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 souls-saving depends alone upon the ministry. . . . Hundreds, yes, 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.”


“In the kingdom 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. B. 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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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 worshipped 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-sum-yukin 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 untreated."

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 the 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 desecration, 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. 116:100.

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. F. 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 the artificial predominance 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 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 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. 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 in 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 Ekklesia.

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 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 brilliant crown of beauty upon her head; and Ekklesia was made surpassingly lovely with the beauty of her gracious Lord. Isa. 61: 10; Ezr. 16: 8-14; Jer. 6: 2. And thus the beloved of God was called from 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 wilder 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, Messiah 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 Him 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 resurretion 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.

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.
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, forlorously 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 heaps of bodies 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. She becomes the standard of 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 fracturing 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: rise up, and 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 it 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 beamimg, 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 Sols who will 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 guide, and 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 here 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 the earth. 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 crown 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 forermore.
The Ceremonial Law Given to Magnify the Ten Commandments

Benjamin G. Wilkinson

Wrrnt 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 conversation 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 that the divine influence should flow into the family, and from the family out into the world. Thus the family reunion, regularly recurring. God intended that 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:


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 triumphal 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 CORLLESS

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 thraldom 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 naturalwardens. Ezra 1:1-4. 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 fulfillment 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 destroy 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;" 20 English "Socialism;" 10 English "World Peace;" 20 Japanese "Nippon;" 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 Daoudian

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 carcases 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, hosed 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, subjected 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-
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.
covering all the skin and the hair of the body with benzine or

care for a typhus fever ease.

the destruction of all vermin found on the body, in the clothing,

body lice become, infected with the typhus virus, the disease

and gowns while in the sick-room, and keeping up the general

pneumonia complication, and are the result of mismanagement.

clothing and personal effects contain infected vermin.

epidemics have been most destructive

much. The mortality runs, high, nurses, doctors, and

TYPHUS fever is an acute infectious disease transmitted by

countries who have come from infected homes and whose

methods for preventing the spread of this disease include

and gowns while in the clothing, and where vermin thrive,

and then climbs to an average for the period of the fever of

soon develops. The temperature quickly rises to 100°F.,

from 104° to 105°, there being very little remission. The

and then climbs to an average for the period of the fever of

strong odor; consequently careful attention should be given to

hands open, at times picking at the bedclothes; sometimes he

goes into delirium, in certain cases approaching acute mania

may succumb at almost any stage of the fever, depending

may be boiled. It is often sufficient as a means of prevent-

and gowns while in the clothing, and where vermin thrive,

M. D.

Typhus fever is an acute infectious disease transmitted by

 becomes one of the most dreaded of all diseases in modern

infecting areas where one is exposed to infected

and personal effects contain infected vermin. Prophylactic

infecting areas where one is exposed to infected

and personal effects contain infected vermin. Prevention

To noble deeds aspire.

When life is ours today?

When the dance! Tomorrow's sun

When the dance! Tomorrow's sun

May shine for other eyes than ours;

While last for us the golden hours.

As wailings of the doomed, arise.

backache, and

aching of the legs. The tongue is covered with a heavy

sun-kissed country that abides

latter for us the golden hours.

The patient's clothes and personal effects should be sub-

changing of the clothing and bedding, epidemics have been most destructive

To suffering souls along our way,

To other keep than ours.

Help us to sense in all their power

That form the plague spots of the world,

The tears, the pain, the misery,

Typhus Fever

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.

May blinded be to misery

For others' woes and others' fears,

And give us wisdom to discern

How best to dry their tears.

Give us a conscience that will burn

So keen that we shall hear the cries

That form the plague spots of the world,

Like cries from Thee for help, arise.

May blinded be to misery

So loud that it will drown the cries

That form the plague spots of the world,

Lest for abusing them, they pass

To other keep than ours.

May cease to be, or being, shine

May cease to be, or being, shine

That folds the outer world in gloom.

That folds the outer world in gloom.

There is mental dulness, in which the patient lies with eyes

There is mental dulness, in which the patient lies with eyes

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Lest for abusing them, they pass

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soft custards, eggnogs, and similar liquids. 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 pneumonic or paralytic, 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 pressed 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, 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 rewarded 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, weak, drowsy, and gloomy.

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

The Master graciously pleading 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 cold," 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

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October 19, 1922 THE ADVENT REVIEW AND SABBATH HERALD 13

He Could Not Ask Too Much

Ye 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. This obstinacy often trouble us, for we are accustomed to be heard. Our work and our studies are arduous and heaped up before us. How can we spare the time to go to God in prayer, to keep our brains full and feverish? How can we spare the time to go to 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.

The enema, which can be given at a temperature of from 102° to 103°, is of marked value. It is far better, in controlling the temperature, to endeavor to reduce the body temperature to a dangerous degree. It is far better to keep the body's temperature at 102° or 103°, 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 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 sick tenet 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 fever of typhus is more resistive than typhoid to bathing, 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.

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The Fine Art of Giving Praise — Part I

UPHAT VINCENT WILCOX

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

Do 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 one will be taken up, loosened your muscle-bound back, and go after the hard piece of work feeling as if you could accomplish wonders.

But after the hard work is 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 out of place in the lives of efficient Christians.

There are great and true and noble characters that have worked up fragments and fry to fit them together to make a whole nation, and flattery the pronation, of life. They are both alike 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 out of place in the lives of efficient Christians.

Lack of appreciation and understanding. Jesus Christ cheered and to cheer and encourage, what are we doing in that direction?

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 have 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 your head 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 Spiritualistic 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 prevailed on 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

_REMEMBER what the Bible says about selfishness.

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 thrives reason andcommon 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 home? 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 another? Has he ever said to a man she should not wear the regulation uniform (Eph. 6: 14; Tit. 2: 6), and put on the complete armor (Eph. 6: 11-16). If he is not at least a volunteer, to serve as soldiers in the army of Prince Immanuel.

"Volunteers — for what?" do you ask? Missionary Volunteers, to serve as soldiers in the army of Prince Immanuel. This brings a challenge to every Christian young person, and the Lord's "Manual of Arms," that they may learn how to wield 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; 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), and 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 deter-

The forces of evil are marshaling for the greatest campaign of all time. The Lord's army is being recruited now to make the foes 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 in knowledge, in wisdom, proceeds all the knowledge that is of value to 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 in Christian education. "To receive even 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," p. 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.

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, and 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." — "Counsel to Teachers," pp. 860, 861.

Christian ideals in education are oftentimes not designated such by worldly educators who recognize their worth. A professor in a certain university who had 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 good and evil; but let it alone. The true knowledge comes not from infidels or wicked men." — "Counsel to Teachers," pp. 860, 861.

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PETER
HELEN ROSSER

O Peter! sleepest thou? Where is all thine ardor now?
Where thy willingness to go
With thy Lord through want or woes?
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! wastest 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 abashed borne.

O Peter! hastest 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. R. 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." Heb. 2: 4. Approximately thirty years after the crucifixion, the Holy Spirit, speaking through one of the minor prophets, our Lord Jesus Christ said,
"Men shall live by every word." Matt. 4: 4. Approximately thirty years after that, the minster of the Holy Spirit, speaking through the apostle Paul, repeated these words of our Lord. Born. 1: 17.
During His ministry on earth, Jesus lived and enacted this saying. He taught it by both example and precept.

He for thee abode hath borne.
Eve went contrary to His instructions. Eve went in the way that only seems to be right, but rather let us study 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 sanctified 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 R. BULLESTON

"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." If we abide under the shadow of the Most High, what must we do? 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 it is recorded Satan's misapprehension of those 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.
THE WORLD WIDE FIELD

NEW JERSEY CAMP-MEETING

The biennial conference and annual camp-meeting of the New Jersey Confer-
ence 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 regularity prevailed. The camp buildings were well attended, especially on both
Sabbaths of the camp-meeting. The attend-
ance from the city was good.

Elder E. E. Andrews spoke on the first
Sabbath at the eleven o'clock hour. Hearts were touched, and almost the en-
tire congregation renewed their conse-

cration to God. On the last Sabbath Elder
Johnson 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 mis-
sions 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. Stipeck secretary-
treasurer, of the conference for the en-
suing term of two years; practically all
the other officers also were re-elected.
The New Jersey Conference has a mem-
bership of 1,200, comprising thirty-seven
churches, as follows: 23 English, 1 Danish,
3 German, 1 Polish, 2 Slovakian, 2
Swedish, and 5 colored. In the years 1920-
21, 243 persons were added by baptism.
At present there are twenty-two confer-
ence workers: 11 ordained ministers, 3
licensed ministers, 3 Bible workers, 2 sec-
retaries of departments, and 3 office work-
ers. The entire State is districted, having
a conference worker in charge of each dis-

ctrict.

The tithe during 1920 was $77,317.72;
and during 1921, $64,710.15, making a
record during the last biennial period, the
conference, 310 are associated in twenty
missions of the land; but our God still
answered the prayers of His people. The workers and believers had had
prayer 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 tests
were pitched to the ground. It was nec-

cessary to put water into the holes made for the larger
stakes and let it soak overnight before the stakes could be driven.
The workers told us, it would be a
trying experience for our people to at-
tend camp-meeting in such extreme heat,
joined in prayer daily for a good rain to
fall to the ground, and harmonized 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
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 suc-
cess of the meeting, and a betokening of the spiritual showers which fell during the
ten days the people were together.

The business of the conference occu-

pied but little of the time. Elder G. G.
Bellah, who was appointed to the presi-
dency at the last General Conference, was
elected president. Brother V. F. 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
made heavy sacrifices on its part for in-
scriptions, but all the brethren were of
good courage, and plans were set on foot
to reduce the embarrassment of these in-
scriptions 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
$200 in 1920, and $500 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 recon-
scription for service. Hearts were broken
on the Rock, and many were delivered
of 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 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 campaign, and all were fired with a new determination to
do more the coming year to advance the
kingdom, which became dearer and ap-
ppeared 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.

KANSAS CAMP-MEETING

The Kansas camp-meeting and confer-
ence were held on the State fairgrounds
at Hutchinson. The attendance was
slightly less than in former years, but an
excellent spirit prevailed from the begin-
ning. 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
neglected, and all thoughts were given to a taste of the blessings of Pentecost.

The Lord answered the prayers of His
people. The workers and believers had had prayer 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 tests
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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
days 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 illu-
minate, and love. We believe the Lord
will 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, Sep-
tember 10, having attended the West
Michigan and Illinois meetings between.
All these were well attended. We ap-
cieed very much the visit of Elder P. C.
Gilbert in the Illinois, West Michigan,
and Chicago meetings, and also Elder
Spicer's visit to each. The spiritual up-
lift 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 possess-
ion 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 be-
lieve the Lord impressed hearts, and a
feeling of responsibility came upon the
constituency to do their best in the finish-
ing of the work. Not a note of discord
was sounded. No lack of unity or har-
mony manifested itself. The supreme de-
er of the people was promoted, and the
response was more marked than usual.

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 $4,000 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,
$13,73. New Jersey has a loyal people
who have a large colporteur department,
who 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 bi-
ennial period, so that the work may be pushed forward, to a
quick consummation. F. H. ROBBINS.

* * *

The WKD UNEAK
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 roamed outside.

The first and last Sabbaths were marked by special revival. Elder E. E. Andress 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 poor and needy, as 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 to the youth. He was converted, and has held ministerial license for the ensuing term of two years, and H. W. Jones secretay-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, village in the States of Delaware and Maryland. The brethren and sisters of the Chesapeake Conference have set their hands to the work of giving the message. Their courage, loyalty, and sacrifice for the truth will without doubt crown their efforts with success. F. H. Reisners.

Clinton Theological Seminary

Our school opened this fall with a large enrolment. Four more matriculated the first week than in the same period last year. 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 seventy-nine nongraduates are at the present doing efficient work. I am sure many more will leave this institution in the future, and gain whom are already out in the field. Ninety-five graduates and ninety-nine 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 in that they may learn to obey God and His law, and become fitted for service."—"Counsels to Teachers," p. 294.

It is to fortify the youth against the temptations of the world. Many of our young people speak the German language and are at the present time in our English schools. Some are attending the other foreign seminaries. I hope that some 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 many days as determined to make this the best school year of their lives.

W. B. Oost, President.

The Religion of Japan and its Emperor

Thus 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 shock. Something of the part that Shintoism, this old imperial religion, plays in the life of the Japanese, is brought out in the following brief account.

Washington, D.C., headquarters of the National Geographic Society:

Shintoism has laid its up and downs in Japan, but it has never been a simple cult, ever since it was brought down 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 life. Nothing has ever 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 officialism of Japan probably sees a stronger reason today for clinging to its own religious traditions than did the West, for it is essentially a religion of patriotism, and patriotism is the cornerstone of the empire.

Furthermore, it incultates 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 god, and that they are chosen of God.

Fairly recent 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. To Shintoism led without question to the restoration of the imperial family to its old powers in 1867.
rulers have been careful to show at every opportunity their adherence to the old faith of their fathers.

Seems a queer Jumble

"Shintoism seems a queer and incom- plete system of beliefs and practices 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 confused with a modified Buddhism and a modified Confucianism. This blending and modification of religions shows a trait of the Japanese that has been demonstrated many a time in their absorption of parts of the material civilization and culture of the West. Buddhist casuists in the eighth century explained the descent of the ancient emperors as the reincarnations 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. This 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 no great shrines for the veneration of 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, moun- tains, clouds, and the sun. Shinto is set up along the roads, and even in out-of-the-way corners more important of the gods and to the spirits of deceased men of prominence. Shinto is more like the ‘spirits’ of certain trees and rocks.

Religion of Rulers Slapper

"When the emperor is in the 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 ideas are 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 white- ness.

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 on altar which demonstrates the simplifying influences in modern Shintoism: it is dedicated to the site of the ancient shrine by unlighted incense. On the rear side of the altar are the names of the various shrines of the imperial family. On the front side of the altar are the names of the various shrines of the imperial family.

An important feature of Shintoism is the belief that sinfulness is a matter of appearance, and that one who is born into a certain situation is not held responsible for the actions of his ancestors.

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 na- tives who brought the man to our nurses, could not be restrained, and a hospital official told that it would be necessary to ampu- tate the arm in order to save the life of the man. The next doctor one hundred miles away, it would take six to eight days to get the patient to him. Our nurses explained that they would under- take to amputate the arm, but the na- tives refused to allow them to do it. They brought the man to our nurses, and 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 our nurses. The man said that he was in great pain. To their surprise he appeared later, his arm had healed nicely, though the bones had not knit. As the arm had been put together in dirty water, it seemed marvelous that the man did not die of blood poisoning.

A letter from Mrs. C. Robinson, in the Belgian Congo, tells of the need of medical help in that field. She and her hus- band are nurses. Deep superstition and ignorance prevail. The natives have not yet learned to trust the white man, or the mission hospital. They are still afraid of it, although it has been explained to them that it is for their own benefit. They refuse to allow them to do it. However, some op- portunity is given the white workers to treat wounds and other ailments. One experience is given:

A letter from Dr. J. Kretchmar’s writ- ing, he was awaiting the decision of the chief and his counselors as to the possi- bility of his settling in a section where there are 20,000 natives and fifty Euro- peans without medical help. Difficulty arose in gaining entrance because a cer- tain missionary society has an agreement with the tribes that excludes missionaries of other denominations.

A letter from Dr. P. T. Macan, M. D., telling of some of his experiences in South India. For three weeks he was with a party of natives who had been killed by a tiger. The arm hung by little more than a piece of flesh. The excited, crying na- tives who brought the man to our nurses, could not be restrained, and a hospital official told that it would be necessary to ampu- tate the arm in order to save the life of the man. The next doctor one hundred miles away, it would take six to eight days to get the patient to him. Our nurses explained that they would under- take to amputate the arm, but the na- tives refused to allow them to do it. They brought the man to our nurses, and 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.

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A little while ago we had a letter from Dr. P. T. Macan, M. D., telling of some of his 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 instruction is a large one, 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 they have been moving rapidly in mastering their studies. Some of them, it is true, have the desire to keep on with medical training, even looking toward taking the medical course.

Three 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 was the more necessary, as a result of 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 very prompt 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 in the field. All places, and to ask every 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 mass of the population in single capacity, as Dr. Smith is doing, finding 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. I. A. Hansen.

MEDICAL WORK IN THE FAR EASTERN DIVISION

Our pioneer undertaking in medical work in the Far East was a dispensary in Yenanche, Honan. About four years ago land was bought for the new dispensary, and the money appropriated by the mission. With this as a start, and the reputation that the dispensary had made, plans were drawn and a campaign was undertaken 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. O. 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 means.

Shanghai to Be Medical Center

The General Conference has approved of the plan of the Asiatic Division to make Shanghai the 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 are to 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 architects. We are sorry to say that Dr. Riley Russell and his family have been compelled to return to the home-land on account of health conditions, and hope they will be enabled 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 of work.

Nanning and Tatsienlu

Our Nanning Dispensary has added a building for in-patients. Dr. Law Koon worked many years to build up this institution, and he certainly deserves all the credit and fulness of 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, offices and new building were 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 during his best period, and another doctor arrives.

In far away Tatsienlu, Szechwan, on the border of Tibet, Dr. J. N. Andrews is struggling to build a small institution that 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.

Experience has proved that this was a wise plan, and we appreciate having had the service of these two skilled workers so successful in this enterprise.

Shanghai Sanitarium

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 our work is being done on a larger scale. This is greatly appreciated, and we believe that this is in harmony with the plan outlined in the words:

"Let us give to our sanitariums whose work is already established, an opportunity to co-operate with them in establishing newly established plants.

"Every new institution, every extension, 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 in the wall, growing as it is rolled as by an invisible hand. Let this mystery be set in motion."


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 has been 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 that would be gained from it, would give data as to size and kind of buildings, and 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 past year, condensed from our auditor's statement:

**SHANGHAI SANITARIUM ASSOCIATION**

**Financial Statement—1917-1918**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Income</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Cash received from patients</strong></td>
<td>$215,683.64</td>
</tr>
<tr>
<td><strong>Gen. Conf. Appropriations</strong></td>
<td>49,999.19</td>
</tr>
<tr>
<td><strong>Total gross income</strong></td>
<td>$279,517.56</td>
</tr>
<tr>
<td><strong>Cost</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Total operating expense, including all losses and depreciation</strong></td>
<td>$287,517.56</td>
</tr>
<tr>
<td><strong>Value of present inventory</strong></td>
<td>$26,985.32</td>
</tr>
<tr>
<td><strong>Total cost</strong></td>
<td>$287,517.56</td>
</tr>
</tbody>
</table>

**Missionary Report**

15 Baptized
20 Keeping the Sabbath
20 Taking Bible studies with sanitarium Bible workers present.
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 carried on. 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. Our nurses see the advantage of a medical knowledge, and those who are not nurses are picking up all they can, for use in their stations.  

EUROPEAN OPENINGS FOR MEDICAL WORK

We have had letters from a number of our leading brethren in Europe pointing out the need of medical work in that field. In almost every instance, immense fields, with large populations, are presented as open for medical missionary effort.  

From Holland Elder J. Wintzen writes that nothing in medical lines is being done in the field. Two sisters are in training as nurses in a hospital, expecting to go to the mission field in Borace 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 have no way to help their sick, and a great deal of sickness exists. As the result of the war many are suffering justly depleted, the result of malnutrition and dysentery, and the war is augmenting this. Tuberculosis is on the increase and so is smallpox, where not a single sunbeam ever shines in. In other places five or six persons live together in one room. He says that any 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 Frankfurt-on-the-Main, Germany, Elder E. Binder, president of the Main-Neckar Conference, writes that that city of 500,000 inhabitants is without any medical treatment for its 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 new 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. Frillwitz, 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 there with the help of the conference.

From Poland Brother P. Brodile, 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, there is but one single physician or nurse of our people. And again the conditions of need are as great 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. Also, in the Philippines, if any, are nothing to be compared with those in some other Spanish-speaking countries, as, for instance, South America, and there we will 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. Budge, 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 companions, who were but a few months under the influence of the heathen Mordecai, and are Seventh-day Adventists, are you not in touch with people of greater influence and means.

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 treating yourselves in the way the brethren teach you?"

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

She replied, "Your eyes are clear, your skin is clean, and your blood pure. This is because you do not eat pig, drink yam beer, 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 experiences of the more recent converts have 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 Fiji field are fully alive to the medical work as a means to advance the message and help the people to obtain the 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 gaining respect and the respect of our faith. They 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 that even to draw comment from numerous observers.

It may be added that many of the workers, like Brother Budge, have had the advantage of medical 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.
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."
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 their literature and in other ways, had raised more than $100 each. One sister, a servant in a family, after doing quite well, found it necessary to leave and started a branch. She has 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 talk of the 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 their 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 is desiring the sacrifices 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 telegraph 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 munificent offering when they are furnished us by Brother Moffett. A telegram of similar import comes to us from Elder E. B. Potter, president of the Oklahoma Conference. He says:

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

Mr. A. G. Daniells 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 our brethren give afar greater than 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.

**For Brazil**

Elder and Mrs. A. C. Harder and two children, who are returning after attendance at the General Conference session and a rest and visit in the homeland.

Elder and Mrs. C. H. W. Ander, of Western Canada also, still keep close to the Harders by connecting with their work. Brother Borrowdale has been connected with Mount Vernon Academy.

**For South Africa**

Elder and Mrs. W. C. Waston, returning after a year's furlough. Brother Waston is a very prominent 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. Flatz and two children, also from the North Pacific Union, join the Zambesi Union, Brother Flatz desiring to serve as educational secretary of the union.

Mr. and Mrs. Lloyd Biggs and little daughter, of Spokano, Wash., connect with the church 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. Marins.

**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 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 each 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 unfailing and unflagging interest in it. That helps to make enthusiastic workers, and that are prime requisites in leadership. If there are mothers with this first great qualification (and where are there not?), their work is certainly assured.

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 workers who have not only made a scientific study of the subjects, but who are parents of experience with their own children. We are publishing it, and are preparing for the enrollment of the younger generation in the society. For more details see the next issue of the Home Commission, join the Zambesi Union, Brother Flatz desiring to serve as educational secretary of the union.

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