

The Advent Review and Sabbath Herald



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No. 16

THE GOSPEL TO ALL NATIONS

Eternal Springtime

Worthie Harris Holden

Spring, with its beauty, its song, and its mirth,
Waking the joys of the jubilant earth,
Heralds the gladness that waits us for aye,
Dwelling in heaven's all-glorious day.

Banished forever this winter of woe,
Exiled the chill of its ice and its snow,
Free from the sorrow, the sin, and the care,
Springtime eternal will bide over there.

Heaven holds all that's worth while and is true,—
Pleasures enduring the long ages through.
Work then today, for tomorrow ye rest,
Bosomed in rapturous joy of the blest.

Portland, Oregon.

ISAIAH

ROMANS

TO THE
LAW
AND TO THE
TESTIMONY

TO
JUSTIFIED
FREELY BY HIS
GRACE



THE WORK AND THE WORKERS

REMEMBER you get a year's subscription free if you send in four yearly subscriptions for the *Liberty Magazine*, with \$1.00. Single subscription is 35 cents.

THAT the *Liberty Magazine* is molding public sentiment among officials in high places has been made very apparent lately. Two judges of State supreme courts who have voluntarily subscribed for the *Liberty Magazine*, and have expressed their thanks for its visits in the past, have declared the Sunday laws in their States unconstitutional. Leading citizens of Prince Georges County, Maryland, have appealed to the Religious Liberty Department to assist them in launching a campaign in the State of Maryland for the repeal of the Sunday blue laws. Six Sunday bills before Congress and scores of Sunday bills before the State legislatures have been defeated by men who are constant readers of the *Liberty Magazine* and staunch supporters of our principles. The editor is receiving most interesting letters from judges, lawyers, senators, representatives, and ministers, which express high appreciation of the principles advocated in the journal.

DURING the first twelve days of the March *Protestant Magazine* campaign, 18,625 copies of this great "Congressional Free Press Hearing" number were sent out.

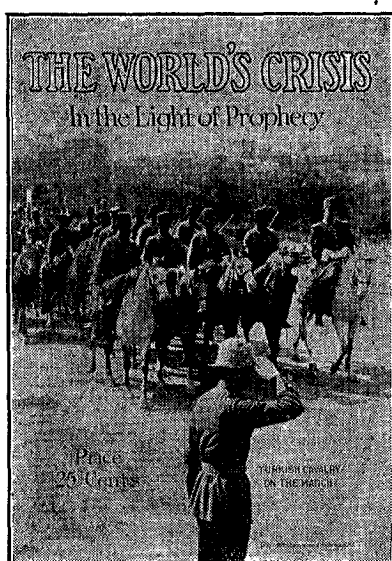
FOR 15 cents in stamps the publishers will mail 10 copies of the Free Press Extra of the *Protestant Magazine* to as many different addresses. Get your church missionary society to raise \$15.00 to have this Extra mailed by the publishers to 1,000 legislators, Congressmen, judges, editors, attorneys, councilmen, teachers, and other molders of public opinion. Help to teach the teachers of men.

A PROMINENT attorney of Oakland, Cal., writes the following illuminating letter to the *Protestant Magazine*: "I have been receiving the *Protestant Magazine* for the last four months, and have occasionally glanced it over, and I herewith request that you discontinue sending it to me. Inclosed you will find stamped and addressed envelope, in which I hope you will inclose the name and address of the person who sent in the subscription for me. I am surprised, at this advanced stage of development, that one religion would use a magazine for the main purpose of condemning another by the publication of articles which appeal to and have their force with the ignorant and uninformed. Discontinue sending the magazine to me at once, and kindly send me the name of the person who sent in the subscription for me." It is needless to say that we HAVE NOT sent this Roman Catholic gentleman the name and address of the giver of this subscription. We always forward information of this kind to those donating the subscription, and leave it to them for disposition. So do not hesitate to send in subscriptions for either Romanists or Protestants. Five for six months will cost you only \$1.50.

THE full report of the hearing on the postal bills printed in the March issue of the *Protestant Magazine* has proved to be very interesting to many readers. Elder J. W. Christian, field evangelist of the Central Union Conference, reports his experience as follows: "I received the *Protestant Magazine* the evening after the Sabbath and sat down to read. I was so interested in its contents that I did not lay the magazine down until I had read it from cover to cover. May the Lord richly bless you in the open warfare you are waging against the efforts to deny us our liberties and rights."

EDITOR D. S. PHELAN, of the *Western Watchman* (Roman Catholic), says in his issue of February 25: "The bill introduced in Congress by Mr. Fitzgerald . . . needs careful study; for, if enforced, it would exclude the *Watchman* from the mails. We have love, sympathy, and respect for Protestants, but only withering scorn for their religion." In his paper for Dec. 24, 1908, however, he said: "The church has persecuted. Only a tyro in church history will deny that. . . . We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . . When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior." Should not the citizens of the United States read and circulate the *Protestant Magazine*? Send 25 cents for 5 copies of the March number, or \$1.00 for 20, or \$2.00 for 50.

THE WORLD'S CRISIS



"The World's Crisis" was published to meet a special issue produced by the greatest war in the history of the world. It gives a careful consideration of the Eastern Question and the fundamentals of our faith, and bristles with illustrations of war preparations and scenes at the front, as well as Bible pictures.

The demand for information on the prophecies, and the interest manifested in the teachings of Seventh-day Adventists since the beginning of the hostilities, furnish the best opportunities for missionary activity ever presented to our people.

The fact that about 100,000 copies of this book were distributed during the first two months of its sale indicates the favor with which it is received. Men, women, and children who never had experience in the sale of literature are disposing of from 5 to 100 copies a day. In fact, the unprecedented reports which are coming in from all parts of the field indicate success never even anticipated in our book work.

The book is printed on heavy paper, has an attractive cover design, and contains 128 pages. Price, 25 cents. Subscription book discounts.

Order of your tract society

REVIEW AND HERALD PUB. ASSN., WASHINGTON, D. C.

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 1, 1915

No. 16

GENERAL ARTICLES

Honor Due to God

Two Signs of Divine Sovereignty

C. P. BOLLMAN

God did not create this world, assign it an orbit, place man upon it, and then leave the earth to itself, and leave man to follow the inclinations of his own unrestrained and untutored will. God is not only the author of all things, but he is likewise the supreme ruler, "a great King over all the earth." Ps. 47: 2.

When the earth was called into being, the Lord set apart the seventh day as the memorial of his power to create. By keeping that day, man would be preserved from falling into idolatry, and would recognize God's sovereignty, especially as to time. Says the psalmist: "I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand." Ps. 31: 14, 15.

It is true we are told that "the earth hath he given to the children of men;" but that this gift was not made in a way nor to such an extent as to make man independent of the Creator, is further evident from the fact that in the garden of Eden the Lord reserved to himself one tree, "the tree of the knowledge of good and evil." By respecting this tree and the prohibition against partaking of its fruit, or even touching it, our first parents were to acknowledge God's ownership, not only of that particular tree, but of themselves and the earth. The principle is well illustrated by a bit of colonial history.

In Harper's "Encyclopedia of United States History," article "Baltimore," we find this statement concerning the grant of Maryland to Cecil Calvert: "Entire exemption from [Royal] taxation was conceded to the colonists." But "as an acknowledgment that the original title to the land was still in the possession of the crown, the proprietor was required to pay to the king the tribute of two Indian arrows" annually.

Intrinsically the two Indian arrows were of only infinitesimal value, but a mighty principle was involved. It was not a question of the value of the tribute, nor of the king's need of the arrows, nor of his ability to turn them to account, but was entirely a question of the rec-

ognition of the right of the crown to exact tribute at all. As long as the two arrows were paid annually to the king, his sovereignty was acknowledged; but as soon as such payment was withheld, either wantonly or through neglect, there was a denial of the sovereignty that exacted them.

In like manner when God's tree was violated, his sovereignty was challenged; but it was not surrendered. Man, the sinner, the rebel, was expelled from the garden, and was sent forth to till the ground whence he was taken. Naturally he carried with him the knowledge of the Sabbath; but the tree of the knowledge of good and evil he could not take with him, except as a memory. Men could therefore no longer acknowledge God's continued ownership by refraining their hands from that tree. Therefore God gave them another means by which to show their loyalty to their Creator as proprietor; namely, the payment of a tithe of their increase.

As the tithe takes the place of the tree of the knowledge of good and evil, to withhold it is to deny God's right to exact it; in other words, to deny his sovereignty, just as to have withheld the two arrows would have been a denial of the sovereignty of the king of England by Lord Baltimore.

Primarily the tithe stands for God's ownership, and for his right to rule. It is not a question of God's need, nor of his ability to turn the tithe to account, but wholly of his right to require the payment of the tithe.

With the entrance of sin came the necessity of a system of sacrificial worship, and after men began to multiply, the further necessity of a ministry, or priesthood. But even when there was no priesthood of which we have any record, no ministry to be supported, there was, in some instances at least, a recognition of God's ownership by the payment or setting apart of the tithe as sacred to his service.

In Gen. 14: 18-20 we learn that Abraham paid tithes to "Melchizedek king of Salem," and "priest of the most high God," and this under peculiar and interesting circumstances. Abraham was returning from his rescue of Lot, laden

with the spoils of war. Melchizedek met him, set forth bread and wine for his refreshment and the refreshment of those who were with him, and blessed him, saying: "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand." And Abraham "gave him tithes of all."

This payment was not made because of Melchizedek's need, but because it was due to the God at whose altar he ministered. Here, then, was a most striking recognition of divine ownership, and of the Creator's abiding sovereignty.

At Bethel, apart from any priest or priesthood, so far as we know, "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 20-22. How or to whom Jacob paid this tithe we are not told; but the fact remains that he recognized the obligation and pledged compliance therewith.

The book of Genesis is a very brief history of the earth for more than two thousand years. The surprising thing is not that it tells so little, but that it contains so much. We are told of God's rest at the close of the creation week, but no further mention is directly made of the Sabbath until we come to the fifth of Exodus. The frequent recurrence, however, of the number seven, and the mention of weeks of seven years, afford unmistakable evidence that the people of that day were familiar as well with the week of seven days.

We learn also that the first thing Moses did when God sent him to lead the children of Israel out of Egypt was to call them back again to the Sabbath of their fathers, which their Egyptian taskmasters had not permitted them to observe. Thus we find Pharaoh complaining to Moses in Ex. 5: 5: "Behold, the people of the land now are many, and ye make them rest [shabath] from their burdens." Literally Pharaoh charged Moses with having made the people to keep Sabbath. Young's Analytical Concordance defines *shabath* thus: "To cease, rest, keep Sabbath." Therefore what Moses did was to restore to the people the well-nigh forgotten Sabbath. A little later, when the law was given from Sinai and the tabernacle service was established, the

practice of devoting the tithe to the service of God in recognition of his sovereignty and of the further honor due to him as owner of all things, was also restored to the people.

Thus we see that these two signs of loyalty are very closely connected. The one is a memorial of Jehovah as Creator, the other an acknowledgment of his continued proprietorship; or, to use the phraseology of the historian as nearly as may be, we might say, the payment of the tithe is an acknowledgment that the original title to the earth is still in possession of the Crown of the universe, and that man holds it only as a tenant at will.

In the law given at Sinai we find embodied the words, "The seventh day is the Sabbath of the Lord thy God." The Lord speaking through the prophet in the fifty-eighth of Isaiah, styles the Sabbath, "My holy day." In Eze. 20:12 he declared the Sabbath to be the sign of his sanctifying or creative power; and again in verse 20 he sets it forth as the sign that he is God; in other words, it is the symbol of his right to rule as Creator; and those who keep it thereby acknowledge him and march under his banner.

Coming to the New Testament, we find the Saviour declaring himself "Lord also of the Sabbath day." Mark 2:28. And in Rev. 1:10, John, speaking by inspiration, tells us that he "was in the Spirit on the Lord's day," which could be none other than the "Sabbath of the Lord." Thus the Sabbath runs not only all through the Old Testament, but in like manner all through the New Testament. And whether in the Old or in the New, it is the badge, or sign, of creative power; for, as the apostle says in 2 Cor. 4:6, the same God "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

In like manner, when the Creator restored to his people whom he had led out of Egypt, the original forms of divine worship given after the fall to our first parents at the gate of the garden of Eden, he connected with that worship the payment of the tithe as at once a recognition of his proprietorship, and a means of sustaining the priests, his ministers; hence the solemn and sweeping declaration: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

True, the law of the tithe is not one of the original "ten words" spoken from Sinai; but, as we learn from Mal. 3:8, it is of moral obligation, since to withhold the tithe is robbery, and that not of man, but of God.

As the Sabbath was brought over into the New Testament, not as something either new or reenacted, but as a well-known moral institution, accepted as a matter of course, so we find tithing also brought over and made a part of the gospel system.

Speaking of the practice of the scribes

and Pharisees in tithing common garden herbs, "mint and anise and cummin," while neglecting "judgment, mercy, and faith," our Lord said, "These ought ye to have done, and not to leave the other undone." Matt. 23:23. In paying tithe even upon these small things, they were doing no more than their duty, discharging a moral obligation in giving to God his own; but faithfulness in this was no excuse for the neglect of still weightier matters.

In connection with the church at Jerusalem we find no mention of tithe paying, since the believers there gave not only a tithe, but after giving themselves they gave all that they had to the Lord; and this was true to quite an extent of many other of the earlier congregations of Christians.

But in 1 Cor. 9:7-14, we find the apostle Paul discussing this very question; namely, the support of the gospel minister; and after showing the reasonableness of the arrangement, he says: "Do ye not know that they which minister about holy things live of the things of the temple [that is, of the tithe]? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

"Even so" means in the same way. As during the Jewish age the priests of the Levitical system lived from the tithe which their brethren paid into the temple treasury, so the gospel ministers in the Christian dispensation are to live from the tithe which their brethren pay into the Lord's treasury.

But perhaps the plainest, most pointed scripture, at once inculcating the duty and emphasizing the privilege of honoring God by the payment of the tithe in the Christian dispensation, is the third chapter of Malachi. This chapter is, as all readily admit, a prophecy, not of the Levitical but of the Christian system. It opens with a reference to the message of John the Baptist, and closes with the work of the investigative judgment, which, as the reader knows, determines who from among both the dead and the living shall be changed to immortality and be caught up to meet the Lord in the air at his second coming.

Between the first and last verses of this chapter we have the work of Christ himself in his three years and a half of earthly ministry, and the call to repentance preached first by John, then by our Lord himself, and finally by his ministers from the sending forth of the seventy down until the last gospel invitation shall be given.

Though this scripture is phrased in the language of the Old Testament, speaking of "Judah," of "Levi," of "Jerusalem," and of "Jacob," we know that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart;" for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Rom. 2:28, 29; Gal. 3:29.

Except for the work of John, the scene of this third of Malachi is laid in the new dispensation, and the repentance called for is in view of the second coming of the Lord and the final judgment. Yet one of the chief sins charged against God's people, and of which they are to repent, is withholding the Lord's tithe: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:7-10.

Following the text just quoted is an enumeration of the promised blessings and a summary of the weak defense made by some, of their wrong course in withholding tithes and offerings from the Lord's treasury. Then comes the gathering of God's people in preparation for the last great crisis; God's acceptance of their worship, and the coming of the Lord to make up his jewels. A most precious chapter, filled with most precious promises and leading up to the grand consummation of the Christian's hope!

May both reader and writer be among those who shall at last hear the welcome words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." But can we hope ever to hear this welcome plaudit if we refuse or even neglect to render to God the honor due to him both as Creator and as proprietor of all things?

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke 16:10-13.

The Age-to-Come Doctrine — No. 4

Extent and Power of the New Covenant

J. O. CORLISS

IN order to maintain the theory of a second probation following Christ's second coming, Pastor Russell denies the plain statement of 2 Peter 3:10, that in connection with the Lord's coming the earth and all its contents will be "burned up." The ground of his denial is that, according to Scripture, the earth must stand forever. See "Studies in the Scriptures," Series One, page 69. This statement of Peter, he declares, is but

a symbolism, referring simply to the customs and habits of present society, which are to give way to a new order of things, even to a society reorganized in harmony with earth's new Prince—the Lord Christ.

It would seem that ardor to maintain a peculiar theory has, in this case, blinded the mind to the general trend of the apostle's view; for in the chapter cited he expressly states that the very elements composing the earth are to be "melted" in the last-day fires (verse 12), but that notwithstanding this, new heavens and a new earth are to appear, in which righteousness will dwell. Here the moral and physical are classified as different. The physical elements of earth, he says, are doomed to give way to new and untainted constituents, in which righteousness, the moral principle, may forever dwell. Verse 13. Certainly, in the scripture under consideration, unerring inspiration could not have stated the matter clearer to give the thought of an exchange of material worlds.

The words of the revelator, also, entirely agree with the plain language of Peter. He says that he saw a *new* heaven and a *new* earth following the first elements, which had been consumed. In proof of his reference to material things, he adds, "And there was no more sea." Rev. 21:1. This, too, is in harmony with the voice of the prophets. The Lord, through Zephaniah, has said, "I will utterly consume all things from off the face of the land." Zeph. 1:2, margin. That this reference is to the second coming of Christ is revealed in verses 14-18. The same sentiment is uttered by Joel, in the second chapter of his book. Jeremiah, also, in describing that time, says that the earth was seen to be "without form, and void," and all the cities "broken down at the presence of the Lord." He then adds, "The whole land shall be desolate; yet will I not make a full end." Jer. 4:19-27.

Thus the earth is once more to be reduced to chaos, as at the beginning, yet that is not to be its "full end." But as the first formless and empty creation was changed by the Spirit of God into order and beauty (Gen. 1:2), so out of the molten elements of the old earth (2 Peter 3:10-13) there will come the *renewed* residence of righteous inhabitants. See also Isa. 65:17-19. So while the earth is to abide forever (Eccl. 1:4), it must undergo a cleansing from the curse of sin, which will constitute it a "new earth," fit for the redeemed to dwell in, as was at first intended.

God's arrangements are all after this order, to the end that his eternal purpose may not be thwarted. Likewise the "new covenant" is but the *renewal*, through Christ, of that covenant made at the beginning in man's behalf, and is defined in Bible terms as the "everlasting covenant." So when Christ died for all, he offered in behalf of "every man" the blood of the *everlasting covenant* (Heb. 13:20), which was designed to cover the needs of the most remote individual.

This covenant was more or less in-

telligently known to each generation from the beginning. Had there not been some comprehended arrangement of obedience and salvation, no condemnation could have followed any deviation from God's will. Heaven never put forth more than one test of morality, and that one is yet, as it ever has been, the law of Jehovah. Rom. 3:20. Without this law, said the apostle, "I had not known sin." Rom. 7:7. Christ, who is the image and representative of God, being the same yesterday, today, and forever (Heb. 12:8), could never have held Adam as a sinner needing atonement, except he had been made fully aware of God's standard of unity with the divine.

This standard, too, must have been according to some well-defined covenant between the Father and the Son, for the regulation of the creature's conduct. In fact, this covenant must also have been ratified by the promise of Christ's offering for the redemption of forfeited life, even before the first man became a sinner, and thus lost his hold on his great life gift. In accordance with this excessive need, Christ became a "Lamb slain from the foundation of the world." Rev. 13:8. But even this arrangement could not have been effected without a previous agreement between the Father and the Son. Such a covenant was *actually consummated* "before the foundation of the world," in which Christ, as a Lamb without blemish, was foreordained to die for man. 1 Peter 1:19, 20. So "in the fullness of time" he was "made of a woman" and under the law, to taste death, unto redemption, for *every one* who was under the law. Gal. 4:4, 5.

Father Adam, with all others, was included in this wonderful provision, and this fact is evidence that he was eligible to all the blessings of that everlasting covenant previously perfected between the Father and his Son. Therefore the terms of perpetual life, as well as the consequence of disobedience, must have been clearly set before the first pair in Eden. So Adam accepted the conditions and responsibility of Edenic life, fully understanding the stipulations under which he might continue therein or be subjected to death. Gen. 2:15-17. In other words, he entered upon his career under the terms of the everlasting covenant, which had been ratified and sealed by the promise of Christ's offered blood, which was to be given in "due time." 1 Tim. 2:5, 6.

Speaking later of Israel's human tendency to sin, though having been planted the "choicest vine" and closely hedged about (Isa. 5:1-4), the Lord says that "they like men" ["like Adam," margin] have transgressed the covenant." Hosea 6:7. But though Adam so transgressed, the covenant itself was not made void. However, as earth's inhabitants increased, they became so corrupt that every imagination of the mind was only evil, and God said that his Spirit would soon cease to strive with them. Gen. 6:3, 5. But he called Noah, and after

reminding him of the terrible condition of things, commissioned him to build an ark in which to save himself and family. The threatened flood having passed, God said to Noah: "I will establish *my covenant* with you; . . . I do set my bow in the cloud, . . . and I will look upon it, that I may remember the everlasting covenant between God and every living creature." Gen. 9:11-16.

In time corruption again poured into human hearts, beclouding the condition and promises of the everlasting covenant, when it became necessary again to renew that arrangement with humanity. To this end Abraham was called, under Christ, to become the head of God's people on the earth, as was Adam in the beginning (Rom. 4:11-13); and this is the way it was done: God said to him, "I will establish *my covenant* between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7.

In view of this, what folly to base an argument for a post-mortem probation on the supposition that the people of past ages had no benefit from any saving arrangement. The spilling of Christ's blood was but the *renewal* and confirmation of the same everlasting covenant established with Abraham, and it was done by him as the "Seed of Abraham," in whom and to whom the promises were made. The covenant was *renewed* in Christ as a repetition of its renewal in Noah and Abraham, for one reason, because its provisions had been lost sight of through the hardness of heart; but for another and still greater reason, that Christ *was the* "Seed" to whom the promise of that covenant was made. Gal. 3:16, 17. Whoever, therefore, really unites himself to Christ, being born again through his Spirit, becomes the seed of Abraham, and heir according to the same promise given to Abraham and his seed. Gal. 3:29. This certainly establishes the fact that everybody in past ages had the opportunity to lay hold of the one common plan of salvation if he chose to do so. The provision was made for those people, and the fact that some did not accept it only reveals that they are not now to be considered in some special arrangement for their willful neglect.

Glendale, Cal.

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The Voice of Faithful Warning

MRS. E. G. WHITE

THE accession of Ahaz to the throne brought Isaiah and his associates face to face with conditions more appalling than any that had hitherto existed in the realm of Judah. Many who had formerly withstood the seductive influence of idolatrous practices, were now being persuaded to take part in the worship of heathen deities. Princes in Israel were proving untrue to their trust; false prophets were arising with messages to lead astray; even some of the priests were teaching for hire. Yet the leaders in apostasy still kept up the forms of

divine worship, and claimed to be numbered among the people of God.

The prophet Micah, who bore his testimony during those troublous times, declared that sinners in Zion, while claiming to "lean upon the Lord," and blasphemously boasting, "Is not the Lord among us? none evil can come upon us," continued to "build up Zion with blood, and Jerusalem with iniquity." Micah 3:11, 10.

Against these evils the prophet Isaiah lifted his voice in stern rebuke: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . . When ye come to appear before me, who hath required this at your hand, to tread my courts? . . . Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." Isa. 1:10-15.

Inspiration declares, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Prov. 21:27. The God of heaven is "of purer eyes than to behold evil," and cannot "look on iniquity." Hab. 1:13. It is not because he is unwilling to forgive, that he turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

Solomon had written, "Woe to thee, O land, when thy king is a child!" Eccl. 10:16. Thus it was with the land of Judah. Through continued transgression, her rulers had become as children. Isaiah called the attention of the people to the weakness of their position among the nations of earth; and he showed that this was the result of wickedness in high places. "Behold," he said, "the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. . . . For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory." Isa. 3:1-8.

"They which lead thee," the prophet continued, "cause thee to err, and destroy the way of thy paths." Verse, 12. During the reign of Ahaz this was literally true: for of him it is written: "He walked in the ways of the kings of Israel, and made also molten images for

Baalim. Moreover he burnt incense in the valley of the son of Hinnom;" "yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree." 2 Chron. 28:2, 3; 2 Kings 16:3, 4.

This was indeed a time of great peril for the chosen nation. Only a few short years, and the ten tribes of the kingdom of Israel were to be scattered among the nations of heathendom. And in the kingdom of Judah also the outlook was dark. The forces for good were rapidly diminishing, the forces for evil multiplying. The prophet Micah, viewing the situation, was constrained to exclaim: "The good man is perished out of the earth: and there is none upright among men." "The best of them is as a brier: the most upright is sharper than a thorn hedge." Micah 7:2, 4. "Except the Lord of hosts had left unto us a very small remnant," declared Isaiah, "we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1:9.

In every age, for the sake of those who have remained true, as well as because of his infinite love for the erring, God has borne long with the rebellious, and has urged them to forsake their course of evil, and return to him. "Precept upon precept; line upon line; . . . here a little, and there a little" (Isa. 28:10), through men of his appointment, he has taught transgressors the way of righteousness.

And thus it was during the reign of Ahaz. Invitation upon invitation was sent to erring Israel to return to their allegiance to Jehovah. Tender were the pleadings of the prophets; and as they stood before the people, earnestly exhorting to repentance and reformation, their words bore fruit to the glory of God.

Through Micah came the wonderful appeal: "Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

"O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

"O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord." Micah 6:1-5.

The God whom we serve is long-suffering; "his compassions fail not." Lam. 3:22. Throughout the period of probationary time his Spirit is entreating men to accept the gift of life. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn

ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. It is Satan's special device to lead man into sin, and then leave him there, helpless and hopeless, fearing to seek for pardon. But God invites, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. In Christ every provision has been made, every encouragement offered.

In the days of apostasy in Judah and Israel, many were inquiring, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil." The answer is plain and positive: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8.

In urging the value of practical godliness, the prophet was only repeating the counsel given Israel centuries before. Through Moses, as they were about to enter the Promised Land, the word of the Lord had been: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deut. 10:12, 13.

From age to age these counsels were repeated by the servants of Jehovah to those who were in danger of falling into habits of formalism, and of forgetting to show mercy. When Christ himself, during his earthly ministry, was approached by a lawyer with the question, "Master, which is the great commandment in the law?" Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40.

These plain utterances of the prophets and of the Master himself should be received by us as the voice of God to every soul. We should lose no opportunity of performing deeds of mercy, of tender forethought and Christian courtesy, for the burdened and the oppressed. If we can do no more, we may speak words of courage and hope to those who are unacquainted with God, and who can be approached most easily by the avenue of sympathy and love.

(To be concluded)

◆ ◆ ◆

How good is it that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal.—*Maltbie D. Babcock.*

The Schools of the Prophets —No. 4

The Works of God—Science

M. E. CADY

In these schools not only did the pupils study the Word of God as revealed by inspiration in the books of Moses, but they also studied the works of God in the creation about them. In the home schools also the parents called the attention of their children to the wonderful works of God in nature.

"The great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and in the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks,—all spoke of the Creator."—"*Patriarchs and Prophets*," page 592.

Joseph, when a mere lad, was a student of nature and revelation:—

"In his early years he had consulted duty rather than inclination; and the integrity, the simple trust, the noble nature of the youth, bore fruit in the deeds of the man. A pure and simple life had favored the vigorous development of both physical and intellectual powers. Communion with God through his works, and the contemplation of the grand truths intrusted to the inheritors of faith, had elevated and ennobled his spiritual nature, broadening and strengthening the mind as no other study could do."—*Id.*, page 222.

"Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers."—*Id.*, page 594.

Of the students in the schools of the prophets, we read:—

"As they communed with God and studied his Word and his works, wisdom from above was added to their natural endowments."—*Id.*, page 593.

"As they studied the Word and the works of God, his life-giving power quickened the energies of mind and soul, and the students received wisdom from above."—"*Education*," page 46.

The general plan and spirit of science study in these schools is indicated in the book "*Patriarchs and Prophets*," under the chapter entitled "The Schools of the Prophets," a portion of which follows:—

"In the study of the sciences, also, we are to obtain a knowledge of the Creator. All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God. Rightly understood, both the book of nature and the written Word make us acquainted with God by teaching us something of the wise and beneficent laws through which he works.

"The student should be led to see God in all the works of creation. Teachers should copy the example of the Great Teacher, who, from the familiar scenes of nature, drew illustrations that simpli-

fied his teachings and impressed them more deeply upon the minds of his hearers. The birds caroling in the leafy branches, the flowers of the valley, the lofty trees, the fruitful lands, the springing grain, the barren soil, the setting sun gilding the heavens with its golden beams,—all served as a means of instruction. He connected the visible works of the Creator with the words of life which he spoke, that whenever these objects should be presented to the eyes of his hearers, their thoughts might revert to the lessons of truth he had linked with them.

"The impress of Deity, manifest in the pages of revelation, is seen upon the lofty mountains, the fruitful valleys, the broad, deep ocean. The things of nature speak to man of his Creator's love."

Probably none of the students who studied in the schools of the prophets were more deeply interested in the study of science than was David and his son Solomon. David, speaking of his study of God's works in creation, said, "I meditate on all thy works; I muse on the work of thy hands." The influence of his study and meditation is stated in the next breath: "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land." Ps. 143: 5, 6. Solomon probably had a greater knowledge of science than his father David. Of his study and research, he says, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." Eccl. 1: 13. Of the extent of his knowledge in scientific matters, the sacred historian records: "And Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt. . . . And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings 4: 30-33.

In the schools of the prophets the students looked upon the things in nature as God's workmanship, and saw therein revealed the glory, the power, the wisdom, and the love of God. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Ps. 19: 1-3. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew." Prov. 3: 19, 20. "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." Ps. 104: 24.

These students not only learned the facts of science, but from these they drew lessons which helped develop and strengthen right habits of life. "Go to the ant, thou sluggard; consider her ways [habits], and be wise." Prov. 6: 6.

Thus we see that the word and works of God were given a large place in the curriculum of the schools of the prophets, and that the knowledge and skill acquired by the pupils were an astonish-

ment to the nations round about. "And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." 1 Kings 4: 34.

These prophetic words of Moses were fulfilled during the reigns of David and Solomon: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4: 5, 6. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28: 1-13.

David says that the reason he had greater wisdom and knowledge than the scholars and teachers of other nations was due to his regard for the law of God. "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. 119: 97-100.

Be Cheerful

CHEERFULNESS in the world is rare, and its value is high. And yet there is no reason for its rareness. There are none but could have it if they would only expend time and effort and thought to cultivate it; and how much better would it be for us all, and how much happier would every one be, if we would only put away our sour looks and our gloomy thoughts and our cares and worries, would trust them all to the One who has promised to bear all our burdens, and would resolve that our lives and thoughts should henceforth be only trustful and cheerful ones.

"Smile a little, smile a little

As you go along.

Not alone when life is pleasant,

But when things go wrong.

Care delights to see you frowning,

Loves to hear you sigh;

Turn a smiling face upon her,

Quick the dame will fly.

"Smile a little, smile a little

All along the road;

Every life must have its burden,

Every heart its load.

Do not make the way seem harder

By a sullen face;

Smile a little, smile a little,

Brighten up the place."

—Pittsburgh Christian Advocate.

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EDITORIALS

THE child of God is changed by beholding. As he looks on the face of Jesus Christ, as he studies his perfect character, as he dwells on his graces and virtues, unconsciously he becomes like him. Says the apostle, "But we all, with open face beholding as in a glass the glory of the Lord, are changed . . . from glory to glory even as by the Spirit of the Lord." A child becomes like that with which he associates. The character, the form and features, the very expression of the face, are molded by the environment. Husbands and wives who have lived together for years, surrounded by the same environment, passing through the same experiences, become alike in deportment, in thought, and even in looks. It is thus that we shall become like Christ through association with him; only in our association with the Lord Jesus the quickening power of his Holy Spirit hastens the transformation.

It has been said, and we believe truly, that the people of this world are divided into two classes, the workers and the shirkers. We find these two classes represented wherever we go, in the home, in the church, and in the community. Some there are who recognize their responsibility. They realize that they have been created and placed in this world for a purpose, and their burden of heart is to know what their calling is and to meet the demands of that calling. Others there are who pass along without any sense of life's responsibilities. They are here, they know not and care not why. They feel that the world owes them a living. They feel no burden aside from ministering to their own personal pleasures and caprices, and even in doing this they seek to draw heavily upon the time and strength of others. Let us realize that life is noble and earnest; that we form a part of God's great purpose; and let us seek to meet that purpose in all life's relationships. Let us not be shirkers, leaners, depend-

ents, parasites; but workers, lifters, laborers together with God, in the accomplishment of his work among the children of men.

The Greatest Need

Not for a moment can we settle down with the thought that the balance in our world-wide work is not to be better kept by placing yet larger numbers of laborers in proportion in the foreign fields. Now, above all times, as the work presses on in the older fields which form the base, we are to keep in mind the Saviour's exhortation to pray the Lord of the harvest to send forth more laborers into the harvest. The believing prayers of the Lord's children will bring more men and more means into the service for the needy fields beyond.

At the same time, the more the workers are increased, apparently, the greater the need seems in these far fields. Ten workers may do a grand work in a long-neglected country; and where each one of the ten may be laboring, there the openings are made on every side, calling for yet further help. But let the number of workers increase to twenty or thirty, and the openings calling for more help are multiplied proportionately. So the need keeps pressing more imperatively upon us the larger the work grows.

This throws us back upon the fact that the chief thing of all is the power of God attending the preaching of his word. Not by human might, nor by an army, but by the Lord's own Spirit the work is to be done. The matter is well put in the following statement by Dr. Mott, a leading figure in the general missionary movement:—

When I made my first journey round the world, I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third ex-

tended journey to the East, I was much led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have his opportunity. Here and there he is accomplishing through one worker what many workers could not accomplish where the hiding of his power is not discovered.

Since then I have found the same thing exemplified all over the home field. God has his ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward him, that he might show his power through that man. The discovery of that secret is the great thing needed all over the world today in our Christian enterprise, the discovery of the secret which enables God to find the object of his quest, that he may realize his consuming desire and show himself strong.

While we pray for more workers and more means unceasingly, we pray also that upon the little band of laborers among the millions in the mission fields there may come the special grace and power of God that will bring great results from feeble efforts. The enormity of the need throws us back upon the One who has infinite help. W. A. S.

The Blessed Hope

THE mightiest, most important, and most glorious event in the history of this world is the second coming of Jesus Christ, the second Adam, the rightful ruler of the world, the conqueror of Satan and of death.

To that event God's prophets from times most distant have looked with hope and joy and exultation. It has warmed the hearts of God's faithful children in every age. It beams like a beacon light from every book of Holy Writ, and dying saints and martyrs have pillowed their heads upon the precious promise of their Saviour's return. We read in the book of Jude:—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

Of Abraham, "the friend of God," to whom the promises were made, our Lord declares:—

"Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8: 56.

What Abraham saw comprehended more than the birth of Christ, the promised Seed; for we read again of him that—

"he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

That city is the New Jerusalem; and they who see it as Abraham hoped to see it, see it as the consummation of the saints' inheritance. Of that city John, the beloved disciple, writes:—

"The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21:14.

That identifies it as the city of Abraham's hopes. Concerning the same city the same apostle writes:—

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:2-5.

Since the clouds of heaven received our Saviour from the midst of his sorrowing and astonished disciples, the promise of his return has soothed the pillow of the dying saint and anchored the soul of the living child of God to the very throne of the Infinite.

But it is not the faithful of the gospel dispensation alone that have found comfort in the blessed hope of the Saviour's triumphant return. The patriarch Job yearned to witness the same event and to look upon the face of the One "whom having not seen" he loved. Said he:—

"But as for me I know that my Redeemer liveth, and at last he will stand up upon the earth: and after my skin, even this body, is destroyed, then without my flesh shall I see God; whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger." Job 19:25-27.

It is the most blessed thought in connection with the Christian's home going that he is not going to the home of a stranger, but to the home of One whom he has learned to love, who loved him with a love men cannot measure, and whose home is his home. When we look to him through the window of his love, we see in him and in his coming nothing to fear or dread. It is only when we join the company of his accusers and turn our backs upon the proffers of his grace, that we have reason to dread the day of his return. It is the great man, the self-assertive man, the wicked man, the doubter, and the scoffer who will "cry there bitterly." But he who knows his Saviour will lift glad hands toward the cloud chariot of Immanuel, and shout, "Lo, this is our God; we have

waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

The coming of that day brings the long-promised reward to the waiting children of the great Father. Says the revelator, "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Rev. 22:12. "Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear." Matt. 13:43. Of that time of triumph and reward Daniel testifies: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

That is the class to whom our Saviour refers in these words: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Rev. 3:21. Jesus is speaking of the same class again when he says:—

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. . . . Be ye also ready: for in an hour that ye think not the Son of man cometh." Luke 12:37-40.

Signs in the industrial, the spiritual, the social, and the political world, as well as the signs in the heavens, tell us that the day of deliverance is near for the loyal subjects of the King of Peace. Let us not be engrossed or surfeited with the affairs of this world. The greatest event in the history of man is soon to cross the threshold of this world. Let us watch and be ready, lest, coming suddenly, he find us sleeping. The prize is the greatest prize that Divinity can offer humanity. Any risk at all is too great a risk. "Be ye also patient; establish your hearts: for the coming of the Lord is at hand." James 5:8. C. M. S.



The Conservation of Our Forces

THE wise general in worldly warfare seeks to conserve his own forces as well as to inflict losses upon his enemy. By pursuing this policy, small but well-organized armies have been enabled to withstand much greater forces. This principle of conservation should be recognized in Christian warfare. While the church of God must carry on active warfare against the hosts of sin, and assault the strongholds of error, it must seek by every means in its power to conserve its own forces. What advantage is there in capturing the forces of the

enemy in one field, while at the same time an equal number are surrendered to his power in some other locality?

Had this principle been recognized in this movement in the years that have passed, our membership would have been largely augmented, and there would be associated with us today many who are wandering in the paths of sin. Small value attaches to world-wide missionary effort if valuable positions at home must be surrendered and souls be left to go to ruin. The gospel message which we have to give to the world is not primarily for the purpose of warning men. If this were all, we could sound the warning in one field, and then pass on to another without regard to the afterresults. But the purpose of the gospel is to save men from sin; to perfect them in Christian character; to bring them to a home in the kingdom of God at last. We have fallen far short of what we should have done in other lands. The unwarned millions in Europe, Asia, and Africa make mute appeal to us to enlarge the scope of our operations. But let us remember that with our interest for perishing men in the regions beyond there should exist an equal interest in perishing men at home.

That we have been remiss many, many times in putting forth timely and proper labor for the erring and discouraged among us goes without saying. We have left men and women to die. We have seen them day after day drifting away from God; filled with the spirit of worldliness; losing their interest in sacred things; following the pleasures and vanities of the world; but our voices have not been raised in warning. This is a great sin of which we must repent before the Lord, and in our sorrow we need to bring forth the proper fruits meet for repentance, a reformation of our ways of doing. The standard of church membership should be raised. In the lives of many who are now members of this church there should be decided changes of life-purpose and of experience.

There should be in all our churches more careful, faithful discipline judiciously exercised. Allow no one to entertain the feeling that he may live as he lists and reach heaven at last; that he may go on in indifference and carelessness and still be counted a member of the church in good and regular standing. But in the application of this discipline there should be patient, earnest Christian labor.

Too often in our churches the erring ones, instead of receiving such labor, are criticized and gossiped about. Their misdeeds are told to others but little is said to them, and we find too often that even responsible members in our churches are not backward in this work of tearing down instead of building up.

It is painful to visit some of our churches and have perchance the elder or deacon, or the Sabbath school superintendent, come to you with a long portrayal of the sins of church members. This brother or this sister has done wrong. You inquire whether the proper labor has been put forth and the answer in many cases is that such timely effort has not been bestowed. They have been waiting for the minister to do the work. While this may not be true in the large majority of our churches, it is true in too many instances.

Oh, if we could realize as ministers of the gospel, as officers in the church of God, as members of his church, our responsibility before high heaven! To us has been intrusted the work of saving souls. We are our brothers' keeper. We are God's ambassadors to a lost world. As such ambassadors we hold in our hands the pardon of the Most High for the rebels against the government of God. How shall we answer in the last great day if we are recreant to our trust?

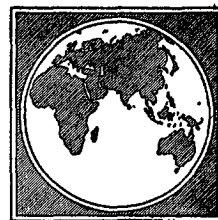
If it shall be our good fortune to stand within the city of God when it is compassed by the millions of the ungodly, and we see in that doomed throng our old-time friends and relatives and neighbors, will the conviction of condemnation rest upon us? Will we feel in that day of final judgment that we did all we could to secure their salvation? That day will come soon in our history. That fearful reality we must sometime face. May God grant that we shall be so true to our calling in Christ Jesus, so faithful in labor for those around us, that we shall have the consciousness in our own souls that we have done all we could, and that through no course of ours, either by sin of omission or commission, have souls gone down to eternal ruin. Today God gives us opportunity to labor for him. Let us work faithfully while the day lasts, before the night of darkness and despair settles down upon the world.

F. M. W.

In the early part of the present year the Review and Herald issued a little book, "The World's Crisis." It was published to meet a special condition which exists in the world at the present time. The book gives careful consideration to the Eastern Question, the evidences of the second coming of the Lord, the relation of the Sabbath to present-day issues, etc. This book has had thus far an unprecedented sale. Already more than one hundred thousand copies have been distributed, and the demand for the book seems fairly just begun. Men, women, and children who have never had experience in the sale of our publications are disposing of from five to one hundred copies daily.



THE WORLD-WIDE FIELD



Native Life and Mission Work Southern Rhodesia, South Africa

T. J. GIBSON

THE natives as we find them are mostly engaged in their rural pursuits,—the raising of grain, the tending of the flocks and herds, and the trapping and hunting of game,—which are carried on in much the same way as in past centuries.

Their dwellings are built mostly of poles stood on end in the ground, tied together with twigs and bark, and daubed with earth. The huts are usually round, with low walls, wide eaves, and roofs of grass thatch. In some places they build the walls entirely of earth, much as concrete is used. As one section dries, another is added. The women do this work, and the molding of the walls in the section of a cone is very skillfully executed. The earth sets hard enough to support the roof. The walls are only about four feet six inches in height, and taper in thickness. The houses have but one room and one door. There are no windows, neither do they need chimneys, as the smoke passes through the grass roof. For a fireplace they have a raised ring, molded in the earthen floor in the center of the room. In some instances they have earthen sleeping forms raised a little above the floor, also shelves of similar construction for their household utensils. They commonly sleep, cook, and eat in the same hut, and frequently share it with their domestic animals. Their huts are built close together, forming small villages, which are surrounded with palings.

Their chief grains are several varieties of Kafir corn (in appearance something like barley), millet, maize, and in some instances, rice. They also raise beans, monkey nuts (peanuts), sweet potatoes, melons, pumpkins, spinach, tobacco, and gourds.

Their cultivation of the ground is very shallow. It is done with a short-handled hoe. The operator walks backward and away from the furrow he has turned. Single-furrow plows are now being introduced. In clearing the land they do not dig out the trees, but cut them off several feet above the ground and burn the branches around the roots. The cutting is done early in the season, and the burning just before digging and planting time. They thresh with flails, and store the grain in small earthen huts to keep it from the white ants (termites).

A very large proportion of their grain is used in the brewing of beer. The refuse is not wasted, but dried and ground, and then used for food. The beer itself is somewhat of a food, has the consistency of gruel, and is intoxicating. A

quantity of grain is also ground, and used for porridge.

Flesh food is used sparingly, not from choice, but from necessity. There are very few living creatures that they refuse to eat. Different tribes condemn different creatures as food, not on the ground of physical uncleanness, but because of their association with some evil spirit. The wolf, for instance, is ridden by a witch; an owl is a spirit medium; but field mice and caterpillars are delicacies. There is a considerable variety of wild fruit, which the natives utilize in season, and there is one variety which they dry and use to make a kind of bread. The flesh of this fruit is similar to that of the date, only more scanty and not so rich. They have another fruit, the juice of which is used to make a kind of wine. It is something like cider, and can be had in the sweet stage.

They are very fair hunters, continuing the use of bows and arrows, spears, clubs, pits, and a great variety of traps and nets, in securing both beasts and birds. Only a very limited number of their chiefs are allowed to possess guns. The natives are sometimes badly mauled or are killed by a leopard or a lion, but even these beasts are successfully combated single-handed with club and spear. For instance, a native, practiced as a hunter, with a newly cut thorn bush in the left hand and a spear in the right, will approach a leopard in a tree. In most instances the leopard will jump for the man, who will receive him on the thorn bush and thrust him through with the spear. Cases are known of native hunters receiving a lion on the leap by adroitly placing the butt end of the spear on the ground, and holding the point at such an angle as to use the whole weight of the animal's charge in its own destruction.

Their social instincts are well expressed in their custom of the digging, planting, harvesting, and threshing bees, which are intermingled with beer drinking, feasting, and dancing. Their work is done on such occasions in unison, and is accompanied with singing. Their dancing is accompanied with singing and the beating of drums. Crude stringed instruments are also used. The festal season begins at harvest time and continues as long as the grain lasts for the brewing of beer. Dancing continues long into the night, and is frequently followed by violent club swinging on the part of the younger men, in the settling of their difficulties.

Handicraft

Iron smelting was carried on by the natives until very recent years. They still do some blacksmithing, but the hoes,

axes, spear blades, and other implements of their own make are almost entirely supplanted by the imported articles. They do a considerable amount of wire and bead work, the material for which is mostly imported. Basket work, mat making, net weaving, and pottery are still carried on extensively. In all these industries the natives have considerable skill.

Polygamy

The natives have as many wives as they can afford to buy. Cattle are the standard currency for this purpose. The suitor agrees with the girl's father for a certain price. Girls may be spoken for in some instances while they are yet small children, and paid for on the installment plan. Wives are bought by parents, for their boys, at an early age. Wives may also be inherited by a son from his father or brother as property. While polygamy is not yet forbidden by law, it is being discouraged by the government authorities. The native commissioners are the marriage officers ordinarily. The law forbids polygamy in those who have been married by Christian rites. Natives are expected to report the death of males to the commissioner. Births are not registered. Twins of either sex are in a great many cases disposed of. In some instances one is allowed to survive. The authorities are doing their utmost to stamp out this evil.

The government has reserved large tracts of land for the natives, where they are ruled over in all minor affairs by their chiefs, subject to commissioners (Europeans) appointed by the government, one for each district. Every able-bodied male over sixteen years of age pays a hut tax of one pound a year, and ten shillings a head for more than one wife. As squatters on the farms, they are in most instances required by the owners to pay a rent of from one to two pounds a year, or its equivalent in labor.

(To be concluded)

Uruguay

JAMES T. THOMPSON

OUR progress in acquiring the language seems to be rather slow, but we are gradually succeeding. I am now able to converse with the people and make myself understood in simple things, and I have learned a great deal of how to simplify things that are deeper. During a recent trip into the country, I found that I was able to make people understand a great deal more than I had supposed I could. Most of my work of late has been with the special issue of the *Atalaya* dealing with the war question. My inability to talk freely saves me from entering into lengthy conversations, and results in more sales. Mrs. Thompson also has had good success in this work.

Our workers are of good courage. The burdens of the work are pressing hard, and we feel insufficient for the great task before us; but the work is not ours but God's, and we are simply to be instruments in his hands. Our brethren

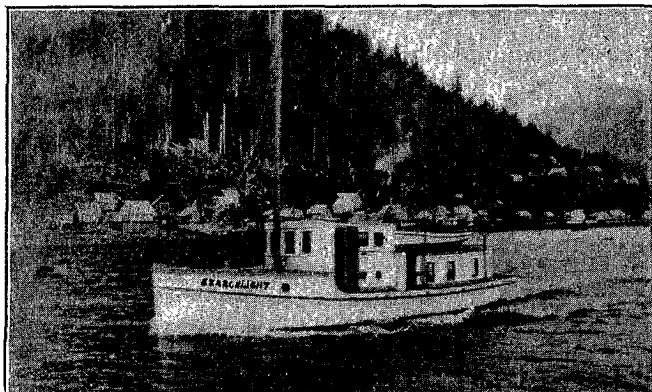
are doing personal work for their neighbors as they have not done before, and those who heard the truth in years past are inquiring "what these things mean." This gives us new courage and vigor. We are also cheered by the good reports from the homeland.

Montevideo.

On the Alaska Coast

In a letter to the Mission Board office from Ketchikan, Alaska, Brother F. W. Temple, owner and master of the little cruiser "Searchlight," reports that he and his wife are endeavoring to keep the light of truth shining in that region of the far north.

Brother Temple writes that he had hoped to be able to do more missionary



OFF FOR AN ALL-DAY TRIP WITH THE "SEARCHLIGHT" ALONG ALASKA'S COAST

work this season than heretofore, but as he is working on his own resources, he has found it necessary of late to spend most of his time plying for hire in the Ketchikan harbor district. A missionary trip of two hundred and fifty miles, to Juneau, with publications for sale and distribution, was a more expensive endeavor than he had planned for. Now, with the necessity for sticking closely to business to make up arrears, Brother Temple plans to do what he can while waiting and praying for further workers to come to Alaska. He adds:—

"The 'Searchlight' makes many free trips to administer relief to poor unfortunates in distant camps, but I am using her to carry passengers for hire, so do not call her strictly a missionary boat. With the opening of spring my spirits have revived, and I am hopeful of getting my business into such shape that I can give more time to mission work. We are glad to note the progress that is being made throughout the wide world, but it grieves us to see so little being done for Alaska. We believe there are better days ahead for this great northern land."

Special Help; Special Deliverances

W. W. MURRAY

WHILE most schools are just getting nicely started, our little effort is on the sundown side of the session, and bids fair to be a success in more ways than one. If actions count for anything, our services have been well accepted by the

patrons. Every possible inducement is being held out by them for a continued work during 1915. There is prospect of a prosperous new year.

Some interest has been aroused concerning the truth, and we feel assured that in due season we shall reap if we faint not. We believe that God is moving upon these people, although there are no very great outward manifestations. His blessings have not been slack in other respects.

The past summer has been the driest in the history of Honduras. Many rivers, hitherto living streams, have dried up. In many sections, corn, beans, and rice, the staple articles of this country, were a total failure. Many natives of this valley were forced to use their green plantains. Through all this trying time,

the Lord cared for our garden in a very noticeable manner, and under earlier and better opportunities we should have harvested an abundance. Scarcely had the second crop attained a promising size when an army of locusts invaded some of the already poverty-stricken valleys. Their entrance was from the south, and their line of progress was directly toward

Siguatopeque. The people here became almost frantic with fear. We told the Lord our troubles, and had the satisfaction of seeing this invading foe turn off at right angles when within about five miles of us.

Another army of locusts from about twenty-five miles to our southwest, invaded us without warning on October 10. All we could do was to call upon God, who has promised, "Neither shall any plague come nigh thy dwelling." Ps. 91:10. The damage done us was but small. Many of the natives beat old pans, rang bells, discharged firearms, and shouted in order to frighten away the locusts. But we are thankful that we do not have to approach our God in such a manner.

Siguatopeque, Honduras.

A Few Weeks at Soemberwekas, Java

R. P. MONTGOMERY

AFTER a few years spent in the tropics and nearly a year and a half in Borneo, Mrs. Montgomery and I felt the need of a few weeks' rest in a cooler climate. We sailed from Sandakan to Java, via Singapore. Arriving in Batavia, we took the train across to Surabaya, in the eastern extremity of Java. From Surabaya, we traveled by train about thirty miles southeast to the foot of the hills. From here we rode in small carts, pulled by two small ponies, going ungrade as far as we could, and then walked on up to Soemberwekas. Native coolies carried our baggage.

Soemberwekas is the name of the native village, or kampong. Next to this kampong, the Java Mission owns two pieces of property which are used principally for a place of retreat for our missionaries who are in need of rest or have been having malarial fever. There are two pieces of land, of about three or four acres each, with a frame house on one and a brick-and-cement house on the other. The land is set out with about twenty different kinds of fruit trees. Many beautiful flowers, ferns, and bushes adorn the yards. There is a nice stream of water from the mountains flowing through the land, which is used for irrigation.

The location is ideal. A beautiful view of the surrounding country can be had from either place. Four miles to the north is Mt. Penangongan, about 4,000 feet above tide, a solitary mountain covered with tall grass and a few clumps of jungle on the sides. To the west and the south can be seen among the mountains two craters of volcanoes. They have been seen to smoke some at times, and occasionally a slight quake is felt. To the east, down below, the plains, dotted with groves and rice fields, stretch before your view for miles and miles onward to the sea. Here and there can be seen a tall, white smokestack, representing a sugar mill. Those plains down below are covered with millions of Mohammedan Javanese, who are plodding along in their paddy (rice) fields, cane fields, cornfields, and fruit gardens, day after day and year after year, knowing nothing of the Saviour. As I sit here and look out toward the east upon those thousands of little kampongs, I am constrained to make a plea in behalf of these people. How much longer must they wait before some one will explain to them the glad story? These same plains and these hills have been here for about two thousand years, practically as they now are, inhabited by the same race of people, waiting, waiting, waiting.

Java is one of Holland's East Indian possessions, and is one of the most beautiful islands in the world. It has an area about equal to that of Pennsylvania, and a population of 33,000,000, or nearly one third that of the United States. Our missionaries here are few. In Surabaya, Brother and Sister Wood are located, and in Batavia Sister Tunheim is stationed. Now what are they for so many millions? Can one person preach the message to 11,000,000 persons? So we in the Malaysian Mission field plead for more help for Java, as well as for some of the other islands.

We are thankful for the rest at Soemberwekas, and for the quiet study and meditation it has afforded us. We shall soon be on our way back to Borneo to continue the work in that field. When you pray for missions, do not forget us.

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"Be cheerful. The world already has more than its share of trouble and worry. Make things brighter by your words and your deeds, and in the end you will find that you have not gone unrewarded."



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.

What to Do With Children at Camp Meeting

MRS. C. C. LEWIS

THE time for our annual camp meeting season is drawing near. No doubt many earnest workers are already planning lessons and religious instruction for the children's meetings. For years special services have been held for the different grades, until this phase of caring for the younger members of the flock has reached a good degree of efficiency. Therefore it is not concerning the strictly spiritual side of this subject that I wish to speak.

Children have social natures, and in properly supplying those needs the spiritual side of their natures may not only be sustained, but greatly strengthened. What worker for children has not often, with a saddened heart, watched his little flock pass out of a deeply spiritual meeting, to be turned loose on the grounds and allowed to spend the time between services in a noisy, boisterous manner? One often wonders if the good is not largely neutralized by this laxity of association and discipline.

In a well-regulated public school the children are marched out in lines to the playground, and a teacher is with them until time to form in line again. We take our children to camp meeting, presumably to receive spiritual help, but between meetings they run around the grounds, associating promiscuously with other children, often with those who are boisterous and rude, and they probably go home with but little idea of the sacredness of the place or occasion.

How shall we avoid this situation? We cannot leave the children at home; they should be taken to the meetings for the benefit they may receive. Moses said, "We will go with our young and with our old, with our sons and with our daughters, . . . for we must hold a feast unto the Lord."

Would it not be a good plan to have the Missionary Volunteer Department take up the matter. Two or three (more if the meeting is to be a large one) reliable Christian young men and women who are looking toward active service for the Master, could be selected as caretakers. The young men should care for the boys, the young women for the girls.

Sometimes it would be suitable to take a troop of boys and distribute handbills advertising the meeting, or

lead them in cleaning up the camp, or help them to make themselves useful in other ways. Under the supervision of a caretaker the girls could take their younger brothers and sisters for an airing, thus giving tired mothers an opportunity to attend meeting in the big tent without having the care of their little ones.

These youth need to learn that it means more to be a Christian than simply to attend children's meeting and bear testimony. They must be taught the responsibility that comes with their attendance at camp meeting. The place is sacred, and all rude, boisterous conduct should be put aside. If they would really serve Christ, they must be constantly on the lookout for an opportunity to help others.

I hear some one say, "I think it is the duty of parents to care for their own children. The responsibility is theirs; let them bear it." Yes; but is it not true that at camp meeting many of the fathers are occupied every waking moment? Many are on committees; some have charge of furniture, hay, tents, etc. What can these men do for the boys and girls? There is the tired mother who sat up nights and worked hard to get the family ready for this occasion. She comes to the meeting much worn, but she cannot take time to rest, even here. She must prepare the meals, keep the children washed and properly dressed, and all these duties require more time than if she were at home. How much strength and time will she have to give that wide-awake boy of ten, or that restless girl of twelve, who has just returned from the children's meeting? To these tired mothers responsible young men and women could render real Christian help.

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A Hint for Older Sisters

"Now Florry, be good, and sit perfectly quiet." Florry's sister Avery did not realize how difficult a thing she had asked of the small girl with the crown of soft yellow hair. Sitting still is possible, and so is being good, but the two in combination present almost insurmountable difficulties.

The older sister who calls on restless Bobby or Charlie to sit down in the corner and be a good little boy, betrays an ignorance of human nature which does her no credit. There never yet was an active, eager little lad capable of such

a feat. Bobby may be made to sit still if a policeman mounts guard over him; but if you want him to be good, give him something to do.

A tactful older sister solved the problem not long ago when her mother's sudden indisposition left her with the housework on her hands, and, in addition, the responsibility of a diminutive brother and sister. This girl did not ask them to sit down and be good. She was too sensible to demand impossibilities of four years and six. And yet it was important that the children should be good and quiet, leaving her free to do her work, and leaving the sick mother undisturbed. She brought down the button bag, and summoned to her side the restless pair.

"Now, I want these buttons picked over very carefully," she said. "I want all the buttons that are alike put together. When you are sure that you have all the buttons of any particular kind, you may string them together with linen thread, and tie the ends of the thread."

That occupation lasted till it was time for the naps. The flaxen head and the golden one were close together throughout the exciting process of matching the buttons. Little piles of buttons fringed the hearthrug. One or two odd specimens were the occasion of a great deal of anxious discussion. And the absorbed babies were both good and quiet, because the right sort of occupation had been found for them.

Even the small boys and girls who are dressed up for a visit, and who cannot be allowed to play for fear of marring their immaculate appearance, can be given something to occupy them. Sometimes they are wise enough to discover an occupation for themselves. "There are six hundred and thirty rosebuds on the wall paper in this room," announced a small boy who had been sitting with his hands on his knees, waiting for the hour when he should start. Knowing the dangers of idleness, he had occupied himself by counting the flowers on the rather elaborate pattern of wall paper. It is not often that the little folks are capable of such foresight and wisdom, but the older sister should be capable of both. If you want the younger children to be good, give them something to occupy their active fingers and their restless minds.—*Selected.*

The Girl Who Is Selfish

THE selfishness of a girl has not the physical or brute force of that of a boy. It is more mental in its characteristics, and therefore extremely cruel in its tendencies; for it is my belief that the suffering caused by a blow in the face is nothing compared with that caused by a stab from a thoughtless or vicious tongue.

At one time during my pedagogical career I held a position of authority in connection with the late Dr. Harper, in which between thirty and forty girls daily came under my observation. Their ages ranged from fifteen to eighteen; they were of many different nationalities,

and of varying social standing; but in the classroom they were supposed to meet on a common level.

My study of the natures of these young girls—these future teachers, or mothers, or whatever their ambitions might lead them to be—was made doubly interesting through the fact that I had entrance to the homes of a number of them. There I might silently observe the characteristics of my pupils, and observe how little conduct in the home varied from conduct in the school.

Through these observations and many others, I have arrived at the conclusion that two fundamental wrongs lie at the bottom of all manifested selfishness on the part of a girl.

Learning from elders to gossip, slander, and backbite; to have at the tongue's end trivial remarks; and to view life and human beings through a pinhole and not in the bright truthfulness of God's sun, is the first.

The belief that there is a special sex privilege; that the old hackneyed cry, "Because I am a woman," exempts the sex from a hundred and one obligations put upon a man; that woman was made to idle and be adored, not to act, to create, to carry out her purpose in life, and to do her sweet share in toil which aids another, is the second.

These, in my judgment, are the two basic reasons for cruel predominant selfishness in any girl's heart.

In one of the homes to which I have referred and where I was received more as a member of the family than a guest, I was much interested in observing how the mother educated her two daughters to keep little, petty things out of their minds and away from the ends of their tongues.

There was no neighborhood tittle-tattle there. If other people happened to be spoken of, it was impersonally or with praise. The atmosphere of that home breathed the spirit of endeavoring to see the good in all things and to ignore the evil.

As I have analyzed the characters of schoolgirls about me, given to peddling gossip, I have found them not only extremely selfish, but unmerciful. The companion of unselfishness is mercy. So it becomes an imperative duty of a parent in guiding the feminine mind under its control, to inspire bigness of thought.

Bigness of thought is seeing more than one side to any individual or subject. Bigness of thought realizes that there is more good in this world than evil, and therefore constantly seeks to increase the proportion of good. And bigness of thought is always merciful because it goes after the inwardness of things and cares little for outward trappings.

It is wholly possible for the home conversation and demeanor of the parent to impress upon the sensitive mind of the girl this viewpoint. I do not believe it sufficient to say to a girl that she must not gossip, and that passing slander between her and her playmates must cease. Nor is the world so small that a parent can prevent a daughter from meeting

and knowing some objectionable characters.

A girl's notion that she has special privileges, due to sex, and is exempt from obligations, may be observed any time in watching a group of girls upon a walk, in a street car, or any other public place. I grant that there are exceptions, but the average girl in public is selfish in her conduct to the people surging about her.

That she should take the right of the walk; be careful in turning out for others; give up her seat to elderly or overburdened persons; that her voice should be modulated to well-bred softness; that family affairs and those of others should not be discussed; that doors should be closed after she enters any place; and that "Thank you" and "If you please," with a courteous bow, should always be at her command never apparently occur to her.

A very observing and gentle young man said to me not long ago: "I have reached the point where, if I can possibly help it, I will not show a girl or woman a courtesy in public. The effrontery with which most of them accept a courtesy without polite recognition, the utter disregard they manifest for the feelings or rights of others, has driven me into my shell."

"I know I ought to do these things simply because they are right, and without thought of the rudeness of another, but I confess I have grown weary of it. The humblest day laborer, begrimed with his toil, will show more courtesy to others in a public place than the average girl or woman. And the woman who won't be thoughtful when she is in public will not be so in her own home. She is the essence of selfishness."

Perhaps he spoke a trifle severely, but from my own experiences I am satisfied that much of the old-time gallantry displayed by men toward women is disappearing, owing to the selfish attitude with which women have received it.

If this attitude is to be taken out of a girl, one of the first things to teach her in the home is that she is not a "specially privileged" creature. She must understand that being a part of life's work is as much her allotment as it is that of her brother. She must be taught the full meaning of the words "industry" and "productiveness." The courtesies she exacts from boys and men she must be prepared to return to them and to others in full measure.

It is the *soul* of the daughter the mother needs to bring to the eye of the world about her—not her dress, not mincing manners, not position or wealth. But that soul cannot be brought out of its recesses where it may be starving to death, by permitting a girl to be indifferent to the rights of others or to feel for one moment that she is here for any other purpose than to work, to work hard, to share with boys and men their joys and sorrows, to prepare herself through graciousness and honestly for such reward as eternity holds for those who are faithful to each duty of the passing hour.—*Prof. A. L. Larkin.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Kentucky Conference

OUR workers in this field are of good courage, and the hand of God is prospering our efforts. During the year 1914 our conference membership has been increased by one hundred and seventy-five; our tithes and offerings show a substantial gain, and the growth of the book work is very encouraging. The value of the books and periodicals sold last year surpassed the record of 1913 by more than \$11,000, and a goodly number of persons have begun to keep the Sabbath as the result of the circulation of this literature. There is a great work to be done in connection with this closing message, by those who carry the printed page, as there are a number of counties in Kentucky which have never yet been entered by our workers.

During the past year we have dedicated two church buildings. One of these was for the colored people of Louisville. It is a neat brick structure with a seating capacity of three hundred, and is located in a district of wealthy colored people. In all, we have twelve church buildings in the conference. Nine of these have been bought or erected during the past four years, and we are indeed thankful for the blessing of the Lord in raising means for this branch of the work.

At the present time three series of meetings are in progress in this field, and reports tell of excellent interests. A church of fifteen members was recently organized in Covington, where Brother W. H. White has been laboring; and on Sabbath, February 13, a church of twenty colored believers was organized at Louisville, through the efforts of Elder J. H. Lawrence and Brother W. Winston. Elder R. S. Lindsay and Sister Anna Hornung have also been laboring in the city of Louisville. A number have accepted the truth, and twenty are now awaiting baptism. Brother O. A. Dow, who is working in the country forty miles from the railroad, reports eighteen new believers since the beginning of this year. We all rejoice to see souls being brought to Christ as the end of the world draws near, and are encouraged to work more earnestly than ever before. Will you not join us in prayer that God may gather many souls for his garner during 1915?

B. W. BROWN.

Iowa

THE record of our work in Iowa for the year 1914 shows some evidences of advancement and development; but it is far short of our desires. I believe I can truly say that the spiritual atmosphere in our conference is excellent, as is evidenced by the response of the people in financial matters, as well as by the general missionary spirit prevalent throughout the State.

The size of the conference and the number of its churches make it impossible for me to keep in such close personal touch with the people as I should

like. I have the cooperation of a band of loyal workers, and we believe that at least most of our people are of good courage, and have a determination to triumph with the work and message of God.

The receipts of the conference during the year 1914 in tithe and general mission funds were \$80,058.23, with over \$10,000 in donations to the conference association obligations, making the cash receipts through the conference treasury over \$90,000. Our tithe was \$48,095.82, which was an increase over last year of \$4,000; and more than \$1,000 was received in donations by the laborers in connection with their tent efforts. We were glad also to reach our goal on the Harvest Ingathering, and have our aim set to do the same for the year 1915. We expect to see a corresponding increase in tithe and general mission funds. We hope, by a careful use of the Ingathering REVIEWS on hand in the State, to secure upward of \$1,000 for a beginning for the regular 1915 campaign.

Our churches are taking an especially active interest in the sale of magazines, and in the use of the Extras which are now being got out by our various publishing houses. Our tract society work is starting out much more encouragingly this year than ever before, though last year our periodical sales were over \$10,000.

The reports in the REVIEW from Iowa's sons and daughters scattered in the regions beyond in this progressive advent movement are always read with interest, and in turn through the "good old REVIEW" we wish to pass on a word of good cheer from Iowa to our laborers in all lands.

A. R. OGDEN.

Maryland

BALTIMORE.—The readers of the REVIEW no doubt remember that fifty-five members were added to our church as the result of the tent work last summer. These united with the church before the fall conference held in the city of Baltimore. Since that time forty-nine others have joined our ranks, and each Sabbath finds some ready to cast all upon the Lord and unite with our church. These members are loyal, faithful, determined soldiers of the cross, and are working earnestly to advance the cause of the third angel's message in this great city.

Steam heat has been installed in our baptistry, and several impressive services have been held since the baptism of the forty-two after the tent effort. Another baptism will be held April 4, and twelve candidates are looking forward to that time.

From a tithe of less than \$200 a year, the amount being paid when I began work here, our tithe has increased to over \$100 a month. The tithe in January was \$120, and in February, \$109. Our offerings to missions are also increasing. In 1911 the offerings were \$28.40 for the whole year, while during the month of

January, 1915, the offerings amounted to over \$45. Our church is too small for the membership alone, and we are planning to put in a gallery that will seat at least one hundred persons.

We are also planning for another strong effort this summer, if the Lord wills, and ask the readers of this paper to pray for us that success may continue to attend our labors. We have our church divided into different organizations, every one is at work, and all enjoy doing something for the Master. Our goal for the year 1915 is two hundred souls. As for the finance we have no fears. If the spirituality of our church is kept at high-water mark, the faithfulness of the members will surely be seen in their liberality. The outside attendance is very good.

I receive invitations to preach in the largest churches in the city, and I believe that this is the Lord's doings. Many come to our church to hear the message. Our workers are very careful to take advantage of every opportunity to present the truth, for we realize that soon these golden opportunities will be over. We want more of God's Spirit, to be better able to help in finishing the work. We are hopeful, and willing to give our utmost strength for the Lord.

GUSTAVUS P. RODGERS.

Victory in Spite of Adversity

IT is a source of great encouragement to note in the reports that come to us from every part of the harvest field that the cause of God is going forward with leaps and bounds, regardless of the trying times through which the world is passing. Never had the cause of God taken such rapid strides in every line of work and in every part of the harvest field as it took during the year 1914. This should teach us all the lesson that the great Leader in this world-wide movement is not dependent upon circumstances.

The present European trouble, combined with the spirit of greed for gain, has been felt quite severely in the Southern States. Nearly all the business enterprises, especially in Florida, that furnished support for the laboring classes, have been shut down for several months, thus dealing a heavy blow to many of our dear brethren who are depending upon these various enterprises for their daily bread. Jacksonville is not an exception. Many of our brethren have been thrown out of employment, and instead of being able to help in supporting the work here, the church has been compelled to come to their assistance. Yet we were all made to thank God and to take renewed courage when we heard our secretary's report for the year 1914. Our tithe for the year was \$2,350.65; harvest ingathering fund, \$235.83; total to missions, including Harvest Ingathering fund, \$1,811.82.

After the reading of this report, the entire hour was spent in praising God for the wonderful way that he had blessed the Jacksonville church, regardless of the financial crisis that is still on among us. We were reminded of the words of Hab. 3: 17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in

the God of my salvation." When we were reminded that the Jacksonville church had more than doubled their twenty cents a week, we all felt like saying, Praise the Lord.

The Lord has also blessed our efforts in giving us souls for our hire, until our church building has become too small to accommodate our people. So we have decided that one of the steps toward an onward movement in Jacksonville, for the year 1915, will be a new church building. Our building committee has been appointed, plans are drawn, and steps are being taken for the raising of the necessary funds to this end.

The church members are all of good courage, and have set as their slogan for the year 1915, "Every man to his work, and every man to do his best." While the blessing of God has been richly bestowed upon us during the past year, for which we all are thankful, we are looking forward to greater blessings for the year 1915.

W. H. SMITH.

New York Canvassers' Institute

ONE of the best canvassers' institutes that has ever been held in the Eastern New York Conference was held at the Seventh-day Adventist church, in Syracuse, N. Y., February 26 to March 8. There were thirty colporteurs in attendance. Besides the regular studies and drills incident to canvassers' institutes, two spiritual services were held each day at 9 A. M. and 7:45 P. M.

The Bible instruction was of a very practical character, and the Holy Spirit often took control of the meeting. The result was that nearly every service was a real Pentecostal season. There seemed to be a unity in both faith and spirit on the part of all those in attendance. One could not but be impressed with the thought that we have certainly entered upon those seasons of refreshing which are to characterize the days that are to precede the second coming of Christ.

As we looked into the faces of the earnest men and women who were studiously preparing themselves to carry our literature to the people of this conference, we realized that we were witnessing a fulfillment of the text which says, "Thy people shall be willing in the day of thy power." Among those present were men who have left lucrative positions to obey the truth and enter the glorious work of carrying this closing message to those who have never heard its warning notes.

Free transportation and entertainment was furnished the agents on condition that they devote at least six months to the canvassing work.

The services of Dr. D. H. Kress and our union conference field secretary, Brother V. O. Cole, were appreciated; and we are sure that under the direction of the field secretary of this conference, Brother E. E. Covey, these consecrated workers will be successful in placing a large number of our truth-laden books in the homes of the people of this conference.

K. C. RUSSELL.

Wyoming

THE work in the Wyoming Conference is onward, and the laborers, although few in number, are of good courage. During the last quarter of the year 1914, thirteen persons were buried with their Lord in baptism, and three others

united with the church on confession of faith. Where I have gone I have found, with rare exceptions, that our brethren who comprise our church membership, and also our isolated brethren, have an earnest desire for a closer walk with Jesus, and to do faithful work in warning their neighbors and friends of the momentous times in which we are living.

The colporteur work has made a good showing, and we are hopeful that many will enter this work.

Our intermediate school at Hemingford, Nebr., is having a good attendance, and the interest manifested by the stu-

also having good success in selling this magazine in the city of Quebec. We believe that a splendid work is being done in circulating the printed page, and we are confident that in God's own time the fruits will appear.

In New England, Elder E. P. Auger is at work in New Bedford, Mass. This city has about 30,000 French Canadians. Brother Auger was hindered in his work for the French last year by the fact that more than half his time was spent in the English work. But, thanks to a decision of the conference committee, he will now be able to devote all his time



EASTERN NEW YORK CANVASSERS' INSTITUTE AT SYRACUSE, N. Y.

Front row (from right to left): H. A. May, secretary-treasurer Eastern New York Conference; E. E. Covey, field secretary Eastern New York Conference; V. O. Cole, field secretary Atlantic Union Conference; K. C. Russell, president Eastern New York Conference; D. H. Kress, M. D., medical secretary Atlantic Union Conference.

dents is encouraging. Our church schools, also, are doing good work. They are six in number. Surely our faithful teachers have every reason to be of good courage in the work of training our children and youth in forming Christian character, which will make them strong factors in the finishing of the work of God in the earth.

We have increased our force of laborers, and have no doubt that a goodly number of souls will be gathered into the fold as a result of our spring and summer campaign.

N. T. SURTON.

The French Work in North America

THE French work has been progressing rather slowly during the past year. The inability of our conferences last fall to support additional workers obliged us to modify some of our plans; consequently we had to work at a disadvantage for lack of means and workers. However, our workers did their best under the circumstances, and the Lord blessed the efforts put forth.

In Canada, Elder J. Vuilleumier has had to face great difficulties. It is no small proposition to work in Catholic Montreal. A few members, coming out of Catholicism, have been added to the church. The work in Canada is assuming a new phase. Brother Vuilleumier has now a fine company of young canvassers who are selling our French magazine *La Sentinelle*. More than 10,000 copies of the War number were sold in Montreal and its vicinity during the last two months of 1914. Brother Taylor is

to the work among the French, and we expect to hear encouraging news from New Bedford this year, for it is a promising field. Nearly every house in that city was visited with our papers during the past year. Near New Bedford is the city of Fall River, where we have about 50,000 French Canadians; we are hoping that a French tent effort may be held there in the near future.

The Lord has given us some success in Worcester, Mass., where there are 30,000 Canadians, and we hope that he will so strengthen those who have accepted the truth and those who are in the valley of decision, that a French church will soon be organized in that place.

Brother Hannon is working among the French of Michigan and Wisconsin. Last summer we had a tent effort in Menominee, Mich. On account of lack of funds we were not able to secure the needed help, and our campaign was cut short because our tents were needed for the camp meeting. An interest was created, and Brother Hannon writes that the truth is making its way into many hearts. We hope that the way will open for a tent campaign in Wisconsin this coming summer.

We also received encouraging news from Brother E. A. Curdy, who has charge of the French work in Haiti during the absence of Brother Prieger. Our work there is somewhat hindered by the revolution, but Brother Curdy is sowing the seed, and his meetings are well attended.

For some time we have been planning to do something for the large French

population of New York City. We have been trying to secure the help of Elder Passebois for that place. This brother is of French nationality, but is at present working among the English-speaking people. The Lord has blessed his work, and we trust that the way will soon open so that he can work for those who speak his own tongue.

About four years ago a French department was established in South Lancaster Academy. The experiences we have gone through during these years show us that a change must take place; consequently it has been decided to move our department to Oshawa, Ontario. This will be a more central place for students desiring to attend from Michigan, Wisconsin, Illinois, and Canada; our academy located at Oshawa offers us many advantages. Elder M. N. Campbell, president of the Eastern Canadian Union Conference, and his associates are giving us their hearty cooperation, and with the Lord's help we hope that a strong French department may be established in Buena Vista Academy. We have in prospect some promising young people, but the majority of them need to be helped through school. In educating French workers we are planning to give them a training that will enable them to give the message to those who speak the French, and, if the occasion presents itself, to those who speak the English. We are more and more convinced that our workers will be more efficient if they are not limited to the use of one language, for in many French settlements the parents speak the French and the children the English.

We thank our people who have responded to our request in sending us the addresses of interested French persons. Tracts and papers have been sent to these persons, and we shall continue the work. Again we repeat the request that all those who have French-speaking relatives or friends who are interested in the truth will send us the addresses of these persons. Let us also circulate the French magazine *La Sentinelle*. It is a quarterly, and its price for one year is 25 cents. We are also publishing a church paper, *Le Visiteur*, copies of which will be sent to all those who desire to receive it.

We trust that our brethren will remember to pray for our workers among the French. Few of us realize what it means to work among the Catholics. If ever God's messengers need a special supply of wisdom, and grace, and courage, it is certainly when at work for the poor souls kept in ignorance and slavery by Catholicism. One often has to sow a long, long time before any fruits can be seen; but when they appear, we believe that they are all the more precious in the eyes of our Heavenly Father.

G. G. ROTH.

British Columbia

VANCOUVER.—Today, February 13, there were fifty adults in attendance at our Sabbath meeting who had begun Sabbath observance during the last two years and a half. There are fully twenty or twenty-five others who were not present, many of whom have gone from the city. Many others are interested. Meetings are now held in three of our church buildings three times weekly. This is the result of the efforts of Elder Luther Warren and his assistants.

During this time about one hundred, including children, have moved out of this city. Much of the time Brother C. A. Cole has reported the meetings and the progress of the work in the different dailies. Our sisters have sold, during this time, more than \$4,000 worth of our monthly magazines. Some months as many as 7,000 have been disposed of, most of which have been placed in the hands of the citizens of New Westminster and Vancouver.

The war is causing many to awaken to the fact that the nations are angry, and that the time of "thy wrath is come, and the time-of-the-dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, . . . and them that fear thy name, small and great." It is a "time of trouble" to many thousands in this city.

A. O. BURRILL.

Dedication of the New Factory in Hamburg

[Brother Conradi spoke of having sent a picture of this new building. We have delayed the article for some time, hoping to receive the picture, but it has not come.]

Our publishing work in Hamburg developed so steadily that the Seventh-day Adventist Association had to buy three additional properties within twenty years. But the new factory at Grindelberg was scarcely finished when we found the room crowded to the utmost, and it was apparent that we should have to look for new quarters for stock rooms and for the installment of a proper bindery. With the growth of our mission work in Africa, larger shipments for our missionaries were demanded, and large storage and packing rooms needed.

In the course of time the sale of our health foods in Hamburg also showed a wonderful development. At first we had only small stores, with scarcely a thousand dollars' output annually. The work began with no capital whatever, but from year to year the sales increased, and the capital grew, until our yearly sales reached the sum of \$60,000. The excellent situation of Hamburg contributed much to this result. Hamburg being the main shipping center on the Continent and in touch with all parts of the world, nuts, fruits, and grains could be bought here at the best rates and in the greatest variety.

As we did not like to have all our institutions in one city, we moved our food factory to Friedensau, where it could be operated in connection with our sanitarium and school. The sales of the factory finally reached about \$25,000 a year. But we found that we were working under great disadvantages, as we had to secure all our raw materials at heavy freight rates from Hamburg, and then market the finished products at a heavy freight again. Our plant in Friedensau became too small, and to enlarge it would necessitate enlarging our power station, which would probably cost us over \$25,000, altogether. As we found that we could use the buildings and considerable of the machinery to good advantage for our other institutions there, we thought it would better serve the purpose, both of the food factory and of the publishing house, to find a sufficiently large lot in Hamburg for the erection of proper buildings.

During 1912, considerable time was spent looking for suitable land not far from the general markets and the express and freight offices. We finally found, at Kampestrasse 18, a suitable lot of over 4,000 square meters, alongside the high railway embankment of the main line from Hamburg to Berlin, in the factory quarter of the city. The street front was only sufficiently wide to allow the erection of two houses, while the back lot would allow the erection of two factory buildings. We secured this property July 1, 1912, at the reasonable rate of \$23,000.

It took considerable time to develop the plans for the large factory, so that we could not begin with the excavation and with the piling of the place until late in the autumn. About one thousand piles had to be driven before we could lay the cement foundation for the concrete building. The building consists of five stories and a large cellar, built in the shape of an L. In the lower stories of the main wing will be the bakery, the food factory, and the shipping office; in the upper stories, the bindery and stock rooms for the publishing house. In the other wing we have a fine, commodious meeting hall, and above that, dwellings and offices. The present building occupies only about one fourth of the lot, and cost us about \$90,000. On the street front a food store has been put up.

The building was to have been finished in July, 1914; but the grant to build was secured so late that the beginning of the work was delayed; and then in August, the war having broke out, a number of workmen had to enlist; and so the building could not be occupied until New Year's.

Elders H. F. Schuberth, J. G. Ob-laender, G. W. Schubert, and Guy Dail and the writer were present at the dedication. An appropriate program had been prepared. The new meeting hall was crowded with our brethren and friends, and the leading builders were also present. Brother Hartkop gave the building report, Elder Schuberth stated the object for which the building was erected, Elder Ob-laender offered the dedicatory prayer, and the writer preached the sermon. The choir sang three appropriate songs. The best feature of the program, however, was a poem especially written by Sister Hartkop, which touched upon the momentous times in which we live, and the great object which the building serves.

A good heating plant has been installed, also a large elevator, and the building is equipped with modern machinery. We expect during the month of January to have it in full running order. The finishing of this new hall called for the organization of a fourth church in Hamburg-Altona. Thus while buildings of concrete and brick are going up to be used for the general furtherance of the third angel's message, we rejoice that there are now in Hamburg-Altona four churches, with about five hundred members, who testify to the power of the truth, who constantly grow in grace, and who will stand as an enduring monument in the kingdom of God.

L. R. CONRADE.

ELDER W. H. EDWARDS reports that six members have been added to the Riceville (Iowa) church.

Petition Work in New Mexico

SANTA FE is a city of about six thousand inhabitants, more than eighty per cent of whom are Mexican and Spanish. Nearly all these are Roman Catholics. There is a Catholic college, convent, hospital, sanatorium, and one or two schools here, besides the archbishop's headquarters, etc. There are three Protestant churches in the city, with resident pastors.

Through the kindness of Brother W. L. Borgan and our State tract society, I received two copies of the petition form against the recent steps being taken to curtail the freedom of the press. I first called on the editor of our local daily, who expressed himself heartily in favor of our position, but for certain reasons would not sign the petition. Next I called on a business man who expressed himself in much the same way.

I then called on the three Protestant pastors, who gave me an altogether different reception. Each of these expressed himself heartily in sympathy with our position. Two of them had read of the dangers threatening our country, one of whom had already preached a sermon on the subject; the other pastor had been so pressed with duties that he had not noticed the subject, and thanked me for bringing it to his attention. They were so anxious to obtain our petition forms that I felt obliged to have extra copies typewritten, not having time to order more in time for their Sunday meetings. These men are using the petitions to good advantage, and each will write a good letter to the proper persons in Washington, to whom the petition will also be sent.

I am a lay member, residing on a ranch six miles from the city, and write this with the thought that it may be an encouragement to others of our isolated lay members. ORNO FOLLETT.

Tennessee

LAWRENCEBURG.—It has now been four years since two families of us were providentially guided to this county to settle in a portion of the State where there were no representatives of the truth, and in which no labor had been done.

While tending our farms, we began work in a quiet way in connection with the union Sunday school held at a school-house in a convenient center. We organized a small Sabbath school at once, and found several neighbors who gladly joined us in our Sabbath services, and ever since there have been some in regular attendance. We held public services as opportunity afforded, always with good attendance and attention. Public work was begun in the form of a young people's society, which has been productive of much good, and receives the hearty commendation of the Methodist pastor, a man liberal in his feelings toward other denominations. The two adult classes in the Sunday school have been supplied with teachers from our members ever since we came here. The past three winters we have conducted a church school, which is being gradually augmented by the children of the neighborhood.

In the building which was improvised to meet the immediate demands of the school, we have been conducting bi-monthly, a farmers' club, which has

proved of considerable interest and benefit to the neighborhood.

Feeling the need of a more suitable place for worship and for our school, we have undertaken to erect a building eighteen by forty feet. All the logs for the lumber have been given by the neighbors. In this way we have provided for everything but flooring, windows, and doors. For these we must depend upon cash donations. The pastor of a neighboring church and others voluntarily offered to help. This pastor seems to be growing more friendly all the time. He has read the books "Daniel and the Revelation" and "The Great Controversy," and much other literature. He spent the night with me a short time since, and we had a profitable visit. We feel that the Lord is working upon his heart. Lately another minister living near by is inquiring after the truth.

By means of the county paper our work is becoming widely known throughout the county. Our church membership now numbers twelve, and we have a live missionary society of ten active, reporting members. Considerable work has been done at the county seat, where we hope to open public meetings in the near future. The Lord is going before us, and we are of good courage.

GEO. E. CRAWFORD.

An Answer to Prayer

ALL Seventh-day Adventists believe that God will answer prayers which are directed to him, and we are sure that they are always glad to hear of instances where his aid has come immediately.

When the time for opening the training school at Singapore, Straits Settlements, drew near, it was easy to see that the present quarters were not large enough to hold all connected with our work in this place—the mission office, the school, the families of the workers, and the boarding students. Various arrangements were thought of, but none seemed satisfactory. It was suggested that some of the workers move to another place, but that change would increase the expense as well as divide the mission family. A house near at hand was to be vacated the first of February, but the lease on the building now occupied continues till the first of July, and to pay rent in both places for five months was not to be thought of. No other suitable building in the vicinity could be procured, so after looking this place over carefully, it was decided that no better location for our work in Singapore could be found.

We knew that if the Lord approved our decision he could help in the matter of our lease, so we laid it all before him. Our landlord is noted for being a very close man in money matters, and a man hard to deal with. We knew that from no human standpoint could we expect to be released, as the war has made money scarce and tenants are few; but after praying earnestly for God's help, all was left to him.

When the landlord was told what we wished, he reminded us that times were hard, but said that he would accept three months' notice. In other words, we must pay rent through March. On seeing the holder of the lease on the new place, he said that he would stay till the first of March and pay half the rent of March. As things stand now, we must

pay rent in both places only fifteen days instead of five months.

Our new premises are large enough to give plenty of room at present, and allow for considerable growth in the future. We feel greatly encouraged by this experience. Although we know by faith that God is working for us, it is good to see at times his power extended in our behalf. K. M. ADAMS.

Field Notes

A NEW church building in Powell Valley, Oregon, was recently dedicated to the service of God.

A NEW church has been organized in Havana, Nebr., and five Lincoln young people received baptism not long ago.

TEN persons were baptized not long ago in Mount Pleasant, Mich., and four new members have been added to the Lansing church.

NINE students of the South Lancaster Academy followed their Lord in baptism on a recent Sabbath. Elder O. F. Butcher officiated.

ELDER B. J. CADY reports the baptism of forty-six persons in the North Yakima valley since the beginning of the tent work there last July.

ELDER U. S. WILLIS writes of the work among the colored people of Missouri, and reports the baptism of five new believers in Kansas City, and three in St. Louis.

EIGHT new believers have recently united with the little company at El Paso, Tex. The workers there hope soon to organize a Mexican church of fifteen or more members.

ELDER M. B. BUTTERFIELD writes of the baptism of twenty-three believers recently in Port of Spain, Trinidad. Four persons have also received baptism in Mont Grace, Tobago.

THE last dollar of the debt on the Portland (Maine) church was paid January 2. Twelve persons were baptized at that time, and \$1,500 was raised in cash and pledges for foreign missions.

ELDER M. E. ANDERSON, who is holding meetings in Clear Lake, S. Dak., reports that three have recently begun the observance of the Sabbath, and a Sabbath school of eleven members has been organized.

THERE are six new Sabbath keepers in Gypsum, western Colorado. Twenty-three were baptized at Loveland by Elder E. E. Farnsworth, six have just received baptism in Colorado Springs, and others are nearly ready to take the step.

DURING the last few months twenty-seven members have been added to the Rochester (N. Y.) church. None of these had heard present truth until last summer. A new church building has been erected there, and will soon be ready for dedication. In the last six months sixty new members have been received into the Brooklyn church, and about twenty-five are at present on the waiting list.

News and Miscellany

Notes and clippings from the daily and weekly press

—Over \$18,000,000 is annually wasted in the United States by the traveling public on tips.

—The Lackawanna railroad successfully has sent for a distance of twenty-six miles a wireless telephone message from a moving train.

—A mine explosion, wrecking the Layland mines near Hinton, W. Va., occurred on March 2. The lives lost will number about 180. The origin of the explosion is unknown.

—The deposits in the postal savings bank are increasing at the rate of nearly \$3,000,000 a month. More than 100,000 persons have been added to the list since the European war began. The total deposits on the last day of the year were \$59,200,000, to the credit of 497,000 persons.

—An anarchistic plot, said to have involved the assassination of Andrew Carnegie, John D. Rockefeller, Cornelius Vanderbilt, and other wealthy men, and the destruction of banks and other public buildings, was discovered by the New York police on March 2. The discovery followed the arrest of a man who had just placed two bombs in St. Patrick's Cathedral, where several hundred persons were assembled at a religious service.

—The Lehigh Coal and Navigation Company is making strenuous efforts to extinguish the fire which has been burning for sixty-two years in the mines of the Panther Creek Valley. The owners of the mines have spent millions of dollars in efforts to extinguish the blaze. Powerful pumps were for many years kept constantly working at enormous cost, pumping water into the mines in the hope of getting control of the fire. Recently the owners of the burning mine thought they had it under control, but the flames have begun to belch forth again, and it seems impossible to conquer the blaze which has raged for more than half a century. Millions of dollars' worth of coal has been reduced to ashes during that time.

—The people of Nicaragua are preparing a reception for the return to his home in Managua this month of Ruben Dario, the leading poet of the world in the Spanish language. Not without honor in his own country, for he wrote his greatest poem, "Azul," while a youth and before he had been out of Nicaragua, except for a visit to Chile, Dario has come into the world prominence during his recent trip to the United States, where he has been fêted in every city he visited. He developed his literary talent when sent to Madrid as minister to Spain, but he rose to fame throughout Spanish-speaking America while stationed at Buenos Aires, where the Argentine capital expects to erect a monument in his honor. The poet is now in Buenos Aires, gathering a company of literary men for the purpose of visiting the United States and forming an acquaintance with the writers of this country.

—Up to the present time 1,105,000 acres of forest lands have been purchased under the direction of the National Forest Reservation Commission, which was created in 1911 to promote the watersheds of navigable streams. These purchases are mainly in the White Mountains and the southern Appalachians. The Department of Agriculture estimates that the country must ultimately own 5,000,000 acres in the South and 600,000 in New England in order to afford full protection.

Missionary Volunteer Department

M. E. KERN General and N. Am. Div. Secretary
C. L. BENSON Assistant Secretary
MEADE MACGUIRE N. Am. Div. Field Secretary

An Important Occasion

WHAT would it profit a denomination if it should carry its message to the whole world and lose its own children? Is there anything more important to the church than the salvation and training of its youth? Are we not first of all responsible for the members of our own household? Will the Lord hold us guiltless if we neglect our young people?

Yet we have neglected them. "Much has been lost to the cause of God," we are told, "by a lack of attention to the young." Then this question is asked: "Why should not this labor for the youth in our borders be regarded as the highest kind of missionary work?" Can any one say why it should not be so regarded? Can you tell why such labor should be considered missionary work of the highest order? The answer follows: "It will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted."—*Christian Education*, page 222. And again: "It is the nicest work ever assumed by men and women to deal with youthful minds."—*Id.*, page 5.

How fitting, then, that the General Conference should set apart one Sabbath of each year for the whole church to consider this important problem. Is there any special day which we observe so important as this one? Those who are aware of the fact that in some places we are losing as high as sixty-six per cent of the young people who come up through the Sabbath school, will welcome such a day, for they sense their own weakness in the presence of the problem, and feel the need of special study and prayer. Those who do not see the necessity of a special effort for the young surely need such a day to quicken their comprehension, for "God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—*Testimonies for the Church*, Vol. VI, page 196.

How appropriate the time—the first Sabbath in May. At this time of year our thoughts turn to the opening buds, the germinating seeds, the springing flowers. How important that the seeds be planted at the proper time, and the tender plants properly cared for! But O, how much more important that our children should be properly nourished and nurtured in the springtime of their lives! How important that the blossoms

of beautiful character should be seen in their lives in order that they may bear the fruits of righteousness!

But such results do not come by chance. Somebody works, somebody studies, somebody prays, somebody sacrifices and suffers when souls are rescued from the grasp of the enemy and trained in the ways of righteousness and God's service. "There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net."—*Id.*

Not only should church elders make definite plans for the observance of Missionary Volunteer Day, but the whole church should plan and pray for the services on that day. I believe it would be pleasing to God if many would make it a day of fasting and prayer.

M. E. KERN.

"The Lord's Nursery Garden"

WHEN in Long Beach a few weeks ago, I visited Brother Hofgaarden's nursery garden—a large plot of ground set apart for the propagation of all kinds of plants, shrubs, and young trees. This nursery needs constant care, incessant watchfulness, and careful gardening. It contains the reserve stock of young plants for supplying failure by disease, accident, and death in the surrounding gardens and private as well as public parks. They are all indebted to this nursery garden for their supply.

The junior department of our work is the nursery garden, to which our mission fields are indebted. Neglect this department, and when our missionaries and colporteurs fall in the far-off fields of battle, who shall fill up the gaps? We are glad that the leaders of our young people are providing fascinating and stirring missionary reading for our boys and girls in the splendid Reading Courses. Why should our youth know more about George Washington and Abraham Lincoln than about John Williams, George Whitefield, and Robert Moffat? Nothing will stir our youth to greater purposes than the heroic names and deeds of all the missionaries of Jesus. Let us educate them in this noble and historic literature, and they will know, and they will feel, and they will sympathize, and they will help, and we shall not have failure.

A little woman in one of our small schools sent me a sweet letter some months ago, and it contained the following beautiful paragraph: "I made up my mind to give \$2.50 toward this year's goal. I expect to give half of it at our next Junior meeting in the church school. The rest of it I intend to earn by taking care of two little children on the evenings their mother goes to the lodge. She pays me twenty-five cents every time I stay with them. I am going to take the Junior Reading Course. I am eleven and a half years old, and I do want to be a missionary." Another earnest little girl, the secretary of a society, writes to know "where we might get permission to put up racks for our papers in the stations." These little endeavors are taking as much interest in the general missionary movement of the church as are many of the older members.

From Redlands comes this good message: "Our society is lending packages

of tracts in the vicinity of the school. Some of the pupils are quite successful in placing these in the homes of the people. The pupils have recently sold a dollar's worth of the Scripture cards. They spend a part of the noon hour in this work, and enjoy it very much." So the missionary movement is "going and growing" among the Junior societies at an encouraging rate. The Lord is using the children again. Let us be careful that we do not hinder him.

How may we best aid and encourage this vital department of our work? It is to home influence and home prayers and home example that we must look. Brethren and sisters, let your prayers in your household be genuine prayers; transfuse them with earnestness for those dear boys and girls who are kneeling with you. Let them not be mere utterances of words, but a tender yearning for the souls of the children, and we shall find that "along with the fathers there shall come up the children, a seed to serve the Lord, and a generation to call him blessed." ERNEST LLOYD.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Relation of the United States Government to the Vatican

ENGLAND recently appointed a representative to the Vatican. It seems to be the general belief that this move was made in order to gain a prestige that would be of advantage when the present war has terminated. But it is not kindly viewed by many Protestants of the United Kingdom. Protests by the thousand are rolling in upon the officials of that nation. The London Council of Protestant Societies, representing sixteen different organizations and other bodies in sympathy with it, sent the following resolution to Sir Edward Grey, prime minister:—

"We strongly condemn the action of the government in advising His Majesty the king to appoint and dispatch a special envoy to Pope Benedict XV. We condemn and reject the specious and unsatisfactory excuse set forth in the White Paper as reasons for the dispatch of the envoy, and we hereby declare our intention publicly to oppose to the utmost of our power, in such manner as time and circumstances may require, the continuance of this mission."

In sending this ambassador to Rome a precedent of four hundred years' freedom from papal affiliation was broken. The history recorded for many years during that time has persuaded the non-Catholics of England that the empire is better off in every way when Catholicism is unable to use its power. The binding up of the broken relationship between England and the Roman hierarchy is a precursor of future trouble for that Protestant country.

The United States and France are the only nations of importance that do not have representatives at the Vatican. This country had one at the Pope's court from 1848-70. From the debates held in our national Congress at the time the first ambassador was sent, it is evident that it was intended that he should

merely look after the commercial affairs in our business with the Papal States, while the Pope had his temporal sovereignty.

No Recognition of the Head of the Catholic Church

Mr. Jacob L. Martin was the first chargé d'affaires of the United States to the Papal States. Before entering upon his mission he was given definite instruction by the State Department regarding America's relation to the Catholic Church and its head, the Pope. The Secretary, Mr. Buchanan, wrote:—

"There is one consideration which you ought always to keep in view in your intercourse with the papal authorities. Most, if not all, of the governments which have diplomatic representatives at Rome are connected with the Pope as the head of the Catholic Church. In this respect the government of the United States occupies an entirely different position. It possesses no power whatever over the question of religion. All denominations of Christians stand on the same footing in this country; and every man enjoys the inestimable rights of worshiping his God according to the dictates of his own conscience. Your efforts therefore will be devoted exclusively to the cultivation of the most friendly civil relations with the papal government, and to the extension of the commerce between the two countries. You will carefully avoid even the appearance of interfering in ecclesiastical questions; whether these relate to the United States or to any other portion of the world. It might be proper, should you deem it advisable, to make these views known, on some suitable occasion, to the papal government, so that there may be no mistake or misunderstanding on this subject."—*MS., Inst. Papal States, I, 3, April 5, 1848.*

A similar statement was made by the State Department in 1871:—

"In the United States, Christianity is not prescribed by statute, and the government, as such, is not and cannot be interested in any form of religion. . . .

"If, therefore, the United States, as such, exerts no influence upon the religion of its citizens concerning questions of faith and of individual opinion, in the formation of which the government neither has nor can have any voice, it would seem to follow that the United States, as such, should take no greater interest in the propagation of the Christian faith in foreign lands than it does in the development and growth of religious denominations within its own territory; that is to say, the United States cannot well be a party to missionary enterprise in the sense that the missionaries are in any way clothed with an official character, or that they may be granted greater rights and privileges by virtue of their sacred calling than other American citizens engaged in lawful pursuits. . . .

"It is a fundamental principle in the United States that all persons, of every sect, faith, or race, are equal before the law. They make no distinction in favor of any ecclesiastical organization. Prelates, priests, and ministers can claim equal protection here, and enjoy equal rank in the eye of the civil law."—*Foreign Relations, 1871, pages 154, 155.*

Catholics claim that the Pope is preeminently a spiritual ruler. The government of the United States is absolutely a civil commonwealth. There is nothing in common between the two powers.

The United States recognizes and protects the liberties of all—religious and nonreligious. The Vatican concedes freedom to none but those of her own communion; and that freedom is merely the privilege to bow implicitly to the dictates of the Pope.

The preceding quotations from the State Department are in harmony with our fundamental law,—the Constitution,—and the principles involved have been correctly interpreted by our officials, who have thus established a precedent that ought not to be broken by sending an envoy to the Vatican, as was done by England. To educate the people away from the idea of a separation of church and state, which is contrary to the dogmas of the Catholic Church, feelers are occasionally thrown out to the American people. As one illustration of this, we find the following in the *Washington Post* of April 13, 1910:—

"It is pointed out here [in Rome] that in the near future the United States will, peaceably or otherwise, find itself face to face with the whole of Latin America, where the influence of the Roman Catholic Church is unquestionable. Is it therefore possible, it is asked, that what may be very important interests for the republic should be left to the mercy of possible incidents due to misunderstandings such as that which marred Mr. Roosevelt's visit to the Eternal City?"

"What is the remedy? is again asked. And the answer comes that the only way to avoid such friction is to see that between the United States and the Vatican there is an exchange of diplomatic representatives."

Since England has filled the chamber reserved for her in the palace of the Pope, it is being suggested that this country should follow England's example. Perhaps this un-American suggestion was the cause for the introduction of the following joint resolution (H. J. Res. 420) into the last session of the Sixty-third Congress of the United States:—

A Bill Against Recognizing an Ecclesiastical Delegate

"Whereas, The government of the United States, as well as the State government of every member of the Union contemplates a complete separation between the affairs of the state and those of the church, it is in violation of the fundamental principles of this government to make the slightest departure from these original constitutions; and—

"Whereas, Any encroachment, however slight, upon the basic idea of our government is insidious and dangerous, for the history of the world proves that these departures from principles which are tolerated create precedents which are used to excuse further encroachments, and these in turn become precedents for greater aggressiveness, until the evil primarily avoided comes back again to cause trouble, which has invariably grown out of the union of church and state; and,—

"Whereas, Our government, being strictly secular, has no right to recognize and deal with a public functionary, envoy, delegate, or ambassador, if his business concerns religion; and,—

"Whereas, No such ambassador, envoy, functionary, or delegate from any church shall ever be received by our government; therefore be it—

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That it

is the sense of this Congress that it is no part of the duty of this government to send or receive ambassadors to and from any church whatsoever."

Manufacturing a Precedent

A Roman Catholic writer in this country has recently suggested the propriety of establishing diplomatic relations with the Pope. He referred to the trip of Mr. Taft, governor of the Philippines, to the Vatican to arrange for the purchase of the friar lands as a precedent. Mr. Taft's errand to the Vatican was purely a business one. It carried no more weight in favor of a diplomatic representative than if a government official should make arrangement with Cardinal Gibbons to buy a lot of the church in Baltimore. In fact, the position taken by the Catholic writer is squarely denied by the government. In a communication to Hon. William H. Taft, May 9, 1902, Mr. Elihu Root, Secretary of War, states this clearly:—

"Your errand will not be in any sense or degree diplomatic in its nature, but will be purely a business matter of negotiation by you as governor of the Philippines for the purchase of property from the owners thereof."—*Annual Report of the Secretary of War, 1902, page 235.*

In order that Mr. Taft should thoroughly understand the situation, Mr. Root warned him to "bear in mind" certain propositions, "which are deemed to be fundamental, and which should be fully and frankly stated to the other side in the negotiations." The first one of these propositions reads:—

"One of the controlling principles of our government is the complete separation of church and state, with the entire freedom of each from any control or interference by the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion."—*Id., page 234.*

Because our government will not recognize the Pope as a religious leader, is perhaps one reason why the Pope is so anxious for the restoration of his temporal power. It would be much easier to secure a representative from this country to the Vatican if it could be secured first for commercial reasons.

The less business of any kind that this nation has with Rome, the better off our country will be. The avowed business of Catholics is to make America Catholic. Before this can be done, all our principles of freedom and liberty will have to be destroyed. The work of breaking down these pillars is the business of this great ecclesiastical organization. If our government can be persuaded to join hands with Rome in this work, the ruin will come the quicker.

Let this nation heed the wise counsel of John Adams. On Aug. 4, 1779, he wrote the president of Congress:—

"The court of Rome, attached to ancient customs, would be one of the last to acknowledge our independence if we were to solicit for it; but Congress will probably never send a minister to His Holiness, who can do them no service, upon condition of receiving a Catholic legate or nuncio in return, or, in other words, an ecclesiastical tyrant, which it is to be hoped the United States will be too wise ever to admit into their territories."—*MSS., Department of State.*

CLAUDE E. HOLMES.

NOTICES AND APPOINTMENTS

The District of Columbia Conference Association

THE seventh annual session of the District of Columbia Conference Association of Seventh-day Adventists will convene in Memorial Church, corner Twelfth and M Streets N. W., Washington, D. C., at 10 A. M., Monday, April 12, 1915, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. E. HARTER, *President*;
A. J. BRISTOL, *Secretary*.

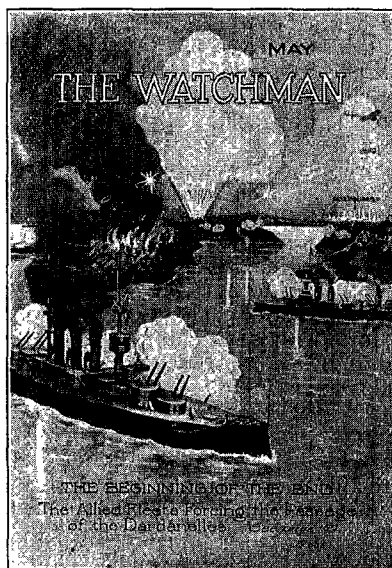
West Virginia Book Society

NOTICE is hereby given that the fourth annual meeting of the Seventh-day Adventist Book Society will be held in the Parkersburg church, located on Mark Street, Parkersburg, W. Va., at 10:30 A. M., Wednesday, April 14, 1915, for the purpose of electing a board of directors and officers of the board, and for transacting such other business as may properly come before the meeting.

W. J. TANNER, *President*;
J. S. BARROWS, *Secretary*.

The Drive on the Dardanelles

PERHAPS to Seventh-day Adventists the most significant event connected with the conflict now waging in Europe is "the drive on the Dardanelles" by the English and French warships. From the very beginning of the present titanic struggle, we have insisted that the Eastern Question is at the bottom of the conflict. Time is certainly proving that this contention is absolutely correct. From the



events now taking place none can doubt that we are in the "beginning of the end." A stirring editorial in the May *Watchman*, under this title, should be read by all our people. The editor shows clearly and plainly just how we know that we are living in "the beginning of the end."

"The guns of the 'Queen Elizabeth' are drumming the retreat of the Turk out of Europe." This quotation has recently appeared in a number of publications, and shows what significance the press is attaching to the Allies' attack on the Dardanelles. Don't fail to read the article "The Drive on the Dardanelles," in the May *Watchman*. It tells the significance of this rival action.

Other articles are as follows:—

"Shadows of a Coming Event."
"Never Again."
"Will There Be Peace?"
"When Constantinople Falls."
"Why Turkey Wanted to Fight."

"Aftermath of the Hearing on the Anti-Free Press Bills."

"Two Great National Evils."

The May *Watchman* will have an attractive cover design illustrating "The Drive on the Dardanelles," and will also be well illustrated. Ready for mailing April 3. Send your order in early to your tract society.

Requests for Prayer

AN Ohio mother asks prayer for the healing of her daughter.

"Please pray for the restoration of my sister whose lungs are affected," writes a Michigan friend.

A sister in Texas desires prayer for a backsliding husband, and for the healing of her mother, who is very nervous.

This request comes from Iowa: "I desire your earnest prayers for the restoration to health of my sister, my son, and myself."

One of our brethren in Nebraska, an old soldier, requests us to pray that he may be healed of heart trouble and general debility.

A brother and sister in Kansas request prayer that they may be helped through financial difficulties and enabled to enter the canvassing field.

A sister asks that the readers of the Review pray earnestly that her son may humble himself before God, and trust in him for healing from a grievous sickness.

"I greatly desire the prayers of God's people in behalf of my son who is not a Christian, and who is a slave to the liquor habit," writes a burdened Pennsylvania mother.

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent postpaid, for use in missionary work:—

M. E. Brooks, Sellers, Ala.

P. P. Noe, R. F. D. 2, Box 395, Bessemer, Ala.

James Harvey, 1729 Grove St., Oakland, Cal.

Mrs. R. A. Prickett, City Route 2, Greenville, Tenn.

Mrs. Kate Taylor, 8102 Platt Ave., Cleveland, Ohio.

Mrs. R. L. Wandall, R. F. D. 1, Mehoopany, Pa. Tracts and papers.

Mrs. S. N. Young, R. F. D. 2, West Scio, Oregon. Continuous supply.

Mrs. S. M. Housler, 1523 Eighth St., Santa Monica, Cal. Continuous supply.

Paul Gallion, Arapaho, Okla. *Signs, Instructor, Life and Health*, and Extras.

Lloyd Ingram, R. F. D. 5, Hickory, N. C. Continuous supply of papers, tracts, and magazines.

Mrs. E. M. Peebles, R. F. D. 5, Box 157, San Antonio, Tex. Papers, magazines, and tracts.

Ernest Giles, R. F. D. 2, Care Scott Hotel, Puyallup, Wash. Continuous supply of our magazines and the *Signs* weekly.

Ruth Johnston, R. F. D. 1, Tinsman, Ark. Continuous supply of *Signs* (weekly and monthly), *Life and Health*, *Liberty*, *Watchman*, and *Protestant*.

Addresses Wanted

THE address of John Lane is desired by Mrs. Brown McDonald, 2126 John Ave., Superior, Wis.

Ruth Johnston, R. F. D. 1, Tinsman, Ark., wishes to learn the whereabouts of Bessie and Mable Seitz.

The Seventh-day Adventist Church of Sioux City, Iowa, desires the present address of Mrs. D. S. Crawford and Mrs. C. F. Saunders. Send information to Mrs. W. L. Bates, 722 Oteo St., Sioux City, Iowa.

Information concerning the following members of the West Philadelphia Seventh-day Adventist Church is desired by J. S. Washburn, 5318 Chancellor St., Philadelphia, Pa.: Mrs. Ida Carlson, Mrs. H. Hewerier, Mrs. Margaret Jones, Mrs. B. F. Watson, Mrs. B. T. Wisner.

For Sale for Missionary Purposes

AN excellent, fully equipped dairy ranch, seeded to alfalfa, and in one of the best districts in the interior of the State of California. If sold, a considerable sum will accrue to the cause. For particulars, address Pacific Union Conference, Box 146, Glendale, Cal.

Obituaries

SPECIAL NOTICE

In view of the constantly increasing demands made upon the columns of our general church paper by our rapidly growing work throughout the world, it will be necessary to limit obituary notices, in ordinary cases, hereafter to ten lines.

SERNS.—Andrew Serns was born near Kristiansand, Norway, May 26, 1828. He came to this country at the age of twenty, and was united in marriage with Miss Marie Anderson, July 6, 1865. To this union were born seven children, four of whom, with the mother, are left to mourn; but they sorrow in hope. Brother Serns was one of the oldest members of the Oakland (Wis.) church, the old home church of Elder O. A. Olsen. He fell asleep in the blessed hope, Feb. 3, 1915.

C. E. WELLMAN.

WHITE.—Lucy Martha Benson White was born in New York State, Sept. 18, 1855, and died at the home of her daughter, in Grants Pass, Oregon, Feb. 6, 1915. Her husband, their six children, and two children by a former marriage, survive. Sister White was a member of the Seventh-day Adventist Church for ten years. She was a consistent follower of Christ, and her daily life exemplified his teachings.

T. L. THUEMLER.

LOWE.—Catherine Eliza Lane was born in Mount Hope, N. Y., July 8, 1832, and died in Burlington, Wash., Jan. 8, 1915. She was married to Thomas Lowe in 1850, and was left a widow with six sons and three daughters in 1909. On coming to Everett, Wash., Sister Lowe united with the Seventh-day Adventist Church at that place. Funeral services were conducted by the writer, assisted by Pastor Kinsman of the Baptist Church.

G. H. BABER.

ANDERSON.—Mrs. Emma Anderson was born July 10, 1847, in Sweden, and died March 4, 1915, at her home, in Oakland, Cal. Sister Anderson was a member of the Seventh-day Adventist Church for forty-five years. She attended church services just prior to her death, which occurred while she was seated in her chair. She leaves two sons, Lewis and Alfonso, the latter now a missionary in Japan. We laid her to rest until the glad morning of the resurrection.

C. E. FORD.

COON.—Nancy Marie Cady was born in Allegany County, New York, July 9, 1834, and died in Garfield, Wash., Feb. 8, 1915, aged 80 years. She was united in marriage with Nathan W. Coon, March 24, 1857. Ten children were born to them, four of whom are left to mourn. Sister Coon accepted present truth in 1879, and was a faithful, devoted member of the Seventh-day Adventist Church till the day of her death. She sleeps, awaiting the call of the great Life-giver, whom she loved and served so long.

W. W. STEWARD.

STULLER.—Annie Stuller was born near Somerset, Ohio, April 28, 1855, and died in Pittsburgh, Pa., Feb. 8, 1915. She was married to Milton Stuller in 1872, and to them were born three children. In 1889 she accepted the third angel's message, and in her confession of faith wrote: "By the help of God I have been a firm believer in all its teachings ever since, and hope to be to the end; not a hearer only, but a doer of the word." The writer conducted the funeral service, and the burial took place in Somerset, Ohio.

CHARLES F. ULRICH.

MURRAY.—Sally J. Murray died at her home, near Cedardale, Okla., Jan. 16, 1915, aged 66 years. She accepted present truth thirty-five years ago, through the efforts of Elder H. Shultz. She was reconciled to the will of the Lord, and expressed strong faith in his promises. Her husband and one daughter, together with many friends, are left to mourn.

R. W. SUFFICOL.

HADCOCK.—Died in St. Thomas, Ontario, Canada, March 14, 1915, Mrs. Louise Empey Hadcock, aged 65 years. She fell asleep peacefully, with a calm trust in the Life-giver, who will soon awaken his sleeping saints. Sister Hadcock was a devoted Christian, and led an exemplary life. The light of present truth came to her in 1898. Her husband and three children, her mother, four brothers, and four sisters survive. Words of comfort were spoken by the writer.

M. N. CAMPBELL.

LONDON.—Marcus Landon was born Oct. 5, 1883, and died at his home, in Salamanca, N. Y., March 13, 1915. Brother Landon was a student in South Lancaster Academy in 1900, and later took the nurses' course in the Buffalo Sanitarium. His was a consistent Christian life, and his loved ones sorrow in hope. He is survived by his wife, parents, one brother, and one sister. The funeral services were conducted by the writer, assisted by the pastor of the Methodist Episcopal Church.

H. LESLEY SHOUP.

PEAKE.—Minnie Viola Ross was born near Fisher Station, Kent Co., Mich., Feb. 26, 1888, and died in Portland, Mich., March 7, 1915. Her parents were members of the Seventh-day Adventist Church, and at an early age she was converted and united with the church, of which she remained a consistent member for more than twenty years. Jan. 28, 1907, she was married to Hugh W. Peake, who, with her parents and four sisters, and a large circle of relatives and friends, is left to mourn. We know that she sleeps in Jesus.

C. F. MCVAGH.

ASHLEY.—Elisha L. Ashley, of Hingham, Wis., was born in New York State, in 1848, and died March 10, 1915. His parents moved to Wisconsin when he was ten years of age. He served as an enlisted soldier during the Civil War. Nov. 12, 1875, he was united in marriage with Miss Melica Eastling, who, with their three daughters and one son, is left to mourn. Brother Ashley became a Seventh-day Adventist about eight years ago, holding membership first with the Royalton church, and later with the company at Fond du Lac. He was patient and courageous during his last sickness, and fell asleep in the blessed hope.

P. C. HANSON.

KIDDER.—Mary Runnels was born in Bristol, Kans., April 26, 1882. She was converted at the age of fourteen and united with the Burr Oak church, but later moved her membership to Glenwood, Iowa. She was married to C. M. Kidder on Aug. 7, 1903, and to them were born three children, all girls. Sister Kidder died March 4, 1915, near Pine Bluff, Ark., and was buried in a little country graveyard. The good letters of encouragement from the sisters of the Glenwood church were a great comfort to her during the last few months of her life. She will be greatly missed in our home, but we look forward to meeting her in the first resurrection.

GRACE RUNNELS.

CHRISTY.—Ida Otta Christy was born in Fillmore County, Minnesota, June 24, 1858, and died at the home of her daughter, in Seattle, Wash., March 9, 1915. In 1874 she was married to Mr. Sibb Peterson, and to them were born three children. Being left a widow, she came to Seattle, and in 1891 was united in marriage with Mr. Christy. From her youth she was earnest in the service of the Lord, and during our tent effort last summer she embraced the Sabbath truth and greatly rejoiced in the evidences of the soon coming of our Saviour. The writer, assisted by Elder L. Johnson, spoke words of consolation at the funeral service.

J. F. PIPER.

JOHNSON.—Sarah Melissa Skinner Johnson, wife of Elder O. A. Johnson, was born in Illinois on March 2, 1851. She died Feb. 24, 1915, at College Place, Wash., lacking six days of being 64 years old. Her parents moved to Spirit Lake, Iowa. From this place they were driven out in the winter of 1856-57 by an uprising of the Indians, and providentially escaped being massacred, a fate which so many of their near neighbors suffered. Mr. Skinner then moved to Monroe County, Wisconsin, where they lived many years. Sarah Skinner first heard the present truth presented in Leon, Monroe Co., Wis., by the writer and Elder Atkinson in the summer of 1874. On New Year's Day, 1876, she made a start to serve God, and was baptized by the writer at a camp meeting in Sparta, Wis., in June, 1876. On Aug. 7, 1877, she was married to O. A. Johnson, and with him attended the Battle Creek College. She accompanied her husband in the earlier years of his ministry, rendering him valuable help in his missionary work. She was the mother of two sons, now aged 33 and 31 years. The older son is in Ardmore, Okla., and the other in Battle Creek, Mich. In 1900 Sister Johnson accompanied her husband to Scandinavia, and soon mastered the Norwegian language so that she could teach in the Sabbath schools, give Bible readings, and conduct meetings in that language. Three seasons she served as matron and preceptress in mission schools in Norway and Sweden. She returned to America in 1908, and came to College Place, where Elder Johnson has since been teaching in the college. She was a great help to her husband in looking over lessons and preparing them for the press. She was a faithful Christian, beloved by all who knew her. Funeral services were conducted by the writer, assisted by Elders C. W. Flaiz and A. J. Breed.

H. W. DECKER.

ROSSITER.—Mary Henry Rossiter, daughter of Mrs. S. M. I. Henry, and my beloved wife, died Sabbath afternoon, Feb. 20, 1915, in Portland, Oregon. Mrs. Rossiter was born in East Homer, N. Y. Later, with her parents, she moved to Illinois. She was a graduate of Northwestern University. She spent some years in literary, editorial, and college work. In 1897 she went to Battle Creek to visit her mother, and December 29 of the same year we were married. During the five years we lived in Battle Creek, Mrs. Rossiter was literary editor of the *Good Health* magazine. While in that place two children came to bless and grace our home. Also early in the first weeks of our married life, a very unwelcome visitor—rheumatoid arthritis—came into our home and devoted its entire attention to Mrs. Rossiter. For sixteen years she fought a losing battle with this atrocious and implacable enemy. During the past three years she suffered pains more than any one can ever tell, yet through it all she was sweet and smiling, and a visitor would go away unconscious that Mrs. Rossiter was in pain every minute. During the past twenty-two months she was confined to her bed, and spent her time reading and writing as she was able. Her crippled hands could hardly hold a pencil, and then only for a short time, but during the past nine months she wrote a story of "War and Prayer," which she completed the last of the year, and was just in the midst of preparing it to be copied when death overtook her. The war is with rheumatoid arthritis, and the unbelief and doubts and discouragements that went with it; and while physically she lost in the battle, spiritually she triumphed. Prayer and the comfort of the Word of God won. My wife was never able to see the force of the special truths for this time, yet I believe that she was sincerely honest in it all, and that she will be among those who come forth in the first resurrection. If ever one lived a beautiful, simple Christian life she did. Her membership was in the Methodist Church, the church of her youth. The funeral services were conducted by Elder H. W. Cottrell, assisted by Elder Milton H. St. John, and words were spoken from her favorite texts, Isa. 54: 7, 8, 10; Ps. 91:1-4.

FREDERICK M. ROSSITER.

FERCLOT.—Eliza McCaine Ferciot was born in Massillon, Ohio, Aug. 12, 1838, and died in Bowling Green, Ohio, Feb. 1, 1915, as the result of injuries received in a fall. At the age of twenty she heard and accepted the third angel's message, and became a charter member of the Bowling Green church, one of the oldest Seventh-day Adventist churches in Ohio. Her life was one of devotion to the truth. June 20, 1856, she was married to Peter F. Ferciot. Four of their six children are left to mourn. She now rests awaiting the coming of the Saviour, whom she loved and served.

H. M. JUMP.

CARPENTER.—Alexander Carpenter, well known for many years in Michigan, fell asleep at the home of his daughter in Mesick, Mich., Feb. 27, 1915, aged 88 years, 2 months, and 25 days. He was born in Tyrone, N. Y., coming to Michigan when eight years of age. The family settled in Livingston County, where, in 1854, he was married to Amanda Harger (deceased). In 1862 Brother Carpenter accepted the doctrines taught by Seventh-day Adventists, and for fourteen years served as missionary director. During his ministration many thousands of dollars were raised for the advancement of the work, and the scattered Sabbath keepers visited and encouraged in the carrying forward of missionary effort. Three sons, three daughters, one brother, and one sister are left of his near relatives.

C. A. RUSSELL.

COX.—William W. Cox was born in Decatur, Ill., Jan. 27, 1867, and died in Houston, Tex., Feb. 2, 1915. We were married in Chicago, Ill., in 1886. About a year later the truths of the third angel's message came to me. For many years my husband has believed the present truth, but only about one year before his death, during my serious illness, did he show any special interest, and it was only about six months ago that I saw any decided change in him. During his illness he accepted Christ as his Saviour, and to the ministers who visited and talked with him, he expressed faith and confidence in the Lord. He firmly believed that his sins were forgiven, and desired baptism, but on account of his condition was unable to take this step. He was a patient sufferer, and died believing that we should soon be reunited. My heart is full of praise to my Heavenly Father for hearing and answering prayer in his behalf. Funeral services were conducted in Houston by Elder E. L. Neff, and in Indianapolis, Ind., by Evangelist Tindall.

Mrs. L. E. Cox.

MOREHOUSE.—Lovica Call Morehouse died in Battle Creek, Mich., Feb. 28, 1915, aged 86 years, 1 month, and 23 days. The deceased had been an invalid for many years, having been paralyzed at the age of nineteen, while engaged in teaching school in Quincy, Ill. She never fully recovered from this stroke. She was very fond of reading history and biography, and most of all the Word of God, which was her chief solace in her last days. She often repeated portions of Scripture. The fourteenth chapter of John, and other passages pertaining to our Lord's soon coming, to which she looked forward with eagerness, were among her favorites. During the last few years of her life she was entirely helpless, and often expressed the desire to be at rest. During the last ten years she was cared for by Mrs. J. E. Huffman, to whom she was very much attached, and she often expressed her appreciation of the tender care received. She embraced Christianity in early life, and soon after her marriage accepted the views of Seventh-day Adventists, uniting with the church at Mount Pleasant, Iowa, to which she remained a faithful adherent. She was married to Josiah Morehouse, July 8, 1851. To this union four children were born, two of whom still survive,—Mrs. F. A. Howe, of Los Angeles, Cal.; and M. J. Morehouse, of Evanston, Ill. The latter was with Sister Morehouse in her last illness, and conveyed the body to her old home in Mount Pleasant, and laid it to rest beside the remains of her husband and two children, who had preceded her. Funeral services were conducted at the home by the writer, who had known her for many years.

L. McCoy.

WESTFALL.—Clark E. B. Westfall was born in Allen, Mich., March 26, 1910. He took a deep interest in religious things for a child of his age, and during the seven weeks of his last illness suffered in patience. He fell asleep in Jesus Feb. 2, 1915.

WILLIAM GUTHRIE.

SHREWSBURY.—Ruby I. Shrewsbury was born in Seattle, Wash., Sept. 18, 1890, and died in the Seattle General Hospital, March 2, 1915. She is survived by her parents, two brothers, and two sisters. Ruby had been a member of the North Seattle church for ten years, but during her last illness had an especially bright Christian experience, and undoubtedly sleeps in Jesus. The funeral service was in charge of J. F. Piper, assisted by Elder L. Johnson.

* * *

JONES.—Franklin P. Jones was born in Jackson County, Indiana, Aug. 4, 1892, and died at his home, near Kennard, Ind., Feb. 23, 1915. Brother Jones never belonged to any church, but a short time before his death he accepted the truth taught by Seventh-day Adventists. He was anxious to be baptized and to unite with the church, but this his declining health would not permit. A wife and babe, his father, mother, one brother, and two sisters survive. Funeral services were conducted by the writer.

H. M. KELLEY.

KEIFER.—Mary Elizabeth Millhouse was born in Piqua, Ohio, April 28, 1843, and was married to Alexander Keifer, of the same place, on Jan. 18, 1866. They made their home in Indiana, and there, in 1888, she accepted the truths taught by Seventh-day Adventists, under the labors of Elders John Covert and Victor Thompson. She died suddenly, in Kokomo, Ind., Feb. 24, 1915. Her husband and two sons survive. The funeral service was conducted by the writer.

C. N. SANDERS.

CHEEK.—Maggie Milligan-Cheek was born in North Carolina in 1849. When she was two years old, the family moved to Oconee County, Georgia, where in later years she was married to A. B. Cheek. For seventeen years they resided in Boone County, Arkansas. Through the efforts of Elder J. G. Wood they were led to accept present truth. For the past thirteen years they have resided in Louisiana, where our sister fell asleep March 5, 1915, at their home in Lake Arthur. Words of comfort were spoken by the writer, and we laid her away to await the coming of the Life-giver.

R. W. PARMELE.

PUTMAN.—John H. Putman was born in Eckford, Calhoun Co., Mich., Sept. 14, 1843, and died in Weidman, Mich., Feb. 26, 1915. At the age of nineteen he enlisted in Company One of the Twenty-seventh Michigan Infantry, and served his country until the close of the war. He was then married to Miss Emma Granger, of Dexter, Mich. Five children were born to them, four of whom survive, but the mother passed to her rest in 1882. Dec. 25, 1883, he was united in marriage with Mrs. Hattie E. Wilsey, of Milford, and their two children, together with the mother, survive. Brother Putman was a member of the church at Horr, Mich.

J. G. LAMSON.

TICHENOR.—Charles Tichenor was born in New York State, July 4, 1825, and died Dec. 7, 1914, in Santa Ana, Cal. About two weeks before his death he experienced a most wonderful conversion. He knew we were praying earnestly for him, and when he began to pray for himself, he asked the Lord to forgive his sins and take away his taste for tobacco. Although he had used tobacco since he was twelve years of age, and had tried several times in his own strength to give it up, and failed, yet when he asked the Lord to remove his desire for it, it was done. How happy he was! and how eager to tell every one what the Lord had done for him! With the most simple, childlike faith he grasped the promises of God, and rejoiced in the thought of having a part in the first resurrection and again meeting those who were dear to him. His aged companion, three sons, and two daughters survive him.

DOROTHY HARBAUGH.

TWING.—Jarvis Henry Twing was born June 18, 1911, and died Feb. 19, 1915. The funeral service, conducted by the writer, was held in the Jamaica (Vt.) Seventh-day Adventist church. Words of comfort were spoken from John 11:25. He rests in hope until the resurrection morning, when the Life-giver shall come to claim his own.

C. H. CASTLE.

DEXTER.—Frank Dexter was born at Wilfords, Oregon, March 10, 1895, and died in Terrabonne, Oregon, March 7, 1915. His death is mourned by his parents and one brother, but they sorrow in hope. For a number of years his mother has been an observer of the seventh-day Sabbath, and Frank was reared with a knowledge of present truth. During his last illness he fully accepted Christ, but was not able to be baptized. His experience resulted in the conversion of his father and brother. The funeral service was in charge of the writer.

I. G. KNIGHT.

BEACH.—Elizur Beach was born in Ohio, April 28, 1837, and died at the Glendale Sanitarium, Glendale, Cal., Feb. 26, 1915. His childhood was spent in Iowa. Later he went to Kansas, and finally to Missouri, where he was married. In 1861 he settled in Colorado, but three years later moved to Montana, where most of his life was spent in farming and stock raising. He came to California in 1911, and became a patient at the sanitarium, where he learned the precious truths of the third angel's message. He died in the triumph of a living faith. A son and his family are left to mourn.

J. A. BURDEN.

WOODS.—Our beloved brother, Benjamin Franklin Woods, was born in Fannin County, Texas, April 20, 1847. Jan. 6, 1870, he was married to Julia J. Allen. Four children were born to them. Brother Woods heard the third angel's message preached by Elder R. M. Kilgore in 1883, and gladly accepted it, contributing freely toward its promulgation. When Keene Academy was founded, he moved his family to that place, and was one of the principal supporters of the school. Brother Woods served on the executive committee of the Texas Conference and on the academy board for years, and his timely counsel and good judgment were much appreciated. In 1906 the family moved to Riverside, Cal., on account of his failing health, and there he fell asleep Feb. 23, 1915. His wife, one daughter, and one son are left to mourn. The funeral service was conducted by Elder J. A. Burden, assisted by the writer.

C. McREYNOLDS.

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The 1915 Instructor Temperance Annual

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By C. M. SNOW

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WASHINGTON, D. C., APRIL 1, 1915

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WRITING under date of March 19, Elder W. C. White states that his mother's condition is about the same as for the preceding week. She is able to sit up a few hours each day, and is courageous and hopeful. Her confidence is in God. She feels entirely resigned to his will, and is resting on the promises of his Word, which in this affliction, as in many other trials, she finds fully verified.

BROTHER and Sister R. L. Kimble sailed last week for India by the Pacific route, leaving Seattle March 23. They go out from the Washington Missionary College and the Washington Sanitarium, with which they have recently been associated. On reaching India, they expect to join Dr. Menkel in medical missionary work in Simla. The prayers and best wishes of friends will follow them to their new field of labor.

IN its issue of Sunday, March 21, the Washington Herald, one of the leading dailies of the capital city, refers in a first-page article to an editorial in *Life and Health* dealing with the Harrison antinarcotic law, quoting at some length from the article. Other leading journals have also made note of some of the excellent matter contained in *Life and Health*. It goes to thousands of appreciative readers every month. It should be found in the home of every Seventh-day Adventist, where, if its instruction were read and practiced, it would do much in the prevention of sickness and in the saving of doctors' bills.

UNDER date of February 8, Elder A. G. Daniells writes from Calcutta, India. He had just completed his survey of the principal mission stations of the Indian Mission field, having traveled more than nine thousand miles in his visits. He expressed great satisfaction with the progress of the work and with the efforts being made by our workers. He sends a report of the institute and conference meeting which had just closed. This report will appear in an early number of the REVIEW. Elder Daniells planned to sail from Calcutta, March 10, for Singapore, and thence to attend general meetings in China. He reports that he and Sister Daniells are enjoying excellent health, and much of God's blessing.

BROTHER and Sister B. R. Owen, of Loma Linda, sailed on the steamship "Nippon Maru," March 20, from San Francisco for Korea, where they go to connect with the publishing house at Seoul. Brother Owen has had charge of the Loma Linda printing office for some time past, and goes to Korea to take the oversight of the publishing house in that field.

PROF. HOWARD LEE and wife arrived on the Pacific Coast last week on furlough from Korea. Their return was made necessary on account of their ill health. They have labored earnestly and faithfully in connection with the training school at Soonan. We trust their health may be restored quickly. They are now visiting Sister Lee's parents, Brother and Sister Scott, in California.

ELDERS G. B. Thompson and M. E. Kern left Washington last week to attend meetings in the West Indian Union. Their first stop will be at Kingston, Jamaica, where the annual meeting of the Jamaica Conference will be held. From there they will go to Colombo, C. Z., to attend the meetings of the West Caribbean Conference and the West Indian Union Conference. They will also conduct at this place, probably following the conference meeting, an institute for the workers.

Rome and the War

THESE stirring times demand unusual activity from those who are seeking to interpret to the world the real meaning of these extraordinary current events. That our people believe this, is shown by their work in circulating hundreds of thousands, and even millions, of copies of the recent special publications dealing with present-day fulfillment of prophecy.

The death of Pope Pius X just at the beginning of the war, and the election of Pope Benedict XV, an altogether different type of man, followed almost immediately by a persistent effort to make the Roman Pontiff a leading figure in arranging terms of peace, are among the most significant events of the past six or eight months. Those who have long predicted a revival of the papal power will recognize these developments as being of special meaning. In order to present this phase of the conflict in Europe to as many people as possible, an Extra of the *Protestant Magazine* has been issued, dealing exclusively with Rome's relation to the present war.

It is not necessary to speak particularly of the contents of this Extra, as a copy will be mailed to each subscriber to the REVIEW residing in this country. This is done in order to acquaint our own people with the facts bearing upon this important question, and also to impress them with the desirability of circulating a large number of this Extra. More than 250,000 copies of the Free Press Extra have been sent out, and reports from many places indicate that much good has been accomplished by it. The subject treated in this second Extra is of the greatest importance to those who are carrying to the world a warning against the Papacy and its work. The present interest in the Roman controversy in this country makes it easy to get a hearing on this subject, and the circulation of this Extra may easily open the way for the presentation of other phases of the

threefold message. The prices will be the same as before: \$1 a hundred, \$8 a thousand. Individuals, churches, and conference officers should place their orders as promptly as possible, as the orders received will determine the size of the edition.

BROTHER C. C. HALL and wife left San Francisco, March 20, for Japan. They will join the workers at the new mission headquarters in a suburb of Tokio, where Brother Hall will labor in connection with the printing plant, recently completed, directing the factory end of the publishing work in Japan. They will answer a long-standing call from this mission; and with the increased facilities for printing, there is a bright prospect for a splendid work to be accomplished with our truth-filled literature throughout Japan.

Eastern Question Extra

It is gratifying to note that our people still recognize that the REVIEW War Extra and the Eastern Question Extra are applicable to the present time.

These Extras are up-to-date now as truly as when they were first printed; and now, while the minds of the people everywhere are agitated and distressed over the great European war, and while the great guns of the Allies' navy are daily battering down the strong fortifications of the Dardanelles, and doubtless will soon capture Constantinople, and drive the Turk out of Europe, the Eastern Question Extra should be placed as far as possible in the possession of all the people.

Both these Extras should be circulated freely in every community. The price of either Extra is 50 cents a hundred, or \$4 a thousand, postpaid. Orders should be sent through the conference tract society.

Forming the Giving Habit

WE have watched with interest the effort being made in the Atlantic Union Conference in raising mission funds. Our brethren throughout the union have been asked to indicate the amount they will give weekly to the cause of missions. Some have subscribed several dollars a week. Very many have indicated their determination to give one dollar a week. Some who have contented themselves with giving fifteen or twenty cents a week have been led to see that with a little more effort they can double or treble this amount. Indeed, this must be done by many in the church if the average per capita throughout the denomination amounts to twenty cents a week, for many are either children with no income, or those in straitened circumstances, who would be unable to average this per capita amount.

So far this movement has met with excellent success in the Atlantic Union, and a great increase in offerings for missions is expected this year. We believe the plan is worthy of the serious consideration of our conferences throughout the field. Giving has come to be, in the lives of many, a habit. They have given so often and so liberally to the cause of God that it has become easy for them to do so. They have formed the habit of giving. This is an excellent habit to form.