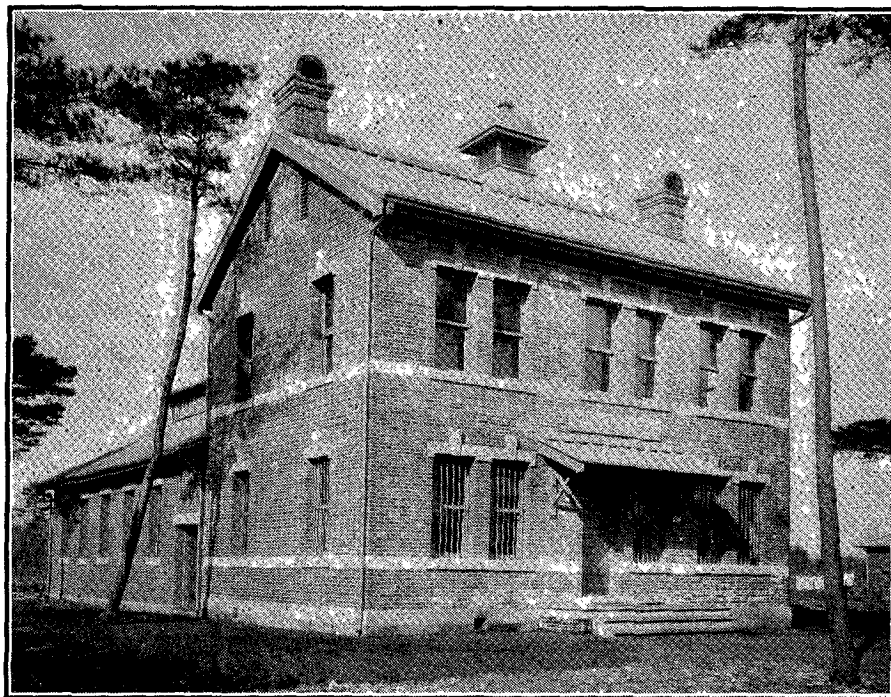


No. 22

THE GOSPEL TO ALL NATIONS



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VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 6, 1915

No. 22

GENERAL ARTICLES

The Healing of Hezekiah

MRS. E. G. WHITE

IN the midst of his prosperous reign, King Hezekiah was suddenly stricken with a fatal malady. "Sick unto death," his case was beyond the power of man to help. And the last vestige of hope seemed removed when the prophet Isaiah appeared before him with the message, "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." Isa. 38:1.

The outlook seemed utterly dark; yet the king could still pray to the One who had hitherto been his "refuge and strength, a very present help in trouble." Ps. 46:1. And so "he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." 2 Kings 20:2, 3.

Since the days of David, there had reigned no king who had wrought so mightily for the upbuilding of the kingdom of God in a time of apostasy and discouragement as had Hezekiah. The dying ruler had served his God faithfully, and had done much to strengthen the confidence of the people in Jehovah as their Supreme Ruler. And, like David, he could now plead: "Let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave." "Thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up. . . . Forsake me not when my strength faileth. . . . O God, be not far from me: O my God, make haste for my help. . . . O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." Ps. 88:2, 3; 71:5-18.

He whose "compassions fail not" (Lam. 3:22) heard the prayer of his servant. "It came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy

tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake." 2 Kings 20:4-6.

Gladly the prophet returned with the words of assurance and hope. Directing that a lump of figs be laid upon the diseased part, Isaiah delivered to the king the message of God's mercy and protecting care.

Like Moses in the land of Midian, like Gideon in the presence of the heavenly messenger, like Elisha just before the ascension of his master, Hezekiah pleaded for some sign that the message was from heaven. "What shall be the sign," he inquired of the prophet, "that the Lord will heal me, and that I shall go up into the house of the Lord the third day?"

"This sign shalt thou have of the Lord," the prophet answered, "that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" "It is a light thing," Hezekiah replied, "for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees."

Only by the direct interposition of God could the shadow on the sundial be made to turn back ten degrees; and this was to be the sign to Hezekiah that the Lord had heard his prayer. Accordingly, "the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings 20:8-11.

Restored to his wonted strength, the king of Judah acknowledged in words of song the mercies of Jehovah, and vowed to spend his remaining days in willing service to the King of kings. His grateful recognition of God's compassionate dealing with him is an inspiration to all who desire to spend their years to the glory of their Maker:—

"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the in-

habitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. . . . The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." Isa. 38:10-20.

What Is the Gospel?

C. P. BOLLMAN

I WAS reading a few days since, in a popular religious weekly, an article entitled "The Church of the Fat of the Land." This heading did not reveal very much of the real nature of the article; but there were several pictures, and these with the descriptive lines under them disclosed the "slant" of the writer's logic. It is not possible to reproduce the pictures, but here are some of the lines which appeared under them: "A church in a Western town has rented the opera house and exhibits 'movies' in it;" "Raising hens to the glory of God;" "Farmers gathering to hear a progressive pastor preach the gospel of better farming;" while a picture of road improvement is entitled "The Way of Salvation."

For years I had been hearing of "the gospel of health," "the gospel of good bread," "the gospel of good housekeeping," "the gospel of improved farming," etc., but without thinking very much about what such expressions really meant, until I happened upon this article with its significant pictures and their still more significant descriptive titles, and

especially the one entitled "The Way of Salvation."

That line set me thinking, and I said to myself, "What is the gospel? and what the way of salvation?" Then my early religious training came to my assistance, and my memory answered the double question in the words of the apostle Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

Then, too, I recalled Matt. 1:21: "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." And then there came to mind the words of the gospel commission, which threw some additional light upon the subject, or at least served to add another testimony as to what the gospel really is, and what the salvation which it offers: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

All these texts agreed well with my childhood understanding of what the gospel is, or at least what it was when I was a boy; but inasmuch as they did not seem to agree entirely with the ideas advanced in the article I had been reading, I asked myself, "How did those to whom the great commission was directly given understand it? and what did they present to the people of their day as the gospel?"

I remembered that the impetuous Peter was one of the original twelve, and turning to the Book to look up his record, I came in a few moments to the second chapter of the Acts of the Apostles, and to Luke's account of that wonderful meeting in Jerusalem when the disciples were met together, not indeed to discuss the latest and most improved methods of farming, or road making, or fishing, but when they "all continued with one accord in prayer and supplication" for ten days.

I did not find in Luke's record one word about any of the various "gospels" about which we now hear so much; but when Peter and the other apostles preached, their theme evidently was salvation from sin through faith in the Lord Jesus Christ. And as a result of the preaching many were pricked in their hearts and cried out, saying, "Men and brethren, what shall we do?" Peter did not say, Learn to be better farmers, more skillful fishermen, better bread makers, and in general more successful bread winners, but he did say, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

And so I found it all through the Acts and the entire New Testament. It is true we are told that the apostle Paul was a tent maker, and doubtless he did good, honest work, but he said very little about it, either in his sermons or in his

epistles. Indeed, he seems to have preached a great deal as did Peter, even going so far in one of his epistles as to say, "I determined not to know anything among you, save Jesus Christ, and him crucified." The apostle was not narrow; for he did make a very broad application of Christianity when he said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." That of course calls for good, honest work everywhere and all the time.

There is, however, this difference between the modern idea and that of the apostles: the apostles sought to sanctify all human activities by means of religion, while the modern, progressive plan seems at least to be to make a religion of human activities. An apple tree bears apples, not that it may be an apple tree, but because it is an apple tree. In like manner the Christian bears the fruits of the Spirit, not that he may be a Christian, but because he is a Christian.

So far as the record goes, we have no knowledge that any of the apostles ever gave even so much as a single lecture on farming, bread making, road building, fishing, tent making, or indeed upon any of the various industries by which men and women earn their bread. Not that it would have been wrong for them to have done so; but I mention this simply to emphasize the patent fact that they did not seem to consider these things the gospel or any part of the gospel. Every one of them evidently regarded the gospel as the power of God for the eradication of sin from the heart and life of the individual believer. True, the gospel has a bearing upon material things, on the temporalities of life, in that it makes men honest in all their activities and chaste in all their relations; but it seems never to have occurred to any Bible writer that any of these things were the gospel. They were the results rather than the cause.

However, times change, and men change with them, and today we see the gospel pulpit transformed into a popular lecture platform, and whatever contributes in any degree to the physical and material welfare of men is misnamed "the gospel," and is preached as the gospel. Let it be understood, however, that calling a thing "the gospel" does not make it such indeed. The gospel "is the power of God unto salvation to every one that believeth." It is God's remedy for sin, not a modern method of road building or poultry husbandry, not scientific farming. Neither is a good road "the way of salvation;" and to call it so is nothing short of blasphemy.

The gospel is a great civilizer, but civilization is not the object of the gospel: the end of the gospel is salvation from sin; and sin is just as common and just as deep under a high degree of civilization as under barbarism or even savagery. It is only to the extent that civilization is leavened and sanctified by the gospel that it becomes moral. Some of the highest civilizations have been the most corrupt. It is when men become

vain in their imaginations, when they esteem themselves to be wise, that they forget God and depart the farthest from his law, as we learn from the first chapter of Romans.

Only that which has power to reach the heart and to transform the life, so that righteousness takes the place of unrighteousness, is entitled to be called the gospel, and this only the truth of God revealed in Jesus Christ can do; therefore the preaching of the gospel is the preaching of Jesus Christ as the Saviour, and the only Saviour of sinners.

There are many things that may be found helpful in preparing hearts to receive the gospel, but they are not therefore the gospel. A hungry man is not in a good condition to hear the gospel; and no one is in so good a position to teach him the gospel as the one who feeds him: but almsgiving is not the gospel. The same is true of every sort of Christian help work: properly done and properly mingled with saving truth, all this is gospel work, but it is not the gospel.

It was Mr. Moody who said, "The world is a sinking ship, and my business is to save as many as possible out of it." And such should be the viewpoint and the attitude of every Christian. William Carey, who later in life became so well known as a missionary, when asked his business, replied, "My business is to preach the gospel, but I cobble shoes to make expenses."

Here was the secret of Carey's success as a Christian worker. This is the principle that should govern every Christian; everything we do should be done only as a means to the spread of the gospel. When this ceases to be our attitude, we ourselves need the gospel to save us from the sin of worldliness. May God save us from the mistake of degrading the gospel, even in our own thought, to the level of common things, and from the sin of thinking that the kingdom of God is "meat and drink," rather than "righteousness, and peace, and joy in the Holy Ghost."

◆ ◆ ◆

The Age-to-Come Doctrine

— No. 9

The Nature of God's Sealing Work

J. O. CORLISS

POSITIVE information has gone to the world that God is no respecter of persons (Acts 10:34; Gal. 2:6), and we are informed that "in every nation he that feareth him, and worketh righteousness, is accepted of him." It could not be otherwise according to the infallible law of heaven; for Christ, the favored Son of the Most High, being made righteousness to men (1 Cor. 1:30), it follows that where righteousness is found, there the favor of God must rest in equal proportions.

But one gathers from Pastor Russell's teachings that these explicit specifications of Scripture must be modified. In order to uphold his favorite theory of a special probation to follow the coming of Christ,

he attempts to avoid certain conclusions plainly drawn from inspired testimony. For instance, on page 195 of Volume III of his writings, when referring to the question put to Christ as to whether few or many would be saved, and the answer that it was necessary to *strive* for the prize because, when the Master should rise up to shut the door, no delinquent could afterwards be admitted, he declares that this scripture "has nothing whatever to do with the worldly.

Thank God, it is not the door of mercy that here closes, not even the door of all favor." On the following page he says that though the shut door "will never again open to their knock," but commits them to weep and wail, "it still leaves them in the arms of God's love and mercy, and even under his favor and special care." It must be confessed that, to the ordinary mind, such interpretation of plain Scriptural statements is staggering and dissatisfying. When reading these statements, the first question to arise is, What possible object can one have in attempting such apparent evasions? Pastor Russell, while repudiating any conscious endeavor to reason falsely, will, with apparent self-reliance, answer that "the gospel age is merely an intervening parenthesis, during which the bride of Christ is selected, to be associated with her Lord in the great work of restitution which he comes to accomplish."

The meaning of this unsupported statement, as explained in other isolated expressions, is that the shutting of the door is but the closing of the time of the Gentiles, because then the period has arrived when the number of the special elect is completed, who shall constitute the bride of Christ, to do the work the foregoing extract assigns them; namely, to assist in saving the world of those to be granted a millennium-age probation. The conclusion is therefore drawn that "the Lord's return is *the dawn of hope for the world*, the time for the bestowment of the favors secured by the redemption" (the italics and many definite adjectives in the quotation are all his).

The author also undertakes an explanation of prophetic references to the special sealing work for God's people, saying that it occupies the brief time between the casting off of Babylon (the Gentiles) and the pouring out of the last plagues, as told in Revelation 16. But it is evident from what he says that he does not grasp the import of that great work, in any degree; for he recites in Volume III, page 165, that "the forehead sealing indicates that a mental comprehension of the truth will be the mark, or seal, which will separate and distinguish the servants of God from the servants and votaries of Babylon." But he affirms also that inasmuch as Babylon fell from favor in 1878, because of the shut door, the sealing work in their behalf is now going on, through the efforts of the elect in conjunction with the returned Saviour. But the tortuous path he chooses, at times, by which to reach conclusions, forbids any attempt to follow him in detail. It will there-

fore be more enlightening to take up one point at a time and follow each to its legitimate end.

To make the sealing work an effort to reach the Gentile world following the closed door and the second advent of Christ,* destroys the force of that work as the Scriptures portray it. But before drawing definite conclusions about the sealing work, it may be said that the original *sphragis*, from which the word seal is derived, has the force of "impression," or "inscription." So in the examination of this sealing performance, one ought to look, not simply for an expressed belief in the plan of salvation, but for some *badge of loyalty* to the provisional work of Christ in the preparation for his advent.

The first notice in the book of Revelation of anybody or anything bearing God's seals is a book held in the hand of him who sits on the throne of the universe. Rev. 5:1. The seals closing this book were removed by the Lord Christ, one after another, thus revealing in advance the events to take place in each of the periods of church history represented by the numbered seals (see chapter 6). These occurrences are followed through to a description of the approaching day of the Lord's coming, at whose appearance the physical earth dissolves, and the rich, mighty men, with all those in lower rank, cry for a covering to hide them from the wrath at hand.

But amid these rapidly recurring signs, and the preparation of four angels commissioned to destroy the works of earth, another commanding angel rises to stay the threatened wrath. His voice is heard calling a halt in the proceedings until the servants of God have been sealed in their foreheads with the seal of God, which he himself is bearing toward them. The implication cannot fail to be conveyed by this language that when the sealing work has been accomplished, the work of earth's destruction will at once proceed. However, the prophet watched until that effort was accomplished, and the number receiving that distinguishing mark was duly announced to be one hundred and forty-four thousand of all the tribes of Israel. Rev. 7:1-4. The work thus done was not upon the literal, fleshly tribes of Abraham's progeny, for the record here exhibited excludes both Dan and Ephraim of those tribes. But these are rather those who have become Abraham's seed, and been made heirs to his inheritance by having given themselves to Christ (Gal. 3:29), who is the intended Seed of the Abrahamic promises. Gal. 3:16.

Then again, the prophet next sees these sealed ones, the entire one hundred and forty-four thousand, standing with Christ on Mount Zion, having his Father's name in their foreheads. Rev. 14:1. That this transference was to heaven itself, is made manifest from the

fact that in that place they sing their victory song "before the throne" of God, in the presence of the four living creatures and the four and twenty elders, all of whom are ever in the presence of God. See verse 2 and chapter 5:8. The earthly sealing of the saints accomplished, the order is then given for the plagues of God's wrath to fall upon all not having the seal in their foreheads. Rev. 15:1; 16:1.

The nature of this redemptive seal in the forehead is further certified by a second glance at Rev. 14:1. In that place the seal is said to be the "Father's name." So then one must conclude that the *name* of God constitutes his seal, which at the time pointed out in this prophecy, is impressed just prior to the Master's coming, as the mark of abiding loyalty to God's law, under deep and strong persecution. Those who refuse this mark of God are said to carry the mark of the beast either in the forehead or in the hand. These two classes thus designated, are presented in Rev. 14:9-12. It is here intimated, too, that this *mark* of the beast is received through worshiping (yielding obedience to) the beast, that is, the civil power, as symbolized in Revelation 13, whose requirements contravene God's precepts. But the victory is gained by some, even those who keep God's commandments and the faith of Jesus. Rev. 14:12. These are they who receive the mark of God's name, which seals them to abide the day of his coming, and to sing the victor's song on the "sea of glass."

To pass the great test, therefore, by which God's name is so deeply and permanently impressed upon minds, the *creative power* of Jehovah must be found sufficient to preserve, through the direct tribulation, him who commits the keeping of his soul to him in right doing as unto a *faithful Creator*. 1 Peter 4:19. Not only must one *believe* in the Creator to receive the mark of his name in the forehead, but he must also observe the divine sign of that knowledge and belief. Do you ask what that is? Here it is. God says: "I gave them my Sabbaths, to be a sign between me and them, that they *might know* that I am the Lord that sanctify them." Eze. 20:12. From this text one is well assured that God has provided against the shortness of human memory, and so given one command which, if regarded, would bring his creative power, which saves, distinctly before men each seventh day.

But Pastor Russell has nothing of this sort entering into his sealing work. Moreover, his teaching divests it of every vestige of importance as the closing effort of probation for men. For, as already learned in this study, immediately following the sealing work is the pouring out of the plagues, which fill up the completeness of God's wrath. Rev. 15:1. These are therefore let fall "without mixture" of mercy, which proves that all probationary work has been completed for the world's lost, and that Jesus must then come to *execute the judgment* previously recorded as due to all earth's inhabitants. Jude 14, 15.

* Pastor Russell asserts that the second advent took place near the close of the year 1874 (Volume II, pages 170, 171), but that his presence here is known only to a select few. This point, however, must wait to be considered in a later paper.



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EDITORIALS

"As It Is in All the World"

LANDING for the first time in South Africa, I hear from the lips of the brethren the same note of courage and devotion that rings in the testimony of believers in "the blessed hope" in all the world.

With us in America, these earnest times had led to increasing missionary activity and a revival in every department of soul-winning work. In passing through England I saw evidences of the same experience there. Now, after a ten-thousand-mile journey, I find exactly the same awakening blessing from God, and a feeling among the believers that the Lord is hastening his coming. Plainly the great Captain of our salvation is moving the world-wide ranks forward in close step with one another. The call of his providence that stirs our hearts in America is sounding in the hearts of the brethren and sisters here. As I have mingled with them these few days at the Cape, the words of the apostle have come again and again to my mind: "The word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it." Col. 1: 5, 6.

Wherever one finds the remnant church, keeping "the commandments of God and the faith of Jesus," it is one folk—"our people"—the same people the world over.

This region of the Cape peninsula, as we have all known by report, is truly a beautiful spot. Within a few hours of landing I had looked down from the slopes of Table Mountain upon one of the most beautiful scenes the earth affords. But to me the most beautiful sight of that first landing day was the view of the faces of the brethren and sisters in their Wednesday night prayer meeting, glowing with love and devotion to the Lord Jesus, as some of the earlier believers told of the ever-increasing preciousness of "the blessed hope" to their hearts.

True, it was the same scene presented

wherever those of "like precious faith" come to the prayer meeting, with the promised Presence "in the midst," and that is why it was so glad a sight at the end of a long journey. It is a reminder of the meeting that will come at the end of the journey of the Advent people. In the words of old Samuel Rutherford, we may voice the bright anticipation and determination of our hearts,—

"The King there in his beauty,
Without a veil is seen;
It were a well-spent journey,
Though seven deaths lay between."

The faces of our brethren and sisters in South Africa are set Zionward, and they send their greetings to the believers in other lands.

W. A. S.

Cape Town.

Speaking to the Heart

WHEN God speaks, he speaks to the hearts of his children. He declares: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." This door is the door of the heart. Christ knocks for entrance by his Holy Spirit. The heart is opened by its possessor's willingness to open the door. He places his will on the side of God, and then God is able to possess the heart and control the life.

Christ speaks from the heart to the heart. His great heart overflows in love for the impenitent, and yearns for his salvation. In this way only can the child of God do effectual service for his Master. He must speak from his heart to the heart of the one for whom he labors. Appeals may be scholarly and logical; they may reach the intellect and convince the judgment; they may win for themselves praise as masterly addresses or as literary productions; but unless they come from the heart, they will fail to reach the heart, and thus their power and force will be spent in vain.

We need to cherish higher conceptions

of the exalted character of the work of God. We need in our ministry higher standards of educational attainment. We need to have ideals so high and exalted that we shall never be able to reach them. But let us remember, however important is this intellectual attainment and material preparation, that overtopping all this in importance is the need of the Spirit of God in the heart, the need of that connection with the Lord Jesus Christ that from our hearts we shall be able to speak to the hearts of the people. In this is the great power of the gospel ministry.

F. M. W.

Breaking the Chains of Slavery

THERE has never been any other such dreadful slavery as the slavery of the liquor traffic. The people of every land have felt the merciless grip of its shackles. It has respected neither age, sex, nor condition. It has dealt with the world more pitilessly than the fabled monster of ancient Crete, which devoured his annual tribute of seven youths and seven maidens exacted from Athens, until a Theseus arose and slew the bovine-human monster. That was the ancient Minotaur. But every nation in the world is today paying tribute to a modern Minotaur, less discriminating but far more exacting than anything recorded in ancient legends. Many of the brightest minds of every nation, state, and municipality have been blighted and destroyed by the exactions of that merciless Minotaur that tramples and devours and destroys, but never heals or benefits or restores. The human race has been long tolerant of that death-breathing and ruin-wielding offspring of covetousness and appetite. Is there no Theseus for these days to slay the monster and free the world from its tribute of human beings? They are marching in unbroken lines by day and by night to their doom, thousands on thousands, a fearful array of idiots, imbeciles, lunatics, fratricides, parricides, homicides, tattered tramps, and worthless wrecks of humanity.

That is the tribute which this generation of ours is paying to the Minotaur of drink. But it is not the whole tribute; for there is left behind another army whose pitiful condition should excite the sympathy of a Moloch. It is an army in tattered garb, whose eyes are red with weeping, whose cheeks are sunken with want, and whose bodies are wasted with fasting. There are widows with orphaned children, crying for bread and shivering with the cold; there are mothers and fathers with bowed heads and aching hearts, sorrowing over the ruin of their children; there are children shuddering in grief and terror over the loss of a mother slain by the hand of a drink-crazed father; there are defenseless households turned into the

street when drink has sent the wage earner to prison, or robbed him of his ability to earn a living for his family.

Who has the right to license such an insatiate monster and turn him loose in the streets of our cities and villages to despoil the people and ruin our loved ones? Is there any price that can compensate us for what we lose? What can rum bring us as an equivalent for what it demands of us? It pours into our laps a few dollars, wet with tears and stained with human blood; but those same dollars were wrung from the people who sought by turning them over to the liquor demon to satisfy an appetite which could not be satisfied—and liquor had created the appetite. Liquor created the appetite, then pays for a license which will permit him to attempt to satisfy it. In the attempt he burns that appetite into the human system deeper than ever, and leads its owner a cringing slave at his chariot wheels. He pays his license, and then flings in our face the wrecks of manhood, womanhood, and childhood which his activity was certain to create.

The proposition to license the sale of liquor is the most monstrous proposition that has ever been put before the human race. The cannibal feeds upon human flesh; but the liquor demon devours human souls. We think cannibalism is barbarous; but the licensing of the sale of strong drink by civilized and Christianized communities is worse than barbarous. It is so illogical, so inconsistent, so out of harmony with everything that is true and just and sensible and reasonable and appropriate, that there is no adjective which can adequately describe it. It is the greatest anomaly, the strangest paradox, of modern times. What could a poisonous serpent pay us that we would consider an adequate compensation for the privilege of striking its deadly fangs into the flesh of our son or daughter? But that is exactly the bargain one makes with the liquor demon when he votes to license the sale of strong drink. What could a leopard give us that we would consider a sufficient balm for our conscience in granting it the privilege of springing through the door of our neighbor's house to slaughter the members of his family? But that is virtually what one does who votes to license the liquor business in any community. As liquor is the instigator of crime, licensing its sale is only another method of licensing crime. As liquor robs men of their efficiency, no matter what their calling, to license its sale is virtually to put a premium upon inefficiency. As liquor brews domestic discord and the severing of family ties, to license its sale is to encourage such discord and put a premium upon divorce. In all the history of its existence, liquor has never touched anything that it did not mar and contam-

inate and debase. It has built nothing up, but it has pulled down everything it could lay hold upon. It has touched nothing holy but to debase it, nothing unholy but to make it more unholy still. It pleads for liberty; but it is the liberty to make slaves. It pleads its own rights in the name of the law, but it has made itself a systematic outlaw in every town where its iniquitous activities have been permitted.

If the genius of the liquor traffic could be shaped into a living creature and made to stalk through the nations with every characteristic faithfully portrayed in soul, in face, in figure, and in purpose, we should see a monster that would strike terror into the souls of men. His eyes are glowing dollars; his heart a festering nest of corruption and greed; his face hideous in every feature, as expressing the debased workings of his intriguing brain; his arms the arms of the devilish equipped to extract the manhood, the money, and the lifeblood from his victims; his fingers cruel and poisonous hooks to hold and to benumb whom ever he may capture; and his breath a blast of flame, withering and burning and destroying everything before him. And if he must tell his name as he strides through the world, we can hear him say: "I am ruin; I am desolation; I am greed; I am dishonor; I am anarchy; I am death."

Could the people see some such demonstration of what the liquor business truly is, they would find some way to put an end to its cruel activities. Some are beginning to see it, the light is beginning to break into many minds, and a way is being found. A State governor with a conscience, when he begins to look upon the wastage and wreckage caused by liquor in his commonwealth, is bound to consider the inconsistency of taking its blood money and permitting the continuation of its ruinous operations. That is why we hear Governor Hanly's eloquent denunciations of the liquor business. That is why Governor Patterson has joined the ranks of the abolitionists. That is why Governor Foss is a convert to prohibition. That is why eighteen States are now in the "dry" column, and why the leaves of the liquor plant are curling and drying up in many other States. The people are seeing the wicked folly of selling their generation and their own children into the merciless power of a combine that has no other business than to debase and destroy for gain. The New York *World*, under the heading "A Spreading Drought," speaks thus:—

The "dry" area of the country was appreciably enlarged in the Western local elections. A net gain of three counties in Illinois puts more than half the counties on the side of prohibition. No fewer than thirteen of the sixteen

counties voting on the question in Michigan went "dry," and reduced the "wet" territory to less than half the counties in that State. In Wisconsin the gains were all on the side of no license, the losses all on the other side.

Prohibition is now a movement of few setbacks and many advances. Locally it has expanded from town-wide to county-wide decisions, and from county-wide decisions State-wide action is a logical step made the more easy to take. Never before in the United States has the liquor traffic been so widely illegalized as it is today.

Where the movement will stop, it is too early to predict. Heretofore prohibition has had many promising starts, only to meet later on with equally strong reactionary forces. But heretofore it has been a movement of impulse and emotionalism, while now it has an increasingly powerful industrial backing, which is mightily strengthened by the war test of Russia, the action of France, and the testimony of official England to the alcoholic impairment of industrial efficiency.

A prohibition which is born only of the stress of war may not long outlast the war. But there runs with or without it all a growth of individual temperance which will abide whatever becomes of the effort to impose abstinence upon the unwilling by mere fiat of law.

There is a dogged persistency about the present temperance movement that foretells success. The liquor forces take little comfort now in the slogan that "Prohibition does not prohibit." They never did believe it; and while declaring that "prohibition does not prohibit," they were fighting it in every locality where they could find it, for fear it might do the thing they declared it could not and would not do. If prohibition is not prohibiting in the districts where it is in force, it is doing something that makes the liquor interests feel just as bad as prohibition would; and the appointment of receivers for breweries and distilleries that are closing down for lack of business shows that something is happening that makes the liquor business feel uneasy.

The people are coming to realize that they have been "paying too much for their whistle." Gov. Eugene Foss of Massachusetts has well expressed it in the following testimony given at a temperance rally in Brookline, Mass., on April 14:—

I came to see the necessity for absolute prohibition at the time I was governor of this commonwealth. It was part of my duty to visit the insane asylums. I learned that the State had about 20,000 of such State wards, and for their needs the State had to pay \$5,000,000 a year. I came to know that nine tenths of these cases were due to the direct results of alcohol.

Then in my industrial plants I found I had to discharge drinking men because there was no possible hope of their ever being able to make good. Night after night their women and children came to my home and begged that the men be reinstated into their jobs. I examined myself. I found I was going out and

voting for the saloon around the corner where these men went to get drunk. I was the one who was indirectly to blame; and I became a convert to the theory and practice of prohibition. I tell you here and now I shall do everything in my power to help make this State prohibition, and this nation prohibition from coast to coast.

The nations of Europe are outlawing the drink traffic or curtailing its activities in order that liquor shall not reduce the efficiency of their men in the business of war. Americans are pushing on toward the same goal in order that liquor shall not reduce the efficiency of men in the more helpful and profitable activities of peaceful industry. But from both standpoints the liquor business is a common enemy. And if a period of peace should come to distracted Europe, may it not be that they who have found liquor to be their enemy in war may recognize it also as an enemy in peace, and so outlaw it in peace as well as in war?

C. M. S.

Vacation Time

THIS is the season for vacations in many sections of the world. During the hot months of summer many business houses run shorter hours; many living in the crowded city centers seek rest and refreshing in cooler climates. This custom we believe is a good one. We believe it is proper for every one engaged in wearing toil to take a little time for rest and recreation. But too many, it is to be regretted, not only take a vacation from physical labor and mental toil during the summer months, but excuse themselves from active religious service. Many a professed Christian has dated the beginning of his separation from God to his season of physical relaxation. His hours of profitless leisure afforded Satan opportunity to engage his mind and engross his attention with things which alienated him from God.

We need to guard our own spiritual lives against the demoralizing influences which come in connection with this season of the year. Shall we spend little time in prayer, in the study of the Word of God, in personal Christian work? Shall we permit the enervating influence of the warm season to deaden our enthusiasm and weaken our endeavors? Surely we cannot afford to do this. Not for a day, an hour, or a minute can we afford to relax our vigilance in the service of God. We are living in times when we know not what a day may bring forth. We need constantly to watch unto prayer; to be ready at any moment for anything that the providence of God may permit to enter into our experience. Let us be careful not to take vacation from Christian service during the months to come.

F. M. W.

Synopsis of Present Truth — No. 4

The Sure Word of Prophecy

(Continued)

The Burden of Tyre

TYRE was the greatest maritime city of antiquity. The Phenicians traded in the ports of all the known world. The prophet Ezekiel describes the heart of the seas as its borders. "Thy builders have perfected thy beauty," he says. He tells how all countries traded in its marts and contributed to its wealth. And then obeying the word of the Lord, the prophet bears a message of rebuke and warning, and pronounces the coming judgment. The burden of Tyre was:—

"Thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee. . . . And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." Eze. 26:3-5.

The accounts of travelers bear witness that the prophecy has been fulfilled. As to the site of the island city of Ezekiel's day, Bruce, nearly a century ago, said that he found it a "rock whereon fishers dry their nets." See "Keith on the Prophecies," page 329.

In more recent times, Dr. W. M. Thompson found the whole region of Tyre suggestive only of departed glory:—

There is nothing here, certainly of that which led Joshua to call it "the strong city" more than three thousand years ago (Joshua 19:29),—nothing of that mighty metropolis which baffled the proud Nebuchadnezzar and all his power for thirteen years, until "every head" in his army "was made bald, and every shoulder was peeled," in the hard service against Tyrus (Eze. 29:18),—nothing in this wretched roadstead and empty harbor to remind one of the times when merry mariners did sing in her markets; no visible trace of those towering ramparts which so long resisted the utmost efforts of the great Alexander.

All have vanished utterly like a troubled dream, and Tyre has sunk under the burden of prophecy. . . . As she now is, and has long been, Tyre is God's witness; but great, and powerful, and populous, she would be the infidel's boast. This, however, she cannot be. Tyre will never rise from her dust to falsify the voice of prophecy.

"Dim is her glory, gone her fame,
Her boasted wealth has fled;
On her proud rock, alas! her shame,
The fisher's net is spread.
The Tyrian harp has slumbered long
And Tyria's mirth is low;
The timbrel, dulcimer, and song
Are hushed, or wake to woe."
—*The Land and the Book*, Vol. II, page 627.

Yet another city of ancient times there was, the mightiest of them all, whose fate was a subject of prophecy, and whose history bears special testimony

for us today; for, more than any other, the Lord used that city as a symbol of the pride of life and the exaltation of the selfish heart against God. We must study briefly the desolations pronounced upon Babylon of old.

W. A. S.

(To be concluded)

Students and the Vacation Period

It has been most gratifying to witness the large and growing number of students who every vacation period are devoting their time to the sale of our denominational literature. Through their efforts a large number of our books and papers have been placed in the homes of the people. The blessed results of this work will be known only in eternity. We may be assured, however, that the Lord of the harvest will not permit the gospel seed sown by these workers to lie dormant, but will cause it to germinate and bring forth fruit to his glory.

In addition to the large amount of good which has been accomplished in the salvation of others, the students themselves have gained an experience in God which has helped to fit them for lives of usefulness in coming years. How many of our successful ministers today have spent more or less time at some period of their lives in selling our publications? Without exception they will tell you they regard this experience as a stepping-stone to the larger field of usefulness upon which they entered later.

Then, too, the students have obtained a very material benefit from their work. A large number of them have earned scholarships by which they have been enabled to continue their school work. Indeed, no other line of employment open to our young people at the present time is so remunerative as this particular class of work.

We hope that a larger number than ever before will go out from our schools during the present summer vacation. In our larger schools classes will be organized in which free instruction will be given for the purpose of fitting workers for this line of effort. We earnestly urge our young men and women to give careful consideration to taking up the sale of our publications during the summer.

Naturally with those who have never attempted the work there is more or less hesitancy; but let them be assured that what their friends have done, with the blessing of God they can do. Heaven stands ready to help the man who has the spirit to help himself. Let those of us who are older grown, or who are engaged in other departments of the work, remember our boys and girls as they enlist in this service for the Lord. If we live in communities which are to be canvassed, let us open our hearts and

homes to these young workers. Let us speak to them words of courage and hope. Let us hold up their hands in prayer, and the Lord will bless us and them in this united service for him.

F. M. W.

Our Educational and Missionary Volunteer Council and Conventions

At the fall council of the executive committee of the North American Division Conference, held in the autumn of 1914, the following actions were taken:—

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 of 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.

This council and the conventions which will follow, are of great importance to our educational and young people's work. It has been a number of years since such a council was held in this country, and it is hoped that these meetings will be appreciated and bring a blessing to both educational and Missionary Volunteer workers. Plans, textbooks, curriculums, and policies which will have a molding influence on these departments of the work must be discussed and adopted. These plans will shape the work in the years to come.

The programs for this council and the conventions to follow are in the hands of the departmental secretaries of the Division Conference. These secretaries have tried to make such a program that both the council and the conventions shall produce the best possible results.

It will be seen that the delegation to the council is limited, but includes representatives of the two departments, whether union or local conference, academy, or college; while at the conventions to follow there is to be a full delegation. These conventions are to be held in connection with the summer school in each college territory. This will minimize the traveling expense, and the benefits received will be in proportion to the attendance and interest.

It is very important that the conventions be well attended. Of course this will incur some expense, but it is believed that the blessings and strength to the work, to be derived from these conventions, will more than compensate the monetary outlay. All who attend either the council or the conventions should be present from the first day until the close.

It means much to the future of these departments that those who are to lead in and be responsible for these departments, attend the council, and that all workers in both departments, whether conference or school, attend the convention in their territory.

We bespeak for the educational and Missionary Volunteer council and conventions the prayers of God's people, and the same hearty sympathy and cooperation that has been given to the publishing and medical conventions. We expect that great good will come to those who attend these meetings, and that the work in the field will be much strengthened thereby.

I. H. EVANS.

The North India Mission

FROM Bombay we journeyed north to Lucknow, a distance of eight hundred and eighty-five miles. Here we had the joy of meeting old friends and fellow workers whom we had known in the homeland. We found Sister Salisbury looking well, and deeply interested in her language study preparatory to active work in India. She had just passed her first year's examination with success, which gave courage to press on with the second year's work.

We were glad to find Brother and Sister S. A. Wellman looking so well and strong for their work. He had recently been down with enteric fever, but had fully recovered. Brother Wellman is kept very busy with his editorial work on the *Oriental Watchman* and the *Herald of Health*, and also the work required of him as superintendent of the North India Mission. Brother and Sister W. E. Perrin, who came from Iowa, are located in Lucknow, Brother Perrin having the management of the printing office. They and their children have all been blessed with good health in this field. Here also we found Sister M. M. Quantock who came to India twenty years ago. She was then Miss May Taylor. In all these years Sister Quantock has gone back to the States but once, and then to accompany her husband, whose health had entirely failed, and who lived but a short time after reaching home. She soon returned to India, and has been working hard in the office of the India Union Mission ever since. But she now finds it necessary to leave this field permanently. As the work here has grown year by year, it has so twined around her heart

that she finds it painful to go away from this field. She leaves India with the confidence and love of all the workers, and with the gratitude of both the India Union Mission Committee and the Mission Board at Washington for the faithful, conscientious service she has rendered.

Besides meeting these old friends, we had the privilege of making the acquaintance of workers whom we had not met before—Sister Vera Chilton and Sister Scholtz. Sister Chilton is devoting all her time to the zenana work, and Sister Scholtz is in charge of a dispensary in Lucknow.

I was very much pleased with the property purchased by the brethren for the headquarters of our work in India. The location is excellent. The building is an attractive, creditable-looking structure, and seems well suited for our work.

From Lucknow we visited the different mission centers in the North India Mission. At Najibabad we found an encouraging work in progress. Brother R. P. Morris is in charge of this station. I had known Brother and Sister Morris intimately during the years they spent in the Foreign Mission Seminary. They are in perfect health, and want all their friends and old classmates to know that they are glad they came to India, and that they intend to remain here while there is work to be done for the Master. Sister B. A. Kurtz, from Pennsylvania, has charge of the dispensary, which is operated principally for women. She is assisted by Sister Shoto Mitter, an Indian sister. From thirty to seventy-five patients pass through the dispensary daily, giving these sisters all the work they can carry. I was glad to find the workers in this mission very comfortably housed in the bungalow recently erected for them from funds sent out by the Mission Board. They are a mile and a half from the crowded part of the town, and have land enough to raise vegetables and fruits. There are thousands of persons living in the villages all about Najibabad. The workers in this mission will itinerate among these people, giving them all the help they can. Some of the natives who have embraced the truth in Najibabad are laboring with our European workers and rendering valuable help.

At Mussoorie we were pleased to meet Sister Bruce, who came from the Iowa Circle Sanitarium (Washington, D. C.) seven years ago, and Brother and Sister R. D. Brisbin, who came from South Lancaster Academy a year and a half ago. As these workers are located in the hills away from the heat, they were looking strong and rugged, and able for any amount of hard work. They were in charge of a school which has been established for the children of our mis-

sionaries and our European and Anglo-Indian Sabbath keepers. Annfield House, which was purchased a few years ago for a summer hill station for our workers in the plains, is being used for the school. It was crowded to its utmost capacity when we were there. This enterprise means much to our people in India, and in the near future a permanent and suitable school building must be provided. The people of India will do their part as soon as this step can be taken. Brother and Sister Furnival, of South Lancaster Academy, have just reached India to connect with the school. Brother Brisbin has settled in Lucknow, as secretary of the union mission and private secretary of Professor Salisbury.

During the hot season we operate what are known as the Kirkville House Treatment Rooms, in Mussoorie. These are under the supervision of Brother and Sister William Lake, who embraced the message years ago in India. The patronage is good during the summer, and by careful, efficient management this enterprise more than pays all expenses. This institution forms a center from which rays of light are received and taken to all parts of India.

On arriving at Simla we were met by our dear friends, Dr. and Mrs. Menkel, whom many in the homeland will remember. Simla is located far up the Himalayan Mountain ranges. Our train had meandered around the mountains so long, and had traveled so far, that we really seemed to be going away off from everywhere; and when we saw the familiar, smiling faces of Brother and Sister Menkel, our meeting seemed unusually cordial. Every hour of our stay with them was appreciated. They are not so robust and strong as they should be to follow up the many avenues of service that are open to them.

Simla is in some respects the most important hill station in India. It is the headquarters of the viceroy and his administrative staff during the summer months. Large departments of the general government are permanently located here, and this gives Simla a more permanent population than is to be found in any of the other hill stations. During the last two or three years some of our ministers have spent their summer vacations in Simla. While there they have carried on evangelistic work, and as a result a small but active church has been organized. Some of those who have embraced the truth hold important positions in government departments. Their applications to be exempt from service on the Sabbath have been considered by Lord Hardinge, and their requests granted. These members have a good, strong influence in Simla, and are earnest, active missionary workers.

We found quite a number of influential persons deeply interested in the truth. Some of them, when at the station seeing Brother and Sister Menkel off to the Calcutta general meeting, asked for special prayer in their behalf. These requests were laid before the workers in our institute, and earnest supplication was made for them. A good, strong church in Simla will be of great value to our cause in India. Dr. and Mrs. Menkel are in charge of this station, and for a time they will devote their energies principally to evangelistic work. The Lord has blessed their efforts in this line since going to Simla. Of course they are very anxious to see sanitarium work established there; but while waiting for the funds necessary to do this, they will do all they can to win souls to the obedience of the truth. It is very evident that a sanitarium in Simla would be a great help to our work there, and that from it the light would radiate to all parts of India. We hope that some day a good institution may be opened there.

After visiting Mussoorie and Simla, and reading about Darjeeling, Murray, and other towns in this great range of mountains, I am convinced that the providence of God has placed within our reach in India means by which we can live and work in this mission field a lifetime without breaking down. I believe we should give this problem more careful study, and provide the means necessary to take advantage of the provision within our reach. Schwartz, Judson, Carey, and other missionaries in the pioneer days lived here twenty, thirty, and forty years without returning home. At that time there were no railways, and hill stations were unknown. They were also deprived of many helps within reach at the present time. We are nearing the end. Millions are unwarned. Much work is to be done, and all our forces are needed in the field, preaching, teaching, preparing and circulating literature, and directing the native workers every day until the end. Our workers in India love the field. They want this to be their field of labor until the end. Why, then, should not we as a people take advantage of this great mountain range all the way from Assam to Afghanistan, working in the plains as long as we can stand it, and then going to the cool, refreshing, invigorating temperature of the Himalayas, and keep on working there? I am sure we have hundreds of brethren of means who would gladly unite in providing the money necessary to carry out a plan of this kind. May the Lord of the harvest direct his workers in all their plans for the finishing of his work. A. G. DANIELLS.

THE world is the parish of every Christian worker.

Waiting to Be Won

ALL about us are souls without God. They have no hope. Some of these are our own flesh and blood. Others are our friends and neighbors, whom we have known for many years. Perhaps we have reached the conclusion that they do not care for religion, and do not want us to speak to them about their souls. It is easier to reach this conclusion than it is to go to them personally and talk to them about being Christians, and giving their hearts to God.

The following from the experience of another can be read with profit:—

"He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbors belonged to the church. He was hard and grasping in his dealings.

"The most overbearing man I have ever seen," said one neighbor. "He'd skin a flea for its hide," said number two. "One might freeze on his doorstep and he'd never open the door," added a third.

"For twenty years he had lived among them, growing richer all the time. They called him 'Old Skinflint' or 'Pinch-back,' and shunned him whenever possible.

"A new minister came to the country church, one very much in earnest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost an opportunity of persuading some one to turn from his evil way.

"One evening as he stood talking with some of the brethren about the work, he remarked, 'I am going over to talk with Mr. Harrington, tomorrow.'

"He's sure to insult you," said one.

"It will do no good; he's a hardened infidel," said another.

"He went. Harrington was sitting on the south porch reading as the minister came up. The pastor introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"I am a minister. I came to talk with you, if you have no objection."

"Harrington looked at him strangely for a moment. There was simplicity and candor in his face, as well as in his words. There was no arrogance visible—only brotherly love.

"Very well, sir. I have no objection," Harrington said frankly.

"For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister prayed. When they arose, Harrington held out his hand. 'For twenty years I've longed to talk with somebody about religion and my soul, but they all shunned me, and I was too foolishly proud to go to them. You can hardly know how I

have longed for human fellowship and sympathy, but my selfishness has kept me and my fellow men apart. I never knew how it was until now, but the message you have brought me makes it clear: I must love my neighbor as myself, and I will."

It is the personal touch that wins. It is not enough simply to give out a tract or lend a book. We must get close to the individual. Heart must beat with heart. When Elisha was to bring to life the Shunammite's son, he "shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm." 2 Kings 4: 33, 34.

This contains a lesson for us individually. We do not want to reach the conclusion too quickly that somebody has rejected God's truth and has the mark of the beast. We must be sure we have personally done all we can for the salvation of others before we have any spirit to condemn.

G. B. THOMPSON.

Mission Offerings

HEREWITH is submitted a report of the receipts from North America for foreign missions and relief purposes for the first three months of 1915. As compared with the report for the corresponding time in 1914, this is a very encouraging showing. But notwithstanding this, there is indicated in these figures a shortage of our aim for this period of almost \$56,000, \$176,563.40 being the amount required to fully attain our purpose, while \$120,650.40 is all that has been raised.

Some conferences, like the Atlantic Union, the Northern Union, and the Western Canadian, have made excellent records. The secret of their success is found in the fact that definite plans in an active campaign for missions were inaugurated in the very early days of the year. We trust that the next quarterly report will show that all the union conferences have made decided gains.

W. T. KNOX.

SENDING a report of the work in the Cape Conference (South Africa), of which he is president, Elder H. J. Edmed says of the visits of our church paper to that far-off land: "I will take this opportunity to express my appreciation of the good word the REVIEW AND HERALD brings me from week to week. Its columns are always full of profitable matter showing that the work is onward in all parts of the world. The names of the writers are often familiar to me, and help to keep up the chain of fellowship so sweet to us all."

Statement of Twenty-Cent-a-Week Fund for Three Months Ending March 31, 1915

CONFERENCES	Member-ship	Amt. at \$2.60 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	859	\$ 2233.40	\$ 2970.00	\$	\$ 736.60
Greater New York	1255	3263.00	3670.53		407.53
Massachusetts	1312	3411.20	4955.65		1544.45
Maine	427	1110.20	1192.75		82.55
Northern New England	530	1378.00	1622.35		244.35
Southern New England	436	1133.60	1048.08	85.52	
Western New York	872	2267.20	2480.03		212.83
Totals	5691	14796.60	17939.39	85.52	3228.31
CENTRAL UNION					
Colorado	1761	4578.60	2233.95	2344.65	
Kansas	2118	5506.80	2816.30	2690.50	
Missouri	1226	3187.60	2581.36	606.24	
Nebraska	2103	5467.80	2582.59	2885.21	
Western Colorado	470	1222.00	474.08	747.92	
Wyoming	526	1367.60	745.39	622.21	
Totals	8204	21330.40	11433.67	9896.73	
COLUMBIA UNION					
Chesapeake	690	1794.00	982.80	811.20	
District of Columbia	825	2145.00	1648.24	496.76	
Eastern Pennsylvania	1168	3036.80	1558.84	1477.96	
New Jersey	810	2106.00	1261.63	844.37	
Ohio	2007	5218.20	3011.21	2206.99	
Virginia	583	1515.80	515.21	1000.59	
West Pennsylvania	721	1874.60	1244.82	629.78	
West Virginia	200	520.00	346.72	173.28	
Totals	7004	18210.40	10569.47	7640.93	
EASTERN CANADIAN UNION					
Maritime	233	605.80	348.43	257.37	
Ontario	551	1432.60	904.95	527.65	
Quebec	155	403.00	315.68	87.32	
Newfoundland	61	158.60	71.79	86.81	
Totals	1000	2600.00	1640.85	959.15	
LAKE UNION					
East Michigan	1674	4352.40	3579.52	772.88	
Indiana	1611	4188.60	2039.77	2148.83	
Northern Illinois	1460	3796.00	2832.13	963.87	
North Michigan	795	2067.00	986.25	1080.75	
Southern Illinois	696	1809.60	1141.63	667.97	
West Michigan	2485	6461.00	4353.22	2107.78	
Wisconsin	2543	6611.80	4090.83	2520.97	
Totals	11264	29286.40	19023.35	10263.05	
NORTHERN UNION					
Iowa	2382	6193.20	4297.45	1895.75	
Minnesota	1700	4420.00	7533.58		3113.58
North Dakota	1227	3190.20	1700.77	1481.43	
South Dakota	948	2464.80	1470.46	994.34	
Totals	6257	16268.20	15010.26	4371.52	3113.58
NORTH PACIFIC UNION					
Montana	432	1123.20	2142.72		1019.52
Southern Idaho	693	1801.80	1199.74	602.06	
Southern Oregon	645	1677.00	642.86	1034.14	
Upper Columbia	2181	5676.60	3256.36	2414.24	
Western Oregon	2017	5244.20	2050.38	3193.82	
Western Washington	1705	4433.00	2566.00	1867.00	
Alaska	4	10.40		10.40	
Totals	7673	19960.20	11858.06	9121.66	1019.52
PACIFIC UNION					
Arizona	304	790.40	630.89	159.51	
California	2734	7108.40	5597.59	1510.81	
Central California	1224	3182.40	1437.23	1745.17	
Northern California	1522	3957.20	1233.06	2724.14	
Southern California	3579	9305.40	5740.52	3564.88	
Utah	192	499.20	167.12	332.08	
Nevada Mission	158	410.80	75.83	334.97	
Totals	9713	25253.80	14882.24	10371.56	
SOUTHEASTERN UNION					
Cumberland	563	1463.80	931.88	531.92	
Florida	744	1934.40	3051.93		1117.53
Georgia	557	1448.20	994.64	453.56	
North Carolina	625	1625.00	612.68	1012.32	
South Carolina	353	917.80	271.41	646.39	
Totals	2842	7389.20	5862.54	2644.19	1117.53

CONFERENCES	Member-ship	Amt. at \$2.60 Per Member	Amount Received	Amount Short	Amount Over
SOUTHERN UNION					
Alabama	460	\$1196.00	\$ 591.73	\$ 604.27	\$
Kentucky	426	1107.60	1081.58	26.02	
Louisiana	387	1006.20	493.16	513.04	
Mississippi	311	808.60	417.80	390.80	
Tennessee River	699	1817.40	879.24	938.16	
Totals	2283	5935.80	3463.51	2472.29	
SOUTHWESTERN UNION					
Arkansas	302	785.20	466.12	319.08	
New Mexico	260	676.00	404.22	271.78	
North Texas	1252	3255.20	1270.02	1985.18	
Oklahoma	1860	4836.00	2102.44	2733.56	
South Texas	388	1008.80	558.42	450.38	
West Texas	247	642.20	216.33	425.87	
Totals	4309	11203.40	5017.55	6185.85	
WESTERN CANADIAN UNION					
Alberta	606	1575.60	1080.26	495.34	
British Columbia	426	1107.60	1129.80		22.20
Manitoba	228	592.80	311.97	280.83	
Saskatchewan	405	1053.00	1427.48		374.48
Totals	1665	4329.00	3949.51	776.17	396.68
Union Summary					
Atlantic	5691	14796.60	17939.39	85.52	3228.31
Central	8204	21330.40	11433.67	9896.73	
Columbia	7004	18210.40	10509.47	7640.93	
Eastern Canadian	1000	2600.00	1640.85	959.15	
Lake	11264	29286.40	19023.35	10263.05	
Northern	6257	16268.20	15010.26	4371.52	3113.58
North Pacific	7677	19960.20	11858.06	9121.66	1019.52
Pacific	9713	25253.80	14882.24	10371.56	
Southeastern	2842	7389.20	5862.54	2644.19	1117.53
Southern	2283	5935.80	3463.51	2472.29	
Southwestern	4309	11203.40	5017.55	6185.85	
Western Canadian	1665	4329.00	3949.51	776.17	396.68
Totals	67909	176563.40	120650.40	64788.62	8875.62
Net amount short			55913.00		55913.00
		\$176563.40	\$176563.40	\$64788.62	\$64788.62



THE WORLD-WIDE FIELD



May We Know When Matt. 24:14 Is Fulfilled?

T. E. BOWEN

A CORRESPONDENT writes: "Will you please tell us, through the REVIEW, how many countries having organized governments have not been entered by the living preacher of the third angel's message?"

While the main countries have been entered, there are great unentered portions in almost every organized government in which the message has obtained a foothold. There are a few smaller fields in which practically nothing has been done. For example, Tibet has no living representative of the message so far as we know; also the provinces of Siam, east and southeast of Burma. The great island of Madagascar, east of South Africa, is yet unentered; also Greenland, in North America, and the United States of Colombia, in South America. Then there are groups of islands in the South Pacific still waiting.

It is also true that in countries which

have for a longer or shorter period been counted entered mission fields, like China and Africa and India and Australasia, there are large sections in which practically little or nothing has been done. In Africa, the great Kongo section of Central Africa, the German Southwest, and long stretches on the west coast are without representatives; while in one of the most populous regions of all Africa, — Nigeria — only two families have but recently entered. Populous provinces in China, with millions of souls, are only touched as it were with the tips of our fingers. In northern Brazil great territories, populated by tribes of Indians and by Brazilians, have not been touched, unless a colporteur or two have just recently gone there.

The writer has often pondered upon the text, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come," and wondered just how it should be interpreted, just what would be its fulfillment.

The apostle Paul was able to write unto the believers at Colossæ, "We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you; *even as it is also in all the world bearing fruit and increasing, as it doth in you also.*" Col. 1:3-6.

Paul had not gone through all Asia, nor had he visited Spain, yet here is this record that the word of truth had been heard, had sounded out, into "all the world."

The word today may have traveled farther than we are aware. The gospel is not always preached by friendly lips, as this text makes clear: "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." Phil. 1:15-18.

This same experience very likely will be repeated in the finishing of the gospel. Some will endure bonds and imprisonment and other trials for the truth's sake, while others will resist the special gospel truths due this generation, and the sound thereof will go out into all the world, even as the preaching of the gospel of a risen Christ in Paul's day caused the sound, the news, of that event to travel from lip to lip, by disciple and by doubting foe, until it was said that it had gone into "all the world."

By living preachers and by printed page the earth is being lighted up today with the knowledge of the soon return of Jesus. This blessed news is going into all the world for a testimony, a witness, unto the people.

While some in enlightened lands are rejecting the glad news of Jesus' return, whole tribes are welcoming it in China and India. Whole villages are taking hold of the truth by beginning to keep the Sabbath and studying the light they have, and pleading for further help. It may be that while the people of God see much to be accomplished and are laying plans for further extension of the message, and while great prosperity is attending it in its onward world-wide march, the Father will proclaim it finished in all the world, and the end will come.

One other point. God *may* use other forces as a part of this world-wide warning included in this text. Think of the great Bible societies that place hundreds of thousands of copies of the Word of God in the homes of the people. Other uplifting agencies are preparing minds for the reception of the last phase of the gospel message that is to complete the preparation of hearts to receive the coming King. Elijah at one time thought he was the only loyal representative of

Jehovah left in apostate Israel. But God revealed to him that there were yet seven thousand who had not bowed the knee to Baal.

Whether we shall ever be able from our human viewpoint to know when Matt. 24:14 is fulfilled is a question. One thing is sure, the exact time for the finishing of the work of God in all the world, the close of earth's probation, and thus the *end* of the world, Jesus said the Father had kept in his own power, and that neither the world nor yet the people of God should know the exact time of his appearing. See Acts 1:6-8; Mark 13:30-37.

The last event among nations, as noted in Dan. 11:44, 45, is perhaps the last recorded event to take place by which we are to know that the time is at hand

and built a small one-story house for his own use, using the front room for a school and for Sabbath meetings. This work continued for a time under Elder Field, who bought the house when Brother Wade returned to the United States.

In 1904 Elder Burden moved to Sendagaya, another suburb of Tokio, made convenient by a new electric car line, and leased land and built a good-sized foreign dwelling house, with an upper and a lower flat. In the previous year the mission began the publication of the little paper, the *Owari No Fukuin* (Gospel of the Last Days), the mechanical work being done by different printing houses of the city.

In 1906 the lower floor of Brother Burden's house was rented, a small press,

The institute developed into the training school, and from a session of three months into one of six months; which increased the difficulties of carrying on the work of three institutions in the same rooms of an ordinary dwelling house. But the Lord blessed, and the work prospered and developed, as every one connected with it kept sweet under the trials and did his best. The first relief from this situation came in the autumn of 1913, when a large Japanese house was secured for the school, with other buildings within convenient distance which served as dormitories for the students. The next year, the sale of the Burden house being imminent, a building which had been used as a dye-house was rented, and the printing plant moved into it. This served very well



FOREIGN HOUSES IN JAPAN MISSION COMPOUND

House at left, field agent's; center, superintendent's; right, that of the professor in charge of school; school building at extreme right. These houses face the east.

when Matt. 24:14 is fulfilled. Our part is to work while it is day.

The Master has left us this word: "Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, *to each one his work*, commanded also the porter to watch. . . . And what I say unto you I say unto all, Watch."

Japan

F. H. DE VINNEY

FROM the beginning of the third angel's message in Japan the work has been carried on in rented quarters. For the first few years Elder Granger held a Bible school in his own home, first in Azabu and afterwards in Shiba, both sections of the city of Tokio.

When Brethren Wade and Burden came to Japan, they opened a school in Uyenno, another division of the city, where they continued until forced to move by the sale of the rented building. Brother Wade then leased land at Hongo,

type, and other fixtures were bought, and by the help of a Korean and two Japanese brethren, who had had some experience in printing, a beginning was made on the work of printing our own literature. From the results of the Bible schools and other work, some young men were in the field as Bible workers and canvassers; but the need of better training for successful work was apparent, and they were called in for institute work for three months during the winter. The press was moved into the cellar, lighted by two small windows on a level with the ground outside, and entered by a trapdoor in the floor, under which a ladder-like staircase had been provided. The institute work occupied the sitting and dining rooms. The type cases were set up in a bedroom, and the printers lived in the kitchen. The editorial work, folding, etc., were done in the rooms where the institute was held, when it was not in session. It being the only suitable place which could be procured, the meetings of the Tokio church were held in the same rooms on the Sabbath and in the evening during the week.

until the new quarters were ready in November of the following year. The sale of the former quarters not being consummated, for its next session the school—this year as an institute for all workers—was moved back into its old quarters.

In March, 1910, a small piece of land was secured by the mission, in Yotsua, another division of Tokio, and held by contract by one of the Japanese mission laborers, as the law of Japan does not permit foreigners to hold property under deed. But this plan of holding property was not considered best, and changing conditions made it impracticable to build upon it, though the money to do so was available through the Three-hundred-thousand-dollar Fund, and the generous apportionment made for the needs of Japan.

Some years ago an attempt was made to secure from the Japanese government a *shadon*, or the right to hold land by deed for charitable and benevolent purposes, by an appointed committee of the mission. This is in harmony with the Japanese law and with the treaty with

the United States, and nearly all the other missions have been given this privilege; but our *shadon* not being strictly made out in proper form, the authorities took the truly Oriental form of disposing of the matter by not doing anything with it. So it was decided to attend strictly to our evangelistic work as best we could under the conditions, until the government was satisfied that we were not connected with anything but purely Christian work, and had no part in politics of any description.

Two years later the matter of the *shadon* was placed in the hands of a lawyer, himself a Christian and an ex-judge, and application made in due form. At the request of the authorities, this was amended and changed until they expressed themselves as satisfied with the application; but all this consumed nearly two years, and no answer was made. Learning that we could hold land under 999 years' lease, we finally decided to secure land in this way, and not wait longer for the decision of the government.

(To be continued)

FROM Waterloo, West Africa, where Brother R. S. Greaves has been at work, he is able to send us this encouraging word: "There are a few upcountry ready for baptism, but at present I cannot go to them. I shall be glad when we can open our Mendi station, even though it be but a native house. Things are going on about as usual at Waterloo. The factory had quite a run for a short time, but now we are not so busy. We are out of iron boxings for the wheels. We had plenty on order, from both England and America, but one order had to be canceled; the other one got through, and we received everything but the boxings, which unfortunately were omitted. So far we have not lost much."

FROM German East Africa, Brother L. E. A. Lane recently wrote Brother Dail, at The Hague: "We are all well here so far. We pray for our brethren in Germany and France, and the countries likewise affected. It makes us sick at heart to read of the awful sacrifice of human life in this horrible carnage. Whoever may be conqueror or conquered will suffer irreparable loss. Each week in our African paper, we hope to see some trace of peace offers, but instead, other nations join, which seemingly must prolong the struggle."

BROTHER E. C. BOGER, of Jamaica, says in a recent letter that during the week of prayer he was able to meet with ten churches by using his motor cycle. He adds further: "We are just starting a series of tent meetings here in Kingston, in which Elder Haysmer will assist. The first service will be tonight [March 8]. We hope to see some souls gathered into the church as the result. This effort is in the very best section of the city, and is our first among this class of people; we are quite anxious as to the result."



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

Assisted by Miss Lora E. Clement

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.

Trusting God at Home

MRS. L. D. AVERY-STUTTLE

WE read with deep emotion of the sublime faith of the martyrs who lived in times which tried men's souls. We marvel at that faith which is able to keep the feet from slipping on the way to the scaffold or the stake. But, beloved, you and I, in fact every individual member of God's church, must learn the lesson of implicit faith in our Father. We must learn to trust him every hour of every day, and to look to him for help in every perplexity. If we cannot learn to trust God in times of comparative security and quiet, how can we bring ourselves to trust him when, like Abraham, we are called to endure the "horror of great darkness"?

We wonder that Paul and Silas, with their bleeding backs pressed to the cold, damp floor of the Macedonian dungeon, could so far forget their sufferings as to raise their voices in songs of prayer and praise. To all appearances there was no hope for their deliverance, but they did not murmur nor complain; they did not wait for Satan to tempt them to bemoan their fortune; they did not wait until the Lord sent them help from heaven; but then and there they sang, dispensing good cheer throughout the prison. And then, wonder of wonders, the solid earth was shaken and rent, and more astonishing still was the fact that not only were the bonds of the singers loosed, but every chain throughout the prison was broken. What was there in an earthquake to cause so remarkable a result?—Nothing at all. It was due to the great power of him to whom two friendless and persecuted men were singing praises. But if Paul and Silas had not learned the lesson of perfect trust, this wonderful story could never have been written.

God is a "friend that sticketh closer than a brother." He will straighten out all those little difficulties which so often harass and annoy us at home. O, let us sing songs instead of grumbling! The Almighty Framer of the universe is not far distant when his creatures sing his praises, even when they are sorely troubled. The Word says, "Thou meetest him that rejoiceth and worketh righteousness." Do we believe it? Then why is there so little rejoicing?

"Well," says one, "God does not work miracles any more, and my life is so

dull and commonplace. I am right at home and in the kitchen most of the time. So many things go wrong! It seems harder to keep patient and trust God right at home than almost anywhere else." I agree with you. I believe it is harder, but I do know that it can be done, and it *must* be done if we stand before him at last without spot or wrinkle. But I do not agree with you when you say that God does not work miracles today. Why, my friend, there are as many miracles wrought in this twentieth century as there were in the days of the apostles. Do you realize that if God's tender care for us should cease for a moment, we should be unable to live? "Why!" exclaims one, "I never remember of anything very wonderful happening to me in my life." That is the point. Something surely would have happened had it not been for the kind care of your Heavenly Father. How quickly Satan brought misery and distress to Job after God removed the "hedge" from round about him. Probably in a single day that faithful man was overwhelmed with sorrow—children dead, flocks burned, houses destroyed, servants slain. Was this a miracle?—O, no; the miracle had been performed before, while peace and plenty reigned; while the hedge had encompassed him and his. I believe that hedge was a company of angels, for "the angel of the Lord encampeth round about them that fear him, and delivereth them." O, this wonderful hedge which the Almighty places around his trusting children is a constant miracle!

"But," you say, "I hardly see it that way. I cannot believe that God performs miracles just for me every day, right here at home." Ah, my friend, do you remember that yesterday, as you were hurrying down the stairs, you caught your foot in the carpet, stumbled, and came near falling? How your heart jumped and throbbed, for you were almost at the top of the long flight! Death waited for you at the bottom, or at best the surgeon's table or an invalid's chair. Whose hand upheld you in that moment of helplessness? And yet you forgot to thank God for the miracle. Today, when John and Susie were at play, the lash of a whip struck your little girl's cheek and hurt her till she cried out. You remarked that it "was a miracle that the eye was not injured," and still you dismissed the matter from your mind by

giving Johnnie a scolding. It never occurred to you that you should thank God for the "miracle."

O, the loving Father cares for us all individually! He numbers the very hairs of our heads, and no detail connected with our welfare, however small, escapes his notice. Surely it must grieve his infinite heart of love when we distrust him. Let us do so no longer.

Lansing, Mich.

Some Uses for Lemons

FEW people realize the value of lemons. In cases of fever, sore throat, or torpid liver the medicinal qualities of this fruit are unexcelled.

The juice of half a lemon in a cup of hot water taken on awakening in the morning is an excellent liver-corrective, and a successful substitute for calomel.

A dash of lemon juice in plain water makes a cleansing tooth wash, not only removing the tartar, but sweetening the breath.

A lotion of lemon and rose water will remove tan and whiten the skin.

Lemon juice and olive oil is far superior to vinegar for salad dressing; equal parts used for the blending.

Lemon juice on loaf sugar is good for hoarseness.

Outward application of lemon juice allays irritation caused by insect bites.

An old-fashioned remedy for croup, is honey, alum, and lemon juice.

Salt and lemon juice will remove rust and stains from white goods.

Slices of lemon are used in garnishing.

After the pulps of lemons are removed, the skins make dainty receptacles for serving salads, ices, etc.

In buying lemons select those having a thin rind, as they are much juicier than the plump ones.—*Selected.*

A Lesson on Order

A MOTHER who is pursuing the lessons in Early Education, of the Mothers' Normal Department of the Fireside Correspondence School, has found one of the lessons very helpful in training her little boy in habits of order. She writes about her experience as follows:—

"This lesson on order has been of great interest to me, because as a child I was taught very little in that line, and what I did learn on the subject was through magazines. But I want our child to learn it while young, and I know that the right example is necessary.

"I have a box with shelves in it where he keeps his toys. When he is tired of playing, I take his hand and show him how to carry his toys to the box, and then walk to and from it with him until they are all put away.

"He has a regular time for meals and for going to bed. Every morning after washing his face, I give him a little toothbrush, and I have another. Then I wash his teeth; and when I finish, he tries to do it himself. This is about all I have done so far."

Strive, Wait, and Pray

STRIVE; yet I do not promise

The prize you dream of today
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure
You would now perchance disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait; yet I do not tell you

The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

—*Adelaide Proctor.*

Nature's Music

MRS. VINA SHERWOOD-ADAMS

THE child should be taught to listen for nature's music while it is yet a babe. As soon as a child begins to distinguish sounds aside from his mother's voice, we call his attention to the loud blowing of the whistle, the roar of the train, the noise of a trolley car, or the rumbling of a wagon. It sometimes seems as if we are bent on calling his attention to every discordant, artificial noise we can find. Perhaps this is because these are near at hand, and it does not take much effort to bring them to his notice. Baby's ears, though small, are very acute. Did you ever observe that the little one hears some small sounds before you have noticed them? You all know how a child will outrun your observation of objects during a walk. Just so he will lead you in keenness of hearing. Why not take advantage of this and cultivate in baby the habit of listening for nature's music? Take him down by the rippling water, and as it gurgles over the rocks call his attention to the sound. Does the music of the water appeal to you? Perhaps you, as well as baby, may have to learn to listen for the music in the ripple. I can truly say this music has a calming, softening influence on me which I keenly enjoy.

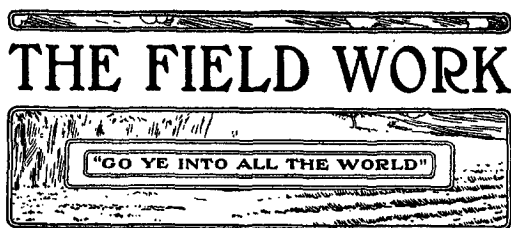
The difficulty with the most of us in teaching children nature in her simplicity is that we ourselves have learned to enjoy the artificial too well. We prefer to listen to a piano solo rather than to the sweet, clear treble of the brown thrush or the flooding melody of the little wren. Did you ever watch the wren while he is rendering his solo? His whole being is vibrant with the music swelling from his little throat. He tilts his pretty head half heavenward in his song of adoration to his Creator, and I believe the Master listens. Give baby the

opportunity to hear some of this bird music. Take him often to the orchard or the wood lot.

It has been my privilege (and you will please pardon my referring to personal experiences, for I know more about these subjects than any others) to study the birds with different groups of young children. Quite early each spring morning we wended our way to the old orchard or the woods. A variety of excellent singers formed our choir,—the wren, brown thrush, oriole,—and with notebook and pencil we made observations. The birds are very shy about singing before an audience at first, but we observed that the more accustomed they became to our visits the less embarrassed they were. This called for much self-control on the part of the children. The stealth with which one must study these little songsters pleases a child. There were two boys, six and nine years of age, in our group. They were hard, cruel little fellows. Their faces showed their ancestry. As they studied the birds, their natures softened; a kind of refinement came to them, and they seemed to lose the desire to stone or kill every innocent little creature in sight. The younger boy seemed especially influenced. One day he was out in the field with a farmer who was mowing. In front of his machine up flew a mother bird. "Stop! Stop!" cried the little boy. The farmer, thinking something was wrong with his machine, hastily checked his horse. "See," said the little fellow, "a nest of baby birds is in front of your sickle." "O, is that all?" and the farmer was about to drive on when he saw tears start in the little fellow's eyes. "Why do you want me to save those birds?" he queried. "Why," replied the little boy, "their mother may have sung me a song this morning, and," half hanging his head, "I love her, and I know she loves her little birds." The farmer in relating this incident said: "I was thoroughly surprised, for I had set that little chap and his brother down as two of the meanest boys in town when it came to the treatment of living creatures."

These boys lived in the outskirts of a small village. They were literally surrounded by the beauties of nature, and roamed field and wood at will; but their home influence was not right. Their father, a good-for-nothing fellow, always drove half-starved horses; their mother, a hard-working washerwoman, had no time for household pets, and should a neighbor's cat or dog chance to stray into their dooryard she quickly bade him begone, with a dipper of her hot soap-suds thrown after him. All this had its influence on the boys. Observation shows that our degree of love for nature and her children has its bearing on the lives of our boys and girls. Even though they may have the best environment, their attention should be especially called to nature and her music. If they are taught to listen well, its influence will be lasting.

Battle Creek, Mich.



Borneo

THERE are many in different parts of Borneo anxious to hear about the second coming of Christ. From Sarawak an urgent call comes for help. Sarawak is one of the political divisions of Borneo, and has a population of about five hundred thousand, most of whom are Dyaks. There are about fifty thousand Chinese in this division.

At present we have an organized church at Sandakan, a few believers at Labuan, and a few in Sarawak.

It surely will not be long till we shall have more Chinese and native helpers to scatter the precious gospel throughout this large island. The harvest is white, but the laborers are few. Pray for more laborers for Borneo.

R. P. MONTGOMERY.

Abyssinia

THE Lord has blessed his work among the Abyssinians during the past year, and we are thankful to him for his help. At the beginning of 1914 we did not have much hope for success, but he who guides all prepared his work in quietness, and therefore the honor belongs only to him.

Our second baptism we had last October, and others are now preparing for the next occasion. One of those baptized will become an indispensable help for us in the work if he remains true and continues to receive God's grace. He had to give up all, and take the mockings of others. They even brought him before the government, but he bore it all for the sake of the truth.

Satan is working, but we can see clearly how God guides all. One day the Roman Catholic bishop and the director of the Protestant mission went to the governor and asked for a Sunday law. A Sunday law in Africa! Think of it! The influence of the Papacy reaches far indeed. But this time the request was in vain, "Because," said the governor, "there are Seventh-day Adventists, Mohammedans, and Jews here, and this is a matter of conscience and faith."

What would Luther say could he see such a commingling of Protestants and Catholics?

EMERY J. LORNTZ.

The Work in the Pacific Union Conference

THE redistricting of the entire California field was brought about recently at the annual meeting of the conferences in this State. This was made necessary because of the rapid growth of the work on the Pacific Coast, making it difficult for those in charge of the largest conferences to give to the spiritual interests of the work in their fields that consideration which they desired to give, in addition to the large institutions requiring constant attention.

The Southern California Conference had grown by leaps and bounds, until it

had become the largest in the world in membership, having 3,773 Sabbath keepers, and a tithe in 1914 of \$75,621.26. Los Angeles alone has fourteen churches. The California Conference had grown until it had a membership of 2,826, and a tithe for 1914 of \$51,987.03. The Southern California camp meeting had become so large as to be unwieldy; and although some good results were seen from such gatherings, our leading brethren felt that much more could be accomplished in smaller meetings, where our workers could come into closer touch with the people. To some extent the same was true in the California Conference.

Also, it was apparent that some change must be made in the territorial lines of the Central California Conference, for the mountains made an almost impassable barrier between the valley and the coast districts of this field, necessitating long detours for our workers to reach the coast, and travel by a circuitous route for our people on the coast to reach the annual camp meetings in the valley. The annual gatherings in the California and Southern California Conferences were much nearer by rail to these members, hence they were attending the meetings in these other conferences rather than their own. To work the field better, it was thought best to recognize these natural barriers, and place this coast portion with adjoining fields.

Accordingly a joint meeting of the California, Central California, and Northern California Conferences was called to meet in Oakland, February 4-9. Two hundred and forty-three delegates were present, besides others of our brethren, and the Spirit of the Lord came into the meetings as all sought him with sincere hearts, desiring to know and do his will. All felt that in business matters as well as in evangelistic work we need the Lord's guidance and presence, and there was a great desire on the part of our brethren to do that which would meet the Lord's approval and bring about the most rapid advancement of the work.

After studying the question for a day and a half, discussing the various issues involved, and planning for the work with a large map of California before them, the delegates decided to divide the California (Coast) Conference at San Francisco Bay, and along the northern line of Contra Costa County, leaving the bay cities in the southern portion, and all north of this line, in the Northwestern California Conference. In this readjustment of lines, San Benito and Monterey Counties were united with the California Conference, and San Luis Obispo County with the Southern California Conference.

This joint meeting was made the annual session for the three conferences. Because of the desirability of having as large an attendance of able and experienced brethren as possible at the annual meetings, and because they can attend better in the winter than in the sum-

mer; also because the strength of our conference officials is needed in the summer camp meeting season for evangelistic work, a recommendation was passed that the conference committees consider with favor the plan of holding the annual conference sessions hereafter in the winter months, after the close of the year. Like action was taken by the Southern California Conference at its annual meeting.

A recommendation also was passed requesting the officers of the Pacific Union Conference to make thorough legal investigation, and report upon a plan to simplify the holding of all church and conference real estate.

Three newly organized churches were received into the Central California Conference, these being: Clovis, Fresno County, membership 21; Shafter, Kern County, membership 18; Rolinda, Fresno County, membership 23.

The Southern California Conference met in annual session February 18-21, 139 delegates being present. One new church, the Berean (colored), was admitted to the conference, with 30 members. During the last six months of 1914, 138 were baptized, about the same number received upon profession of faith, and the tithe amounted to \$38,037.33. Twenty-seven church schools were in operation, employing 36 teachers, and having an enrollment of about 700 pupils. An increase of \$885.16 in the retail sales of publications was reported for 1914, over the sales in 1913, those last year being \$34,415.88. This local conference had 61 Sabbath schools at the close of the year, with a membership of 3,542, and their offerings for the last six months of 1914 amounted to \$8,149.25; \$1,852.48 of this being thirteenth Sabbath donations. The tithe for the year 1914 amounted to \$75,621.26 in the Southern California field.

The delegates gave careful study to our rapidly growing work, and decided to divide the Southern California Conference along the western boundary line of Kern and Los Angeles Counties. The territory east of this line was named the Southeastern California Conference.

A welcome was extended to workers from our near-by sanitariums, who are assisting in evangelistic work in Los Angeles, and the conference pledged them its support. A resolution of protest was passed against the bill in Congress to censor the press, and exclude certain publications from the mails. Action also was taken supporting the twenty-cent-a-week plan. The three conferences in the northern part of the State passed a like resolution at their joint session. All the conferences elected officers for the year, and accepted reports from the various officers for 1914. The new officers elected were as follows:—

California Conference: President, J. L. McElhany; secretary and treasurer, H. B. Thomas; executive committee, J. L. McElhany, J. W. McCord, C. E. Ford, R. S. Fries, M. A. Hollister, H. G. Childs, A. Brorsen.

Northwestern California: President, J. Adams Stevens; secretary and treasurer, S. Donaldson; executive committee, J. Adams Stevens, E. J. Hibbard, S. T. Hare, L. M. Bowen, E. C. Bond.

Northern California: President, Clarence Santee; secretary and treasurer, Verah MacPherson; executive committee, Clarence Santee, A. J. Osborne,

T. H. Watson, J. W. Rich, Geo. M. Wisner, N. W. Kauble, E. J. Urquhart.

Central California: President, N. P. Neilsen; secretary and treasurer, G. A. Wheeler; executive committee, N. P. Neilsen, E. H. Adams, F. E. Brown, G. A. Grauer, A. N. Loper, P. J. Wolfson, Nis Hansen.

Southern California Conference: President, B. E. Beddoe; secretary and treasurer, B. M. Emerson; executive committee, B. E. Beddoe, F. I. Richardson, G. A. Snyder, D. A. Parsons, E. G. Fulton, I. C. Colcord, H. G. Lucas.

Southeastern California Conference: President, W. F. Martin; secretary and treasurer, John McReynolds; executive committee, W. F. Martin, R. S. Owen, J. A. Burden, C. E. Rice, Frank Lane, C. F. Falkenburg, Clyde Lowry.

The auditor of the Pacific Union Conference was elected auditor of each local conference.

The territory now included in the six conferences is as follows:—

Northwestern California: Solano, Marin, Napa, Sonoma, Lake, Mendocino, Trinity, Humboldt, and Del Norte Counties.

California Conference: Contra Costa, Alameda, San Francisco, San Mateo, Santa Cruz, Santa Clara, Monterey, and San Benito Counties.

Northern California: Stanislaus, Tuolumne, San Joaquin, Calaveras, Amador, Sacramento, Yolo, Eldorado, Placer Nevada, Sutter, Colusa, Yuba, Sierra, Butte, Glenn, Plumas, Tehama, Lassen, Shasta, Siskiyou, and Modoc Counties.

Central California: Merced, Mariposa, Madera, Fresno, Kings, Tulare, and Kern Counties, north of the Tehachapi Mountains.

Southern California: San Luis Obispo, Santa Barbara, Los Angeles, Ventura, and Kern Counties, south of the Tehachapi Mountains.

Southeastern California: San Bernardino, Riverside, Orange, San Diego, and Imperial Counties.

The comparative standing of these local fields before division and afterward is given below:—

Educational Department

F. GRIGGS General and N. Am. Div. Secretary
W. E. HOWELL N. Am. Div. Asst. Secretary

The Educational Council

THE final preparations for our educational council and the conventions to follow it are being made. It is generally understood that these meetings are to be held as follows:—

General educational and Missionary Volunteer council, Pacific Union College, St. Helena, Cal., June 4-14.

Convention for the Pacific Union Conference, St. Helena, Cal., June 18-26.

Convention for the North Pacific Union Conference, College Place, Wash., June 29 to July 6.

Convention for the Northern, Central, and Southwestern Union Conferences, College View, Nebr., July 9-17.

Convention for the Lake Union Conference, Berrien Springs, Mich., July 19-26.

Convention for the Columbia and Atlantic Union Conferences, Takoma Park, D. C., July 29 to August 4.

Convention for the Southern and Southeastern Union Conferences, Graysville, Tenn., August 6-14.

An important feature of the council will be to receive and act upon the reports of thirteen standing committees. Thinking it may be of benefit to those of our educators who may be interested in the work of these various committees, I give herewith the list of the committees, with their chairmen:—

Elementary standards, C. A. Russell, Berrien Springs, Mich.

Science equipment, L. H. Wood, Graysville, Tenn.

Library, J. N. Anderson, Takoma Park, Washington, D. C.

Standardization of our academies, W. E. Howell, Takoma Park, Washington, D. C.

Industrial work, C. W. Irwin, St. Helena, Cal.

School auxiliary organizations, M. E. Kern, Takoma Park, Washington, D. C.

Blank forms, W. W. Ruble, College View, Nebr.

Normal library, Myrta E. Kellogg, Berrien Springs, Mich.

Normal equipment, B. B. Davis, College Place, Wash.

We trust that those who are interested in the work of any of these committees will be free to correspond with its chairman, and make any inquiries or offer any suggestions with reference to the work. This will be of assistance in bringing in valuable reports. And we further trust that all members of committees will work energetically in an immediate preparation of their reports, that they may be in the hands of the department before the council begins.

Those who are at all acquainted with our educational work can most readily appreciate the importance of these gatherings. Five years have elapsed since the meeting of the department at Berrien Springs, and in this time there has been rapid growth in our educational work. This rapid growth demands many adjustments. Our educational work must keep pace with the advance strides of our message. It must be strengthened in all its features. And it is impossible to accomplish this without such gatherings. There is need of unifying many phases of our work. Each school, and the work in each territory, has made progress; and it will be to the advantage of our work as a whole to compare these notes of progress, and to adapt to all our institutions these individual features of advancement.

All the conventions save one are to be held in connection with the college in the territory from which the delegates to the convention will come. This will tend to bind into one unit the educational work of the territory tributary to the college, and will admit of those local adaptations which could not be made so easily if there were but one large convention. A limited number of delegates have been planned for the council in order that there may be the fullest delegations in attendance at the conventions. That the conventions may accomplish the most good, it is imperative that every educational worker in the territory of each convention be present.

Another valuable feature of our plans for the council and these conventions is the cooperation of the educational and Missionary Volunteer workers in attendance. Plans will naturally be laid for more effective work, these two departments being very closely related in many phases of their work. We look for great good to come from these meetings, and we sincerely expect to receive the hearty cooperation of our conference, Missionary Volunteer, and educational workers.

FREDERICK GRIGGS.

Among the Schools

Pacific Union College

I HAD the privilege of staying for over a week at the Pacific Union College. This was my third visit to this school, and it was very interesting to see the changes which have taken place from year to year. It is a great undertaking to build up a large institution such as is planned here, and at the same time carry forward strong educational work. This

Before the Division

	POPULATION 1913	NO. CHURCHES	MEMBERSHIP 1914	TITHE 1914
California	1,253,444	39	2,826	\$ 51,987.03
Central California	282,546	28	1,341	19,999.32
Northern California	418,650	26	1,688	27,035.29
Southern California	1,178,000	54	3,773	75,621.26
	3,132,640	147	9,628	\$174,642.90

After the Division

	POPULATION 1913	NO. CHURCHES	MEMBERSHIP 1914	TITHE 1914
California	1,084,167	20	1,620	\$ 32,051.32
Central California	250,000	28	1,322	20,352.66
Northern California	394,650	22	1,617	25,371.22
Northwestern California	201,823	21	1,261	20,758.96
Southern California	877,000	29	2,163	40,728.88
Southeastern California	325,000	27	1,645	35,379.86
	3,132,640	147	9,628	\$174,642.90

God is adding his blessing to the work being done in these fields, both by our evangelists and regular conference laborers and in our institutions. To him be all the praise for the continued and rapid development of the work in all its departments in this part of the harvest field.

FRANK A. COFFIN.

Bible courses, C. Sorenson, Takoma Park, Washington, D. C.

Courses of study, J. L. Shaw, Takoma Park, Washington, D. C.

Textbooks, Frederick Griggs, Takoma Park, Washington, D. C.

Certification, H. G. Lucas, San Fernando, Cal.

is being done only by the hearty spirit which unites the entire faculty in the industrial as well as the intellectual phases of the work. The buildings are being erected by the students, under the direction of members of the faculty.

This school has an estate of about seventeen hundred acres, a good portion of which is mountainous woodland. There is more than enough timber on the school property for all the buildings. The school owns a sawmill, which enables the institution to produce whatever lumber is needed.

Work was begun here six years ago, and so far the chief energies of students and teachers have been spent in the erection of buildings. There is about one hundred acres of excellent farm land capable of irrigation and of producing fruits, vegetables, and grains, which, when the buildings are erected and the plant well equipped, will provide employment for students.

In this school, as in all the other schools that I have visited, there is a strong missionary spirit pervading the work. The ministerial and missionary bands are large and enthusiastic. In view of the fact that our advance schools are not increasing in number as they did a few years ago, and so will not need so many new teachers, it is manifest that our efforts must be directed more largely to preparing men and women to enter evangelical work rather than teaching.

I also visited intermediate schools at Mountain View and St. Helena. These schools are conducting ten grades, and each has three teachers. They have their own buildings, and the work is being carried forward in a strong, successful manner.

Lodi Academy

This school was established seven or eight years ago. It is located about a mile and a half from the city of Lodi, in the rich San Joaquin Valley, and is surrounded by large vineyards. There is a church of about five hundred members at Lodi. This school was started as a private enterprise. It did not succeed financially, and was taken over by the conference about five years ago. A strong effort is being made to enable it to meet the full purpose of our schools. I believe this school has a good future before it. I was glad of the opportunity to visit it.

San Fernando Academy

Elder I. H. Evans and Dr. H. W. Miller accompanied me on my visit to this school, which is situated in the region of large orange groves. It has only about ten acres of land, upon which some fruit and its garden produce are raised. An industrial department for the manufacture of brooms is just being established. We found a prosperous school. Principal H. G. Lucas is now in the tenth year of continuous service in this capacity in the academy. We believe the time is not far distant when our schools will make fewer changes in their faculties. Continuity of the teacher's service lends strength to the school.

The schools of the Pacific Union are working under an affiliated arrangement. While this organization has not been fully perfected, yet it is in working order. There are two academies, the Lodi and the San Fernando, besides the training school. These three schools are practically under one board of manage-

ment. One catalogue is issued for them. This affiliated arrangement does away with extra expense in various ways, and it brings in a spirit of unity and mutual effort which is very helpful. This plan offers a suggestion to our other union conferences in the development of their system of schools. Of course it could not always operate as it does here in the Pacific Union, where the schools affiliated are in one union, for two or three of our training schools draw their support from two or three unions. But some plan of affiliation similar to the one obtaining here might be adopted by each of our colleges with good results. Steps are being taken by the educational secretary of the union, Prof. M. E. Cady, and the management of these schools, to have them recognized by the State university, so that their students may obtain direct entrance to the medical school. This will probably be accomplished this spring. It is a step that should be taken by all our schools. At the recent meeting of the constituency of our medical college a resolution was adopted asking our schools to do this.

College of Medical Evangelists

From San Fernando we went to Loma Linda. There was held at this place, while we were here, one of the three medical conventions held during the winter by the Medical Department of the North American Division Conference. It was characterized by a spirit of unity and consecration to the work of soul saving offered by this medium of gospel effort—the healing of bodily ills. We attended the annual meeting of the Association of the College of Medical Evangelists. This school was established in 1907, but plans were not laid until 1909 for a full medical course. It now has 140 students in attendance in the various departments, 63 of whom are enrolled in the medical course, and has graduated 125 students, 6 as physicians. The graduating class in the medical course this year consists of 12 members. Forty-two of its graduates have gone to foreign fields, and 63 into home fields. Every one of our members in the North American Division Conference must recognize this school as one of those enterprises of our cause which needs his loyal support, for it certainly has a God-given work to do. It is not the property of any union conference, but belongs to and must be supported by the entire body of our people. The College of Medical Evangelists certainly has a very important work to do in the finishing of the work of the third angel's message.

FREDERICK GRIGGS.

THE Fireside Correspondence School reports a most encouraging year's work for 1914. Two hundred and fifteen students were enrolled. The majority of these were in the United States and Canada, but some were in Africa, Central and South America, China, Korea, England, Egypt, the South Pacific islands, East Indies, and Scotland. The receipts of the school amounted to \$3,257 and the expenses to \$2,815. We believe there are many denied the privileges of attending our denominational schools who would find great benefit from taking one or more studies in the Fireside Correspondence School. Write to the principal, Prof. C. C. Lewis, Takoma Park, Washington, D. C., for catalogue and information.

Home Missionary Department

B. M. GRAHAM
F. W. PAAP

General Secretary
N. Am. Div. Secretary

In the Field

In the interests of our home missionary movement, which is constantly taking on larger proportions, the writer left Takoma Park, D. C., in February, to attend the bookmen's and home missionary convention held in Mountain View, Cal., March 5-15. In order to make the trip count for the most, special meetings were planned in the churches of Newark, N. J., and Battle Creek, Mich. At each place we found a readiness and willingness on the part of our people to do more than ever before to live the truth and to give the message to their friends and neighbors.

At Newark we found facilities and equipment the most up-to-date. Sister L. Scott is president of the local home missionary society, and in her desire to see things done, and done systematically, she has spent much time and means. We feel confident that the Newark church will take hold of the work in so simple and yet so comprehensive a manner that it will demonstrate how much can be done by carefully planned and systematized missionary endeavor. The distracting of territory and appointing of leaders over small companies is in harmony with the plans of our great Leader.

The meetings in Battle Creek were well attended, and with a little outside help, things moved along nicely. Brother Joseph Mace, the Review and Herald branch manager, was present with a good supply of literature, which was bought quite largely by our people for the one purpose of diffusing the light.

After leaving Newark, and before reaching Battle Creek, the writer spent a few days attending the Greater New York conference, held at Brooklyn, N. Y. It was very pleasing to hear the note sounded by Elder J. L. McElhany in his address, "Every Member a Worker." This was the keynote of the whole conference. We greatly rejoice to see our leaders lining up on this question, with the settled purpose of using the great latent potentiality of our church membership. The hope of this movement is surely inseparably linked with the activity of the laity. The work cannot be done without them.

While crossing the continent, we found many opportunities to work for God. That choice and effective little book "The World's Crisis" was placed in the hands of many who readily paid the price. Bible studies were held with others. At Cheyenne, Wyo., being joined by others of our brethren en route for the convention, we enjoyed a good song service. This was entered into most heartily by the passengers in our car. One very pleasing incident was the request by one not of our company that we all bow our heads and unite in prayer with the writer. So with our train speeding on at forty miles an hour, we all bowed our heads and addressed the throne of the Infinite God, praising him for his great goodness, and seeking his face for new and richer blessings.

We reached the convention in good

time, and enjoyed much of the blessing of God while studying and planning together for greater things in our needy home field. Following the convention, the writer, in company with Brother Ernest Lloyd, home missionary secretary of the Pacific Union Conference, began a tour of the larger churches in the union. Already we have visited twenty-four, and we are still working. A report of our labors and the results will be given later. F. W. PAAP.

A Foreign Field at Home

I WAS interested in reading, some time ago, the report of one of our colleges, giving the number of students who volunteered for service abroad. It was interesting and inspiring to note the enthusiasm and courage manifested.

But among the one hundred or so definitely planning for their future work, not one was contemplating entering the foreign field at home, which so loudly calls for men and women of consecration, devotion, and talent. It often seems that, seeing the far-off lands, the church ignores the calls nearer home, and the work here languishes. We would not say that there should be fewer foreign missionaries; but we do say that there *must* be more true home missionaries if the work is ever to close in triumph.

Many, finding it impracticable to go to other lands, or being physically or otherwise unable to respond to the heathen's call, settle down and say, "There is nothing I can do." But if they would look about them and see the need of foreign missionaries at home, they would feel that God needs them as truly here as in a land beyond the seas.

Such workers, willing to spend and to be spent, will find a waiting field in their homeland. They can labor among the Mongolians along the western coast, who have settled so closely and thickly in places as to form communities that would make one think of their homelands. They can seek to reach the ever-increasing mass of Mexicans and Spanish-speaking people in the southwestern part of our country. And in the great cities they can use their skill and talents in incessant and earnest labor for the millions, yea, rather, tens of millions, of Germans, Slavs, Jews, and Italians.

Let us now consider especially the large Slavonic part of our population. It has been estimated that there are ten million Slavs in this country. Numerically they are third in number in the ranks of immigrant peoples, the English and Germans alone outnumbering them. The entire Slavic population of the world is numbered at one hundred fifty million, so that we have a good representation here.

We have as yet, however, done little work among these millions. Except a small beginning in New York City, Newark, New Jersey, and the Russian work in North Dakota, we could call this an unentered field. And yet it is a population larger than that of Belgium, and about twice that of Ireland. It is about as large as that of Korea, and larger than that of all our Rocky Mountain States. It would take twice the population of the Argentine Republic and twenty times that of San Francisco to make up as large a number as the Slavic population of the United States. All these fields were entered years ago, but

the great mass of American Slavs are still waiting to hear the third angel's message. Can we at the last day face our Saviour and say we have done what we could, when this near-by field has been left untouched? Is it any wonder that we are urged by the spirit of prophecy to work the cities, and to be just as ready to labor for the foreigners at home as for those abroad? When would be a more opportune time for a large number of persons to enter this work than at this very time? Ways and means will come; the necessary tact and requisite wisdom will be given as we put on the harness.

Let some learn the languages of these foreigners, and labor for them in word and doctrine; let some be sent out with books, papers, and tracts, to be sold to those living within the shadows of our doors; let those who cannot learn strange tongues, gratuitously scatter the foreign truth-filled pages as the leaves of autumn; let all sacrifice and pray for this work; and let the converts themselves be trained to labor for their countrymen.

The Slavic tongues are said to have sprung from, and to be in reality, simply dialects of the old Slavonic, which in turn is supposed to have sprung from a still older tongue. So the modern Slavic languages are quite similar to one another. Knowing Bohemian, for instance, one does not find it so difficult to learn the Polish or Croatian language. The Slavs professing the Greek Catholic religion, however, use the Greek alphabet, while the Roman Catholic Slavs use the Latin characters.

St. Cyril translated the Bible into old Slavonic, but its reading was soon suppressed. Later, at one time during the Reformation, it seemed that both Poland and Bohemia would become overwhelmingly Protestant. But rulers favoring Rome having come into power, the tide was turned, and as in the case of France, the "heretics" were gradually exterminated or driven out of the country. Persecution and bigotry, however, left their trace. Slavdom is far inferior in culture, education, and civilization to its western neighbors. The Bohemians have come to be an unbelieving and atheistic people, like the French, while the Poles and others are led blindly to follow the "Holy Father." Their independence has been removed, and their most illustrious men, who, in other nations, would have been the glory of civilization, have been sent to Siberia. For this reason many have come to America. Here they have political freedom. The Polish people are more largely represented here than any other Slavic people.

Chicago, with three hundred thousand Poles and nearly as many Bohemians, is the Slavic metropolis of the New World. Here they can be found for miles and miles in succession. Also it is the second largest Bohemian and third largest Polish city in the world. Other large Slavic centers are: New York City; Pittsburgh, Pa.; Cleveland, Ohio; and St. Louis, Mo. Then we find these people, more or less, in all our cities, and often in large numbers in the country.

Other denominations have begun a good work among the Slavs. In Chicago they have over a dozen flourishing churches and missions among the Bo-

hemians alone. There is also a mission among the Bulgarians, of whom there are ten thousand in that city. The Lutherans have a mission among the Poles, and the Baptists among the Poles and Slovaks. The Disciples have started a good work among the Russians. But we have not touched the field. Who will begin work for the Master among the five hundred thousand Slavs in this city?

We cannot say that it is not worth while. Can we plead that this is a people who are degraded and ignorant beyond help? Pestalozzi, Huss, Jerome, Kosciuszko, and Copernicus were Slavs, and so is Paderewski. These people are as capable of great things as are other races, when placed on equal footing. Are they prejudiced, hard to reach, unappreciative? Our Saviour had all these difficulties to work against, but love overcomes all obstacles. Is it worth our while to labor for them? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

E. E. MESSINGER.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

A Good Word From Wales

AT the time of the Welsh annual meeting in March of last year, the brethren in that conference were urged by the union president to work to the end of becoming self-supporting by the beginning of 1916. Some of those present encouraged them to believe that they might reach this desirable goal much sooner if all joined in the effort. In a recent letter received from Elder A. E. Bacon, president of the Welsh Conference, he writes as follows:—

"For the years 1912 and 1913 this field drew an appropriation of nearly £350 (\$1,700) each year, and during 1914 the British Union voted us £172 (\$860). I am glad to tell you that by the help and blessing of the Lord, in spite of five months of the year being war months, we lacked only £40 of being self-supporting last year. Our tithe showed a gain of more than £200 (\$1,000) over the previous year, and our offerings a gain of £73 (\$365). To God be the glory. We enter upon this year with confidence, knowing that the mighty God of Israel will bless and prosper his people and work in the earth." N. Z. TOWN.

What Seven Men Did

THE importance of careful selection and thorough training of colporteurs has often been emphasized in our conventions and institutes. The following instance well illustrates the value of this theory:—

In the Southern Illinois Conference, seven men sold and delivered during 1914 \$9,758.33 worth of books, or an average of \$1,394.04 for each man. The lowest total sales of any one of these men was \$1,010. and the highest, \$2,279.95. In order to accomplish this, these men put in a total of 10,556 hours, or an average

of thirty hours a week for fifty weeks. This would give an average sale of ninety-two cents an hour, or a retail value of \$27.60 a week, for each individual for the fifty weeks.

With the exception of one, all these men are married and have families. While the total sales appear large, when spread over fifty weeks the wage is small. Still, by careful economy men can care for their families and continue indefinitely this self-supporting evangelistic work.

What is needed in each conference is more of these selected, thoroughly instructed, and trained men, whom God has called to this work; and we believe our conferences are appreciating the value of this class of workers, and endeavoring to supply the need as never before.

W. W. EASTMAN.

The Summary

It is very encouraging to see that notwithstanding the great European war and the serious effect which it is having not only upon the countries involved, but upon the financial conditions of many neutral countries as well, the summary of our book sales for March is only about \$2,500 less than for the corresponding month last year, while our periodical sales both at home and abroad show a very marked increase. All the Eastern unions in this country show a gain in book sales, while in the West there is a loss in each union except the North Pacific and the Western Canadian. But there is a reason for these losses. The missionary and publishing convention in the Pacific Press territory was held during March, and this took the leaders from their respective fields during about two thirds of the month. Australasia, Scandinavia, Cuba, and Brazil show splendid gains over the corresponding month in 1914.

The outlook for the colporteur work for 1915 is most encouraging. During the first three months of the year the Pacific Press Publishing Association sold \$25,000 worth of subscription books, wholesale, as against \$11,000 worth during the previous year. The Review and Herald also made a very substantial gain. In the South our brethren are still feeling the effects of the depression in the cotton trade; but now that there is a greater movement in cotton and prices are reasonably good, business is looking better. During the first three months of the year the Southern Union has made a gain in book sales. The manager of the New York Branch of the Review and Herald reports a gain during March of 198 per cent in subscription book sales from that branch to the Atlantic Union over the corresponding month last year. The leaders in the field are sounding a note of courage, and are looking for 1915 to be the banner year in this branch of the work.

N. Z. TOWN.

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

Colporteurs' Summary for March, 1915

UNIONS	AGTS.	HRS.	Books		NO. COP.	Periodicals	
			VALUE 1915	VALUE 1914		VALUE 1915	VALUE 1914
ATLANTIC							
Maine	4	344	\$ 536.15	\$ 49.00	1330	\$ 133.00	\$ 193.30
N. New England	7	458	211.95	166.90	1479	147.90	116.80
Massachusetts	8	628	400.20	681.35	9141	914.10	1024.20
S. New England	5	290	151.90	155.00	1774	174.40	73.50
New York	8	639	731.70	481.00	2890	289.00	209.50
W. New York	10	636	405.70	396.45	7056	705.60	196.70
Gr. New York	9	398	220.00	371.00	5602	560.20	525.50
Totals	51	3393	2657.60	2300.70	29272	2727.20	2339.50
COLUMBIA							
Ohio	25	2817	2429.25	2743.75	4728	472.80	1214.60
Chesapeake	12	960	1136.40	429.95	2098	209.80	351.90
Virginia	9	192	183.35	589.24	3036	303.60	111.70
West Virginia	8	861	879.65	435.15	1225	122.50	47.70
E. Pennsylvania	7	726	574.45	200.10	6931	693.10	276.20
W. Pennsylvania	9	645	553.55	730.61	4120	412.00	438.30
New Jersey	12	715	591.90	496.00	6610	661.00	369.40
Dist. of Columbia	5	345	602.65	448.30	3354	335.40	466.10
Totals	87	7261	6951.20	6073.10	32102	3210.20	3275.90
LAKE							
E. Michigan	17	1487	1044.53	519.40	6037	603.70	469.50
W. Michigan	12	704	450.30	387.95	6443	644.30	348.20
N. Michigan	8	422	289.05	214.45	1261	126.10	107.40
Wisconsin	7	888	1012.85	334.05	5043	504.30	216.30
S. Illinois	16	1894	1809.95	1423.75	1147	114.70	110.40
N. Illinois	6	471	360.60	130.40	6324	632.40	1564.80
Indiana	23	2198	2183.10	821.75	5131	513.10	478.70
Totals	89	8064	7150.38	3831.75	31386	3138.60	3295.30
EASTERN CANADIAN							
Ontario	3	....	805.80	360.80	5435	543.50	269.20
Quebec	..	....	20.95	.60	775	77.50	5.00
Maritime	..	....	75.20	.....	721	72.10	157.90
Newfoundland	..	....	8.00	.....	....	.....	8.00
Totals	3	....	909.95	361.40	6931	693.10	440.10
SOUTHERN							
Louisiana	6	425	358.35	1383.70	2705	270.50	372.00
Alabama	10	1022	939.90	1005.25	1400	140.00	35.00
Kentucky	15	2045	1835.42	1234.40	1285	128.50	75.50
Mississippi	18	1978	2770.10	4092.95	579	57.90	99.60
Tennessee River	14	1258	537.00	795.40	2602	260.20	164.00
Totals	63	6728	6440.77	8511.70	8571	857.10	746.10
SOUTHEASTERN							
Cumberland	12	1272	1155.75	870.05	1085	108.50	116.00
Georgia	11	1072	1080.60	494.30	2558	255.80	201.80
North Carolina	12	1971	1565.00	1559.20	879	87.90	151.70
South Carolina	4	367	264.35	1362.65	963	96.30	150.20
Florida	11	979	1026.50	1235.15	3025	302.50	146.10
Totals	50	5661	5092.20	5521.35	8510	851.00	765.80
SOUTHWESTERN							
Arkansas	8	177	154.50	1089.60	1185	118.50	11.00
Oklahoma	19	1376	1835.15	1006.45	2866	286.60	195.40
N. Texas	8	308	317.14	3394.28	1530	153.00	86.20
S. Texas	7	576	590.50	1353.30	1855	185.50	237.00
W. Texas	6	490	325.85	36.30	875	87.50	10.00
New Mexico	2	90	102.00	916.50	465	46.50	7.90
Totals	50	3017	3325.14	7796.43	8776	877.60	547.50
CENTRAL							
Missouri	4	594	407.95	366.00	4980	498.00	330.40
E. Colorado	5	576	708.55	506.00	1636	163.60	146.20
W. Colorado	..	....	.....	.....	376	37.60	72.50
Nebraska	3	141	89.60	78.00	2487	248.70	463.20
Wyoming	..	....	.....	.....	1035	103.50	83.70
Kansas	5	307	292.30	130.75	4382	438.20	426.30
Totals	17	1618	1498.40	1080.75	14896	1489.60	1522.30
NORTHERN							
Iowa	5	389	368.50	590.00	6807	680.70	730.10
Minnesota	3	326	358.00	263.15	14364	1436.40	896.00
North Dakota	1	9	14.75	.....	1589	158.90	192.30
South Dakota	..	....	.....	.....	3600	360.00	283.40
Totals	9	724	741.25	853.15	26360	2636.00	2101.80
PACIFIC							
California	..	....	.....	212.30	4312	431.20	414.30
N. California	..	....	.....	331.10	2078	207.80	76.70
Gen. California	1	32	76.50	246.30	2700	270.00	22.40
S. California	5	204	447.00	414.95	9100	910.00	1075.70
Arizona	1	14	11.50	.....	130	13.00	60.00
Utah	5	452	781.65	244.20	550	55.00	.....
Totals	12	702	1316.65	1448.85	18870	1887.00	1649.10

UNIONS	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
NORTH PACIFIC							
W. Washington	..	....	.....	167.10	4456	445.60	465.90
Upper Columbia	5	155	436.35	.....	1377	137.70	213.00
W. Oregon	5	140	375.25	362.10	2220	222.00	304.20
S. Oregon	2	67	100.75	274.90	1150	115.00	194.30
E. Oregon	..	....	.....	.....	.....	.....	.....
S. Idaho	2	99	63.20	132.10	952	95.20	112.20
Montana	..	....	.....	.....	1476	147.60	127.50
Totals	14	461	975.55	936.20	11631	1163.10	1417.10
WESTERN CANADIAN							
Alberta	1	348	530.45	191.00	4035	403.50	174.30
Manitoba	..	....	.....	.....	805	80.50	91.60
British Columbia	1	50	245.00	126.00	2185	218.50	281.50
Saskatchewan	..	....	.....	.....	3105	310.50	355.00
Totals	2	398	775.45	317.00	10130	1013.00	902.40
Foreign and miscellaneous	.....	.....	.....	.....	64260	6426.00	1434.50
Subscription list	.....	.....	.....	.....	69364	6936.40	2038.30
FOREIGN UNION CONFERENCES AND MISSIONS							
British	25	2552	1154.49	2300.19	133610	937.29	2605.45
Australasian	89	4795	8136.64	6575.14	90050	9887.81	1893.04
South African	3	1071	1823.08	1135.12	18604	642.96	.....
Indian	19	2114	210.84	707.34	.....	.....	.....
Scandinavian	83	10767	7427.53	6205.04	4621	330.56	448.11
E. German	50	4889	1307.91	2383.90	80933	2239.49	1951.33
W. German	58	6784	2096.75	2687.18	99983	2727.83	1513.85
Danube	22	1420	621.14	1088.97	.....	.....	.....
Gen. European	67	7010	2752.66	3311.06	29070	664.78	894.07
W. Russian	2	.....	132.25	2049.58	.....	.....	.....
Siberian	..	....	.....	60.60	.....	.....	.....
Latin	10	1067	974.85	835.46	6802	234.64	124.91
Mexican	..	....	.....	254.00	.....	.....	509.98
Porto Rico	7	.....	1123.96	67.20	.....	114.16	224.25
Cuba	15	1308	2309.05	378.20	228	20.20	.....
W. Caribbean	..	....	.....	618.56	.....	.....	216.27
E. Caribbean	..	....	.....	116.70	.....	.....	.....
Levant	..	....	.....	32.78	.....	.....	.....
Korean	..	....	23.72	8.24	2988	74.70	93.12
South American	23	1810	2255.64	3593.60	.....	268.59	244.95
Brazil	37	3020	2420.65	2289.45	.....	.....	.....
Philippine Islands	6	.....	372.00	106.83	.....	79.46	.....
Canary Islands	1	116	160.60	118.80	16	57	5.42
China	..	....	.....	.....	.....	.....	359.75
Japan	5	711	14.25	5.99	721	20.88	83.85
Austria	7	.....	279.68	.....	.....	.....	.....
Totals, foreign	529	49434	35579.69	36929.93	467626	18243.92	11168.35
Totals, N. Am.	267	38027	37834.54	39032.38	341059	34105.90	22475.70
Grand Totals	796	87461	\$73414.23	\$75962.31	808685	\$52349.82	\$33644.05

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	.....
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	.....
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	.....
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	.....
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	.....
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	.....
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	.....
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	.....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	.....
Totals	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	.....

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.	121666	177080	152971	170760	July 191937	176772	211040	.....
Feb.	144257	201659	242627	134619	Aug. 183119	153849	171451	.....
Mar.	207529	166499	224757	341059	Sept. 173077	127017	164860	.....
April	189498	152088	162027	.....	Oct. 587830	126557	174182	.....
May	162220	166465	168934	.....	Nov. 108755	100351	142040	.....
June	163120	156550	189897	.....	Dec. 111199	99504	143190	.....
Totals	.....	.....	.....	2344207	.....	1804391	2147976	.....

† Multiply number of magazines in any month by ten cents to get value.

NOTICES AND APPOINTMENTS

Camp Meetings

CENTRAL UNION CONFERENCE

Wyoming, Crawford, Nebr.	June 3-13
Colorado, Boulder	June 17-27
West Colorado, Grand Junction	.....
.....	June 28 to July 5
Missouri	Aug. 5-15
Nebraska	Aug. 19-29
Kansas	Sept. 2-12

COLUMBIA UNION CONFERENCE

West Pennsylvania, Homestead Park,	.....
Pittsburgh	June 10-20
Eastern Pennsylvania	June 17-27
Chesapeake, Hamilton Avenue Grove, Baltimore, Md.	June 24 to July 4
New Jersey, Burlington	June 24 to July 4
Virginia, Charlottesville	Aug. 5-15
Ohio, Mount Vernon	Aug. 12-22
West Virginia	Aug. 26 to Sept. 5

EASTERN CANADIAN UNION

Maritime, Halifax, Nova Scotia	June 6-13
Quebec	June 17-24
Ontario	June 27 to July 4

LAKE UNION CONFERENCE

Wisconsin, Stevens Point	June 10-20
East Michigan, Holly	June 24 to July 4
North Michigan, Mount Pleasant	.....
.....	Aug. 26 to Sept. 7
Southern Illinois, Springfield	Sept. 2-12

NORTHERN UNION CONFERENCE

Iowa, Waterloo	May 27 to June 6
Minnesota, Anoka	June 3-13
South Dakota	June 10-20
North Dakota, Jamestown	June 17-27

NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Grants Pass	May 20-30
Western Oregon, Portland	May 27 to June 6
Southern Idaho, Caldwell	May 27 to June 6
Upper Columbia, Spokane, Wash.	June 10-20
Western Washington, Tacoma	June 17-27
Montana, Great Falls	June 17-27

PACIFIC UNION CONFERENCE

Central California, Fresno	April 30 to May 9
Northern California, Chico	May 12-18

SOUTHEASTERN UNION CONFERENCE

Cumberland, Cleveland, Tenn.	July 15-25
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SOUTHWESTERN UNION CONFERENCE

South Texas, Elgin (local)	June 10-20
West Texas (local)	June 24 to July 4
North Texas, Sacul (local)	July 8-18
North Texas, Grand Prairie	July 22 to Aug. 1
Arkansas, Hot Springs	Aug. 5-15
North Texas, Linden (local)	Aug. 12-22
Oklahoma	Aug. 19-29
New Mexico	Sept. 2-12
South Texas, Corpus Christi (local)	.....
.....	Sept. 16-26

SOUTHERN UNION CONFERENCE

Tennessee River, Hazel, Ky.	July 22 to Aug. 2
Alabama (white), Birmingham	Aug. 20-29

WESTERN CANADIAN UNION CONFERENCE

British Columbia, Vernon	June 1-14
Saskatchewan, Saskatoon	June 25 to July 4

Southern Idaho Conference Association

The annual meeting of the Southern Idaho Conference Association of Seventh-day Adventists will be held at Caldwell, Idaho, at 9:30 A. M., June 3, 1915, for the election of a board of trustees and for the transaction of any other business that may come before the association.

JAY J. NETHERY, *President*;
T. L. COPELAND, *Secretary*.

Iowa Conference Association

The Iowa Seventh-day Adventist Association is the legal corporation of the Iowa Conference of the Seventh-day Adventists, incorporated under the laws of the State of Iowa, for the holding of properties and the transaction of the legal affairs of the denomination in the State.

The annual meeting of the above-named association will be held in connection with the State conference and camp meeting at Waterloo, May 27 to June 6. The first meeting of the association is called Monday, May 31, 1915, at 9 A. M.
A. R. OGDEN, *President*.

Iowa Sanitarium and Benevolent Association

THE Iowa Sanitarium and Benevolent Association, a corporation existing under the laws of the State of Iowa, will hold its annual meeting in connection with the Iowa State conference and camp meeting at Waterloo, May 27 to June 6, 1915. The first meeting of the above-named association will be held Tuesday, June 1, 1915, at 9 A. M. Whatever business may properly come before this association will be considered at this meeting.
A. R. OGDEN, *Chairman*.

The Western Oregon Conference Association

NOTICE is hereby given that the Western Oregon Conference Association of Seventh-day Adventists is called to convene in legal capacity in its thirteenth annual session, at 10 A. M., June 2, 1915, on the camp ground, at Portland, Oregon, to elect a board of seven trustees and to transact such other business as its constituency may elect.

By order of the board of trustees.

H. W. COTTRELL, *President*;
C. E. OLCOTT, *Secretary*.

Wisconsin Medical Missionary and Benevolent Association

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Stevens Point, Wis., in connection with the camp meeting of the Wisconsin Conference, June 10-20, 1915. The first meeting of the session will be held at 10:30 A. M., Tuesday, June 15. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

P. A. HANSON, *President*;
P. L. LARSON, *Secretary*.

Wisconsin Conference

THE forty-fifth annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp meeting at Stevens Point, Wis., June 10-20, 1915, for the election of officers for the ensuing year and for the transaction of such other business as may properly come before the conference. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each fifteen of its membership, or fractional majority. Delegates' credentials should be sent immediately to Frank Hiner, the conference secretary. A number of measures of great importance to the work in this conference will be considered. The opening meeting of the conference will be held at 10 A. M., June 11.

P. A. HANSON, *President*;
FRANK HINER, *Secretary*.

Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Stevens Point, Wis., in connection with the camp meeting of the Wisconsin Conference, June 10-20, 1915. The first meeting will be held at 11 A. M., Tuesday, June 15. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

P. A. HANSON, *President*;
FRANK HINER, *Secretary*.

West Pennsylvania Camp Meeting

THE West Pennsylvania camp meeting will be held in Homestead Park, near Pittsburgh, June 10-20, 1915. These annual camp meetings bring courage and hope to our people, besides the great good received by the public; so we hope that a special effort to attend will be made by all our people.

ROOMS AND TENTS

Order rooms and tents soon, so that arrangements can be made for you, and then you will not be disappointed when you arrive on the camp ground. When ordering tent, please state whether full floor or half floor is desired. Be sure to mention how many beds or cots you wish. Straw will be furnished on the camp ground for ticks. Tents will rent for \$2.50 to \$3 without floor, and rooms at a reasonable price. Send all orders to H. K. Hackman, 7155 Mount Vernon St., Pittsburgh, Pa.

WHAT TO BRING

Bring warm wraps, overshoes, umbrellas, "Christ in Song" songbook, and plenty of bedding, as the conference has only enough bedding to supply the ministers' tents. Bring the young people, as special attention will be given to the young people's department of the work.

BOARDING

Meals will be served at reasonable prices on the cafeteria plan at the dining pavilion. Cooked food will be sold in bulk to those who wish to serve it in their tents. There will be a grocery stand on the grounds for the accommodation of the campers.

BAGGAGE

Bring your baggage checks to the camp ground, leave them at the book stand, and your baggage will be looked after and delivered to you.

HOW TO REACH THE CAMP GROUND

When you arrive at Homestead, either by electric or steam cars, go to the Homestead and Mifflin Street car station, and there you will get a car which will take you to Homestead Park. The Pennsylvania and the Pittsburgh and Lake Erie Railroads run through Homestead, so you can go over either of these lines.

WHEN TO COME

Come at the beginning of the meeting and do not leave until it closes. Homestead Park is lighted with electricity, has shade trees, swings, two large pavilions, one in which to hold the meetings and the other for dining purposes, and is an ideal place to spend ten days.

We expect Prof. B. G. Wilkinson and able speakers from the North American Division Conference. Do not miss this spiritual feast, but come praying that this will be the best camp meeting we have ever had.

F. H. ROBBINS.

"Signs Magazine" Message for June

LIGHT on the Eastern Question is now sought by nearly every serious, thinking person. Such ones will be glad for a copy of the June magazine, because in it is a double-header on this momentous question. Yes, two articles. Not vague and indefinite, but to the point, and pulsating with life and interest. The kind that holds the attention throughout and makes a lasting impression.

Our people will appreciate the cover picture. What is the next and possibly the last great world event that the prophet sees?

One of the big features of the summer numbers—June, July, August, and September—will be a series of articles on astronomy and the Bible. The series is introduced in the June number under the heading "Overwhelming Vastness of Universal Power." Full of awe-inspiring thoughts and facts that create heart longings for the greater things of God. A rare treat in store for *Signs Magazine* readers.

Space will not permit of more than mere mention of some of the other good things for June. Among them are, "The Dead; Are They Alive?" "Greatest Apostasy of the Ages Now Pending;" "Reminders of Persecution."

If you haven't been especially active of late, why not begin anew with the first of the summer numbers—June? It will fill your need exactly.

Don't forget three things: to order the *Signs Magazine* for June, the prices,—5 to 40 copies, 5 cents a copy; 50 or more, 4 cents a copy,—and the fact that all orders should be sent through your tract society.

Political Changes in Europe

THE Europe of modern history, the Europe of yesterday, with its political groupings of systems of governments, may go down beneath the shock of the world's greatest war. If it does go down, what will be the Europe which will finally emerge from the smoke of the titanic conflict? This is a question of much interest at the present time, from both a prophetic and a political point of view. This subject is considered at some length in the June number of the *Watchman*. Some of the other principal articles are,—

"Never Again."

"The Era of Lawlessness."

"Savage Agents of God's Providence."

"Why Turkey Wanted to Fight."

"Russellism" (continued from April number).

"The Coming Lord's Day Congress."

"The Declining Birth Rate: Its Significance."

"The Seventh Day of the Week and the Sabbath Institution."

"Who Changed the Sabbath?"

The June *Watchman* contains some unusually strong selling features. Cover design in three colors. Well illustrated throughout, by reproductions from carefully selected photographs. Usual prices: Single copy, 10 cents; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Subscription price of the *Watchman*, \$1 a year. Send all orders to your State tract society.

Requests for Prayer

AN Iowa sister writes: "Please offer prayer for the healing of my body. My faith is strong in the Lord."

An aged brother in Oklahoma begs us to unite in prayer with him that his youngest son, from whom he has not heard for years, may return to his home.

"Please pray that my mother may be restored to health, and also for my own healing," asks an Oklahoma sister.

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
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[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.]

Literature on Romanism

"Romanism in the Light of History"

A NEW book embodying a famous anti-Catholic lecture delivered to an appreciative audience in Washington, D. C. It contains a large collection of facts, data, and quotations on the subject of Romanism. 277 pages; cloth, \$1.25.

"Double Doctrine of the Church of Rome," by Baroness von Zedtwitz

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We have recently secured another small edition of this book from England, which will probably be the last copies available. It is in reality four books in one: "History of the Papacy," "Dogmas of the Papacy," "Genius and Influence of the Papacy," "Present Policy and Prospects of the Papacy." 572 pages; cloth, \$1.25.

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WASHINGTON, D. C., MAY 6, 1915

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THE Washington (D. C.) Sanitarium has been enjoying an excellent patronage during the last few weeks. The house is practically filled with an excellent class of guests, and the correspondence indicates that many others are considering the question of spending some time at the Sanitarium in the near future.

THE article by Elder I. H. Evans in the Editorial department and the announcement by Prof. Frederick Griggs in the Educational department, pertaining to educational conventions, will be read with interest by our educational workers throughout the field. We believe that these meetings will prove a great help to our educational work.

BROTHER FRANK A. COFFIN, publicity secretary of the Pacific Union Conference, writes that that union has been enabled to secure one hundred and twelve thousand dollars on the educational fund of one hundred and fifty thousand dollars which the union started out to raise some months ago. This is truly encouraging. We believe that the Lord will cooperate with the managers of our conferences and institutions who keep before them a determined purpose to get free from debt.

UNDER date of April 23 Elder W. C. White reports that the condition of his mother, Sister E. G. White, continues about the same as for the past few weeks. He says: "Sometimes mother is very feeble, and we think she cannot live but a few days. Then she revives again, and it seems today that the prospect of her continuing for some time is as good as it was three weeks ago. Still we must admit that week by week she shows much less strength. We thank the Lord that he has prolonged her days, that she suffers but little, and that she has the comfort of the Holy Spirit."

WE announce with sadness the death of Mrs. C. C. Lewis, which occurred at Takoma Park, D. C., April 22. Sister Lewis was known personally to many of our readers through her long years of prominent service in connection with our educational institutions, and the last year all our readers became acquainted with her as editor of the Home department of the REVIEW. An appropriate sketch of her life experiences will appear in the Home department next week.

ELDER JOHN ISAAC, president of the Oklahoma Conference, in sending an encouraging report of the progress of the work in his field says of our church paper: "The good old REVIEW bears the message for these days in clear tones, and is always awaited with eagerness and read with interest. In one place where I held tent meetings two years ago, a woman accepted the truth and subscribed for the REVIEW. When I visited her later, she told me that if it had not been for the REVIEW she feared she would not have been able to stand the opposition she had to meet from her family and relatives. The articles on different points of faith strengthened her so that she was able to hold out faithfully. Two months after that visit she died, sound in the faith. This is only one example of what I have found in my labors to prove the good work the REVIEW AND HERALD is doing. May the Lord bless you in your work."

IT has been said, and we believe truly, that he who has never known sorrow has never come to know God. At least it is only those who have passed through great trial and sorrow who come to appreciate fully the consolation of the Christian's hope. A letter from Elder J. H. Rogers, whose wife died several weeks ago, contains the following words of courage in hours of darkness: "The many kind and sympathetic words spoken and written by my dear friends have been greatly appreciated in my grief. The walk of my wife and myself in life's rugged pathway had become more and more endearing as time rolled on, for we were spared to spend more than sixty-one years together. Now the rose bloom fades, and the thorns appear to torture my heart in this uncertain time. But I am sustained by the blessed hope that we shall soon meet where there is no sorrow. This gives me comfort in my sad bereavement."

Present Truth Series

THE following word in behalf of the REVIEW AND HERALD Present Truth Series is just received from one of our workers in India:—

"The Present Truth Series of the REVIEW will be of very great service to us, and we are planning to make extensive use of the same."

THIS sentiment is reaching the publishers of the Present Truth Series from all parts of the country. Our people greatly appreciate having this series with which to do systematic missionary work. The orders continue to reach us in large numbers. As the season advances, the orders increase. We feel grateful for the evidence of extended missionary effort as the result of the existence of the Present Truth Series.

AN enthusiastic supporter of the *Protestant Magazine*, in a letter forwarding seven subscriptions, wrote: "Each issue of your magazine seems better than the last, and I wish for means to send them to hundreds." A locomotive engineer ordered fifty copies of the May number for distribution where he thought they would do the most good. A business man in Alabama, who has been a regular reader of the *Protestant Magazine*, in a letter in which he promised his hearty cooperation in securing new subscribers, said: "I wish to see the *Protestant Magazine*, the highest classed and most dignified and most scholarly of all anti-papal publications, distributed more widely." Acting upon the same principle, Brother A. F. Harrison, the field missionary secretary of the Southwestern Union Conference, has recently sent in another list of subscribers. So great is the interest in the Roman Catholic issue that it is not difficult to secure subscriptions for the *Protestant Magazine*.

Literature Entering Tibet

IN the last letter from Brother F. A. Allum, at Chung-king, province of Szechuan, West China, bordering on Tibet, he says:—

"Recently we had an interesting interview with three Tibetan priests who had come to Chung-king on a pilgrimage. We were interested to know that we could converse with them freely in the Mandarin language, which they readily understood. They told us that there were many Tibetans who understand the Mandarin, so we gave them a generous supply of our literature, and they promised to give it to their friends on their return. What the results of this literature distribution will be we cannot say. So far as we know, this is the first time that Seventh-day Adventists have come in contact with this remarkable people."

Let us pray that the way may soon open for missionaries to enter this interesting field.

"The World's Crisis," in Spanish

WHEN the pamphlet "The World's Crisis" was first published in English, there was quite an urgent demand from some of the Spanish-speaking fields for it to be translated into the Spanish language. This work has been done by our brethren in South America, and they have recently issued the book from the press in Argentina. Any fields that desire to get supplies of this book in Spanish should send their orders to G. E. Hartman, Florida, F. C. C. A., Buenos Aires, Argentina, South America.

N. Z. TOWN.

THE day has come when every Protestant minister, especially every Protestant minister in New England, should study the papal system, its history, its doctrines, its spirit, and its influence. He should study it in the light of Scripture, of reason, and of the world's experience. And then he should make it one of the distinct, one of the definite aims of his life to warn men of its dangers and to rescue men from its power; for I am persuaded that there are few ways in which he can better serve his day and generation.—Rev. John M. Kyle, D. D., in the *Protestant Magazine*, May, 1915.