifteen of us went out, and in an average of four hours' work took in about \$75. My collection was about \$20."

From F. W. Paap, secretary of Home Missionary Department of North American Division Conference:—

"The students of the Washington Missionary College are taking a live interest in home missionary work. The experiences gained in connection with the Harvest Ingathering campaign were worth more than pen can tell. About \$200 was collected the first day, and the inspiration gained from this blessed service has fired many hearts to continue their efforts. We hope and fully expect to see souls won to Christ by our students during this school year."

"THE good man watches his thoughts when he is alone, his temper when he is at home, and his tongue when he is in company."

Publishing Department

N. Z. TOWN - - - General Secretary
W. W. EASTMAN - - - N. Am. Div. Secretary

Evangelistic Canvassing in the Cities

THE question of reaching our cities with the third angel's message is one that may well be given consideration in all parts of the field. We are living in an age when city building is a part of the world's program. And in these centers of congested humanity are to be found all classes of people. While it is true that they are centers of crime and corruption, yet it is also true that there are many of God's humble children among all classes who will accept the light of truth when it is properly presented to them.

In the parable of the supper, in Luke 14: 16-24, the last call to be given, it is urged that the invitation be extended to the "highways and hedges." It is said to the messenger, "Go out quickly into the streets and lanes of the city." And the language of the parable indicates that the invitation is extended personally to individuals.

There is no better way of doing this than in the sale and distribution of our literature in its various forms. It is becoming more and more evident that in order to reach the millions of our cities, we must of necessity use a large number of workers on a self-supporting plan. Our literature provides for this. During the past twenty years or more, considerable work of this kind has been done in our cities, but much more remains to be done than has yet been accomplished. There are many thousands of foreigners in these cities who must be reached with a cheaper class of literature, and there is another class who can be reached with magazines; but there is a field in these cities for the sale of our large subscription books. Occasionally we find here and there a worker who has ventured to enter the cities with our large books, and some remarkable records have been made in their sale.

For the encouragement of others who may feel a burden upon their hearts for this work, I give below the figures showing the work done by a colporteur in one of our large cities. The record covers fifteen months' work, and is as follows:—

| | |
|---|-------|
| Protestant Magazine sold | 2,300 |
| Liberty sold | 300 |
| "Daniel and the Revelation" and "Great Controversy" actually delivered— | |
| To police and county officials.. | 101 |
| To postmasters | 2 |
| To business men | 49 |
| To tradesmen, barbers, etc. | 102 |
| To women | 29 |
| Total large books | 283 |

While this is not a remarkably large record, yet it shows clearly that our large subscription books can be sold in the cities. If this brother could do it, there are others who can if they will only consecrate themselves to God and enter upon the work with faith and courage.

While this brother was selling this

amount of literature, he not only supported himself and family, but had the privilege of seeing a number accept the truth as a result of his labor.

Now as the winter months are coming on, two or more workers could go into a city and rent comfortable rooms together, and thus live on an economical basis. They would in this way be able to do excellent work during the winter months. Are there not those who read these lines who feel that a responsibility rests upon them to go into the cities with our books, on a self-supporting basis, carrying the truth into hundreds of homes the coming winter?

W. W. E.

News and Miscellany

Notes and clippings from the daily and weekly press

— The well-visioned man who carries his India paper Bible in his pocket may the better appreciate his privilege when he learns that the American Bible Society is quoting the complete Bible for the blind (American Braille) for \$34, the same to be shipped in nineteen volumes and weighing 190 pounds.

— The Canadian government has united with the provincial and city authorities in expending \$50,000,000 for the improvement of the fortified port of Halifax, in Nova Scotia, which the Dominion leaders announce they will make the great national seaport of Canada.

— A complete government under the auspices of Turkey was installed at Avlona, in Albania, following the flight of Prince William of Wied. Mehmed Burhan Eddine Effendi, son of Abdul Hamid, former sultan of Turkey, has been proclaimed king of Albania. Burhan Eddine is twenty-nine years old. Albania, it is said, will remain independent of Turkey.

— By the terms of a treaty signed recently by the United States minister to Panama and the Panaman secretary of foreign relations, the United States acquires control of the waters of Colon and Ancon harbors and of two small islands lying in Ancon harbor, which are to be used for observation and light stations by the coast artillery. One of the islands will be fortified. The site of Battery Hancock, on the Colon water front, is given to the United States, as also is control of all the piers at the north entrance of the canal, costing approximately \$2,500,000. Panama, on the other hand, will acquire a large tract of fertile land, called Las Sabanas, which will place the capital of the republic for the first time in direct physical connection with the remainder of the country, as it has hitherto been cut off by the Canal Zone. In Las Sabanas are many of the handsome country estates of wealthy Panamanos. It is stipulated, however, that no railway shall be built across this territory without the consent of the United States, and that the United States may retake and occupy a portion or all of these lands if needed for the protection and defense of the canal or its approaches. The treaty now awaits ratification by the Washington and Panaman senates.

— Within the antarctic circle there has never been found a flowering plant. In the arctic regions there are 782 different species of flowers.

— Shipping journals report that there is a revival of shipbuilding in the United States; that is, for the coastwise trade. Since the beginning of the year, orders have been placed with American builders for more than 100 steamships. Only one of these vessels is for transoceanic service.

— Flies are so few in Bavaria that they cannot be regarded as a pest. This is said to be due to the extreme cleanliness of Bavarian cities. Courtyards, alleys, and vacant lots are all kept clean, and the hallways and entrances to the houses are as fresh as soap and water can make them.

— According to *Eastern Engineering*, screws are still made in India just as they were made hundreds of years ago; that is, by winding two soft wires side by side around a mandrel. The wires are then carefully separated, and one of them is soldered to the inside of a tube, which then will form the nut, while the other is soldered to a mandrel or rod. All the screws are left-handed, because they are wound over and over by the right hand.

— The malevolent aspect of nature, as it appears from man's standpoint at least, is seen in the extraordinary rapidity with which the bacillus of the bubonic plague, perhaps the most dreaded scourge of history, multiplies. Dr. Anderson Stuart, of Sydney, Australia, in speaking of these germs, says: "The rapidity of growth is shown by the demonstration that at the end of the twelfth hour one germ had multiplied into 17,000,000. They are so small that 625,000,000 of them will cover one square inch."

— Because of the increasing price of timber in Europe, much interest is shown in a French invention for preparing a substitute for this article. The process is very simple and inexpensive, being carried out by a single machine. Straw is the material used. In general appearance the product resembles whitewood, the compressed straw imparting a straight, grain-like effect. It works fairly easily, and when sawed leaves a clean cut. It is as strong as the ordinary whitewood, and it can be applied to all the purposes for which the latter is fitted.

— France promises again to demonstrate its lead in the science of aviation by a practical solution of a centuries-old problem—the crossing of the desert of Sahara. At present a caravan sometimes requires as long as four months to traverse the desert from the southern frontier of Algeria. Water is lacking except at a few widely separated oases, and the whirling sand storms occasionally encountered are a deadly peril. The French propose to establish an aerial mail service that will cross the desert in two days, high above the sand storm belt, for a total distance of not quite 1,000 miles. An expedition is soon to set out with a military escort to set up markers along the route, ten miles apart, with depots for water and provisions every sixty kilometers (thirty-seven miles). These depots are to be placed in the hands of friendly tribes indorsed by the French troops of the Sahara.

—America's jewelry bill for 1913 was approximately \$570,000,000, according to statistics of jewelry importations made public by the Bureau of Foreign and Domestic Commerce. This is declared to be more than thirty per cent in excess of the highest record yet established. The bureau declares that the value of all the diamonds in this country has reached the enormous sum of nearly \$1,000,000,000.

—An illustration of the command man has over matter and her laws, within a limited scope, was recently made when engineers for the Lehigh Valley Railroad in five minutes removed a steel railroad bridge and put a new one in its place. It took a minute and three quarters to roll away the old bridge. The new bridge, previously completed, was substituted in three minutes. There was no delay in traffic.

—Seventy-five thousand claimed by cancer each year in the United States, and the scourge is steadily increasing! A nation-wide fight against cancer is being organized by the recently formed American Society for the Control of Cancer. The cancer death rate increased from 65.8 per 100,000 of the population in 1901 to 83.9 in 1911. The estimate of 75,000 deaths for 1913 is made by the well-known statistician, Frederick L. Hoffman.

—The latest development in building architecture is a no-window all-window twelve-story structure now being erected in New York City at the corner of Tenth Avenue and Thirty-sixth Street, to be known as the Hill Engineering Building. This skyscraper will receive its light through solid glass walls, get its ventilation by an artificial current of filtered air circulated through ducts from basement to roof, and will be as nearly dust-proof as science and ingenuity can make.

—On account of the war it has been decreed that there shall be no more beer for German soldiers, there shall be no absinth for French soldiers, and Lord Kitchener has urged total abstinence upon British soldiers. Yet it is not long since all patients in British public hospitals had their regular allowance of alcoholic drink; it is not long since beer and manliness were inextricably bound together in the German mind; and every attack on alcohol consumption in France was regarded as a blow at a great national industry.

—Automatons may replace soldiers in the next war if an invention just patented by a Danish engineer named Aeson does what is claimed for it. Aeson says he has invented a cylinder which may be buried in the ground for years in the same fashion as submarine mines are placed in harbors. The cylinder is operated by electricity from a distant station. When a button is pressed, the cylinder jumps two feet from the ground and fires 400 shots horizontally, the shots being effective at a range of 3,000 yards. Any number of cylinders may be placed around the places to be defended in one or several lines, and the inventor says they would mow down ninety per cent of the attacking forces. He asserts, moreover, that crops may be grown over the automatons in time of peace, and they would be completely hidden.

—King George of England rules 11,475,054 square miles of the earth's territory, and 378,725,857 of its population.

The Home and the School

THE Christian school, and back of that the home, serves as the base of supplies for our world work. On the tone and strength of these depend in large measure the recruiting and expansion of our work at home and abroad.

The magazine *Christian Education* is devoted largely to aiding the home and the school in their important work of saving our boys and girls, and in training them most effectively for Christian service. The November number deals with the following vital points in this effort:—

The struggles and victories of our schools in the mission field as represented in the Meiktila school, in Burma.

The providing of a boarding place for the church-school teacher that will help insure his best work in the school.

Prevailing power with God to overcome every obstacle to more rapid growth in our school work.

The strengthening of industrial work in our academies, and the avoidance of so many changes in the teaching force.

Proper associates for children in the home. The high privileges of a teacher in the family, developing home school work, and the study of nature about us from month to month with the children.

Valuable notes on Biblical archeology for members of the Ministerial Reading Course.

Interesting notes from our schools, etc. *Christian Education* ought to be regularly studied by all our members.

Subscription price of this magazine, \$1.00 a year, or five subscriptions in one order to one address, \$3.00.

NOTICES AND APPOINTMENTS

British Columbia Association of Seventh-Day Adventists

THE British Columbia Association of Seventh-day Adventists will hold its annual meeting in the church at Pitt Meadows, British Columbia, in conjunction with the regular meeting of the conference, announced for Dec. 25-30, 1914. The first meeting of the association will convene Monday, Dec. 28, 1914, at 11 A. M. Officers for the ensuing year should be elected, and other business transacted that properly belongs to the association.

J. G. WALKER, *President*;
J. B. GIDDINGS, *Secretary*.

The British Columbia Conference

THE thirteenth annual session of the British Columbia Conference of Seventh-day Adventists will be held at Pitt Meadows, British Columbia, Dec. 25-30, 1914. The purpose of the meeting is the election of officers for the ensuing year, and the transaction of such other business as properly belongs to the conference. Services are to be held in the church on Friday, at 7:30 P. M.; and the first meeting for organization, appointment of committees, etc., will be held the following evening, at seven-thirty. Each church in the conference is entitled to one delegate and to an additional delegate for every ten members. A full delegation is required from all our churches.

J. G. WALKER, *President*;
J. B. GIDDINGS, *Secretary*.

"Turkey Enters the Conflict"

THE above is the title of one of the leading articles in the December *Watchman*. This issue contains some good, live, up-to-date matter relative to Turkey's latest movements and their meaning. The people of the world are very much interested in the situation in the Far East, as well as we Adventists, and many are looking to us to see what we have to say about it. Surely this furnishes one of the best opportunities we have had since the war began, to tell the world just what the Bible says about these things, and about Turkey in particular.

A number of other interesting articles in the December *Watchman* are: "A Fatal Surprise," "The Basis of Lasting Peace," "It Had to Be," "The Return of Jesus," "The Doctrine of Divine Right in Government." Well illustrated throughout, with attractive cover design in colors. The *Watchman* contains a message for you, your friends, and your neighbors. Order a supply early from your tract society.

The December "Signs Magazine"

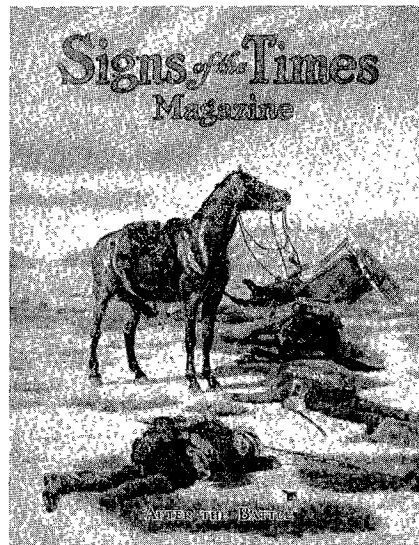
What Next?

Will it be more of the same, or will peace be declared soon?

Perhaps enough questions have been asked. Here are some facts:—

A letter was recently received from a bookstore in Southern California in which the recipients were asked if they had books which associate the European war and the United States with Bible prophecy. It stated that there was a growing inquiry for such books, and it was thought a considerable business could be done with them!

One of our Ingathering workers found a lady who almost embraced her when she learned that she was a Seventh-day Adventist. The lady said she heard Elder Loughborough



preach many years ago, but did not think much of what he said until this European war broke out. Now she and her family frequently discuss the war in connection with the prophecies.

A brother in the North says: "I find there is a real demand for our literature at this time. While on my way up from Regina to deliver my books, I took ten copies of the *Signs Magazine* for October, and could have used many more. I not only got rid of the ten, but took eight subscriptions for the magazine."

There are many other indications that the masses are eagerly reading or listening to any reasonable explanation of present world conditions. The striking cover is beautifully printed in three colors.

We believe the December *Signs Magazine* will prove just the aid you will want in making the most of the big opportunity awaiting you.

Prices: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Sell 25 and earn \$1.25, or 50 and earn \$3.

Addresses Wanted

THE addresses of the following-named persons, members of the Battle Creek (Mich.) church, are desired. Kindly forward information to the pastor, Elder W. A. Westworth, Tabernacle, Battle Creek, Mich.:—

| | |
|-------------------|-------------------|
| Elizabeth Bently | Elizabeth Herbold |
| Josephine Begulin | Clara Hill |
| Mrs. C. S. Burns | Robert S. Kirby |
| Mary Cleveland | Emily Lanie |
| Liddie Clayman | Ambrose Lane |
| Rose Claset | Eva Obear |
| Jeanette Carroll | Harriet Page |
| Margaret Erskine | Altha Paullin |
| Baird Embury | Frank Robinson |
| Mamie Foucet | Nettie Spaulding |
| Bessie A. Griffin | Anga L. Stucker |
| Wm. Gimary | Harriet Spencer |
| Mrs. Addison Howe | Viola Smith |
| Esther E. Huntley | Mrs. Jadie Shultz |
| Harriet Fisher | Clara Wilderberg |

Requests for Prayer

A SISTER in Colorado wishes us to pray for her brother, whose home is about to be broken up on account of his acceptance of the truth.

An Idaho sister who asked prayer some time ago writes that she is much better, and asks that continued request be made to God for the healing of a goiter, which is very troublesome.

Publications Wanted

THE following-named persons desire late, clean copies of our denominational periodicals, sent postpaid, for missionary purposes:—

Mary L. Cowdrey, Foneswood, Va.

Mrs. John K. Foster, West Hartland, Conn.

C. F. Campbell, Perth, Ontario, Canada. Continuous supply.

Mrs. W. H. Dickinson, Bay Road, Amherst, Mass. Continuous supply.

Mrs. Bertha F. Goins, General Delivery, St. Petersburg, Fla. Continuous supply.

Mrs. R. F. Hair, Delray, Fla. Continuous supply of *Signs* (monthly and weekly) and *Watchman*.

Mrs. G. E. Prindle, 106 Court St., Muskogee, Okla. *Signs* (weekly and monthly) and *Watchman*.

I. E. Harrison, 131 Morrow St., Piqua, Ohio. *Signs*, *Watchman*, *Instructor*, and *Life and Health*.

Grace Stanley, R. F. D. 5, Box 49, Hickory, N. C. *Instructor*, *Watchman*, *Protestant*, and *Life and Health* especially.

Mattie G. Smith, R. F. D. 2, Huntsville, Ala. Tracts and other Seventh-day Adventist literature in the Scandinavian languages.

Elder W. H. Armstrong, 521 Ouerby St., Danville, Va. Continuous supply of *Signs* (weekly and monthly), *Watchman*, and tracts.

Elder G. O. States, Cedaredge, Colo. *Signs*, *Watchman*, *Instructor*, *Protestant Magazine*, and *Liberty*; also reading matter on the war question.

Emma Kincaid, 2557 A (rear) Hebert St., St. Louis, Mo. *Signs* (weekly and monthly), *Watchman*, *Instructor*, *Little Friend*, War Extras; also tracts in Hebrew.

Obituaries

RUST.—John Ethan Rust died in Keene, Tex., Oct. 21, 1914. He was born in North Danville, Vt., March 26, 1829. He fought in the Civil War, taking part in twenty-two battles. The light of the third angel's message came to him in 1865, and he died in full assurance of a home in heaven. Five children and one brother survive, but they sorrow not as do others who have no hope.

J. I. TAYLOR.

BIGELOW.—Died at Norridgewock, Maine, Oct. 25, 1914, Mrs. Emma F. Bigelow, at the age of nearly seventy years. Sister Bigelow embraced present truth about twenty-five years ago, and was a faithful member of the Norridgewock church. During a long illness she was a patient sufferer, and fell asleep in hope. She leaves to mourn a husband, one brother, and other relatives.

P. B. OSBORNE.

(Atlantic Union Gleaner please copy)

PETERSON.—Doris Peterson was born in Seymour, Wis., Aug. 18, 1909. She loved her Saviour, and attended Sabbath school at Green Bay regularly with her mother and two brothers. There was a large attendance at the funeral service, at which the writer spoke words of consolation from Jer. 31:15-17, showing that God will bring the children out of the land of the enemy.

THEODORE G. LEWIS.

EMMERSON.—Fell asleep in Jesus Aug. 7, 1914, our beloved brother, D. W. Emmerson, in his seventy-first year. He was born in New Brunswick, Oct. 5, 1843, and at the age of twenty-five was united in marriage with Eliza Richardson, of Grove Lake, Minn. To this union were born five children, one of whom is left to mourn. In 1873 he gladly accepted the truths of this message, and from that time until his death was active in the Master's work. Fifteen years ago the family moved to Newberg, Oregon, where he has since resided. He will be greatly missed both in the church and in the community. His companion feels her loss deeply, but is comforted by the blessed hope. Brother Emmerson died at the Portland Sanitarium, where he had undergone an operation.

MRS. A. C. PERKINS.

DE GALE.—Jagoo George De Gale died at Hermitage, St. Patrick, Grenada, British West Indies, Aug. 19, 1914. Brother De Gale was an Asiatic Indian, having been born in India, near Calcutta. He came to Grenada many years ago, as one of the many thousands of indentured coolies who are brought to the West Indies to labor on the estates. By industry and frugality, he soon became the owner of an estate, and an employer of many laborers. He never learned to read or write English, but could understand it fairly well, and also make himself understood. Many years ago, before any Seventh-day Adventist worker had visited Grenada, he learned of the Sabbath truth from a wandering native preacher, and at once began to keep the Sabbath. For years he knew little if anything of the other truths for this time, but faithfully kept the Sabbath. Later some of our canvassers met him, and thereafter always found a welcome in his home. Elder Kneeland visited him and instructed him more fully, and finally it was my privilege to receive him into full fellowship, with nineteen others, and this little company was later increased to about fifty, nearly half of whom were Indians. He always attended our conference sessions, and our workers and others who thus became acquainted with him will be glad to know that he died as he had lived, steadfast in the faith. He was faithful in tithing and liberal in offerings, and I have never known a more zealous missionary worker. In season and out of season, he was tireless in his efforts to get people to "come over to God's side." Many a time as I walked with him by the way, he would stop to talk the truth to all whom we met. At least two of the earlier converts to the truth were brought in by his rather strenuous efforts. These young men daily passed his house going to and from their gardens, and often, especially on Sabbath, he would lay hold on them and literally compel them to come in while he expounded to them the truth, which they later accepted. His wife and several of his family of twelve children are in the truth, and it is hoped that he may see them all among the redeemed when he awakes. As there was no Adventist minister in the colony when our brother died, the deacon of our church conducted a simple service, and they laid him to rest to await the coming of the Life-giver.

W. A. SWEANY.

GRAHAM.—Lillian Strough Graham was born near Sulphur Springs, Ind., Oct. 14, 1888, and died near Mechanicsburg, Ind., Oct. 27, 1914. She was married to Calvin Graham on Feb. 26, 1910. Under the labors of Elder E. R. Lauda she was led to accept present truth, and united with the church at Middletown in 1912, of which she was an active member at the time of her death. The funeral service was largely attended, words of comfort being spoken by Elder Lauda.

LINNIE GOODWIN.

COX.—Benjamin Franklin Cox was born in Lancaster County, Virginia, May 2, 1885, and fell asleep in Jesus, Oct. 28, 1914. He became a member of the Third Seventh-day Adventist Church of Baltimore in April, 1913. He was loyal to the message, and did what he could to win souls to the Master. There are some visible fruits of his labor. We believe that he will have a part in the first resurrection. The writer spoke words of comfort and encouragement at the funeral service from 1 Cor. 15:22.

GUSTAVUS P. RODGERS.

LYNCH.—Margaret Lynch was born at Fords Store, Md., Oct. 31, 1898, and died Oct. 29, 1914. Margaret was converted and baptized four years ago. She was a faithful member of the church and young people's society, and was loved by all who knew her. Though special prayer was offered for her recovery, the Lord willed that she should rest a little while, and her will was fully resigned to his. We are confident that she sleeps in Jesus. She is survived by her parents, three sisters, and two brothers.

R. T. BAER.

CAMPBELL.—Elizabeth Campbell was born July 5, 1833, near Rochester, N. Y., and died Sept. 29, 1914, at the home of her daughter, near Bagnall, Mich. At the age of nineteen she was married to N. G. Spencer. They accepted present truth in 1852, under the labors of Elder J. N. Andrews. Seven children were born to them, five of whom are left to mourn. Mother engaged in mission work, and did all she could to relieve the sick and suffering and advance the truth of God. Father died in 1877, and in 1890 mother was united in marriage with J. N. Campbell, at Battle Creek, Mich. She fell asleep with the assurance of a part in the first resurrection. Funeral services were conducted by Pastor Albert Willer of the Dunkard Church.

C. R. SPENCER.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE

Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms in Advance

One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money Orders payable at the Washington, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

THE WORK AND THE WORKERS

Life and Health and the *Protestant Magazine*, one year, only \$1.70.

SEND 10 cents in stamps for sample copy of the December or "How to Keep Young" number of *Life and Health*.

HAVE you seen the "War" and "Lincoln" number of *Liberty* magazine? It tells about "Armageddon."

A VERY pleasing three-color cover design will be found on the December *Life and Health*. See cover miniature below.

OUR ten-cent magazines may be obtained as follows: 5 for 25 cents, 10 for 50 cents, 20 for \$1.00, or 50 for \$2.00.

YOU can use the *clubbing offers* to send a year's subscription for our *magazines* to your friends. See offers elsewhere on this page.

UNTIL Jan. 1, 1915, all who send \$1.00 for a 1915 subscription for either *Life and Health* or the *Protestant Magazine* will receive *free* the October, November, and December, 1914, issues — 15 months for \$1.00.

SEND \$1.70 for any two, \$2.40 for any three, or \$3.00 for any four of the following monthly magazines FOR ONE YEAR: *Life and Health*, *Protestant Magazine*, *Signs Magazine*, *Watchman*. Regular price of EACH, \$1.00 a year. Add 25 cents to any club for *Liberty*, a quarterly magazine, for one year.

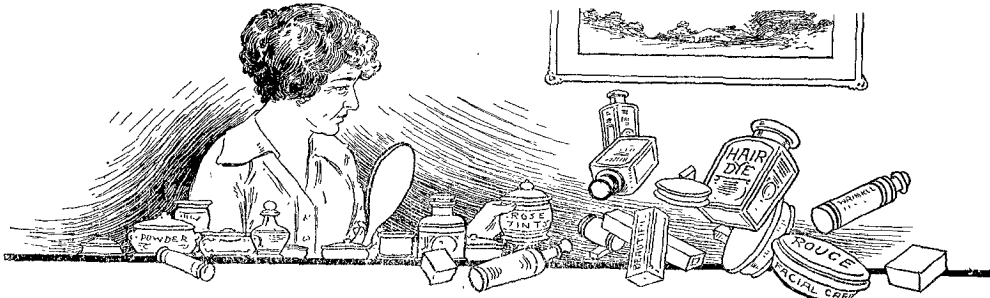
MRS. FRED H. PUTNAM, manager of the *Child Welfare Bulletin*, Peoria, Ill., writes: "Have seen today, for the first time, a copy of *Life and Health*, and am so impressed with the contents of the October issue that I feel its influence and power for good can be widespread and helpful to many more people. Would like to ask if you would care to exchange, and if we may copy articles from your magazine, giving credit for all material used."

WHAT does Rome hope to gain through the European war? Shall the United States reinstate the Roman Catholic Church in Mexico? Shall Roman influence bar anti-Catholic periodicals from the United States mails? What, and why, is the difference between Romanism in Protestant and in Roman Catholic lands? Why should Rome not be allowed to control the public schools? How has Romanism robbed humanity of its Saviour? These and many other vital questions are answered in the November *Protestant Magazine*, now ready.

DR. T. D. CROTHERS, editor of the *Journal of Inebriety* and president of the Walnut Lodge Hospital, Hartford, Conn., writes: "While every number of *Life and Health* is excellent, your August number seems to have gone beyond the average, grouping most excellent articles and comments, which make it invaluable to every student of this subject of temperance. I wish to thank you most heartily for the enterprise of pushing this subject in so attractive a way. I want you to command me every time I can be of service. Accept my warmest good wishes, and commendation for your excellent work."

DON'T forget to send that "Free Press" letter to President Wilson, Postmaster-General Burleson, Secretary of State Bryan, and to your senators and congressmen. See suggestive letter in "Picture Section" of the November *Protestant Magazine*. Rome's letter campaign *against free press* starts Dec. 8, 1914. Her efforts to bar Protestant periodicals from the mails *must not succeed!* Write your letters at once, and get others to do likewise!

A FEW days ago the private secretary of a prominent senator from — called up the manager of the *Protestant Magazine* to see how many copies he could secure of the February number, containing Dr. R. H. McKim's great speech on "Why We Are Protestants." He subsequently ordered a number of copies mailed to his friends. A few more copies of this great number can be spared, at 25 cents for every five copies mailed by us to different addresses.



PERHAPS THE MIRROR DOES NOT TELL SO PLEASING A STORY AS FORMERLY

AGING AT FORTY IS UNNECESSARY

Edythe Stoddard Seymour



WHY does a woman dread the forties?

One should be in her mental and physical prime at that age; and because of increased knowledge and experience, she should be capable of accomplishing more efficient work than at any previous period of her life.

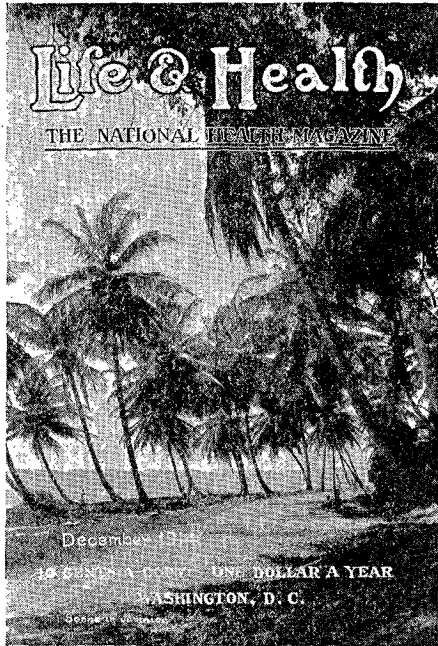
The answer is that ordinarily the fourth decade is a period of "aging." Not uncommonly a woman on her fortieth birthday has begun to look more like a peach that has stood too long in the show case than like one recently plucked from the tree.

We may know that this premature aging is unnecessary from the fact that great singers and others whose careers depend upon the continuance of their youthful beauty, manage to keep fresh until after they are sixty; and they do it by the most rigid attention to the

Perhaps some of my readers may realize, as they look into the mirror, that it does not tell so pleasing a story as formerly; and, as a result, they begin to "make up," in the effort to deceive themselves and others, with the externals which are supposed to make one look younger, but which in reality deceive nobody.

To all such, I have a message of hope and cheer. Do not surrender to old age, for that would only serve to hasten your aging. It may not be possible to counteract all the results of the past life; but hope, and courage, and attention to details will accomplish a great deal. By devoting a little time and thought daily to self-culture, you may drift gradually into a joyous and charming old age.

You may have to make some radical changes in your mode of living; but these



THE DREAD OF BECOMING OLD

Should disappear after you have read this December or "How to Keep Young" "Care of the Babies," "Temperance," and "What to Do First" number of *Life and Health*. Valuable for temperance workers. Don't miss "Healthful Cookery Menus for a Week in December," nor the "Questions and Answers" department. "How to Keep Young" articles: "How Long Shall I Remain Young?" "How to Perpetuate Youth," "Personal Experiences in Growing Old Gracefully." Mothers will especially appreciate the article, "Uncomfortable Babies — Why?" Several Strong Temperance articles. Urge your missionary society, prominent pastors, W. C. T. U., Anti-Saloon League, and other health and temperance leaders to order a club of 1,000 copies for \$40.00, 500 for \$20.00, 100 for \$4.00, 50 for \$2.00, or 20 for \$1.00. Large Orders Now Being Received. Order Early. See cover design on this page. The three-color cover is a thing of beauty. Order from your tract society.



WASHINGTON, D. C., NOVEMBER 19, 1914

CONTENTS

GENERAL ARTICLES

- From House to House, *Mrs. E. G. White* 3
 The Second Advent Movement—No. 15,
J. N. Loughborough 4
 Changing One's Mind—Willingly or
 Unwillingly, *John N. Quinn* 5

EDITORIALS

- Adding to God's Word—Sunday in the
 District—Sowing the Wind: Reap-
 ing the Whirlwind—"Rome Never
 Changes," No. 2—North American Di-
 vision Conference Executive Committee
 Council 6-11

- THE WORLD-WIDE FIELD 12-14
 OUR HOMES 15, 16
 THE FIELD WORK 16, 17
 MISSIONARY VOLUNTEER DEPARTMENT 18
 EDUCATIONAL DEPARTMENT 19
 PUBLISHING DEPARTMENT 20
 NEWS AND MISCELLANY 20, 21
 MISCELLANEOUS 21, 22

A LETTER from Prof. G. W. Caviness, of Mexico, reports the workers all in the field again. He adds: "The prospects before us are good. In almost every place new ones are being added to the companies, and the field is open for work."

WORD from Elder C. L. Butterfield, of Korea, comes from Mukden, Manchuria, where he is helping Brethren B. Petersen and O. J. Grundset to find a location for the new Manchuria mission headquarters. He adds: "This is the first American mission to be established here. We find it difficult to get a place for the workers to live in."

LAST week, by the steamship "Matura," leaving New York on November 10, Elder M. B. Butterfield and family sailed for Port of Spain, capital of the island of Trinidad, West Indies. Elder and Sister Butterfield respond to the call from the South Caribbean Conference for evangelistic service. They have been engaged in this work in the Iowa Conference, which now releases them for the mission fields.

As showing how nearly every part of the world is affected by the European struggle, we print the following words from Elder Isaac Baker, president of the Central American Conference. He writes from the Bay Islands, off the Honduras coast: "We shall be glad to welcome a good colporteur and a good minister to these parts, but just now the financial question gives us difficulty. We are dependent upon the coconut trade, but now our people can scarcely get rid of the nuts at any price. If times soon resume a normal state, we can support another worker. We are not so hard up as those in Europe, and we hope to be able to live with our present force without any outside help. The work is beginning to go among the Spanish people now, some of whom were baptized at our recent camp meeting, while four have been baptized since, and still others are waiting."

The Eastern Question Extra

THE REVIEW Extra No. 2—"The Eastern Question"—was placed on two of our large presses early Sunday morning, November 8, and orders given to run full speed in the attempt to catch up with the orders reaching the office before the Extra could be put in type.

Never before in the history of our publishing work have we witnessed so great interest in the issuing of any of our periodicals as that demonstrated through advance rush orders for the REVIEW Extra No. 2. As soon as it was decided to issue this second Extra, the news seemed to take wings, and in some way reached the field near by. Immediately the wire orders began to come in. The New Jersey Conference president wired his workers about the new Extra, and had orders for 50,000 copies with us in less than forty-eight hours after it was decided to issue it; and before the copy could be prepared and set in type, over 100,000 copies had been ordered.

Up to the time of going to press (November 13) nearly five hundred thousand copies have been ordered. Orders are coming in by the thousands in every mail.

As soon as Turkey entered the European war, letters and telegrams were sent by a number of our workers, asking the Review and Herald to bring out another REVIEW Extra at once. They did not wait for an answer as to whether the Extra would be issued, but sent along orders with their request, and marked these orders "rush." They virtually made an *inquiry-demand*, and ordered immediate fulfillment.

Everything seems quite favorable for the prediction that the second Extra will have a larger circulation than the first Extra. Certainly the message it bears is far more important. It contains a definite message for this time. It is the strongest and most pointed presentation of the present issue we have had. Orders will be filled promptly.

D. W. REAVIS.

The New Evangelistic Songbook

FOR a long time there has been a demand for a small collection of songs adapted for use in our evangelistic services. Elsewhere in this issue of the REVIEW is printed the report of an action taken by the recent North American Division Conference Council looking to the publication of such a book. A committee was appointed to collect and prepare the matter for publication. It is the desire of all interested in this book to have it adapted to the needs of our evangelistic work in all portions of the field, and to this end the committee would urge our gospel workers and those who love gospel songs to assist us in the collection of such material as may be of value in a book of this character.

According to the action taken by the council, this book should be ready for distribution by the first of next May, so that it may be used in our evangelistic services next summer. If this is accomplished, it will mean instant and rapid work. So we hope those who are interested in this work will give it immediate attention, forwarding all suggestions of appropriate songs to Frederick Griggs, Takoma Park Station, Washington, D. C.

SPEAKING of the circulation of literature during war time, Elder W. J. Fitzgerald, of the British Union, says: "We have already disposed of upward of a quarter of a million of a special paper entitled 'Armageddon.' Our regular work with the *Present Truth* and the *Good Health* is keeping up in encouraging form. There has been considerable falling off in the book business, but we are hoping to see a substantial rally soon even in that direction."

THIS week Brother Geo. F. and Mrs. Furnival, of Connecticut, are sailing from Seattle by the Japanese liner "Shidzuka Maru," bound for India by way of China. Brother and Sister Furnival are graduates of the South Lancaster normal department, and have been in charge of the school at Kingston, Jamaica, during the last year. They go in response to a call for teachers at the boarding school for European children at the hill station of Mussoorie, in the Himalayas.

The Missions Campaign

ANOTHER Eastern Canadian Conference has reached its goal in the \$100,000 campaign. This is Quebec. The list now stands:—

Newfoundland, October 14.

Maritime, October 22.

Quebec, November 11.

This surely looks well for Eastern Canada. But there are unions in the United States made up of conferences having more of our people than have the above-named conferences. Naturally we think of them.

Australia has decided to issue a Harvest Ingathering journal of its own.

Up to last Thursday morning, 644,274 papers had been sent out. Adding the foreign Ingathering papers, 38,650, to this, we have a grand total of 682,924.

About November 22 we hope to send to union and conference officials the actual cash receipts by union and local conferences on the \$100,000 fund. Let church and conference treasurers be prompt in forwarding their Ingathering receipts.

T. E. BOWEN.

War Extra of the "Watchman"

OUR brethren in the South have issued a large four-page Extra of the *Watchman* on Turkey entering the war. This Extra deals with the whole Turkish question in the direct, forceful, and convincing style so characteristic of the editors of the *Watchman*. This Extra contains the following articles:—

"The Bible, the Turk, and the War."

"The Turk in Prophecy."

"Enter the Turk; Exit the Turk."

"The Next World Empire."

"The Cost of Selfishness."

"Significance of the Great War."

"World Peace—How and When?"

"War and Peace."

"Two Movements and Two Prophecies."

"The United States Preparing for War."

The amount of matter is about the same as that contained in a forty-eight-page tract. The price is 50 cents a hundred or \$4 a thousand. Order from your tract society, or from the Southern Publishing Association, Nashville, Tenn.

N. Z. TOWN.