

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

How Long?

MRS. MARY VALLIANT-NOWLIN

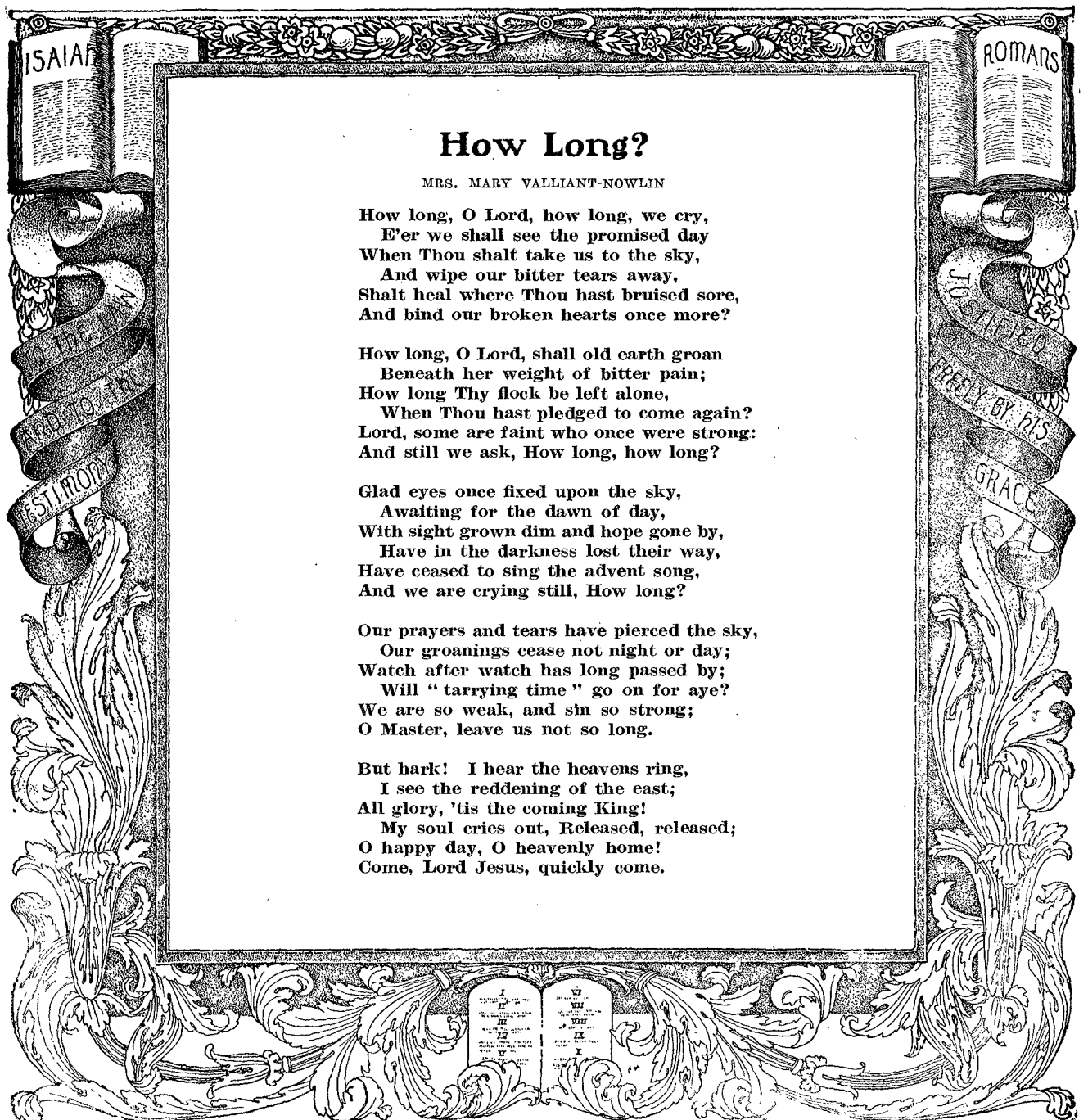
How long, O Lord, how long, we cry,
E'er we shall see the promised day
When Thou shalt take us to the sky,
And wipe our bitter tears away,
Shalt heal where Thou hast bruised sore,
And bind our broken hearts once more?

How long, O Lord, shall old earth groan
Beneath her weight of bitter pain;
How long Thy flock be left alone,
When Thou hast pledged to come again?
Lord, some are faint who once were strong:
And still we ask, How long, how long?

Glad eyes once fixed upon the sky,
Awaiting for the dawn of day,
With sight grown dim and hope gone by,
Have in the darkness lost their way,
Have ceased to sing the advent song,
And we are crying still, How long?

Our prayers and tears have pierced the sky,
Our groanings cease not night or day;
Watch after watch has long passed by;
Will "tarrying time" go on for aye?
We are so weak, and sin so strong;
O Master, leave us not so long.

But hark! I hear the heavens ring,
I see the reddening of the east;
All glory, 'tis the coming King!
My soul cries out, Released, released;
O happy day, O heavenly home!
Come, Lord Jesus, quickly come.



Christian Service

GRANT A. ROBERTS

THE world gets large prices for many things — prices much higher than the value of the thing itself — by adding courteous service. There are various forms of this service: the delivery of goods from the store, the helpful porter at the hotel, the red caps at the station. Truly the children of this world, who are in their generation wiser than the children of light, have learned the value of service.

In 1 Timothy 3, deacons are told that if they minister their office well, with that service or ministration they “purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” Thus we see that service is the currency of heaven. Men have borrowed and counterfeited this genuine currency, and have commercialized it for their own financial gain.

If ordinary service such as worldly men can render, when given for a mere monetary consideration, is so effective in business matters, what will not genuine, loving, godly service, such as Christians can render, accomplish when performed for the highest of all aims, — the salvation of the souls of men?

In fact, loving service is God’s sole requirement of us, and we have nothing else to give; for the gold and silver and also the cattle upon a thousand hills are already His. So, even when we give Him money, it is not really a gift separate from service, but is simply a measure of service previously rendered to some one or something else, which service we now wish to transfer to the cause of God.

While it is true that in giving money we are in a way giving service, money alone will not suffice for our duty to God.

“Now is our time to labor for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this.” — *Christ’s Object Lessons*, p. 343.

Thus we see that besides the gifts of money, there is need also of specific spiritual service rendered directly for Him.

The entire record of Jesus’ life says little about His gifts of money except on the occasion of His tribute money to the temple, and then His example would seem to indicate that at any cost, even when no money is at hand, gifts should be made to the cause. His “render to God the things that are God’s” was undoubtedly the example of His life as well as His word to men. His gifts of money are probably included in “the things” which, “if they should be written every one, I suppose that even the world itself could not contain the books that should be written.” But the things that are written of Him speak wholly of the service of one “who went about doing good.”

When Jesus came into the world, He chose between riches and poverty. When He chose poverty, He relinquished to the cause of God all the wealth of gold and silver and cattle on the thousand hills from which He might have provided for Himself in this world. Thus He started in life with nothing but the privilege of serving; and later in His manhood, after years of poverty, He again, even under the strongest temptation, refused all the riches and glory of the world for the right to serve. The following from the servant of

the Lord contains instruction to us as we endeavor to follow Him:

“It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. . . . Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the market place, when they might be engaged in some line of active service. . . . Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability.” “Strength to resist evil is best gained by aggressive service.” — *The Acts of the Apostles*, pp. 110, 111, 105.

“In the kingdoms of the world, position meant self-aggrandizement. . . . Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows. . . . The principle on which Christ acted is to actuate the members of the church, which is His body.” — *The Desire of Ages*, p. 550.

Service is measured, first by sincerity of purpose, next by the time employed. How fitting, then, that we should set a number of hours as our service goal in the great Harvest Ingathering campaign. As for a money goal, the Lord has already set that for us. We find it recorded in Isaiah 60:5. I am persuaded that the wealth of the Gentiles spoken of here means far more than we have ever realized. Notice the text says, “The wealth shall flow.” If we realize only our world goal of \$1,250,000 this year, we can hardly say that we have the wealth of the Gentiles; in fact, we have hardly gathered even the spending money of one or two wealthy men. I am persuaded that every financial goal we set should be a minimum goal. We should not attempt to compass in our minds the maximum goal; that is wholly in God’s hands. In our asking for funds we shall probably receive according to our faith, as did the children of Israel. It was recorded of them:

“The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked.” Ex. 12:35, 36, A. R. V.

Our estimate of what people are able to give should not altogether guide us as to the amount we should ask; rather the needs of the cause of God should inspire our askings of those who are to give.

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

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The Divine Law Before Moses

ACCORDING to Usher's chronology, for more than twenty-five hundred years after the creation of our race the human family were without a written revelation of the divine will, but not without a knowledge of God, and of right and wrong. In the garden of Eden man talked to his Creator face to face. He held converse with holy angels. God Himself was his teacher. To use the words of another:

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*"Patriarchs and Prophets,"* p. 50.

Whether or not the law of God was made known to our first parents in the same form of words in which twenty-five centuries later it was given to the children of Israel, we are not told, but that it was substantially so given may be inferred from the fact that all through the book of Genesis we find incidental evidences of at least a partial knowledge of that law, evidently handed down by tradition, as well as written in the heart of man when he was created, and of which a trace still remains.

Sin was imputed to Cain for the murder of his brother (Gen. 4: 6-12); but the apostle Paul tells us that "sin is not imputed when there is no law" (Rom. 5: 13).

Of the antediluvians we read (Gen. 6: 5), "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Also the men of Sodom were "sinners before the Lord exceedingly" (Gen. 13: 13); and the destruction of Sodom antedated the giving of the law on Mt. Sinai by about four centuries.

Even the heathen of Paul's day, who knew nothing of the written law, and who were apparently without even a tradition of the law, had sufficient knowledge of that law to condemn them when they violated it by offending against their own innate sense of right. Says the apostle:

"When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2: 14, 15.

So then, as the apostle shows in the first chapter of this same epistle to the Romans, even though without the written law, men everywhere "are without excuse." Verse 20.

The Sabbath must have been known and kept by many through all those twenty-five centuries between creation and Sinai, for we know that they had the week and counted time by sevens. (See Gen. 29: 18-

28.) And the Sabbath commandment is an important part of the decalogue.

Nor was knowledge of the divine law confined to those only who worshiped the true God, for both Pharaoh (see Gen. 12: 9-20) and Abimelech (see Gen. 20: 1-17, and 26: 1-11) knew that it was a grievous sin for any one to take another man's wife.

It is sometimes said that the Bible, meaning the written word as we know it, and especially the decalogue, is the foundation of the laws of all civilized nations today; but should we not rather find our civil laws rooted in the innate human sense of justice,—the sense of right and wrong as between man and man,—implanted in the human heart when man was created? This innate sense of right, being practically universal, must be assigned a single very ancient origin—an origin much older than the decalogue.

Both the ancient Egyptians and the ancient Babylonians had civil and criminal codes, little if any behind the laws of our own land until the abolition of imprisonment for debt, and of slavery.

George Rawlinson says that "the Egyptians had a code of morality that will compare favorably with that of most ancient nations. It has been said to have contained 'three cardinal requirements—love of God, love of virtue, and love of man.'"—*"Ancient Egypt."*

Inasmuch as the code of Hammurabi, king of ancient Babylon, dates from a period about two centuries later than the flood, and is thus nearly a thousand years older than the decalogue, it would seem vain to claim for it any other foundation than the sense of justice implanted in man by the Creator—that trace of the law originally written in the human heart by the divine Lawgiver, and not wholly obliterated by the fall nor by the many years of sin following it.

This ancient code of Hammurabi, which was later made the basis of the laws of Assyria, gave a large measure of local self-government to cities. "As late as the accession of Assur-bani-pal and Samas-sumyukin we find the Babylonians," remarks the Encyclopedia Britannica, article "Babylonian Law," "appealing to their city laws that groups of aliens to the number of twenty at a time were free to enter the city, that foreign women once married to Babylonian husbands could not be enslaved, and that not even a dog that entered the city could be put to death untried."

Further, according to the same authority, "the king is a benevolent autocrat, easily accessible to all his subjects, both able and willing to protect the weak against the highest-placed oppressor." The position of women was "free and dignified." "The judges' decision might be appealed against." There was con-

scription for military service, but "religious officials and shepherds in charge of flocks were exempt." "Ancestral estate was strictly tied to the family. If a holder would sell, the family had the right of redemption, and there seems to have been no time limit to its exercise." The temple occupied a most important position." To it "came the poor farmer to borrow seed corn or supplies for harvesters, etc.—advances which he repaid without interest." "The debtor could also pledge his property, and in contracts often pledged a field, house, or crop. The code enacted, however, that the debtor should always take the crop himself and pay the creditor from it. If the crop failed, payment was deferred, and no interest could be charged for that year." All of which provisions, together with many others, compare favorably with the laws of our own day.

This view that the divine law was thus implanted in the very nature of man originally, leaves without excuse those who would claim the abolition of the decalogue, since in its very nature that law in its principle is unchangeable, and therefore can never pass away. "Thy word is true from the beginning," writes the psalmist, "and every one of Thy righteous judgments endureth forever." Ps. 116:160.

Long before any part of the Bible was written, the Babylonians had not only some knowledge of the divine law, but a tradition of creation, the fall, the flood, the tower of Babel, and the confusion of tongues corresponding quite closely in its main features with the account given by the writer of Genesis.

Egypt also preserved a tradition of the flood, as is witnessed by the sacred ark borne by the priests in religious processions. This ark, mistakenly supposed by some to have been copied by the Hebrews, instead of being a chest or box, as was the Hebrew ark, was a miniature boat in which were human figures, very suggestive, we think, of a tradition of the preservation of Noah and his family in the ark during the deluge.

In "The Monuments and the Old Testament," Ira M. Price says:

"Almost all of the great nations of antiquity have preserved legends or traditions of the creation of the world, of the origin of man, of the fall, and of the deluge."—Page 80.

It has been asserted by writers attacking the Bible story of the Exodus and of the giving of the law at Sinai, that the religious forms of the Hebrews were copied very largely from similar forms common in Egypt during the sojourn of the children of Israel in that land.

That there was a similarity need not be denied. Indeed, the very fact that there was such a likeness, instead of discrediting the Mosaic account of the divine origin of the whole Hebrew ceremonial system, only confirms the story of the fall and of the subsequent history of the race as we find it in the book of Genesis.

We know that immediately after the fall our first parents were instructed to make offering of animals, expressive of their faith in the promised Saviour, "the seed of the woman." The forms and ceremonies to be observed were of course prescribed by the Creator Himself. These, though greatly perverted, corrupted, and distorted, as were the traditions that have come down to us, still retained some resemblance to their originals, so that when in the wilderness the original forms were restored to God's people, according to the account given in the book of Exodus, there appeared of necessity some resemblance to the heathen religious forms and symbolism.

Rightly understood, these things, instead of suggesting doubts, should confirm our faith in the divine revelation which we have in the Scriptures. Verily, "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." C. P. B.

* * *

Are Adventists Pessimistic?

IN an address delivered at the commencement exercises of Wellesley College, Raymond B. Fosdick made the following striking statement:

"Up until 1914 most of us were fairly confident of the result, fairly easy about the future. We talked glibly of the direction and goal of human evolution, and of the bright prospects of the race. But now we know that we did not know. We were misled by superficial hopes, blinded by false assumptions. Those four years of slaughter, and those added four years of chaos and misery that have followed since the armistice, have given us a perspective we did not have before. We see now the abyss upon the edge of which the race is standing."

In making this statement, Mr. Fosdick had reference to the mechanical structure with which modern life is interwoven and upon which it has become dependent. His thought is that men have become reliant upon an artificial, mechanical civilization that is really beyond their control, and that is therefore running wildly on to its own destruction. His observation has been termed unduly pessimistic by some, but surely even those who so regard it can hardly reflect upon it seriously without having their thought turned in a new way to present-day economic and industrial problems. The difficulties in which transportation and the great industries of the country find themselves still involved as a result of the rail and coal strikes, emphasize the dependence of one part of the complicated machinery of modern life upon every other, and indicate the instability of the whole structure.

And after all, are Mr. Fosdick's statements pessimistic? Is the man a pessimist who sets a red lantern in the road at night to prevent automobilists from driving into an open culvert? Surely it is not pessimism to warn people there is no thoroughfare, when there isn't. If men are allowing their hearts to be wedded to hopes that are false, certainly it is only doing them a kindness to tell them so.

It is for doing this that Adventists have been accused of being pessimists these many years. They do not deserve the name. It is their business to revive hope in the hopeless, to bring good tidings of great joy to the sorrowing, and to point the despondent to the light that continues to shine in this dark world, no matter how cheerless the life may be outwardly. They are ministers of hope, but they emphasize the importance of placing the heart's trust in that which will not disappoint. Their faith is in God and in His promises, rather than in man and his devices.

The difference between Adventists and other optimists is merely the difference between that in which they trust. When God says He will make a new heavens and a new earth wherein righteousness shall dwell; that there shall be no more tears, for sorrow and sighing shall flee away; and that those who live there shall joy and rejoice in that which He shall create, Adventists believe it. When men say *they* are already doing something of the same sort, and point in proof to the clattering, limping, interfering machine they have built up, Adventists doubt it. That is the extent of their pessimism. At most it scarcely seems in excess of that felt by such men as Mr. Fosdick.

C. A. H.

The Church of God

MILTON C. WILCOX

Her Name

WOULD you know her name, the name of the beloved, for whom the Son of the Infinite gave His life; the one supreme object upon which through all earth's diversified, troubled ages He has bestowed His supreme regard? Would you know her Bible name, the name given by our Lord and Master? It is "Ekklesia." It means the called one of God, the one regularly, legitimately called out according to His plan and word.

Do not mispronounce the musical name: it is Ekklē'zhī-à.

Of Ekklesia Militant — Ekklesia in conflict and strife and trouble — I write. Others may appear on the world stage; others may appropriate to themselves her name, and seek to imitate her manners and dress and speech; but she comes forth in response to God's regular summons. God called her out, that He might bring her in. Deut. 6: 23.

Called Out of What?

Out of the world of sin and misery and hopeless woe and persistent shame and selfishness and rebellion, has God called the church. From darkness to His marvelous light has He called her (1 Peter 2: 9), from the slavery of sin to be His own possession, from a mean condition to a "royal priesthood." Out of Babylon, the great city of confusion and sin (Rev. 18: 1-4), has God called His beloved to "the city of the living God," that shall never know sin or sorrow. From the sordid, sensuous revels of earth to the marriage supper of the Lamb and the pure, delectable joys of eternity, has Christ the Conqueror called her.

That she might be counted worthy, He called Ekklesia to "repent and believe in the good tidings" (Mark 1: 15), that call of His gospel which has ever testified "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20: 21).

And when the called one responded, He "thoroughly washed" her from all her iniquity and uncleanness; He clothed her with garments of salvation; He covered her with the robe of righteousness; He decked her with ornaments of His grace; He put the gold bracelets of beautiful service upon her hands, the binding chain of glowing love upon her neck, a resplendent crown of beauty upon her head; and Ekklesia was made surpassingly lovely with the beauty of her gracious Lord. Isa. 61: 10; Eze. 16: 8-14; Jer. 6: 2. And thus the beloved of God was called from uncleanness to holiness (1 Thess. 4: 7; Rom. 1: 7); from fellowship of the world to fellowship with Jesus (1 Cor. 1: 9); from the strife and unrest of the passion of sin to the rest of peace (1 Cor. 7: 15); from the bondage of sin to the liberty of Christ (Gal. 5: 13; John 8: 32); from the state of being children of disobedience to that of sonship to God (Eph. 2: 1-3; 2 Cor. 6: 18); from an uncertain position in this world to eternal heavenly citizenship (Phil. 3: 20, 21).

High and Holy Service

Ekklesia is called to the highest, holiest service angels or mortals can render, — the keeping of the commandments of God and the faith of Jesus (Rev. 14: 12); in short, called "with a holy calling," "into His own kingdom and glory," to "His eternal glory" (2 Tim. 1: 9; 1 Thess. 2: 12; 1 Peter 5: 10). Words never

can tell the wonderful, delectable, infinitely precious, eternally glorious things to which God has called Ekklesia and her children, to a joy and satisfaction that ever abides.

O ye pleasure seekers of earth, whose wealth and leisure have permitted you to gaze till weary upon the world's greatest natural wonders, to revel in royal sports and pastimes, to drink deep of sweetest pleasures and passionate, sensuous enjoyments, to feast upon earth's choicest, most succulent and satisfying fruits and foods, to deny yourself nothing that the world's emporiums offer, and who yet from each and all have returned worn, listless, satiated, bored, disgusted; let me plead with you to seek the exhaustless riches and pleasures of God the Faithful, which do not pall upon the sense nor fill the soul with ennui or loathing. In His service, in His ways, wherever you wander there is ever enlargement of heart and life and vision, which add constant zest to existence, constant growth to mind and soul, constant breadth of vision and capacity to enjoy.

Her Past History

Of wonderful interest has been the past career of Ekklesia Militant since God called her in that far-off beginning, and she called herself by "the name of Jehovah." Gen. 4: 26, margin.

We may not take time to trace in detail her history since her first martyr fell in death, through faithful witness of God, to her passage through the deluge that drowned a world; to her sojourning in the tents of the pilgrim patriarch; to her sore bondage in the brickkilns and grainfields of Egypt; to her passage through the congealed walls of an opened sea; to her wilderness wanderings, fed and nurtured of God; to the piled-up waters of an overflowing Jordan; to her triumphal entrance into Canaan.

We will not dwell on her backslidings and her glory under her kings, or her captivity in Babylon when her harp hung on the willows and she could not sing the songs of Zion in a strange land. Here began her travail of soul for the Desire of All Nations, her Son, her Deliverer, her Lord. Micah 1: 9, 10; 5: 2, 3. Here she was made to realize the awfulness of her conflict with the prince of death and darkness, the dragon of the nations (Rev. 12: 1-9), who watched before the expectant mother to devour her delivered Child.

The Deliverer

But the Child came, and grew up a "Man of sorrows, and acquainted with grief," bearing the sins and burdens of Ekklesia, that He might save her from her sins and make her pure and strong to conquer. And therefore He labored and prayed and loved and suffered and died, to save even those who caused His suffering. Even His own forsook Him when they saw Him thorn-crowned, beaten, mobbed, arraigned as a criminal. He passed through the wine press of affliction alone.

In that darkest hour of earth, Ekklesia was brought very low. She wept at the cross, she mourned at the closed, sealed sepulcher. She felt herself bereft forever. But the resurrection morn saw personified Righteousness arise a triumphant conqueror over death, to a seat on the right hand of Infinite Power and Majesty, where He counts Ekklesia by His side. Matthew 28; Heb. 8: 1; Eph. 2: 6.

The Suffering Ekklesia

The devil, defeated by the promised Seed, sought to destroy her for whom the Deliverer died. By every form of error, by artful flattery and blandishment, by prosperity and idolatry which appeared the very messenger and worship of the Divine, has the evil one tried to lead astray Ekklesia Militant.

In the World's Midnight

The awful apostasy of apocalyptic Babylon followed. The false one called herself by the name of God's chosen, and the corrupted powers of earth exalted her to power. Ekklesia, forlornly beautiful, yet with beauty marred by unholy trappings of tradition, still would not deny the all-sufficiency of her Lord, and was driven into the wilderness. Her children perished in hecatombs at a thousand smoking altars of apostasy till earth could bear the growing guilt no longer.

The Breaking of the Night

The breath of God brought the Reformation. To all the Babylon of error was sent the summons of God. The merciful Master, as of old, would have healed Babylon, but she would not be healed. Jer. 51:9. But Ekklesia, lamenting the loss of children, patient under persistent persecution, rises in the might of her Master. The star of hope shines in her sky. The light of faith kindles in her tear-filled eyes. She goes forward in His name. Mighty victories are wrought in all the world. Shackles are stricken from the slaves of superstition and sin. The number of her children increases as the evangel of the Book and of the Man spreads throughout the world.

But not wholly out into the light of God did Ekklesia Militant come. She paused where the ragged edge of the forest of fables verges on the borderland of truth. She slept under the shade of venerable superstitions. She sipped the wine of hoary, sinister sophistries. She gathered baneful seeds of error to scatter in the fructifying fields of truth. She patronized philosophies of paganized worldly wisdom till God's calls were glossed, perverted, and made of none effect. She became popular, proud, opulent. She was flattered and fed and fostered by princes of Babylon, until it became difficult to distinguish the sons of Ekklesia from the sons of Babylon.

God's Last Call

Yet God is calling, "Babylon is fallen, is fallen; . . . come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Search His word. Break from all error. Separate from all that is not of God. Be His, O Ekklesia, and His only.

And children of God are listening to the call from heaven, relayed by His printed word, amplified by His messengers, the sons of Ekklesia. In all of earth the call is sounding, "from Greenland's icy mountains" to "India's coral strand," from the "Sunrise Empire" to the encircling of the globe, and from hearts open to the light comes glad response to the call of God. Souls are breaking the barriers of error even at the cost of severing ties of long standing, bearing reproach, contumely, isolation, persecution, that they may hear God's last threefold summons recorded in the fourteenth chapter of the Revelation of Jesus Christ.

These called-out ones are imperfect, but learning. They have not seen all, but their vision is growing. They are weak, but are gathering strength. They are casting off error, and are gathering to their open hearts the beaming, glowing light from the word of God's truth. Their own ranks are thinned at times by

trials and apostasies. It makes the heart of Ekklesia sad, but their places are filled. There are still the Seths to take the place of the Cains.

It costs something, humanly speaking, to be the children of Ekklesia Militant here; but it will be the loss of everything not to be the children of Ekklesia Triumphant there. And to share the eternal victory in the homeland, we must, in His name, meet the conflicts in the pilgrim journey.

The Dawning of the Day

No longer is Ekklesia following the philosophy of the human, but the word of the living God. No longer is she seeking in musty tombs and vaults for the traditions and precepts of men; but heeding the directions of her guidebook, she is ever seeking to walk in the path of the commandments of God and the faith of Jesus. With God's justification in place of sin, and the self-denial of Jesus in place of selfishness; with the Spirit's power for service, the word of God for guide, the riches of His grace for salvation, His all-sufficiency for all her needs, — what more can she ask? A dungeon or a rack with these is better than the palace of a prince or the applause of "the madding crowd" without them. The gifts of the Spirit are hers in this last conflict, as she waits for the coming of her Lord, and in her history we are beginning to see fulfilled the reply to the beautiful and suggestive questions of the Song of Solomon:

"Who is this that cometh up from the wilderness,
Leaning upon her beloved?"

This was Ekklesia in the Reformation.

"Who is she that looketh forth as the morning,
Fair as the moon,
Clear as the sun,
Terrible as an army with banners?"

And this is God's remnant church, the beautiful Ekklesia in her final triumph. Persecuted though she and her children are and have been, all "the nations shall see and be ashamed at all their might. . . . They shall come with fear unto Jehovah our God, and shall be afraid because of Thee." Micah 7:16, 17. The sons of Zion — taught of God, not by men — gathered from all the earth, shall have their piety and power and knowledge in Him set against the sons of Grecia, their culture, philosophy, education, wisdom, wealth, and numbers, and Jehovah will make them as the sword of a mighty man, and He shall be seen over them, and He will defend and save them "as the flock of His people: for they shall be as the stones of a crown lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zech. 9:16, 17.

Then the slavery and bondage of earth will give way to the liberty and freedom of the land of God. The crown of thorns will be taken away, and the coronet of triumph and righteousness and life shall crown the beloved of Christ through all ages to come. No longer sorrow and strife and death, but the life and health of God and effulgent beauty, "thanksgiving, and the voice of melody" forever. Christ has redeemed and glorified His own for eternity. "There shall be no curse any more." It is the triumph land, God's country, the earth made new. Ekklesia Militant has become Ekklesia Triumphant.

"The King's daughter within the palace [the purified Ekklesia] is all glorious: her clothing is inwrought with gold. She shall be led unto the King in brodered work." Ps. 45:13, 14. The beautiful robes are the righteousness bestowed by Him who called her. It is triumph, holy triumph to His church forevermore.

The Ceremonial Law Given to Magnify the Ten Commandments

BENJAMIN G. WILKINSON

WITH the revelation of the ten commandments the world turned on its hinges. There was nothing like that event in all ancient history. The Hebrew tabernacle, and later Solomon's temple, the most gorgeous structure of antiquity, held as the most sacred piece of furniture in this building, the ark, and in this ark lay the ten commandments. The eyes of a whole nation were centered upon these ten naked precepts and the sacrificial system of atonement connected with the sanctuary. Egypt, Babylon, and the great empires of centuries, had worshiped images of different creatures, from the least to the greatest, from the cheapest in workmanship to those of unrivaled splendor. There was but one people free from this magnificent but corrupting idolatry, and that was the Jews. At the center and apex of their religious system lay the ten commandments and the service which revealed the world's Redeemer. All their most imposing ceremonies were instituted simply to make more prominent the decalogue, and Christ as the Saviour from sin. It was the greatest example of exalting the moral above the physical which the world had ever seen.

And this went on for fifteen hundred years. Would the nation cross the river Jordan? The ark containing the decalogue must go first, before the waters fled back. Would the armed hosts go forth to war? The instituted priesthood must bring their offerings in worship, and shed the blood before the ark. Three times a year all the males of the nation must leave unguarded their homes, and repair in solemn convocation to the tabernacle. Would a sinner free his tortured mind from guilt? His transgression must be transferred to the blood of a victim, which in turn was to be sprinkled in front of the mercy-seat. Sacrifices, offerings, divers washings, ordinances which comprised the ceremonial, were all supplemental to the moral law. For the Jew who did not thus recognize the supremacy of the law from Sinai, there was no throne in Israel, there was no divine presence outshining from between the cherubim, there was no mercy-seat where guilt could be washed away.

When the Hebrew nation returned answer to God that they would do all that He commanded, God declared that He would dwell among them. Thus they became His people, and He became their God. He took up His dwelling-place over the mercy-seat, beneath which lay the ten commandments. This was a challenge to all men, and to all nations for fifteen hundred years, to consider this law as comprehensive of all true service and righteous behavior. Would the nations of men come into the presence chamber of the Creator? Did they greatly desire to enter into His courts? Rules and regulations must then be laid down. Even the chosen priesthood itself could not enter into the inner apartment except once a year, and then only one person especially ordained for that service. These rules and regulations constituted the body of the ceremonial law. It will thus be seen that the moral law formed the connecting link between the sanctuary and Jehovah, while the ceremonial law formed the connecting link between the people and the sanctuary.

We need today to review the solemn lessons of this arrangement. The ceremonial law has passed away, for at best it was but temporary in its nature. But the moral law still remains. It comes down to us

clothed with the majesty of the centuries. Magnified and broadened by the teachings of the Lord Jesus, it still stands before the human race as the sum of all moral excellence. As it lay enshrined in the inner apartment of the national temple, so it should lie enshrined in our hearts and in our homes.

Prosperity and a proper regard for the ten commandments went hand in hand. And the converse was true. Never do we read that the judgments of God fell because of transgression of the ceremonial law, but they came because the moral law had been violated. As said the prophet Hosea:

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn."

The spirit of the prophets never deviated from the fundamentals laid down by Moses. Though coming later, they never attempted to sweep away the moral law. As we search diligently their writings, we discover that they always kept the moral law on a higher level than the ceremonial.

The chosen people ever recognized that their favor with Jehovah came as they strove to reach the height, the breadth, the depth, and the excellence set forth by the ten commandments. "Great peace have they which love Thy law; and nothing shall offend them," sang the psalmist. Here was holiness, here was grace; yes, indeed, here was the Redeemer Himself. The nearer they came to the ten commandments, the nearer they came to Jehovah, enshrined in the mercy-seat above.

It would have been an insult to Jehovah to substitute the ceremonial for the moral law. The prophecy spoke a thousand years beforehand the words of Christ with reference to His coming into the world:

"Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: . . . I delight to do Thy will, O My God: yea, Thy law is within My heart."

The moral law was intended by God to promote holiness. Consider, for instance, the fourth commandment, "Remember the Sabbath day, to keep it holy." In order to keep the Sabbath holy, man must understand what holiness is. He must learn that holiness is the direct opposite of sin. This Sabbath commandment, which sums up the first and introduces the second table, is typical of the ten,—they all promote holiness. The people of Israel lay in the midst of a triumphant heathenism. They alone for centuries battled against the currents of idolatry and depravity. That they came to the full bloom of their mission, and gave to the world Christianity, shows that the revelation of law was mighty in preparing mankind for the revelation of grace.

Without the Sabbath there would be no break in the current of worldly affairs, no interruption to plans of evil. Without the Sabbath there would be no weekly family reunion, regularly recurring. God intended that the divine influence should flow into the family, and from the family out into the world. Thus the worship of God set up by the ten commandments was the only pledge of the progress of the human race instituted in Eden before the fall, and it will be carried over to the hills of eternity.

A Crucial Period in Israel's History

JOHN ORR CORLISS

Just prior to the Babylonian captivity, through God's foreknowledge of national events He assured Israel that at the end of seventy years their release from thralldom should take place. Jer. 25:11, 12. At the appointed time Babylon was overthrown by Medo-Persia and added to its dominion. Upon the accession of Cyrus to the enlarged empire, a proclamation was issued, giving the people of Israel the privilege of returning to their hitherto desolate, yet beloved country, of which God's promise to Abraham had constituted them the natural wardens. Ezra 1:1-3. More than forty thousand took advantage of this promulgation, and turned their faces toward their native heath. Ezra 2:64.

But many of the Abrahamic seed retained their homes throughout the various provinces of Persia. Esther 3:8. Some of these, among whom was one Mordecai, a Benjamite, made their home in Shushan, the palace city. Esther 2:5. With Mordecai lived his orphan cousin, Esther. Verse 7. This girl was destined, under God, to become the savior of Abraham's seed, to save them from utter destruction. It happened on this wise:

The king Ahasuerus made a great feast for the noblemen of his realm, which lasted for one hundred and eighty days. When all were well under the influence of strong drink, the king sent for his queen Vashti to appear in her royal vestments and display her fascinating beauty. The queen declined to do this, and the king decreed that she should be deposed from her royal estate.

Following this, in due time the most beautiful maidens of the country were summoned to be trained in courtly manners, and then one by one each was to be brought to the king, that from them he might make choice of one for queen. Among those who came at the summons was Esther, who was instructed by Mordecai not to reveal her Jewish descent. Verses 10, 20. In the examination the king's choice rested on Esther, and she became queen.

About the same time Haman was made prime minister to the king. This man was an Agagite, or Amalekite, whose people had ever been at enmity with the Jews since the march of Israel through the wilderness. With the preference bestowed on Haman, all the king's servants were commanded to make reverent obeisance to him. This Mordecai steadfastly refused to do. Knowing that Mordecai was a Jew, Haman scorned to lay hands on him alone, but went to the king, and with the promise to furnish from his private purse the necessary means by which to accomplish his design (Esther 3:8-10), he secured a law whereby every Jew throughout the Persian Empire should be destroyed, beginning at midnight of a certain date within one year. Letters to this effect were sent to every province.

There was consternation among the doomed people. But Mordecai persuaded Esther, at the risk of her life, to go before the king, and on her plea the murderous decree against her people was reversed. Esther 8:4-14. Thus another triumph was wrought on behalf of Abraham's seed, to preserve it alive, and render the covenant of God unassailable.

But the determination of Satan to thwart the purposes of God was unabated, and knowing from what had been written that the Son of God Himself is the Seed in whom the covenant promise centers, he reserved his supreme move to be directed against Christ.

As far back as the days of Balak the king of Moab, who called for a curse upon Israel when on their journey from Egypt toward the Land of Promise, that he might smite the wanderers (Num. 22:5, 6), a vision from God was given concerning the triumph and supremacy of Jesus. Relating the supernatural appearance, Balaam said:

"I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel. . . . Out of Jacob shall come He that shall have dominion." Num. 24:17-19.

These prophetic utterances showed that the triumph of the seed was certain, and that the dominion first given to Adam would surely return to the Saviour of men. So when the God-child was born in Bethlehem of Judea, wise men from the East, who "knew the times" (Esther 1:13), came to Jerusalem asking, "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matt. 2:2. This was a startling announcement to Herod, the reigning king of Judea; and having learned from prophetic sources that Bethlehem was to be the Messiah's birthplace, he at once determined to strike a deathblow to any rival of his authority. Accordingly a decree was issued by which every child under two years of age within the region designated, should be slain. Verse 16.

But the parents of the infant Seed, being warned in time, betook themselves to Egypt, carrying the precious child with them. And once again the enemy failed to make the word of Jehovah of none effect.

But this was only the beginning of the controversy. When the Saviour had qualified for His world mission according to the law of the priesthood, He was driven by the Spirit into the wilderness to be tempted by the devil. When He was pale and emaciated by His long abstinence from food, Satan appeared before Him with the proposition to yield to Him the Abrahamic inheritance on condition of Christ's admission that he, Satan, was then the rightful owner of it. You know, said he, that it has all been delivered to me, and to whomsoever I will I may give it. Luke 4:5, 6. But this bland proposal was quickly rejected, and so another failure was recorded in the effort to blast the hopes of men in the fulfilment of God's word.

For three years He was followed with disputes and reproach, until one of His closest followers accepted a bribe to betray Him into the hands of a murderous mob. "Let His blood be on us and on our children," said they, as the mock trial given by the state at the behest of the church, condemned Him to die on Calvary.

But even this was not satisfactory; for while the mission of Christ to earth was grossly misunderstood, because of the impression that He had come to dethrone the reigning power and take the kingdom to Himself, there remained a lingering fear, from what had been witnessed of God's manifest power through Him, that after all He might arise from the grave, to do what they supposed He was in the world for. But while no act of theirs could prevent His resurrection, the time for His exaltation as king was not yet ripe. A great work of preparation in behalf of the heirs with Him of the kingdom, was waiting to be done. This completed, He would return from heaven as the "Seed" to whom the promise was made (Gal. 3:19), sitting on the throne of His glory, then to rule over the "first dominion" throughout countless ages.

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die."

Working for Japanese Students

ANDREW C. NELSON

SEVERAL students of the Japanese Missionary Training School earn their expenses by canvassing daily in the city of Tokio, fourteen miles away. These boys have good experiences, and brighten our meetings by the recital of them.

One young man who was lately baptized, has joined the ranks of the canvassers. In fact, before his baptism he began his work. This young man has a new and interesting method. He visits the higher schools of Tokio with our literature. Tokio, being the capital of the empire, is the educational center, so there is a great work to be done in these schools. This canvasser first calls on the principal and gets his order and enlists his interest. Then he sees the assistant principal and the other members of the faculty. Later he gathers the students together and canvasses the crowd, securing many orders.

Recently in one of these schools he sold approximately one hundred books in three days. Here is the list — it is an interesting variety: 10 English "Steps to Christ;" 20 Japanese "Steps to Christ;" 8 Japanese "Way of Life;" 7 Japanese "The Other Side of Death;" 30 English "Socialism;" 10 English "World Peace;" 20 Japanese *Signs*; and 10 English *Sabbath School Worker*. This young man does not stop with the sales; he follows up the interest, and often has revival meetings among the students. Every Friday afternoon he gives a Bible reading in one of the schools.

May God continue to bless our student canvassers. Surely our schools are important evangelizing agencies. They gather the youth, train them, get them in touch with our work, and send them out into the whitening harvest fields.

* * *

Delivered from Hunger and Distress

SIMON DAUDIEN

I WAS seven years old when, in the summer of 1915, our family, consisting of my parents, five sisters, my youngest brother, and myself, were exiled from our home in Brusa, the chief city on the Asiatic shore of the Sea of Marmora. It was a rich and prosperous city, the principal source of its wealth being the silk industry.

A week before the day of our departure, the government informed us that all the Armenian inhabitants must leave. All the women and young girls, both rich and poor, prepared for themselves black coats and veils for their heads, so that our exodus looked like an immense funeral procession; and accompanied by hundreds of savage *gendarmes* we left the city, riding in open oxcarts.

On the way we suffered terribly from hunger, thirst, and heat. Far from being provided by the government with anything to eat, even bread, we were hindered by the *gendarmes* from going to the villages on

our way to beg or buy bread. They would tell us, "Dogs! why do you care for bread? We brought you out to let you die and spread your carcasses on the roads." But worse than hunger was the thirst. We would spend days under the burning rays of the sun. Many fainted on the way, and were left to die. And if once in a while we found some water, it was so filthy that we would strain it, but still it would smell and taste dreadfully. Very often my oldest sister would remind us of the word of God, comforting us with the promise of the river and water of life.

At night the ground was our bed and the sky our covering; but even worse than that was the danger to our young women and girls, who were abused nearly every night by the *gendarmes* and the villagers. This caused many a parent to die of sorrow, and others to become insane or suffer from apoplexy. Praised be the name of God, who has so wonderfully protected my young sisters from this great danger. My father was old and weak, and there was no one to protect the girls; but our heavenly Father, to whom we used to call day and night, kept His hand over them.

Many old and delicate people died on the way, in the first two weeks of our journey. After that the oxcarts also were taken from us, so that on the rest of the journey, which involved even greater hardships and privations, strong and healthy people died or were left on the road exhausted. No one was allowed to stop to care for the sick or bury the dead. We were urged simply to march on and on, and those who could not keep up with the rest were left behind to die by themselves.

The last part of our journey was by train. We were crowded into box cars like cattle, heaped one on another, so that some fainted and others died under the pressure and lack of air. In this condition we arrived at Konia (old Iconium), where thousands of tents for the exiles were seen all around the city.

Our horrible journey from Brusa to Konia lasted three whole months, while by the normal route it is not even three days' journey. Here God turned matters in such a way that while others who came with us were driven farther south to the Arabian desert, which became the graveyard of thousands upon thousands of Armenian exiles, we were left in this city, though only for a few weeks. Here my older sister would go with her Bible among the other exiles in the tents, and comfort them from the word of God. Very many, seeing their awful misery and the great injustice done them by the Turks, would rebel against God and question His existence.

A short time afterward, we were taken out of Konia to one of the near-by Turkish villages whose inhabitants were like wild animals. There was no government, no authority, not a single policeman. Everybody treated the Armenian exiles just as it pleased him. They were really poor victims, subject to every vile and savage attack. Oftentimes they would not even sell us bread for our money, so that we had to live for days, sometimes, on grass or roots of herbs. At night as well as in the daytime they would come yelling for young girls. Many were thus brought like lambs to the slaughter.

Thanks to God in this fiery furnace also my five sisters were kept safe. My parents could no longer have my sisters stay in this village. We wanted to run away to Konia, but we could not, for the Turks would follow and kill us. We sent word to Dr. Dodd in Konia, who was so kind as to send us two of his men. They came to our house by night, and very early the next morning my three oldest sisters, the oldest aged seventeen, left the village (they had to run out secretly, one by one separately), when it began to snow, continuing till evening. Thus in the snowstorm they walked between two mountains, and were not able to see more than a few yards' distance. They were not seen by any one, and they did not lose their way. It took them nine hours to reach Konia. They were almost frozen and two of them were borne in the arms of a brother to the house.

In all these events we could not help but see evidences of the guiding and protecting hand of God, and we give Him praise for all His goodness to us.

After some months the Lord delivered the rest of us also from this wicked village, and we came to Konia. Here we met some other Seventh-day Adventist exiles, with whom we had meetings every Sabbath. We lived four years in this city, during which time my old father and one of my sisters died. We could find some work now and then, which enabled us to obtain a scanty bit of food, just enough to keep us from starving. At the end of our exile we lost our mother also.

Now four sisters and two brothers are left. One of my sisters is canvassing (but earns very little), another is in a worldly orphanage, and the other two are servants in families. My brother and I are in Brusa, making our living by polishing shoes. We have no one to care for us. We hardly know how to read, and do not know any trade.

We are praying God that some day we may have our own orphanage, where we may have the privilege of receiving some education and learning a trade.

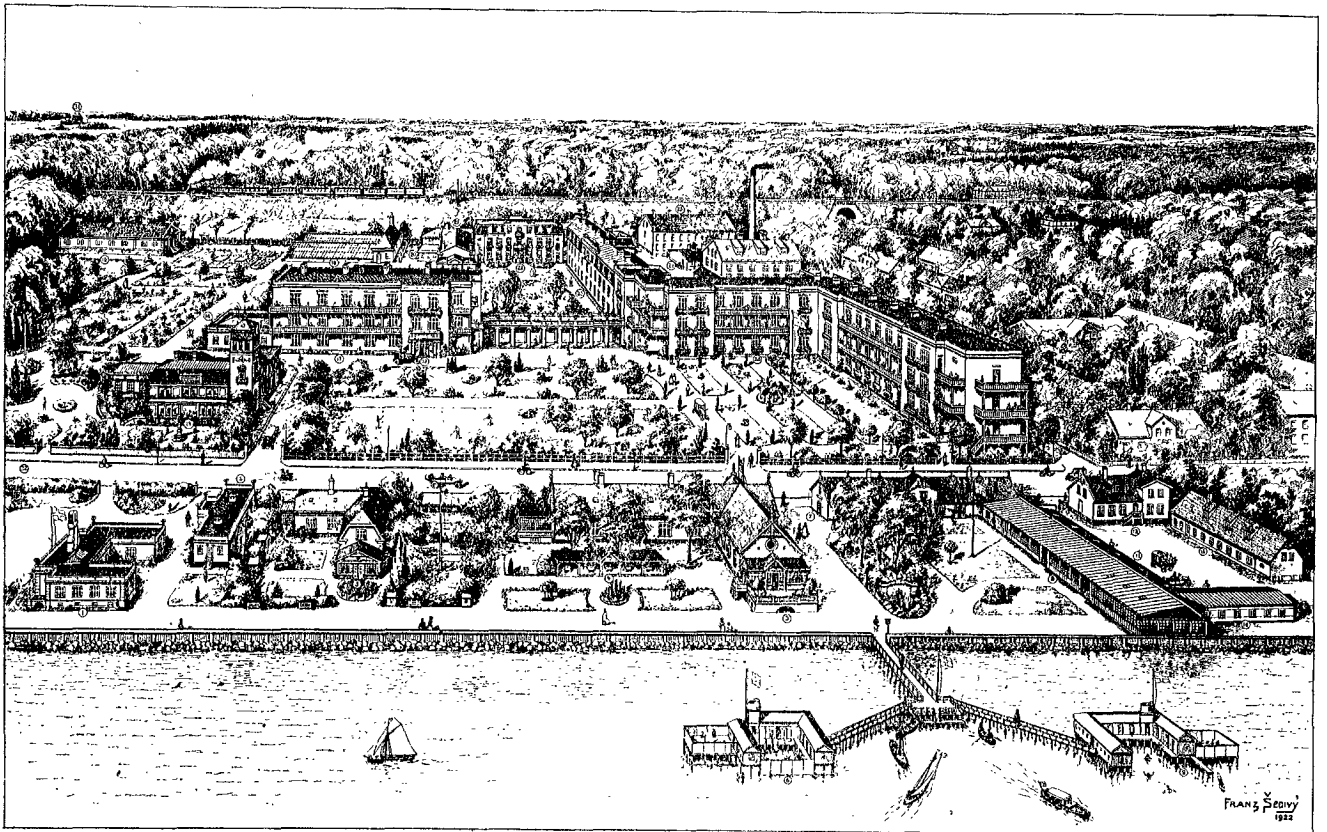
The Skodsborg Sanitarium

N. P. NELSON, M. D.

THE Skodsborg Sanitarium is situated about eight miles north of Copenhagen, the capital and metropolis of Denmark. The beginning was made in the year 1898, just after Dr. J. C. Ottosen, now the medical superintendent, had completed his medical course and had returned from a trip in the United States. After looking for a situation in the vicinity of Copenhagen, we finally decided on two buildings then for sale at Skodsborg, and in the month of May the institution was opened with a capacity for about twenty patients.

At the opening exercises representatives of the press were invited, but as our methods were not popular the press ridiculed the diet and treatments. However, that only helped to make the institution known, and even brought patients. The first years were years of financial trouble. The sanitarium grew gradually in reputation and numbers, but did not make headway financially. At the time the crisis which affected our printing house in Christiania, Norway, came on, it brought general depression upon our work in Scandinavia. The situation of the sanitarium looked rather dark; but Dr. Ottosen, with his unflinching faith in the work, said it would develop, and from that time on it has prospered.

New additions have been made from time to time. The last addition was made just prior to the war. Before that time our treatment-rooms were in the basement of one of the original buildings, in very close quarters. Under such conditions it really did not appeal to the class of patients that were coming to the sanitarium. We had some from among the best class of people in Scandinavia, people of high standing, such as the nobility, who were visited at times by royal persons, at one time by Dagmar, mother of the late czar of Russia, and her sister, Alexandra, queen dowager of England. The new ad-



Pen drawing of the Skodsborg, Denmark, Sanitarium. All buildings shown in clear outline form a part of the institution. At the back of the buildings is the king's forest, a beautiful tract covering thousands of acres.



The Skodsborg Sanitarium family of workers, embracing physicians, managers, and nurses.

dition was completed four or five days before the declaration of war. This declaration created a panic among the patients, so that with the exception of those who were confined to bed, they all left the sanitarium. The management feared they had made a mistake in erecting the building and spending so much money, with the critical condition just before them; but the move proved to be a great blessing, as we were now able to treat any class of patients. Only a few months afterward the institution was again filled, and has ever since been crowded to its utmost capacity. The number of patients has reached as high as 360 at one time.

Next year, 1923, the sanitarium will be able to celebrate its twenty-fifth anniversary. To bring the institution up to the most presentable condition, we are erecting this summer a new building containing better office facilities.

The sanitarium has now a staff of six physicians: Dr. J. C. Ottosen, medical superintendent; Dr. Jensine Iversen, lady physician; and Drs. A. Andersen, C. C. Hansen, David Ottosen, and N. P. Nelson. It also has a staff of more than 250 helpers, and is conducting a three-year training course for nurses, with about seventy-five in training. The object is to develop a mother institution that will be able to send out a staff of workers to the needy fields of Europe. Two of its nurses have already gone to Rumania and begun work there, the sanitarium paying their wages. In erecting the new building the board did not feel they ought to do so without contributing to more needy fields, so they decided that for every krone that was used in the erection of the new building they would give another to be used for the extension of the medical work in Europe.

The sanitarium is well known throughout all the Continent, and is highly praised, not alone as a health resort, but also on account of its spiritual standing. Patients often say that when they come here they find a rest and peace which they find nowhere else in the world. The medical work has done a great deal to break down prejudice against our religious work, not only in Denmark but in all Scandinavia.

* * *

IN one thousand trials it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, and one besides.—*George Müller.*

Ranonga, Solomon Islands

H. B. P. WICKS

RECENTLY the "Melanesia" visited the island of Ranonga. Because of the heavy sea, I expected a wetting as I went ashore, so took nothing with me that would spoil by water. However there were many willing hands on the shore, and as soon as the dinghy was within reach, they caught hold of it and lifted it bodily through the breakers and put it ashore. Toward afternoon the wind freshened, and so Brother Radley sailed the "Melanesia" round to the lee of the island, and anchored in a sheltered cove some ten miles away from the Mondo Mission, for it is impossible to anchor at Mondo. As no bedding had been brought from the ship, Pana borrowed a pillow from one and a mat from another and a sheet from another, and thus made me comfortable.

The mission looks very attractive, and the three villages are clean and well arranged. They are in marked contrast to the usual native village. When I mentioned to Pana that many old people came to morning and evening worship, he told me the old people had come to him and said, "We old people cannot come to school, because we are too old to learn; but we are now finished with the ponda [devil] worship, and we will come to morning and evening worship so that we can hear the word of God, and what we hear we will try to follow."

All the people were visited in their homes, and although I could not speak their language, I could smile, and they understood and answered me back in the same language. Pana had a number of hymns translated into the Ranonga language, but they did not fit very well, so I translated two with him to show him how to arrange the meter. He was delighted with the result, and said he would correct all the other hymns he had translated.

The next day the wind was not so strong, although the sea was rather rough, but the "Melanesia" returned at 1 P. M. When it came time to go, the others made me get into the dinghy first, then they carried it out into the breakers as far as they could, and the crew clambered aboard. As we rowed to the "Melanesia," the two hundred people ashore sang in English, "God be with you till we meet again." Jugha, the boy who had been left to assist Pana in Ranonga, accompanied us, having accepted the call to pioneer work in the island of Choiseul.



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. Conducted by Miss Lora E. Clement

THE TWO SPIRITS

EDWARD J. URQUHART

The Spirit of the Age

ON with the dance! Tomorrow's time —
Its brilliant moments, golden hours —
May cease to be, or being, shine
For other eyes than ours.

On with the dance! With passion's power
Shut out the sorrows of the hour.
Make bright the lights, so bright that we
May blinded be to misery
That folds the outer world in gloom.

On with the dance! The music make
So loud that it will drown the cries
That from the plague spots of the world,
As wailings of the doomed, arise.

On with the dance! O give us wine —
Wine that will drown the conscience' fire,
Lest it, beholding all the woe,
To noble deeds aspire.

On with the dance! Tomorrow's sun
May shine for other eyes than ours;
So let us sip the wine of mirth,
And revel in our hall of flowers
While last for us the golden hours.

Why worry o'er tomorrow's lot
When life is ours today?
Sufficient for the time, its chance:
On with the dance and play.

The Prayer for the Age

LORD, give us minds today that we
May sense the value of the hours,
Lest for abusing them, they pass
To other keep than ours.

Help us to sense in all their power
The sorrows of this fateful hour;
Open our eyes that we may see
The tears, the pain, the misery,
Enfolding all in sable gloom.

O Lord, our sense of pity make
So keen that we shall hear the cries
That form the plague spots of the world,
Like cries from Thee for help, arise.

Give us a conscience that will burn
For others' woes and others' fears,
And give us wisdom to discern
How best to dry their tears.

Help us to sense how soon shall dawn
The morning of the endless day,
And sensing this, each moment give
In faithful service, as we may,
To suffering souls along our way,

Directing them to better things
Than earth has to bestow,
The sun-kissed country that abides
Beyond this vale of woe.

Typhus Fever

H. W. MILLER, M. D.

TYPHUS fever is an acute infectious disease transmitted by vermin. Epidemics of this disease occurred in New York in 1881-82, and again in 1892-93.

Typhus fever ranks in severity next to bubonic plague, and becomes one of the most dreaded of all diseases in modern times. About 50 per cent of the cases that prove fatal, die of pneumonia complication, and are the result of mismanagement.

These epidemics usually begin in the winter and clear up during the summer. The mortality runs high, nurses, doctors, and other attendants being frequent victims of the disease. Where housing conditions are poorest, where the population is dense, and where vermin thrive, due to the infrequent changing of clothing and bedding, epidemics have been most destructive to life and most difficult to check.

Typhus is usually carried from one country to another by immigrants who have come from infected homes and whose clothing and personal effects contain infected vermin.

Prevention

Extreme caution must be used to prevent infection of nurses and attendants. Precautionary measures should include personal cleanliness, disinfection of clothing, wearing masks and gowns while in the sick-room, and keeping up the general bodily resistance. Never should a person who is sick or ailing, care for a typhus fever case.

Methods for preventing the spread of this disease include the destruction of all vermin found on the body, in the clothing, or in the household or personal effects of those infected with the disease. Not all vermin are infected, but when head or body lice become infected with the typhus virus, the disease spreads rapidly, especially in overcrowded areas.

The patient's clothes and personal effects should be submitted to steam sterilization. His body should be bathed, using strong alkaline soap, either preceded or followed by covering all the skin and the hair of the body with benzine or

gasoline. Warmth is a life necessity for these vermin; and in winter, if sterilizing facilities are not at hand, the clothing can be exposed for some time to a freezing temperature, or it may be boiled. It is often sufficient as a means of preventing an infection in areas where one is exposed to infected persons, to iron all garments with a hot iron, the heat being sufficient to destroy the eggs of the parasite, and also to destroy a certain number of the developed body lice. Daily bathing and thorough scrubbing of the skin with alkaline soap and water, should also be a routine program. It must be understood that preventive measures are the main reliance in combating a disease of such a high mortality rate as typhus fever.

Symptoms

Four to sixteen days from the time of inoculation with the virus,—the average being ten to twelve days,—the patient comes down with the first symptoms of the disease. The attack is ushered in by a chill, often of great severity, followed by stiffness, quite severe headache, backache, and aching of the legs. The tongue is covered with a heavy brownish crust, with the edge and tip of a bright red color. There is a tendency to constipation and there may be retention of urine, which is always highly colored and of very strong odor; consequently careful attention should be given to the amount passed.

The patient should go to bed at once, as marked prostration soon develops. The temperature quickly rises to 100° F., and then climbs to an average for the period of the fever of from 104° to 105°, there being very little remission. The pulse and respiration are correspondingly increased. In severe cases the temperature may run as high as 107°; when it reaches this height, the result is usually fatal. Typhus patients may succumb at almost any stage of the fever, depending somewhat on the general state of the patient's health.

There is mental dullness, in which the patient lies with eyes wide open, at times picking at the bedclothes; sometimes he goes into delirium, in certain cases approaching acute mania

requiring restraint; but usually we find the patient going into a state of stupor.

A rash resembling measles appears usually about the fourth or fifth day, and is quite generally distributed over the body. There is a flushed appearance of the face, with a somewhat livid discoloration of the skin; and at certain periods of the disease the skin, especially of the lips, is bluish from lack of oxygen. On about the tenth to the twelfth day, sometimes not until the fourteenth day, the fever takes a sudden drop.

Treatment

There is nothing at present in the form of vaccine or serum that is of value in curing this disease. Hygienic conditions, such as the proper situation and ventilation of the sick-room, with bathing, diet, and personal care of the patient, are the chief factors in recovery. When the service of a competent nurse can be secured, and the measures indicated systematically carried out, results have been decidedly favorable. The lack of such measures has been followed by an extremely high rate of mortality.

The indications for treatment are, to prevent the temperature from reaching too high a point; to support the heart; to maintain the nutrition of the patient; to assist in the elimination of poisons from the body; and to guard against complications of pneumonia and secondary infections.

The first necessity is that of combating the temperature. About the same measures may be used in carrying out the program of treatment here suggested as those used for typhoid fever, with the exception of cold treatments for the reduction of temperature. On account of the eruption, the fever of typhus is more resistive than typhoid to bathing measures for its reduction. Severe cold baths will result in collapse. Cold should be applied to the back of the neck, the forehead, and the head, and the tendency to chill should be counteracted by placing the feet in hot water. When necessary to restrain a tendency to high fever, the cold compress to the chest and abdomen is of great value. This is applied by keeping the body, including the arms and shoulders, well covered, then wringing towels out of ice water and applying them at intervals of three to five minutes from the neck down to the lower part of the abdomen. This process can be continued until the temperature is reduced to 102° or 103°. Never should attempts be made to reduce the temperature to 100°, owing to the tendency to chill.

Moving the patient from bed to bath tub, or lifting him about, is unwise. The daily use of a tepid or cool sponge bath, using only mild temperatures of 60° to 80° for this purpose, is also helpful. In almost all cases, packs or sweat baths increase the body temperature to a dangerous degree. It is far better, in controlling the temperature, to endeavor to maintain it between 102° and 104° than to let it fluctuate from 100° to 106°, which will result when too strenuous measures are used. Where the temperature can be kept at about 104° throughout the course of the disease, and the patient's extremities protected with warmth, the outlook is usually favorable.

The use of heart stimulants in the form of whisky, digitalis, or strychnine, is very questionable. All measures that tend to lessen the heart's work, such as warmth to the body and absolute rest, should be constantly employed. The very best heart tonic is the frequent application of an ice bag over the heart area, which can be maintained for half-hour periods. This should be done whenever there is a period of feeble heart action, or periods of high temperature in the disease. From the very beginning of the disease the pulse should be carefully noted, and the heart action maintained as nearly normal as possible.

As this disease runs a course of only ten days to two weeks, the necessity of frequent or concentrated nutrition is not so great as in typhoid. There is usually a loss of appetite, owing to the high fever, and the feedings should be small and in the form of strained broths, unsweetened fruit juices, buttermilk, soft custards, egg-nogs, and similar liquids.

The enema, which can be given at a temperature of from 85° to 95°, is probably the best measure for the relief of the bowels. If medicine must be used, Epsom salts or some other saline laxative is recommended. Copious quantities of water or hot fluids should be regularly and systematically given, to assist in throwing off the poisons through the skin and kidneys.

The patient's chest and body should at all times be protected from drafts and exposure to cold, and wet hand rubs or sponging should be given in order to keep up the bodily resistance against complications of pneumonia and secondary infections.

At the time of the crisis, when the fever drops, particular attention should be given to quiet surroundings, and extreme

care should be exercised in turning or lifting the patient. The body should be kept warm by the use of hot water bottles, electric lights, or warming pads, to help in maintaining the vital resistance.

If complications have not already manifested themselves in the form of pneumonia or paralysis, the outlook is usually quite good. In fatal cases death usually occurs during the height of the fever or during the latter period of the disease.

An attack of typhus confers perfect immunity upon a person who recovers from it, there being practically no case on record of a second occurrence of this disease.

* * *

Worship

ELLSWORTH CARPENTER

WE sometimes question the importance of our faithfully attending worship.

Our work and our studies are arduous and heaped up before us, our brains full and feverish; how can we spare the time? We are almost frantic. We do not wish to be behind in our work or studies and be ashamed, so we feel that we have no time for Jesus, no time to meet Him in the secret closet, or at prayer meeting or Sabbath services. We must wrestle on with our work or our studies, whichever it may be, or stay at home and rest.

This is the way Satan would have it, and he is pleased.

We sometimes flatter ourselves that we are thus devoting ourselves for Jesus' sake.

As to the value of the hour of worship, I have had this experience: when tired and tempted to stay away, I have gone to meeting or had private worship anyway, and have been refreshed and made glad. My brain would clear up and become keen, and my lessons would be learned easily, clearly, and quickly. On the other hand, if I stayed away, my conscience troubled me, my studies worried me, and I continued being tired, weary, dreary, and gloomy.

Have you ever had such experiences? They should teach us a valuable lesson, — an invaluable lesson.

The Master graciously pleads with us: "Come unto Me, . . . and I will give you rest. Take My yoke upon you, and learn of Me. . . . For My yoke is easy, and My burden is light." Matt. 11: 28-30.

* * *

Whims of Parrots

"It is odd," said the bird-store keeper, "but it is true, how people come into a bird store and expect to open up a conversation with a parrot offhand. They fail, and then make up their minds that the parrot is worthless. This will apply to a majority of seekers after a talking parrot. They do not give this bird credit for the sense it actually possesses. There are parrots valued at anywhere from \$50 to \$500, that will not be coaxed into conversation with a stranger, nor while he is present, although they are the very best of talkers.

"Parrots often refuse to perform when there are purchasers looking on, but once the store is clear of them, they will chatter away through their whole vocabulary as if their very lives depended on their being heard. This obstinacy often spoils good sales. Most parrots will talk to a girl or woman much more quickly and freely than to a boy or man." — *Browning's Magazine*.

* * *

He Could Not Ask Too Much

It is recorded of Alexander the Great that on one occasion he told a man who had begged a marriage portion for his daughter, to go to the treasurer and ask whatever he pleased. The man went accordingly, and asked such an enormous sum that the startled treasurer sought the emperor, and asked if it were really his pleasure that such a request be granted.

"Yes," said Alexander; "that man does me honor; he treats me as a king, and shows that he believes me to be both rich and generous."

When we go to God in prayer, we may each say to ourselves:

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

— *Parish and Home*.



YOUNG MEN and YOUNG WOMEN



The Fine Art of Giving Praise — Part I

UTHAI VINCENT WILCOX

(Read in connection, 1 Thessalonians 1:2-10; Romans 1:8.)

Did you ever notice that a large portion of the people of this world seem to be mentally constructed in a strange fashion? When things go wrong, when inefficiency is apparent, when something that should have been done is left undone, they are quick to observe that and to criticize. But when things go right, when efficiency is apparent and marked, when something is done particularly well, they keep their lips shut tight. Some way it never seems to enter into their minds to praise.

Any editor will tell you that a poor article will bring down upon his head a storm of criticism, but that an especially good issue of his periodical will be taken very much for granted by those who read it.

We all recognize that these things are true, and we do our part, daily, to make them so. It is too bad, for while there is no place in a busy world of work for those who must be constantly fed on praise, still when honestly and sincerely given, it stimulates to great endeavors.

You may know how it is yourself. Perhaps you have been tackling an especially hard task in your own work, in your own society, in your own community. You "plug along," as the saying is, digging deeper and harder, and growing weary. Then one day when the work seems the hardest, the task the meanest, some one will come along, and with a smile, a handshake, a pat on the back, say, "That's splendid! We all appreciate what you are doing. It's fine!"

How do you feel after that? You metaphorically straighten up, loosen your muscle-bound back, and go after the hard piece of work feeling as if you could accomplish wonders.

Then, on the other hand, you may have been working week in and week out with no recognition, and you are ready to stop (of course, you don't), but your work is not quite so well done, your movements are not those of hope and courage.

Do You Encourage Others?

But listen! This is written in no justification of the quitter. There are great and true and noble characters that have worked on to a glorious and wonderful success in spite of criticism and lack of appreciation and understanding. Jesus Christ cheered others on while even His friends misunderstood Him, and the chiefs of the nation criticized Him.

Knowing the effect of praise to lighten the work of others, and to cheer and encourage, what are we doing in that direction? Isn't that a fair question?

Paul understood the value of expressed appreciation. When his coworkers were doing well, when they labored long and conscientiously and had achieved results, he was quick and warm-hearted in his praise.

There are, however, several things to be noted about the sort of praise to be given. In the first place, you will desire to give only sincere and honest praise, not flattery.

Haven't you met the sort of folks who go through life scattering about indiscriminately flattery and unmerited praise? Why, every sermon they listen to is "the most inspiring sermon" they have ever heard. Every new dress purchased by a friend is "the most stunning gown," every man "the handsomest," every woman "the most beautiful."

Such people are forever dealing in italics and capitals. They live in the superlative degree. Remember how they talk? "Why, that was most won-der-ful of you!" "I can't understand how you could do such perfectly marvelous work!" "My dear, how you accomplish all you do in the church is more than I can see. You are certainly a genius!" And so forth, and so on, until the receiver is almost overcome.

If the recipient of all these superlatives believes this, — takes it as sincere, — he will be undecieved when later he hears the same phrases almost word for word given to another.

Unkind and unjust criticism might well be termed the supination, and flattery the pronation, of life. They are both alike out of place in the lives of efficient Christians.

The Book of Remembrance

MEADE MAC GUIRE

AMONG the many verses which reveal the loving personal interest of God in every human being, is Malachi 3:16: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

What a variety of thrilling experiences must be written in that wonderful book! Never a social meeting is held but there are testimonies which so reveal the loving-kindness of our heavenly Father that they deserve to be recorded on its immortal pages.

How much of God's ceaseless care is revealed in this story told by a youth in our young people's meeting in London:

"About 1917 I was attending school near the grounds where soldiers were drilled in the throwing of bombs and hand grenades. We boys frequently went to the grounds to gather up fragments and try to fit them together to make a whole grenade. One day I found a fine one in the grass, all in perfect condition. In these grenades there was an iron pin to pull out, which released a lever, and the bomb would explode in two seconds. I tried my best to pull out the pin, but could not move it. I put my foot on it and pulled, but it would not come out. A soldier came, and I showed it to him. He said, 'Why, sonny, if you had pulled that out, it would have blown you to atoms.' Then the soldier pulled the pin out, and I noticed it came out without the slightest trouble. He threw the grenade, and it burst into many pieces. I believe God held the pin in to save my life, and I mean to give it to Him to use wherever He desires."

Another interesting testimony was given by a young sister who had lost a brother whom she loved passionately. She could not feel reconciled. Friends urged her to go to their Spiritualist meetings, assuring her that her brother would appear and talk with her. At times she was almost persuaded to go, but hesitated. She had an affliction which grew worse whenever she decided to go. Her mother attended the meetings, and would tell of the brother's appearing and talking with her. But the daughter was finally persuaded to attend our meetings, which were in progress near by. A faithful believer took an interest in her, and encouraged her till she accepted this message. When she attended our meetings, the affliction ceased to trouble her. Now her mother and sister are with her in the truth, and she is praying and seeking to gain her whole family.

Some young people do not like to speak in testimony meeting, because they have no interesting experiences to relate. They do not realize that interesting experiences come to those who are eager to witness for Christ and tell even in a humble way of His love and care. If we refuse to praise and honor Him for the ordinary blessings of life which come so freely every day, what evidence is there that we would do any better were our experience ever so extraordinary?

"Them that honor Me I will honor, and they that despise Me shall be lightly esteemed."

* * *

Before She Seals the Contract

MARTHA E. WARNER

BEFORE a girl launches out in business, she sits down and counts the cost. She looks at it from every angle; she turns the proposition inside out; then if she is satisfied with the prospects, and if she feels she has the qualifications necessary for making a success of the business, she goes fearlessly forward, determined to win.

But when it comes to entering a contract that is binding for life, how many times she seemingly throws reason and common sense to the winds, and rushes into marriage with scarcely a thought.

The marriage question needs thought and deliberation. And because moonlight is very deceiving, it is well for the girl to

view the Nicest Man through a pair of strong magnifying glasses, and in the daytime, when the sun is shining bright and clear. She *may* make some worth-while discoveries.

Is he a Christian? How are his evenings spent when away from her? Is he proud of his mother? Is he kind to little children, to old people, and to dumb animals?

Has he any little domineering ways? Will he argue and argue over a trifling matter that really makes no difference one way or the other? Is he a man she can respect? Has he ever urged her to go contrary to her mother's wishes? Is he honest and industrious? Has he a trade or some definite means of earning a livelihood? Is he saving and economical? Does he expect her to clothe herself and pay half the household expenses? Is she to have a regular allowance, or is there to be just one pocketbook?

If all these questions can be satisfactorily answered by the daily life of the Nicest Man, then the girl should turn the searchlight upon herself.

Is she a Christian? Is she marrying for love, or because she cannot get along with her mother; or because she is tired of work or school; or because she imagines that after marriage she will have nothing to do but dress up and be loved and admired?

Does her culinary knowledge extend beyond cake and fudge making? Does she make her own clothes? Does she know how to plan so as to live within her income? Does she actually know the value of a dollar?

Can she successfully keep house while mother takes a week's vacation? If the Nicest Man should make an eight o'clock morning call, would she go to the door to greet him, or would she rush to her room to put on a cap and to slip into another dress? Does her younger brother think she is the best sister in the world, or does he call her a crank?

If the girl stands one hundred per cent in this test, she may rest assured that she has a solid foundation for the making of a happy home.

Then let her get pencil and paper and write these words,

"The kindest and the happiest pair
Will find some occasion to forbear;
And something every day they live
To pity, and perhaps forgive."

— Cowper.

And with her hand clasped tightly in the hand of the Nicest Man, let this vow be taken:

"We will set up in our home a family altar. And before that altar we will settle all our differences each day before we sleep.

"We will put off speaking the first cross word until tomorrow.

"When we are in the wrong, we will say, 'I am sorry. Forgive me.'"

And when this vow has been ratified by the girl and the Nicest Man upon their knees before God, then let them marry: and God bless them.

* * *

Recruiting and Equipping Volunteers

A. R. P. JOHNSON

THERE is a great call sounding today all over the world for volunteers.

"Volunteers—for what?" do you ask? Missionary Volunteers, to serve as soldiers in the army of Prince Immanuel.

"Yes," you may inquire, "but why is the call so urgent? Why do you say, 'A great call . . . today'?" Because right now—today—Satan, the archenemy, has a large, well-organized, and powerful army recruited from the ranks of this world who are opposing God's word and His truth, and are saying as loudly as possible, and with energetic emphasis, "This gospel of the kingdom shall not be preached in the world."

This brings a challenge to every Christian young person, to arise in his vigor and volunteer as a soldier of the cross, that the truth may triumph in Christ.

Young men and young women are needed (see "Testimonies," Vol. IX, p. 139) who will "arm themselves" (1 Peter 4: 1), wear the regulation uniform (Eph. 6: 14; Jer. 23: 6), and put on the complete armor (Eph. 6: 11-16).

Besides this, if these volunteers would be successful, they will need to take an intensive training, drilling, and study in the Lord's "Manual of Arms," that they may learn how to use to the best advantage the greatest weapon of warfare ever wielded by any warrior in any age. This weapon, supplied to every Christian soldier from the arsenal, is the "sword of the Spirit, which is the word of God." Eph. 6: 17. (See also Heb. 4: 12.)

In order to meet the approval of the Commander (2 Tim. 2: 15), and to be able to give successful battle to the enemy (1 Tim. 6: 12), the volunteer soldier will need to know how to use this sword both skilfully (Heb. 5: 13) and effectively (Phil. 2: 16; Ps. 119: 130), as minutemen (1 Peter 3: 15) and good soldiers (2 Tim. 2: 3, 4).

A constant wireless communication between the volunteer and the Captain of the Lord's host must be kept open (Eph. 6: 18), for He has all the plans of battle as well as a full knowledge of the enemy's plans. Victory is assured if all orders from the Commandant's headquarters are faithfully and fearlessly obeyed (2 Cor. 10: 4, 5).

The call is not for the untrained (1 Tim. 4: 13, 14), but for young people (1 Tim. 4: 12) who will accept the commission (see "Testimonies," Vol. IX, p. 39) as leaders (Titus 2: 6, 7) and trainers (2 Tim. 2: 2), going forth with a strong determination to fight every inch of the way, until "this gospel of the kingdom shall" have been preached "in all the world" (Matt. 24: 14).

The forces of evil are marshaling for the greatest campaign of all time. The Lord's army is being recruited now to meet the foe in the final struggle. Will you volunteer to fight with the Lord? Do you desire to be on the winning side? Then enlist today. "Now is the accepted time."

* * *

The Purpose of Education

AILENE BURDICK

EDUCATION is one of the greatest of all the great things in the world. Not book learning, but education; for education is knowledge, a knowledge of things and men, and we can do nothing worth while in this world without some form and measure of knowledge.

Better and higher—the best and highest type of education is Christian education. "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption."—"Education," pp. 15, 16.

This is the object of education, the great object of life. In realizing such an object, we are preparing ourselves for acceptable qualification in the most important work in the world,—God's plan of service for each of us as individuals.

The lessons our great Teacher gives are not the easiest, by any means, for things worth most are hardest to acquire. But if we realize the worth of the lessons, their value if learned faithfully, it seems as if not one of us will complain because they are not what the world may have to offer.

A Christian education, truly educating and genuinely Christian, results in powerful, refined, unselfish self-development. This course is not confined alone to school advantages; for when we may no longer study from books and definite class assignments, we may continue to develop.

Our source of all things is above. "From God, the fountain of wisdom, proceeds all the knowledge that is of value to men, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil; but let it alone. The true knowledge comes not from infidels or wicked men."—"Counsels to Teachers," pp. 360, 361.

Christian ideals in education are oftentimes not designated such by worldly educators who recognize their worth. A professor in a certain university has said that he considers his pupils educated in the best sense of the word, only when they can say "Yes" to every one of the following questions:

Has education given you sympathy with all good causes and made you espouse them?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you be high-minded and happy in the meanest drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything yourself?

In view of these pertinent questions, are you educated?

* * *

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." 1 John 3: 1.



Paragraphs from Contributors



PETER

HELEN ROSSER

O PETER! sleepest thou?
 Where is all thine ardor now?
 Where thy willingness to go
 With thy Lord through weal or woe?
 Rise with Him to watch and pray;
 Evil lurks about thy way.

O Peter! smitest thou?
 Where is all thy meekness now?
 Thou who wouldst submit to dwell
 With thy Lord in prison cell,
 Put thy weapon up again;
 Heaven calls for humble men.

O Peter! cursest thou?
 Where is all thy boldness now?
 Art thou suddenly afraid
 At the question of a maid?
 See, thy Lord for thee doth mourn;
 He for thee abuse hath borne.

O Peter! weapest thou?
 Where is all thy spirit now?
 Lying in Gethsemane,
 Where thy Lord once prayed for thee.
 Rise, and gird thee with His strength;
 Thou shalt triumph too at length.

* * *

Living by Faith

N. D. ANDERSON

SOME six hundred years before His incarnation, speaking through one of the minor prophets, our Lord Jesus Christ said, "The just shall live by his faith." Hab. 2: 4. Approximately thirty years after the crucifixion, the Holy Spirit, speaking through Paul, repeated these words of our Lord. Rom. 1: 17. During His ministry on earth, Jesus lived and enacted this saying. He taught it by both example and precept.

It is the office of the Holy Spirit to bring Christ's words to our remembrance. John 14: 26. It is plain that God would impress these words on our hearts, for they are indeed the embodiment of the Christian life. And the Christian life, the living in Christ, preparing a character worthy of the mansions He has gone to prepare for us (John 14: 2.), is a serious undertaking. The Christian daily meets with stern and oftentimes unpleasant experiences. Our lives should not be governed by our emotions, our feelings, or our passions. We should not trust to our wishes or to our longings. Our only safe guide is the word of God, a "Thus saith the Lord."

* * *

Our Passover

MRS. BERTHA E. BOGER

'Tis the glad, sweet springtide of the year, and every passing breeze so free and buoyant carries the news of budding tree and ripening grain.

They have just come up from Bethany. His garments still carry in their folds the delicate breath of spikenard rare, and with the kingly ointment fresh upon Him, He rides forth while old Judea's hills resound, "The King of Israel cometh, the Prince of Peace is here!"

His train of loyal captives loudly echo the refrain.

The blind now runs on before to show the way amid the springtime beauty never before beheld. The dumb loudly calls his fellow, and laughs to hear his own voice sing above the tumultuous throng; while bounding as the mountain roe, the lame hastens to cut the leafy branches from wayside waving trees.

The children's faces smile up amid the throng to catch His tender glance, while little hands that have oft nestled within the warm pressure of His own, wave joyously their green palm branches.

With darkening brows the scribes and Pharisees, expositors of love and law, declare their rituals to be waning, and all the

world gone after Him, a maddened throng! And whence shall purse and coffer be refilled if thus it be?

The day is done, and on Bethany's hillside shade and silent stars alone keep vigil o'er the weary form, weary with the tumult of the day, and longing for a nearness to His God to bear the coming pain.

It is the last, last week before the cross. The little class, the twelve disciples, are soon to come to their commencement day, and few and chosen are the lessons of that last week ere the great Teacher shall depart.

The week wears on. He would partake with them alone the paschal feast. They carefully prepare the upper room, and while all Jewry around their boards in silence stand, the "upper room" alone has there the paschal Lamb.

Offered first in service for His own, He stoops to wash the travel stain from sandaled feet.

Offered next in body, bread and blood of grapes the emblems spread. "Until I come, until I come, forget not that I came to serve, forget not every board is still by paschal offering spread. Forget not that I drink no more the emblem wine, until I drink it at the wedding feast with thee, My bride to be."

* * *

Abiding in God

GEORGE S. BELLEAU

"HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

To realize this safety, the godly man must "dwell in the secret place of the Most High,"—not visit there, but make his home there. "The secret place" is also translated "a hiding place." If we are in the hiding place of the Most High, what enemy can find us? If we dwell in this hiding place, we "shall abide under the shadow of the Almighty."

For "abide" the margin gives "lodge," and Hengstenberg translates it "spend the night." The idea is, that is his home, the place where he passes his nights. If we have our home "under the shadow of the Almighty," what better place in the universe can we wish for? To be under the shadow of God, we must be close to Him at all times; not visit there when we are in trouble only, but dwell there.

The writer of this psalm, after giving the promises, repeats in verse 9 the conditions on which these promises are given: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation" (or thy home).

There is also another condition given in verses 11, 12: "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." If you compare this with Matthew 4: 6 and Luke 4: 10, where is recorded Satan's misquotation of these verses to our Saviour, you will find that he omitted, "to keep thee in all thy ways." Would God send His angels to protect you or me in the ways of evil? No, our way is the path of obedience and right. If Satan had quoted "to keep thee in all thy ways," he would have overthrown his own argument. The promises of this psalm are given to the one who is in the path of obedience and right.

* * *

A Way

G. O. BURLISON

"THERE is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16: 25.

The Bible is a signboard on the road of Christian life. If we go contrary to the directions or teachings of that word, we shall surely find ourselves on the wrong road.

And under certain conditions there is no excuse for being deceived. The record tells us that Eve was deceived. 1 Tim. 2: 14. But God found her none the less guilty, because she went contrary to His instructions. Eve went in the way that seemed to be right, but the end thereof was death.

Let us take heed to ourselves that we do not follow in the way that only seems to be right, but rather let us study carefully and prayerfully God's word, that we may know the way of life.



THE WORLD-WIDE FIELD



NEW JERSEY CAMP-MEETING

THE biennial conference and annual camp-meeting of the New Jersey Conference was held at Elizabeth, N. J., August 24 to September 3. The camp was pitched not far from the center of the city, on an ideal spot granted free of charge by the Durant Motor Company. Everything was well arranged, and order and organization prevailed. The services were well attended, especially on both Sabbaths of the camp-meeting. The attendance from the city was good.

Elder E. E. Andross spoke on the first Sabbath at the eleven o'clock hour. Hearts were touched, and almost the entire congregation renewed their consecration to God. On the last Sabbath Elder J. L. Shaw conducted the service in the forenoon, emphasizing the thought that there is no other way to be saved except through Jesus Christ. The tent was packed to overflowing. After an earnest admonition for all to rededicate their hearts to God, a call for foreign missions was made, which resulted in the raising of a little more than \$2,000 in cash and pledges.

Elder O. O. Bernstein was re-elected president, and E. J. Stipeek secretary-treasurer, of the conference for the ensuing term of two years; practically all the other officers also were re-elected. The New Jersey Conference has a membership of 1,500, comprising thirty-seven churches, as follows: 23 English, 1 Danish, 3 German, 1 Polish, 2 Slovakian, 2 Swedish, and 5 colored. In the year 1920-21, 243 persons were added by baptism. At present there are twenty-two conference workers: 11 ordained ministers, 3 licensed ministers, 3 Bible workers, 2 secretaries of departments, and 3 office workers. The entire State is districted, having a conference worker in charge of each district.

The tithe during 1920 was \$77,317.72; and during 1921, \$64,710.15, making a total of \$142,027.87, which, compared with the two previous years, shows a gain of \$40,000. Each department shows progress. The Sabbath school department, during the biennial period, raised for missions \$32,540.90. The home missionary department, under the supervision of Elder G. H. Clark, raised in Harvest Ingathering during the two years, \$36,712.94. Last year the New Jersey Conference raised a fraction more than 51 cents a week per member for missions.

There are ten church schools in this conference, with an enrolment of 140 pupils. Of the 400 young people of the conference, 310 are associated in twenty young people's societies. Last year they raised \$6,000 for missions during the Harvest Ingathering campaign, which shows the missionary activity of these young people.

The faithful colporteurs made a good record during the last biennial period, the gain over the previous period being \$60,813.73. New Jersey has a loyal people who believe the third angel's message, and who pledge themselves to co-operate to the fullest extent for the finishing of the work.

Our prayer is that Elder Bernstein with his coworkers may be used by the Lord to a greater extent during the next biennial period than ever before, and that the work may be pushed forward to a quick consummation. F. H. ROBBINS.



KANSAS CAMP-MEETING

THE Kansas camp-meeting and conference were held on the State fairgrounds at Hutchinson. The attendance was slightly less than in former years, but an excellent spirit prevailed from the beginning. The people had come to seek God for the "one thing needful," as did Mary in the time of Jesus' sojourn in Bethany. Other matters of less importance were laid aside, and all sought God for a taste of the blessings of Pentecost.

The Lord answered the prayers of His people. The workers and believers had been praying for weeks that this camp-meeting might mark a refreshing in the drouth experience of many, and a great spiritual reviving. The weather had been hot, and it was with difficulty that tents were pitched. It was necessary to pour water into the holes made for the larger stakes and let it soak overnight before the stakes could be driven.

The workers, knowing it would be a trying experience for our people to attend camp-meeting in such extreme heat, joined in prayer daily for a good rain to settle the dust and cool the atmosphere. Up till the very day of the meeting no cloud of even the size of a man's hand appeared; but when the evening service opened and the first song was being sung, lightning flashed and thunder announced the coming of a refreshing shower, which brought relief to the camp. This was but the first answer to prayer for the success of the meeting, and betokened the spiritual showers which fell during the ten days the people were together.

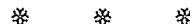
The business of the conference occupied but little of the time. Elder C. G. Bellah, who was appointed to the presidency at the last General Conference, was elected president. Brother V. P. Lovell, of the Missouri Conference, was elected to take the Young People's Missionary Volunteer and educational departments. The other officers remained practically as before. Broad plans were laid for a strong evangelistic campaign the coming year.

Despite the financial depression of the last two years the conference was able to render a good report, showing that our people are loyal to this cause and are willing to sacrifice to see the work carried forward. The Kansas Conference has some heavy financial burdens on its institutions, but all the brethren were of good courage, and plans were set on foot to reduce the embarrassment of these institutions as far as possible. On the last Sabbath an offering of \$1,275 was given to missions. The earnest efforts of the members of the Kansas Conference in the Harvest Ingathering brought in about \$25,000 in 1920, and \$20,000 in 1921.

On the last Sabbath Elder Bellah led out in a fervent call for consecration, and the whole congregation responded,

coming to God in repentance and reconsecration for service. Hearts were broken on the Rock, and many were delivered from the bondage of sin. We were made glad when thirty-three, mostly young people, came forward for baptism.

There is every reason to look into the future with courage for success in the Kansas Conference. The workers and people are loyal to this message, and went home with courage to take up the duties of the coming year. Plans were laid for an aggressive soul-winning campaign, and all were fired with a new determination to do more the coming year to advance the kingdom, which became dearer and appeared nearer than ever before. May God richly bless the faithful believers in the Kansas Conference with an abundant fruitage of personal experience and soul-winning. I. F. BLUE.



THE LAKE UNION

THE camp-meeting season is now in the past. Two thirds of the year 1922 has taken its course, never to return. The scenes of refreshing and spiritual uplift that have come to us during these months may never again be enjoyed by all, and perhaps only a few such occasions lie before us.

We are glad to report that in the Lake Union we had full meetings, and a good spirit was manifest,—a spirit of liberality, harmony, and love. A desire to advance the cause of truth seemed to be paramount in each conference. Beginning with North Michigan, August 17, we were in meeting continuously until the close of the Chicago camp-meeting, September 10, having attended the West Michigan and Illinois meetings between. All these were well attended. We appreciated very much the help of Elder F. C. Gilbert in the Illinois, West Michigan, and Chicago meetings, and also Elder Spicer's visit to each. The spiritual uplift of the people was promoted, and the response was more marked than usual.

Our greatest ambition is to see the spirit of this message take such possession of this people as to bring about the soon coming of our Lord and Master. To this end the spirit of sacrifice took possession in each meeting, and a liberal offering was made to missions,—not the large amounts we had been accustomed to see in the years 1919 and 1920, but we believe the Lord impressed hearts, and a feeling of responsibility came upon the constituency to do their best in the finishing of the work. Not a note of discord was sounded. No lack of unity or harmony manifested itself. The supreme desire of the people, first and last, seemed to be to lend their assistance as far as possible to the finishing of the work. We certainly praise the Lord for this spirit of unity and devotion to the message.

The Lake Union joins the other unions in sounding a note of courage in these troublous times. Nation may war against nation, and pestilence may walk abroad in the land; but our God still lives, and in Him we trust. Our confidence in His word has been greatly increased as we have observed the signs of

the times. Another great war may blacken the face of the earth, but its cloud of smoke and distraction cannot hide the face of Him who sitteth upon the throne.

With the coming of winter, with its long evenings, we hope to spread abroad the message of truth through the printed page, and thus give more strength and vigor to the efforts our ministers are putting forth from day to day. We are sure that our works and labor of love will not be forgotten nor overlooked by Him who numbers the very hairs of our heads and puts our tears in His bottle.

It is the general feeling of the people of the Lake Union that we are nearer the close of probation, the finishing of God's work upon earth, than many of us have even dreamed; and with this conviction in our hearts, we are pressing the battle to the gates of the enemy, with no thought of retreat or defeat.

WILLIAM GUTHRIE.

* * *

BALTIMORE CAMP-MEETING

ON the outskirts of the city of Baltimore, amid fine old trees and close to nature, the biennial conference and annual camp-meeting of the Chesapeake Conference was held, August 24 to September 3. Notwithstanding the rainy weather at the beginning and the close of the meeting, an excellent spirit prevailed throughout, and every one seemed greatly encouraged and benefited. About four hundred of our people were camped on the ground, besides a number who roomed outside.

The first and last Sabbaths were marked by a spiritual revival. Elder E. E. Andross delivered a stirring sermon at the morning service on the last Sabbath. There was a deep moving of the Holy Spirit on the hearts of the hearers, and twenty backsliders returned to the Lord. In addition to this, there were revivals during the week. The Lord greatly helped the people, and they returned to their homes better and stronger men and women for having attended the camp-meeting.

One of the notable cases of victory was that of a man who had been very bitter and had opposed his wife, who was a member of the church. She prayed for him, and the Lord impressed him to go to the camp-meeting. He was converted, and was baptized on the last Sunday. This sister certainly has much to be thankful for, and she doubtless will always be a firm believer in the efficacy of the camp-meeting as a soul-saving agency.

Elder W. F. Martin gave timely talks on religious liberty. His analysis of the book of Esther seemed especially applicable to present conditions, and brought forth much commendation. Brother L. A. Hansen and Sister Flora H. Williams both spoke on social purity. These practical talks were much appreciated.

The services of Prof. E. G. Salisbury, from Washington Missionary College, and Prof. H. S. Preiner, of Washington Sanitarium, were very helpful to our young people. Prof. V. H. A. Morrison, president of Washington Missionary College, was present one day, and gave a practical talk on Christian education which helped our people to get a better understanding of the work which will be conducted in the college. Prof. John Hottel, principal of Shenandoah Valley Academy, emphasized

the advantages to be derived from a Christian education.

An interesting feature of the camp-meeting was the ordination of Brother G. Medairy to the ministry. Brother Medairy has held ministerial license for several years. Eleven were baptized at the meeting, and the names of fifty persons were secured for literature and visitation.

The tithe for the biennial period amounted to \$90,490.82, or an average of about \$80 per capita. The mission offerings during the camp-meeting were not as large as in the past, on account of the financial depression. They amounted to about \$1,500.

Elder J. W. McCord was unanimously elected president of the conference for the ensuing term of two years, and H. W. Jones secretary-treasurer. The department heads remain the same for the next conference term.

Progress is being made in every branch of the work in the Chesapeake Conference. Plans are now being laid to give the third angel's message to the people in every city, town, and village in the States of Delaware and Maryland. The brethren and sisters of the Chesapeake Conference have set their hands to the finishing of the work in this generation. Their courage, loyalty, and sacrifice for the truth will without doubt crown their efforts with success. F. H. ROBBINS.

* * *

CLINTON THEOLOGICAL SEMINARY

OUR school opened this fall with a large enrolment. Four more matriculated the first week than last year at the same period. This is the beginning of the thirteenth year. I am sure, as we look back over the past twelve years, we must say that the Lord has blessed this institution. One thousand seven hundred students have attended this school during its history. Seven graduates and seventeen nongraduates are at the present time in the foreign fields. We are glad to hear from time to time that they are doing efficient work. I am sure many more will leave this institution in the near future, to join those who are already out in the field. Ninety-five graduates and ninety-one nongraduates, or one hundred eighty-six in all, are working today in the cause of God, most of them in the United States and Canada.

Our schools, wherever they may be, have been established by the Lord, and their purpose is to train young men and women for His work. We sometimes forget that our foreign seminaries have a definite place in this message.

The spirit of prophecy tells us:

"Our schools have been established that in them the youth may learn to obey God and His law, and become fitted for service."—*Counsels to Teachers*, p. 264.

"It is to fortify the youth against the temptations of the enemy that we have established schools where they may be qualified for usefulness in this life and for the service of God throughout eternity."—*Id.*, p. 495.

There are millions of German-speaking people in this country who have not yet heard the third angel's message, and we who speak German are under obligation to give it to them. Many of our young people who speak the German language are at the present time in our English schools. Some are attending the other

foreign seminaries. I hope the time will come when the young people whom God has blessed with two languages will realize that they will be held accountable for the talent He has given them, and consider seriously whether they should not give themselves to the work for their own people.

I am glad to report that the students who are here are very earnest in their work, and have expressed themselves as determined to make this the best school year of their lives.

W. B. OCHS, *President*.

* * *

THE RELIGION OF JAPAN AND ITS EMPEROR

THE West, long in the van of the material as well as the moral progress of the world, has grown to think of Christendom as synonymous with the great world powers. The recent news that the new ruler of what is now the third greatest world power has taken office with solemn rites of a non-Christian religion, has come to some, therefore, as a somewhat startling fact. Something of the part that Shintoism, this old imperial religion, plays in the life of the Japanese, is brought out in the following bulletin issued from the Washington, D. C., headquarters of the National Geographic Society:

"Shintoism has had its ups and downs in Japan, but it has been kept alive from the dawn of the empire, and in spite of its obvious deficiencies to the mind of the Westerner, it has a very deep hold on the people of the islands, figuring everywhere in their daily lives. It has always been a simple cult, but since Japan has taken her place actively in the affairs of the world, the faith, in so far as the heads of the government are concerned, has been invested with an even more marked simplicity and dignity. It would even seem that modern conceptions of practical psychology have been called upon to anchor this faith more firmly as a Japanese institution.

Inculcates Patriotism

"In a way the officialdom of Japan probably sees a stronger reason today for clinging to its old faith than at any time in the past, for it is essentially a religion of patriotism, and patriotism is the corner-stone of the empire. Furthermore, it inculcates a patriotism which pivots around the imperial family, and especially around the person of the emperor. Nothing approaching the reverence, or even worship, of the Japanese masses toward their emperor has been possible under Christianity, even where loyalty and love of kings has been carried to the farthest extreme. Western monarchs have stopped at the claim of their 'divine right' to kingship—the idea that they are chosen of God. But the Japanese emperors have gone much farther, and claim that they are actually descended directly from the chief Shinto deity.

"Fairly recently history has emphasized the seemingly practical advantage to the government of this belief. When, during the Middle Ages, the Japanese turned to a certain extent away from Shintoism and toward Buddhism, reverence for the emperors declined, and they became mere figureheads, with Shoguns actually ruling. The swing back to Shintoism led without question to the restoration of the imperial family to its old powers in 1867. Since that time the

rulers have been careful to show at every opportunity their adhesion to the old faith of their fathers.

Seems a Queer Jumble

"Shintoism seems a queer and incomplete jumble of beliefs and superstitions to the Westerner, but the masses of the Japanese who are born in its atmosphere do not seem to question its adequacy, especially when, as is usually the case, it is combined with a modified Buddhism and a modified Confucianism. This blending and modification of religions shows a trait of the Japanese that has been demonstrated more familiarly in their absorption of parts of the material civilization and culture of the West. Buddhist casuists in the eighth century explained that the god-ancestors of the Japanese emperors were simply incarnations of the Buddha, and that the religions were therefore one. This view became the generally accepted one, and was further amplified to include the teachings of Confucius on the theory that Shintoism teaches of the past, Confucianism of the present, and Buddhism of the future.

"Taken alone, Shintoism is more nearly like the mythology of the Greeks and the Teutons than like a real religion. Its chief deity is the sun goddess, and there are supposed to be in addition 'eighty myriads' of lesser deities. One's ancestors are worshiped too, and especially are the deceased emperors deified. Among the common people there are gods or spirits for everything, from the sewing needle and the rice pot to trees, mountains, clouds, and the sun. Shrines are set up along the roads, and even in out-of-the-way places, to the more important of the gods and to the spirits of deceased men of prominence. Shrines are even improvised to the 'spirits' of certain trees and rocks.

Religion of Rulers Simpler

"But in the Shintoism practised by the rulers, these petty gods have in effect been brushed aside. In the palace of the emperor is a 'Hall of Reverence,' a sort of holy of holies of Shintoism, where on occasion the emperor and his family worship, and where solemn state religious ceremonies are conducted with high officials in attendance. The architectural ideal of Shintoism is simplicity, and in the Hall of Reverence this has been carried to its highest development. The room is large and lofty, and its walls, ceiling, and floor are all constructed of smooth, knotless boards of snowy whiteness.

"Near one end are three shrines in the form of altars or cabinets, also of pure white wood. The large central altar is that of the sun goddess, from whom the royal family claims descent. On one side is a smaller shrine to the spirits of the human ancestors of the emperor, and on the other side is an altar which demonstrates the simplifying influences in modern Shintoism: it is dedicated to the remainder of the 'eighty myriads of gods.' Beside each altar is placed a green bough, and in front of each a censer containing unlighted incense. On the floor are mats of rice straw.

"When the emperor is to worship, officials of the government Bureau of Rites enter and seat themselves on mats. The doors of the altars are opened, and the officiating priests, to the sound of ancient music, place within offerings of rice, fish, vegetables, cloth, etc. While the

officials stand, the princes and high nobles file in. Finally the emperor enters alone, walks slowly to the altars, bows his head, takes a green branch, and waves it in token of purification. He then ignites a stick of incense on each censer, repeats a prayer, and retires.

Holiday When Emperor Worships

"The stated occasions on which the emperor worships in the Hall of Reverence are national holidays in Japan, a fact which impresses the imperial sanction of the cult on the minds of the people. In another important way it plays its part in the public life of the nation. Whenever an ambassador, envoy, or other official is to go abroad in the interest of the government, he must go to the Hall of Reverence before his departure, to worship the national gods and to ask their blessings on his work for the nation.

"The Hall of Reverence is the somewhat austere place of worship of the rulers and leaders of Japan. The temple of the sun goddess at Ise, on the other hand, is the Japanese Mecca. Emperors and potentates worship there too, but to it also flock tens of thousands of the common people. Those who can afford to do so, feel that they should make at least one visit a year to that temple as a sort of annual ceremony of purification.

Pilgrimage and Vacation in One

"The pilgrimage to one of Japan's important shrines—usually Ise, the sacred Mount Fuji, or Miyajima in the Inland Sea—is a Japanese institution which strengthens both patriotism and the hold of Shintoism. Not many of the more humble subjects of the emperor can afford to make a long pilgrimage at their own expense, but the problem has been solved by the maintenance of innumerable associations that might be called 'co-operative pilgrimage societies.' Members of a group contribute a few cents apiece weekly to a pilgrimage fund. At the proper time lots are drawn, and the successful member has his expenses paid from the fund.

"Such expeditions are not alone acts of religious merit. They serve the Japanese as well as vacation trips. During the pilgrimage season crowds will throng the temples, and after their brief devotional exercises will engage wholeheartedly in sight-seeing, participation in festivals, or in patronizing the countless booths furnishing refreshments, knickknacks, and amusement that cluster outside the Torii, or 'Japanese gate,' that is to be found in front of nearly every temple.

Cleanliness a Central Thought

"The psychology of the Japanese toward their religions has been a puzzle to many Westerners. Until the introduction of Buddhism they seemingly gave little thought to a future life. They seem to have taken it for granted that there was such a life, and then to have dropped the matter. Buddhism gave them a somewhat pessimistic view of the hereafter, but even that seems to have been colored materially by the old Shinto indifference. There seems an absence, too, in Shintoism of a belief that sinfulness is a matter of great moment. The conception seems rather that sin defiles and that religious ceremonies cleanse. The idea of purification is a central one in Shintoism. The body must be kept clean, and before each temple is a pool or fountain in which worshippers must carefully wash their hands before they enter."

Medical Missionary Department

L. A. HANSEN - - - - - Secretary
H. W. MILLER, M. D. - - - - - Asst. Sec.
P. T. MAGAN, M. D. Field Sec. for the West
KATHRYN L. JENSEN, R. N. - - - - -
- - - - - Asst. Sec., Nurses' Division

MEDICAL MISSIONARY ITEMS

A LETTER received from Dr. A. H. Kretchmar, tells us that he is now about eight hundred miles north of Cape Town, at Taungs, in Bechuanaland. This is not far from the spot where that pioneer of Southern Africa—Moffat—started his work. The country presents quite a different situation in many respects from what it did in Moffat's time. Railroads now run through the Congo, with outposts of civilization scattered throughout this territory of former wilderness. The telephone and the telegraph connect distant points, all of which must mean that the opportunities for missionary endeavor have greatly multiplied.

At the time of Dr. Kretchmar's writing, he was awaiting the decision of the chief and his counselors as to the possibility of his settling in a section where there are 20,000 natives and fifty Europeans without medical help. Difficulty arose in gaining entrance because a certain missionary society has an agreement with the tribes that excludes missionaries of other denominations.

A letter from Mrs. C. Robinson, in the Belgian Congo, tells of the need of medical help in that field. She and her husband are nurses. Deep superstition and ignorance prevail. The natives have not yet learned to trust the white man, so they resort to their own native medical men, which of course is in most cases worse than no help at all. However, some opportunity is given the white workers to treat wounds and other ailments. One experience is given:

A native laborer had his arm badly crushed above the elbow, the bone being broken in pieces and the flesh terribly torn. The arm hung by little more than a piece of flesh. The excited, crying natives who brought the man to our nurses, could scarcely be quieted. They were told that it would be necessary to amputate the arm in order to save the life of the man. With the nearest doctor one hundred miles away, it would take six to eight days to get the patient to him. Our nurses explained that they would undertake to amputate the arm, but the natives refused to allow them to do it. Then they thoroughly washed the bruises, removing the loose pieces of bone and the dirt, put the arm in splints and bandaged it well. Notwithstanding the shock, loss of blood, and the great pain, the native arose and walked to his hut some distance away.

The workers daily expected to hear of the man's death, and in fact the report did come to them that he had died in great pain. To their surprise he appeared later, his arm having healed nicely, though the bones had not knit. As the torn arm had first been washed with leaves and dirty water, it seemed marvelous that the man did not die of blood poisoning.

A little while ago we had a letter from Dr. Olive Smith, telling of some of her experiences in South India. For three months of last year she had a class of

young people for intensive training in medical missionary lines. Although the task of imparting all the instruction that seemed necessary looked almost impossible, the class was a successful one, for the young people went at it with a will, and did very well in mastering their studies. Some of them had a desire awakened in them to go on with medical training, even looking toward taking the medical course.

Three more months were spent in an outside medical school for girls, giving to native girls instruction enabling them to work among their own people. This work also was blessed with most encouraging results, leaving a good impression and influence for our own work, as well as helping a number of girls to prepare for wider service. Dr. Smith was expecting to spend a considerable part of this year visiting local meetings and giving instruction to our workers and people. She is greatly encouraged at the interest shown by her native workers, and the many requests that come for more instruction. The union conference has voted that such instruction be given to all our workers as far as possible, and to ask every mission station and every school to be prepared to give instruction in simple treatments and care of the health.

With the immensity of the field and the many calls, persons working in single capacity, as Dr. Smith is doing, find their efforts totally inadequate to cover the field. The heavy work thus required places a task upon the workers that too often brings about their own physical breakdown, unless they are constantly guarding against it. L. A. HANSEN.

* * *

MEDICAL WORK IN THE FAR EASTERN DIVISION

Our pioneer undertaking in medical work in the Far East was a dispensary in Yen-cheng, Honan. About four years ago land was bought for the new dispensary-hospital, with funds appropriated by the mission. With this as a start, and the reputation that the dispensary had made, plans were drawn and a campaign was conducted among the wealthy Chinese, who responded by giving sufficient money with which to erect the new buildings. Dr. D. E. Davenport was in charge of this work from its opening until this last year, when he returned to the United States on furlough and to take post-graduate work. Upon his leaving, Dr. H. C. James and his wife were put in charge, and are now operating the institution, which is doing a good work, but is still in need of further equipment and more help for supervision.

Korean Dispensary

Our dispensary-hospital at Soonan, Korea, which is one of our earliest medical missionary centers in the Orient, has made a good growth during the last few years. They have completed a new building for their in-patients' department, which greatly improves their working conditions and puts them in position to do more and better work than they were able to do with their former limited equipment in a dispensary. We are sorry that Dr. Riley Russell and his family have been compelled to return to the homeland on account of health conditions, and hope the change will so benefit them that they will soon be able to return to their chosen work. Dr. Russell greatly needs

more equipment so his work will be easier, and more help to carry the details so he can give his time more fully to his special line.

Nanning and Tatsienlu

Our Nanning Dispensary has added a building for in-patients. Dr. Law Keem worked many years to build up this institution, and his efforts were so successful and won the confidence of the public to such an extent that they gave land and money with which to erect the present buildings. We were all deeply grieved when his work was cut short by death, which resulted in delaying the enterprise for some time. Dr. R. Falconer was called to take up this work, and while he was in charge the buildings were erected. Dr. Falconer's work was also interrupted by the very sad incident of the death of his wife, so that he has been obliged to return home. The work is now being carried on by Dr. Hong, who spent some time with us at the Shanghai Sanitarium, and who, with the help of Brother and Sister Williams, nurses who came over with Dr. Falconer, is doing his best until another doctor arrives.

In far away Tatsienlu, Szechwan, on the border of Tibet, Dr. J. N. Andrews is struggling to get a small institution started. He is on the frontier, doing pioneer work. He is mission director, and is trying to do translating and printing, and at the same time carry on dispensary work, in this way ministering to the physical needs of the people about him. He certainly needs more help, more means, and more equipment.

Singapore

Down in Singapore the Malaysian Union has for some years been calling for a doctor. Dr. Earl Gardner arrived last fall to answer this call, and is now engaged in language study. It is planned that he will open offices and treatment-rooms in the city of Singapore, and he should have at least two good nurses studying the language with him, so when the way is opened for equipping these treatment-rooms, he will have help to operate them properly.

Shanghai to Be Medical Center

The General Conference has approved of the plan of the Asiatic Division to make Shanghai the chief medical center of this field and establish here a first-class sanitarium. This institution has been incorporated under the name of the Shanghai Sanitarium Association. Money has been allowed by the Mission Board with which to purchase land, and an eight-acre tract has been secured. We hope to add about four acres to this before building operations begin.

The plans for the buildings have been worked on by the sanitarium staff during the last three years, and are now in the hands of the architect. As early as possible the first drafts of the plans will be completed and sent to the home Medical Department and leading sanitariums for suggestions before the final draft is made. It is hoped in this way to get the best thought of the denomination concentrated on this institution, and thus save many of the mistakes that would be made if a hastily drawn plan were adopted.

Sanitarium Extension

The Washington Sanitarium Association has become interested in the development of a sanitarium in China, and

has generously promised to assist us with men and means and assured us that it will continue this aid until we are equipped and operating. This assistance is greatly appreciated, and we believe that this is in harmony with the plan outlined in the words:

"The Lord will give to our sanitariums whose work is already established, an opportunity to co-operate with Him in assisting newly established plants. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel's message. God has given our sanitariums an opportunity to set in operation a work that will be as a stone instinct with life, growing as it is rolled as by an invisible hand. Let this mystic stone be set in motion." — "Testimonies," Vol. VII, p. 59.

In the Shanghai Sanitarium, provision is being made to care for our missionaries needing medical assistance. They are to be encouraged to come here early if their health conditions are not favorable, and not to wait until they reach a complete breakdown. Our prospective missionaries should be impressed with the absolute necessity of obeying nature's laws, and conserving their health by being temperate in all things. They should conserve their health from the first by eating a balanced diet and by taking sufficient exercise, proper periods of rest and relaxation, an adequate amount of sleep, and maintaining a proper mental attitude. It is imperative that early medical advice be sought if they begin to lose weight or appetite, become depressed, or have any unusual symptoms.

It is also planned to make this institution the training center for the Chinese-speaking portion of the field, most of the class work being done here in Chinese. This will enable this institution to train its own help and medical missionary field workers, and to supply trained help to the various smaller medical centers that shall be established in this land.

Through the generosity of the Red Cross Society of China, the Red Cross General Hospital was made available to us for a period of three years. When the opportunity came to secure the use of this institution, it was thought the experience would be valuable, would give data as to size and kind of buildings, as to the patronage that might be expected, as to the cost of operating an institution here, and much other valuable information that could not be gained otherwise. Experience has proved that this was a wise plan, and we appreciate having had this opportunity.

The following is a brief summary of our activities during this period, as condensed from our auditor's statement:

SHANGHAI SANITARIUM ASSOCIATION

Financial Statement — 1917-1921

Income	
Cash received from patients	\$213,652.84
Gen. Conf. Appropriations	49,893.19
Donations from other sources	16,441.53
Total gross income	\$279,987.56
Cost	
Total operating expense, including all losses and depreciation	\$253,432.24
Value of present inventory	26,085.32
Total cost	\$279,517.56

Missionary Report

15 Baptized
20 Keeping the Sabbath
30 Taking Bible studies with sanitarium
Bible woman at present

Future Needs

As soon as more help arrives to carry the details incident to establishing our new sanitarium, and a stenographer for the department work, we should enter upon a strong aggressive public health educational program.

The other mission bodies are recognizing the necessity of this public health education. There is in the field an organization devoting its entire energy to public health work. It is called the Council on Health Education, and was started, in 1917 by the China Medical Missionary Association, as a department of this body. Since that time it has grown until now it is supported not only by the China Medical Missionary Association, but by the Y. M. C. A. and the Y. W. C. A., the National Medical Association of China, and the China Christian Education Association.

We can see from this that others appreciate the value of public health education as a means of coming in contact with all classes. If all our missionaries would take hold of this work in connection with our evangelical work, their efforts would have a stronger appeal to all classes, and we could do a hundred-fold more than we are now doing. Our message should point to obedience to God's laws as the prime condition of health, and by the demonstrating of the true principles of His laws as applied to health, the people should be led to see that all His laws are just, and are to be obeyed. They should be taught that in the spiritual as well as in the physical, we reap what we sow.

Other Medical Activities

Some of the activities should be, keeping the union medical secretaries interested in their work and aggressive in prosecuting this line, keeping in touch with the heads of the medical institutions and passing on to them all the new ideas regarding public health education to be found, interesting every evangelist in this field in the health work, using to full advantage the columns of our native and evangelical papers for this health educational work. We should also publish health tracts, and leaflets for circulation, also health charts and lantern slides adapted to the Orient, encourage the teachers in our schools to give more attention to health education, and to teach the same to the pupils. We should give home nursing courses at our general and local meetings, make a study of the native foods, and give demonstrations of the best way to prepare these so that a nourishing, balanced, and healthful diet can be secured by our native people.

We believe that the gospel of health is a part of this last message to a perishing world, and that the work cannot close until this is given. It is necessary, not only as a preparation of God's people for the final scenes in earth's history and to prepare them for the outpouring of His Holy Spirit, but as a means of reaching many hearts not otherwise accessible by this message.

We hope, therefore, that steps will be taken to organize further our established sanitariums so they will, in a definite way, reinforce a world movement to push more strongly the giving of the gospel of health, especially in the mission fields, and also help establish training centers in countries where little has been done in this branch of the work. This will develop properly the right arm of the

message, and be a blessing, not only to the home institutions, but to those struggling to make beginnings in the mission fields.

C. C. LANDIS, M. D.

* * *

THE MEDICINE CHEST IN BURMA

FROM Brother E. B. Hare, superintendent of the Tennasserim Mission in Burma, we receive a good report of medical work being done in that field. With five graduate nurses and two dispensaries, considerable work was accomplished. Brother Hare says:

"We assure you that if ever the statement that the medical work is the right arm of the message was true, it is certainly true in Burma. Pioneering station work would be hopeless without a knowledge of the ordinary diseases and medicines, and never has a treatment failed to make a fast friend. In all village touring work, the medicine chest comes first. We make use of music and pictures with very good effect in our preaching; but if we had to choose only one weapon for the battle, it would be the medicine box. All our workers see the advantage of a medical knowledge, and those who are not nurses are picking up all they can, for use in their stations."

* * *

OUR GERMAN SANITARIUM GROWING AMID DIFFICULTIES

A LETTER just received from Dr. L. E. Conradi, superintendent of the Waldfriede Sanitarium at Zehlendorf, West, a suburb of Berlin, gives encouraging word regarding the work of the institution, and at the same time brings information concerning the hardships of the people during these strenuous days in Germany. This sanitarium is one of our newest, but its patronage, almost from the time it was opened, has been nearly a full-capacity one. While the institution is less than three years old, extensive additions have had to be made, the new buildings being ready for occupancy none too soon.

With additional guestrooms, a chapel, a laundry building, and living quarters for helpers, the sanitarium is now in position to do its full work, but it cannot add very much to its business without again becoming crowded. By midwinter it is expected that the buildings will house at least one hundred patients and about sixty-five employees.

The question of a training school for nurses has been one of deep interest, inasmuch as the laws of the government have apparently been unfavorable to our conducting a school of our own. A petition, however, was sent in, requesting the privilege of opening a training school, and recently word was received that this has been granted, so the school will be recognized by the state and admitted to state examination. It is required that the nurses spend two months of their two years' course with the state hospital, to gain experience with contagious diseases, which experience cannot be given in our own institution. A nurses' class will begin at once. An assistant physician will soon be added to the staff.

As may be understood, the unusual depreciation in the value of the mark affects our sanitarium work there. It is necessary to change the rates frequently,

as well as the wages of the workers. The working capital of the institution has had to be raised four or five times in the last six months.

Our brethren in general are feeling the effect of the financial situation. For example, an ordained minister, after having paid his tithe and his taxes, has only enough left of a month's wages to purchase one pair of trousers, allowing nothing for food, fuel, or rent for the family. Trousers which cost from fifteen to twenty marks before the war, now cost 4,000 to 5,000 marks; and a suit of clothes that before the war could have been secured for sixty or seventy-five marks, is now 15,000 or 20,000 marks. This ratio applies to wearing apparel, shoes, foodstuffs, and household supplies of all kinds.

L. A. HANSEN.

* * *

EUROPEAN OPENINGS FOR MEDICAL WORK

WE have had letters from a number of our leading brethren in Europe regarding the need of medical work in that field. In almost every instance, immense fields, with large populations, are presented as anxiously waiting for the beginning of medical missionary effort.

From Holland Elder J. Wintzen writes that nothing in medical lines is being done there by the conference. Two sisters are in training as nurses in a hospital, expecting to go to the mission field in Borneo when they receive their diplomas. Our brother hopes that the time will soon come when medical missionary work may be begun.

There are no nurses of ours in Italy, and Elder D. G. Werner, the superintendent, expresses an earnest desire that help may be given to start medical work in that field.

In Czecho-Slovakia there exists a great need of medical work. Without treatment-rooms and with no nurses, our people there have no way to help their sick, and a great deal of sickness exists. As the result of the war many are suffering from depleted nerves, diarrhea, grip, and tuberculosis. In many cases basements must be used as dwelling-places, causing much sickness. Brother H. Bisehoff, president of the North Bohemian Conference, says that he himself has been living in very unsuitable quarters, where not a single sunbeam ever shines in. In others places five or six persons live together in one room. He says that medical help is greatly needed, and mentions three cities that should at once have treatment-rooms.

Our brethren and sisters should be instructed how to maintain health under difficult conditions of living. There is need of nurses and of a fund to send some of our young women to one of our training schools. A missionary nurse, he says, should visit all our churches, giving instruction and help to our sisters, many of them being poor and sick.

From Frankfort-on-the-Main, Germany, Elder E. Bähr, president of the Main-Neckar Conference, writes that that city of 500,000 inhabitants is without any medical work of our own. Treatment-rooms could be made successful, for they would be assured of financial support by the public. Such a center would also be the means of placing our work before a good class of people. Our brethren hold property that would give room for such an enterprise.

In Stuttgart, Germany, another large city, there is also a good opening for treatment-rooms, according to Elder W. Prillwitz, president of the Württemberg-Baden Conference. A medical secretary has been chosen for that conference, and it is hoped that something definite will be done toward establishing medical work throughout the field.

From Poland Brother P. Bridde, the union treasurer, writes that in that union, with about 1,200 members, two conferences and a mission field, and a population of 30,000,000, there is not a single physician or nurse of our people. And again the conditions of need are about as extreme as one could imagine.

A letter from Elder C. E. Knight, superintendent of the Spanish Mission, expresses an earnest desire that medical help may be sent to that field. There is no doubt that the medical work would be a very strong help in our efforts there, and the comparative ease with which a doctor might begin work would be one reason why we should improve the opportunity. I understand that the obstacles, if any, are nothing to be compared with those in some other Spanish-speaking countries, as, for instance, South America, and we really do need some agency that will put us in touch with people of greater influence and means.

These are but a few of the many urgent calls that could be presented for medical help in great, needy Europe.

L. A. HANSEN.

* * *

FAIRER, FATTER, AND BRIGHTER

A LITTLE report given us by Elder E. B. Rudge, superintendent of the Fiji Mission, is of interest as presenting the advantages of healthful living. It reminds us of the experience of Daniel and his fellows.

Several weeks ago some of the students of our Buresala Training School were called to the public hospital for the periodical medical examination. When the boys presented themselves, the nurse at once said, "You boys come from Buresala and are Seventh-day Adventists, are you not?"

The boys were greatly surprised, and asked, "How did you know?"

She replied, "Your eyes are clear, your skin is clean, and your blood pure. This is because you do not eat pig, drink yagona, or smoke tobacco. I can tell you Seventh-day Adventist boys anywhere."

This unexpected testimonial greatly encouraged the boys, and gave them an increased regard for their faith, which is able to work so effectually for both body and soul. The experience was the more remarkable because those concerned had been but a few months under the influence of the message. When the truth found them, they were following the evil teachings and habits of their heathen parents.

Our workers in the Fijian field are fully alive to the medical work as a means to advance the message and help the people to obtain a full measure of physical health and happiness. All our missionaries make free use of our treatments, particularly in the more remote districts, and often with gratifying results. The people are taught to abandon their evil habits of eating and drinking, and are shown how to live clean lives. The result is manifest in a most striking way. Those observing the better way of

living have clear, bright eyes, and fresh, clean-appearing skins, that make them quite different in appearance from their neighbors. The difference is so marked as to draw comment from numerous observers.

It may be added that many of the workers, like Brother Rudge, have had the advantage of the nurses' training at the Sydney (Australia) Sanitarium. Field superintendents, conference presidents, and preachers, Bible workers, and all classes of laborers find themselves all the more efficient and capable of helpfulness because of such training.

L. A. HANSEN.

Appointments and Notices

CAMP-MEETINGS FOR 1922

Pacific Union Conference

C. California ----- Oct. 19-28

Southeastern Union Conference

Florida, Fair Grounds, Orlando -- Nov. 2-12
Florida (colored), Orlando ----- Nov. 2-12

* * *

FLORIDA CONFERENCE

The twenty-ninth session of the Florida Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., Nov. 2-12, 1922. Officers will be elected, and such other business will be transacted as may properly come before the meeting. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members or major fraction thereof. The first meeting will be called at 11 a. m., Friday, Nov. 3, 1922. J. L. Shuler, Pres. C. L. Stilson, Sec.

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FLORIDA CONFERENCE ASSOCIATION

Notice is hereby given that a meeting of the constituency of the Florida Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., on the fairgrounds, Nov. 2 to 12, 1922, for the purpose of electing officers and transacting such other business as may come before the meeting. The first meeting will convene at 11 a. m., Thursday, Nov. 9, 1922. J. L. Shuler, Pres. C. L. Stilson, Sec.

* * *

CHANGE OF ADDRESS

The address of Elder J. C. Stevens is 3762 Whitney St., Detroit, Mich.

* * *

REQUESTS FOR PRAYER

A sister in Ontario, Canada, requests prayer for the healing of her sister.

From Virginia comes the request that a sister may speedily recover from illness.

An Indiana sister requests prayer that her hearing may be restored and that her son may be converted.

Another sister in Indiana requests prayer that her grandchild who is ill with typhoid fever may be restored to health.

* * *

PUBLICATIONS WANTED

Mable East, Route B, Box 185, Americus, Ga. Instructor, Little Friend, Signs, and tracts in English and Syrian on the law, the Sabbath, and other points of our faith.

B. H. Palmer, Greaney, Minn. Tracts on Signs of Christ's Coming, The Fate of the Wicked, Sabbath Question, The Judgment, The Call Out of Babylon. Also Liberty magazine of the third quarter, 1920, containing the particulars of the Tangier Island shooting affair. Signs and other papers can be used also.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England.

C. A. Johnson, 1815 No. 30, Lincoln, Nebr. Signs, Instructor, Life and Health, Liberty, Watchman, also tracts, small books, and pamphlets.

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THE WATCHMAN MAGAZINE

Principal Contents, November, 1922

"Caught in the Current," Phil. C. Hayward.

"A Voice in the Night," John L. Shuler. "Solving the Eternal Mystery," Charles S. Longacre.

"Present Perilous Movements Demand a Restatement of the Fundamentals of Americanism," Sanford B. Horton.

"Inspiration's Advance History of the World, in One Hundred Fifty Words," Lucas A. Reed, an exposition of Daniel two.

"Following the Crowd," Melvin Oss. "Pictures of Paradise," Francis E. Stafford.

"This Same Jesus," Morris Lukens. "The Heretic's Cross in Russia," John Godfrey Jacques.

"Fretting Against Authority," Charles F. McVagh.

"Moral Heart Disease," Clifford A. Russell. "A Diplomat's Queries Concerning the Sabbath," Roy F. Cottrell.

"Heaven's Income Tax," Clarence Hoskin. Also: Trumpet Blasts — Flash Lights — News Interpreted — Pithy Paragraphs — The Watchman's Answer.

Ready October 10.

Order of your tract society.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Sutton. — James Henry Sutton was born in Zanesville, Ohio, June 24, 1853, and died at Cushman, Wash., Sept. 7, 1922.

Charles F. Cole.

Green. — Albert Green was born June 13, 1843, near Sandusky, Ohio, and died Sept. 10, 1922, at his home in Battle Creek, Mich.

Arthur E. Serns.

Jefferries. — B. E. Jefferries was born in Pike Co., Illinois, in 1851, and died at Ogden, Utah, Aug. 26, 1922. Seven children survive him.

J. A. Holbrook.

Little. — Mary Frances Little was born in Sevier County, Arkansas, Feb. 28, 1858, and died at her home, near Battle Creek, Mich., Aug. 26, 1922.

Arthur E. Serns.

Wilson. — Lenora Bennett Wilson was born July 6, 1883, and died Aug. 30, 1922, at Cincinnati, Ohio. Her husband and nine children survive her.

J. J. Marietta.

Garvin. — John F. Garvin was born Oct. 28, 1867, and died at Viola, Idaho, Dec. 29, 1921. A wife, one daughter, and an aged mother, five brothers, and two sisters mourn their loss.

Orpha Gunter Garvin.

Fleisher. — Elizabeth Thatcher Fleisher, of Newport, Pa., was born June 23, 1851, and died Sept. 8, 1922. She is awaiting the call of the Life-giver, leaving three children, who mourn their loss.

* * *

Young. — Benjamin Young died at his home near Winston-Salem, N. C., Sept. 16, 1922, at the age of fifteen. His mother, father, and a number of sisters and brothers are left to mourn.

R. I. Keate.

SPECIAL NOVEMBER LISTS

of

“Present Truth”

FOLLOWING our usual custom, we offer this fall a Special Weekly List of *Present Truth*. This year we have an unprecedented series, including all the numbers in print, from 1 to 60. As the Special Weekly List this year supplies all the issues in print (sixty), and as the full series is composed of two short, condensed series, with twelve message topics added to make the complete series, it is offered this year in three different series as follows:

First List:

The first Special Weekly List supplies all the numbers from 1 to 24, one paper each week. This is a good short series, giving 24 of the most essential message subjects, in topical form, and comprises a short presentation of the full message. Price, 25 cents.

Second List:

The second list is better, for it supplies all the papers included in the first list, and adds 24 more,—1 to 48. This is practically a weekly delivery for a year. Price, 50 cents.

Third List:

The third list supplies all the numbers from 1 to 60, making an unparalleled presentation of the full message. There is nothing like it in print; it is most excellent in every respect. We recommend it above the other two lists because of its greater completeness. Price, only 60 cents.

These Prices Are Doubled in Canada and Foreign Countries

This year's Special Weekly Lists will be the best we have ever had to offer because they all begin with the foundation principles of the message and present them in the connected, convincing manner a minister would follow in giving as many lectures. They give the most complete course of lectures, in serial printed form, ever put out by our publishing houses. Only one complete subject is presented at a time, and that is placed in its most natural relation to subjects previously treated and those which are to follow. The full series furnished in our third list (1 to 60) will constitute the printed, interrelated parts of our great, complete Advent Message, sent to the people in a form well designed to attract, interest, and convince.

**These special lists are now open, but they will close promptly
NOVEMBER 1.**

Response from the Field

The following letter represents many others now coming to *Present Truth*:

“I want to thank you for sending me the information concerning the Special Weekly Lists of *Present Truth*. It is just what I have been wanting, as well as others. I am today sending in a list of 30 names, 50 cents each. Another sister will have as many more within a few days, and I will try to get many more interested. It is a splendid way to present our belief, and I know God's blessing will follow this paper wherever it is sent.”



WASHINGTON, D. C., OCTOBER 19, 1922

EDITOR FRANCIS MCLELLAN WILCOX

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CIRCULATION MANAGER L. W. GRAHAM

Because of the large number of articles constantly received for publication, 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 and Herald, Takoma Park, Washington, D. C.

THE Lord is richly blessing the First Seventh-day Adventist church (colored) of Washington, D. C., in their Harvest Ingathering endeavor. While the goal set for them by the District Conference was \$1,400, the members of the church, numbering one hundred forty, increased the goal to \$2,000. In a recent service they were able to report \$1,366.79 as having been raised. In analyzing the gifts it was found that several sisters, through the sale of our literature and in other ways, had raised more than \$100 each. One sister, a servant in a family, after doing her daily round of duties had gathered more than \$200 through efforts in the evenings, and was able to add to it a splendid testimony of praise and thanksgiving to God for His help and support. When we consider that the gifts of this church are made up of small sums, averaging probably not more than fifteen cents a gift, we are led to realize the earnest toil of these brethren and sisters, and the amount of labor involved in their faithful efforts in soliciting gifts from the many thousands of people whom they approached with our periodicals.

* *

DEATH OF ELDER S. N. HASKELL

A TELEGRAM from Elder J. A. Burden, received October 9, announced the death of Elder S. N. Haskell at National City, California. This will not come as a surprise to many who knew of Elder Haskell's serious condition since General Conference. He was a prince in Israel, a mighty man of God, and his death is a great loss to the Second Advent Movement. An appropriate sketch of his life will be furnished later.

* *

HEAVEN'S RESOURCES

IN the finishing of this work, the Master has inexhaustible resources at His command. The world's gold and silver are His. The cattle upon a thousand hills belong to Him. He can influence the hearts of men and women of wealth, even those who are not connected with us in church relationship, to give thousands of dollars for the advancement of this movement. We were impressed with this last week, when, just as the REVIEW was going to press, we received the following tele-

gram from Elder W. C. Moffett, the president of the Massachusetts Conference:

"Boston gentleman not of our faith gave \$5,000 Ingathering offering for missions. Details follow."

We shall be pleased to place before our readers the details connected with this magnificent offering when they are furnished us by Brother Moffett.

A telegram of similar import comes to us from Elder E. R. Potter, president of the Oklahoma Conference. He says:

"We have secured indorsement and financial support from notable men and firms of Oklahoma in this year's Harvest Ingathering campaign."

Brother Potter then gives us the names of some who made liberal contributions. This list includes men who occupy leading State positions, mayors of cities, presidents and secretaries of chambers of commerce, managers of large oil corporations, and heads of leading clubs and institutions.

These are samples of the splendid reports which are coming in from all parts of the field, of the success attending the efforts of our Harvest Ingathering workers. We rejoice in this. We believe that as our brethren and sisters go forth in the spirit of prayer and with the burden of missions resting on their hearts, they will find many in the high as well as in the low places of earth who will willingly give of their means for the advancement of gospel work.

* *

ONE DAY'S SAILINGS

OCTOBER 7 was a red-letter day for our mission expansion in 1922. More missionaries left our shores for foreign fields on that day than on any other one day this year. Twenty-seven in all, including children, set sail for other lands. The list is as follows:

For Venezuela

Elder and Mrs. W. E. Baxter and two children, who are returning after attendance at the General Conference session and a rest and visit in the homeland.

Mrs. and Mrs. L. J. Borrowdale and two children, with Mrs. Crummel, who is Sister Borrowdale's mother, join the Baxters in the work. Brother Borrowdale has been connected with Mount Vernon Academy.

For Brazil

Elder and Mrs. A. C. Harder and two children sailed for Rio de Janeiro, Brazil, Brother Harder has been connected with the work in Western Canada, and now links up with the South American Division as president of the Rio Grande do Sul Conference.

Mrs. and Mrs. U. Wissner and little son, of Western Canada also, still keep close to the Harders by connecting with the same conference in South America, for Brother Wissner will be the secretary-treasurer for Brother Harder's conference.

For South Africa

Elder and Mrs. W. C. Walston, returning after a year's furlough. Brother Walston is a veteran missionary, having already served twenty-five years in Africa.

Elder and Mrs. E. C. Boger, from the North Pacific Union, connect with the Zambesi Union Mission for mission station work.

Mr. and Mrs. Walter C. Flaiz and two children, also from the North Pacific Union, join the Zambesi Union, Brother Flaiz to serve as educational secretary of the union.

Mr. and Mrs. Lloyd Biggs and little daughter, of Spokane, Wash., connect with the same union in South Africa as the two families previously mentioned. Brother Biggs will be secretary-treasurer and auditor of the union.

Our prayers will surely follow these workers to their widely separated fields.

C. K. MEYERS.

* *

YOU MOTHERS WILL WANT THIS

AT the Fall Council of the General Conference Committee the plans of the Home Commission were approved for the formation of a "Young Mothers' Society" in churches or communities where the circumstances are favorable, and for the conduct of a course of study in the society.

We plan to start these studies the first of the year 1923. Those who desire to enter into the work should write at once for detailed information, and should plan to have their societies organized soon, and ready to begin work by the first of January.

First, as to membership. The work is planned primarily for young mothers; that is, for mothers of children of pre-school age. But there are places and circumstances which make the inclusion of other women advisable. The Young Mothers' Society does not enter the field of the Parent-Teacher Association, in which the older parents find their interests centered. But conditions vary so widely that we leave it to the mothers of any locality to determine what ages and what classes shall be included in the membership of their society.

Second, as to leadership. It is evident that no society can be successful without competent leadership. The greatest essential of leadership is a sense of the importance of the work and an unselfish and unflagging interest in it. That helps to make enthusiasm, ingenuity, and tact, which are prime requisites in leadership. If there are mothers with this first great qualification (and where are there not?), there is certainty of success.

Third, as to the course of study. Briefly, it will deal with Bible storytelling, nature study, health principles and habits, and home culture—the principles of child training. It is being prepared by various writers who have not only made a scientific study of the subjects, but who are parents of experience with their own children. Knowing the heavy burdens and limited time of most mothers, we have planned the studies to be light, with suggestions for further reading by those who have the time.

We are very desirous of having this work undertaken and these studies carried wherever there are mothers who sense the need of greater knowledge and efficiency in their work of training the little ones.

If you are interested in this matter, send for the Outline of the Young Mothers' Society, which will give you full information. And do it now; for we have little time in which to get ready. Address, The Home Commission, General Conference, Takoma Park, Washington, D. C.

ARTHUR W. SPALDING,
Secretary Home Commission.