

# The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, July 8, 1920

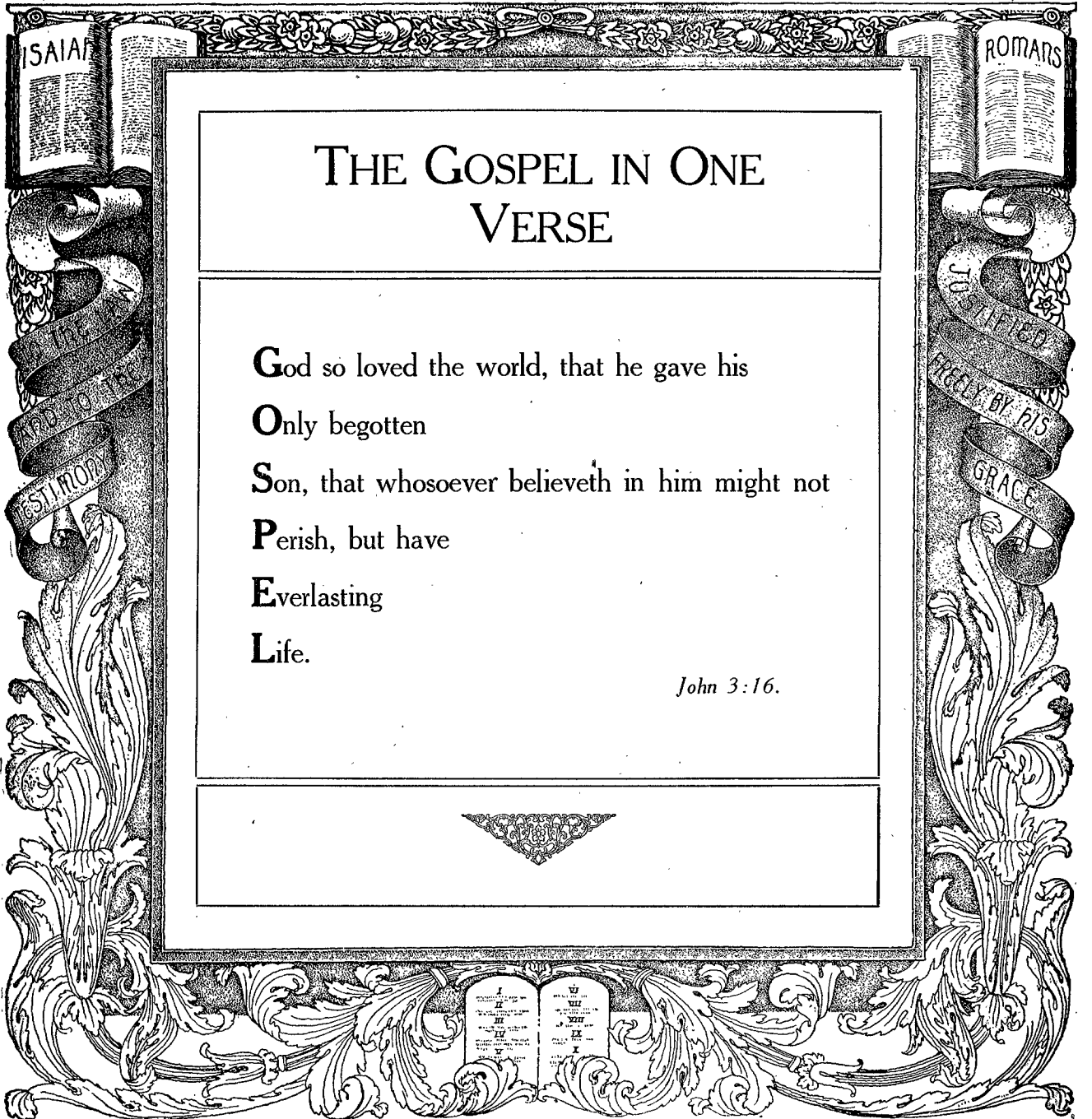
No. 28

THE GOSPEL TO ALL NATIONS

## THE GOSPEL IN ONE VERSE

God so loved the world, that he gave his  
Only begotten  
Son, that whosoever believeth in him might not  
Perish, but have  
Everlasting  
Life.

*John 3:16.*



# Incidents of European Travel---No. 4

## The Scandinavian Union Conference

THE workers' institute was a fitting prelude to the meetings of the union conference which followed. The spirit of Bible study and religious devotion was carried over into the conference meeting. The first hour each morning was reserved for prayer and devotion. The second hour was given to Bible study. The forenoon and afternoon hours were devoted to conference business, either to the meetings of the union conference or to the meetings of the East Danish Conference, which held its session at this time. The evening hour was devoted to sermons by

needy world. Special attention, it was believed, should be put forth to provide better educational facilities for our young people, and to encourage the missionary spirit among our church members, as represented in the Educational, Sabbath School, Missionary Volunteer, and Home Missionary Departments. It was for the purpose of particularly stressing these phases of church work that the union had previously invited Elder Steen Rasmussen to return from America. The brethren accorded him a hearty welcome. There are scores of fine young men and women in



DELEGATES ATTENDING THE SCANDINAVIAN UNION CONFERENCE

leading workers, in a large hall, where the general public could attend.

Elders A. G. Daniells, L. H. Christian, M. E. Kern, and L. A. Hansen took an active part in presenting the various general and departmental interests which they represent. Elder Daniells particularly bore a heavy burden in public labor and private and committee counsel. The Lord witnessed by his blessing on the labors of his servants.

Many encouraging items of progress were noted in the reports rendered at the conference, showing the special blessing which had attended the work in Scandinavia during the stress and storm and unsettled conditions attendant upon the war period.

Elder J. C. Raft, president of the union, reported a substantial gain in membership and the addition of a number of new churches in each local conference. The tithes received during the quadrennial period amounted to 363,984 kroner, as compared with 159,191 kroner for the preceding quadrennial period.

Special consideration was given to the fuller development of departmental work. The publishing and medical departments of our work in Scandinavia have already been brought to a marked degree of efficiency. It was felt that these departments should be still further promoted to meet the demands of a rapidly growing movement and of an increasingly

Scandinavia who with proper aim and direction in their life-work will develop into strong workers for both the home and foreign fields. Brother Rasmus-

*(Continued on page 5)*

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

JULY 8, 1920

No. 28

Issued every Thursday by the

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

### TERMS: IN ADVANCE

One Year .....	\$3.00	Three Years .....	\$8.00
Two Years .....	5.50	Six Months .....	1.75

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

In changing address, give both *old* and *new* address. Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

# The Advent HOLY BIBLE IS THE WORLD *And Sabbath* **REVIEW 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. 97

TAKOMA PARK, WASHINGTON, D. C., JULY 8, 1920

No. 28

## A Word from Troubled Egypt

THE unrest in Egypt has caused anxiety for the government and greatly increased the difficulties of missionary work. Our work in Egypt is small, and during recent years we have heard little from it. The most interesting development yet has been among the Copts in villages along the Nile, about halfway between Cairo and Assiut, where Elder George Keough has been working. A few months ago we met Brother Keough in England, where he was on furlough, after spending seven or eight years abroad. From notes of a brief conversation with him, we recount some experiences of protection amid rioting and uprising against foreigners.

"In the villages of our district," Brother Keough said, "between Cairo and Assiut, nine Europeans were killed in the uprisings. I believe I was the only one in our district who escaped. This was so singular that the British authorities, seeing by my name that I was Irish, thought possible I might be a belligerent Sinn Feiner, and have something to do with the agitation and uprising. They interviewed my wife in Cairo, and learned that I was a Protestant missionary, and that I would have no part in political agitation."

"How did it come that you were protected in the village?" we asked.

"I was well known there; we have some members from among the Copts, and I had worked in the villages and slept in the native houses.

"Several years ago I was struck on the head a heavy blow by an Arab. It crushed in the skull, and I had to be under medical care. But I left the doctor's hands in ten days. If I had been disabled more than ten days, the man would have received a more severe punishment.

"When it came to the man's trial, his friends wanted me to give a slightly garbled testimony as to what occurred.

"'No,' I said; 'I cannot do that.'

"'But,' they said, 'it would help the case against the man,' and they knew I had tried to lessen the severity of his punishment by not continuing longer than ten days under medical care. 'Why can you not say this was the way it happened?' they said; and to meet their wishes might make it safer for me to live among them.

"'It is not true,' I answered; 'and I would not tell a lie to save my life.'

"After that, the people of the village talked of the matter, and it was a wonder to them that a man would not lie to save his life. Strangers would come to the place saying, 'We want to see the man who wouldn't tell a lie to save his life.'

"These things had turned the hearts of the Arabs to favor me. During the uprising I went about

openly in the village. If I had kept inside the house, they would have said I was afraid, and this would have encouraged them to attack me. But when they saw I was not afraid of them, and trusted them, it put them on their honor.

"One day I was traveling, when a party of armed Bedouins came charging down upon me. One of them looked me closely in the face and said, 'Oh, you are the Sabbath teacher from —; we will not hurt you.'

"In another village a man swore two or three times that he would kill me; but no harm came of it. I met him once and greeted him with the usual salutation, while he looked astonished to think I would bid him a good morning when he had threatened my life. Later that same man was useful to me in carrying a message to the authorities.

"I left the villages for Cairo in the midst of the troubles. One of the officials, an inspector, gave instructions to the Bedouin chief to look after me. Some Bedouins promised an escort. But I did not want an armed escort. I felt it would be a shame for me to take it. So I rode unattended through the villages for ninety miles; and everywhere I was greeted with 'God bless you,' 'Welcome,' and invited to take food with them."

Brother Keough promises to write some reports of work and experiences in Egypt; and we hope he may soon be able to do so.

W. A. S.

\* \* \*

## The New World Disease

Not long ago we were assured by eminent authorities of all shades of political and religious belief that the end of the World War would bring in a new era,—an era of high ideals and mutual helpfulness among men. But on the other hand, in the prophecies of Holy Writ we find the last days of this world's history portrayed in entirely different terms. The apostle Paul, in his second epistle to Timothy, assures us:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

It is well worth considering whether conditions as we see them in the world about us correspond to this description of conditions which are to prevail in the last days, or whether they correspond to the predictions made by these eminent authorities only a short time ago.

In the June number of the *Review of Reviews* we are told that a "carnival of social disease has swept

over Europe since the armistice, crossed the Atlantic, and invaded our own land." As to the nature of this disease, the English journalist, Sisley Huddleston, says:

"The diagnosis of the malady is not difficult. There is, first, this crazy seeking after artificial amusements, generally of an unpleasant kind; there is a love of display that runs to the utmost eccentricity; there is a wave of criminality; there is an unscrupulous profiteering, a cynical disregard of suffering, a mad desire to get rich quickly, no matter by what means; and there is a reluctance to do any genuine work. You can visit any capital, and you will find these characteristic stigmata. This pathological condition is certainly the legacy of war. Men's mental outlook has changed. Those who were sober, industrious citizens, content to rear up their families and to walk usefully and humbly in the world, are now stricken by the wild notion of having a 'good time,' a good time that means the easy earning of questionable money, its prodigal dispersal, forgetfulness of the family, nonproduction of necessities, hopeless confusion and incompetence, which affects private as well as governmental persons, and a lowering of moral values, a debasing of intellect.

"Continuity has been broken. All is in the melting pot. The old landmarks have vanished. People were torn up by the roots. Their habits were shattered. Their beliefs were destroyed. Their very soul was melted in the fiery furnace of war, and molded and twisted into new shapes. To straighten it back will be a prodigious feat. They have trampled on their religion. They have abandoned those good prejudices which kept society together. They have become cynical and selfish."—*Atlantic Monthly*, May, 1920.

Behind the industrial unrest everywhere prevalent, Mr. Huddleston finds nothing but cold materialism. Everybody is profiteering, and the worker naturally demands his share. But not alone is capital selling at exorbitant profit, and labor demanding exorbitant wages; there seems a deliberate attempt to give poor value for money received. Though Mr. Huddleston speaks especially of certain European countries, we fear that his observations are not altogether to be restricted to the countries that he mentions. He says:

"What is worse is that in France, in England, in Germany, in Poland, the worker wants to dodge his work. That he should get a high price is permissible. That he should try to escape his obligations is another matter. He thinks no shame if he does not deliver the goods. He is in exactly the same moral position as the grocer who mixes sand with his sugar. I think it may honestly be said that the worker is the last to succumb to this spirit of greed. Now the circle of social immorality is practically complete, and all grades, from the Paris landlord who has doubled his rent because there are not enough houses, the contractor who deliberately supplies shoddy material, the shopkeeper who cheats and robs his customers as a habit, down to the workman who demands the highest possible pay for the least possible work, are doing their best to live at one another's expense."

Last, and still worse, is the wave of actual crime that is sweeping over Europe and even affecting the United States. Mr. Huddleston cites with approval the following as reasons for these conditions:

"1. That many men who had criminal instincts, but also a horror of killing, before the war, are now more or less devoid of that horror.

"2. That many men who had embarked on a career of crime before the war, were liberated from prison during hostilities, and entered the army, and that these now are free again to resume their depredations against society.

"3. That unemployment and the high cost of living have forced many men who would otherwise have been law-abiding citizens into criminality.

"4. That the general feeling of unrest which is permeating all classes is responsible for much crime."

In addition, it has been pointed out that many nervous diseases which are difficult to diagnose, are now prevalent. And of course all are aware of the contagious diseases that have already come, or are

threatening to sweep in epidemic form not alone through one country, but throughout the world. Truly the outlook as portrayed by keen observers of the present time, is far from reassuring. Conditions do, however, accord in a remarkably accurate manner with the predictions of Holy Writ, and afford additional evidence that we are living in the last days. In the midst of all this that fills men's hearts with fear, let us take courage and know that our redemption draweth near, and that Christ is even at the door.

L. L. C.

\* \* \*

## "And Move No More"

"MOREOVER I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." 2 Sam. 7:10.

In these days of congestion and high prices, when people are shifted from place to place to find living quarters, and in many cases are crowded into cellars or attic rooms, the words, "and move no more," come as a comforting promise of an abiding home. It is especially cheering to the child of God who, in carrying this message to the world, is compelled to move about with no place to call home. It is the promise that sustained Abraham when he was called out of his father's house to sojourn in the Land of Promise as a stranger in a strange land; Joseph, when he looked for the last time upon his father's tents as he was taken a slave into Egypt, where he afterward became the first missionary to the Dark Continent; Moses, as he renounced the royal court to become the leader of a despised race of slaves; Paul, when he was called by Christ from his high position to affiliate with the despised sect, and was sent "far hence unto the Gentiles." This blessed promise to all weary sojourners of earth is renewed by Christ in the Apocalypse in these words, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

K. L. G.

\* \* \*

## In the Watching Time

ANENT our article of a week ago describing in part the present situation in the Near East, is this statement from a copyrighted dispatch from Geneva, Switzerland, to the *Chicago Daily News*, under date of June 12:

"The world as seen from the impartial watchtower of Switzerland, presents a truly somber picture."

Continuing, the dispatch says:

"Politically and economically the Swiss themselves are in a sound condition, but they have no illusions as to the state of the countries around them. To the westward lie dangers of financial collapse and political reaction; to the eastward are famine, pestilence, and political chaos. Switzerland is like an island of calm in a sea of distraction."

Again, a little farther along in the same dispatch, we are told that "Prof. George D. Herron declares that 100,000,000 Europeans will perish within the next few months." This incomprehensible death rate will be caused by war, famine, and pestilence. In fact, Professor Herron predicts the almost entire break-up of modern society, not only in Eastern Europe, but to some extent in Western Europe also.

In the same paper that quotes Professor Herron, — namely, the *Washington (D. C.) Star*, Sunday, June 13,—is an article from Mr. Frank Simonds,

in which that well-known correspondent remarks by way of introduction:

"Within the past few weeks the world has had many reminders of the multiplicity of powder magazines which the various settlements or unsettlements of the past year have created or perpetuated in East and Southeast Europe."

When news gatherers and newspaper correspondents, with no reference whatever to the sure word of prophecy, write thus of the situation not alone in the Near East, but throughout the world, Seventh-day Adventists ought certainly to realize that it is no time to settle down at ease, feeling that after all there will probably be quite a period of comparative peace before the next important step in the fulfillment of prophecy.

Already we are living on borrowed time. The completion of the work awaits, not one or more political developments either in the United States or in the East, but preparation on the part of God's people. Events are moving forward not only steadily, but even swiftly. Not the Lord's providence, but the sloth of his people is delaying the end of all things earthly and the establishment of the everlasting kingdom. We are unquestionably in the watching time, but are we all watching? C. P. B.

## Incidents of European Travel--- No. 4

(Continued from page 2)

sen will find a great field for his enthusiastic and untiring energy.

Bearing directly on the development and promotion of these important departments, the conference heartily and unanimously expressed itself in the resolutions following:

1. That the Scandinavian publishing houses make special efforts to produce small books and tracts for wide distribution.
2. That conference workers be urged to give special attention to encouraging the general membership of the church in more generous literature distribution.
3. That a special effort be made to forward the interests of the school work by providing necessary increased facilities, and by the creation of school funds in local conferences for the purpose of carrying it forward.
4. That steps be taken to effect a good organization of the young people throughout the union, as represented in the Missionary Volunteer work.
5. That the goal of the young people for 1921 be placed at 1,000 reporting members, and the raising of 10,000 kroner for foreign missions.
6. That, beginning next fall, reading courses be provided for our young people in Danish, Finnish, Norwegian, and Swedish.
7. That the Morning Watch Calendar be provided in some form for 1921.
8. That special effort be made to train nurses for missionary and not commercial work.
9. That the Skodsberg Sanitarium be asked to furnish each year at least two trained nurses for conference work in home or foreign fields.
10. That special efforts be made to co-operate with some plan which may be devised after further investigation and study, to assist such disease-stricken countries as Serbia by supplying physicians, nurses, and necessary outfit for their work.
11. That proper support be rendered to worthy private treatment-rooms.
12. That special efforts be put forth to educate our church members generally in the principles of health, and in the administration of simple treatments, particularly in view of the increasing frequency and power of epidemic diseases.
13. Believing that the highest interests of the work in the

union would be best served by one conference organization in each country, it was voted to recommend such changes in the local organizations in Denmark, Norway, and Sweden as would make this effective.

14. It was recommended that these local conferences hold yearly instead of biennial sessions as formerly.

15. Each conference was asked to educate two missionary workers each year, to answer calls to the fields beyond.

16. Offerings to missions were placed at one kroner per week for each member.

17. The Thirteenth Sabbath Offering plan was considered, and it was decided to adopt this plan as soon as possible.

18. The conference voted to appropriate 10,000 kroner for the purchase of a building for headquarters in Stockholm, Sweden.

19. Favorable consideration was given to a plan for several young men to go to our schools in America to obtain a preparation for various lines of work in the homeland, such as teaching, etc.

Elder J. C. Raft, who for the last ten years has enjoyed the confidence of his constituency as union conference president, was re-elected to this position. Erik Arnesen was re-elected secretary.

As a call had come for Elder L. Muderspach to be released from the school work in Scandinavia to connect with the work in America, Brother Arnesen was asked to devote his interests again to the educational work, the brethren believing that at this particular stage of development this work needed his trained ability, even more than the work of the publishing house in which he has rendered most efficient service as editor of our Norwegian missionary paper.

The last Sabbath of the conference was a good day. The services were held in a large hall in order to accommodate the increased attendance from surrounding churches. Elder A. G. Daniells preached an earnest sermon in the forenoon, setting forth the situation which confronts the world, the nature of the message now due, and the character required of the people whom God has intrusted with the message. It was an earnest clarion call to renewed consecration in the finishing of the work, and as such it found a hearty response in the hearts of those who heard, as they covenanted anew to give their all to God and to his service.

Elder Lewis Johnson preached at three o'clock to the same eager audience. Elder Johnson labored for many years in Scandinavia, and his messages at the institute and conference meetings were regarded as from a true spiritual father.

At five o'clock Sabbath afternoon all rejoiced to listen to Elder L. R. Conradi, who had been delayed in reaching the conference until near its close. All praised God that during the severe strain of the last five years this dear brother had been preserved in life and health. His words and counsel were greatly appreciated.

At the Sabbath service three men — T. Tobiassen, O. T. Helleraas, and Erik Arnesen — were set apart to the sacred ministry of the gospel by prayer and the laying on of hands.

Sunday witnessed the closing meetings, and the delegates returned to their homes with renewed vigor and with a determination to press the message to a speedy finish.

During the period of the union conference session the members of the General Conference Committee present, met frequently to consider various interests of the work, and particularly to plan for the further meetings to be held in Europe during the present summer. Dates for these meetings have been definitely arranged as follows:

**Latin Union**

Latin Union Institute .....	May 28 to June 12
Latin Union Conference .....	June 14-20
French Conference .....	June 21-27

**Other Unions**

Serbia, Belgrade .....	July 2-4
Rumania, Bukharest .....	July 7-11
Hungary, Budapest .....	July 13-15
Bohemia .....	July 17, 18

**Germany**

Friedensau, General Institute .....	July 20-27
Berlin .....	July 29
German churches .....	July 28 to August 4

**General**

European Council, Switzerland .....	August 5-15
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**British Union**

Irish Mission .....	August 12-17
North British Conference .....	August 19-24
Welsh-Midland Conference .....	August 26-31
South British Conference .....	September 2-7

Because of the early date of the Latin Union Institute, it was decided that the group of American workers should divide. Elders Christian and Kern accompanied Elders Raft, Johnson, and Rasmussen to the Swedish, Finnish, and Norwegian meetings. Elder Conradi also attended the Swedish conference; while Elders Daniells, Olson, Hansen, and the writer proceeded south, via England, to attend the institute which opens in Geneva, Switzerland, May 28.

These gatherings in the various countries of Europe are important convocations of the church. Momentous decisions affecting the future of our work in Europe will be made. Let all pray that God may guide in the consideration of every plan.

F. M. W.

\* \* \*

**Sacredness of Baptism**

FOR many years Dr. Bernardo, of London, carried forward a noble work in behalf of homeless boys. Under his direction, homes where such boys were received and cared for were conducted in many of the large cities of the United Kingdom. Over the entrance of each home was placed a sign with the words in bold relief, "An Ever-Open Door."

"I have set before thee," said Jesus, "an open door, and no man can shut it." Rev. 3:8. The door of the church has been opened by Christ, and it is not within the power of man to close it. It has been opened for every repentant transgressor. "I am the door: by me if any man enter in, he shall be saved." John 10:9. But to enter by Christ, who is the way, means that our sins must be left outside.

While in Dr. Bernardo's homes the door was never closed, certain necessary conditions were imposed upon those who would share their blessings. So it is with the church; its door has not been opened that all men, irrespective of their attitude toward sin, may enter. Although no man can shut this door, Christ has given very specific instruction concerning who shall be permitted to enter. The Lord has placed upon his people the responsibility of seeing that the conditions of membership in his church are complied with. We are inclined to be less careful than formerly in upholding the standard of entrance requirements. Herein lies a grave danger. With considerable apprehension we have observed in some of our churches that which appears to be a worldly tendency. This seems to be manifest in our city churches especially. Is it not possible to stem this

tide, to return to our former simplicity? We know that it is possible, and we believe that it will be done. To accomplish this we must return to God with all our hearts; we must put on the robe of Christ's righteousness, withdrawing from all allegiance to the world; we must exalt the standard of membership in the church, the Lord's body, the most sacred compact ever formed among men.

It is not so much a large membership that we should seek, as entire, unreserved surrender to God, and whole-hearted consecration of body, soul, and spirit to his service. While probation lasts, it is our duty and our blessed privilege to do all in our power to persuade men and women to flee from the wrath to come, taking refuge in Christ and his church. But this must be done in such a way as to preserve the purity of the church, and the unity of the Spirit in the bond of peace.

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." Matt. 7:13, 14, R. V.

While Christ is the door into the sheepfold, baptism is the sign of entrance to his spiritual kingdom.

"The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ's death, and raised in the likeness of his resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for him all his intrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to his name's glory."—"Testimonies for the Church," Vol. VI, pp. 98, 99.

Those who sought baptism at the hands of John the Baptist, but whom he knew to be unworthy, were told very distinctly that they must bring forth fruits meet for repentance. Matt. 3:8. Primarily, upon the one who administers baptism rests the responsibility of seeing that before this ordinance is administered, the candidate is bearing fruit "answerable to amendment of life." Matt. 3:8, margin.

"Godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7:10. This sorrow will result in such a complete change in the life that others will know that the repentance is genuine. If the candidate who is truly repentant, and has experienced the new birth, has been thoroughly instructed in all matters pertaining to the new life of obedience to God's holy law, his entire course will witness to the transformation he has experienced, and to the fact that he is truly ready for this solemn ordinance.

In South Africa there is a pagan tribe known as Red Kafirs. These people rub their skin with fat and red clay, which makes them look like polished bronze. Those who are clothed, wear red garments. I am told that red is worn as a sign of their pagan religion. When one becomes a Christian, he must put off his red garment. Baptism is not administered till this has been done. One day at a baptismal service a woman clothed in her heathen garb presented herself to one of our missionaries and re-

quested baptism. She was asked why she came for baptism clad in her heathen dress. She replied that she would gladly put it off, but that she had no other. As she had previously given evidence of a change of life, a proper garment was quickly provided, and she went forward in baptism.

Before we are baptized, the garments defiled by sin with which we are clothed by nature, must just as truly be put off, and the new robe of Christ's righteousness, so freely provided, put on, as the Red Kafir must change his garment before baptism.

Why should we not require that the ornamental and costly attire worn by the devotees of fashion, should be exchanged for the modest and simple attire becoming to one who is following the meek and lowly Saviour, before baptism is administered?

"I will therefore that . . . women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 8-10.

In order thus to witness to the genuineness of one's repentance and amendment of life, a lapse of time between his profession of Christ and his baptism is sometimes advisable. Before administering this most solemn ordinance, it is well to allow sufficient time for the candidate to become thoroughly instructed in the fundamental doctrines of the Bible, as well as to reveal his change of life.

There are exceptions to this rule, but in no case should one be baptized until after he has been thoroughly examined concerning his faith, and has been given an opportunity to witness publicly to his acceptance of all the doctrines taught by Seventh-day Adventists. Believing as we do that these are fundamental, we must know that those who come among us are in perfect harmony with us, and can heartily and without reservation unite in making known to all nations the last message of mercy intrusted to us.

"God of love, that hearest prayer,  
Kindly for thy people care,  
Who on thee alone depend;  
Love us, save us, to the end.

"Save us in the prosperous hour,  
From the flattering tempter's power,  
From his unsuspected wiles,  
From the world's pernicious smiles.

"Cut off our dependence vain  
On the help of feeble man;  
Every arm of flesh remove;  
Stay us only on thy love!

"Men of worldly, low design,  
Let not these thy people join;  
Save us from the great and wise,  
Till they sink in their own eyes.

"Never let the world break in;  
Fix a mighty gulf between:  
Keep us little and unknown,  
Prized and loved by God alone."

E. E. ANDROSS.

\* \* \*

## "A Conspiracy Against Truth"

THE *Pilot* (Roman Catholic, Boston) remarks:

"Secret treaties coming to light, truth suppressed and distorted, propaganda rampant, sacred pledges broken, lofty ideals scrapped, confusion of thought widespread, might furnish a review of the world's progress each week. Such things help us to understand the cynic's remark that history is a conspiracy against the truth."

This is a striking recognition that the present is the most unsettled state of society that the world as a whole has ever seen.

The arraignment of history as "a conspiracy against the truth" is certainly just, at least so far as its philosophy or meaning is concerned. It is only as history is seen in the light of prophecy that it can be rightly understood, and certainly it can be written with absolute fidelity to the truth only in so far as it recognizes the working out of the divine plan for the world. He who would write real history must light the lamp with which he would search for truth at the sacred altar of the divine word. An account of the overreaching of human ambition and the ruthless disregard of God-given rights by selfish man, may be a record of certain facts, but facts alone are not history, *in its fullest and best sense*, even as here motion is not travel.

C. P. B.

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## RESURRECTION

LEON A. SMITH

WHITENESS, and chill, and emptiness: the wail  
Of the north wind: I stood beside the grave  
Of Summer, once so fair and bright, now pale  
Beneath the snow; and all that nature gave  
Of form and color, spread o'er hill and dale,  
Now but a memory,—gathered to the vale  
Of things beyond recall, where Time and Death  
Their partnership maintain upon the earth.  
So passed the days; when lo! a subtle breath  
Softened the air; a promise of new birth  
Appeared on nature's face, a mystic sense  
Of change, as from the wave of magic wand,  
Or from some working of Omnipotence,  
Whose touch no earthly prison can withstand.  
Behold a miracle! around me rise  
The prisoners of the grave; on hill and plain,  
'Neath evening dews and under sunlit skies,  
In blade and bud and flower, they live again!

I view the darkened vista of the past,  
Filled with the graves of things I held most dear,—  
Of faded hopes, and joys that could not last,  
Of treasured faces that no more appear  
About me; and I think how far they lie  
Beyond recall; and hope gives way to fear,  
That dims the promise of the by and by.  
Then comes unheard a voice into my ear,  
Speaking in shapes and hues of loveliness.  
I raise my eyes, and Nature, drawing near,  
Lifts my sad reveries from beneath the sod,  
And pointing to her resurrection dress,  
She whispers to my heart, "Have faith in God!"

\* \* \*

## FRIENDSHIP'S PRAYER

CALL him thy friend who laughs with thee  
When laughter is thy choice;  
The rose-wreathed cup who quaffs with thee  
When bidden to rejoice.

But fain would I do more for thee,  
And this the test and sign,—  
If thou dost love me, pour for me  
Life's wormwood, not its wine.

Pain's dreary vigils keep with me  
When mirth and jest are flown;  
In silence let me weep with thee  
When thou dost grieve alone;

Thy darker moments share with me  
When pleasure fails thy need;  
Thy burden let me bear with thee,  
And crown me friend indeed.

—Annie Johnson Flint.

# The Christian Pilgrim

MRS. F. S. JENKS

THE servants of God are pilgrims on this earth. They are as strangers here, seeking a city "whose builder and maker is God," and their desires should be in accordance with his will, that they may be prepared to be of use to him to the extent of their ability.

So many times we Christians waste our time wishing for something that we should not have; even if the thing wished for be right in itself, we wish for it only that we may "consume it upon our lusts," and not that we may use it for the advancement of the gospel. If in sickness we desire and pray for health, we should do so only because we believe we could be more efficient workers for the Lord. Instead of wishing for greater wealth or popularity, we should desire things more lasting — that which will do us eternal good.

The accompanying verses are beautifully expressive, and seem particularly suitable to us as a people. They are an inspiration to me, and believing they may be to others, I pass them on. The name of the author and the original place of publication I do not know. I learned them many years ago.

"I want a sweet sense of Thy pardoning love;  
That my manifold sins are forgiven;  
That Christ as my advocate pleadeth above;  
That my name is recorded in heaven.

"I want every moment to feel  
That thy Spirit resides in my heart,—  
That his power is present to cleanse and to heal,  
And newness of life to impart.

"I want—O I want—to attain  
Some likeness, my Saviour, to thee!  
That longed-for resemblance once more to regain,  
Thy comeliness put upon me.

"I want to be marked for thine own,  
Thy seal on my forehead to wear;  
To receive that new name in the mystic white stone  
Which none but myself can declare. [Rev. 2:17.]

"I want thine own hand to unbind  
Each tie to terrestrial things,  
Too tenderly cherished, too closely entwined,  
Where my heart so tenaciously clings.

"I want, by my aspect serene,  
My actions and words, to declare  
That my treasure is placed in a country unseen,  
That my heart's best affections are there.

"I want as a traveler to haste  
Straight onward, nor pause on my way;  
Nor forethought in anxious contrivance to waste  
On the tent only pitched for a day!"

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1. If we truly seek those things which are above, we shall be filled with the spirit of service for others. When every church member works for others, the task of giving the message will soon be accomplished, and "the final movements will be rapid ones." May the Lord help us to arise to our privilege.

Newfane, N. Y.

## "Thou Must Prophecy Again"

BRYAN D. ROBISON

"THEY have taken away my Lord, and I know not where they have laid him." John 20:13.

What sadness and pathos are expressed in Mary's weeping reply to the angel at the tomb of Jesus of Nazareth! Mary sorrowed, thinking she was deprived by earthly enemies of paying the last respects to the body of her beloved Master, "for as yet they knew not the scripture, that he must rise again from the dead." Verse 9. What unutterable feelings of despair and disappointment must have pressed like a pall of darkness about the disciples as they wended their way from Calvary to Jerusalem on that eventful day of the crucifixion! What a contrast to the rejoicing of a few hours before at the triumphal entry into Jerusalem! ("We trusted that it had been he which should have redeemed Israel." Luke 24:21.)

Their disappointment had a parallel about three quarters of a century ago. Thousands upon thousands had given up all thoughts of worldly business, and with the deepest solemnity and travail of soul for sinners had warned the ungodly, and were assembled at places of worship on the tenth day of the seventh month, Jewish time (Oct. 22, 1844), expecting at any moment to see the glory of their returning Master and King. But the day wore slowly away, and with perplexity they viewed the sun sinking nearer and nearer the horizon. Finally darkness

spread over the earth, and they found themselves still in this sin-stricken world of temptation and trial.

"I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Rev. 10:10. Truly the joyful acceptance of the *time* proclamation had been sweet to all who loved to dwell upon the wonderful theme of their Lord's return, but oh, how bitter was the disappointment which followed!

But God had not forgotten his people.

"I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for his coming; and he sent his angels to direct their minds, that they might follow him where he was. He showed them that this earth is not the sanctuary, but that he must enter the most holy place of the heavenly sanctuary to make an atonement for his people and to receive the kingdom from his Father, and that he would then return to the earth and take them to dwell with him forever."—*Early Writings*, p. 244.

God's hand was in the disappointment in 1844. The disciples at the first advent of Jesus were doing the will of the Lord in strewing before him the leafy branches of the palm and in shouting with glad acclaim, "Hosanna to the Son of David!" When the Pharisees wished Jesus to rebuke the disciples, he replied, "If these should hold their peace, the stones would immediately cry out." Luke 19:40.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just,



and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9: 9.

The prophecy given five hundred years before by Zechariah must be fulfilled.

"Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy. In like manner, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them."—*The Great Controversy*, p. 405.

By the preaching of definite time and the subsequent disappointment, the Lord was also sifting, sifting, sifting, helping the honest in heart to break all connections with creed-bound churches. Precious truths were yet to be searched out from the living Book, a work which could not be done unless the searchers were separated from Babylon. They were to be a "separate," a "peculiar," people.

It is true that by the disappointment of 1844 the truth received a baptism of unpopularity, but that too was in the Lord's plan; the true teachings of the blessed word are always unpopular. The Lord seems to design that gems of truth shall be placed amid the rubbish of unpopular surroundings, that the hypo-

critical may be shaken out, and only the honest, sincere, conscientious Christians who can co-operate whole-heartedly for the furtherance of his work may remain.

"He said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. 10: 11; 11: 1.

The substance of the third angel's message of Revelation 14 is given in the foregoing verses. The real character of the temple of God in heaven and its altar service must be presented to the world; the temple must be "measured" in order to gain a knowledge of what began to transpire at the close of the twenty-three hundred days. The message of the law, the keeping of the commandments, with Sabbath reform as its central theme, must go to the world, thus furnishing them with a "reed," or "rod," by which they may try their moral standing before God. Webster gives "once more" as a synonym of "again." Other lines of prophecy make it certain that in the clause, "thou must prophesy again," we can truly understand "again" to be "*once more*." Blessed certainty! Not twice more, nor thrice more, nor another disappointment, but *once more*.

*Hancock, Mich.*

## Birthday Offerings

E. A. TYLER

How the Lord works for those who love him! While away from home, and attending another church, I had a birthday. Being an invalid, and having little money, I said to myself, I will pay when I get to my home church. Some three months later, while sitting in the sun by the side of a building, a lady came to me and said, "Mr. —, I want to make you a birthday present," and put two half dollars in my hand. There was the money—one dollar. The Lord owned one tenth, and with the

birthday money taken out, I had just thirteen cents left.

It pays to prove the Lord, and not stay away from Sabbath school because one had a birthday that week and was unable to give an offering. Do not forget to pay the Lord his own. Be honest with the Lord and yourself, and your integrity will help to send the message forth with power. Having been an invalid five years and two months, I am anxious to see the work cut short in righteousness.

## My Aim

EDWARD J. URQUHART

You ask, what is my aim in life  
Amid its turmoil and its strife?  
Then I will tell you, since you ask,  
For it is but a simple task.  
'Tis not to do as some have done,—  
The pleasures choose, the hardships shun.  
In life's ascent this aim of mine  
Is not at others' cost to climb,  
Not in the race to forge ahead  
Above the bodies of the dead;  
But rather lend my sinews strong  
To help some feeble soul along.

I would not hoard the metal bright  
Nor purchase greatness by its might,  
For gold takes wings and flies away,  
And greatness is but for a day.  
I'd rather bank on heaven's plan  
Than by the methods of mere man.  
In those strong vaults above the sky  
No rust corrupts nor thieves pass by;  
For heaven's bank is tried and true  
Where every client gets his due.

And as the days pass swift along,  
My aim amid life's restless throng  
Is by the law of life to live,—  
To do, not shun; not take, but give—  
And daily, hourly, follow Him  
Who is the light and life of men;  
That I may gain a home above  
Within the precincts of his love.  
To follow such an aim in life  
Will sooth its pain, subdue its strife,  
Make smooth the path that otherwise  
Would lead where rocky summits rise.

At last, if by God's tender grace  
I gain the prize and win the race,  
As I approach the heavenly strand,  
To lead some other by the hand  
Would be the most prized offering  
That I could take unto my King.  
To reach there, bearing such a prize,  
Is where my soul's ambition lies.  
To gain but this I'll sacrifice  
Whatever else there is to life.

# The SECOND BOOK of SAMUEL: "ADMINISTRATION"

<p><i>A. David the Sovereign</i></p> <p><b>"Thy Gentleness Hath Made Me Great."</b></p> <p><b>TRIUMPH 1 to 10</b></p>	<p><i>B. David the Sinner</i></p> <p><b>"I Have Sinned Against the Lord."</b></p> <p><b>TEMPTATION 11</b></p>	<p><i>C. David the Sufferer</i></p> <p><b>"All Thy Waves and Thy Billows Are Gone Over Me."</b></p> <p><b>TRIBULATION 12 to 19: 8</b></p>	<p><i>D. David the Saint</i></p> <p><b>"Bless the Lord, O My Soul: and All That Is Within Me, Bless His Holy Name."</b></p> <p><b>TRUST 19: 9-24</b></p>
<p><b>1. Ruling Over Judah. 1 to 4.</b></p> <p>a. The Tidings from Gilboa. 1: 1-16.</p> <p>b. "The Song of the Bow," an Elegy for Saul and Jonathan. 1: 17-27.</p> <p>c. His Coronation as King of Judah. 2: 1-4.</p> <p>d. His Victorious War with the House of Saul. 2: 5 to 4.</p> <p><b>2. Ruling Over Israel and Judah. 5 to 10</b></p> <p>a. His Coronation as King of Israel. 5: 1-5.</p> <p>b. His Capture of Jerusalem. 5: 6-10.</p> <p>c. His Palace Built and Kingdom Established. 5: 11, 12. Psalms 133, 139.</p> <p>d. His One Weakness. 5: 13-16.</p> <p>e. His Triumphs Over the Philistines. 5: 17-25.</p> <p>f. The Ark Brought to Zion. 6. Psalms 101, 68, 24, 132, 105, 106, 95, 96.</p> <p>g. Messianic Promises to David. 7. Psalms 2, 45, 22, 16, 118, 110.</p> <p>h. His Victories Over the Philistines, Ammonites, and Other Adjacent Nations. 8 to 10. Psalms 60, 108, 20, 21, 37, 110.</p>	<p><b>1. The Iniquity. 11: 1 to 27a.</b></p> <p>a. Idleness. "David tarried still at Jerusalem." Verse 1.</p> <p>b. Enticement. "He saw a woman . . . very beautiful to look upon." Verse 2.</p> <p>c. Desire. "David sent and inquired after the woman." Verse 3.</p> <p>d. Adultery. "And David . . . took her." Verse 4.</p> <p>e. Murder. "Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon." Verses 5-27. [2 Sam. 12: 2.]</p> <p><b>2. The Immediate Issue. 11: 27b.</b></p> <p>God's Hot Displeasure. "But the thing that David had done was evil in the eyes of the Lord." Verse 27, margin. Psalm 6.</p>	<p><b>1. Personal Sorrow. 12.</b></p> <p>a. Nathan's Parable.</p> <p>b. David's Penitence.</p> <p>c. The Death of the Child. Psalms 51, 32, 33, 38, 39, 40, 41.</p> <p><b>2. Domestic Trouble. 13.</b></p> <p>a. Amnon's Outrage.</p> <p>b. Tamar's Despair.</p> <p>c. Absalom's Revenge.</p> <p><b>3. National Calamities. 14 to 17.</b></p> <p>a. Absalom's Rebellion. 14 to 15: 2.</p> <p>b. The Exile of David. 15: 13 to 17. Psalms 3, 4, 5, 7, 42, 43, 55, 61, 70, 71, 79, 86, 143.</p> <p><b>4. Domestic Trouble. 18: 1-8.</b></p> <p>The Slaying of Absalom.</p> <p><b>5. Personal Sorrow. 18: 19 to 19: 8.</b></p> <p>a. Mourning for Absalom. 18: 19 to 19: 4.</p> <p>b. Joab's Remonstrance. 19: 5-8.</p>	<p><b>1. Restoration to the Throne. 19: 9-43</b></p> <p><b>2. Sheba's Insurrection Quelled. 20.</b></p> <p><b>3. Saul's Sons Punished. 21: 1-14.</b></p> <p><b>4. Victories Over the Philistines. 21: 15-22.</b></p> <p><b>5. The "Song of David." 22.</b></p> <p>The Majesty and Mercy of God. Psalm 18.</p> <p><b>6. The "Last Words of David." 23: 1-7.</b></p> <p>God's Ideal King.</p> <p><b>7. The Register of David's Mighty Men. 23: 8-39.</b></p> <p><b>8. The Sin of Numbering the People. 24: 1-9.</b></p> <p><b>9. The Punishment. 24: 10-17.</b></p> <p><b>10. David's Penitent Intercession and Sacrifice. 24: 18-25.</b></p> <p>Psalms 103, 104, 145.</p>

# OUTLINE BIBLE STUDIES

## The Second Book of Samuel

H. CAMDEN LACEY

THE Second Book of Samuel, otherwise called the Second Book of the Kings, is almost exclusively a biography of King David. His early youth, indeed, and his death are not recorded here, being described in First Samuel and First Kings respectively; but his reign on the throne of Israel from the suicide of Saul to within a few months of his own decease, is quite fully delineated in this treatise. A far more appropriate title for it therefore would be "the Book of David the King," meaning, of course, not that he was the author, but that this portion of the divine volume narrates the life of the man after God's own heart, who was to fulfil all his will after he had come into the kingdom for which he had been anointed by the prophet Samuel.

The connection between this book and its predecessor is very close and significant. The great object of all the history recorded in the Bible is to reveal the steps by which God moves on to the accomplishment of his eternal purpose in the enthronement of his Son as king, first in grace and finally in glory, among men on this earth. The signal failure of Saul to represent in any way this coming Messiah of God, who was to be prophet, priest, and prince all in one, served only to accentuate the great need of another who would more nearly meet the divine ideal. That other one was David; and although he sinned grievously in his personal life,—as what son or daughter of the first Adam does not?—he *did* carry out faithfully the divine purposes of grace in his own elevation and reign; and his government of the people,—a government at once merciful and majestic, sane and sweet and strong, soul-saving in its spiritual efficacy, as well as destructive of all evil opposition to his rule, whether domestic or foreign,—became an eminent and abiding type of the long-promised and still-awaited kingdom of the Messiah.

The central thought of this book may therefore be well embodied in the word "administration."

The subject matter is readily divisible into four main sections, of which the first presents "David the Sovereign," with its key-phrase, "Thy gentleness hath made me great" (2 Samuel 1 to 10); the second shows "David the Sinner," falling but rising again in the penitent confession, "I have sinned against the Lord" (2 Samuel 11)—a brief section, but one which colored the whole subsequent life of the king; the third portrays "David the Sufferer," whose many and sore afflictions for his sin wrung from him the agonized cry, "All thy waves and thy billows are gone over me" (2 Samuel 12 to 19:8); and in the fourth division we see "David the Saint," singing in old age that peerless psalm of praise, to which more often than to any other the Christian worshiper turns today when he wishes to find language best fitted to express the deepest and most grateful feelings of the heart,—a psalm which commemorates the loving-kindness and tender mercies of the Lord, the arrest of the divine judgments, the forgiveness of all iniquities, the redemption of the life from destruction, and the renewed manifestation of God as a loving heavenly *Father*,—of which psalm the opening words strike the keynote of David's

entire experience in spiritual things, "Bless the Lord, O my soul: and all that is within me, bless his holy name" (1 Sam. 19:9 to 24).

From this viewpoint the varied phases of the king's life described in these four sections may be indicated by the words *triumph*, *temptation*, *tribulation*, and *trust*.

The book opens with David's reception of the tidings from Gilboa. An Amalekite brought to him the news of the death of Saul and Jonathan; and the magnanimity of the son of Jesse is nowhere better seen than in the genuine grief which he displayed on this occasion, and in the generous and pathetic lament which he immediately composed as a memorial of their fate. In this exquisite elegy known as "The Song of the Bow" (R. V.), the author nobly forgot all the wrongs he himself had suffered at the hands of the jealous king, in his overwhelming sense of the national loss and of his own great personal bereavement. Eloquently and most feelingly does he sing:

"The beauty of Israel is slain upon thy high places: how are the mighty fallen! . . . Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. . . . I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

Soon there followed the coronation of David as king of Judah. As Ziklag, his former headquarters, had been destroyed by the Amalekites, he selected Hebron to be his capital, and settled there with his numerous armed retainers and their families. A long civil war ensued between the house of David and the house of Saul, lasting seven and a half years and marked by many dramatic incidents, but terminating in victory for David. At last the murder of Abner, the generalissimo of Saul's host, and the assassination of Ishbosheth, Saul's feeble son, who was reigning in Israel,—two atrocious crimes in which David had no part,—removed the final obstacles to the latter's elevation to the throne of all Israel. By universal consent the son of Jesse was now proclaimed king of the twelve tribes, and was anointed for the third time with the holy oil, in the thirty-seventh year of his age, at the zenith of his manhood, a very "lion of the tribe of Judah."

Immediately he turned his attention to the establishment of a great capital worthy of his empire. Jerusalem, a strong fortress town and the natural choice for a metropolis, was still held by the Jebusites, who deemed it so impregnable that they said mockingly that "the blind and the lame" could defend it. However, Joab, David's nephew and leading general, succeeded in scaling the walls, and the fortress at once capitulated.

David enlarged and greatly beautified the city, and erected therein a splendid palace for himself. "And David went on, and grew strong, and the Lord God of hosts was with him." He extended his dominion by many conquests among the neighboring nations, organized thoroughly his own court and camp, set in order the internal government of the realm, made a favorable commercial league with the

Phenicians, and thus spread his fame over the whole of Palestine, from the Euphrates to the Nile and from the highlands of Moab and Ammon to the Mediterranean Sea. In every war which he undertook,—and there were many of them,—he was completely victorious; and he captured every city that he besieged. He soon became the dominant figure in all the East, with no rival power of any influence beyond his borders, for the monuments reveal the fact that the kingdoms of Assyria and Egypt were exceptionally weak and quiet during his reign and that of his son Solomon.

But the king was at heart a spiritually minded man, a humble and sincere worshiper of the Lord; and this material splendor could not satisfy his deepest self. He determined to bring up the ark from Kirjath-jearim, where it had lain for about one hundred years, and to build for it an adequate temple, and thus to restore the public worship of God. The dramatic incidents connected with the removal of the ark of the covenant,—Uzzah's rashness and death, the displeasure of the king, God's blessing on the house of Obed-edom, the final and successful entry into Jerusalem, with David, in priestly garb, dancing with all his might in the procession and Michal his wife despising him in her heart, the king's subsequently expressed desire to build a house for the Lord, the divine refusal and its reason, the magnificent Messianic promises made in compensation through Nathan the prophet, and David's grateful response,—all these need to be read attentively in the graphic narratives of Second Samuel and First Chronicles, with the sidelights thrown upon them by the psalms that are cited in the accompanying diagram. It is here that David is seen at the height of his career and at his very best, the true man after God's own heart. Prosperity, which will test one much more severely than adversity, had not seemingly impaired this good king's spirituality. Worldly avarice and ambition were quite foreign to his nature, and he seems to have been graciously immune from two of the three prevailing sins of mankind, and which his elevated station would tend naturally to foster,—“the lust of the eyes, and the pride of life.”

But nevertheless there was a weak point in David's character, which had already appeared at the capture of Jerusalem, in the multiplication of his wives and concubines. 2 Sam. 5:13. The Eastern practice of polygamy and concubinage, which the Mosaic law discountenanced yet permitted, is partly responsible for these unseemly indulgences in the lusts of the flesh; but nothing can excuse the shameful sin into which the king fell on the threshold of his old age, and which is described so fully and so mercilessly in the second section of the book. The great lesson which the unvarnished record teaches is this,—that no matter how high may be a soul's experience in the things of God, there is always a possibility of falling into some heinous sin, particularly one to which there is any hereditary or cultivated tendency; and that the only safeguard to continued spiritual integrity is to have heart and mind wholly active in the service of the Lord, and to be constantly abiding in the closest communion with him.

David's great sin began in *idleness*. When his duty was calling him to “go forth to battle,” he chose rather to remain at home, sending Joab instead to command the army in the field, while he “tarried

still at Jerusalem,” feasting and sleeping. This inexcusable sloth was the devil's opportunity. There is no need to go into the details of the shameful story that follows, for it is familiarly known to all the world, and it has given “great occasion to the enemies of the Lord to blaspheme” in all ages since that time. But it may serve a useful purpose to indicate the simple yet slippery steps down which David slid so swiftly into deadly sin. Four short and sharp, but significant sentences tell the whole disgraceful tale: “He saw,” “He inquired,” “He took,” “He slew;” and the divinely honored king of Israel, one of the rarest men in all history,—poet, prophet, warrior, statesman, seer and saint, shepherd and sovereign, a myriad-minded man, with the brightest qualities and the most devout joy in God,—fell from the pure height of his white manhood (see 1 Kings 15:5), into the filthy and infamous pit of adulterous lust and foul murder. Never, perhaps, has there been a more tragic and glaring instance of a good man's undoing. But “let him that thinketh he standeth take heed lest he fall.” In the presence of this painful tragedy it is well to remember that God has fashioned all our hearts alike (Ps. 33:15), and that it is only the difference in our times and customs and opportunities that saves many from committing the same sins which they condemn so readily in these Bible characters. And when tempted to criticize another's fall, whether in the olden days or in our own time, let us remember the heart-moving lines of the Scotch poet, Burns, written in the charitable spirit of our merciful Christianity:

“Then gently scan your brother man,  
Still gentler sister woman;  
Though they may gang a kennin' wrang,  
To step aside is human.  
One point must still be greatly dark,  
The moving *why* they do it;  
And just as lamely can ye mark  
*How far perhaps they rue it.*”

“Who made the heart, 'tis He alone  
Decidedly can try us;  
He knows each chord,—its various tones,  
Each spring,—its various bias.  
Then at the balance let's be mute,  
We never can adjust it;  
What's *done* we partly may compute,  
But know not what's *resisted.*”

He who knows all hearts, the differing tone of each chord, and the various bias of each spring, has revealed his estimate of this sin of his servant. We read in immediate connection the condemnatory words, “The thing that David had done was *evil in the eyes of the Lord.*” (R. V.)

Then follows the heart-moving story of the chastisement of King David in the correction of his grievous offenses. As we read the sorrowful tale, we see the strokes of divine punishment falling heavily and still more heavily upon his quivering soul, until his wounded and bruised spirit was smitten almost unto death. He had to drink to its dregs the bitter cup of affliction in an experience of the keenest suffering that comprised *personal sorrow, domestic trouble, national calamities*, with more *domestic trouble*, and heart-rending *personal grief*.

In all his trials he patiently endured the Lord's rebuke, humbly submitting to these inflictions, repenting deeply of his sin, and so obtaining the tender mercy and loving forgiveness of God. And that the purpose of these judgments was graciously real-

(Continued on page 20)

# IN MISSION LANDS

## Hunting for Souls in the Marquesas Islands

GEORGE L. STERLING

"BEHOLD, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16: 16.

With a small population here on Nukahiva Island, Marquesas Group, we are enabled actually to go right into the holes of the rocks and fish men out. Were you here to see the native fishermen dive about the rocks, and actually run their hands into holes and pull out fish, the words of Jeremiah would seem more real.

Nukahiva has a population of about six hundred natives scattered through five villages. These villages are so separated by high mountains, ending in bluffs along the water's edge, and with no roads save a few mountain trails, that it is not possible to work more than one village at a time. The population of these islands is dying out rapidly, each year the deaths being far in excess of the births.

The ignorance of the people in regard to the common Bible stories is pitiful. Almost any incident in the Bible is new to them. A few evenings ago I read the story of Naaman the leper to a half-caste French native, fully fifty years of age. He was leaning over the table for lack of another chair in the house, his eyes beaming with interest. When, at the close of the story it is said that the leprosy of Naaman fell upon the servant of the prophet, our native brother said, "Served him right."

Tai-o-hae.

\* \* \*

### "Is It Safe?"

J. E. FULTON

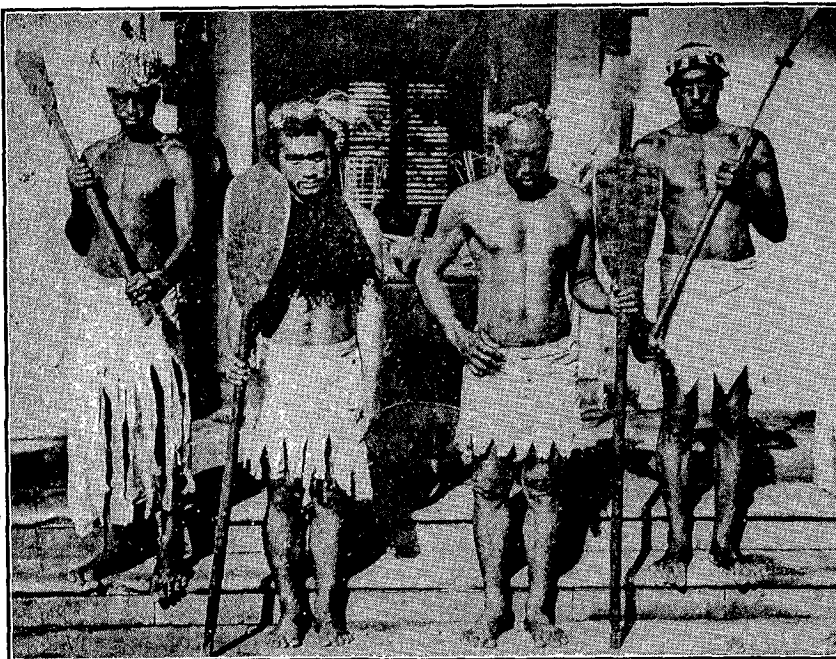
SAM HIGGINBOTTOM of Allahabad, India, was asked if it was safe to work among lepers, and if he was not afraid of being infected with the dread disease. His reply was a good one; he said, "It is safer to work among lepers, *if it is my job*, than to work anywhere else."

May we apply our question, which stands as a heading to this little article, to entering upon mission work in India, "Is it safe?" Is India a safe place to go from the viewpoint of health? Is there not much sickness, plague, and death there; and would not one be running into a real danger area in going as a missionary to India?

In answer it can be said that India is not altogether a health resort, and that pestilences and death abound. One is surrounded by many perils in this great mission land. But to change the above quotation just a little, it may read, "It is safer to come to India as a missionary, *if that is my job*, than to work anywhere else." God is calling young men and

women to India, and if he is calling you, then it is safer in India for *you* than anywhere else, and God can protect you here as he has thousands of others.

Missionaries do die sometimes in India and in other foreign fields; but it may be better even to die in India than to live in the homeland, if living there is in disobedience to God's command, "Go ye." We cannot avoid the perils of a work God has called



NATIVES OF NUKAHIVA, MARQUESAS GROUP  
In Ancient Costume, with Carved Canoe Paddles; Killing Club at Left

us to do. There is no "zone of safety" outside the place God would have us labor. The question of our life-work must be settled with God, and it is as true as that India exists, that the God of missions will lay his hand on some young men and women, dedicating them to the great task of preaching the last gospel message to India's millions. It must be so. And that being true, India is the safest place for such.

But India is not so black as she is painted. The snakes and tigers and plagues are not always at one's heels. The climate of India is not so unhealthy as is sometimes reported. The writer's experience is not presented, but let me quote from Bishop J. M. Thoburn, forty-six years a missionary here,—quite long enough to be an authority:

"The climate of India is not so great a foe to life and health as is generally supposed."

"Very much of the ill health of Europeans in India can be traced to their defiance of the simplest laws of health, by persistently following a course of life in the tropics which would be barely within the limits of safety in the higher latitudes of Europe and America. The feverish haste which attends the lives of most persons in the Occidental world cannot be transferred to the quiet and calm environments of life in India or in the East generally, but the average American or European can live his threescore years and ten in India

and enjoy health and cheerful spirits if he adapts himself to his environment. The writer of these lines, after a personal experience of forty-six years, is glad to put on record the testimony that when God called him to India he gave him 'a good heritage,' and many retired 'old Indians' in Great Britain and other parts of Europe often speak longingly of the Eastern home in which the years of their active life have been spent."

Now may God grant that many young men and women may receive the call to this land of darkness. God will protect his workers, for "anywhere with Jesus I can safely go."

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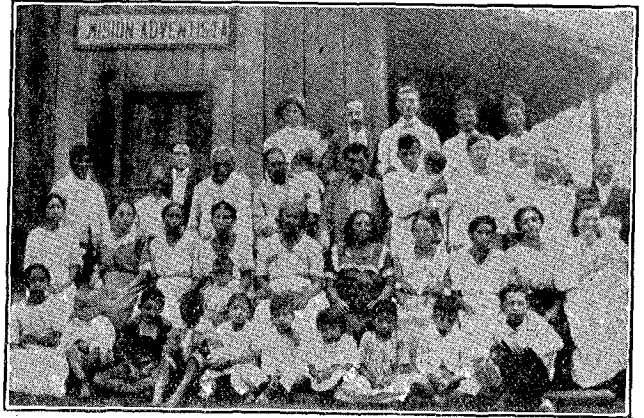
### Salvador and the Message

CARLOS F. STABEN

EXCEPTING Costa Rica, Salvador is the smallest of all the Central American republics; yet to the observing mind, vast possibilities are bound up within the narrow confines of this little state.

Though situated in the tropics, Salvador affords a varied climate, and even the most fastidious may satisfy his whims. Everywhere the soil is very rich, and the city markets show that it will abundantly grow vegetables of every kind. A quick count reveals no less than thirty-five different varieties of native fruits, besides the naturalized, including apples, peaches, and grapes, which thrive in the mountain plateaus. Foodstuffs abound, such as soy beans and many other kinds of beans, with peanuts, coconuts, and almonds. Acetuna, a wild olive, and kindred trees which yield seeds rich in oil, await the coming of some one who can make cooking oil and soap. The castor bean is almost indigenous, and promises good returns to the investor. Fiber for ropes; moss for pillows and beds; gourds which grow wash cloths, dish towels, drinking cups, water bottles, soup bowls, spoons, and wash pans, may be had almost for the taking.

Nature has been especially kind to this country. It is a land of natural beauty, with diversified hills and mountains, soil like the Nile, climate without parallel. Yet with all God's blessings of natural endowment, a million and a half souls are starving —



Mission Workers and Believers of the Santa Ana Church

starving for the bread of life. Thirty-two people to every square mile are groping in spiritual midnight. The country needs men and women who can manufacture foods, teach health principles, alleviate suffering, and care for the sick; and who, while they do this, can break the bread of life.

Never were opportunities better than they are now. Already the more conservative thinkers are asking for better science in the kitchen. Never was there a more opportune time for truth-lovers to raise their banners than now. Where there should be a hundred workers there is only a handful.

Brother J. A. Bodle, our secretary and treasurer, is doing all he can to build up the work in Salvador, but he greatly needs the help of a foreign Bible worker who is able to give treatments and teach the people health principles.

Brother W. W. Murray and his wife are doing a good work in Santa Ana as self-supporting workers. They have built treatment-rooms, and many are interested in their work. Their great need is funds to equip the place properly, and then others will be able to take part with them in this work. Brother Murray teaches English, and this has opened to him the doors of some of the best families in the city, whom he has interested in health principles, and who want him to conduct cooking classes. When these people

see that we can do more than condemn their religion, they listen to us. They are waiting for us to show them something better. We need church school teachers, for the message can never be finished here unless we train the native young people to become home missionaries. There are places that a foreign worker can never reach; so the natives will have to take the message to their own people.

The continual prayer of my heart is that the Lord will send reapers here, for much precious grain is ripe and will be lost if not gathered soon. Who will help? Who will say, "Here am I; send me"?

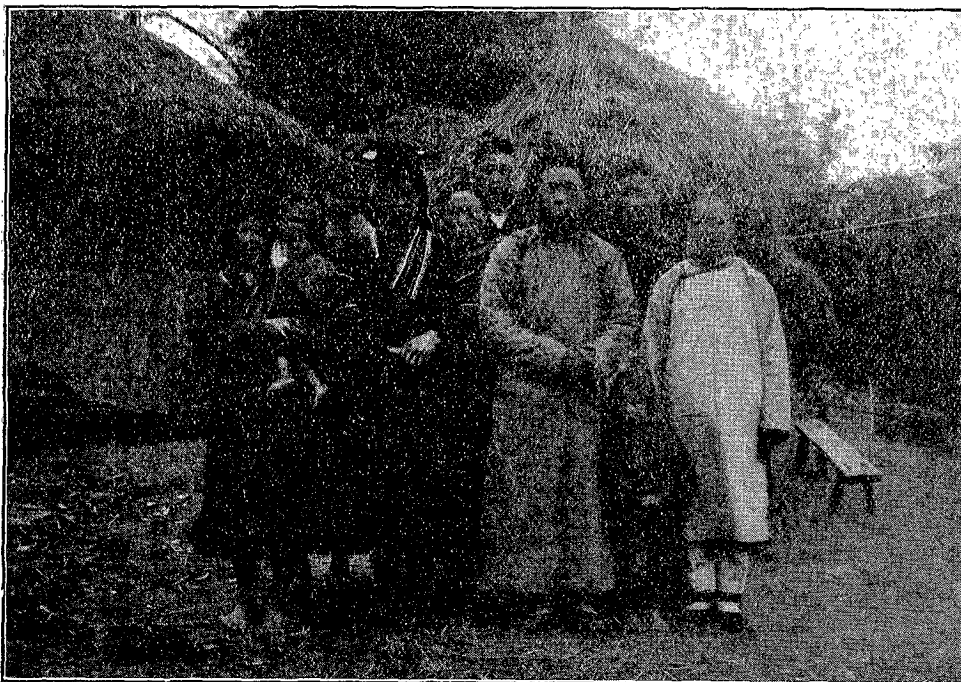


Photo by E. L. Lutz

A Group of Miaos, the Aborigines of Southwest China



W. W. Murray's Treatment-Rooms Under Construction in Santa Ana

## Entering Among the Miao People, Southwest China

ERNEST L. LUTZ

IN China's southwest, we find a race of people distinct from the sons of Han (Chinese). The Chinese call them "earth people." They are the aboriginal tribes that for centuries have inhabited the wild, rough country of Yunnan and Kweichow. Compared with the Chinese, they are a dark-skinned race.

These Miao people, of whom there are more than fifty distinct tribes, are semi-independent, and since 1860 they have borne a rather heavy Chinese yoke. They are industrious, and on being forced back from the valleys, which formerly provided them with an abundance of food, they now, for the most part, live in the hills and among the rough mountains. However, their hardships do not cause them to turn a deaf ear to the gospel. They come with their pleas to have the work opened among them. When the missionaries cannot answer the Macedonian call, these simple-hearted people delegate some of their number to go to the missionaries to learn the gospel story and bring home the good tidings.

Recently we spent eight weeks on a trip to visit these people, and found two more ready for baptism. A Miao brother came from the heart of that country to attend a meeting in Chungking, walking more than three hundred miles. He was baptized and returned to teach his people.

But, friends in the homeland, think of all that vast country! These people are scattered over hills and hidden away in the ragged mountains waiting to hear the gospel message that has made our hearts glad. Extensive work must be done in that country. Certainly we cannot deny them the glad tidings of God's last message of love to a sin-sick race.

Chungking, Szechwan, China.

## Among the Chins

R. A. BECKNER

THE Chins, about 300,000 in number, live mostly in the mountains and hills west of the Irawadi River, but some on the east in the Pegu Range. Since the British possession of Burma, some of them have begun to live on the plains at the foot of the hills, among the Burmese villages, and all such can be reached through the Burmese language.

As "the everlasting gospel" must go to every nation, kindred, tongue, and people, these Chins, too, must hear it. We have been in touch with a few of them for some time, and it was a great privilege not long ago to baptize the first believers—a man and his wife—among them.

I am writing this in the Burmese village where our Chin brother has a school. We have just returned from a village about two miles away, where we held some studies with two others who are deeply interested as a result of Aung Zone's witnessing for the truth of the Bible. I am in the school building put up for him by the villagers. It is all of bamboo except the posts, but it serves the purpose intended. This brother is trying to support himself by teaching, but as he will teach the boys and girls about the true religion, some parents will not let their children come. Last year he had over thirty, but now there are only about twenty. They promise to give three baskets of paddy (rice, unhusked, worth from \$1.25 to \$1.50) as tuition for a year, but some do not give; and with the almost entire failure of crops this year in some parts, I fear not many will be able to pay. Besides this, the government gives a grant of from six to thirteen rupees for each pupil who passes at the end of the school year. If Brother Aung Zone makes the school a real missionary enterprise, as he wishes to do, we ought to help him. But where is the money?

Tomorrow I am going with him to a village of Chins where they have been begging him for some time to come and open a school. There are about a dozen villages near here also calling for schools. These could be opened if we only had the money and men to supply them. The cost for one of these schools, with one teacher, is from 150 to 250 rupees

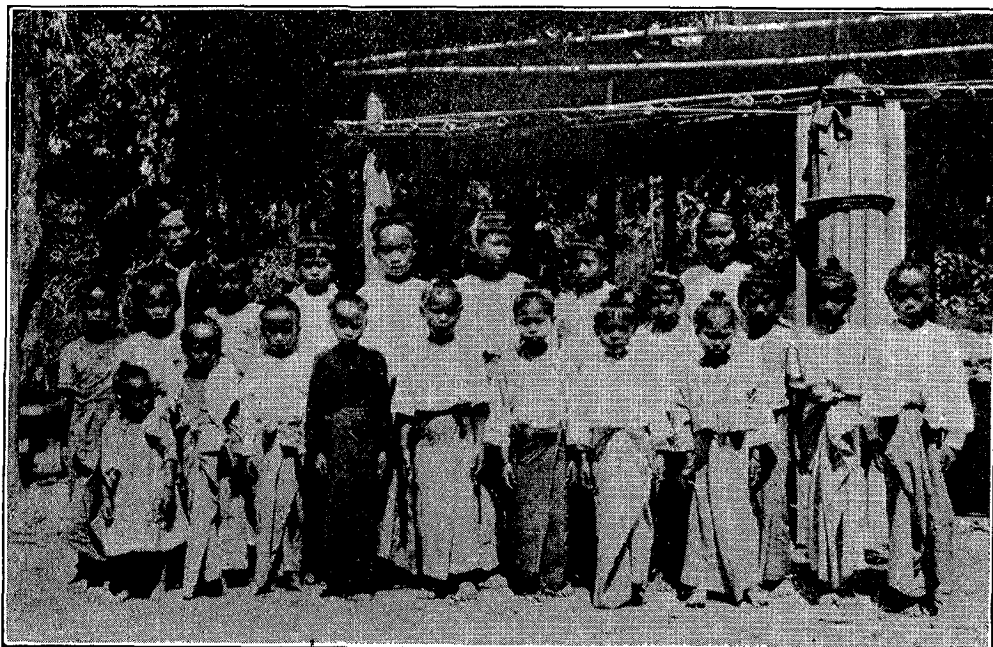


Photo by R. A. Beckner

Part of School Conducted by Aung Zone, at Delta Mission, Henzada, Burma.

a year, over and above the tuition granted by the government. That seems small enough for the direct evangelistic work that a man like Aung Zone is even now doing, to say nothing of teaching these children the three R's and a knowledge of the true God.

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### **Solomon Islands --- No. 2**

G. F. JONES

ON our arrival here, a little over five years ago, we were led of God to begin our work among small and neglected tribes, where other missions thought it not worth while. Just a little before that time these people had been giving the government some trouble in massacring white traders and others. The government's staff being small in those days, it seemed necessary to allow the few whites to make punitive raids on the ringleaders of the treacherous natives, while occasionally a naval ship would appear and fire into their villages, as an éclat that the natives might understand that the white man's life was not to be taken at their will. In due time the natives learned the lesson that it was to their advantage to live more quiet lives.

At this juncture my wife and I arrived, pioneering in the little vessel "Advent Herald," and won them over to the decision to take on a missionary to help and instruct them. They would not yield to the government, they said, only it was getting too strong for them. To the missionaries they said, "Your heads would not have remained had you come sooner; but we want you now, and we don't want any other mission."

These very people began at once to erect leaf churches and houses for the missionaries, and to attend school and meetings, which they intensely enjoyed. They persevered in their efforts to learn. We have now had five years of hard battling against the uncanniest of heathenism, and a bitter struggle with the powers of darkness in rescuing this people from Satan's tyrannical rule.

People used to say to us, "Don't waste your precious time with them. They will never change, and intend only to deceive you." But as a result what do we see today? Schools full of bright, happy young people, who can read and write and sing gospel songs. They pray in public, and give bright Christian testimonies in meetings, interspersed with lessons of faith from Bible stories. Young people from twelve to twenty-five years of age can conduct a prayer meeting, morning or evening worship, a Sabbath school, or a young people's missionary meeting. Several of them are already in full charge of mission stations many miles away from any white worker, meeting the same difficulties that they have seen their teachers experience in their home mission. They, too, are obliged to learn the new language of their mission district.

These young people are intelligent and strong, and can and do say No to their older friends and

relatives when asked or commanded to attend some idolatrous feast to the dead. But they object wisely and with due respect, and are thus becoming winners of souls. The older people file into church on the Sabbath day, and are unconsciously becoming enlightened Christians and losing faith in their witch charms.

Our young people here also write letters to some of our young people in Australia, who are thus inspired to work all the harder for the foreign mission field. One young woman in Sydney who writes frequently to our Solomon Island young women, and who is a young people's missionary secretary, was asked, "What is your best argument for your foreign mission work?" to which she replied, "The mission field." And so it truly is. I say unto you, "Lift up your eyes, and *look on the fields*; for they are white already to harvest."

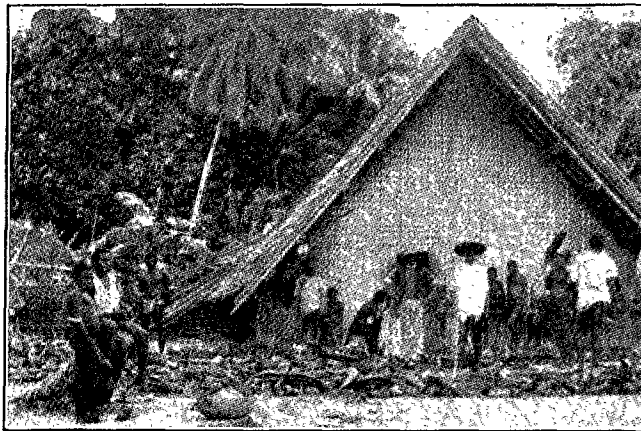
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### **The Ainu**

S. G. JACQUES

A SMALL remnant of people, the descendants of a once numerous and powerful race which occupied nearly all of Japan before the coming of the present

Japanese people, can still be found in the backwoods and near the fishing grounds of Hokkaido. Hokkaido is a large island to the north of the main group. Dr. Batchelor, of the Christian Missionary Society, and the greatest living authority on the Ainu, places their number at about 20,000. The Ainu are as distinct from the present-day Japanese, as are the American Indians from the people of the



Native Feast at Baranago, Solomon Islands

United States of America today.

Practically all missionary work among them has been done under the auspices of the Christian Missionary Society of which Dr. Batchelor is the representative. He has given more than forty years of active and unselfish service for the betterment of their condition, and has been untiring in his efforts to give the Japanese public, as well as the outside world, an accurate knowledge of all that pertains to this strange race.

Even as the American Indians bequeathed a rich legacy of geographical names to America, so many Japanese geographical names are simply Chinese ideographic readings of Ainu names. In their folklore and woods' legends are many evidences that they once had a knowledge of the truth, but "because that, when they knew God, they glorified him not as God, . . . their foolish heart was darkened." Rom. 1:21. Drunkenness, disease,—especially consumption,—and poverty are now rapidly diminishing them, and in a few years another race will have passed away from the earth.

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"THE pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible."





# OUR HOMES



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. All correspondence relating to the Home department should be addressed to the editor of the "Review."

## SPRING PROMISES

WORTHY HARRIS HOLDEN

DID you listen for the music  
Of a rainy April day?  
Hark! the bare boughs are rejoicing  
As they blossom forth for May.  
Hear the meadow's verdant pleasure  
Answer to the violet,  
And the daffodil and crocus  
Join in their sunshine-duet.

Oh, there's music in the raindrops  
If the heart is well in tune,  
And the promise of an April  
Brings more cheer than merry June,—  
Budding forth to spring's glad measure  
Singing Resurrection Day,  
Bursting bonds of earth-bound treasure  
For the bloom of verdant May!

How our happy hearts rejoicing  
Revel in the April rain,  
Sing because they know 'tis coming,—  
All the wealth of June again!  
'Tis the dewdrop showers our blessing  
Else the sun would smile in vain.

\* \* \*

## The Training of Children

BIRDIE BOHNA

A VERY great responsibility rests upon parents at this time in the proper care and training of their children. We read on page 85 of "Counsels to Teachers:"

"We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their characters are built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life."

We have only to look about us on every hand to see demonstrated the truth of this statement. Are we teaching our children self-control and self-government? Are we helping them to build characters that will stand for eternity? Are we helping them to recognize and meet temptations with a firmness of decision? Are we teaching them that obedience to God means obedience and respect to parents? Are we teaching them the great principles of life and what obedience to principle means? Are we careful always to set before them the right example and not become a stumblingblock to them? These are questions that we, as parents, need to ask ourselves.

A few days ago I entered a grocery. As the clerks were very busy, I took my place in line with several others who were awaiting their turn. A young mother, who had a small girl of about six, was trying to give her order as quickly as possible, to allow others the opportunity of buying. This little girl wanted apples, and kept repeating, "I want some apples; mamma, buy me some apples." Several times the mother said, "No, you can't have any apples."

But the child was not to be discouraged so easily, and kept on with her request, "Mamma, are you going to buy me some apples?" I heard the mother say very emphatically, "No, I told you I was not going to buy you any apples." However, the appeal kept coming, and finally that mother said to the clerk, "Well, Mamie thinks she *must* have some apples; give me a pound, please." Poor mother, my heart ached for her and for the child. I saw this same mother lift the cover from a jar of olives and take out an olive and eat it. Of course the little girl's eyes were open, and she saw and wanted one: "Give me one, mamma; what is it?" So the mother again opened the jar, and the little girl got an olive. What kind of principles was that mother instilling into her child? Was not the taking of those olives a theft? We often see grown-up children, as well as younger ones, take something from a box in a store and eat it; but is it right? Are the things in a store ours until we pay for them? Why not tear off a yard of muslin and take it? or pick up a knife or a comb or any other article and say it is ours? The *principle* is the same; and how can we teach our children *right principles* unless we set them a right example?

This is only one of the many cases I see about me almost every day, for I have been studying this subject deeply for some time. In contrast to the foregoing example of child training, is the story of another little girl. Her mother sent her to a store one day with her little brother; and while brother was buying the things mamma had sent for, the little girl saw some cranberries in a big barrel, and wanted some. The barrel was full, and surely the merchant would not miss her little handful. So into her apron pocket went a handful of cranberries. When she reached home, the mother asked what she had in her pocket. The little girl told her, and that wise mother took her and told her of the awful crime she had committed, and of how God looked at such things, and then told her to get her savings bank and count her pennies and see if she had enough to pay for them. The look on that mother's face and the tone in her voice was a lesson that little girl has never forgotten, though she is now a grown woman. The mother went with her to the merchant and helped her to tell the story, and the mother's look revealed to the merchant the lesson she wished to convey to her child; so he took the money and slowly counted it over, and then said in solemn tones, "Yes, here is just enough to pay for the berries." That little girl is now one of our best church school teachers. Was that mother rewarded for her trouble?

Again I quote from "Counsels to Teachers," page 333:

"The young should be controlled by firm principle, that they may rightly improve the powers which God has given them. But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle."

"Controlled by firm principle!" I always say to my boys, "It is not so much the thing itself, be it great or small, as the *principle* involved, that matters." There are great underlying principles that should always govern every act of our lives, and it is only by the inculcation of these principles that our children will ever learn to choose the right and shun the wrong, to meet and be able to withstand temptations, and to be overcomers at last.

Mothers, are you teaching your girls to sew and to cook and to carry responsibilities? Are you spending a portion of each day in reading with them from God's word and the spirit of prophecy, thereby teaching them the value of time and filling their minds with good things? teaching them the value of a soul, and that time spent in real service is of more value than any amount of gold? Or, on the other hand, are you studying with them the latest styles and helping them to keep up with the fads and fashions? Are you slaving that they may have more with which to decorate their poor mortal bodies for which Christ paid so great a price?

When mere babies are decked out in laces, ribbons, embroideries, etc., which have meant hours of labor for the overworked mother, is it any wonder that as these babies grow up they think more of clothes and how they look than they do of God's word? Is it any wonder they do not take any interest in reading good books or giving to the poor? Who is to blame because so many of our girls are overdressed and frivolous and living for self?

So many mothers complain of lack of time to read and study. Turn with me to "Christ's Object Lessons," page 342. There we read:

"Our time belongs to God. Every moment is his, and we are under the most solemn obligation to improve it to his glory. Of no talent he has given will he require a more strict account than of our time."

Many of us spend time in needless adornment. Hour after hour is employed in this way until nerves are on edge; and what is gained? Are we growing in grace? Can we ask the Lord's blessing on our work? Are we showing to the world and to angels that we are looking for a soon-coming Saviour? Are we training our children to become missionaries?

"Our work for Christ is to begin with the family, in the home. The education of the youth should be of a different order from that which has been given in the past. Their welfare demands far more labor than has been given them. There is no missionary field more important than this. By *precept* and *example* parents are to teach their children to labor for the unconverted. The children should be so educated that they will sympathize with the aged and afflicted and will seek to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in missionary work; and from their earliest years self-denial and sacrifice for the good of others and the advancement of Christ's cause should be inculcated, that they may be laborers together with God.

"But if they ever learn to do genuine missionary work for others, they must first learn to labor for those at home, who have a natural right to their offices of love. Every child should be trained to bear his respective share of service in the home. He should never be ashamed to use his hands in lifting home burdens or his feet in running errands. While thus engaged, he will not go into paths of negligence and sin. How many hours are wasted by children and youth which might be spent in taking upon their strong young shoulders and assisting to lift the family responsibilities which some one must bear, thus showing a loving interest in father and mother. They are also to be rooted in the true principles of health reform and the care of their own bodies.

"O that parents would look prayerfully and carefully after their children's eternal welfare! Let them ask themselves. Have we been careless? Have we neglected this solemn work?

Have we allowed our children to become the sport of Satan's temptations? Have we not a solemn account to settle with God because we have permitted our children to use their talents, their time and influence, in working against the truth, against Christ? Have we not neglected our duty as parents, and increased the number of the subjects of Satan's kingdom?

"By many this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected. What excuse can the professed followers of Christ offer for neglecting to train their children to work for him?"

"God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among his most effective agencies for the formation of Christian character, and for the advancement of his work.

"If parents desire to see a different state of things in their families, let them consecrate themselves wholly to God, and cooperate with him in the work whereby a transformation may take place in their households.

"When our own homes are what they should be, our children will not be allowed to grow up in idleness and indifference to the claims of God in behalf of the needy all about them. As the Lord's heritage, they will be qualified to take up the work where they are. A light will shine from such homes which will reveal itself in behalf of the ignorant, leading them to the source of all knowledge. An influence will be exerted that will be a power for God and for his truth."—"*Testimonies for the Church*," Vol. VI, pp. 429, 430.

Fathers, are you making companions of your boys? Do you know where they are every hour of the day? Are you, by wise counsel and instruction, teaching them to be manly, to have the deepest respect for womankind, and how to meet and overcome temptations? Or are you too busy with the cares of this life to give time to the boys God has given you? Allow me to misquote a text: "What shall it profit a man, if he shall gain the whole world, and lose his own *son*? Or what shall a man give in exchange for his *son*?" O if we could only learn to make first things first! Seek ye the kingdom of God—first.

Mothers, what does that beautifully wrought collar, or that pretty lace yoke, or that handsome table runner, or that embroidered dress amount to, compared with the loss of a soul? Fathers, what do a few more acres of land, or finer stock, or a better price for fruit amount to, compared with the loss of that boy? When balancing your books, take him into consideration; decide, if you can, what he is worth to you, and whether or not it will pay to spend a little more time in working for his salvation.

Many parents do not take the time or trouble to train their children at home, but send them to school, expecting the teacher to do the work they have neglected to do. In "*Testimonies for the Church*," Volume V, page 29, we read:

"The teachers have a task which but few appreciate. If they succeed in reforming these wayward youth, they receive but little credit. If the youth choose the society of the evil disposed, and go on from bad to worse, then the teachers are censured, and the school denounced.

"In many cases, the censure justly belongs to the parents. They had the first and most favorable opportunity to control and train their children, when the spirit was teachable, and the mind and heart easily impressed. But through the slothfulness of the parents, the children are permitted to follow their own will, until they become hardened in an evil course.

"Let parents study less of the world, and more of Christ; let them put forth less effort to imitate the customs and fashions of the world, and devote more time and effort to molding the minds and character of their children according to the divine Model."

How often we see a very young child exercising its lung power and stamping a tiny foot while clinging to some forbidden article, and hear the fond

mother say, "He is terribly spoiled." I never hear this remark without a feeling of pity mingled with fear for that foolish mother. Are such children to blame if they grow up unloved, a terror to the neighborhood, and a disgrace to their parents? On the other hand, a child who has been taught to obey, to show respect to his parents' wishes, and to be manly and unselfish, is loved by all. How much better for the child, the parent, and every one that he be given this training. And let me tell you, mothers, that it is much better and easier to establish a good habit than to break a bad one. How often we hear a mother say that her child is not old enough to teach or to understand what is expected of him. As soon as a child is old enough to manifest any symptoms of will-power, he is old enough to have that will-power trained.

The person who has the training of children in charge, must, above all, set the right example, for example is always better than precept. In this, Christ is our example: "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter 2:21, 22. We need wisdom, but the promise is, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." James 1:5. A parent who cannot govern his own will, can never hope to govern or train the will of a child. "He that ruleth his spirit [is better] than he that taketh a city." Prov. 16:32. Whatever we expect the child to be, that we must be. If we speak in loud, angry tones, we cannot expect the child to have a soft, well-modulated voice. If we wish the child to be truthful, we must never break a promise to him, or tell him an untruth. We must always be perfectly frank and honest with him and with others, if we want him to be honest. We must always respect the rights of others, including his rights. I have seen a parent burn a child's plaything that apparently was of no value. That parent ought not to be surprised if his child destroys without permission something of value belonging to the parent. Children have rights, and we must respect them.

When we take into consideration all that is comprehended in the care and training of children, it is almost overwhelming; but parents, let me ask, What greater work is there in the world? After all, is it not the work that has been assigned to parents by the All-Wise? We cannot all go to foreign fields as missionaries, but we can all be home missionaries, teaching and training the children and youth to be missionaries. And if we do our best, God will ask no more of us, and we shall at last hear the "Well done" said. But O, the saddest sight at the final judgment, will not be the sense of loss experienced by those who have gone on in sin, defying God and not expecting to be saved; it will be the heart anguish of fathers and mothers who have known and loved this truth but who have been too busy to look after the best interests of their children, when they shall hear the words, "Where is the flock that was given thee, thy beautiful flock?" It will be the sight of those who professed to love their Saviour but who really loved self more than they loved him, whom the vain allurements of this world kept blinded to the needs around them, when they hear the words, "Thou art weighed in the balances, and art found wanting."

Loma Linda, Calif.

## Tuberculosis from Spoons

G. H. HEALD, M. D.

OWING to the fact that, notwithstanding the vigorous warfare against spitting, there has been very little decrease in the prevalence of tuberculosis, some doctors have surmised that tuberculosis is caused in some other way than by the inhalation of dust, or even of droplets coughed out by the consumptive patient.

Some have believed and taught that tuberculosis is always contracted in early youth and that its progress depends upon the general health and resistant power of the patient. Quiescent when the patient is in vigorous health, the bacilli become active when the patient is run down from overwork, excesses, etc., or after some other exhausting disease, such as influenza. This theory, while it has much to commend it, and while it has never been disproved, cannot be said to have been definitely proved.

Another theory as to the transmission of tuberculosis, is that it is passed from the patient to others largely by means of eating utensils. It is known that the tuberculosis patient who is coughing up tubercle bacilli, has such germs in his mouth, and that when he eats, these germs contaminate forks, spoons, cups, etc. Moreover, these germs do not die from ordinary drying, and are quite resistant to heat.

Working from these facts, Surgeon-General Cumming, of the United States Public Health Service, has been experimenting in order to determine whether dishes which touch the mouths of tuberculosis patients carry germs capable of conveying tuberculosis. He took washings from various spoons which had been used by consumptives, and found that the wash water from these spoons caused fatal tuberculosis in more than one third of the guinea pigs injected, and that the rinse water caused tuberculosis in a fourth of the guinea pigs injected.

Cumming may not be justified in concluding that this constitutes the chief means of tuberculosis transmission, but certainly it must be an important means.

Another series of experiments had to do with scrapings made from the hands of tuberculosis patients. Such scrapings, when soaked in water and injected into seven guinea pigs, killed three of them with tuberculosis. From this Cumming reasons that the hand of the tuberculosis patient is contaminated with tuberculosis germs, and that whatever he touches—door knobs, car straps, perhaps apples in the apple cart, bread in the bread wagon, and a thousand and one other things—may be the means of conveying the germ to others.

The writer of this article, while realizing a possible danger here, believes that, after all, tuberculosis infection to such an extent that the patient is really ill, is a result of some depletion of the body, possibly lime depletion; at any rate, it follows some exhausting process,—underfeeding, overwork, excesses, or the debilitating effects of other diseases. In other words, the germ must find a favorable soil in order to thrive, and such a soil is not provided in a healthy body.

On the other hand, recovery from tuberculosis is—for cases which are not advanced—simply a matter of general hygiene, ample nourishment, sunshine, fresh air, and abundant rest,—physical and mental,—followed later by carefully graduated work.

Cumming believes that "the application of the principle of universal eating utensil asepsis [thorough

cleansing and scalding of all eating utensils] will accomplish more in the control of tuberculosis than will any other single measure of practical application." That is, if all dishes were properly sterilized through cleansing and scalding, there would soon be little or no tuberculosis. Possibly he is a little optimistic. At any rate, dishes as ordinarily washed certainly give large opportunity for disease transmission.

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### "Thou Shalt Love Thy Neighbor as Thyself"

H. M. B. F.

FOR many weary days and nights the fond mother watched untiringly over the wasting form of her beloved child. When the physician told her that her daughter had scarlet fever and that she must have the best of care, she had fearlessly taken her stand at the bedside, knowing full well that the price of her sacrifice might be her own life. Not a moment did she hesitate. Never once did she question whether she could be spared from her family, should God see fit to take her life, but bravely faced the danger because she loved her child as she loved herself.

The mother who dashes into the flames to rescue her babe from a terrible death does not stop to question whether the world will applaud her, whether or not she will be counted a heroine. She does not think of herself at all. Her one thought is for the child hidden from her view by the smoke and angry flames. And she gladly faces death to save her child. This is the way we love ourselves.

The doctor's automobile had stopped next door, and an hour later a red sign was tacked up by the entrance, telling the story of serious illness inside. Mrs. Brown, who had anxiously watched the proceedings, was at once alarmed. "I suppose I ought at least to go to the door and inquire whether there is anything I can do to help Mrs. Smith in this hour of trouble. But what would Mr. Brown say? He wouldn't approve at all, I am sure, for I might contract this malady myself, or carry germs home and thus expose the children. I know the Smith's cannot afford to hire a nurse, and I surely am sorry for the poor mother. I'll call from the steps anyway, and express my sympathy." But the tired watcher by the sick-bed longed for more concrete evidence of interest. This is the way we love our neighbor.

"Mary, did you know Elizabeth Green has diphtheria, and the doctor says there is little hope of her recovery?" Mr. Jones asked this question of his wife one evening as he came in from work.

"What a pity!" exclaimed the busy little woman. "I had not even heard she was ill. But, John, you hurry with your supper, and I will get ready and go right over and see if I can help them any tonight."

"I'll do up the work and get the children to bed," offered Mr. Jones. "I hope things are not so bad as reports indicate."

So Mrs. Jones put on her hat and coat and started for her neighbor's home, praying as she went that God would help her in doing something to save the little girl's life. She took every precaution to protect herself while ministering to the sick child, and every precaution against carrying the disease when she returned to her home.

Her service came at a time when it was very much needed, and the little one passed the crisis safely.

When some one asked if she were not afraid to enter a home where there was a contagious disease and then return to her own family, she replied: "I was only doing the work the Saviour bade me do. You know the Good Book commands us to love our neighbors as ourselves, and I have done nothing for my neighbor's child that I would not do for my own." This is true obedience to the Master's instruction.

### The Book of Second Samuel

(Continued from page 12)

ized in his experience; that these fiery trials which tried him served to purify his character by removing all the dross from the gold, will be apparent to all who read the precious psalms composed at this time, as well as the divinely inspired account of the incident recorded in 1 Kings 1:1-4. Sarcastic critics of the sin of David should especially note these obvious proofs of his final and complete victory over his one particular weakness. For when the Lord had finished his work of judgment and grace with him, David was a man as pure in heart as Joseph.

This latter half of the so-called Second Book of Samuel is crowded with interesting incidents that it would be most profitable to relate. It would be useful to gather warning from the dastardly *outrage of Amnon*, the hopeless *despair of Tamar*, and the plotted *revenge* and consequent *rebellion of Absalom*. It might be instructive to speak of the *exile of David*, his pathetic flight from Jerusalem, the tried friendship of Ittai the Philistine, Ziba's deception, Shimei's curse, Ahithophel's atrocious counsel, Absalom's scandalous behavior, which destroyed all hopes of reconciliation with his father, the suicide of Ahithophel, the decisive battle in the wood of Ephraim, Absalom's death, and David's brief but agonizing wail over the loss of his favorite son. Helpful lessons, too, might be drawn from the king's triumphant return, the lowly homage of Mephibosheth, the patriarchal kindness of Barzillai, Sheba's insurrection, the murder of Amasa, the three years' famine, Rizpah's sad vigil, and the wars with the Philistines and the exploits of David's mighty men. But the length to which our study has already extended renders this inadvisable. We must instead urge the reader to an immediate and prayerful perusal of the rich and instructive contents of this fascinating book.

In conclusion let there be added this brief but necessary observation: Be it always remembered that when David is called "the man after God's own heart," it is David in the spirit that is meant, not David in the flesh,—David as revealed in the Psalms, which are the outpourings of his inmost soul, rather than as seen in Second Samuel, which records chiefly the outward incidents of his checkered earthly life,—David who *fell* into grievous sin, but who, as even the history shows, *rose again* nobly after he had fallen, and who gained the final and perfect victory over his natural besetments. Not the victim of a fleeting passion, not David the Sinner, but David the Saint, the man who during a long life of seventy years faithfully and unwaveringly "served his own generation by the will of God," and so "fulfilled all his will,"—this is the David presented to us in the Holy Scriptures as the one who held the divine approval, and whose character therefore deserves our cordial esteem and our most earnest spiritual emulation.



# THE WORLD-WIDE FIELD



## CENTRAL CALIFORNIA CAMP-MEETING

THE annual camp-meeting of the Central California Conference was held in a well-shaded park near Visalia, May 27 to June 6. The meeting was a large one. About 375 tents were pitched and all were occupied. More than 2,000 were present at the Sabbath services. The attendance of youth and children seemed unusually large, and strong efforts were put forth to help them spiritually. There was an earnest spirit throughout, and God greatly blessed his people. Many expressed the opinion that it was the best meeting ever held in the conference.

The last Sabbath of the meeting was truly a foreign-mission day. There were present on the rostrum as a contribution of this conference to missions, Mr. and Mrs. Borrowdale, who are to leave soon for India; S. T. Hare and H. E. Giddings with their wives, who will sail in a few weeks for Honolulu; George T. and Mrs. Vore, under appointment to Cuba; William F. Miller and his wife, who will leave in a short time for the Inca Mission; and S. E. and Mrs. Moon, who expect soon to make the Philippine Islands their field of labor.

The conference will miss these tried workers, but rejoiced nevertheless that they were able to give of their best to strengthen the work in the needy fields abroad. In addition to this gift of workers, about \$30,000 was given in cash and pledges as a mission offering at the forenoon consecration service. This amount includes the Sabbath school offerings, and the gifts of the German believers. It was indeed a day when God was in the camp of his people and their hearts were moved by the power of his Spirit.

The sixth session of the conference was held in connection with the camp-meeting. The utmost unity and brotherly love was manifest in the proceedings. All the reports rendered were most encouraging. Three churches have been organized and four church buildings erected since the previous conference session. The present membership of the conference is 2,339, a gain of 237 over the last term. There are twenty-one church schools in the conference, two of which carry ten grades. The circulation of our literature has made a very encouraging growth. The book and periodical sales for two years amounted to \$40,629.15; the tithe paid for the last two years was \$134,117.28. The per capita tithe in 1918 was \$26.67; in 1919 this was increased to \$34.34. The total offering to missions for the last two years was \$65,941; the per capita weekly offering last year was more than 35 cents. Of the amount

given to missions, \$29,401.15 was contributed by the Sabbath schools.

Elder H. S. Shaw, who has filled the office of president during the greater part of the past term, has the love and confidence of his brethren, and was unanimously re-elected for the coming term. He continues the duties and responsibilities of his work with faith and good cheer. The other officers and departmental secretaries chosen are about the same as in the past. Brethren M. L. Rice and George T. Vore were ordained to the sacred work of the gospel ministry. Though the conference has given liberally of its workers to the mission fields, it still has a good corps of laborers, and plans were laid for aggressive work in the home field.

We believe all left this meeting with renewed consecration and determination to live more devoted lives, having placed

different departments. Elder S. A. Ruskjer was re-elected president of the conference. Elder Ruskjer and his committee had the work well in hand, and the business of the conference and other meetings was carried on in good order and with dispatch. The president's annual report was very encouraging. A large number of men and women had accepted the truth as a result of the labors of the ministers and the Bible workers. The tithe for the year 1919 was \$66,192.13, an average of \$50 per capita. The mission offerings for the same period amounted to \$36,969.49, which equals a little over 59 cents a week for each member. The Sabbath school offerings on the camp-ground exceeded \$2,000. This, with the liberal offering taken during the camp-meeting, totaled more than \$10,000.

A deep interest was taken in the preaching, and in the Bible study, which was conducted daily. A full consecration of both life and property was made by many, young and old. This was especially marked in the midweek revival among the young people, and on the last Sabbath, when many

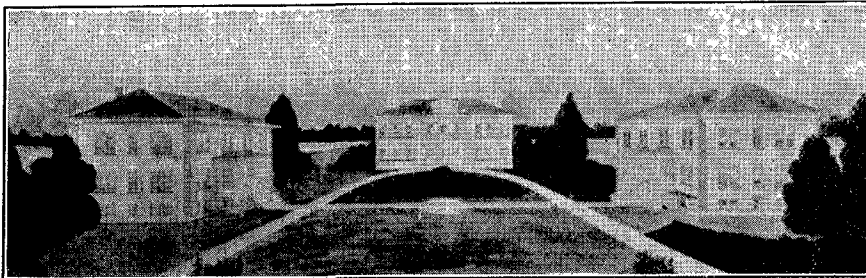
of the people came forward, some for the first time, to take their stand for the message, and others to renew their consecration and to request an interest in the prayers of the people of God. At the close of the meeting twenty-four were baptized.

The South Dakota Conference has among its workers eight ordained ministers, ten licensed ministers, eleven Bible workers, and eight departmental secretaries, besides its office workers and church school teachers. One especially encouraging feature is the number of capable young men who are dedicating their lives to the work of the ministry. I was informed that in the last year or two the conference has sent out a large number of workers to other fields.

On the last Sabbath of the meeting Brother C. A. Scriven was set apart by ordination to the gospel ministry. Elder J. N. Anderson gave a short talk on the importance of the gospel ministry, Brother T. H. Jeys offered the ordination prayer, it was my privilege to give the charge, and Elder Ruskjer welcomed Brother Scriven into the ranks of gospel ministers. The tender spirit of the Lord came into the meeting and witnessed to the work done.

The membership of the conference is 1,300; that of the Sabbath school department, 1,610. In the conference are two institutions,—the Plainview Academy and the Chamberlain Sanitarium. Both of these institutions are doing good work for the message.

It was my privilege to speak four times on religious liberty, and an ex-



From a Drawing of the School at Phoenix, Ariz. The two dormitories are now building. The Spanish school will be a department of this academy.

themselves, their children, and all they possess on the altar, to be consumed as God in his wisdom sees best.

G. B. THOMPSON.

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## THE SOUTH DAKOTA CONFERENCE AND CAMP-MEETING

THE South Dakota camp-meeting and annual conference was held on the State fairgrounds at Huron, S. Dak., May 27 to June 6. This was the forty-first session of the South Dakota Conference. The grounds and surroundings of the camp were ideal. The weather was rainy for a considerable part of the time, and the roads throughout the country were almost impassable. This prevented a number of people from attending. However, there were on the grounds 116 tents and 400 people.

Services were held in the English, German, and Scandinavian languages. In addition to the local workers, Elders C. F. McVagh, president of the Northern Union, W. W. Prescott, and the writer bore the burden of the English meetings. Prof. H. O. Olson, of the Broadview Theological Seminary; N. P. Neilsen, from the Hutchinson Seminary, and who now has charge of the Danish-Norwegian department; Elder J. H. Schilling, of the miscellaneous language department; Prof. J. N. Anderson, of Union College; and Prof. F. R. Isaac, from the Clinton Theological Seminary, were present.

The departments of the union were looked after by the secretaries of those

cellent interest was manifested in this particular phase of the message. South Dakota is sending a large list of *Liberty* magazines to leading men in the State. A number of subscriptions were secured from our own people on the grounds. In addition to this, seventy-three orders were taken for "American State Papers."

The people left the camp-ground in good spirits, with a deep consecration and a determination to do what they could to advance the cause of God during the year to come. The Lord is blessing his work in the South Dakota Conference.

W. F. MARTIN.

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### TAMPA, FLORIDA

HAVING accepted a call to Africa, I gave up my work as president of the Southeastern Union Conference at the time of the recent union conference session, expecting to go to my new field of labor in a few weeks from that time. On account of delays, however, in receiving British permits, it became evident that we should not be able to sail for three or four months, so the brethren asked that we spend the time of waiting in holding a city effort in Tampa, Fla.

We began the effort in a large tent the last night in February, and continued it for seven weeks. During the first ten days the weather turned exceedingly cold, the temperature dropping below the freezing point. This seemed a bad beginning for the effort, but the difficulty, was overcome after a few days by putting up a large heater, so that by the second week the interest in the meetings was very good. One discouraging feature was that many who attended the first three or four weeks of the meeting were tourists who returned to their Northern homes before fully taking their stand and uniting with the church. Of this class there were at least eight or ten who began to observe the Sabbath, and who promised to connect with our churches when they returned to their homes. We have put the Northern conferences in touch with these persons, who we trust will become fully identified with our work.

After the tent was taken down, the effort was transferred to the Tampa Bay Casino, where meetings were held on Sunday nights, and to the church for Friday night and Sabbath morning services. The Casino meetings were continued for five weeks. At the close of this time it became necessary for us to leave Tampa in order to make the necessary preparations for our journey to South Africa.

Up to the time of this writing, sixty-five have been added to the Tampa church and three have united with the Florida Conference church as the result of the effort. The interest was so great that the conference decided to ask Elder C. R. Magoon, pastor of the Tampa church, to pitch a tent in another section of the city and continue the work. This tent-meeting is now in progress. Associated with Elder Magoon are Brother and Sister C. D. Hamilton, who have charge of the music, and Mrs. C. O. Jones as Bible worker.

The expense of the effort just closed was unusually heavy, as all our advertising through the newspapers had to be

paid for at regular advertising rates. In connection with the theater meetings, five articles on the Sabbath question were published in the leading paper of the city, at an expense of about \$150. We are glad to report, however, that all expenses, including advertising, freight, rent, etc., were a little more than covered by the donations received. The people responded liberally to the calls that were made for assistance, and were glad to know that at the close of the meeting the donations had covered the running expenses.

Personally, Mrs. Branson and I have greatly enjoyed our stay in Tampa. We appreciated the privilege of once more engaging in evangelistic work. There is no work so inspiring as that of coming into personal contact with men and women who are looking for something better than that which they already have, and of leading them to a full acceptance of the present truth. We were loath to leave the new believers, as well as the many friends we made while in Tampa. But the call has come for us to pass on to other fields, and we trust the Lord will keep all these recruits firm in the message until the end.

W. H. BRANSON.

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### NEW ORLEANS UNION EFFORT

THE New Orleans evangelistic campaign that began March 30 closed Sunday evening, June 6. Meetings were held every night except Saturday for almost seven weeks, and since then on Sunday and Wednesday nights. The tabernacle erected for the meetings will remain standing till September, to be used in the follow-up campaign which is being conducted by Elder A. J. Meiklejohn and a corps of workers. The interest created will be kept alive by visits, Bible readings, cottage meetings, and two meetings in the tabernacle each week.

Sabbath, May 29, and the following Sabbath, twenty-four adults were added to the church by baptism and five on confession of faith. Thirty or forty more are very favorable, many of whom are keeping the Sabbath and should be ready for baptism soon.

The newspapers were liberal in reporting the sermons. A number of the most important subjects were more fully explained in paid reports. As a result of this newspaper publicity, fifty or sixty requests for literature were received from different parts of the South. A family of four adults and several children accepted the truth during this effort, who became interested through newspaper reports printed a year ago.

The evening offerings were almost \$1,100, which, with \$500 given for the effort by a friend of the work in New Orleans, made a total of \$1,700. The new members have begun paying tithes, and within a few months it will be again demonstrated that a city effort, though expensive, is a paying investment financially, to say nothing of the untold value of the souls saved.

At present, Sabbath services are held in the tabernacle, as the church is too small to accommodate the increased attendance. The old church building has been offered for sale, and plans are being developed to erect a new building that will meet the demands of the grow-

ing work and rightly represent our message in this great city. This will mean much work and sacrifice on the part of our people in New Orleans, but they are stepping out by faith, believing that when there is a real need, the Lord will work for them, and move upon the hearts of those interested to deposit some of their surplus means in the bank of heaven by helping to erect this monument to the third angel's message in the great metropolis of the Southland.

(UNSIGNED.)

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### CLOSE OF OKLAHOMA CITY CAMPAIGN

ELDER J. H. N. TINDALL'S campaign in Oklahoma City ended with the meeting of Sunday night, May 30. Elder Tindall left the following Tuesday for California, to secure a much-needed rest. The call that was made at the closing service brought a large response, and probably twenty-five persons who had not previously surrendered went forward.

Since former reports have outlined the plan of the campaign, we shall in this article attempt only a brief summary of the results.

First, we shall give items of interest concerning the Sabbath school, which was under the direction of Brother Geo. H. Scott from January 1 to June 1. The preceding year the average membership was 154. From December 31 to March 31 it had grown to 328, and on May 29 the membership was 369, making an increase of 213 in five months. The offerings for the preceding year amounted to \$1,163.89. The first quarter of 1920 they were \$1,079.25, and for the eight months the campaign was in progress they amounted to \$2,079.72. The Thirteenth Sabbath Offering, March 31, was \$479.47. During the last five months about thirty of our members have moved away, leaving still a net gain of 213 in our Sabbath school membership. In all, we added 243 new members during the campaign.

Our gain in church membership during the last five months was 165, baptized and in full fellowship.

Beginning with January, 1920, there has been a steady increase in the tithe paid by the church here, as the following table will show:

1919	1920	Increase
Jan. -- \$365.16	Jan. -- \$ 773.31	\$ 408.15
Feb. -- 347.29	Feb. -- 855.48	508.19
Mar. -- 321.88	Mar. -- 1,469.58	1,147.70
Apr. -- 382.67	Apr. -- 1,217.50	834.83
May -- 462.27	May -- 2,464.90	1,997.63

Increase in last five months ---- \$4,896.50

The campaign cost practically \$10,000. More than this amount was pledged in one meeting toward the remodeling of the church, \$6,450 of which was given by the new converts. The large increase in the tithe for May was due to tithes being paid on property already in the hands of some of the believers, and so does not represent a regular increase. It is estimated that the current tithe from month to month will be from \$800 to \$1,000 in excess of that paid before the campaign opened.

We have to date baptized 165 persons, and there are about ten now in a baptismal class, with a number of others keeping the Sabbath, and more than one hundred others deeply interested.

M. B. VAN KIRK.

## Missionary Volunteer Department

M. E. KERN - - - - - Secretary  
MATILDA ERICKSON ANDROSS, Asst. Secretary  
MEADRE MACGUIRE }  
C. A. RUSSELL } - - - Field Secretaries  
J. F. SIMON }

### THE RELATION OF THE CHURCH TO ITS YOUNG PEOPLE

#### Condition of the Church

SPEND a few months in visiting among the churches in some of our conferences, and you will, if observing, be impressed by the alarming scarcity of young people. Look over your audience carefully, and you will see, as I have seen, a large number of aged men and women, quite a number of women whose ages range from twenty-five to fifty years, and a few men of similar age. Besides, there will generally be a large number of children of immature years. Here and there you will find a young man or woman, but how few in comparison with the others!

On one such occasion I cautiously approached the elder, and asked him where the young people were. He replied, "Oh, they don't care about coming to church. They aren't like young people used to be; all they care about is having a good time, going to the 'movies' and parties."

And so the good elder talked on in his calm, complacent manner. Evidently he considered that this was the usual course for the young people to take, and hadn't he done his duty by vehemently censuring the "movies" and pointing out eternal destruction as the goal of the pleasure lover? Hadn't he been stern in denouncing sin? Yes, he had sounded the warning in no uncertain tones, but still the youth persisted in going to places that he had condemned. Poor man! he was conscientious, but was employing wrong tactics in his efforts to help the young people. He had not learned to win them through love and sympathy.

It is a discouraging fact that the church has lost the greater percentage of her young people. Yes, the young men and women who should be heralding in the homeland and in foreign fields the message of a soon-coming Saviour, are a long way from the Father's house, feeding upon the husks of the world.

Thousands of young people have grown to maturity in Adventist homes during the last decade. Not half of them are serving the Lord. The cause of God has suffered great loss. Everywhere I go I find parents who have children in the world. Quite often their entire family is lost to the cause of God.

Recently I visited a church where fifty young people had grown up in Adventist homes during the last fifteen years. Of this number, thirteen are keeping the Sabbath. Where are the others? This is a lamentable condition, but a common one. This tremendous loss is an indictment against the Christian experience of the church.

#### Why This Loss?

Is it God's will that the church should be devitalized by the loss of her youth? No; the enemy is responsible for it. The master deceiver has waved his wand of sloth and indifference before the

church of God, and she has succumbed to his hypnotic influence. The results are apparent.

The church has failed to make the most of her opportunity in the saving of her youth, and now her house is desolate with a desolation tragic as death. As a church has sown, so will she also reap.

"Very much has been lost to the cause of God by lack of attention to the young."—*Christian Education*, p. 222.

Some Christian people, unfortunately, have the idea that sin is always active in its nature. True, the church has active sins, but these are not her only enemy. The passive sins are her greatest curse. She has failed to do her duty.

"Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. . . . Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness—giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. 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. V, p. 196.

Our youth, so many of them, are going the way of the world because the older members have shirked their God-given responsibilities. The young people have not been encouraged to give their lives to the Master's work, so have felt no particular responsibility in regard to Christian service. Others, who have been brought into the church through revival efforts, have for a time been allowed to drift along with the church, but little interest has been taken in them. No one has had any particular burden for their salvation. The leaders have failed to train the young people to take an active part in the church service. Little has been done to make their religious experience pleasant and profitable, and as a result, Satan has played his game and won.

#### What Can We Do to Save the Young People?

This is the greatest problem of this denomination. We know that no form of organization will remedy the existing situation, for that plan has been tried and has proved unsuccessful. Having a pastor for each church would help a great deal, but that is out of the question. I know of but one way, and that I will suggest: The church must be converted, not only in mind but in heart. The Spirit of Christ must come in and influence the life of each mem-

ber. The church must have a burden for the salvation of the young intrusted to her care. Each member should feel a keen responsibility for the salvation of the unsaved. We should love the lost as Jesus loved us. The lack of this love in the church has made her unattractive to our young people. No one is attracted by a cold, formal Christian. People judge the religion of Christ by the way we display it in our lives. Nothing attracts like love. We must love all the wayward young people; and the more wayward they are, the more we must love them. Love is the essence of true religion, and we must demonstrate it to the salvation of our youth. They are appreciative and responsive to Christian friendship. We must study to win their confidence. We must hold before them Christian ideals, inspire them to become missionaries, sympathize with them in their ambitions, and show by every act of our life that we are deeply interested in their welfare.

Young people are full of life and energy. That is the way God made them. Some people look upon a superabundance of energy as a serious fault. It is a blessing, but it must be directed. The elder and his collaborators must plan to give the youth an active part in the work of the church. Do not let their talent and energy be wasted. Give them responsibilities to bear. It requires tact and study to enlist the services of the youth, but it is worth every ounce of energy expended. Remember young people can be driven only one way, and that is out of the church. So when you want something done, take the lead and ask them to follow, as did Paul the apostle. If the older members of the church are active missionaries, the young people will be also, and then I have little fear of their giving up the faith.

We who are older must not forget that young people enjoy social life; and the church should provide, if possible, some pleasant entertainment for the benefit of the youth. It will cost time, money, and effort; but the church should surely be willing to make any sacrifice to save her young people, and harmless entertainments will have a tendency to keep them from attending questionable places of amusement. The older members should attend the social gatherings, and enter heartily into the pleasures of the young people. For the sake of the young people, do not allow yourself to grow old or eccentric.

#### Do Not Neglect the Young People

When young people are taken into the church, our responsibility and work for them should not cease; it has just begun. "How often young people are urged to join the church, and when this step is taken,—the beginning of life's most important career,—they are left to grope for themselves! The revival is over; the thrill is gone; and what of the aftermath? We rejoice over young people who have taken their stand for Christ; but do not some of us stand back as critics, counting the converts who lose their grip? It is not enough to count them as they go, and bitterly regret our loss. The children and youth in every church are the tender plants of her garden, and they need her most solicitous care. The church to a great degree determines the destiny of the youth in her care."

The responsibility of the church for the salvation of the youth is far greater than is commonly realized. The church should be a haven of refuge for the sin-sick soul; but how often it is otherwise! May God help the church to see that her greatest mission field is within her own doors. L. M. PETERSEN.

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### A PROFITABLE OUTING

It was during breakfast that one of our Missionary Volunteer members of the Academy told me of an outing a few of the boys had taken the day before. Having received permission from the principal to explore a cave some miles from the school, several of the boys started on their bicycles for the place. My friend was telling me of the beautiful scenery along the road.

"As we rode," he said, "we came to a clearing in the woods. It was a beautiful spot, so we stopped for a while, and there had a season of prayer."

My heart was touched. Surely these young people had found the secret of real recreation. Would that all of us Missionary Volunteers would pause, as we seek our pleasure, to remember our unseen Friend, and to claim his promise of protection and companionship.

AN M. V. SECRETARY.

Are the Missionary Volunteers in your church making every outing they take an avenue for leading others to Jesus? If not, why not? They are here on business for the King.

## Educational Department

W. E. HOWELL - - - - - Secretary  
O. M. JOHN - - - - - Assistant Secretary  
SARAH E. PECK, Asst. Elementary Education

### SCHOOL NOTES IN SOUTH AMERICA—NO. 3

WE arrived in Buenos Aires on the evening of March 4, after a forty-eight-hour trip from Valparaiso, including one night in a hotel at Los Andes. I found an educational program on for the next day, and myself appointed to speak at the eight o'clock hour. This was a bit sudden for a travel-worn worker, but there was no time to be lost; and every day of the remaining two weeks of this general meeting we had uplifting studies in the things of God and of the Christian school.

At this meeting there were present from the Colegio Adventista del Plata (our school in Camarero, Argentina) Prin. J. S. Marshall, Mrs. J. S. Marshall, Prof. Camilo Gil, J. M. Howell, Mrs. de Marsico; from the Puá school in Chile, Prin. W. W. Wheeler and Nels Johnson; from the Lima school, Prin. H. B. Lundquist; from the Brazilian Seminary (Seminario Adventista), Prin. Thos. W. Steen; also W. E. Murray, educational secretary of the Brazilian Union; C. P. Crager, educational secretary of the Austral Union; and H. U. Stevens, assistant educational secretary for South America. We were thus able to make an intensive study of school interests for all the republics in which educational work has been begun.

So far no work has been undertaken above the twelfth grade. The majority of our young people, ranging in age from fifteen to twenty-five, are yet either in the grammar grades or the lower academy grades. The first task for the South American school is to educate these as early and thoroughly as may be, to supply the pressing need for workers among a population whose educational attainments are not high for the most part.

Taking our General Conference curriculum adopted in 1919, we worked out an adaptation of it from two viewpoints: First, that of the spiral system of teaching, which prevails strongly in Chile, somewhat less in Argentina, and to some extent in Brazil; second, that of combining features of training work with the regular academic studies. In the eleventh and twelfth years, elective courses were differentiated in reference to preparing for the ministry, for Bible work, for teaching, and for office work. Some general adaptation was also made to meet the needs for training in the languages of this field.

The questions of the relationship of our schools to government and to other secular schools, and of financing our own schools, were carefully studied and policies for our guidance formulated. In this work two principles were emphasized and agreed upon unanimously: First, no initiative on our part in forming any entangling alliance with the world, present or prospective, while at the same time endeavoring to keep good faith with legal requirements that may be imposed upon us; second, keeping our eyes on the field, as the Saviour bids us, and seeking to mold all the instruction and training with reference to its needs.

The Spirit of the Lord helped us greatly in these vital studies and plans, and every one went back to his own field in good courage. It was indeed a privilege highly valued by me to study these problems on the ground and heart to heart with leaders with whom I had been much in correspondence.

One of the most urgent needs of South America today is schools for our children and young people. The people in the churches are ready and getting ready for them. The supreme need is for teachers. More must come from the home base who will throw themselves soul and spirit into the study of the language—Spanish, Portuguese, German, or Indian, as the case may be—and who are willing to settle down to permanent work and live the simple life of the people here. In some places it will mean hardship, in many places it will mean personal courage amid comparative isolation, in all places it will mean deep consecration and persevering faith. Let our strong young men and women at home consider these things, and offer themselves for this field as the Lord may give them conviction of duty.

But there must be large dependence on the development of native teachers. This has appealed to me strongly since I have been in the field, and I have earnestly sought to impress this fact on the believers here. They are responding well. With a little more leadership from fields of longer experience, they will rise to the needs. South America now has more Seventh-day Adventists than we had in all the world when our first

denominational school was established. Her own resources can and must be drawn upon more fully than heretofore. As she takes hold of the task, she will feel her own strength increase.

W. E. HOWELL.

## Medical Missionary Department

L. A. HANSEN - - - - - Secretary  
H. W. MILLER, M. D. } Assistant Secretaries.  
FRANKE COBBAN }  
P. T. MAGAN - - - - - Field Secretary for West

### THE WORK OF THE VISITING NURSE

OF all the poor homes that I have visited in the southwestern section of the city of Washington, the memory of a certain one remains clearest in my mind. It seems impossible that on a street which runs just back of the Capitol itself, such poverty as I found there could exist.

It was on a cold morning in February when I made my first visit. The home consisted of one room, in such a poor state of repair that the wind blew in between the boards. The mother was lying on a bed in the corner. Her three children were huddled in beside her, and her husband sat near by in a chair.

I looked around for a few minutes to see what could be done for them. All the clothing they possessed seemed to be what was used as coverings on the bed. Evidently the children were hungry, and the room was cold. The man had been out of work for about a month. He had been disabled by a heavy weight falling on his foot.

I found a few pieces of wood and kindled a fire in the stove, swept the floor, and washed the children's faces. I told the man I would bring him a crutch if he wanted to come to the clinic we held in the dispensary in the afternoon. Then I turned my attention to the baby. He still had on the remnants of an old tablecloth in which he had been wrapped when he was born, a week previous. As there was nothing clean to put on him, I decided to wrap him in my coat and take him to the dispensary, which was only four or five blocks distant.

Our head nurse gave me three whole outfits of clothes for him, and our physician said I could take the family something to eat each morning. He also secured the man's entrance into a hospital. I shall never forget how eagerly those children greeted me each morning, nor how cheered they all were by the little things we did for them.

We did not hear from them again for several months. One day, however, about the first of May, I happened to pass through Temple Court, and stopped to see my old friends. Virginia saw me first. She ran out to meet me and asked me to come in. It did not look like the same place. The walls were plastered, the floor was clean, and the mother was cooking dinner.

I have had many and varied experiences since then. Sometimes when a little waif tries to steal my watch, or I get on a street car and find my car fare gone, my enthusiasm cools a little,



but at those times other memories crowd in which make me feel more than repaid for what I may have done.

The visiting nurse must have a clear vision of the needs of the people with whom she comes in contact. She must remember that Christ during his ministry devoted more time to healing the sick than to preaching. Everywhere there are large numbers who do not listen to the preaching of God's word or attend any religious service. If they are to be reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. Acts of disinterested kindness will make it easier for them to believe in the love of Christ.

Those who take up this work will not only be a blessing to others, but they themselves will be blessed. The consciousness of duty well done will have a reflex influence upon their own souls, and all will find an unfailing Friend in him who has called them.

DORA GUNDERSON.

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### A DAY "ON GENERAL" AT THE WASHINGTON (D. C.) SANITARIUM

GENERAL duty in a sanitarium is a line of work which, if successfully performed, requires a nurse with pleasing manners and one who is cheerful, observant, and tactful. It is her duty to see that all orders left by the doctor for patients in her care, are filled, and that all their wants are supplied. She must see that everything is kept in order, and report to the proper person things which she cannot attend to. It is her duty to meet the new patient as he comes in, make him welcome, see that he is comfortable in his room, and arrange with each department for his necessities. It is really this nurse who gives the new patient his first impressions, which are usually the most lasting ones, of his stay in the institution.

The general nurse comes on duty each morning at seven-thirty. Her first duty is to see that new orders have been left by the doctors for patients under her care. If there is any order that should be attended to at once, she attends to it, and then proceeds to take the temperatures. As she goes from room to room, she finds many different dispositions and temperaments—some natural and some caused by illness. Some patients are nervous, some suffering pain, and others have not been able to sleep; but the worst of all is the one who thinks he is sick and in reality is not. The general nurse listens to all their troubles and complaints, and in the few moments' time spent with each, tries to cheer them and make them feel that life is worth living.

Meeting with so many gloomy folks, naturally makes its impression on the nurse, and she is liable to find herself beginning to feel gloomy too; but occasionally she meets some one who is suffering and is still cheerful, and this helps to keep her spirits up.

As soon as the temperatures are taken, it is time for breakfast, which is served at eight o'clock. She must see that all bed patients are served, and that all special diets are attended to. Breakfast over, she sits down to

record temperatures, and make up her charts. Then she has a call to the doctor's office, and he asks her to get the new patient, who arrived last evening, ready for examination. When the patient is prepared, the doctor is called, and to the general nurse's dismay, he is nowhere to be found. After inquiring, she finds he has been called to the hospital. She sends word to the doctor that the patient is ready for the examination. During this time her many other duties are accumulating, but she must be patient, and keep the sick one cheerful until the doctor arrives.

Between nine and twelve o'clock her duties are many. She calls patients to the treatment-rooms, and sees that they get back all right; she gives medicine and answers calls. Before she realizes it, it is noon, and time to take temperatures again. As soon as this is done, she has one hour's relief for dinner.

Dinner over and patients back in their rooms, she answers all calls, and proceeds about the same as in the morning, except that all patients who are able must be wrapped up and taken out of doors in wheel chairs. While they are out, the general nurse must visit them often, and see that they are kept comfortable, and that they are all back in their rooms, temperatures taken, and ready for supper at six o'clock. She is then relieved one hour for supper.

After supper, vespers are held, and during that time calls are few; so the general nurse finishes her reports, and at seven-thirty she is ready to lay her duties aside, forget all her cares, and go to her room for a good night's rest.

NELLIE PORTER.

## Religious Liberty Department

C. S. LONGACRE - - - - - Secretary  
W. F. MARTIN - - - - - Field Sec. for West

### PRESENT ISSUES

WE are facing great issues today. Every week brings us face to face with tremendous issues that present themselves in new phases and from unexpected angles. And yet there is one basic principle and one supreme purpose which lies at the foundation of every great pseudo-reform movement at the present day. The great aim is to create an all-powerful social, industrial, political, or ecclesiastical machine that is capable of crushing all opposition and trampling it underfoot with impunity. And we are in danger from the autocratic power of the majority as well as of the few, who claim the right of absolute sovereignty in all matters of conscience.

Now is the time to sow the seeds of truth and to point out the threatened dangers. Soon our opportunities will be gone, and we shall be hindered in our work. Unless we defend the guaranties and safeguards of religious freedom, we shall soon be deprived of our rich heritage of freedom, and all our liberties gained by past battles will be lost.

We are glad to report that our efforts in opposing the two Sunday bills pending before the last session of Congress were not in vain. Congress adjourned without reporting either Sunday bill out

of committee. Considerable pressure was brought to bear upon the committeemen especially in the House of Representatives, by a number of religious organizations that sponsor the Sunday bills. But the Lord granted us special favor with the committeemen, and the presentation of the principles of religious liberty in the light of the protecting guaranties of the Federal Constitution won their hearts.

The cases of two more of our brethren who are being prosecuted for violating the Sunday laws, are pending before the courts.

Sunday-law crusades are now in operation in a number of States, and a large number of cases are pending before the courts. An effort is being made in the State of Michigan to abolish all private and sectarian schools, and to compel all children between the ages of six and sixteen years to attend the public schools. The people of Michigan will be asked to vote upon an amendment to the constitution of Michigan at the November election this fall, which, if passed, is to bring about these results. Our people in Michigan are planning to conduct a State-wide campaign against the adoption of this amendment. If the amendment is adopted by the people of Michigan, it will shut up all our church schools in Michigan and take a large number of our young people out of our academic grades and compel them to attend the public schools instead. Special literature has been prepared to meet this issue, and we are planning to conduct a lecture campaign throughout the State just before the election.

The old-time spirit of intolerance is again breaking loose and is manifesting itself in certain sections of this country. The old relics of former days are being brought to the front. The following account, published in the *Cleveland Plain Dealer* of May 28, shows clearly what is likely to happen if the old blue laws are revised:

"Although a seventeen-year-old youth was shot by a policeman on Tangier Island for refusing to go to church, the unique island law, which seeks to compel church attendance, is still in vogue and is still rigidly enforced.

"Only a political upheaval in this fishing community of 3,000 souls and the election of a municipal board from among the younger element known as the 'Liberals,' can bring about the repeal of the law which attempts to regulate religion and the stringent Sabbath observance, which led to the tragedy of two weeks ago.

"While only twelve miles from Crisfield, out in Chesapeake Bay, just across the line in Virginia, Tangier Island is, perhaps, the most unique community in point of religious ideas and general manner of living of any community in the United States, and certainly the most pronounced example of domination by religious fanatics to be found in the country.

"The island is a Methodist community, and Swain Memorial Church is the only house of worship. The minister is looked upon by the natives as a supreme being, and absence from any religious service is considered a mark of disgrace.

"The remarkable town ordinance which led to the shooting of young Parks by Charles Connorton represents the sincere

sentiment of a majority of the older heads as an entirely legitimate manner of instilling religious principles into the people, and, despite a feeling of some regret that the enforcement of the law should have caused the recent tragedy, the islanders in the main continue to believe in the virtue of the law and are insistent upon its enforcement.

"Should a dissenting resident of the community dare the violation of the ordinance tomorrow, the one police official of Tangier would find a majority of the older natives supporting him should he deem it necessary to kill the violator.

"Young Parks was on the porch of his father's home when Officer Connorton demanded that the boy obey the church attendance law by either going to church or into his home.

"The law makes it a violation for a person to be seen on the street or in his yard or porch on Sunday, unless on the way to or from the church.

"In defending the law, the municipal officials of Tangier contend that without some compulsory method half of the church attendance would congregate around the store porches or at other places on the street, and the religious life of the island would be endangered.

"When the youth refused to obey the commands of the officer, the policeman grappled with the boy for the purpose of arresting him, and it was when the boy was succeeding in getting away from the officer that the latter drew a revolver and, placing it at the boy's back, shot him through the body.

"Parks was hurried to a gasoline boat and brought to the hospital in Crisfield, where now he hovers between life and death.

"The attending physician, while entertaining no hope for his recovery at first, now states that the lad has a fighting chance for his life.

"Connorton went to Accomac courthouse, on the mainland, the day following the shooting, and appeared before a magistrate, who placed him under \$2,500 bond for the action of the county court. The bond was furnished, and the officer returned to his duties on the island.

"The younger element of Tangier, those who have come in contact with the outside world more or less and who are growing away from the narrow and re-

pressed ideas of the older heads, demanded that the officer at least be removed from the post, but the local officials upheld him in his action, and he continues on his beat.

"Serious trouble is expected when the local election is held this summer, for at that time a new board of town officials will be elected, and the shooting of young Parks for his refusal to attend church has given the younger element an issue on which they believe they can sweep the old board out of office.

"The repeal of the churchgoing ordinance and of many similar laws will be the lone issue on which the election will be fought.

"The shooting of the boy by the officer has caused more feeling, perhaps, among the two elements on the island than anything that has ever occurred on Tangier, and the relatives and friends of the wounded youth are threatening to take the law into their own hands and administer punishment to the police official if the county court shows any degree of leniency in his prosecution.

"It is understood, however, that the town officials of Tangier have retained counsel for the officer, and propose to fight his defense on the ground that his action was in the discharge of his duty and is essential to the religious welfare of the community."

C. S. LONGACRE.

## Publishing Department

N. Z. TOWN - - - - - Secretary  
H. H. HALL - - - - - Associate Secretary  
W. W. EASTMAN - - - - - Assistant Secretary

### INSTITUTE AT BROADVIEW THEOLOGICAL SEMINARY

THE Broadview Theological Seminary is near Chicago. There are many of foreign birth or of foreign parentage in that great city who need this truth. These "strangers within our gates" must hear the third angel's message, and we must give it to them.

With all its other interests, the school has also a deep interest in the publishing department. In no other school in

the Lake Union is there more interest in this work than we find here each year at the seminary. The faculty strongly favor it, and in every possible way try to help make our institutes a success. In some cases students are excused from their classes in order that they may get the drill work of the institute. We appreciate this very much; and as a result of thus working together, many of the students who could not otherwise do so, are able to return to the school.

There is an excellent class of students in the school, and they are enthusiastic over the colporteur work. About forty or forty-five will engage in this work during the summer. They have set a goal of \$35,000 for the present year.

I have never had so strong a desire to see the foreign work succeed as at the present time. One cannot remain at the school long without getting a burden for these foreign neighbors of ours. Just a short distance from the school is the foreign publishing house, at Brookfield, Ill. As literature is being printed in twenty-seven languages in this publishing house, a great opportunity is afforded the students to work. With the work growing, and a new building in course of construction, we hope to see the foreign department soon become a strong factor in our publishing work. The students from the seminary are engaging in this work, and are getting an experience that will be worth a great deal to them in the future.

J. W. DAVIS.

### EAGER FOR "THE GREAT CONTROVERSY"

BROTHER E. H. ABBOTT, field missionary secretary of the California Conference, and under appointment by the Mission Board for South Africa as soon as his permit to enter the country is obtained from the British government, writes as follows:

"I have just returned from a very successful delivery with Brother Graham. Certainly there is a deep, earnest spirit taking possession of those who are looking for light. We found many who were so much interested that they would come out to the automobile to meet me after Brother Graham had made his



COLPORTEUR INSTITUTE AT BROADVIEW THEOLOGICAL SEMINARY

delivery, and in a number of cases we took an order for another book, to be delivered a few days later. They were so much interested in different phases of our message that as we answered their questions, their countenances would glow with light. One Catholic family decided not to take the book when they learned that it was a Protestant work, and a young lady came out to the car to see me, as Brother Graham had suggested that I would explain it to her. The book was 'The Great Controversy,' and we saw this girl change, beyond description, from unwillingness to take the book to an eagerness to read it. She asked so many questions that it kept her longer than her mother thought she ought to stay, so the mother came out to us. As she approached, I said, 'There comes your mother.' She said, 'Give me a check quick, so I can get the book before she comes.' We gave her a blank check, and she, after filling it out, grabbed a full-leather-bound book, and seemed fairly to hug it as she ran to meet her mother. This was truly a remarkable experience, when we take into consideration the fact that I was at least a half mile from the house, and could not get closer with the automobile because the road was flooded from an irrigation ditch, and that she should walk all this distance in the mud just to take a book that she thought she did not want."

This girl was the only one of the family (Portuguese) who could read, but God's providence had provided in her an agency whereby his message could enter that home. It is the work of the colporteur to "hunt" for these souls that are scattered all over the earth and give to them the seeds of truth in the form of the printed page where it will be cared for by the angels of God who are now working with intensity to bring God's last message to the attention of the honest-hearted everywhere.

W. W. EASTMAN.

## The Gospel Ministry

### THE ART OF PUBLIC SPEAKING

#### How to Get Material

JOSH BILLINGS somewhere makes a remark to the effect that "there ain't no use in knowin' so many things that ain't so." It may well be added that there is no use of talking so much when one has nothing to say. But on the other hand, there are many things in this world that *are so*, and that are worth knowing and telling. The bottom thing in a speech is subject matter. We can make no headway until we have ideas and facts. There is no use of going to mill if we have no grist to grind.

#### I. Original Thought

It is natural, of course, for every one to want to be an original thinker. We should like to utter only such thoughts as are brand new. And this is a good thing; for surely each human soul must have some new inlet of truth from the vast silence and mystery that encircles us. And we owe it to ourselves and to our fellow men to utter the best truth that has been given to us.

"There is a time in every man's education," says Emerson, "when he ar-

rives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil, bestowed on that plot of ground which is given to him to till. The power that resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. . . . Trust thyself: every heart vibrates to that iron string."

But, after all, the great truths that make for the weal or woe of humanity have been pretty well known for ages. So it is only rarely that the most gifted person finds a brand-new truth about nature or human nature. But this need not discourage us; for no matter how old a truth may be, it has meaning for us, and comes to life in our souls only when we lay hold of it for ourselves. If we think it out for ourselves, it comes as a discovery to us; and, in a sense, it is new knowledge, since now for the first time in history it has a new lodging place—a fresh angle of reflection. At least we remind it, and it takes the color of our personality; and we clothe it in our own words and phrases. So we are on safe ground when we toil and sweat to bring fresh ideas into the world.

#### II. Experience

Perhaps in the long run no subject matter will prove more useful than that which is drawn from our own experience. Here is a source of knowledge that is both fresh and true. When we refer to things in a speech that we ourselves have seen or had a hand in, we feel so certain of what we say that it convinces those who hear it because of its solid reality. Indeed, it is only what we have passed through that fully lives for us. Life is the truest and biggest teacher of all. So a man should live, and live richly. He should do and dare. The man who counts will not shrink from pain and hardship and danger. He will welcome hard knocks in a good cause. He will handle life with bare hands. He will make courage and prompt action a habit; for fear and bravery alike are, after all, habits.

Broad experience is important because it enables one to lay up a store of material to draw on in future. Think of what such men as Roosevelt, Gen. Leonard Wood, and Frederick Palmer, the war correspondent, have lived through! To say nothing about their thought world, and the gentle and cheering paths that lead through home and church and the social circle, think what such men have seen and felt and heard and dared during their brave, eager, active lives. There is scarcely a rugged physical sensation they have not known—from mud and ice and blinding dust, and the salt spray of the sea in their faces, to the kick of a rifle, the jolt of a rough horse, the swift motion of an airplane through space, the fierce onslaught of clouds of mosquitoes, the burning torture of tropical fever, and the sharp sting of cold lead or keen steel. When such men speak, they speak of what they know; and they know almost everything. How could men trained in such a school as this be at a loss for something to say? And how could

their words fail to interest and to carry weight? What these men say goes like a bullet to the mark. Their words are blood-red with life and reality.

So we must clasp hands with life, and must accumulate interests. And then talk about the things that interest us. If they truly interest us, they will interest other people. Anything that is sincere and human is good enough to talk about.

#### III. Observation

Observation is a form of experience. It has to do with what our eyes see rather than with what our bodies feel. It busies itself with things outside ourselves—the acts and ways of other people, the habits of animals, and the doings of nature. To be a good observer, one must have an alert mind, and keen, quick eyes. One must care for life, too, and take an interest in everything. It is hard to be patient with a stupid person—one who is too dull to care what is going on about him. Indeed, we can make no better test of a person's education or culture than by inquiring how many vivid points of contact he has with the world about him. Education is a waking process; and the best-educated man is the one who is awake to the largest number of good things in life. The little, ugly, commonplace things about us are not to be overlooked. They, too, are a part of life; and since so many people in this world are ugly, and since the warp and woof of life is all made up of the commonplace, we cannot grip reality and make our speeches convincing unless we have a firm hold upon everyday sights and sounds and happenings.

It is important to form the habit of seeing things accurately. Most people have hazy notions of what they see. They cannot be trusted to give exact reports. Yet truth and fairness demand that we be exact; and a public speaker must build up a reputation for keeping close to fact. The temper of the orator is likely to lead him to exaggeration. The mood of the scientist is cool and cautious; that of the orator is likely to be ardent and hasty. But the orator as well as the scientist must first see his fact clearly in chill, hard outline, no matter how warm and glowing he makes it later with the play of feeling and imagination. So it will be a good thing for the public speaker to take lessons from the scientist and the lawyer and the realistic story-writer.

Writers like Hawthorne and Stevenson are famous for exactness and precision of observation. Even in youth they made a practice of jotting down descriptions of objects and aspects of nature and inner feelings and moods. They were as eager and earnest to present the object as it appeared as a rifleman is to get a sure bead on a squirrel he wants to bring down.

The poets, too, have been amazingly accurate observers; and if a poet can see straight and keep his eyes free from rainbow mists of imagery, surely the orator can. The poet Wordsworth set out early in his career to record minute forms and impressions of nature that had hitherto been overlooked. He would brood and gaze over the hour at the outline of a flower, or the color effects of the clouds, or the pranks of a rabbit or a bird, in order that he

might set down what he saw as clearly as a camera would print it. Of course, poets and orators do not rest satisfied with a bare description of what they have seen so clearly. They see deep into the inner life of the thing, seize its secret charm, and render that in bright, warm images. That is what proves them to be poets and orators rather than lawyers and scientists. But they must first see the outward object with starlike keenness of vision.

#### IV. Travel

A wealth of material may be secured from travel. One need not travel far to learn. He need not be a rolling stone. The fact is, not much sticks to a rolling stone. Kipling has a character who is always "due on the other side of the world." Such a world tramp may see a good deal, but he will not garner much that is useful. David Thoreau, of Concord and Walden Pond, was of a very different type. He said once, "I have traveled a great deal—chiefly in Concord." But though his travels did not take him far, they usually netted him something worth while, and few men have ever lived who used their five or six senses to better advantage. A companion with whom he was walking one day near Concord said, "I do not see where you get your Indian arrowheads." Thoreau threw his keen eye upon the ground, and a moment later stooped down and said, "Here is one." Nature could hide nothing from him, and the animals told him all their secrets.

But sometimes it is well to travel far and into strange lands, if one knows what to see and how to see it. We should read, though, before we travel; and should have some idea beforehand of what we are going to see. Geography becomes very real to the traveler; and history unfolds its pictures before his mind with strange vividness and power as he stands just where some great deed of the past was enacted. We are broadened by travel. As we see the manners and customs of other peoples, and notice not only in how many ways these foreigners differ from us but also in how many ways they excel us, we are led to make comparisons, our egotism is rebuked, and our sympathies are expanded. Travel quickens and trains our taste.

America is young, and is somewhat lacking as yet in examples of great painting and sculpture and architecture. We are not destitute of these things; but Europe is a storehouse of art treasures; and works of art must be seen and seen often if the desired effect is to be secured. And there are hundreds of colleges, palaces, castles, and cathedrals that thrill the heart of an American with their age, their beauty, their dignity, their associations with the heroic and romantic past. Monuments and inscriptions are to be seen everywhere in Europe; and the lessons they teach are often deep and true and inspiring. They point out and interpret for us the great teachings of history on spots made sacred by human sacrifice at moments when we are most alive to receive and cherish their meaning. Often we find summed up in a brief inscription upon a statute or a tomb the guiding motive of a world hero, or the inner meaning of a struggle that drenched the world in blood.

One of the most eager and interesting travelers of a generation ago was Dr. J. M. Buckley. A good many years ago he wrote down some useful advice about traveling, scraps of which I quote here from Volume VIII of the *Chautauquan*:

"To secure from travel the best results there must be preparation. . . . It is well to understand one foreign language. . . . Certain articles of food, wherever found, are wholesome. . . . Rest is necessary. Travelers are apt to forget this, and disregard their usual rules of sleep and repose. Never travel at night or on the Sabbath. . . . A good rule is never to walk when nothing can be seen, and never to ride when anything will be lost by so doing. In making surveys of cities, carriages are important. The best of all modes to master a city is to ride on the omnibus and public conveyances. Another, practicable for gentlemen, is to go away from the hotel, paying no attention to the route, following whatever attracts the eye, and after walking an hour find the way back as best one can. When this has been done two or three times, the traveler will know more about the city than the average resident.

"An excellent plan is to remain in centers and radiate therefrom. I do not now refer to the great cities, but to provincial towns, and even rural points. The writer, in some of his tours abroad, computed how much he could afford to average *per diem*, and oftentimes would in five days expend the whole amount allowed for a fortnight. He would then take board at some point, say in the vicinity of Warwick Castle, and spend a fortnight or more there, exploring towns and ruins within twenty miles of that spot, and would reduce the average for the whole time covered to the necessary amount. . . . Such detours from the main lines of travel were worth as much as the same time spent in cities."

#### V. Reading

The best thinking of the world has been written down and preserved in books. So what any one in the world has known we may know if we make earnest inquiry. We cannot always find the book we want at just the moment we want it. Yet what George MacDonald says is almost true: "As you grow ready for it, somewhere or other you will find what is needful for you in a book."

It is strange, too, how the alert and hungry mind will find something to feed on, even though it may not be the food it most needs or is most to its taste. When I think how little chance such boys as Benjamin Franklin and Lincoln had to get at the best books at the time they most needed them, yet how they fed their minds and grew in spite of the mental hardships that beset them, I am reminded of the hardy cattle on the plains and in the mountains of the West. I have seen cattle in Arizona browsing on beard grass and mesquite, and even on cactus. They go through the whole year with nothing better to eat than what they can find thus on the mesa and in the mountains, and they come through the winter in fairly good condition.

Of course it takes skill to use books; but skill comes with practice. Librarians are glad to give expert help. We

need not be afraid to ask them for the help we need. They are fond of their work; they know their books and documents; and they have means of finding material and running down facts that novices know nothing about. So it pays to pry into books and make all the use of them we can.

Reading is of two kinds—reading for the sake of enriching and broadening the mind and taste, and reading for facts and ideas to use in a speech that has to be made soon. It was reading of the first kind that Bacon had in mind when he wrote, "Reading maketh a full man." By this kind of reading we lay up stores of knowledge for future use.

Among the most useful books for general reading are histories and biographies, books of travel, and essays. In these works we learn about the struggles and progress of nations, as well as about their blunders and follies and crimes. We grow acquainted with famous men and women, and see how they acted at moments of tragic crisis and human need. We see the world through their eyes, and are brought face to face with great choices and great deeds, great weaknesses and great temptations. We gain an acquaintance with the manners and customs of other peoples; get glimpses of strange and noted cities; gain information about the crops and industries and methods of travel in distant parts of the world; and get insight into the racial traits and mental habits of foreign peoples.

Some people read too much and think too little. We should think as we read, and think afterward about what we have read. We dare not read constantly just for the sake of passing the time or getting thrills of sensation. Such reading makes weak and flabby minds. A passion for reading of this kind is little better than a passion for drinking and gambling. We fly a kite by running *against* the wind; and so we rise in our thought and strengthen our soul by matching thought against thought as we read. It is well once in a while to stop and ask, How about this? Where is this going to take me? After all, is that true? Would any one have acted that way? Or it may be helpful to say to oneself, That statement does not seem to convince me. I want to think a little more about this situation. Or, again, It seems to me that the author is trying harder to be witty than he is to be true. And at another time, Well, I don't agree with the author there!

One historian will take a position contrary to that held by another historian. How is this? Which writer are we to trust? Or how are we to get at the truth of the matter? The all-important thing is to keep our minds wide awake and growing—and to get at the truth. By thus probing and inquiring, and holding in abeyance matters concerning which we are in doubt, we shall, at the same time we are gathering the rich fruits of thought from all climes, be exerting our own thought and calling in our own experience; and in case we do lay up this or that in our own mental storehouse for permanent use, we shall be doing so only after it has taken the stamp of our own private conviction.—*Frank C. Lockwood, University of Arizona, in the Christian Advocate.*

# Home Missionary Department

C. V. LEACH *Secretary*  
 H. K. CHRISTMAN *Assistant Secretary*  
 MRS. J. W. MACE *Office Secretary*

## SPECIAL PRAYER

Sunset Vespers, Sabbath, July 10: Publishing Interests at Shanghai, China

THOUSANDS of magazines filled with present truth are each month sent into the homes of the people of the Far East from the Shanghai publishing house. Tracts and pamphlets are published in large numbers. Some subscription books are also printed, and the increased sale of these books is an encouraging omen, for it means that in time the publishing house will be able to operate on a self-supporting basis.

The faithful editors and workers in the Shanghai publishing house are doing a great and far-reaching work, and the native believers, both men and women, give their hearty support in carrying the truth-filled literature to the people. One of the workers writes:

"I wish you could step into our bindery and see the need of facilities. I am sure you would wonder when we should be able to fill our large orders for books. Of a truth, we do not have half the facilities that we need. A power cutter and a book-backing machine are greatly needed. Think of two boys standing with a hammer pounding the books, in order to round the backs. If these two boys were to work twenty-four hours a day, six days in the week, they could turn out only as many books as a backing machine could produce in half of one forenoon."

Pray that the greatly needed facilities for strengthening the publishing work in this important center, may be provided; for with the healthful development of this work, there will be proportionate gains in every other department.

\* \* \*

## THE MODEL CHURCH—NO. 3

"THE kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25: 14, 15.

In his teaching, Christ sought constantly to help his followers to recognize their personal responsibilities. "Lily in exemplifying his virtues in a sin-cursed world. "To every man according to his several ability" he has given some gift, or talent, that is to be developed to his glory. This talent is just as real in its application today as when the Master trod the shores of Galilee. No church, no professed Christian, is excluded from a part in his program for world evangelization.

### A Personal Evangelistic Movement

Marvelous results have attended the efforts of those who have proclaimed this message in crowded halls and before thousands of people in the populous centers of the land. Through this channel many have been brought to a saving

knowledge of the gospel. But aside from this, there is the work of a great army of men and women in the ranks that must not be overlooked. It is not enough that a few who possess superior talent hold up the banner of Christ on the battlefield where the church of God contends with its enemies. Every soldier in the ranks of the army must have some part to act if the church would achieve ultimate success in its warfare.

"The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. . . . The responsibility rests largely upon the men in the ranks.

"And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner. In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part. All who have enlisted as his soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually."—*Testimonies for the Church,* Vol. IX, p. 116.

In these words from the servant of God, one principle is clearly expressed, which is fundamentally essential to the success of our world-wide program. Every soldier must act some part in the conflict of the church with the powers of darkness. When the church fully recognizes this principle, and puts into operation a plan for making universal training and universal service a grand reality, we shall be brought face to face with a repetition of the scenes of apostolic days.

### Strengthening the Base

Every Seventh-day Adventist church should constitute a base of supplies, not only of means, but of men and women who can be living witnesses for Christ in all parts of the great harvest field. During the closing months of the recent war, the belligerent nations felt the iron hand of disaster approaching with fearful rapidity because of a terrible lack of men to fill the depleted ranks. Money, guns, ammunition, and practically every other factor essential to warfare, were furnished in abundance, but the cry that sounded above all others was the cry for men.

This situation finds a remarkable parallel in the work of God at this critical hour. To all appearances, practically every facility has been provided for the purpose of carrying the gospel to the ends of the earth, but the church is facing a crisis today because of an insufficient supply of men and women to fill the depleted ranks of the army of Prince Immanuel.

Our schools, sanitariums, and publishing houses have all been established in the order of divine Providence, to furnish workers and facilities for the successful prosecution of our world-wide work. But in themselves, these organizations and institutions will not meet the growing demands of the developing movement. They are but the great superstructure which must find its base, or foundation, in every church, in every believer who occupies a place in the ranks of this people.

As an aid in helping us to see some

of the dangers we face, and also God's plan for the successful completion of his work, we quote a few words from "The Ministry of Healing."

"Everywhere there is a tendency to substitute the work of organizations for individual effort. . . . Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. . . . The church of Christ is organized for service. Its watchword is ministry. Its members are soldiers, to be trained for conflict under the Captain of their salvation. Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. . . .

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work."—*Pages 147-149.*

In a succeeding article we shall study briefly a great reformatory movement which has for its objective the development of every ideal suggested in the foregoing paragraphs.

H. K. CHRISTMAN.

# Appointments and Notices

## CAMP-MEETINGS FOR 1920

<b>Atlantic Union Conference</b>	
Eastern New York, Clinton	Aug. 12-22
Northern New England, Franklin, N. H.	Aug. 19-29
Maine	Aug. 26 to Sept. 5
Western New York	Sept. 2-12
<b>Central Union Conference</b>	
Inter-Mountain, Grand Junction, Colo.	July 1-11
Missouri, Clinton	Aug. 19-29
Kansas, Hutchinson	Aug. 26 to Sept. 4
Nebraska, Lincoln	Sept. 2-12
<b>Columbia Union Conference</b>	
Ohio, Mount Vernon	Aug. 12-22
Eastern Pennsylvania	Aug. 19-29
Chesapeake	Sept. 2-12
District of Columbia	Sept. 3-12
<b>Lake Union Conference</b>	
Chicago	Aug. 13-21
West Michigan	Aug. 19-29
North Michigan	Aug. 26 to Sept. 5
Illinois	Sept. 2-12
<b>Northern Union Conference</b>	
Iowa, Nevada	Aug. 19-29
<b>Pacific Union Conference</b>	
Northern California, Lodi, July 22 to Aug. 1	
California, Oakland	Aug. 5-15
Southeastern California, San Diego,	Aug. 12-22
Southern California, Los Angeles	Aug. 25 to Sept. 5
<b>Southern Union Conference</b>	
Tennessee River, Nashville	Aug. 19-29
Alabama	Aug. 26 to Sept. 5
Mississippi	Sept. 2-12
Louisiana	Sept. 9-19
<b>Southeastern Union Conference</b>	
Georgia, Atlanta	Aug. 5-15
Cumberland	Aug. 12-22
Carolina, Charlotte, N. C.	Aug. 19-29
Florida, Orlando	Sept. 2-12

**Southwestern Union Conference**

South Texas, Houston -- July 22 to Aug. 1  
 Arkansas, Little Rock -- July 29 to Aug. 8  
 North Texas, Keene ----- Aug. 5-15  
 Oklahoma, Oklahoma City ---- Aug. 12-22  
 Texico, Clovis, N. Mex., Aug. 26 to Sept. 5

**Western Canadian Union Conference**

Saskatchewan, Saskatoon ----- July 1-11  
 Alberta, Calgary ----- July 15-25

**Meetings for the Colored People**

Oklahoma, Oklahoma City ---- Aug. 12-22  
 Florida, Orlando ----- Sept. 2-12  
 Carolina ----- Sept. 16-26  
 Mississippi ----- Sept. 17-26  
 Alabama ----- Sept. 17-26  
 Louisiana ----- Sept. 24 to Oct. 3  
 Georgia, Atlanta ----- Sept. 30 to Oct. 10



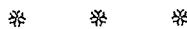
**ALBERTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS**

The fourteenth session of the Alberta Conference Association of Seventh-day Adventists will convene on the camp-ground, corner of Sixth Avenue and 16th St., N. W., Calgary, Alberta, at 11 o'clock a. m., Monday, July 19, 1920, to elect officers for the ensuing term and to transact such other business as may properly come before the association. Amendment to by-laws will be asked for.  
 A. J. Haysmer, Pres.  
 J. M. A. LeMarquand, Sec.



**ALBERTA CONFERENCE**

The thirteenth session of the Alberta Conference of Seventh-day Adventists (the second biennial session) will be held in connection with the annual camp-meeting at Calgary, Alberta, July 15-25, 1920, for the election of officers and the transaction of any other business that may properly come before the constituency. The first meeting will be called Friday, July 16, at 11 o'clock a. m.  
 A. J. Haysmer, Pres.  
 J. M. A. LeMarquand, Sec.



**NORTH TEXAS CONFERENCE OF SEVENTH-DAY ADVENTISTS**

The second biennial session of the North Texas Conference of Seventh-day Adventists will convene in connection with the camp-meeting to be held at Keene, Tex., Aug. 5-15, 1920, for the purpose of electing officers for the ensuing term and also for the transaction of such other business as may properly come before the conference. Each church is entitled to one delegate for its organization and one delegate for each fifteen members or major portion thereof. The first session will be held Friday, Aug. 6, at 9 a. m.

David Voth, Pres.  
 A. M. Woodall, Sec.



**TEXAS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS**

Notice is hereby given that the Texas Conference Association of Seventh-day Adventists will hold a business session in connection with the camp-meeting, in Keene, Tex., Aug. 5-15, 1920. The first session will convene at 10 a. m., Monday, Aug. 9, 1920. The meeting is called for the purpose of electing officers for the ensuing term and to transact such other business as may properly come before the association.

David Voth, Pres.  
 A. M. Woodall, Sec.



**"THE MEDICAL EVANGELIST"**

We wish to invite the attention of our Seventh-day Adventist brethren to the Medical Evangelist, published bimonthly at Loma Linda, Calif. This journal is designed to furnish our people with the fullest reports of the workings of their own College of Medical Evangelists, the only school of its kind in the world. It was raised up in the order of God to prepare laborers for his closing work. God is greatly blessing Loma Linda, the faculty, and the student body.

It is designed to make every number heightened and dignified, to quote freely from

the spirit of prophecy, and to speak plainly upon all reforms called for therein.

We wish we were able to send a sample copy to every Seventh-day Adventist home in the world; but as this is impossible financially, we invite you to examine copies of the journal being sent to every camp-ground, and every tract society office, and to subscribe through the ordinary channels, or send your subscription direct to the Medical Evangelist, Loma Linda, Calif., \$1 a year.

This journal is not designed in any way to take the place of Life and Health, but these journals are to sustain the same relation to each other in health lines that the Review and the Signs of the Times do in their respective fields.

G. B. Starr,  
 Chairman Loma Linda Literature Committee.



**THE ROYAL ROAD TO HEALTH**

This is the message of the Watchman Magazine for August, a special health and temperance number. It spreads eupepsia, the new contagion that every one would like to catch; and from the invigoration of outing time on the front cover to the tonic of the majestic mountain pines on the back, the articles and pictures radiate wholesome happiness and hearty cheer. Guaranteed to do good like medicine, and tastes better.

Arthur W. Herr, M. D., puts squarely before the everyday man the vital question in "Your First Business." What is involved in bodily feeling, anyway? It is up to you, not Providence.

D. H. Kress, M. D., in "Short Cuts to Health," proves that there are none. Those that purport to be such, come short. He shows up all the fake panaceas whose slogan is, "Results tell." Get a hint of practical prophylactics and sure cure, the only road to physical well-being.

A tellingly illustrated center-page editorial, "Steer Clear," is a chart to the rocks that wreck the health-ship. It is easy to pilot when you know the course, and draw on the proper strength.

**And to Give Added Value**

"Life's Critical Crossroads," just which way to turn at the signpost, by John Lewis Shuler.

"Tobacco or Heaven—Which?" an assertion that cleanliness is godliness, in Martha Warner's delightfully candid way.

"Bring Forth Your Strong Reasons," a challenge of the Almighty to the infidel and the atheist, by Tyler E. Bowen.

"Do We Need Flesh Foods?" a nation's experience without second-hand victuals, by George M. Heald, M. D.

"Do We Eat Too Much?" a food expert's plea for a sane diet, by H. S. Anderson.

"India Seethes," India as she is, by a man on the ground, George F. Enoch.

This month the editors discuss in "Little Talks on Great Matters," the Sabbath, fasting, evolution, justification, the advent, and religious profession.

"The News Interpreted" and "Trumpet Blasts" run true to Watchman form, and bind off this superior number of a magazine that meets humanity's needs.



**CONTENTS OF JULY SIGNS MAGAZINE**

The Signs Magazine exists for one purpose, and one purpose only, and that is the strong, definite, unwhitewashed, and unadulterated presentation of the gospel of



Jesus Christ for the present day, as maintained by the Seventh-day Adventist people. It carries no garnishes or furbelows, because it believes that the message for this time is its own magnet; for if Christ be lifted up, he will draw all men.

In conformity with this policy the Signs Magazine for July presents the following articles:

"Are We Prepared to Meet Radicalism?" by George McCready Price.

"Radicalism—Friend or Foe of Christianity?" an editorial.

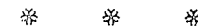
"Following the Cities of the Plain," by Asa Oscar Tait.

"Has Our Civilization Passed Its Zenith?" by Josef W. Hall.

These contributions, diagnosing the present state of religion and morals, do not stop with the dark picture our world presents, but with colors of hope and courage portray the better world to come.

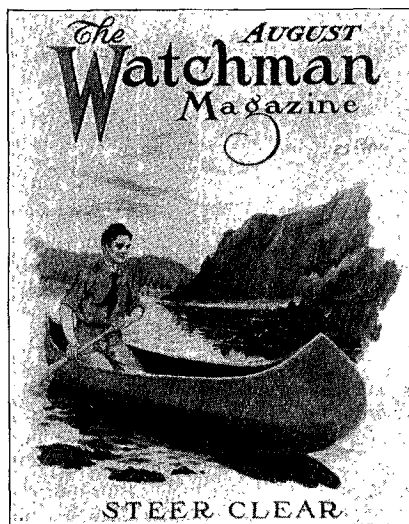
"The Spade Confirms the Book," by George W. Rine, the first of a short series of articles by Professor Rine on the history, authenticity, and integrity of our English Bible; "By Reading We Become Changed," by Kay M. Adams; "Shall We Take God at His Word?" by Orva Lee Ice; "History Says 'Go Slowly!'" by Charles S. Longacre; "How Long Will Sinners Burn?" by J. Berger Johnson; "Uncle Eben Explains the Sabbath Question," by Robert B. Thurber; "The Divine Love Mystery," by George B. Thompson; "Christ or Confucius?" by M. Ellsworth Olsen; "Because He Has Set His Love on Me," a sermon by Irwin H. Evans; "If Ye Confess, I Am Faithful to Forgive," by Meade MacGuire; "Only a Switch Engine," by Eugene Rowell; "Food for Thought from Food for Dogs," a lesson on dietetics by H. S. Anderson.

By the list of contributors and by the varied subject matter, all of it hitting the bull's eye of truth for this time, you will at once see that the July issue of the Signs Magazine is A MAGAZINE WITH A MESSAGE.



**ADDRESS WANTED**

Gordon Cooper left home four or five years ago, and does not write to his parents. If any one knows of his whereabouts, please communicate with J. L. Allison, Lithia Springs, Ga.



"They Were Notorious Sinners," real salvation in its direct simplicity, by Meade MacGuire.

"Just What Is the Old Covenant?—and the New?" by William H. Branson.

"Prayer That Reaches Through," by F. W. Spies.

## OBITUARIES

### WILLIAM C. HEBNER

William C. Hebner was born in Canada, Aug. 7, 1845. He was reared in a Seventh-day Adventist home, but did not accept the doctrines held by this people until he was thirty years of age. Immediately following his conversion he entered the colporteur work, and in the spring of 1896 was ordained to the gospel ministry. During his twenty-five years of public effort his work was crowned with success. He served on the Michigan Conference Committee for twenty years. Seven years ago the family went to Benton Harbor, Mich., failing health having incapacitated him for active work. He served as elder of the church there, and during his last years was made happy to see souls saved through his ministry. His death occurred at Battle Creek, May 16, 1920. His first wife, Elizabeth Johnson, died in 1909, and later he was united in marriage with Mrs. Emma A. Stevens, who, with his daughter and two sisters, is left to mourn. Our brother fell asleep triumphant, and we feel confident that he will have a part in the first resurrection.

Arthur E. Serns.

### G. E. KLINGERMAN, M. D.

George Elliott Klingerman, was born at Steinville, Pa., Oct. 31, 1885. He spent his early life in Pennsylvania, and was graduated from the Allentown high school at the age of seventeen. When only fifteen years of age he was baptized and united with the Seventh-day Adventist Church, remaining a faithful member until the end of his life. He took the nurses' course at the New England Sanitarium, graduating in 1906. In 1910 he completed his medical course at the George Washington University, Washington, D. C., and in the same year was married to Miss Ethelle Hartman.

Dr. Klingerman served as assistant in the St. Helena Sanitarium for four years following his graduation, and in the fall of 1914 was chosen medical superintendent of the institution. Failing health made it necessary for him to sever his connection with the sanitarium in 1917. After a rest of several months he took up private practice in Oakland, Calif., but in June, 1919, he was compelled to retire again. After spending some time in the mountains, he joined his sister in Loma Linda and was there seven months; then he came with his family to their new home in Glendale. While he seemed better for a time, it soon became evident that he was failing and he fell asleep in Jesus May 27, 1920. His parents and three sisters, with the bereaved wife and little son, are left to mourn, but they find comfort in the hope of a soon-coming Saviour.

R. W. Munson.

Kier.—Jens Christian Nielsen Kier was born at Vestre Hjermslev, Denmark, May 27, 1832, and died at Viborg, S. Dak., May 28, 1920. He was married to Maran Pedersen Eierstegaar in 1864, and the day following his marriage, January 7, left his home to defend the honor of his native land in the war with Germany. In 1870 he came to America, settling in Benton County, Iowa. Later the family moved to South Dakota, he being the fourth pioneer to settle in Turner County. The light of the third angel's message came to him in 1876, and he remained faithful until the close of his life. Three of his nine children survive. They sorrow in hope of the glad reunion day which is soon to come.

S. A. Ruskier.

Sutherland.—Margaret J. Sutherland was born in Nova Scotia, and died in San Diego, Calif., May 15, 1920, aged seventy-six years. She accepted the third angel's message in Minnesota, and with her husband, David Fulton, became a charter member of the Hutchinson (Minn.) Seventh-day Adventist church. Her second husband, Brother Sutherland, survives, also a daughter and five sons by her first marriage.

W. M. Healey.

Clayville.—Zoe Avis Clayville was born in Denver, Colo., and died at Mountain Home, Idaho, aged eleven years. She was a conscientious, obedient child, and her sorrowing parents and brother and sister are comforted by the hope of the resurrection.

A. C. Bird.

Tucker.—Mary Jane Tucker was born in the State of Illinois in 1843, and died at Dilley, Oreg., May 9, 1920. Eleven children and other relatives mourn, but they sorrow in hope. The deceased was laid to rest in the Beaverton Cemetery, near Portland, Oreg.

W. W. Steward.

Palmer.—Charles W. Palmer was born in Jamestown, N. Y., Feb. 15, 1845. The family moved to Iowa when he was a child, and there he grew to manhood. In 1865 he was married to Miss Henriette Snow, and to them were born five children, all of whom survive their father, whose death occurred at Knapp, Wis., May 10, 1920. Forty years ago the deceased accepted the third angel's message and united with the Seventh-day Adventist Church.

J. J. Irwin.

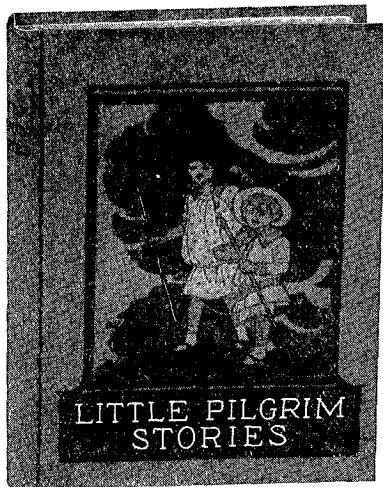
Morrison.—John Marim Morrison died in College View, Nebr., May 25, 1920, aged 68 years. He was a native of Iowa, in which State he grew to manhood, and was married to Sophronia Strong. To them were born four children, three of whom survive. The family moved to Nebraska when College View was in its infancy, and Mr. Morrison acted a prominent part in the establishment of Union College. In 1894 the family moved to Michigan, but returned to College View later, where, in 1899, death claimed the faithful wife and mother. After our marriage in 1908, we moved to California, remaining until recently, when Mr. Morrison returned again to College View for a visit with his daughter, at whose home he was stricken with apoplexy. He leaves besides this daughter, two sons and two sisters. At the time of his death he was a member of the Seventh-day Adventist church at Santa Ana, Calif.

Mary E. Morrison.

## Young People's Primary Reading Course for 1920-21

### Little Pilgrim Stories

By Lillian John



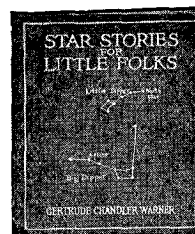
A collection of stories for little children on the fundamental truths and doctrines of the Bible. They are told in the indirect, conversational style so interesting to the child. More than twenty-five intensely interesting stories in all.

120 original engravings. Price, \$1.25

Retail price, \$1.85; when ordered together, \$1.65. Order of your tract society, or of the

### Star Stories for Little Folks

By Gertrude Chandler Warner



How the doctor and his little patient studied the heavens at night, and discovered many interesting combinations of stars called "constellations." The little star maps, white on black, are simple but very handy, and the children will delight to watch the evening sky and find these combinations, such as the Big and Little Dippers, Orion, etc. Every parent will be delighted to help, and will learn many things about the great starry expanse, and the shining worlds beyond. There are fifteen star maps in this little book of 63 pages.

Price, 60 cents

REVIEW & HERALD PUBLISHING ASSOCIATION

New York, N. Y.

TAKOMA PARK, WASHINGTON, D. C.

South Bend, Ind.



WASHINGTON, D. C., JULY 8, 1920

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W. T. KNOX J. L. SHAW E. E. ANDROSE

We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review & Herald, Takoma Park, Washington, D. C.

SOMETIME in June Brother W. F. Mayer, of California, entered Mexico to engage in the colporteur work, under appointment of the General Conference.

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ACTING on an invitation of the General Conference and the Far-Eastern Division Committee, Brother S. Ogura sailed from England in May, returning to Japan to engage in the work. Our brother has been attending school in England for several years, we believe.

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WE learn of the arrival on furlough of Mr. and Mrs. C. C. Kellar, of Bengal, India, who with their family are visiting their relatives in Ohio. During the furlough Brother Kellar hopes to have the advantages of some special clinical work to aid him in his dispensary in India; also to spend some time taking pastoral training in one of our colleges.

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THE Treasurer of the General Conference received last week the following telegram from the Colorado camp-meeting: "Have had an interesting day, which has been blessed of God. Took up an offering for missions this afternoon of \$33,000; in addition, \$1,000 in Sabbath school. All are very happy over the results." The telegram is signed by Brethren F. C. Gilbert and W. A. Gosmer, in behalf of the believers gathered in that annual meeting.

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A LETTER from Elder A. G. Daniells to the General Conference office says that the general meetings of the Latin Union began encouragingly in Geneva, early last month. He writes: "We have all the workers, save one, of the Latin Union in attendance. Brother Paul Meyer brought ten of his Portuguese workers. Brother Frank Bond brought thirteen from Spain. There are five here from Italy. We have one or two from Algeria, and two from Belgium. We have, of course, also a good attendance of the brethren and sisters from France and Switzerland. They are all wonderfully glad to get together after their long isolation."

FROM England, Elder M. N. Campbell writes to the Mission Board of the departure for East Africa of a party of thirteen, including the children, representing the real resumption of sending recruits into that part of the world, from which the British Union was very largely cut off during the war. The small force of workers has kept the work moving, however, all through these years. We rejoice that now the way is open for our British brethren to resume the work with vigor. Elder W. T. Bartlett, for many years editor of the *Present Truth*, our British paper, is leader of the party, which consists of seven adults. "In twenty days," Elder Campbell's letter states, "the party should be at Mombasa." We are sure to get later a full report of the departure of this party.

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## A CALL OF DISTRESS

HERETOFORE the writer has sought to make all his reports and articles pertaining to the General Conference Treasury Department of such a character that they would be encouraging and helpful to the reader. This one, however, is prepared with the special intent that it shall appeal to all as a call of distress from the General Conference Treasury.

Briefly stated, the situation is this: At the Autumn Council held at Boulder in 1919, at which meeting almost all, if not all, the conferences in North America were represented, it was found that the imperative needs of our foreign fields were such, on account of the rapidly expanding work in all parts of the world, the high cost of living, and the great loss in exchange in transmitting our funds to the fields, that it would be necessary for us to make our appropriations 100 per cent larger than they had ever been in the past. This would naturally call for offerings from our brethren in America twice as large as they had ever been. After mature deliberation the Council decided to take an advance step and increase the basis of our gifts to missions from the old standard of 25 cents to 50 cents a week per member.

Should we not ask ourselves whether we really appreciate what this advance step means to us individually? Twenty-five cents a week would mean offerings for the year from each individual averaging thirteen dollars. The new basis would mean that the average yearly offering must now be increased to twenty-six dollars. On the former basis of twenty-five cents a week, or thirteen dollars a year, some gave less and some more, but the average at the close of 1919 showed that we attained an average of nearly 34 cents a week per member.

If the needs of our foreign mission work now demand the doubling of our gifts for the present year, it means that in order to meet the present situation, this can be obtained only by the individual who last year gave \$10 giving \$20 per year, and the one who gave \$100 in 1919 must now pay into the treasury \$200 per year, or we shall fall short of our goal.

On the strength of the action agreed to at Boulder, the General Conference

Committee has appropriated for the work of the present year \$2,260,000, which is practically double the amount of our work and expenditures in 1919. The secretary of the General Conference has been exceedingly busy during the last six or seven months, seeking everywhere by letter and telegram for recruits to be sent out to the various fields, with the result that notwithstanding many disappointments, the present year will witness a larger number of workers by far leaving America for the needy fields beyond than in any preceding year. The Secretary's activities are still continuing, as many more recruits must be obtained. Europe is beginning to make heavy demands upon us for financial assistance, as well as for laborers, in order to re-establish the work which has been so seriously affected by the long years of warfare.

The program for the denomination in North America is fairly well cut out for us. We cannot hold back, but must go forward. The writer has before him the report of the receipts of mission offerings from all the conferences of North America up to May 31. This shows that for the first five months of the year we should have received \$983,982, on the basis of fifty cents a week, but instead we have received only \$586,898, thus creating a shortage of \$397,084, a deficit being shown in every conference except North Dakota, Central California, and Newfoundland. In the month of May alone we fell short of our goal more than \$100,000. It is not uncommon for many to look with a degree of complaisancy on the shortages reported in our mission offerings during the early months of the year, thinking that in the camp-meeting offerings, the Midsummer and Annual Offerings, and the Harvest Ingathering campaign, these deficits can all be retrieved. But here we have as early in the year as the last of May, a shortage in our mission offerings of almost \$400,000 to be overcome. This heavy deficit must be made up to the Treasury, or we shall be confronted with a real calamity in our mission offerings.

Therefore this appeal is designed to be a real call of distress from the General Conference Committee to our people in North America,—a call not only for an unprecedentedly liberal Midsummer Offering on July 10, but for continued faithfulness and liberality in the offerings of the people throughout the remainder of the year.

W. T. KNOX, Treasurer.

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## SALES OF AMERICAN PUBLISHING HOUSES

A FEW weeks ago, in speaking of the sales of the Southern Publishing Association and of the home house of this paper, we did ourselves a slight injustice. We know our readers will be glad to have the actual sales statistics as we have obtained them from the General Conference Publishing Department. They are as follows:

Sales of Publishing Houses in North America for 1919			
	Books	Papers	Total
Review and Herald	\$856,004.08	\$253,806.79	\$1,109,810.82
Pacific Press	870,029.96	339,488.79	1,209,518.75
Southern Publishing Assn.	751,941.59	323,643.75	1,075,585.34
	\$2,477,975.58	\$916,939.33	\$3,394,914.91