

# The Advent Review and Sabbath Herald

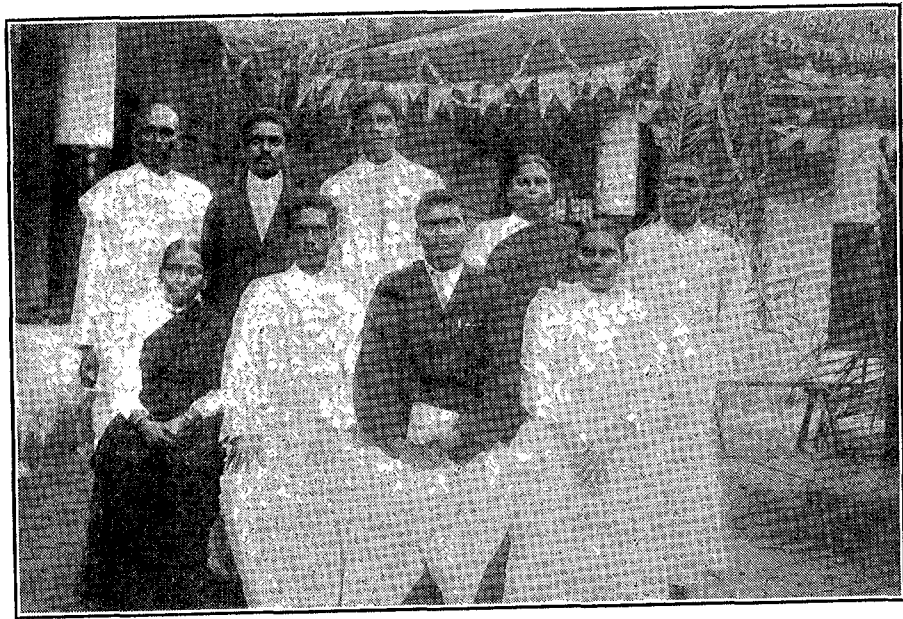
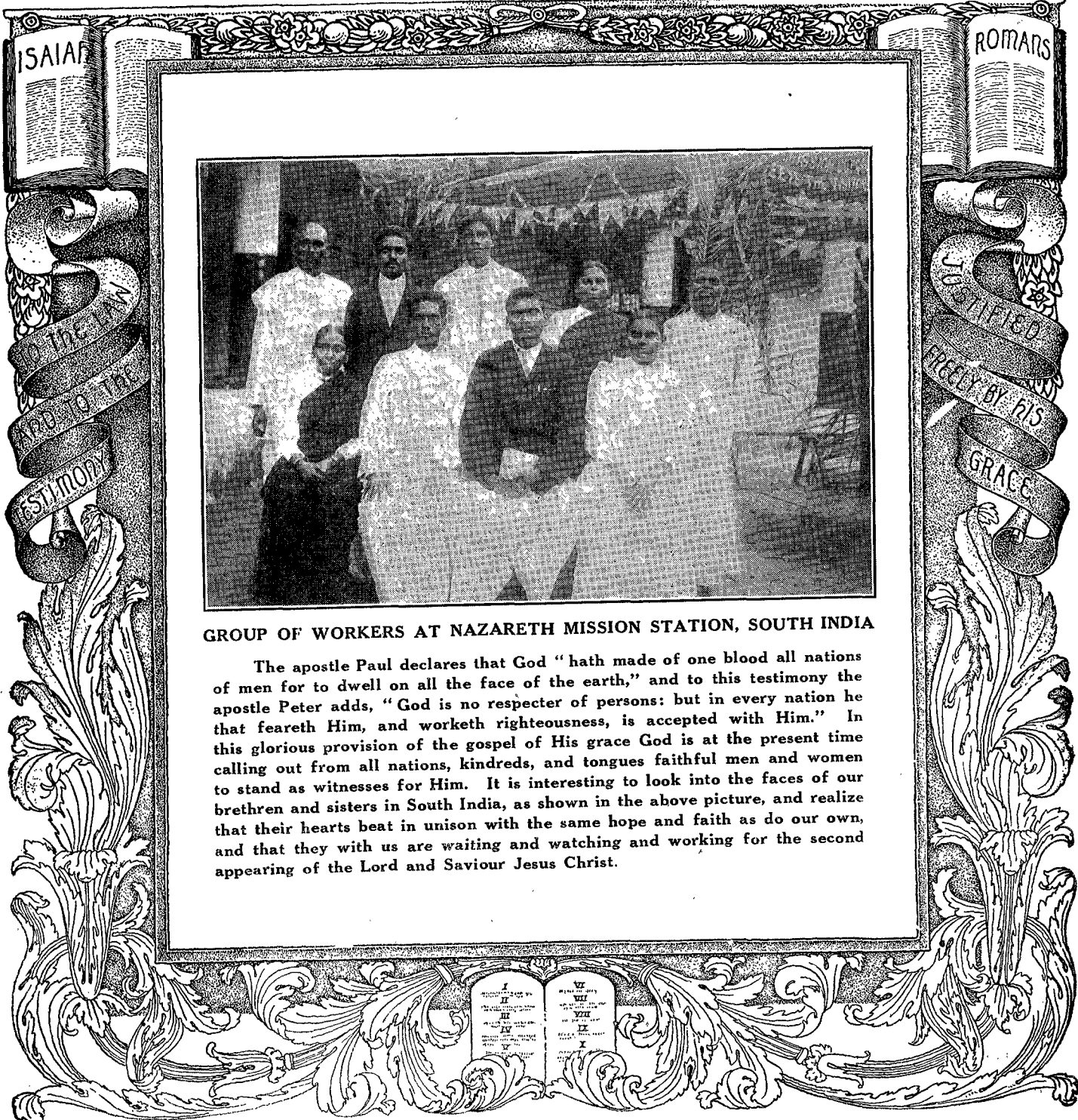


Vol. 92

Takoma Park Station, Washington, D. C., Thursday, April 22, 1915

No. 20

THE GOSPEL TO ALL NATIONS



GROUP OF WORKERS AT NAZARETH MISSION STATION, SOUTH INDIA

The apostle Paul declares that God "hath made of one blood all nations of men for to dwell on all the face of the earth," and to this testimony the apostle Peter adds, "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." In this glorious provision of the gospel of His grace God is at the present time calling out from all nations, kindreds, and tongues faithful men and women to stand as witnesses for Him. It is interesting to look into the faces of our brethren and sisters in South India, as shown in the above picture, and realize that their hearts beat in unison with the same hope and faith as do our own, and that they with us are waiting and watching and working for the second appearing of the Lord and Saviour Jesus Christ.

## THE WORK AND THE WORKERS

THE little leaflet "How to Earn a Magazine Scholarship" is free for the asking. Apply to your tract society.

"EXERCISING THE CHILDREN" is the title of an illustrated (four photographs) article in the May *Life and Health*. Ten cents in stamps will bring you a sample copy.

You can earn a scholarship in any of our colleges or academies, and meet your vacation expenses, by the sale of *Life and Health*, *Liberty Magazine*, and the *Protestant Magazine*. Apply to your tract society for territory, terms, etc.

For \$1.00 the publishers will be glad to address, wrap, and mail a copy of the May or "Temperance" number of *Life and Health* to 20 prominent W. C. T. U. workers in your State. Send contributions for this important work to your tract society.

Who will start the ball rolling by contributing \$15.00 to pay for mailing the "Rome and the War" Extra of the *Protestant Magazine* to 1,000 editors? These men of brains should have this number to read and ponder over. Will you help? Send word to your tract society.

"I WISH you every blessing in your work," writes Rev. Alfred de Barritt, minister of St. Andrew's Scotch Presbyterian Church, Chascomus, F. C. S., Argentina. "Your *Protestant Magazine* is worth its weight in gold. You deserve the thanks of the church universal for it."

THE May or "Papacy in Prophecy" and "Rome Versus Public Schools" number of the *Protestant Magazine* is now ready. A veritable arsenal of Protestant facts, Biblical and historical. Don't miss it! Sample, 10 cents. Send 25 cents for 5, \$1.00 for 20, or \$2.00 for 50 copies.

ARE you eating to produce cancer in your system? A vital question. Read "Is Cancer Influenced by Diet?" in the great May number of *Life and Health*, just off the press. Ten cents in stamps will bring this practical number to your home. Order 5 copies for 25 cents, and give away 4 to your friends.

"YOUR April number of the *Protestant Magazine* is immense," writes Rev. Hiram N. van Voorhis, pastor Church of Christ (Disciple), Oxford, Ind. "Give me the address of your Indiana office, for I shall do considerable business with it. Have sent you three clubs, and want those to be only a starter of what I intend to do for you within the next year."

OUR various conferences have ordered over 8,000 copies of the new "Eastern Question" and "Free Press Hearing" number of *Liberty Magazine* to be mailed by the publishers to the editors in their respective territories. Remember that you can help in this great campaign to reach the molders of public opinion, by contributing \$1.00 to your local fund, which will pay for mailing this message-filled number to 20 editors.

### A New Life-Saving Number "Kill the Fly," "Temperance," "Moth- ers," "How to Rest," and "Home Cooking School" Number

THOUSANDS of copies of the attractive and instructive May number of *Life and Health* are being shipped to our agents. It is a good seller. Contains just the LIFE-SAVING INFORMATION needed in every family. Note the following, selected from its table of contents:—

#### GENERAL ARTICLES

The Pioneer Fly Escapes  
When and How to Rest  
Fighting Disease With Its Own Weapon  
Unnecessary Food Waste

#### STIMULANTS AND NARCOTICS

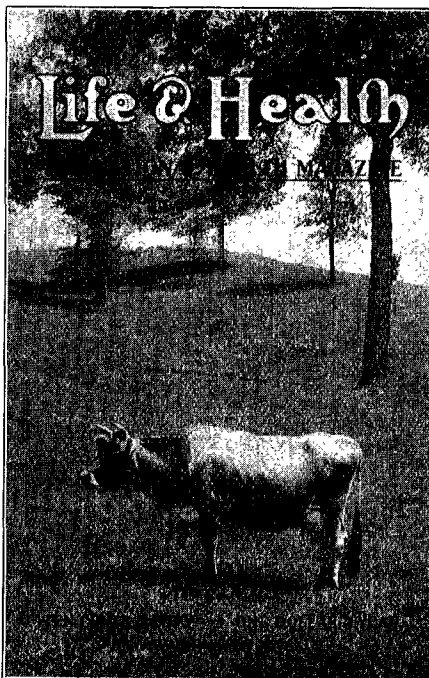
Alcohol and Some of Its Effects  
Liquor and the War  
Prohibition in America  
Harrison Law a National Obligation  
The Temperance Movement

#### FOR THE MOTHER

Exercising the Children

#### HOME COOKING SCHOOL

A Few More Simple Desserts



#### EDITORIAL

Is Cancer Influenced by Diet?

#### QUESTIONS AND ANSWERS

Catarrh of the Throat  
Bed Wetting  
Acid Stomach  
Ringing in Ears and Deafness  
Malaria and Water  
Ice

#### CURRENT COMMENT

House Screening as a Sanitary Measure  
A Little Learning a Dangerous Thing  
Origin of the Healing Art

#### NEWS NOTES—thirteen items of interest.

The restful country scene on the front cover, and the profusely illustrated contents, make this an easy seller. Every one of its FIFTY FEATURES is a GOOD SELLING POINT. Students will find it a good number to "practice up" on preparatory to the summer's magazine campaign.

Why not send in \$1.00 for 20 copies today, or send \$2.00 for 50 copies? Start FIVE HALF-YEAR subscriptions to FIVE FRIENDS, at \$1.50 for the FIVE. Regular price, \$2.50.

Address your tract society, or *Life and Health*, Washington, D. C. Ask for leaflet "How to Earn a Magazine Scholarship." Free for the asking.

### Where the "Rome and the War Extra" Is Going

Up to Tuesday noon, April 13, orders for 39,365 copies of the "Rome and the War" Extra of the *Protestant Magazine* had been received from the twelve union conferences, as follows:—

*Atlantic Union*, 360 copies, as follows: Massachusetts, 10; Greater New York, 250; Eastern New York, 100; Southern New England, 10.

*Columbia Union*, 2,150 copies, as follows: Chesapeake, 325; New Jersey, 500; Ohio, 300; Eastern Pennsylvania, 25; West Pennsylvania, 1,000.

*Lake Union*, 4,930 copies, as follows: Northern Illinois, 2,300; Southern Illinois, 25; East Michigan, 1,500; West Michigan, 1,180; Wisconsin, 25.

*Southern Union*, 50 copies, as follows: Alabama, 50.

*Southeastern Union*, 100 copies, as follows: North Carolina, 100.

*Southwestern Union*, 250 copies, as follows: Arkansas, 200; South Texas, 50.

*Central Union*, 3,100 copies, as follows: Colorado, 2,000; Kansas, 1,000; Nebraska, 100.

*Northern Union*, 3,225 copies, as follows: Iowa, 3,000; Minnesota, 125; South Dakota, 100.

*Pacific Union*, 1,000 copies, as follows: Central California, 1,000.

*North Pacific Union*, 2,000 copies, as follows: Montana, 1,000; Western Washington, 1,000.

*Eastern Canadian Union*, 100 copies as follows: Ontario, 100.

*Western Canadian Union*, 100 copies, as follows: Saskatchewan, 100.

Miscellaneous orders, 23,000.

Grand total . . . . . 39,365.

Following the first printing order for 50,000 copies, a second order for 50,000 more quickly followed, making a total of 100,000 copies ordered. Let all our REVIEW readers who have received a sample copy, and all who ordered the "Free Press" Extra circulate this stirring "Rome and the War" Extra broadcast. Prices: Single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies, \$8.00. Mailed by publishers to 10 addresses, 15 cents; to 100 addresses, \$1.50. The daily newspapers even are proclaiming the authority of the Pope to become the world's supreme arbitrator. Tell your neighbors and friends the MEANING OF THESE THINGS. Show them this Extra. It will do the work. A. J. S. BOURDEAU.

"I NEVER rest in the daytime," boasted a busy woman. Every winter that woman had a 'nervous collapse,' as she called it, and spent from two weeks to a month confined to her room." So read the first two sentences of Anne Guilbert Mahon's great article "When and How to Rest," pages 208, 209, of the May *Life and Health*. Forty-nine other features equally as valuable. Get it! Read it. Sell it. Sample copy, 10 cents; 20 copies for \$1.00 or 50 for \$2.00. Order today.

THE profits on the sale of 2,000 to 2,500 copies of *Life and Health*, *Liberty*, the *Protestant Magazine*, or the *Temperance Instructor* (\$120 to \$150), will pay for a year's scholarship in one of our schools. The sale of a few hundred extra magazines will furnish the economical student with sufficient profits to defray the summer's expenses and the cost of textbooks and supplies.

# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD And Sabbath **HERALD**

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 22, 1915

No. 20

## GENERAL ARTICLES

### A Man of Opportunity

MRS. E. G. WHITE

IN sharp contrast with the reckless rule of Ahaz was the reformation wrought during the prosperous reign of his son. Hezekiah came to the throne determined to do all in his power to save Judah from the fate that was overtaking the northern kingdom. The messages of the prophets offered no encouragement to halfway measures. Only by most decided reformation could the threatened judgments be averted.

In the crisis Hezekiah proved to be a man of opportunity. No sooner had he ascended the throne than he began to plan and to execute. He first turned his attention to the restoration of the temple services, so long neglected; and in this work he earnestly solicited the cooperation of a band of priests and Levites who had remained true to their sacred calling. Confident of their loyal support, he spoke with them freely concerning his desire to institute immediate and far-reaching reforms.

"Our fathers have trespassed," he confessed, "and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord." "Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." 2 Chron. 29: 6, 10.

In a few well-chosen words the king reviewed the situation they were facing.—the closed temple and the cessation of all services within its precincts; the flagrant idolatry practiced in the streets of the city and throughout the kingdom; the apostasy of multitudes who might have remained true to God had the leaders in Judah set before them a right example; and the decline of the kingdom and loss of prestige in the estimation of surrounding nations. The northern kingdom was rapidly crumbling to pieces; many were perishing by the sword; a multitude had already been carried away captive; soon Israel would fall completely into the hands of the Assyrians, and be utterly ruined; and this fate would surely befall Judah as well,

unless God should work mightily through chosen representatives.

Hezekiah appealed directly to the priests to unite with him in bringing about the necessary reforms. "Be not now negligent," he exhorted them; "for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." "Sanctify now yourselves, and sanctify the house of the Lord God of your fathers." Verses 11, 5.

It was a time for quick action. The priests began at once. Enlisting the cooperation of others of their number who had not been present during this conference, they engaged heartily in the work of cleansing and sanctifying the temple. Because of the years of desecration and neglect, this was attended with many difficulties; but the priests and the Levites labored untiringly, and within a remarkably short time they were able to report their task completed. The temple doors had been repaired and thrown open; the sacred vessels had been assembled and put into place; and all was in readiness for the reestablishment of the sanctuary services.

In the first service held, the rulers of the city united with King Hezekiah and with the priests and Levites in seeking forgiveness for the sins of the nation. Upon the altar were placed sin offerings "to make an atonement for all Israel." "And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped." Once more the temple courts resounded with words of praise and adoration. The songs of David and of Asaph were sung with joy, as the worshippers realized that they were being delivered from the bondage of sin and apostasy. "Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." Verses 24, 29, 36.

God had indeed prepared the hearts of the chief men of Judah to lead out in a decided reformatory movement, that the tide of apostasy might be stayed. Through his prophets he had sent to his chosen people message after message of earnest entreaty.—messages that had

been despised and rejected by the ten tribes of the kingdom of Israel, now given over to the enemy. But in Judah there remained a goodly remnant, and to these the prophets continued to appeal. Hear Isaiah urging, "Turn ye unto him from whom the children of Israel have deeply revolted." Isa. 31: 6. Hear Micah declaring with confidence: "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." Micah 7: 7-9.

These and other like messages revealing the willingness of God to forgive and accept those who turned to him with full purpose of heart, had brought hope to many a fainting soul in the dark years when the temple doors remained closed; and now, as the leaders began to institute a reform, a multitude of the people, weary of the thralldom of sin, were ready to respond. Through his prophets God had prepared the way, and by his Spirit had impressed King Hezekiah to act without delay.

Those who entered the temple courts to seek forgiveness and to renew their vows of allegiance to Jehovah, had wonderful encouragement offered them in the prophetic portions of Scripture. The solemn warnings against idolatry, spoken through Moses in the hearing of all Israel, had been accompanied by prophecies of God's willingness to hear and forgive those who in times of apostasy should seek him with all the heart. "If thou turn to the Lord thy God," Moses had said, "and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them." Deut. 4: 30, 31.

And in the prophetic prayer offered at the dedication of the temple whose services Hezekiah and his associates were now restoring, Solomon had prayed: "When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel." 1 Kings 8: 33, 34. The seal of divine approval had been placed upon this

prayer; for at its close fire had come down from heaven to consume the burnt offering and the sacrifices, and the glory of the Lord had filled the temple. See 2 Chron. 7:1. And by night the Lord had appeared to Solomon, to tell him that his prayer had been heard, and that mercy would be shown those who should worship there. The gracious assurance was given: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Verses 14, 15.

These promises met abundant fulfillment during the reformation under Hezekiah.

## The Age-to-Come Doctrine

### — No. 7

#### Place of the Judgment

J. O. CORLISS

NOTHING is more certainly taught by inspiration than that a day of judgment awaits every human being who has lived or who will yet live on our earth. This is well attested by the affirmation that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. The definiteness of this text shows the judgment work to be a vast one. It could not be otherwise when, as the text declares, "every one" will be required to answer personally for *every deed* ever done, whether it was good or bad.

Of course the question quickly follows such a statement as to where, when, and how such a stupendous program could most likely be rendered. Were the common view to be accepted as to the place where, and the time when, such operation could best be effected, one becomes at once involved in insurmountable difficulties. For instance, if at Christ's coming all the multiplied millions of the dead should arise, each to await his turn to answer for his life work in the categorical form indicated by the text under consideration, it might seem that many of the waiting ones would be delayed many years expecting the issue of their cases.

It must not be supposed that the judgment process will be a passage through some standing multitude simply to say to one, Stand on my right, or to another, Go to my left. That could not be and render the just decisions then required in behalf of eternity-bound creatures. Even idle words, perhaps long since forgotten, must then be brought forward for examination. Matt. 12:36. More than this, every sort of life work, "with every secret thing," will God bring under judgment criticism. Eccl. 12:14. In view of such a searching scrutiny, all will readily admit the solemn truth of the preacher's remark that there must be on that occasion time "for every pur-

pose and for every work." Eccl. 3:17.

This judgment scene has been graphically set forth by inspired foresight. God is shown seated on his throne, with many thousands ministering before him, while "the judgment was set, and the books were opened." Dan. 7:9, 10. The opening of the "books" was the important era in that work. Turning to another passing view of this same display, one quickly learns just why these books are such a necessary adjunct to that solemn function; for this description reveals that "the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Two things are here made prominent: First, the sentence upon all is decided, not from the oral testimony of those involved, but from *the things written in the books*. This is reasonable because it is absolutely just. Were the memory of those to be judged depended on for true accounts, they could not be had because of faulty recollections. But another striking point in the text is that those who are being judged are all *dead* while the operation proceeds. Why should not this be so, when all their life deeds are on record, and they themselves are relieved of painful solicitude while wearily awaiting their fateful decisions?

The decisions having been all rendered, the next event is the raising of the dead for the *execution* of the conclusions previously reached. This part of the program is distinctly set forth by the Saviour in these words: "All that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the *resurrection of life*; and they that have done evil, unto the *resurrection of damnation*." John 5:28, 29. This mention of the two classes shows that every one having a resurrection is previously assigned to the particular rank in which the judgment books had decided his place to be. This position is, however, much strengthened by the apostle's reference to this event. He reveals that which he calls a mystery. Speaking to and of the church, he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

Please take notice of what is here involved. The text says that the saints thus raised are *incorruptible* when brought from their graves. This touch of immortality could not have been conferred before the full decision of their cases; hence having it when raised from the grave clearly shows that the judgment had previously closed their records favorably. This being true, it follows that those who were not thus enriched with them, had been counted unworthy of the honor. This point is quite clearly made in another account. In administering comfort to the church of Thessalonica concerning the dead for whom they mourned, the apostle told them that when

the Lord should come to take his own, he would by no means desert their dead through forgetfulness; for at the sound of the Archangel's accompanying voice, the *dead in Christ* would rise before the living saints were changed. 1 Thess. 4:16.

Further evidence is not necessary to show that the decisions of the judgment do separate between the righteous and the wicked before the resurrection, which attends the second coming of Christ. This point settled forever destroys the age-to-come theory of a post-resurrection probation (a probation following the resurrection); for the fact that only the "dead in Christ" are raised at Christ's return to earth, proclaims that final decisions were rendered before that operation. But other scriptures settle this question without logic or controversy for all willing to receive their plain statements. Thus the Saviour, when speaking directly about his future advent, and that which would immediately precede it, said: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

This ought in all reason to settle the matter completely. The fact that the condition of every one must remain as disclosed at a certain period, and that period a time just prior to the coming of the Lord, is ample evidence that probation for all of every class of people was ended at that time. Otherwise the Lord's second coming would fail of its exact accomplishment, according to the divine program, which is thus stated: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude 14, 15.

To *execute* a judgment is to carry out its decisions in full, to the minutest degree. In the judgment scene described by the prophet Daniel, already referred to, its work is followed by the eye of divine foresight, until the kingdom and its peoples have been delivered to the Son of God. This is why he comes to earth at once armed with power to *execute* that which had previously been judgment written. He therefore comes properly seated on the throne of his glory, accompanied by all the holy angels. Matt. 25:31. But only those will then be claimed as his who, like their Master, will have before been glorified, because none others can possibly look upon him as he will then appear in his glory. 1 John 3:2.

From this solid ground of belief, no other conclusion is possible than that the session of judgment which forever separates between good men and bad, that determines who shall be saved and who lost at his coming is held in heaven itself, in the very presence of the throne of God (Dan. 7:9), at which time and place Christ is crowned King of kings and Lord of lords. The kingdoms of this

world are then his, when he at once proceeds to cleanse the world of its last defilement (2 Peter 3: 10-12), preparatory to its becoming a fit place over which he may reign forever and ever. Rev. 11: 15. Glendale, Cal.

## The Golden Rule

A. E. PLACE

THE golden rule, understood and applied in everyday life, would dry up every stream of criticism, or judging, whether large or small, and bring joy and peace to home and heart. But it requires the power of the Holy Spirit to apply it.

The Lord's Prayer, if understood and applied, would banish the possibility of holding hard feelings, or "hurt" feelings, grudges, or anything of the kind; for that prayer says, Forgive us as we forgive, etc.

Both these rules, covering prayer and action, require the power of the Holy Spirit to understand and to apply. No other rule given to man so completely covers everything in so few words. No other prayer so completely includes everything as does the prayer which the Lord gave his church.

If we on our knees pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," and get up with criticism in our hearts, or ready to judge one of God's children; if we on our knees pray, "Forgive us our debts," and rise with unforgiveness toward brother or neighbor, we cannot understand, neither do we apply, either the rule or the prayer.

The only way for me to settle my sins against God is for him to forgive me, and impute to me the merits of his Son. Peace between brethren must come in the same way. Anything else but widens the breach and increases leanness of soul. No man can get peace by confessing another man's sins. But when we confess our own sins to God and our brethren, we receive forgiveness, the chasm is filled, and we go on our way rejoicing. Again James says, "Confess your faults one to another, and pray one for another, that ye may be healed." Christ stated this principle plainly in these words: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Then if a brother criticizes me, I should not condemn him, but I should pray for him. I should forgive him. If he wags his head, or shoots out his lip, I should forgive him, and I should pray, Father, forgive him. So shall we be the children of our Father which is in heaven, who lets his rain fall alike on the just and the unjust.

Some have felt at liberty to judge or condemn in the matter of eating and drinking. Misunderstandings, hard feelings, even bitterness and divisions, have come between brethren, and into the home circle, and between very friends, not by health reform principles, but by their application or misapplication. Members of some families do not see

alike on this great question. Careful education, by kind and consistent example, is necessary.

I believe that God gave the health reform principles that they might be a blessing, first of all to this people, and through them to the world. But it cannot be that he ever intended or desired that these, or any other principles from him, should be used by his children in any sense as a club. I cannot believe that God has given to any man or woman the right or privilege to sit in judgment on any other person because of what he eats. "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him."

It is the privilege and right, if not the duty, of any member of the church to go to any brother or sister whom he believes to be in the wrong on this question as truly as on any other, and talk the matter over kindly and freely. If by so doing an agreement is reached, he has gained a point, and possibly a brother; but until this is done, he can of right do nothing but pray. He has no right to go with the report to any other person, because, first, there may be a misunderstanding about the matter; second, if there is no misunderstanding concerning the act, it is possible that the person questioned has reasons for his act which he considers good and sufficient; third, by carrying such a report one would commit sin which may be regarded by the Lord as great as, if not greater than, that committed by the one thought to be remiss.

But if the one thought to be in the wrong gives no satisfactory explanation of his course, still he should not be judged by his brother, but should be dealt with according to the golden rule.

I believe that the health principles given to this people are of God; that they have accomplished great good in every home where they have been properly applied; but if I make your application of them an open or a shut door between you and me, or between you and the kingdom of God, or set myself up as judge of those principles or their application to you or any one else, I am positively wrong, and by so doing am standing in the way of both the principles and their application. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Some of my brethren and sisters may, for reasons unknown to me, which to them may seem good and sufficient, eat or drink something which I do not feel free to eat or drink, and he who sees all things will deal with them as he deals with me.

"Let us therefore follow after the things which make for peace." This does not mean that we are to close our eyes to a brother's sin. But I believe it does mean that if we follow up a brother's wrong, we must do it in harmony with divine instructions; for peace can come in no other way.

San Jose, Cal.

## The Schools of the Prophets — No. 7

### The Study of Music

M. E. CADY

THE first mention of the schools of the prophets is where the freshly anointed Saul, after leaving Samuel, met a company of the sons of the prophets coming down from the high place with a psaltery, a tabret, a pipe, and a harp, playing, singing, and prophesying. When Saul met this company of students, "the Spirit of God came upon him, and he prophesied among them." 1 Sam. 10: 5-10.

The schools of the prophets from time to time sent out students in companies, or bands, to instruct and help the people, and probably this was one of these missionary bands that Saul met as it was starting out on its mission of service. After gaining an experience and education that would qualify for efficient service, these youth were appointed as teachers and counselors, and went from city to city, instructing the people. This educational extension work was done during the reign of King Jehoshaphat, and its good results are spoken of in 2 Chron. 17: 7-10. When Israel failed to provide these teachers and counselors, great loss and perplexity came to the nations. 2 Chron. 15: 1-6.

Sacred music was one of the four principal subjects taught in these schools; for it, along with a knowledge of Sacred Scriptures, sacred history, and sacred poetry, was considered indispensable as a means of uplifting and elevating the morals of the people.

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted!"

"Sanctified intellects brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song."—*Patriarchs and Prophets*, page 594.

The thoroughness and efficiency of the sacred music course is best attested to by considering one or two graduates from the course. David, whom we have already found to have been a great poet, evidenced superior ability as an instrumentalist when only a young man. His reputation as a skillful, soulful player of the harp reached the royal courts, and he was secured to play in the presence of Saul when the evil spirit was upon him. The influence and power of the melodies produced upon an instrument of ten strings were so overpowering that the evil spirit could not remain in the presence of this master musician. Much of the playing on instruments today has the contrary effect, and invites the presence of the evil spirit.

Not only was the spiritual element of music emphasized, but also the technical; for David instructed the orchestra "to play skillfully with a loud noise." Ps.

33:3. But David's playing appealed to the heart, and through his instrument he could utter what words could not express. "I will open my dark saying upon the harp." Ps. 49:4.

David was not only a great instrumentalist, but a great vocalist—the "sweet psalmist of Israel." 2 Sam. 23:1. It was David who arranged the various orders of musicians and singers for the temple service. "David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. . . . So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skillful. . . . And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of song with the singers." 1 Chron. 15:16-27.

Speaking of the choir and orchestra composed of Levites, David says, "Four thousand praised the Lord with the instruments which I made, . . . to praise therewith." 1 Chron. 23:5. Of this number 288 were leaders and instructors in music. "So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight." 1 Chron. 25:7.

The scriptures already cited plainly indicate that David placed a great deal of emphasis on music as a feature of religious worship. He made musical instruments and played upon them skillfully. He composed words and sang them. The instrument and the voice were dedicated to God.

While David was a great musician, Solomon, his son, was, perhaps, even greater. He composed 1,005 songs. The music rendered at the time of the dedication of the temple by Solomon has probably never been equaled. At least no choral assembly and orchestra has ever been accorded such divine recognition and honor; for "it came even to pass, as the trumpets and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." 2 Chron. 5:13, 14.

Solomon, speaking of his interest in music, says: "I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and

that of all sorts." Eccl. 2:8. The musical instruments used in Solomon's temple may be classified as follows:—

#### Wind Instruments

Organ	Ugab
Flute	Holel
Cornet	Chatzotzerah
Trumpet	Shophar
Horn	Keren

#### Percussion Instruments

Cymbal	M'tsil-tayim
Drum	Toph
Timbrel	Tziltzelim
Sistra	Mena'an'im
Sistrum	Shalish
Bell	Pahamon

#### Stringed Instruments

Psaltery	Nebel
Viol	Kinnor
Harp	Nebel 'asor

The following are some of the instruments of whose nature scholars are not certain:—

Neginoth—probably some stringed instrument. Psalms 4, 6, etc.

Neginah. Psalm 61.

Nehiloth—probably wind instrument. Psalm 5.

Alamoth. Psalm 46.

Sheminith. Psalms 6, 12; 1 Chron. 15:19-21.

Gittith. Psalms 8, 81, 84.

We have in the Bible a number of different terms or names applied to the songs that were sung. Below we give the names of the songs, with a short description of each class:—

Shir—a song in general, adapted to the voice.

Mismor—a song accompanied by music.

Neginoh—a melody expressly adapted for stringed instruments.

Mascil—a lyric requiring nice musical skill.

Michtom—mysterious or precious song.

Shiggayon—an irregular song, or a song with variations and changes; a ballad.

Tehillah—a hymn of praise.

Kinah—a dirge or funeral song.

Shir-yediduth—a love song—Song of Solomon.

Mashal—a parable.

Chedoh—an enigma, a riddle, a dark saying.

Melitsah—a satire.

Tephilah—a prayer.

The careful application of these terms to various musical compositions shows that the ancient Hebrews were very versatile in their poetical and musical genius. This is evident from the fact that every psalm is described by a term which distinguishes it from every other psalm.

The course in sacred music in the schools of the prophets must have included a mastery of at least one instrument, and a thorough training of the voice. It also included a knowledge of musical composition for both the voice and the various musical instruments. We must conclude that the sacred music

course was thorough, practical, and comprehensive. These schools must have led out in all lines of advancement, developing men that were wise and intelligent leaders and educators in the nation.

"These schools proved to be one of the means most effective in promoting that righteousness which 'exalteth a nation.' In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon. The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. . . . In the early life of Solomon also are seen the results of God's method of education."—"Education," pages 47, 48.

One writer has said that it is the music of a nation that measures its standing in the grade of human civilization. What would our psalmody today be without the psalms of Israel's "sweet singer"? The psalms of David, without the music he set to them, are music still; and rendered with modern musical composition, they excel anything in modern psalmody.

The music of ancient Israel was not copied nor borrowed from the nations about them. It was an expression of the individual and national life of the chosen people of God. Their songs, both the words and the music, were composed to memorialize great events. Examples of this kind are the Song of the Red Sea, Song of Deborah, etc. David felt so grateful for the successful transfer of the ark from the house of Obed-edom to Jerusalem that he wrote the words and music of a song, giving expression of his gratitude to God. He placed it in the hands of Asaph to be rendered by the choir and orchestra. "Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren." 1 Chron. 16:7. Several of the psalms David composed express his gratitude for personal deliverances from the hands of his enemies. Examples: Psalms 34, 52, 56, 59.

One proof that the Hebrews produced a musical literature of their own, not copying or borrowing from the surrounding nations, was their refusal to sing their songs in the land of their captivity. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" Ps. 137:1-4. But the Lord, through the "weeping prophet," gave Israel another and the last song which they sang, even in a "strange land." This was a funeral song—the song of lamentations. Their former glory never returned, and their "swan song" proved to be the funeral dirge of what was once a mighty and glorious nation.

In learning and in piety, Israel reached greater heights than any nation of her time; and this was largely due to the character of her schools.

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## EDITORIALS

### The Sower and the Coming of the Kingdom

Is the world to be converted before the coming of Christ to fulfill his promise to his faithful people? A great many believe that it will be; but he who would know the truth, without regard to what he himself might desire, will inquire closely into the teachings of the Master upon this point. It matters not how much we should like to see the whole world converted to God at the time of our Lord's return, the strongest possible desire will not change the fact one way or the other. Let us ask him; he knows, and he has given instruction sufficient to make it possible for us to know.

Let us examine the parable of the sower.

It is given by our Lord himself, and pertains to the upbuilding of his kingdom in the world.

It is interpreted by our Lord himself, and that interpretation is therefore unassailable.

According to this parable, the seed falls upon four different kinds of ground, with four different results. Three of those results are disappointing; only one is satisfying. While it is not likely that this was intended by our Saviour to indicate the exact proportion of returns from the sowing of gospel seed, it does indicate that they who reject the gospel message are far more numerous than they who accept it.

Some of the seed falls by the wayside, and before the kernels of grain have time to take root, they are snatched up by the fowls. Some falls upon stony ground, sprouts quickly, and perishes quickly for lack of proper rootage. Some falls among other growths, is choked out, and never comes to maturity. Some falls upon good soil, well prepared to receive it, and brings forth abundant increase.

That which fell by the wayside was snatched up, destroyed. Our Saviour in giving his own interpretation of the parable, says: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and

snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside." Matt. 13: 19.

The one sown by the wayside became meat for the evil one. The one "sown upon the rocky places" endured for a while, but went down under the fires of persecution. The one "sown among the thorns" succumbed to the cares of this world and the deceitfulness of riches.

The period of that sowing represents the entire gospel dispensation, and the number who reject the gospel invitation will always be greater than the number who accept and remain steadfast. There is no indication in the parable of a time coming when the seed would fall only upon good soil, well prepared, where no adverse conditions would be found, and only a satisfactory yield result. On the other hand, the Scriptures indicate very clearly that as we draw nearer to the end, the conditions will be more forbidding, and the good yield proportionately less. The Saviour's question, "When the Son of man cometh, shall he find faith on the earth?" is a very clear indication that the proportion of the wayside sowing would be greater, the stony ground and the thorn-infested soil more plentiful, when the last of the sowing is being done.

The Saviour reenforced this thought with a parable of the "man that sowed good seed in his field," and his "enemy came and sowed tares also among the wheat, and went away." Matt. 13: 24-30.

His servants desired to uproot the tares as soon as their blades began to appear; but the owner of the field refused, and said: "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." How long are the tares to be in the world?—"Until the harvest." What is the harvest?—"The harvest is the end of the world;" for thus the Lord himself declared when explaining this parable to his disciples: "He that soweth the good seed is the Son

of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 37-43.

The tares and the wheat grow together until the end of the dispensation; until the time of the declaration of final awards, until that time when the fiat of the Almighty goes forth:—

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 11, 12.

These parables and this mandate of the great Judge all show that the wicked are in this world, alive and perniciously active, until the last stroke of gospel work has been done. The tares and the wheat grow together until the harvest—the end of the world. The tares are not then given a second chance, to see if they will transform themselves into wheat; but they are bound in bundles to be burned. The close of this dispensation does not usher in a glorious millennium of peace and instruction and successful evangelical endeavor. Instead, those who are then unreconciled, unprepared to meet their God, are cast into "the furnace of fire: there shall be the weeping and the gnashing of teeth."

Other scriptures are in harmony with this. Of the closing days of the gospel dispensation we read: "But evil men and imposters shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13. How do we know he is speaking of the last days? The first verses of the chapter read: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." 2 Tim. 3: 1-5.

Another declaration of our Saviour voices the same thought: "This gospel of the kingdom shall be preached in the

whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14. Some would wish it to read, "and then shall the millennium of peace and sinlessness be ushered in;" but the text does not read so, and the teachings of our Saviour hold out no such hope. He who builds upon such a hope builds upon sand, and is destined to most bitter disappointment. But we need not be thus disappointed. The Scripture is plain; the parables of our Lord, interpreted by himself, leave no occasion for uncertainty in this matter. The end of the sowing and of the dispensation draws nigh, and happy will he be whose faith is founded upon the Rock of truth.

C. M. S.

## Synopsis of Present Truth — No. 2

### The Bible the Living Word

(Concluded)

#### The Word Our Safety and Defense

WHEN Christ came to live as our example in the flesh, and to give his life a sacrifice for sin, he, the divine Son of God, made himself like unto his brethren. "I can of mine own self do nothing," he said. John 5:30. Tempted and tried, he found his defense in the Holy Scriptures. When Satan came to tempt him to sin, the Saviour said, "It is written." He clung to the sure defense. Again the tempter came. He was met with the word, "It is written again." The third time it was the same weapon of defense, "It is written." Matt. 4:1-11.

Christ found safety only in the Scriptures of Truth. So the Bible is the Christian's shield against the enemy's attacks. As Jesus studied the Scriptures and kept the words ever in his heart, for a defense against temptation, so must every Christian study and meditate upon God's Holy Word if its counsels and precepts are to be the defense in the moment of sudden temptation to sin. "Thy word have I hid in mine heart," said the psalmist, "that I might not sin against thee." Ps. 119:11. It was the only way for Christ, our Pattern; it is the only way for us.

#### It is the Bread of Life

The Word of God is the daily food for the soul. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

Who has not, in hurried times, missed a meal, working on through the day, never thinking of the prolonged fast? But after a time there came a sense of weakening force, a lack of physical power. What was the trouble? At once the reason was evident, he had not taken food, and the system was calling for a

renewal of its forces. Just so the spiritual life must needs be fed by the Word of God.

Do we at times find a sense of a weakening of the spiritual power, a letting down of the vital forces of the soul? Ah, in the hurry of life we have neglected to feed upon the living bread. We can no more sustain spiritual vigor and health without feeding daily upon God's Holy Word than we can maintain physical power without eating our daily bread. Eat of the life-giving Word. The taste for it grows with the partaking.

There is life in "every word." The psalmist found the Lord's testimonies "sweeter also than honey and the honeycomb," or, as the marginal reading has it, than "the dropping of honeycombs." Ps. 19:10. We get the picture of the honeycomb inverted, the cell caps broken open, the sweetness of the honey dripping down. Just so every word of the Lord is a cell, full of sweetness and life for the soul that feasts upon the Holy Scriptures.

#### The Source of All Doctrine

The Bible is the complete and perfect rule of faith and doctrine. Here every doctrine of salvation is found. Inspiration has declared it in the words of the apostle Paul to Timothy:—

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

The divine command is, "Study." For every generation there has been a message borne by this living Word, making call to reformation of life, or giving warning and comfort. "The Bible is not a collection of truths formulated in propositions," said Dr. Samuel Harris, of Yale, "but God's majestic march through history, redeeming men from sin."

In every age God has been ruling and overruling, witnessing by his Spirit through the living Word. The experiences recorded of past ages have their special lesson for the present:—

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

"Let vs therefore all with feruent desyre," as the Old English of 1549 spelled the exhortation of Erasmus, "thyrste after these spirituall sprynges. . . . Let vs kisse these swete wordes of Christ with a pure affection. Let vs be newe transformed into them, for soche are oure maners as oure studies be."

#### The Book for All Mankind

It speaks in every tongue to the human heart. Its power to transform has been shown through all the centuries in every clime and among every race. One of the Gospels was put into the Chiluba tongue of Central Africa. After a time a Garengeze chief came to Dan Crawford, the missionary, changed from the spirit of a fierce, wicked barbarian to that of a teachable child. Explaining his conversion, the chief said:—

I was startled to find that Christ could speak Chiluba. I heard him speak to me out of the printed page, and what he said was, "Follow me!"

Of the Bible's universal speech to all mankind, Dr. Henry van Dyke has said:—

Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. . . .

Its great words grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light.—*Century Magazine*.

#### Christ the Central Theme

All the Bible bears witness of him as the Saviour of the world. Christ himself said of the Scriptures, "They are they which testify of me." John 5:39. "To him bare all the prophets witness." We see him as the coming Messiah in promise and prophecy, in type and shadow. His is the divine, living personality standing out in every book that makes up the Sacred Volume. As we read with loving heart, the author seems near in every page:—

"Reading, methinks I bend  
Before the cross  
Where died my King, my Friend.  
The whole world's loss  
For love of him is gain."

And having beheld him giving his life as the divine sacrifice, and rising in triumph over death to be our great High



Priest in the heavenly temple, as we read these Sacred Scriptures yet again, in every book, from Genesis to Revelation, we see him as the coming King of kings, coming to take his children to the eternal home of the saved. The whole Book is a bright window through which we gaze on coming glory.

“And yet again I stand  
Where the seer stood,  
Gazing across the strand,  
Beyond the flood:  
The gates of pearl afar,  
The streets of gold,  
The Bright and Morning Star  
Mine eyes behold.”

And the word of God “liveth and abideth forever.” “Heaven and earth shall pass away, but my words shall not pass away.” Matt. 24:35. W. A. S.

### A Separate People—No. 2

THE Lord through his prophet declares of his church, “Lo, the people shall dwell alone, and shall not be reckoned among the nations.” He designed that his church should be a separate people, and that they should do a distinctive work. Directly and indirectly Satan has sought to corrupt the church and divert it from the work it was commissioned to do. He has sought to do this directly through corrupting worldly influences which lead to positive sin. Against these influences the Scriptures of Truth repeatedly warn. Our Saviour earnestly petitions the Father:—

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.” John 17:15-17.

The apostle John bears this warning:—

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.” 1 John 2:15-17.

Indirectly the enemy of all righteousness has sought to corrupt the church by leading it to compromise its position in forming affiliations with the world. The evil has not at first been apparent, but the fruits of these affiliations, when persisted in, have proved to be apostasy and separation from God. Against such association the apostle Paul utters a direct warning in the following words:—

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what

agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6:14-18.

In this counsel is emphasized the idea of complete separation. The people of God must live in the world till the coming of the Deliverer, but they are not to be of the world; they are not to imbibe its spirit nor follow its practices. They are to stand among their fellows as separate and distinct in purpose and in character. Says the apostle Peter, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.” In what particulars are the peculiarities of the children of God to be made manifest? “That ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” The apostle Paul bears the same testimony in Titus 2:11-14:—

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

With the plans and purposes, the pursuits and pleasures, of this world the children of God have nothing in common. They cannot consistently unite with the careless throng at the race track or in the theater, in the dancing hall or at the billiard table. In dress, in conversation, and in general deportment they must show that their affections are set on the things of God and not on the riches and pleasures of this world. To their fellows they have been made the ambassadors of the King of heaven, and in their lives they are to represent the principles of the divine government. In their labors for God they can know no man after the flesh. Their mission is to the people of every kindred and nation, of every color and social state. They recognize that “God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.”

The world is divided into classes. Political, social, and religious distinctions are observed. These distinctions cannot be regarded by the ambassadors of the Lord Jesus Christ. Men of every class are afflicted with the same disease—sin. The heralds of the cross are to carry to them the one universal remedy

—salvation through the Lord Jesus Christ.

The people represented in this movement have been called into existence to do a specific work for this day and generation,—a work which no other religious body is attempting or professing to do. There is due the world today a message of warning pertaining to those things which are soon to come upon the earth. This message is designed as a message of salvation. It warns against the evils and the errors which are threatening the very existence of vital godliness. It calls the inhabitants of the earth to forsake the worship of man for the worship of God; to break from the thralldom of sin and accept the liberty that there is in Christ Jesus. It warns against the worship of the beast and his image and against the reception of his mark, against the great combinations of evil which will be formed in antagonism to the truth of God in the last days; and it develops a people who keep the commandments of God and the faith of Jesus. Rev. 14:6-12.

To no other church, to no other organization, patriotic or political, has the giving of this message been committed. It is the distinctive work of the people connected with this movement. Seventh-day Adventists have been called into existence for the very purpose of sounding this warning. They must not in any way compromise their position or lower the standard which they have been set to maintain.

They cannot give the message from motives of patriotism or expediency. They bear a gospel of love, not of hate; of salvation, not of condemnation; of good will, not of class hatred or distinction. They are to seek to save their fellows of every class and persuasion. Jew and Gentile, Protestant and Catholic, heathen and Mohammedan. In this work of soul-saving they must keep so free from class and party spirit that their message will go unclouded and unencumbered, free and untrammelled, carrying the spirit of love and good will to all men. Their power in the proclamation of this message will be in direct proportion as they keep out of their lives every corrupting worldly influence, and in proportion as the movement itself maintains its high and holy character distinct and separate from every worldly affiliation.

F. M. W.

### The Power of Words

THE gift of speech is one of the greatest gifts of the Creator to man. Used as God designed it should be, its influence for good can never be told until the books are opened at the last great day, and the records of time are complete.

Words are indeed of fearful import.

This is emphasized in the words of Jesus when he said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Words can never be recalled. Though the lips that spoke them may have been silent for long years in the tomb, they go on, scattering blessing, dispelling clouds, or darkening the lives of others in whose memory they may linger.

A returned missionary stands before a strange congregation and tells the story of his toil in preaching the gospel in a foreign tongue in a far-distant land. With deep and imploring earnestness he calls for others to enlist in the sacred cause and carry the banner of the cross through every land. An unknown youth listens from the gallery, and the words of the preacher become as a fire in his throbbing heart. He goes to his home, resumes the round of daily life just as he lived before. But those burning words are still in his heart. They are remembered in his hours of toil and recreation; they haunt him in solitude; they come to him like messengers from another world in the dreams of the night. And when years have passed on, and the missionary has gone back to his field and finished his work, and his ashes are resting beneath the shadow of the palm or beside the moaning sea, there is another voice, loud and clear and strong, fired with the ardor of young manhood, taking up and carrying on the message which he began; and all its utterance and power have come from those few words dropped into the ear of an unknown youth in a strange congregation, when the speaker knew not that any listened or regarded.

Man is so fearfully and wonderfully made that a tone, a look, a breath, may determine the course of conduct for a lifetime and the destiny of a soul for eternity. It takes only a very slight influence to make a lasting impression upon so sensitive a thing as a human heart. The little bird that walked upon the plastic clay of the river bank uncounted ages ago, left a track which may be seen today in the solid stone. . . . So the tongue may scatter words as freely as leaves fall in autumn, or birds sport on the river bank, but all the while the words spoken are making impressions upon souls that shall outlive all time,—impressions which will remain to be read when the hills have melted like wax and the earth is burned in the final flame.

The good words of truth live and give life to the world. They may be shut up in prison, but no fetters can bind them. They may be cast into the fire, but the truth cannot be burned. They may be thrown overboard into the depths of the sea, but the truth cannot be drowned. They may be persecuted and driven into exile, but even there they will acquire new life and make the desert blossom as the rose. It would be easier to stop the current of the mighty river, or to hush the fury of the wildest storm, than stop the course or quench the life of the good words which any earnest, truth-speaking man has sent forth into the world. If you would throw your influence into the stream which carries

blessing wherever it flows, if you would ally yourself with the divine power which is renewing and redeeming the nations, if you would unbar the prisons of despair and open the gates of life to immortal souls, you have only to speak good words.

We should guard well the words which fall from our lips, and ever pray for wisdom that we by kindly words may minister grace to those about us.

G. B. THOMPSON.

### The South India Mission

OUR first week in India was spent with Brother and Sister J. S. James in their large territory in the southern part of India. Through various reports to the Mission Board, the REVIEW, and the sessions of the General Conference, I had felt fairly well acquainted with this mission; but once more I learned how much clearer one's vision becomes, and how much more real and tangible everything seems, when one is on the ground itself. This visit had a number of surprises for me. I was aware that the South India Mission embraced the Madras Presidency and the island of Ceylon; but it was not until I traveled over the territory, getting hurried glimpses of the country, the cities, the villages, and the people in their varied conditions, that I obtained anything approaching a true conception of this mission. It is much larger than I had realized. Its western boundary is washed by the Arabian Sea for a distance of about five hundred miles; while the eastern shore stretches 1,200 miles along the Bay of Bengal—farther by two hundred miles than from New York City to Chicago. And in this territory there are over fifty million people—more than half the entire population of the United States.

It was in this mission field that Ziegenbalg, Plutschau, and Schwartz, the first Protestant missionaries to all India, carried forward their wonderful work. The two former located near the coast in the district of Trichinopoli in 1706. Schwartz located in the city of Trichinopoli in 1750. These men were missionaries of the apostle Paul's stamp. Great success attended their efforts, and today, after nearly two centuries of missionary endeavor in India, more than one half of all the Protestant Christians in this entire land are to be found in the Madras Presidency where these pioneers did their work.

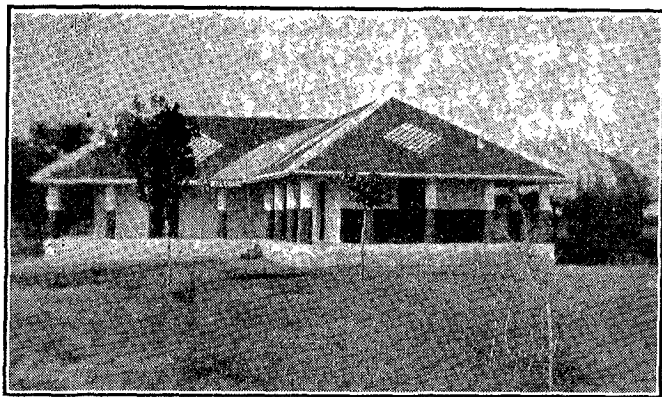
The program that had been arranged for us included a visit to our Nazareth Mission station in the extreme southern part of the field. An all-night's ride from Trichinopoli brought us to Tinneveli. Here we changed from the railway train to bullock carts, called bandies in this region. A bandy is a two-wheeled cart with a cover of some sort stretched over a framework to protect the passengers

from the sun. The box of the cart is about six feet long, four feet wide, and six inches deep. The cover is about three feet at its highest point above the bottom of the box. As there are no seats in the bandy, the most comfortable way to ride is lying full length in the cart box. Rugs were spread on some straw in the bandies, pillows were provided, the bullocks were attached, and we crawled in for a twenty-four-mile ride. There were six in our company, including Professor Salisbury and Brother and Sister James. There was also the formidable stack of luggage a company of that number usually carries in India. Four bandies were required for the journey. We started at nine in the morning, and reached our mission at six in the evening.

When two or three miles from the mission station, we were met by some of the teachers and students and a number of the members of the church. They had come with a native band, to welcome us and escort us to the station. After cordial greetings, the band led the way, being followed by teachers, students, brethren, and our caravan of bandies. The music and the unusual procession attracted large numbers of villagers, many of whom kept joining us until our number became quite imposing by the time we reached the station. From the veranda of the bungalow we gave a brief address expressing our appreciation of the enthusiastic reception given us. Then all separated to get ready for the evening service.

I was very much encouraged by what I found at this mission station. Brother James began work here seven years ago. The response made by the people to the message he presented led to the establishment of a permanent station. Three acres of land could be secured just outside the village. But before a final decision was made to locate on this site and erect buildings, a well was sunk on the place to ascertain whether an abundant supply of good water could be secured. The test gave the fullest satisfaction. Then the ground was secured, and the buildings were erected. The precaution taken by Brother James to be sure of having plenty of good water, should always be taken by missionaries before purchasing land and erecting buildings for mission stations.

We have three buildings at this station—the bungalow, the school, and the dormitory. The bungalow is a brick structure well planned and substantially built. It provides a good home for those in charge of the mission. It cost a little less than \$2,000. The school building cost only \$400, and the dormitory for boarding students but \$83. Both the school and the dormitory are too small for the work now being carried on at this mission. At the time of our visit



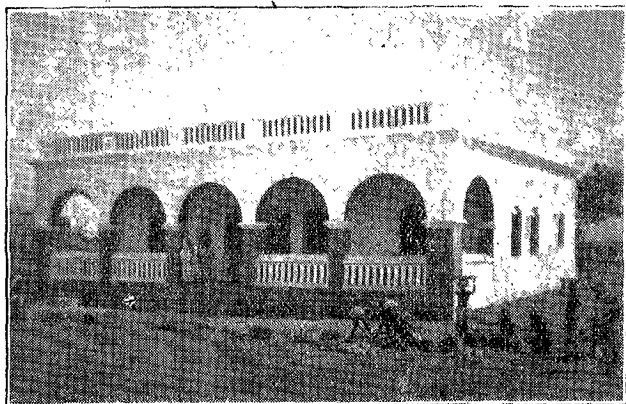
SCHOOL AND CHURCH BUILDING, NAZARETH, SOUTH INDIA

there were 118 students attending the school—87 boys and 31 girls. The regular schoolrooms were full, and one class was being held on the veranda of the school building, another in the dormitory, a third on the veranda of the bungalow, and yet another in a shed. How all this can be managed in the rainy season is a problem.

The dormitory for the boarding students was also badly overcrowded. It is only thirty by thirty feet. In it were living the preceptor and his family, nine girls, and nineteen boys. The only room for the boys is eight by ten feet. Each boy is required to have a chest in which to keep his clothes, books, stationery, pen and ink, comb, etc. Nineteen of these chests in a room only eight feet wide and ten feet long left little space for the boys. When I inquired where the boys slept, I was told, "On the floor of the dining room." The girls had no better provision. Sometime, and not too far away, money should be provided for a larger and better dormitory for these youth.

I was greatly pleased with the work being done at this station. For two or three years almost the entire work has been carried on by our Tamil brethren, no European being on the place. Brother E. D. Thomas is in charge, and is assisted by seven teachers, five of whom are our own baptized members. Brother Thomas and his assistants have all embraced the message since Brother James began work in Nazareth seven years ago.

As nearly as I could judge, these teachers are doing excellent work. The stu-



MISSION BUNGALOW, NAZARETH, SOUTH INDIA

missionaries. Every month they are allowed to go out to the villages to sell papers and tracts. Sometimes they walk twenty miles doing this work. They are making a good impression in all that region, and men are bringing their boys from all directions to place them in the school. When I was there, two men came from villages miles away in opposite directions, to see about getting their boys in the school. During the week of prayer some of these Christian boys gave a part of the rice allowed for their daily food, in order to make offerings to foreign missions. They denied themselves the food for their growth and work. None of these boys use tobacco in any form, and they have abandoned everything that savors of heathenism. The girls who have become Christians have shown the same

zeal. They have done what is probably the hardest thing for a girl in India to do,—taken off all their jewelry, bracelets, rings, neck rings, anklets, toe rings, and all. The ears of some were so disfigured by the heavy rings hanging in them from infancy, that it was necessary to perform surgical operations to restore them to something approaching their natural condition. All this they have done for their Lord and Master. They are good girls, and will make good wives for the Christian boys who are preparing for service in the Lord's work.

In an address presented to us by the members of the faculty of the Nazareth school

on the occasion of our visit, they said:—  
 Roman Catholics, etc. Some have no religion. Yet with this medley we found a strong spiritual influence pervading the school. Thirteen of these students have given their hearts to the Lord, and united with the church. They are earnest, wide-awake young

The object of this work is to lay a true foundation in the lives of the students for a future Christian building; to teach them the special truths for which we as a people have been called into existence; to encourage them to practice these truths and to spread them throughout the sphere of their influence; to develop a thorough Christian experience and beget in them a lasting desire to become earnest workers for the Lord in carrying this message to the millions of South India. Believing the Scriptures to be the foundation of all true education, and recognizing its importance in a school curriculum, much emphasis is placed on the teaching of the Bible. We have already seen some of the results of our efforts in this direction. Of our students, thirteen have been baptized. One boy has connected with the office work at Trichinopoli, another boy has taken up duties in the school while continuing his education, and others are being prepared to take up responsible work in connection with this cause at an early period. We also see a great change for the better in the lives of the Hindu children of our school.

The church membership at this station



OUR COLPORTEURS IN SOUTH INDIA

is close to seventy, with a Sabbath school of 135. They are faithful in the payment of tithes and offerings for the support of the work. The total amount paid in 1913 was \$260, and in 1914, \$400. This is not a large amount, but they are poor people, and it means much to them.

It was surely a great privilege to visit these dear fellow believers who are so happy and earnest in the truth. I could not but wish that we had hundreds of such stations scattered over India.

The work done at the Nazareth station represents the most we have done so far for the fifty millions of the South India Mission field. In August of last year work was begun in Pondicherry, a French settlement on the coast about one hundred miles below Madras. Brother and Sister V. E. Peugh and a Tamil brother located here to look after an interest that had been awakened. In November Brother James visited this place

and baptized seven believers — four men and three women. Others are being taught and prepared for baptism.

Brother and Sister Morrow, who came to India last year, have located in Bangalore. They are studying the Tamil language with a view to engaging in the vernacular work.

All the workers in the South India Mission, and in all India as well, were delighted to have Brother and Sister Lowry return. They will begin work in a new center. Brother Lowry has a good knowledge of the Tamil language. He loves the field, and it is believed his work will be blessed to the salvation of many.

At the recent biennial conference it was decided to establish the headquarters of the South India Mission in the city of Madras. This will enable Elder James to carry on evangelistic work among the European-speaking people.

The task in this mission field alone is stupendous. Besides the seventeen million persons speaking Tamil, there are twenty million who speak Telugu. Although no direct effort has yet been made by us for the Telugu people, a few have embraced the message and united with us. Great opportunities are now in sight among these people, and we must begin work for them without delay. Plans are laid to have a man and his wife located among the Telugus this year.

Then there is Ceylon, with its millions. Every worker in India feels that Ceylon should be entered now. It should be made a separate mission division under permanent leadership. It is hoped to have a brother and his wife located in Colombo in a few months.

Knowing the value of literature in this work, Brother and Sister James are struggling hard to produce and circulate papers and tracts in the five different languages spoken in their field. But their facilities and physical powers seem so limited for this great task. O, how greatly, how terribly, we need workers and means for this stupendous undertaking! If ever the church of God should pray the Lord to send forth laborers into the field, it is now. Will not those who read this report pray for this most fervently? The Lord will surely hear the united, fervent prayers of his people.

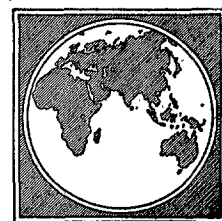
A. G. DANIELLS.

“At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 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.” Dan.

12: 1-3.



## THE WORLD-WIDE FIELD



### Barotse Mission, South Africa

S. M. KONIGMACHER

THE Lord is blessing us, and in some respects we can see advancement in his work at this station. The language here is very similar to the one we knew in Nyasaland. A Catholic priest came over to the mission several times and helped us with the Chitonga language. With this and the help of my wife, I was able to preach in the language some weeks ago. Of course I cannot speak so fluently as I wish I might, but what I have acquired of the language is a great help, for we have no one here to translate or interpret.

Very soon after we arrived, the school was turned over to us. As the result of a few simple changes and much hard work, we can see some advancement. The boys have memorized the beatitudes, and are now committing to memory the commandments. A few who several months ago could not read are now reading in the Gospel of Matthew. They write well, and are doing sums in addition. We sincerely hope that the gospel thoughts presented every morning will sink into their hearts and result in some taking a firm stand for the truth. We are hoping that we can use some of these more advanced boys in opening up village schools in the Lusakas district, for as yet it has not been entered by any other mission. The people are anxiously waiting for a station, and we are very sorry that the funds are not sufficient to send a white teacher there.

It is quite difficult to acquire the language here, for the most of the school-boys are Batema. The Gospels are published in Ila, and the district and two native teachers are Batonga. There are three Barotse boys and one Macheke-longwe among the forty-four students.

There has been a great deal of sickness among the boys, and one of our boys died. We have been putting in our extra time screening the veranda to make the house mosquito proof, for the spring is a fruitful time for mosquitoes. I have finished the mission house. I made two doors, and put in a base of cement all around the house under the screen so the mosquitoes cannot get in beneath and the white ants cannot get up to eat the frame. The other house will be finished later.

The heavy rains have brought out the wild flowers, and some are very beautiful. There is one variety that looks as if it were dusted with gold. My little son likes to go out on the veldt and gather these flowers, and the boys bring

in bunches of them, making the house look quite homelike.

One evening after the Sabbath, Mrs. Konigmacher took her little organ up and played for the boys. You ought to have seen their eyes sparkle. Then she and I sang together, and that pleased them so much that we sang the song over several times until they started to sing it with us. We then promised to translate it and teach it to them. The sentiment is a good one, “Keep Sweet”—this to be done under all circumstances, and through all kinds of trial and changes.

At present we are all well, and are not troubled by the war, only that there is an increase in price in the necessities of life. Trouble may come later, but everything is very quiet up this way. We sincerely hope that the work will be finished soon, so that we can meet our loved ones, never to part again.



### Words of Council to Those La- boring in Mission Fields

T. E. BOWEN

IN looking through some files recently, I ran across a few paragraphs addressed to laborers in foreign fields, published in a special Testimony, which seemed so full of helpful suggestions that I give them below. And these good words should, as well, be taken home to our own hearts as workers in the home fields:—

“When laborers are associated together who decidedly vary, both in natural disposition and character and in their manner of labor, each will need to keep a careful watch over his own strong traits of character, and to exercise the meekness of Christ, or he will be in danger of drawing apart from the others. Such a separation would retard the work and dishonor God. Brethren, you should make no move independently or in opposition to one another. Pray together; counsel together in humility, willing to be instructed. This will bring you where God will be your counselor. By indulging a stubborn, self-confident spirit, workers can easily place themselves where divine wisdom and power cannot aid them in their labors, where they cannot have help in counsel, in difficulties and trials.

“As laborers together with God, you should come close to one another. Precious lessons of love, confidence, respect for one another, must be given, both in and out of the desk. You must live that which you teach. Remember that the new converts look to you for an example

"Some for whom you labor will wish to have the work done in their own way, thinking that their way is best; but if you have the spirit, the meekness of Christ, if you show respect and love for one another, God will enable you to perfect the work in a manner that will please him. Work for your own souls until self is subdued, until Christ recognizes his image in you. The most impressive lesson that you can give to those whom you educate, will be that of a Christlike character.

"In foreign fields especially, the work cannot be accomplished, except by well-considered plans. While you should endeavor to labor in harmony with the instructions of those at the head of the work, many unforeseen circumstances will arise for which they could make no provision. There must be something ventured, some risks run, by those on the field of battle. There will be crises in which prompt action is necessary. The workers should not in every movement feel that they should wait to receive directions from headquarters, but after counseling together, with earnest prayer, they should do the best they can under the circumstances.

"The laborers should counsel together. No one is to strike out on his independent judgment, and work according to his own mind, regardless of the counsel of those connected with him. If we think ourselves sufficient to manage the work of God, and depend for success on our own wisdom to plan and execute, we may expect defeats and losses; for they will surely come. It has been shown me that the planning of the work must not be trusted to inexperienced men. Those who have not had full breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they see only perfection. . . . Our younger laborers must be content to work their way among the people slowly and surely, under the advice of those who have had more experience."

As the trials of the end thicken about us, how necessary it is for us to press together, to counsel together, and then follow the plans matured as the result of the combined best judgment of all. God always blesses the workers and church members who thus love and respect one another by being willing to listen to and follow the counsel given. On the other hand, those who feel no need of advice, and follow their own wills rather than profit by the experience of those who have been longer in the field, will find sooner or later that it is best to take counsel with their brethren. Those who persist in their own ways God leaves to themselves, to follow their own devisings, the greatest calamity that can befall any one. And, too, believers who love the Lord and his truth, fathers and mothers of experience in the different fields where our laborers are called to go, are eminently qualified many times to give valuable counsel.

Let us press together, pray for heavenly guidance, and God will surely lead us into safe paths, even though troubles may be all about us.

He who is the "Way," is also called "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace;" and the government is upon "his shoulder." All we "are brethren." Our unerring Guide, Christ's representative, the Holy Spirit, will be with us to the end.

## West Africa

E. W. MYERS

WE have a good place here at Mamunta, or would have had we completed our buildings before the war broke out. My own house is nearly finished, but we need a house for our native school-teacher, and a place for the school and dispensary. These are to be built of mud with grass roofs. Although we do not have all we might wish in the way of improvements, we are doing the best we can, and are beginning to see some results from our efforts. This gives us courage, and we hope that things will soon be settled so that we can have our other buildings. At present we are holding school in one of the chief's *barries*.

Naturally, I am much interested in medical work. Every one here seems anxious to take medicine whether he is sick or not. A great many applicants have to be turned away. There are many needy ones for whom we could do much if they could be induced to follow our method of treatment long enough. One case might be of interest. The chief brought his sister to us with one side of her face badly swollen. On examination I found that there was an opening outside of her mouth and one inside. Both were discharging, and all her teeth on that side of her lower jaw were loose, with pus oozing out around them. I wanted to remove a few teeth and make the outside opening a little larger so that we could wash the pus out. They would not listen to this treatment, nor any part of it. They just wanted some medicine to rub on the outside, so we did the best we could for her with a bottle of antiseptic. In a few days I heard that something hard had appeared under her tongue. I supposed that it was one of her teeth which had fallen out, but it proved to be a piece of the jawbone.

In a short time we lost track of her entirely, only hearing occasionally that she was still alive. In about three months she came back to us ready to be treated. The first thing I did was to remove the piece of bone which was still protruding into her mouth. This almost made her angry, but her husband said it was all right. Then we began washing the sore every day with an antiseptic. At first the medicine ran freely from the outer opening into her mouth. In about two months the face was healed. The recovery of this woman has won the confidence of her family, who seem to appreciate our efforts.

The people here are all devil worshippers, with just a little Mohammedanism mixed in. We see many of their sacrifices and ceremonies. We have not been able to preach to the people regularly because we have not always had an interpreter; but when we are able to hold meetings, we have some interested listeners. One evening when I gave a chance for questions, one man asked, "What good thing must I do to please God?" At another time, when I had been talking about the law of God, a man asked, "Does it please God for a man to have plenty of wives?" I had said nothing about polygamy, for I thought it a little too soon to attack a custom so firmly held by the people. I thought surely the Holy Spirit must be working to raise this question in this man's mind.

We are thankful that our Heavenly Father has seen fit to allow us peace and safety here in this time of trouble. We have felt the effects of the war very little. Of course prices of imported foods are a little higher; but the rice crop is good this year.

Our health is as good as could be expected. We begin to feel the effects of our stay here. The heat is rather hard on Mrs. Myers this year. We are just starting into our third dry season, which is the hottest part of the year.

## Among the Bible Colporteurs

"ONE day a passenger showed me his check book and said, 'With this I can buy many things; now buy something with your book.' I answered, 'I should like to buy your soul.' He laughed, called his friends together, and made fun of me. So I said to him, 'What treasures do you expect your book to buy for you in the next life? All the checks it contains will not give you one drop of living water,' and I read them the parable of the rich man and Lazarus. Then I gave him a Gospel and went away. An hour or two later, as I was about to leave the ship, he called me and said, 'I have read in the book you gave me, and I want to keep it. And please give me a Bible also, for I see it says here, "Search the Scriptures."' Thus he purchased my book, and my book purchased him."

"On a German ship, an English-speaking sailor came to me and said, 'I am very, very glad that I bought that Bible from you on the last voyage. In Ceylon, I was brought up as a Christian but through being thrown with men who had no religion, I had lost mine. Since reading my Bible I have come to see things differently, and now I read it every evening.'"

"On a French ship a sailor began to scoff when he caught sight of a Testament. 'I believe I can read your thoughts,' said I. 'You are perhaps laughing at unworthy priests and their ceremonies. But I want you to realize that the Lord Jesus Christ was a poor man, who went about doing good; and he was crucified by priests like those at whom you are laughing.' The man re-

mained silent, but a little while later he came to me and bought a book. Others followed his example, so I had good sales on that ship."

"On the deck of an Egyptian steamer I talked to some Bedouins who had been taking camels to Egypt for sale, and were now returning to Syria. I sold one Gospel, and went on to visit other passengers. When I returned, they were seated on the deck around a man who was reading aloud to them. I asked an old Bedouin, 'Do you know of whom this is written?' He stood up and said, 'Bring for each one a copy of this book, for they are the words of the Messiah.' Besides the Gospels, the old man also bought a Bible. Handing it to his son, he said, 'You will read this aloud to me every day, for life indeed is short, but our wisdom is much shorter; therefore it is good to learn of such a paradise of knowledge.' I sold among these Bedouins sixteen books."

"On a Dutch steamer a Chinaman came and showed me the book of Isaiah, asking if Jesus is really the Messiah there foretold. I showed him from the Gospel that he is. Then the man took out a silver coin and said, 'Give me as many books as this coin is worth.' I did so, and these he distributed among his friends. He even explained to them the prophecies, and their fulfillment in the New Testament. His friends followed his explanations with much interest. He said to them, 'Jesus is not in wood or stone, but in the light which shines in our hearts and souls.'"

"I sold a Bible to a lady in the third-class cabin of an Orient liner. As she took it, she asked, 'Do you know why I bought this? My sister and I are going to Australia. We are very poor, and did not intend buying anything on the journey but what was absolutely necessary. When you showed me the Bible, I felt at once that we had forgotten the most necessary thing in this life.' Handing it to her sister, she added, 'We have been feeling lonely; but now we shall have the Lord Jesus with us.'"

### Christian Battle Song

WORTHIE HARRIS HOLDEN

Go forth with our army, O God,  
To strengthen our bands for the fray;  
Bestir us to heed thy commands  
For triumph and conquest today.

Our foes are both valiant and strong,  
Their number like sands of the sea;  
But thou art the King of all kings.  
And victory belongeth to thee.

Unknown are the hours with their needs,  
Unseen is the enemy's plan,  
Yet thou seest all, and wilt guard  
Thy children from plottings of man;

And Satan, o'erpowered, must flee  
And leave us unscarred to possess  
The land of thy choice and delight,  
Which thou with thy presence shalt  
bless.

Portland, Oregon.



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.

### Two Helpful Devices

MRS. C. C. LEWIS

WE are receiving many letters expressing interest in the Home Department. I wish our readers would tell us wherein the department is helping them, and wherein it is failing to meet their needs. We should be glad to hear from those who are being benefited, and also from those who are not receiving the help they desire. We should appreciate suggestive topics. If more of our mothers would do as one mother has done, we should be able to make the department more helpful. For the encouragement of others we will let this mother tell how she helped her little ten-year-old boy remember his duties without being told:—

"For more than a year we have used a simple device which has proved helpful to Frank in showing reverence for the house of God on the Sabbath day. To one end of a piece of white drawing paper six and one-half inches long by four and one-half inches wide, we drew a bunch of flowers and colored them. Neatly cut out flowers or traced ones may be used. Through the middle of the remaining portion we drew several lines with ink, three quarters of an inch apart. Above these we wrote 'Frank's marks for showing reverence in the house of God on the Sabbath day.' We tacked this on the wall in the kitchen, and each Sabbath when he was worthy he received a mark. If he was irreverent, he did not receive a mark, and lost the one for the previous Sabbath as well. At the end of a month he received a small present if he deserved it, which was always a surprise. We soon discontinued this plan, as we do not believe in training him to do right for a reward, but from principle. He is very proud of his marks, and they have proved a real help to him in remembering how to conduct himself in church.

"We have another little 'reminder' which helps Frank in calling to mind his little 'before breakfast responsibilities.' For this we used a piece of drawing paper three inches wide and six and one-half inches long. Through the middle we drew, one inch apart, two light lines that could be erased. Through this space, tracing around a penny, we drew eight circles, and colored each differently. Over each circle we put a letter, indicating the different things which he was

to remember in the order they were to be done. S stood for stove, and meant to light the gas jet under the oven. W was for wash, C for comb, B for brush teeth, T for teakettle, etc. We have the card tacked on the inside casing of the door between the kitchen and the dining room, and without being reminded by his father or me Frank is able to do his work 'decently and in order.' He delights to get downstairs first in the morning and have his part all done before I appear. Where there is more than one child in the home, there could be more circles, and these could be grouped and marked in different ways for each child. Even we older children forget sometimes, and just a hint or a glance at something will bring to mind the things we have to do, which, if they were neglected, might prove an unpleasant burden to ourselves and others. This little plan has been a great saving and help to both Frank and me."

### A Framed Postage Stamp

OVER my desk is a square of heavy paper with corners clipped in it to make a frame for a two-cent stamp. It is the only stamp on the place that never gets used, no matter how great my hurry, nor how urgent the cause. "Why do you keep it? you ask, and ask it curiously if you know me, for I am a regular devourer of stamps. It is a family joke that mother spends all her living on riotous postage stamps, and yet, this one stays. It came to me in a letter from my old minister—the minister of my childhood and girlhood days.

It was a long letter, and it nearly broke my heart to read it. All the homesick longing for a bit of news from those who had been in his care for many years, crept into the feeble writing. There were pages of questions about people who had been dead for so long a time that I had almost forgotten they had ever lived. We forget so soon in this rushing age! Only two of the people he asked about are living. One of them is too feeble to write to him; the other is still a strong man and a busy one, holding an office of importance in his home town. When I told him that our dear Brother W— had asked about him, his eyes filled with tears. Even busy people often have kind hearts, but are obliged to stifle the good impulses that would take time to carry out. "I'll write to him

right away," this busy man said, with a queer huskiness in his voice. He took the address and hurried on. Perhaps he wrote. At least, he meant to, for that one moment. I'm not worthy to criticize, if he didn't, for I fail so miserably in doing the good things I mean to do. But I did answer this letter.

I forgot to say that, at the close of Brother W——'s letter, was this little appeal: "If you ever find the time, I shall be so glad to hear from you." And there, below the words, clinging bravely by one corner, was the stamp. It was the stamp that broke me all up, if I may use slang. I cried when it lay in my hand, the pathetic little piece of pink paper. On it was a full front view of the father of his country. His calm eyes seemed to look up at me reproachfully, and I said: "Don't look at me that way — I'll answer the letter, but I *won't* send you to carry it back. I'll keep you as a reminder of neglected duties to old friends."—*Christian Standard*.

### Straw Hat Economy

MRS. D. A. FITCH

OFTEN soiled but otherwise good straw hats may be so cleaned at home that no expense for the work need be incurred. I give my own recent experience.

The band was removed, and the hat made as clean as dry brushing would make it. A vegetable brush was used to apply a strong suds of Ivory soap. Clear water rinsed this off, and when the hat was well drained, lemon juice was applied with the brush. Again the hat was rinsed in clear water and allowed to drain.

Having no latter's block on which to shape it, and nothing else to fit inside the crown, I used a can opener to divide a gallon tin can, and used the whole half for my purpose. With this inside the crown, the hat was laid on a thick, smooth cloth on a flat surface. Another thick cloth was laid over the hat, and heavy weights were placed on the crown and rim until the hat was dry. The result was a clean hat appearing nearly like a new one. If an otherwise than perfectly flat rim is desired, it may be shaped by hand just before the hat is dry.

Glendale, Cal.

### Position at Table

MRS. D. A. FITCH

WHEN we see a boy or a girl sitting with forearms glued, as it were, to the table, carrying the head to the hand for each mouthful of food, instead of the hand to the mouth, with the body in a somewhat erect position, we overlook the matter because it is done by a child. But when we see the same attitude taken by an adult, the conclusion must be that he is either sick, tired, or lazy. It may be neither of the three, but the appearances are in no wise in the individual's favor.

Glendale, Cal.

### Reading the Other Side

GOING along the street in Logansport one morning, a business man from the other side called out to me: "Good morning, Jim!" and crossed over to where I was.

After the usual greetings, I said to him, "Are you saved yet?"

Laughing, he said, "There you go again!" Then he said to me, "Jim, you ought to read the other side."

I asked him what the other side was.

He answered, "Did you ever read Socrates?"

Calling him by name, I said: "No, I haven't read Socrates; but, honestly, now, did you ever see a man on his knees thanking Socrates for all that he had and was?"

"No, Jim," he replied. "I never did."

"Did you ever see a good old woman on her deathbed calling her children about her and telling them that whatever they did, to stick to Socrates?"

Again he answered, "No, I never did, Jim."

"You knew old Jim Burwick, didn't you?"

"Yes, I surely did."

"And you know the new Jim? Well, did you ever see such a change made in a man in all your life by reading Socrates as has been made in me?"

"No, Jim, I really never did."

"Say, man," I said, "*you'd* better read the other side!"—*Jim Burwick*.

### The Coming of Spring

HERE in the town the gypsy spring comes slowly,

Creeping along with pavement-tired feet.

Leaving woodland blossoms in the vendors' grimy baskets,

And weaving April sunbeams across the dingy street.

But out on the hillside, she passed me like a shadow,

Arbutus at her girdle, and its fragrance filled the air;

And I heard her laughing softly by the ice-imprisoned waters,

With silver pussy willows in her blossom-scented hair.

Low o'er the hillside, before the twilight's falling,

She swung her silver lantern through the smoke-filled sunset haze;

And through the budding birches where her vagrant footsteps wandered,

The first shy windflowers nodded white beside the woodland ways.

—*Martha Haskell Clarke, in Hampton Magazine*.

### The Dividing Line

"I WONDER if this dress is clean enough to wear?" mused Edna, as she held up a rather mussed white dress. "I think I can wear it just once more; it doesn't look so very bad."

So she slipped it on. But when she went out among the other girls in their snowy, immaculate dresses, it looked very "bad" indeed, and the afternoon's pleas-

ure was completely destroyed because she had not recognized the dividing line between cleanliness and the other extreme.

"I guess I will take old Mrs. Tyner some flowers," said Robert, going into his garden with the shears. "She is sick and would appreciate them, I think."

"I am sure she would," said his sister. "She is crazy about flowers, and she has always thought so much of you."

But when Robert came to cut the beautiful roses, he could not bear to clip off the buds. "These others are not so fresh," he said to himself, "but I guess they will do. I am sure they will be nice for a day or so, anyway." He wrapped the roses and carried them to the house of the invalid. As he was ascending the steps, something made him glance into the package. The journey had jolted the overblown flowers until within remained nothing but a mass of loose petals and naked stems. With burning cheeks and a feeling of thankful relief that he had not presented the sorry bouquet, he hurried home and culled the choicest buds in his garden.

"It is rather loose," said Bertha, as she fingered a large and expensive button upon her new coat, "but I guess it will hold another day. I don't like to stop to sew it on now."

"It will take but a minute," said her mother; "it is a beautiful button, and I doubt if you could ever match it."

"But I see the girls coming, and I haven't time. Anyway, I guess it isn't quite to the point where it will drop off. I'll sew it on as soon as I get home."

But when she came home, only a long black string hung there to mutely testify that once again the dividing point had passed unrecognized.

"It doesn't seem really wrong," we often say. "I guess I will do it just this once." There is no dividing line upon which we may poise safe from either extreme, as we often like to think. The dividing line does not always seem sharp and distinct because our mental and moral eyesight is poor, but it lies there just the same, as thin and fragile as a thread and as sharp as the edge of a sword, but unmistakable. And whenever we have doubt about an action,—if we have to argue with ourselves concerning it,—it is an unfailing sign that the danger line has been reached.—*Selected*.

### Eating an Orange

"THERE are ways and ways of eating an orange," remarked a New Yorker who had just returned from a trip to the West Indies. "Before I went to Jamaica and Porto Rico, I used to strip off the rind, break up the fruit, and put the different sections into my mouth, pith and all; but down in the islands where they raise oranges, I learned some better ways of doing."

"I was a guest one evening at the table of a planter in Jamaica. When dessert time came, the hostess asked me if she might peel an orange for me. She took a sharp knife and deftly removed

the outer skin only. She began at the top and worked her way to the bottom, throwing the skin aside in one unbroken strip about twelve inches long. This left the orange still covered with the spongy white pith.

She then sliced it across horizontally, and handed me the two sections. I watched what the other guests did, and bit into the expanse of golden fruit that was temptingly exposed. I found that the outer pith prevented any of the juice from escaping, while, the orange having been cut across, it was possible to get at all the meat and leave the worthless portion behind. There was no acrid rind to burn my lips, and I realized I had never fully enjoyed an orange.

"This same woman called my attention to the fact that she had not divided the fruit into equal portions, and that the smaller portion had been the sweeter. I asked for an explanation, and she told me that as soon as an orange begins to ripen on the tree, the sweetening matter sinks to the lower end, away from the stem. For that reason they always cut the sweet end smaller in Jamaica. They eat the larger portion first, reserving what they call the head as a titbit.

"A lady in Porto Rico showed me another way. She began to peel an orange as the Jamaica woman had done, but stopped about one quarter of the way down. She then ran the knife into the peeled end and cut away a conical section of the fruit.

"The hole that resulted became rapidly filled with juice, and, following her directions, I sucked it, squeezing the orange as I did so. I had it squeezed dry in no time, getting only the pure juice into my mouth.

"Then again, I was introduced to what the West Indians call the nannie orange. A nannie is one that has been allowed to remain on the tree until it is wrinkled and withered, almost dried out. Such an orange is ten times as sweet as any other. They're not sold in New York because the dealers think they are spoiled. They're right, of course. If the fruit withers after it is plucked, it is no good. But the next time you see a wrinkled old orange on a stand, buy it just for luck. It may be a nannie."—*The New York Sun*.

"A MUDDY stream, flowing into one clear and sparkling, for a time rolls along by itself. A little farther down they unite, and the whole is impure. So youth untouched by sin may for a time keep its purity in foul company, but a little later and they mingle."

PRAYER is the most practical thing in the world. If God is pledged to anything, he is pledged to answer prayer; and all the great reforms in the world have been accomplished by praying people.—*Bishop of London*.

"THE best-regulated home is always that in which the discipline is the most perfect, and yet where it is the least felt."



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### The Swedish Seminary

THE first angel's message, or the 1844 movement, was preached in Sweden with wonderful power and results. Even children proclaimed that the judgment hour had come. In many parts of the country there was a mighty awakening and revival. But this led to a most severe persecution. There are Swedish Adventists in America who can tell of almost unheard-of cruelties inflicted on God's people in the Swedish state church. To escape these perils nearly a thousand believers in the soon coming of Christ decided to leave Sweden in 1845.

This was no small task. The preachers taught that to emigrate from Sweden was a transgression of the fifth commandment; people should dwell in the land the Lord had given them, which for the Swedes was Sweden. The government, too, prohibited any emigration, and no one could leave the country unless he paid a large sum of money. The thousand Adventist believers secured about twenty small sailing vessels, and after many trying hardships, set out for America. One of these boats was lost at sea, or at least was never heard of again. The nine hundred and fifty men, women, and children who arrived in the United States and Canada in the spring of 1846 decided to settle in northern Illinois, about one hundred and seventy-five miles west of Chicago, where their descendants, now wealthy and prosperous, still live. This so-called Bishop Hill colony was the beginning of a strong Swedish immigration to the United States.

Today there are more than 1,800,000 Swedes in America. Our work among this people has had many difficulties to overcome, but owing to loyal leadership it has made very substantial gains in recent years. Yet there is still a sad dearth of laborers. To meet this great need the Swedish Seminary was established. Every passing year demonstrates that we ought to have had this school long ago.

Since coming to this union I have made several visits to the Swedish Seminary, and have become quite well acquainted with its work and needs. This institution is twelve miles west of Chicago. It owns seventy-eight acres of land, and the land is as good as any in America. Owing to the liberality of our Swedish brethren the farm is equipped with a good herd of cows, some large, strong horses, machinery, and other necessary things. Last year the farm cleared more than one thousand dollars. When this land was bought, there was only one farmhouse on the place, but several buildings have been erected since, and the school is now furnished with substantial, healthful, and comfortable buildings. These are large enough to accommodate seventy-five students.

We have a faculty of experienced, well-qualified, and godly teachers at the Swedish Seminary; and at none of our

schools are the youth more mature, devoted, and promising than the Swedish Seminary students. Several of them are ready to enter the ministry and other lines of Christian work this year. Our Swedish brethren have every reason to be encouraged over this institution. The Swedish Seminary greatly needs two things: first, to secure a larger attendance, and second, to pay off all its indebtedness. While the school has room for seventy-five students, the attendance is but little more than half this number. We ask for the assistance of our brethren throughout the North American Division in order that we may gather a large group of Swedish young people in the school. There are Swedish students at many of our academies who ought to be at the seminary, and there are very many Swedish young people here and there who would come to the school if they were properly encouraged to do so.

While our brethren have done well in helping the seminary, there is still a debt on the school of about \$13,000. The Lake Union Conference promised \$7,000 to the school when it was first started. All this money has now been paid in, and the Lake Union Committee has voted to donate at least \$1,000 in cash to the school by the end of 1915. Our brethren in this union have done this on the condition that a strong effort be made to bring the school entirely out of debt. The Swedish Seminary Board has voted to ask Brother Nord, the principal of the school, to spend a good share of his time this coming year in visiting our people and in securing funds for that institution. We hope that our Swedish workers will take hold and help so that the heavy load of debt which is now resting on the school may be removed. We believe, too, that many of our American brethren who have an interest in the Swedish work will be glad to assist in this important enterprise. All gifts to the school should be sent to the treasurer, G. E. Nord, R. F. D. 1, La Grange, Ill. Surely it is the will of God that this seminary, which has a work to do for the 1,800,000 Swedes in America, should stand clear of the heavy debt which is hindering its work at present.

L. H. CHRISTIAN.

### Georgia

FITZGERALD.—This place was organized as a soldiers' colony about nineteen years ago, and since that time has grown to be one of the most enterprising little cities in the South, being a railroad and manufacturing center. Fitzgerald was my boyhood home, and when in later years I went West and found the light of present truth, my mind turned to the old friends in longing that they might share these new-found blessings. On coming back some years ago, I found that very little had been done toward giving the



third angel's message to the people here. For three years my wife and I prayed for a competent worker, realizing that because of the mixed population the conduct of a successful series of tent meetings would take the best the denomination afforded.

Last fall our prayers were answered, and Elder J. A. Strickland, of Canada, was sent here. Although in the meantime we had moved to North Carolina, we could not resist the thought of coming back and enjoying the privilege of seeing a church raised up in Fitzgerald. An excellent interest has been shown in the meetings throughout the winter, and it is still growing. Our services have an excellent attendance, and a church of twenty members has been organized. Many others are in the valley of decision.

We have a good Sabbath school, and an active Missionary Volunteer Society. Surely the Lord has richly blessed the work here, and we hope soon to have a good church building, one that will be a credit to the cause we love. The harvest in the Southland is surely ripe; the fields are white for the harvest, but the laborers are few. Pray for us.

A. E. DEVO.

### The Third Angel's Message Must Be Given to the Jews — No. 2

IN laboring for the Jews we must remember that they are different from other people, and we must use discretion in our efforts for them; then we shall find that the message which God has given us for the present generation is suited to them as well as to all others.

In the previous article we quoted from the servant of the Lord the following statement: "The Lord wants us to encourage and sustain men who shall labor in right lines among this people." We who are laboring for the Jewish people know what that means. We cannot deal with them in the same way that we deal with the Gentiles. As surely as we do, we are repulsed by the Jews, instead of drawing them to us. As an illustration:—

In the Harvest Ingathering campaign a year ago last fall, one of our brethren who was soliciting means for missions went into the business house of a Jew, and represented himself as soliciting money for missionary work being conducted by our people. To most persons of Gentile birth the word missionary and the words missionary work mean something altogether different from what they mean to a Jew. Instantly the Jew seemed displeased, and ready to tell our brother to go about his business. And why?—Because to the Jew the idea of missionary work is repulsive. To him it means massacre, brutality, or else it means one of his own countrymen becoming a turncoat and apostatizing from the faith.

It dawned upon the mind of the brother who was soliciting, to tell the Jewish merchant that he is associated with a class of people who are doing the very work that the Jews ought to do,—a people who are keeping the seventh-day Sabbath, believe in the law of Moses, and do not eat swine flesh; and that while they are believers in Christ as the Messiah, they are endeavoring to tell all people everywhere that every class of persons ought to observe the seventh day of the week as the Sabbath of the Lord.

This at once interested the Jew, and he wanted to know more. After further conversation, he gave our brother a donation, and bade him Godspeed in his good work.

But this was not enough. He had this minister brother go with him to his next-door neighbor, a brother Jew, and this first Jew became the solicitor. He told the neighbor about the good work this brother was doing, and of the work being done all over the world by this people. He told him that he should help this man of God, and the man was glad to help such a work. This is working in right lines among the Jews.

The Lord is able to do great things among the Jews, but it is absolutely necessary that the Jew learn what Christianity is. He does not know anything of the gospel, only as he has seen it misrepresented in Rome, Spain, Portugal, and Russia.

It is hard for the Jew to understand that Christianity is anything better than what he has seen during the last fifteen hundred years in those who professed to have it. He has seen its followers hating Jews and slaughtering them. Only the other day one of our Jewish brethren who recently accepted the truth and is at present attending the South Lancaster Academy, received a letter from his father in Russian Poland. He had written to his father, telling him of his faith in Christ, and of the godly Christian people he had found, and how kind they are. The reply of his father I here insert in part as I translated it:—

"To my dear, respected son, Ben Zion: Your letter, dear son, I have received, and I would have been pleased with it if you had been what I hoped you would be. I would be inclined to thank God that you are in America; but since you have left the faith of your fathers, it is immaterial to me whether you are there or in a real fire.

"You write to me about your Christians, how good they are. Well, I will write to you about the same kind of Christians who believe the same as you do, the good kind that they are."

He then relates a terrible persecution which some of the Jews had suffered from the hands of professed Christians, and concludes:—

"If, my dear son, you believe in the same God that these do, then you should have been killed before you had grown to young manhood. O that your mother had suffocated you before she gave you birth, rather than that you should belong to such people who hate your own Jews.

"I do not care to write you further. My heart bleeds when I think that I am obliged to write in this manner to my only son. YOUR FATHER."

Now, dear brethren and sisters, this is cruel, is it not? It certainly is dreadful to think of a parent's writing such a letter to an only son. Yet from the parent's viewpoint it is not to be wondered at; for to him the Christian religion is a terrible thing. But, thank God, when the Jew sees the beauty and harmony and loveliness of the third angel's message, what a different aspect it presents to him! This dear father had not yet learned much of the kind of Christianity his son believes in, as this brother thought he would unfold to his father the truth gently.

It is not surprising that Jews will not come to Christian services. They think

they have no reason to go to hear the gospel. But when the children of Abraham learn of a people who keep the Sabbath, who believe in the law of Moses, and who live up to the teachings of the prophets, then their interest is aroused, and there arises in the hearts of many of them a desire to learn more about this people and their religion.

It is interesting to us, as we visit some of the large cities, to note one or more Jews in nearly every congregation. These have heard of Seventh-day Adventists; and when the Jews hear about this people and their teachings and beliefs, they want to come to our places of worship to learn more.

We must work in right lines for this people. To work for them as we work for others is to throw away our time, our money, and our energy. If we can present to them the peculiar features of our message from their own standpoint, namely, from Moses and the prophets, and then show them that all these things have a definite application in the Messiah, as taught and believed by these Sabbath-keeping Christians, it will create a desire in their hearts to know about their own Messiah and the truths of the Bible they have been brought up to believe.

F. C. GILBERT.

### Every One a Light Bearer

MY heart was made sad as I read recently of the death of Elder O. A. Olsen. How we shall miss him! Thus another of the old pioneers has dropped out of the work, and few of us are left who embraced the third angel's message fifty and sixty years ago. But thank the Lord, he has raised up thousands of willing workers who are going into the dark corners of the earth with the message. My dear reader, are we doing all we can to help finish the giving of the gospel of the kingdom in this generation? We are living in a most favorable time. At our hand are tracts and papers, magazines and books, containing the third angel's message. The coming of the Lord is drawing near, and there is no time to lose, for the masses are still in darkness. Every child of God should be a light bearer. O, let us be faithful to God and to our fellow men! Let us gird on the armor of God, and faithfully do our part. Let us not grow weary in well-doing, for soon the Master will call us home. May we all be ready is my prayer.

D. T. SHIREMAN

### Virginia

I CAME to this State about eight months ago. It was with considerable reluctance that I responded to the urgent call which came from Virginia, as it took me from Pennsylvania, a State in which I had labored for almost twenty years. But God has richly blessed in the work here, and thus far it has been my privilege to be associated with efforts in which seventy-five or more new believers have taken their stand for the Sabbath and kindred truths. During the past eight months more than one hundred and thirty persons have united with different churches throughout the conference, and more than seventy are observing the Sabbath and expect to become church members soon. Calls for meetings are coming to us from all parts of our field. In fact, they are so numerous that it is

quite impossible to answer all of them. There is an excellent spirit of love and unity among the workers and churches. This harmony and general good will is of Heaven, and is truly yielding the peaceable fruits of righteousness in the salvation of souls. For these and other manifest tokens of God's grace and approval we are sincerely thankful. Marked evidences on every side show that we are living in the very day of the latter rain. It is a real satisfaction to know that we are working in the place where God would have us. We are just closing a series of meetings in Portsmouth. Twelve have taken their stand for the truth, and others have been reclaimed. Still others are about to decide regarding these important truths. All the members of the church are cooperating in the work, and distributing hundreds of thousands of pages of our literature.

Last year the Portsmouth church gave more than its quota on the Twenty-cent-a-week Fund. It also supplied the church with new pulpit furniture, and is paying off the indebtedness on the church building. This demonstrates what active missionary work will do for any church in helping to reach the goal in gifts to missions and in accomplishing other desired ends. But above everything else we rejoice in the salvation of souls, and ask you to pray that we may be even more diligent as we go about the King's business. J. W. HIRLINGER.

## Missionary Volunteer Department

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

### Missionary Volunteer Day

(Sabbath, May 1)

#### Suggestive Program

SONG: "Christ in Song," No. 480.

SCRIPTURE READING: John 6: 1-14.

PRAYER.

SPECIAL MUSIC.

READING: "Responsibilities of the Church for the Youth," by G. B. Thompson.

READING: "The Purpose of the Missionary Volunteer Movement," by C. L. Benson.

SONG: "Christ in Song," No. 531.

TALK: "The Missionary Volunteer Goal for 1915," based on article by M. E. Kern.

OFFERING.

SONG: "Christ in Song," No. 552.

CLOSING PRAYER.

NOTE TO ELDER OR LEADER.—Sabbath, May 1, appointed by the General Conference Committee as Young People's Day, should bring a great blessing to your church. The work to receive special attention upon this day is an important one, and grows more and more interesting as it spreads over the world, gripping the hearts of thousands and thousands of young people and children and leading them forth in Christian service. The parts on the program should be assigned at once to insure careful preparation.

Time is short. Only a few years remain in which to save our children and young people, whom Satan is working so hard to destroy. Will not you and the fathers and mothers in your church join us in making Sabbath, May 1, a day of fasting and prayer

for the salvation of the youth? See Mark 9: 29.

Pray that God will greatly bless this special program to the good of all. In connection with the Scripture reading call attention briefly to the fact that it was a lad's lunch (small though it was) which the Master used that day to feed the multitude.

Let some one study the article, "The Missionary Volunteer Goal for 1915," and make a short talk on that subject. It would greatly increase the interest if the 1914 goal and the results obtained, the 1915 goal, and what the \$25,000 will accomplish, were placed on large sheets of paper or a blackboard so all could read them.

The offering should be devoted to some phase of the Missionary Volunteer work,—to purchase a young people's library for your church, to use in home missionary work, or to help the young people of your church reach their goal of \$2.50 for every member, outside of Sabbath school offerings. (The Missionary Volunteer goal counts on the Twenty-cent-a-week Fund.)

Decision days often have brought very good results. Then why should not Missionary Volunteer Day be a time when our young people should be invited publicly to give their hearts to the Lord? And would it not be well to invite all the members of your church to pledge themselves upon that day to work as never before for the salvation of the boys and girls, the young men and the young women, in your midst?

We are praying that God may give your church a special blessing upon Young People's Day.

### Responsibilities of the Church for the Youth

As the dark, muttering clouds fore-shadowing the world's doom become darker and more threatening, great earnestness should characterize the lives of God's people, and great activity be seen in the work of saving lost souls. Your ability is the measure of your responsibility at this time. To whom much is given of him much will be required. It is not sufficient now to be a nominal church member, lukewarm and faint-hearted. We must be in earnest, ready to spring into the battle at the sound of the trumpet. The trumpet call of Moses, "Who is on the Lord's side? let him come unto me," is the call to us to take our stand on the Lord's side. It is no time to dance around the golden calf while souls are being lost. If we saw a person in a burning house, stupefied by the smoke, or saw him wandering on the brink of a precipice, blind to his peril, and left him to perish, we should be held accountable for his death. Likewise, we will be held accountable if we neglect to warn those ready to perish.

Within our ranks are many thousands of youth and children, a heritage of the Lord. Many of these are unsaved. The time for their rescue will soon be past. Surely we cannot sit indifferent and unmoved while they are without hope. The responsibility for their salvation rests with the church. Than this there is no greater responsibility. God will hold us accountable for the flock which he has given us.

A preacher has said, "He who saves the children saves the church." The work of saving the youth and children within our churches God has laid upon the older members of the church,—a work the magnitude of which can be measured only in the light of eternity. There is an hour coming when the question will be asked, "Where is the flock that was given thee, thy beautiful

flock?" What shall we say when this searching question is asked, if we have allowed the youthful flock to be devoured by wolves?

One day from the deck of an ocean liner a boat was seen drifting in mid-ocean. It had come from a sinking vessel. A boat and crew were sent in pursuit. In the bottom of the drifting boat a man was found, exhausted and unconscious. As he was lifted up and taken into the other boat, he partly revived, and the first feeble words heard from his lips were, "There's another man in the boat." Saved himself, his first thought was to have another saved. This illustrates the spirit of the true Christian. One of the first evidences of conversion is an interest in some other soul. Surely this interest should go out toward our youth. The child who sits by your side in the church may not be your boy or girl, but he is somebody's child, and untiring labor should be put forth for his salvation.

We must come into sympathetic touch with the young people. Much can be done by manifesting a warm-hearted, personal interest in them. Sociability will go a long way in winning their respect and confidence. Our teaching and admonition should not fall like hard gravel, but like the gentle rain. I sometimes fear our efforts are illustrated by the story of the man who was drowning in a pond on a cold day. One wishing to help him gave him the end of a plank which was covered with ice. The man tried repeatedly to get hold and save himself, but finally said, in despair, "For God's sake give me the other end of the plank; this end is icy." We need to be sure in our efforts to win the young that we do not hold out to them the icy end of the plank, but get in close personal touch with them.

Our work is to resurrect the dead; to bring life to those who are "dead in trespasses and sin." The miracle wrought by Elisha throws some light on how this may be done. The son of the Shunammite woman was dead. In her sorrow and distress the woman laid him on Elisha's bed, and hastened to the man of God for help. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." 2 Kings 4: 32-35.

Elisha had to deal with a dead child. So have we in many of our churches. He was not satisfied with merely cleaning the dead body, wrapping it in linen, and leaving it still a corpse. Neither was he satisfied when the corpse seemed to wax warm. The dead must live. He lay on it until life was restored. Our responsibility is to do likewise. It is not enough to teach the youth about the Bible, to instruct them with beautiful lessons drawn from Holy Writ, to inculcate ideas concerning moral duty. Our work is to bring life from heaven into their souls. If we fail in this, our work is a

failure, and we have failed in the discharge of our responsibilities.

In every church there are lost boys and girls who need some one to show them the way to the Father's house. Their condition is a mute appeal to us for help. I was on a camp ground once when the word went out that a little boy, who had been left in a tent while his parents attended the morning meeting, was lost. Soon the whole camp was astir. Anxiety was seen on every face; breakfast was forgotten; nobody cared to eat. The people were scattered in every direction, and continued their search until the lost child was found, then all rejoiced. But in every church there are lost boys and girls, and no such stir as this is made. Why is it, I ask? Can anybody give a satisfactory reason for this indifference? What can you say personally?

A clergyman was once walking on Broadway, in New York. Noticing a crowd, he stopped. The people had gathered about a little stray child who had become separated from friends and did not know his way home. The child looked up, and seeing a look of sympathy on the gentleman's face, stretched out his hands and pleadingly said, "Won't you please show me my way home?" The clergyman says, "That cry has been sounding in my ears ever since when I find myself near a wandering soul like that boy in the city." Would that this cry might sound in our ears until we take a personal interest in every boy and girl who does not know the way home, and labor unceasingly until he is restored to his Father's household.

This work cannot be done by proxy. We must ourselves come into close personal relationship with the young. A visitor at a pottery observed a workman molding a piece. The process seemed very slow, and the visitor asked if there was no tool that could do the work. "No," replied the potter, "we have tried several, but somehow in this work we must have the human touch." So in molding the souls of the youth for the Master, there must be the personal touch. We must do the work ourselves, not through some other person. Have we discharged this responsibility in the past as we should? If not, what shall be our attitude in the future?

It would help us, perhaps, to manifest greater interest in the youth if we could realize fully the value of even one child. How much are the children worth who sit in your church? What is each one of them worth? Who can tell? If one of them is your child, how much is he worth? What should you give to have him saved? How much would it take to reconcile you to have him eternally lost? The following incident will serve to impress this thought upon our hearts:—

"A farmer in North Carolina once drove with two high-spirited horses into the town. Stopping in front of one of the stores, he was about to enter, when his horses took fright. He sprang in front of them, and heroically seized the reins. Maddened by strange noises, the horses dashed down the street, the man still clinging to the bridles. On they rushed, until the horses, wild with frenzy, reared, and, leaping upon the man, all came with a crash to the earth. When the people came to rescue the bleeding body of the man, and found him

in death's last agony, a friend, bending tenderly over him, asked:—

"Why did you sacrifice your life for horses and wagon?"

"He gasped with his last breath, 'Go and look in the wagon.'

"They turned, and, there asleep in the straw, lay his little boy.

"As they laid the mangled form of the hero in his grave, no one said, 'The sacrifice is too great.'"

It was this little boy asleep in the wagon that caused the father to sacrifice his life. He was entirely oblivious to danger; willing, if necessary, to die to save his little boy sleeping in the straw. Did he make too great a sacrifice? Nobody would say he did. There are boys worth just as much as this boy, who sit unsaved in our churches every Sabbath.

While we are doing splendidly in raising funds for Korea, China, and India, and other parts of the world, we must remember that our own children are just as valuable as any child in Korea or China, or any of the Hindu boys or girls; and while putting forth efforts for the salvation of those in distant lands, we must not neglect the salvation of those near us.

The story is told of a famous statue in the Fine Arts Gallery in Paris. It was the work of a man who, like many other men of genius, had struggled with poverty. His room in a garret served for both studio and sleeping room. "One midnight, when the statue was just finished, a sudden frost fell upon Paris. The sculptor lay awake in his fireless garret, and thought of the still moist clay, thought how the moisture in the pores would freeze, and the dream of his life would be destroyed in a night. So the old man arose from his cot, wrapped his bedclothes reverently about the statue, and lay down to his sleep. In the morning the neighbors found him lying dead. His life had gone out into his work."

Such devotion to duty on the part of church officers, parents, teachers, and others will result in the salvation of many of the young within our reach, and make our churches all that they should be in saving the lost. This is our glorious opportunity, as well as our sacred responsibility. It is given us of God. Shall we be true to the trust he has given us? G. B. THOMPSON.

### The Purpose of the Missionary Volunteer Movement

WE believe that the world will be evangelized in this generation by the old and young people working together; but surely a general awakening must first take place. Our boys and girls must be converted and educated in heart and mind. When Frederick the Great heard of the defeat of his army in a certain engagement, he exclaimed, "We must educate." Can not we say, Education is the chief defense of our youth? If we would save our youth, we must educate. If we would see them on the firing line heralding the third angel's message, we must educate. To assist in educating our large army of young people, the Missionary Volunteer movement has been launched.

This is far more than a local affair, a young people's society. It is a move-

ment, a great crusade of the church to enlist and train its young people. The marching orders are, "The advent message to all the world in this generation." The reason, "God wills it."

"It is a holy thing," said Disraeli, "to see a state saved by its youth;" but it is a more impressive sight to us to see our youth filled with a passion to give their lives to spread the third angel's message. The church is only beginning to realize the great possibilities lying dormant in our children and youth. It is said, "The energy necessary to secure the cooperation of an adult advanced in years will kindle the enthusiasm of a score of young people."

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," page 271. The children and youth in the ranks of Seventh-day Adventists number about 50,000 souls. An army of this size and character demands much attention from the older members.

The world is bidding for our young men and women. Every inducement is held out to ensnare them. In their bosoms the fires of ambition are burning brightly. The normal young person has an intense longing to make the most of life. And this desire is laudable. God's ideal for each blood-bought life is deeper, broader, higher than we are capable of comprehending.

Satan takes advantage of the throbbing, pulsating life and energy of our young people, and through the medium of the world says: "Come, this line of work will give you social standing, pleasure, and a good home. There is opportunity to climb. We will start you in at twelve, eighteen, or twenty-five dollars a week, and will advance you just as rapidly as you warrant promotion." Many accept the world's offer, becoming "hewers of wood and drawers of water" for the Gentiles. You say they have the wrong perspective, and that is true.

A young woman, with tears in her eyes and a terrible struggle going on within, asked one of our workers these questions: "What does life hold out for a Seventh-day Adventist young person? If I must give up outside company, stop attending parties and social gatherings, stop wearing jewelry, flowers, and feathers, stop reading fiction and going to theaters, stop playing light music and singing sentimental songs, what pleasure can I get out of life?"

You say she does not see the positive side of the Christian life. All she sees are the crosses she must carry. That is just the point. Such a time presents a golden opportunity for a sympathetic elderly friend to assist the young person to get a right perspective, and to carefully point out the dangers of the worldly life.

Yearly a stream of young people slowly wends its way from our Sabbath schools and churches, not to be about their "Father's business," but to engage in the world's work. It causes our hearts to bleed. The hearts of fathers and mothers are wrung with anguish, shoulders are stooped, heads are streaked with silver and bowed low; but still the plague spot spreads. Thousands of our brightest and most capable young people have been lost to the cause of God, millions

of heathen have passed unwarned to Christless graves, the Son of God has been put to an open shame in the house of his friends; but what are we doing to stop it?

Our young people are the biggest asset this denomination has. But at the present time upward of 10,000 are unconverted. Statistics show that the majority of conversions occur between the ages of twelve and twenty. The greatest number of conversions occur in the sixteenth year. Between seventy-five and ninety per cent of the members of the different Protestant churches in America were converted before they reached their twenty-third year. As these years pass, the prospects decrease, and after twenty-three very few become Christians.

The years from ten to twenty-five are the harvest time for souls. They are also the most favorable period for the enemy of our souls to work, and he improves his opportunity.

Miss Jane Addams, of Hull House fame, states: "More than 25,000 young people under the age of twenty-five passed through the juvenile and municipal courts of Chicago during 1909, approximately one out of every eighty of the entire population, or one out of every fifty-two of those under twenty-five years of age."

Mr. Chas. R. Scott, State secretary of boys' work in New Jersey, writes: "The average age of the boys committed to the State home in New Jersey is about twelve years, and the parents in many cases are responsible for their commitment. There are on the average 525 boys in the home, with over 1,500 on parole scattered over the State."

Mr. John L. Alexander, an International Sunday School secretary, says: "Only twenty to twenty-five out of every one hundred scholars who enter Sunday school are saved to church membership. More than half our church members were converted before they were sixteen years of age, and only four per cent were converted after maturity."

If we admit the preceding facts, shall we not recognize youth as the harvest time of souls? During this period the foundations of Christian life are laid, the student life is determined, and the trend for greater usefulness is established.

The spirit of prophecy states: "Very much has been lost to the cause of God by a lack of attention to the young. . . . When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet, unpretending way, for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."—*Gospel Workers*, pages 278, 279.

"Altogether too little attention has been given our children and youth. . . . 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.

Twenty-two years ago the spirit of prophecy gave this challenge: "Let there

be a company formed somewhat after the order of the Christian Endeavor Society, and see what can be done in watching and improving opportunities to do work for the Master."—*Extracts relative to medical missionary work, Oct. 2, 1893*. Again: "Form Christian endeavor meetings to make plans that will be a blessing. . . . They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world."—*Review and Herald, Jan. 16, 1894*.

To meet this specific instruction the Missionary Volunteer Department was launched at the Mount Vernon Sabbath school and young people's convention in 1907. "The purpose of the organization is the salvation and development of our young people as workers." The conditions of membership are twofold: (1) Membership in the Seventh-day Adventist Church; and (2) willingness to engage in active service for Christ. The object of the Missionary Volunteer Society in the church, is association for prayer, Bible study, and missionary work.

The Missionary Volunteer Society is a department of the church at work, just as the primary, intermediate, and junior divisions of the Sabbath school are a part of the church at study. In order that there may be the closest cooperation between the Missionary Volunteer Society and the church, the officers should be elected by the church, the same as the elder, Sabbath school superintendent, and church librarian. The executive committee consists of the officers of the Missionary Volunteer Society, together with the church elder, Sabbath school superintendent, or church librarian (as the church may choose). This committee should plan for the meetings and the work of the society.

There is a distinct benefit derived from the Missionary Volunteer Society work. Timid and backward young people are encouraged to take part in the work, and they develop under the responsibilities laid upon them. Many of our workers now in the home and foreign fields, offered their first public prayer and gave their first Bible reading or public talk in a Missionary Volunteer Society. Another great advantage derived from the separate young people's meeting is that the youth learn to plan and do things on their own initiative. Thus our boys and girls are tied to the church. We must make them feel that they are a part of it, and that they are needed.

The young people may make some mistakes, but Jesus said, "He that is without sin among you, let him first cast a stone." Elder Daniells relates an experience that meets many a parallel among our young people. The incident illustrates what a true father or mother in Israel may do for our young people who make mistakes. He says:—

"When a boy I became a Christian, and tried hard to do right. At one time I became very much discouraged. One Sabbath day, when in the meeting the brethren and sisters were telling how good the Lord had been to them, and how they loved him, I felt so disheartened that I decided to give up and end the struggle. So when the meeting was over, I hurried out of the church so that no one would speak to me. I stepped around the corner of the building to wait for mother.

"As I was standing there, our good old church elder, just the man I did not want to see, came around the corner of the church. He said, 'Well, Arthur, I have been looking for you.' He said he had noticed that I had not taken any part in the meetings for three Sabbaths, that he had been thinking about me and wondering what was the reason. He wondered if he had done anything that had discouraged me, or if his example had not been good, if I had lost courage because of him. Then he said, 'If I have, I want you to forgive me.' Well, I could not have an old saint talk to me like that, so I broke down and began to cry. I said, 'You have not done anything. I am a sinner; I cannot be a Christian; I have tried, and given up.' At this the old man put his hand on my shoulder and said he knew what it was to become discouraged, that he had passed through the same experience. He assured me that he had confidence in me, and that I must not give up, but try again, and he would pray for me. I looked up into his face, and said, 'I will try again.' And never since that time have I given up the struggle."

The Missionary Volunteer Department is attempting to bring about the conversion of every young person in our ranks. Last year more than 1,700 were won to Christ. This year our goal calls for 2,000 of our children to be brought to the Saviour. Shall we not all work and pray to this end?

But when a young person is converted, he is a mere babe in Christ. He must grow to the stature of manhood in Jesus Christ. In order to grow spiritually, he must receive spiritual food. To help supply this, the Morning Watch Calendar has been provided. This suggests a definite text of Scripture to be studied and memorized each day throughout the year. The Missionary Volunteer Junior and Senior Reading Courses have also been arranged to provide the growing minds with wholesome, inspiring books. "Testimonies for the Church," Vol. V, page 519, says: "The special effort of ministers and workers all through our ranks for this time should be to turn away the attention of the youth from all exciting stories." The child and the young person are inexperienced, and do not know how to choose. To help such we need to serve some dainty morsel to them that will tempt their appetites. Then continue to exercise care and tact in feeding them until their appetites have become vigorous, and the habit for good, pure, elevating reading has been developed.

The Standard of Attainment work has also been arranged for the purpose of getting our young people to study the Bible systematically. Many are Seventh-day Adventists because their parents are. But those who become Attainment members believe the third angel's message because the Bible teaches it. This class is able at any time to give a reason for the hope that is in them.

The importance of work for our children and young people cannot be over-emphasized.

"The schoolboys of Bourges, in the early French Revolution, bore a flag displaying in shining letters the words, 'Tremble, tyrants; we shall grow up.' O that these words, 'We shall grow up,' would ever ring in our churches! They

will grow up and make tremble the enemy of our God, or grow up and make us tremble. The Romanists are wont to say, 'Give us the child until he is ten years old, and you may do what you can with him after that.' Trebonius, the instructor of Martin Luther, always uncovered his head in the presence of any of his boys. He was accustomed to say: 'Who can tell what man may yet rise up amid these youth? There may be among them those who shall be learned doctors, sages, nay, princes of the empire.' Even then there was before him the great leader of the Reformation, that 'solitary monk that shook the world.' The children must increasingly receive the attention, thought, and care of the church."

Pray for our young people, and for those who are working to win them to Christ. C. L. BENSON.



### The Missionary Volunteer Goal for 1915

WILLIAM CAREY, the father of modern missions, said, "Expect great things from God, attempt great things for God." The biggest and most important enterprise in this world is that of giving "the advent message to all the world in this generation." And if any in this world ought to work with earnestness for definite results, it is the people who have this enterprise in hand. The business man looks over his work and his prospects, and sets his goal for the new year. The literary man outlines his work and plans to do a certain amount in a given time. The school takes for its slogan so many students or so much more equipment for next year. Why should not we, as individuals, as churches, and as Missionary Volunteer Societies, carefully study the Lord's messages to us as his workmen, consider our ability to work, and the equipment we have or can procure, and set a task to be accomplished in a given time—"attempt great things for God"?

The Missionary Volunteer Department of the North American Division set a goal last year. Here is the goal, and the results of the efforts to reach it:—

Only a few years ago that would have been a tremendous task for the whole denomination; but now our loyal young men and women, boys and girls, who are bound together in one great society, with their faces set like a flint to help "finish the work of the gospel in all the world," are taking hold of these tasks with perfect confidence of victory.

And what tasks! Can any one tell what 2,000 more young people enlisted under the banner of Prince Immanuel will mean to this cause? And a still greater result, perhaps, will be the reflex influence on those who bring in these 2,000 young people. Though we as young people cannot speak like angels,—as the song goes,—though we cannot preach like Paul, we can tell the love of Jesus; we can say, "He died for all." It is by personal work very largely that these young people must be won, and personal work is the foundation of all Christian effort. Let all our church and society members endeavor to bring at least one soul to Jesus this year. Only one soul! That seems too low an aim for a time like this, does it not? May it not be many?

Constantly we realize that our lack of power is due to a neglect of the Bible and prayer. Let any who have not done so begin now with the thousands of our young people who have enrolled to read the Bible through this year. Read it prayerfully, study it carefully.

Along the same line is the preparation for Standard of Attainment examinations in Bible doctrines and denominational history. Mrs. E. G. White has said, "Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty."—*Review and Herald, Nov. 19, 1908.* And again: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."—*General Conference Bulletin, Vol. V, No. 2, page 24.*

Then the reading of good books. What profit and delight! And yet how easy to become fascinated with that which is not profitable! The aged servant of the

people should become acquainted with what I am saying."

Then there is that splendid sum of money to be raised for missions—\$25,000. That is one fourth as much as was given to foreign missions by the whole denomination in the year 1900. Notice what this money will do:—

- Support the medical work in India.
- Equip a school in Burma.
- Provide a mission station and industrial school among the Santals in Bengal.
- Provide a boarding school, dispensary, and church in West India.
- Provide a training school in South India.
- Support six native canvassers in India.
- Support four native teachers in India.
- Support seventy-five native workers in India.
- Provide the Hill allowance for India.
- Provide workers' houses in North India.
- Open a new station in South India.
- Support eighty-five native teachers in Africa.
- Support thirty-two native workers in Africa.

- Provide a schoolhouse for the Tsungwesi Mission, Africa.
- Support the educational work in Tsungwesi Mission, Africa.
- Support the educational and medical work in Nyasaland, Africa.
- Support the educational work in Emmanuel Mission, Basutoland, Africa.
- Support the medical work in Kolo Mission, Africa.
- Provide a house and farm for outstation, Barotseland, Africa.
- Pay for the printing of native literature for South Africa.
- Support native work in Johannesburg, South Africa.
- Support sixty students in the school at Solusi Mission, Africa.
- Support twenty-five students at the school at Glendale Mission, Victoria, Africa.
- Purchase cart and oxen for the Lusakas Mission, Africa.

The young people of North America are taking hold of this item so vigorously that most of our conference Missionary Volunteer secretaries feel sure that the goal will be reached. It will if every individual does his part, which is \$2.50 to foreign missions, aside from Sabbath school offerings. Every penny of this applies on the Twenty-cent-a-week Fund.

Over two thirds of the amount assigned to one conference has already been pledged by the young people. Another Missionary Volunteer secretary writes that, with the exception of one, each society in her conference is keeping ahead with its donations, week by week, and has expressed the determination to "keep it up," and that the one society which was behind had arranged a special effort to catch up. A Junior boy of eleven in another conference has asked the privilege of supporting a dispensary assistant in India, for one year, \$15.36. Another loyal Adventist boy has given \$100, money received from the sale of a colt which his father gave him.

Let the parents, church officers, and all the other members of the church encourage the young people in their missionary endeavors. What they do means much to the cause, and it means everything to their own development as loyal Seventh-day Adventists.

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	GOAL	RESULTS
Young people added to the church and M. V. Soc. ....	1,500	1,804
New Members of Attainment .....	500	677
Reading Course certificates issued .....	1,000	1,913
Offerings for missions through our M. V. Soc. ....	\$25,000	\$19,633.45

These results are very encouraging. It was our first effort on a general goal. Besides, it is very evident that the reports on the first and last items are away below the actual results accomplished. The effort has been a great blessing to the young people of North America. A secretary writes, "It has greatly increased the effort to have a special aim and goal."

The North American Division Missionary Volunteer goal for 1915 is as follows:—

Young people added to the church and M. V. Soc. ....	2,000
Young people to read the Bible through .....	2,000
New Members of Attainment .....	1,000
Reading Course certificates issued .....	3,000
Offerings for missions through our M. V. Soc. ....	\$25,000

Lord, Sister White, who has borne so many messages to God's people in the past, recently dictated a message to our young people from her sick bed. Among other things she said:—

"We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. . . . In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed. These things are too lightly regarded; therefore our

## NOTICES AND APPOINTMENTS

### Camp Meetings

#### CENTRAL UNION CONFERENCE

Wyoming	June 8-15
Colorado, Boulder	June 17-27
West Colorado, Grand Junction	June 28 to July 5
Missouri	Aug. 5-15
Nebraska	Aug. 19-29
Kansas	Sept. 2-12

#### COLUMBIA UNION CONFERENCE

West Pennsylvania	June 10-20
Eastern Pennsylvania	June 17-27
Chesapeake, Hamilton Avenue Grove, Baltimore, Md.	June 24 to July 4
New Jersey	June 24 to July 4
Virginia	Aug. 5-15
Ohio	Aug. 19-29
West Virginia	Aug. 26 to Sept. 5

#### NORTHERN UNION CONFERENCE

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

### Iowa Sanitarium and Benevolent Association

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

A. R. OGDEN, *Chairman.*

### Iowa Conference

THE fifty-second session of the Iowa Conference of the Seventh-day Adventists will be held in connection with the State camp meeting at Waterloo, May 27 to June 6, 1915. The first meeting of the conference session will be called at 9 A. M., Friday, May 28. We trust that all the churches of the Iowa Conference will elect a full delegation. Each church is entitled to one delegate for its organization and to an additional delegate for each fifteen members. Conference officers will be elected, and such other business as may properly come before the conference session will be transacted.

A. R. OGDEN, *President.*

### Iowa Conference Association

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

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

A. R. OGDEN, *President.*

### Addresses Wanted

MRS. N. L. HULING, clerk of the Bartlesville (Okla.) church, desires information concerning the whereabouts of the following persons: J. H. Klumph, Wedsel Harris, Ollie Moore, and Louis Rhamey.

### Publications Wanted

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

Mrs. Geo. H. Durrie, Gardner, Fla.

Eleanor A. Hinebaugh, 15 Clinton Ave., Fredonia, N. Y. Magazines, tracts, Axel Peterson, Jenner, Alberta, Canada. Papers and tracts in English and Scandinavian.

### Requests for Prayer

AN afflicted sister in Tennessee writes: "I have been sick for two years. My only hope for health is in the Lord. Pray for me."

A West Virginia sister requests prayer for the conversion of her husband and her son and family.

This request comes from Wisconsin: "Please pray that a sister may be relieved of a nervous trouble from which she suffers much."

A brother writes from New York: "Will you not pray that I may be granted speedy deliverance from debt?"

### "Tidens Tecken"

(Swedish Signs of the Times)

COVER—A River Sunset Scene

LEADING ARTICLES

"Without Money and Without Price."

"Worthy Is the Lamb."

"True Faith in Christ."

"Spiritualism."

"Coworkers With Heaven."

"The Ministration of Death."

"Awake!" (poetry).

THE WATCHTOWER

"Luxury, Profligacy, Then War."

"Nearness of Our Heavenly Home."

HOME AND HEALTH

"A Wise Consideration."

"The Object of Life."

"The Opportunities of Life."

(Three single orders—from Jamestown, N. Y.; Chicago, Ill.; and Brooklyn, N. Y.—call for 1,650 copies.) Prices: Single copy, 10 cents; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Order of your State tract society.

### "Zelchen der Zeit"

(German Signs of the Times)

COVER—A Spring Scene (in colors)

LEADING ARTICLES

"The Love of God Revealed in Christ," by Mrs. E. G. White.

"Onward March of the Bible."

"Shall We Study the Prophecies?"

"The Seven Churches."

"Longing for the Father's House."

"Luxury, Profligacy, Then War."

"The World's Greatest Danger."

"The Millennium, When Will It Be?"

"The Papacy at the Summit of Its Power."

"The Three Angels' Messages; Are They God's Last Call to the World?"

Prices: Single copy, 10 cents; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Order of your State tract society.

### "Lys Over Landet"

(Danish-Norwegian Light Over the Land)

COVER—A Moonlight Meadow Scene

THE WATCHTOWER

"What Prohibition Does."

"A Poison for the Youth."

"One Result of the War."

"The First Prohibition Country in the World."

"Pension for Mothers."

WAR ON THE LIQUOR TRAFFIC

"A Temperance Lecture by a Judge."

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"Catholic Attack on the Free Press."

"The Powers Courting the Papacy."

Prices: Single copy, 10 cents; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Order of your State tract society.

## 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.

SMITH.—Adelina Jane Chaffee Smith was born in Ohio, May 9, 1835, and died in Hesperia, Mich., March 22, 1915. During the last fifteen years of her life she was tenderly cared for in the home of Elder J. D. Gowell, where she fell asleep in the blessed hope.

C. F. McVAGH.

HAWKINS.—Glenn Clark Hawkins died at his home, near Decatur, Ind., as the result of being severely burned. His age was 3 years, 9 months, and 11 days. He is survived by his parents, three brothers, and two sisters. Funeral services were conducted by the writer.

EMIL R. LAUDA.

DURKEE.—Emily Cordelia Durkee was born in Crawford County, Iowa, March 27, 1844, and died in Buffalo Gap, S. Dak., March 22, 1915. Her husband and one son, the child of a former marriage, are left to mourn. Sister Durkee was an earnest, faithful Christian, and died with the bright hope of a soon-coming Saviour.

GRACE STEWART.

DECKER.—Nellie Christina Decker was born Aug. 9, 1890, and died March 16, 1915, in Huntingdon, Pa. At the age of twelve years she was baptized and united with the Seventh-day Adventist Church. Her death is mourned by a father and one sister, and she will be greatly missed by all who knew her. We believe that she sleeps in Jesus.

CHAS. F. ULRICH.

## The Advent Review and Sabbath Herald

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

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# Home-Comings

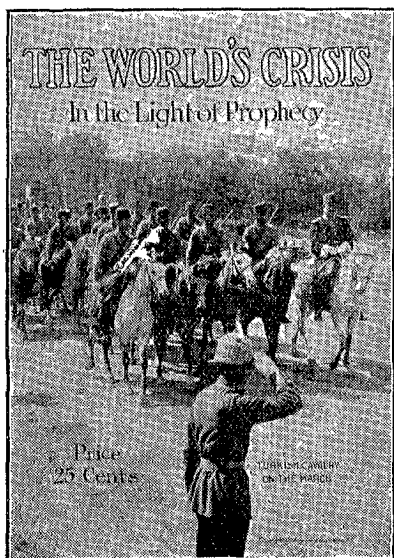
In the home of the temperance man there is every comfort, with delight and increased happiness upon the father's home-coming. In the drunkard's home there is poverty, and upon his home-coming is *added* dread and increased misery. In fact, to such homes the real fathers do not come, only impersonated, vicious whisky bottles, in the form of fathers.

## The "Instructor" Temperance Annual

is working to save homes, man's greatest gift by heaven granted, from being wantonly wrecked by the fathers' satanic acts while liquor haunted—from liquor's blight and poverty's crimes.



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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.

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



WASHINGTON, D. C., APRIL 22, 1915

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The first edition of 50,000 copies of the Rome and the War Extra of the *Protestant Magazine* is already exhausted, and a second edition will be printed at once.

Dr. H. W. MILLER, superintendent of the Washington Sanitarium, returned last week from attending medical conventions on the Pacific Coast and in the Middle West. He reports an excellent and profitable time in convention work. Reports of these gatherings will be given in the REVIEW later.

D. A. FITCH and wife left San Francisco March 20, to connect with the work in Porto Rico. Going by boat via Panama Canal, they will reach Colon in time to attend the meeting of the West Indian Union Conference. Brother Fitch will be welcomed in Porto Rico. He goes to take up evangelistic work. Sister Fitch may be called to labor in connection with the mission office.

F. A. DETAMORE, writing March 4, says: "We have just closed our workers' meeting here at Singapore. All our laborers were in, and Elder Daniells was with us nearly two weeks, as he was unable to get a boat sooner. Elder Porter left for Hongkong soon after the meeting began. We believe the meeting will prove a great blessing to all our workers."

WORD has just been received from F. F. Oster, of Persia, telling that he and his wife are safe. They remained in Tabriz, at the American consulate, with American Presbyterian missionaries, during the recent invasion of Urumiah and other places. Mrs. Oster is still there. Brother Oster returned to Maragha. He says: "Six hundred refugees were left penniless in Tabriz. In delayed mail came the good old REVIEW, which brought tears to my eyes as I read its columns again."

## Thirteenth Sabbath Program

THE Thirteenth Sabbath Leaflet setting forth the special object of the Sabbath school gifts to missions on June 26 is ready for distribution. Unfortunately, a wrong schedule of dates is given in connection with the suggestive program on the second page. The first date should be May 22. That none may be confused, the program with correct dates is here given in full:—

## Suggestive Program

Based on Thirteenth Sabbath Leaflet

MAY 22

"Northern Spanish-American Mission Fields."

Locate places on the map.

Distribute thirteenth Sabbath envelopes.

MAY 29

"Mexico's Needs."

"Cuba."

Refer to map.

JUNE 5

"A Plea From Porto Rico."

"How the Work Began in the Capital of Porto Rico."

Refer to map.

JUNE 12

"Central America."

"Haiti."

Refer to map.

JUNE 19

"Experiences in Haiti."

"The First Sabbath Keeper in Haiti."

JUNE 26

"Guatemala."

Offering.

Prayer for the northern Spanish-American field.

SABBATH SCHOOL DEPARTMENT.

## Saved by Families

WHEN God called Israel out of Egypt, the call embraced every member of the Israelitish family, rich and poor, young and old. It included the little children as well as the gray-haired fathers and mothers. This was made very clear by Moses. When Pharaoh inquired, in response to the oft-repeated demand of Moses that Israel be allowed to leave Egypt, "Who are they that shall go?" the man of God answered, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord."

The call of God out of literal Egypt included the children as well as the adults. The call of God to his people out of spiritual Egypt today includes every member of the family. Let us not forget this. Let us not make provision for the escape of the fathers and mothers from the City of Destruction while the youth and children are left to perish. We have never meant to do this, but sometimes in our shortsightedness we have failed to put forth the same earnest effort for the younger members of the flock that we have made for those who are older in years, when in reality they have needed more tender care. We do not believe that there ever was a time in the history of our church work when serious thought was not given by our ministers and church officers to the salvation of the youth, but there have been times in the past when in endeavoring to accomplish

their salvation we worked without chart or compass, without plans or definite aims.

It is cause for great rejoicing that the work in behalf of our young people has been placed on an organized basis. God has wonderfully blessed the work of the Missionary Volunteer Department as its earnest and devoted leaders have endeavored to plan for the salvation of the youth and children among us, and have sought to rally our brethren and sisters throughout the field to definite, concerted action. In consequence of this organized effort there are hundreds of young men and women in our ranks today who otherwise would have been left to drift. As the direct fruit of that effort and of the splendid work done by our Sabbath schools, we have a noble army of men and women connected with this movement who are filling positions of responsibility. Go where you will in our conferences and institutions, the young are in evidence. Many comparatively young men are occupying positions of responsibility, and some of them are conference presidents. This is the fruit we are reaping today from the little that has been attempted. But there are still connected with all our churches unworked fields. There are many of our youth who have not been converted. Their interest needs to be enlisted, and the call of the Master to a definite life work needs to be sounded in their ears.

Sad indeed is the indifference which we occasionally see among some of our people regarding this work, and sometimes we even find church officers who feel jealous lest the work for the young people will be carried too far, and they be brought into too great prominence in our church work. These good brethren we believe need to permit their sympathies and their interest in behalf of our youth to be reawakened. God would not have us indifferent to the youth and children. He would have us as older members of the Lord's family enter into their lives as far as possible, share their hopes and their aspirations, plan with them, and assist them in shaping and molding their future destiny. No other work is so fruitful in blessed results as that of helping young men and women.

If we as parents can take our children with us into the kingdom of God, it will surely enhance the joys of eternity. Our spiritual enjoyment will be heightened by the knowledge that our loved ones are there with us, and have entered into the joy of the Lord. Let us seek to accomplish this result. Let us as church officers seek by every means in our power to enlist in the work of God the interest of the younger members of the Lord's family. They may be our own sons and daughters, yet they are our younger brethren and sisters in Christ. Let us say with Moses, "We will go with our young and with our old, with our sons and with our daughters."

WE are pained to record the death of Elder J. W. Tanner, the president of the West Virginia Conference, which occurred at the Washington Sanitarium, April 12. Brother Tanner was brought to the institution only two days before, suffering from a very severe attack of pneumonia. He had been laboring unusually hard, and in his worn condition was unable to resist the disease.