

# The Advent Review and Sabbath Herald



Vol. 98

Takoma Park, Washington, D. C., May 19, 1921

No. 20

THE GOSPEL TO ALL NATIONS

## The World's Bible

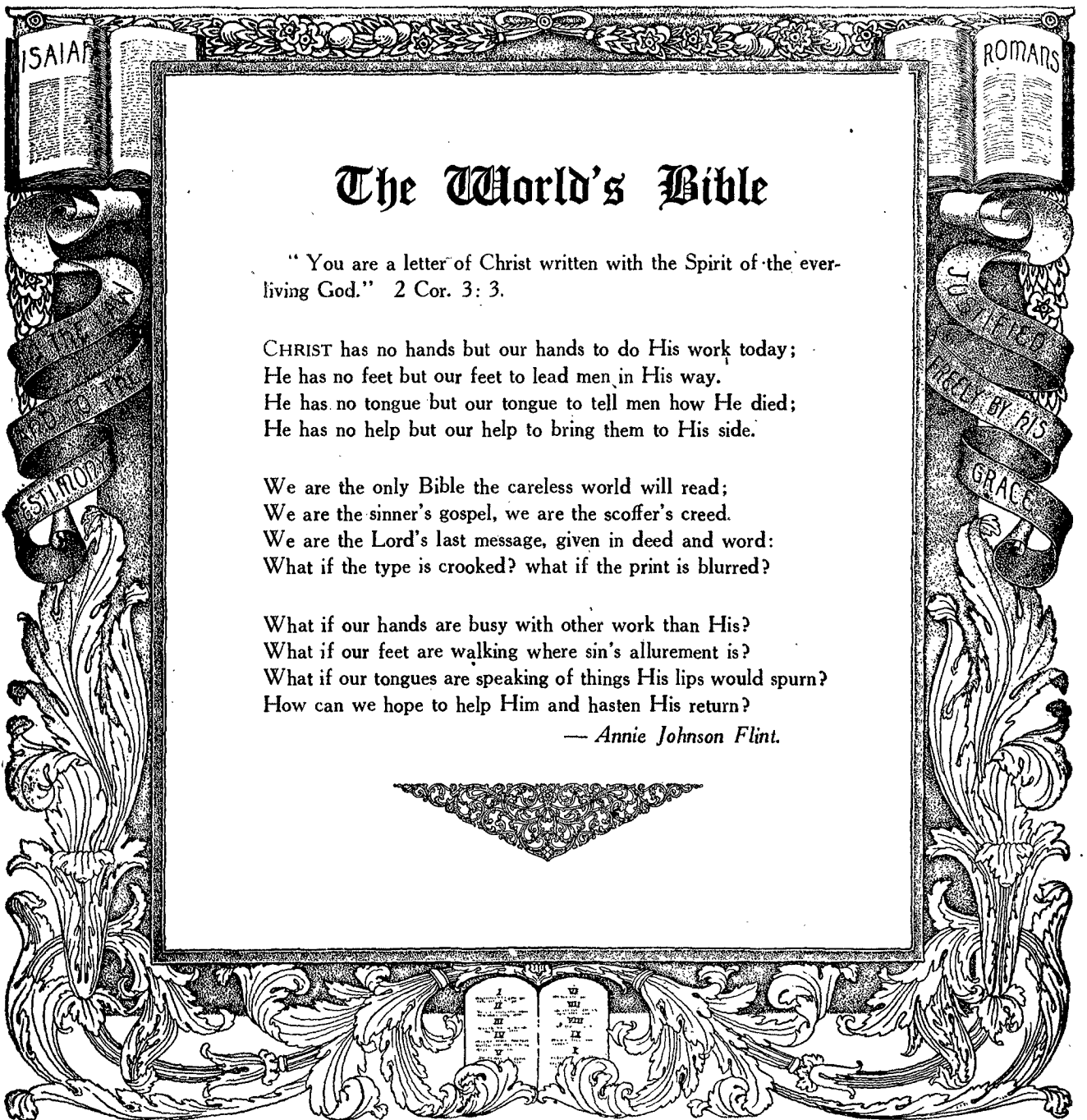
"You are a letter of Christ written with the Spirit of the ever-living God." 2 Cor. 3: 3.

CHRIST has no hands but our hands to do His work today;  
He has no feet but our feet to lead men in His way.  
He has no tongue but our tongue to tell men how He died;  
He has no help but our help to bring them to His side.

We are the only Bible the careless world will read;  
We are the sinner's gospel, we are the scoffer's creed.  
We are the Lord's last message, given in deed and word:  
What if the type is crooked? what if the print is blurred?

What if our hands are busy with other work than His?  
What if our feet are walking where sin's allurements is?  
What if our tongues are speaking of things His lips would spurn?  
How can we hope to help Him and hasten His return?

— Annie Johnson Flint.



## The Editor's Mail Bag

WE are glad to afford in the columns of the REVIEW as great freedom of expression on the part of our readers as is consistent and possible. We cannot, of course, turn the REVIEW into an open forum for the discussion of every question, nor can we print every expression of judgment which is sent us. If we did, we should indeed have a hodgepodge of opinions and theories. We are glad, however, to cull from our many letters those paragraphs and expressions which we believe will be of general interest and profit.

Our discussion of dress in the last few numbers of the REVIEW, we are glad to say, has aroused considerable interest throughout the field. This indeed was our objective. We do not feel that this is the only or most important question for consideration, nor do we expect to devote in the future large space in the REVIEW to its discussion. We do feel, however, that it is worthy of serious thought, and we are glad that some of our readers and heads of institutions are giving to this question the consideration which it merits. In these extracts we should be pleased to give the names of the writers, but without their consent would not feel free to do so.

From a Bible worker in the Central West comes the following:

"For years I have felt that our people as a body are losing sight of some of the early principles, details of Christian living, which are especially distinctive features of our faith. Such scriptures as 1 John 2:16; 1 Tim. 2:9; and 1 Tim. 6:7-9, have always seemed to me to teach and enjoin careful economy in expenditure as well as simplicity of apparel. But when I mingle occasionally with our congregations, or even as I observe the conference workers and their wives and daughters, the appearance is that abundance of apparel is the burden of our sisters, and most of it is either costly or made in what seems to me neither a plain nor an inexpensive manner. And it seems to pass as a matter of course, while all the time there are urgent calls for means in every branch of God's cause. And our people, far from sensing the sinfulness of selfish indulgence, seem to pride themselves on the amount already given, whether it is proportionate or not to the sum spent on self. I am not judging the motives of my brethren, but I believe that the subject of self-denial from a scriptural and early pioneer viewpoint should be continually held up by our workers and in our publications."

One of our leading ministers sends this cheering word:

"I am glad you were stirred up to place in the REVIEW of March 24 the article from Sister White on meeting opposition. I was also very glad of your last-page note in the same issue upon that topic. I believe that this is one of the most important needs among our workers at the present time. I have been quite a little pained as I have seen the disposition on the part of a few to be very sarcastic and sharp in their dealing with the so-called 'blue law' agitation. We gain nothing by this, and must do everything in our power to maintain the Christian spirit. I wish to commend this work you have done, and to bespeak a further presentation of the matter through our good church paper as you may feel stirred to do so from time to time."

The following sensible letter comes from the wife of one of our ministers, and we quite agree with her that some of our good brethren, as well as our sisters, need to take heed to their manner of dress. As suggested by this sister, it is quite as much out of place to dress without due regard to neatness and appropriateness, and quite as incumbent upon the young men in the church to preserve a commendable appearance, as for the young women. She says:

"Your article in the REVIEW of March 3, on the subject of dress, I read carefully last Sabbath, and I am thoroughly in har-

mony with every word of it. I sincerely hope that we may see some fruits from it at our next camp-meeting, for it is there that we see the most flagrant violations of the simplicity that ought to be seen. To those of us who have been in this truth for the last quarter of a century or more, the contrast is certainly striking. Yet I have sometimes wondered if in those earlier days we did not often worry our elders as we are now worried by the younger ones. I know that I did, and yet by comparison I was plainness and simplicity personified.

"I know from talking with our young girls that they do not want to be immodest or improper, but much of the trouble comes from the fact that the good old trade of home dress-making is no longer followed, and many of our own people are buying their clothing ready made, consequently they must take what is on the market. I am sure that this in large measure is the cause of much of the departure from the more simple dress of the earlier days.

"Do not hesitate to say all that you may wish to say, for some of the seed will fall on good ground, and bear fruit; but while you are talking to the sisters, do not fail to refer to the dress of the brothers. There was a time when there was little to be said to the men on this question, but they are no longer exempt. There is a great deal more attention given to the question of dress by men folks, and much of it is needed, especially on the question of neatness, cleanliness, etc. But when you see some of our young ministers standing before the people wearing 'Charlie Chaplin' mustaches,—a thing that 'Charlie' himself does not wear in private life, but only on the stage when he is trying to make himself ridiculous,—it leaves no doubt in my mind that the time has come when something should be said to our young men as well as to the young women. Some of the present-day hair cuts are certainly not without question, as well as the style of parting the hair in the middle, giving the face an appearance of weakness.

"We are so surrounded by the 'movie' folk and styles that it is hard, I suppose, for our young not to be more or less influenced by them; but our workers, young and old, should at least be free from this influence.

"I have freed my mind, and not only mine but that of quite a number of us, so I will say no more."

The medical superintendent of one of our leading sanitariums sends the following expression of appreciation:

"We have been very much encouraged and helped by the articles in the REVIEW AND HERALD, and especially do we feel that the articles on the dress question are very timely. No doubt it would take strong effort on the part of every Seventh-day Adventist to stem the tide which is creeping in among us, not only in the matter of dress, but that of attending picture shows and theaters and other questionable places of amusement. I am sure that the articles which are being placed in our papers from time to time, crying out against these things, are very timely, and will do much to awaken our people, especially the youth, to the dangers which are right around us."

We appreciate these expressions of good will from our readers. But it is not enough to stand by and give

(Continued on page 5)

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

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

VOL. 98

TAKOMA PARK, WASHINGTON, D. C., MAY 19, 1921

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## Studies in the Testimonies

### Camp-Meetings (Concluded)

11. To what should the camp-meetings as far as possible be devoted?

"As far as possible, our camp-meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business.

"At the camp-meetings, workers are gathered from all parts of the field, and it seems a favorable opportunity for considering business matters connected with the various branches of the work, and for the training of workers in different lines. All these different interests are important, but when they have been attended to at a camp-meeting, but little opportunity remains for dealing with the practical relation of truth to the soul. Ministers are diverted from their work of building up the children of God in the most holy faith, and the camp-meeting does not meet the end for which it was appointed. Many meetings are conducted in which the larger number of the people have no interest, and if they could attend them all they would go away wearied instead of being refreshed and benefited. Many are disappointed at the failure of their expectation to receive help from the camp-meeting. Those who came for enlightenment and strength return to their homes little better fitted to work in their families and churches than before attending the meeting."

12. What lines of instruction should not be given at the camp-meeting?

"Business matters should be attended to by those specially appointed for this work. And as far as possible they should be brought before the people at some other time than the camp-meeting. Instruction in canvassing, in Sabbath school work, and in the details of tract and missionary work, should be given in the home churches, or in meetings specially appointed. The same principle applies to cooking schools. While these are all right in their place, they should not occupy the time of our camp-meetings."

13. From what should the presidents of conferences and the ministers be excused?

"The presidents of conferences and the ministers should give themselves to the spiritual interests of the people, and should therefore be excused from the mechanical labor attendant upon the meeting. The ministers should be ready to act as teachers and leaders in the work of the camp when occasion requires; but they should not be wearied out. They should feel refreshed, and be in a cheerful frame of mind; for this is essential for the best good of the meeting. They should be able to speak words of cheer and courage, and to drop seeds of spiritual truth into the soil of honest hearts, to spring up and bear precious fruit.

"The ministers should teach the people how to come to the Lord, and how to lead others to Him. Methods must be adopted, plans must be carried out, whereby the standard shall be uplifted, and the people shall be taught how they may be purified from iniquity and elevated by adherence to pure and holy principles."

14. For what should time be given?

"There must be time for heart-searching, for soul-culture. When the mind is occupied with matters of business, there must necessarily be a dearth of spiritual power. Personal piety, true faith, and heart holiness must be kept before the mind until the people realize their importance.

"We must have the power of God in our camp-meetings, or we shall not be able to prevail against the enemy of souls. Christ says, 'Without Me ye can do nothing.'"

15. What is the object of the gathering?

"Those who gather at camp-meetings must be impressed with the fact that the object of the meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will to us be fruitless."

16. What provision should be made for ministerial help?

"In camp-meetings or tent efforts in or near the large cities, there should be an abundance of ministerial help. In all our camp-meetings the ministerial force should be as strong as possible. It is not wise to allow a constant strain upon one or two men. Under such a strain they become physically and mentally exhausted, and are unable to do the work appointed them. In order that they may have the strength required for the meetings, ministers should arrange beforehand to leave their fields of labor in safe hands, with those who, though they may not be able to preach, can carry forward the work from house to house. In God many can do valiantly, and for their labor will see returns the richness of which will surprise them.

"In our large meetings a variety of gifts is needed. Fresh capabilities should be brought into the work. Opportunity must be given for the Holy Spirit to work on the mind. Then the truth will be presented with freshness and power.

"In conducting the important interests of meetings near a large city, the co-operation of all the workers is essential. They should keep in the very atmosphere of the meetings, becoming acquainted with the people as they come in and go out, showing the utmost courtesy and kindness, and tender regard for their souls. They should be ready to speak to them in season and out of season, watching to win souls."

17. For what does the camp-meeting afford special opportunity?

"There is something for every one to do. Every soul that believes the truth is to stand in his lot and place, saying, 'Here am I; send me,' Isa. 6: 8. By engaging in work at the camp-meeting, all may be learning how to work successfully in their home churches.

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."

18. To what should parents give special heed?

"Parents who come to camp-meeting should take special heed to the lessons given for their instruction. Then, in the home life, by precept and example, let them impart these lessons to their children. As they thus strive to save their children from the corrupting influences of the world, they will see an improvement in their families."

19. What is the best help ministers can render the people?

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the dependent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him."

20. What work of reformation should be accomplished for the people?

"Many come to camp-meeting with hearts full of murmuring and complaining. Through the work of the Holy Spirit these must be led to see that their murmuring is an offense to God. They must be led to feel self-reproach because they have allowed the enemy to control their mind and judgment. Complaining must be turned to repentance, uncertainty and despondency to the earnest inquiry, 'How shall I become true in faith?'

"When man is a partaker of the divine nature, the love of Christ will be an abiding principle in the soul, and self and its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor indulging in the gratification of the lower nature, and walking in paths that conscience condemns. Men professing to be followers of Christ fall to a low level, always mourning over their shortcomings, but never overcoming and bruising Satan under their feet. Guilt and condemnation constantly burden the soul, and the cry of such might well be, 'O wretched man that I am! who shall deliver me from the body of this death?' Rom. 7:24. Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened; we think that others are as unrighteous as we are ourselves.

"At our yearly convocations these things should be set before the people, and they should be encouraged to find in Christ deliverance from the power of sin. He says, 'When ye shall search for Me with all your heart, . . . I will be found of you.' Jer. 29:13, 14. The standard should be elevated, and the preaching should be of the most spiritual character, that the people may be led to see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind, only can be blessed of God. When sin is cherished, it can in the end produce nothing but unhappiness; and the sin which leads to the most unhappy results is pride of heart, the lack of Christlike sympathy and love." — *"Testimonies," Vol. VI, pp. 32-52.*

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### "Unequally Yoked Together"

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"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God." 2 Cor. 6:14-16.

In the Scriptures the last days of human probation are set forth as a time of unparalleled worldliness; a time when the masses of those who have "a form of godliness" shall be "lovers of pleasures more than lovers of God." 2 Tim. 3:4, 5.

In Christ's great second advent discourse, He compares the last days to the days of Noah. He says: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39.

Going back to the history of the days immediately preceding the flood, we learn that "every imagination of the thoughts of his [man's] heart was only evil continually. . . . The earth also was corrupt before God." Gen. 6:5-11. Going back a step farther to learn the cause of the awful state of ungodliness, we

read that "the sons of God [the Christians of those early days] saw the daughters of men [the daughters of unbelievers] that they were fair; and they took them wives of all which they chose." Gen. 6:2.

Or as expressed by the spirit of prophecy:

"The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshippers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.' The children of Seth went 'in the way of Cain.' . . . Therefore 'God gave them over to a mind void of judgment.' Sin spread abroad in the earth like a deadly leprosy." — *"Patriarchs and Prophets," pp. 81, 82.*

When Christ said that the people before the flood were "marrying and giving in marriage," He did not mean that it was a sin to marry, for He was the author of the marriage covenant, and the one who officiated at the first marriage in Eden; but the sin consisted in the mingling of the holy seed with the unholy — believers "unequally yoked together with unbelievers." "Mingling with the depraved, they became like them in spirit and in deeds."

Nor could the result have been otherwise. "Can two walk together, except they be agreed?" Amos 3:3. In the very nature of things it is impossible for the believer and the unbeliever to walk together in unity; for —

"The happiness and prosperity of the married life depend upon the unity of the parties. How can the carnal mind harmonize with the mind that is assimilated to the mind of Christ? One is sowing to the flesh, thinking and acting in accordance with the promptings of his own heart; the other is sowing to the Spirit, seeking to repress selfishness, to overcome inclination, and to live in obedience to the Master, whose servant he professes to be. Thus there is a perpetual difference of taste, of inclination, and of purpose." — *"Testimonies," Vol. IV, pp. 507, 508.*

"They are serving two masters, between whom there can be no concord. However pure and correct one's principles may be, the influence of an unbelieving companion will have a tendency to lead away from God." — *"Patriarchs and Prophets," p. 174.*

And this is the reason for the questions asked in the texts at the head of this article. "What communion hath light with darkness?" None whatever. They are exact opposites, and well illustrate the difference between believers and unbelievers. There can be no true union between the two, even though the laws of the state have declared that "the twain" are "one flesh." Their tastes and inclinations and ambitions are entirely different, and sooner or later one of the two will most likely yield his or her position, and become in spirit like the other. Sad to say, history has demonstrated the fact that almost invariably the believer is the one to make the sacrifice of principle, and either makes shipwreck of his faith entirely, or degenerates into a merely nominal professor.

The Lord has given us very definite instruction upon this vital subject through the spirit of prophecy. We read:

"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As a result, faith in the precious truth dies out of the heart. . . .

"Spiritual declension commences the moment the vow is made at the altar; religious fervor is dampened, and one strong-hold after another is broken down, until both stand side by side under the black banner of Satan. Even in the festivities of the wedding, the spirit of the world triumphs against conscience, faith, and truth. In the new home the hour of prayer is not respected. The bride and bridegroom have chosen each other, and dismissed Jesus.

"At first the unbelieving one may make no show of opposition in the new relation; but when the subject of Bible truth is presented for attention and consideration, the feeling at once arises, 'You married me, knowing that I was what I am; I do not wish to be disturbed. From henceforth let it be understood that conversation upon your peculiar views is to be interdicted.' If the believer should manifest any special earnestness in regard to his faith, it might seem like unkindness toward the one who has no interest in the Christian experience.

"The believing one reasons that in his new relation he must concede somewhat to the companion of his choice. Social, worldly amusements are patronized. At first there is great reluctance of feeling in doing this, but the interest in the truth becomes less and less, and faith is exchanged for doubt and unbelief. . . . Oh, the change wrought by that unwise marriage!

"What ought every Christian to do when brought into the trying position which tests the soundness of religious principle? With a firmness worthy of imitation he should say frankly, 'I am a conscientious Christian. I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in opposite directions. We cannot be happy together, for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world, and assimilated to the likeness of Christ. If you continue to see no loveliness in Christ, no attractions in the truth, you will love the world, which I cannot love, while I shall love the things of God, which you cannot love. Spiritual things are spiritually discerned. Without spiritual discernment you will be unable to see the claims of God upon me, or to realize my obligations to the Master whom I serve; therefore you will feel that I neglect you for religious duties. You will not be happy; you will be jealous on account of the affections which I give to God; and I shall be alone in my religious belief. When your views shall change, when your heart shall respond to the claims of God, and you shall learn to love my Saviour, then our relationship may be renewed.' — *"Testimonies," Vol. IV, pp. 505-506.* (To be concluded)

## The Editor's Mail Bag

(Continued from page 2)

assent to what others may seek to do in the way of reform. Upon every one rests the solemn responsibility of standing for the right in his lot and place. This we believe these correspondents are endeavoring to do. Nor should we cherish a spirit of standing aloof and criticizing others in the church because they do not measure up to our standards. We must recognize that while we see things in our brethren, even in our workers, which are wrong, we ourselves may be doing things in other ways which in God's sight are much worse than the faults we condemn in our brethren. It is for us, first of all in our own lives, to seek to exemplify the principles of right, and then it is for us earnestly and judiciously and carefully to place these principles before others. When we see evils in the church, we should seek to correct these evils, but we should seek to do this by Christlike methods. Otherwise our efforts may accomplish much injury. In laboring for others, let us give diligent heed to the admonition given by the apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." When we labor for others in the spirit of meekness, considering ourselves lest we be tempted, recognizing our own weakness as well as the weakness of our brethren, we may be hopeful that our labor will not be in vain in the Lord.

## The Life Beautiful

THE Cologne Cathedral was halted in its erection by the death of the architect and the loss of his plan. No architect seemed able to grasp the complex greatness of the structure sufficiently to carry it to completion. So there it stood for centuries, an unfinished pile of stone and marble, pathetic in its aspiring incompleteness. But the lost plan was recovered. And with joy the work of completion was undertaken and carried forward until the forest of spires stood silhouetted against the sky, and the last statue had found its destined niche — a majestic poem in marble. We are being created a habitation of God through the eternal Spirit. But why does the building halt? Why rise not the lofty towers and soaring spires? Have we lost the plan, the key to the goodly harmony? The love of God shed abroad in the heart by the Holy Spirit, the personal possession of every believer, — this is the key to the plan by which the universal church of Jesus groweth unto a holy temple in the Lord. — *W. F. Sheridan, D. D.*

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### LIFE CAROLS OF JESUS

J. M. HOPKINS

#### Childhood

In the first glad hours of childhood years,  
Ere the heart is burdened with cares and fears,  
Ere the lips are tarnished with words of sin,  
While innocence reigns the soul within,  
The sweetest word by tongue expressed,  
That name of heavenly tenderness,  
Of Him who often the children blessed,  
Is the loving name of Jesus.

#### Youth

In days of youth, in temptations' hour,  
When they press the soul with mighty power,  
When the tide of evil is hard to stem,  
And we've drifted downward again and again;  
How blest is that haven, so calm and sure,  
In the Rock of Ages that will endure,  
Where the youth may anchor the soul secure  
To that mighty rock, Christ Jesus.

#### Manhood

In years of manhood, when ills assail,  
And in the conflict we almost fail,  
When friends forsake and foes defy,  
And hopes most cherished all blasted lie;  
How glad to know there is One who cares,  
Who every trial and burden shares;  
Who hears and answers our fervent prayers —  
Our Friend and Brother, Jesus.

#### Old Age

When age creeps on and the step is slow,  
And the locks are white as driven snow;  
When the eye grows dim and the arm is weak,  
And the end draws nigh, how glad we speak  
That name so full of hope and cheer,  
That name dispelling doubt and fear,  
That name in the hour of death most dear, —  
The precious name of Jesus.

Then glad we carol in joyful lay  
Of our Friend and Brother of Bethany;  
Of the Teacher and Healer of Galilee,  
Who agonized in Gethsemane;  
Of the Lamb of God of Calvary,  
Whose blood from sin can make us free;  
Who rose from the tomb in victory,  
The hope of our immortality;  
Who ascended to heaven in majesty  
To plead His all-sufficiency;  
Who is coming in glory for you and me —  
Hosanna to Thee, Lord Jesus!





# EDITORIAL



## *Mutual Consideration*

Of all people, Christians should be courteous. There will arise many provocations to test the temper and try the patience, but the grace of Christ is sufficient for the little, nagging things of life, as well as for the great trials.

Two classes have always existed in the church. One class is deliberate in judgment and slow in movement; the other class is active and aggressive. In God's order each serves as a balance for the other. If all were conservative, the church would become stereotyped; if all were radical, unwise decisions would be made.

Each member of the church, no matter how wide his experience or how high his position, should recognize that he himself is not a complete whole. He is compassed with human frailties and limitations. His judgment is safe only as it is balanced and safeguarded by the judgment of his brethren.

In Bible teaching the active student needs to guard his utterance, that he may not enter channels of thought diverging from the main track of truth, nor emphasize nonessentials, and thus give occasion for criticism; the conservative plodder needs to recognize his brother's right to free thought, and not count him a heretic because he may fail in detail to confine his reasoning within the narrow confines of his own circle of thought.

If a brother overemphasizes some unimportant detail, why should we still further emphasize it by opposing our brother? If the detail be unimportant, why waste time in either advocating or combating it? So far as we are concerned, why not let it die? It is surely a waste of time and precious energy to seek to tan a mosquito hide, and an equal waste of time and energy to oppose those who are engaged in the tanning process.

No greater evil exists than to criticize the leaders in the church, whatever office or position they may hold. But the leaders on their part should be careful that by no course of conduct in teaching or living do they justly give occasion for offense.

Church relationship is one which should be characterized by love and kindly forbearance. Each should esteem his brother better than himself. Each should accord to others every privilege and liberty he takes for himself. Each should bear and forbear, believing the best and hoping the best; and where evil is discovered, labor for the offender according to the principles enjoined in Matthew 18.

F. M. W.

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## *At General Headquarters*

WE are heartened by the thought that Christ is our Commander, constant in mindfulness and never out of contact with the least of His soldiers. But do you suppose our views of personal duty would remain unchanged if we caught the picture of sharp contrasts which this contact must make at times? If we could spend an hour with the Commander in Chief at His General Headquarters, with every sector of the world front spread before us, and could know His thoughts as the intensity of battle engulfs first one unit and then another, should we feel just the same as we do now about our part?

In the New Hebrides an outpost is abandoned. A woman tending her husband in sickness and death is left alone and destitute among cannibals. She is obliged to take to the paths of rain-soaked jungles afoot and alone in the dead of night, relying upon the uncertain mercies of man-eating savages at war among themselves, to beat her way back to friends and safety.

Somewhere in more favored lands a brother debates in his mind whether to turn his last year's car in toward a new one, or use the money to enlarge his holdings or increase the elegance of his home.

A family of meager means supports the cause of missions to the point of privation, while at the same time a prosperous brother withholds his tithe for speculation and private use.

Along the thin front line, men are staggering beneath insuperable burdens and keeping on under breaking strain, while in the safety of the rear some are drawing back from the inconvenience of service even in their home churches.

Of course in the nature of things the exactions and sacrifices of service at home and in the mission lands are not the same. Each field has its own peculiar difficulties. There is no way of equalizing the work and the hardships in all places. It is no discredit to faithful supporters of the cause of Christ that others have a harder time than they do. The home base must be kept strong, and each man, under the direction of God, is the one to decide what he should do to strengthen his part of it.

But still, if we could spend an hour at General Headquarters, with the sharp contrasts of the world front before us, and with an intimation of what the Commander in Chief thinks of them, do you suppose our views of personal duty would be just the same as they are now?

C. A. H.

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## *Accusing the Brethren*

IN Revelation 12:10 Satan is called "the accuser of our brethren," and it is stated that he accuses them "before our God day and night." There are no vacations nor intermissions in his wicked work; he keeps at it "day and night."

The one who is here designated by the title "accuser of the brethren" was once the "anointed cherub," a beautiful, loyal angel, next to the throne of God, full of wisdom and "perfect in beauty," whose heart abounded in love for God and for all the creatures He had made in all His boundless domain; but now fallen so low through sin and hatred in his heart, as to accuse the brethren day and night before God. A terrible fall, indeed!

The following tells in a few paragraphs the steps he took in his awful plunge into darkness and ruin, and the methods employed in sowing the seeds of alienation and suspicion; and, how by destroying the confidence of angels in the Creator, he led millions of these created beings into rebellion. They are now reserved in chains of darkness, awaiting the coming doom of themselves and their leader at the time when sin, root and branch, will be destroyed.

"Satan resolved to make an effort to overthrow the government of God, and to set up a kingdom of his own. He began

this work by doing just as men who ought to know better are doing today. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instill into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels. So the deceiver would show that the angels thought as he did.

"It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things.

"That which Satan had instilled into the minds of the angels—a word here and a word there—opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy."—*Mrs. E. G. White, in Review and Herald, Sept. 7, 1897.*

Under the garb of loyalty and great spirituality, he whispered in secret to the angels about "supposed defects." "A word here and a word there" marred the confidence of the angels in the integrity and motives of the Creator, and they began to look upon Him with suspicion, and view His acts in the light of what Lucifer had said.

This is a picture of what we sometimes see manifested in the church. One is perhaps never more like the devil than when he begins the work of accusing the brethren; when by criticism and evil-speaking he sows discord and suspicion in the minds of others, and breaks down confidence in those who are intrusted with sacred responsibilities.

"Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*"Testimonies," Vol. VI, p. 42.*

Notice that nothing we can do is more offensive to God than marring the confidence of others in those who are doing God's work, and who are called to stand in places of responsibility. The history of the church, however, shows that Satan has always found agents whom he could employ to perform this diabolical work. Think of the accusers of Moses and others. And those who lend their ears to these Satanic agents are little better than those who act as agents for the church accuser.

The apostle Paul says, "If ye bite and devour another, take heed that ye be not consumed one of another." Gal. 5:15. This work of criticism and injuring reputations is here set forth as similar to the grosser forms of heathenism. Then, as now, its manifestation was seen in the church.

"The habit of backbiting, gossip, ungenerous criticism . . . reveals a lack of culture and refinement and of true goodness of heart: it unfits one both for the society of the truly cultured and refined in this world, and for association with the holy ones of heaven. We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? Let the children, and the youth as well, learn what God says about these things."—*"Education," p. 235.*

This statement clearly indicates that those who engage in this work of accusing are unfitted for good society, either on earth or in heaven; and we should no more welcome these gossips, talebearers, and detractors of character into our homes and make them our associates than we would head-hunters or cannibals from the dark regions of the earth.

A noted clergyman has set forth this wicked and ungodly work in the following forceful words:

"There can be no Holy Spirit leadership where there is constant evil talking about one another. Not long since I read an account of a man's conception of tattling church members. He drew a picture of the scene at the table where the rich man and Lazarus were—Lazarus eating the crumbs, and the dogs licking his sores. Then he said, 'You people in the church that are constantly talking about one another remind me of those dogs.'"—*"The Soul-Winning Church," by Len. G. Broughton, p. 133.*

Criticism is Satan's most effective weapon against God's people. Will God's remnant people continue to wield this implement of destruction? Shall we not rather yield our hearts to the Lord, to be cleansed from this awful sin, and in all our associations with others place the frown of disapproval upon this thing which God hates?

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10. G. B. T.

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### The Bathshebas of Today

THE May number of the *Moody Bible Institute Monthly* contains an article from Mrs. Leora M. Blanchard on "Bathsheba—A Study of an Immodest Woman." Concluding her statement, this writer makes the following observations regarding woman-kind of the present day:

#### "Middle-aged Women at Fault"

"A nation can rise no higher than the ideals of its womanhood, and many women, middle aged as well as younger, are ready to sacrifice health as well as their modesty in a blind following of the dictates of fashion.

"One need not necessarily be prudish to be decent, but the present extremes we see upon all our thoroughfares, in church affairs as well as worldly pleasures, should be frowned upon by all self-respecting women.

"Bathsheba has long been considered as a victim of David; but after all, from another point of view, was not David the victim of the immodesty of Bathsheba? One woman's carelessness and indiscretion brought about a long chain of evils. A bitter repentance mitigated the sin, but its consequences lived on and on in the lives of the children.

"Human nature and human weaknesses remain the same, though customs change and kingdoms cease; and the improper, inadequate feminine clothing of today must inevitably result in lowered morals and evil conditions.

"We repeat: A nation can rise no higher than the ideals of its womanhood. Eminent scholars of today are loudly warning a careless America of the great wave of immorality sweeping down upon us. If that is true, if the wave is real, then as teachers of religious ethics it behooves us to look the arch-enemy squarely in the face, and shoulder to shoulder prepare to stem the tide of evil. The fashions of the day, the looseness and unconventionalities that are becoming so popular, all should startle us into action.

"One need not be old-fashioned or ultraconservative in order to be modest in dress and deportment. Neither can we place all the blame on youthful shoulders. Women of mature years are actually leading the procession of fashionable 'undress,' and alas, a few of them are considered as 'mothers in Israel.'

"Careless women are the Bathshebas of today who are hiding in the background of public opinion, and possibly destroying many Davids, while only an occasional Delilah is brought to justice for the murder of a Samson.

"If woman suffrage is to be a blessing to humanity, the womanhood of America must rise in the strength of its virtue and drive back from our shores this Paris invasion, and demand a 'safe and sane' standard as the ideal of our people."

# IN MISSION LANDS

## "The Isles Shall Wait for His Law"

I AM very happy to worship with you this morning, brethren and sisters, and earnestly trust that God will make the hour spent together a time of great blessing to us all. I desire to speak of the providences of God in mission experiences in the islands of the sea. I wish to refer to the 42d chapter of the book of Isaiah. This, you will remember, is the chapter that speaks particularly of the character and work of Christ. And you will also remember that it was from this chapter, seven hundred years after it was written, on that Sabbath morning in Nazareth, that Christ selected the words with which He began His ministry. It is the great missionary chapter of the Bible. I read from the fourth chapter of Luke the words that Christ then quoted:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And right in the heart of the message of that 42d chapter, God has put the promise that His law shall reach the islands of the great southern seas. I will read the fourth verse:

"He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law."

I want to tell you, dear friends, that the islands of the South Seas are the beauty spots of the whole earth, — beautiful beyond description! — but the habitations of cruelty. Of all people of the wide, wide world, there are none so poor, none so broken hearted, none so firmly captive, none so blind, none so bruised, none

<sup>1</sup> Address by Elder C. H. Watson, President of the Australasian Union Conference, in the Takoma Park church, April 2, 1921.

who need more to know that there is acceptance of them with God in Christ.

But it is a glorious thought that God has promised to send His pure law even to the islands. And I am glad that that law is to go not merely to thunder on their shores and echo from their mountains — not as the ocean that crashes upon the reefs and sends its echoes of thunder afar — not that. If it meant merely that God's law was to roar upon their wickedness and condemn their guilt, it would be fearful. But I thank God that His law is to go to the degraded peoples of the Pacific with new-covenant power — to be written right in their hearts and put right into their minds, a witness within them of the righteousness that they have in Christ. And I thank God, too, that in this scripture there is the eternal promise that Jesus will neither fail nor be discouraged till He has finished His blessed work, even in the islands of the Pacific.

### Visiting Fiji

A little more than a year ago, I was in the interior of the island Viti Levu, of the Fiji group. We had toiled up the river for days, and at last reached a place where the river bent around the hills. At that point we saw a native canoe in which were two natives. They were signaling to unseen people round the bend. When we came to the place where that canoe had been, a wonderful sight came before us. Off in the distance the town to which we were going was seen. A vast number of natives were crowded on the river bank at the landing place, and as we drew near, we heard them singing: "*Sa lako mai ko Jesu*" ("Jesus is coming again"). Only a few months before my visit, those dear people were in complete ignorance of the great and vastly important fact that Jesus is coming again, and were degradedly wicked. On our way into the interior, we had visited many



The Fijian Church Bell, Used Formerly to Summon the People to Heathen Feasts



towns and villages, and had witnessed the awful life of the people. We had gone into houses of fearful wretchedness, where men, women, and children were addicted to the use of tobacco and *yangona* (an intoxicant disgustingly brewed from the bruised root of

people felt in gospel truth and gospel work. Just as we exclaim "Amen," so they expressed the feelings of their hearts as they exclaimed, "*Vinaka, vinaka!*" ("Good, good, wonderfully good!") God has done wonderful things for that people.



Two Heathen Chiefs of the Solomon Islands

the *yangona* plant), and the results were everywhere seen in the broken health, the helpless limbs, the blind eyes, and the diseased forms of scores of the people, and wretchedness and wickedness almost beyond description prevailed everywhere.

#### A Wonderful Transformation

On landing we received a warm welcome, and were taken up to the town along an embowered walk constructed for our arrival. We were taken into the homes of the people. There was not a tobacco pipe in their possession. There was not a tobacco plant in the town. There was not a *yangona* plant in the town. Their homes were clean, and joy and gladness shone in their faces. In many of the homes, I found a placard which read: "*Mo ni kila, sa tabu, na tapaka, kei na yangona ni vale ogo*" ("Please take notice, tobacco and *yangona* are forbidden in this house"). Surely a wonderful transformation!

That night I preached to a large crowd of people out under the stars. I was quite unable to see a face in that congregation, but as I told them of God's great love, and of His great work, hearty responses came out from the darkness and revealed the interest that those poor

you to send him, and assure you that if you will do this, my people will all become as those who have already accepted your message." I am happy to report that we have now established an intermediate school there, and a large number of the Fijian boys and girls of that town are under the instruction of two well-qualified missionary teachers.

#### Rejoicing in a New Life

At still another town that I visited among those inland mountains, I was greeted with a strange but warm welcome, being told by the chief that he was glad we had not made the visit forty years ago, "for," said he, "we would then have eaten you." He explained that such was their condition of heart in the



Solomon Island Savages

days of his grandfather, who was a great chief. "No stranger," said he, "ever came to this town in the days of my grandfather and went away again. He always died, and" (pointing to an old native drum) "that old '*lah*' rang out, inviting all neighboring chiefs to the feast. O sir, we were a people of darkened mind, but thank God the light has come, and we rejoice in a new life!"

Again I say, God has done wonderful things for these people. Elder Parker baptized 427 believers during one visit of seven weeks in those inland districts, and at the same time organized eighteen churches. The law of the Lord is certainly going to Fiji, and wonderful transformations are seen in the lives of hundreds of its people. They have forsaken sin, have abandoned wrong habits, and have surrendered the use of unclean foods. They tithe the produce of their land and effort, and are most earnest in their endeavors to give the message of salvation through Christ to the unsaved all about them.

I am persuaded that Jesus, who has begun this great work for these needy souls, will neither fail nor be discouraged till His work is finished in old cannibal Fiji and in all the earth.

#### Visit from a Solomon Islander

Three years ago I attended a prayer meeting at my home church in Australia. I did not expect to meet strangers there, but to my astonishment, was introduced to a tall young man from the Solomon Islands. He was dressed in European clothes, but bore the marks and mutilations of savagery on his person. He was induced to speak to us. Taking the English Bible, he opened it at John 3:16, and read in good, clear English: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then he turned to Romans 1:16 and read again: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

His expressions of gratitude to God for His great love in the gift of Jesus and his exhortation to earnest endeavor for the salvation of the lost, reached our hearts. He was among us as one from another and strange world. Never until that day had he seen an automobile, or a street car, or a railroad train, or a telephone, or any of the wonderful things that are so common to our civilization. With striking imagery and terrible reality he contrasted our comfort and our luxury with the barrenness, meagerness, darkness, and unrelieved hopelessness of his people, and in concluding a soul-stirring appeal for help, he said, "You have everything; we have nothing. You live; we are dying. You have light; we are people of dark minds. O sirs, won't you send us missionaries?" He stood there to represent thirteen hundred believers won from heathenism in the Solomon Islands within the past seven years.

That young man is now in charge of a mission station on an island of his home group, and there has a

large church, raised from the one-time head-hunters of the Solomons. We have a large number of native workers just like him, who are doing just the same work; and they were heathen, without God and without hope, seven years ago. Truly God's law is going in new-covenant power to the poor head-hunting Solomon Islanders, and Jesus will neither fail nor be discouraged until it is written in their hearts and witnesses in their lives of righteousness by faith in Him.

#### A Missionary Martyr

The gospel is going to the cannibals of the New Hebrides. Only a few years ago Elder C. H. Parker landed on the coast of the large island, Malakula, and was met by the cannibal warriors of the Big Nambus tribe. He was the first white man to go among them. They felt him over, his arms, his legs, and his body, but he gained their friendship and began gospel work among them. After a time he was compelled to leave the field, emaciated and worn out by the fevers of the

climate and the hardships of the service, and was succeeded by Norman Wiles, a fine young missionary from Australia. This devoted man with his brave young wife took up his work for those untamed savages by building a house and living among the people. Soon they were smitten with malarial fever, but struggled on in the effort to help the heathen, until at a critical moment, when the natives were engaged in a terrible tribal war, eating the slain and the prisoners, while making a supreme effort to save these poor souls from such a course, Brother Wiles was stricken down with black-water fever. Four days later he died, leaving his young wife alone among cannibal savages.

On the afternoon of the day before Brother Wiles

died, a schooner came within hailing distance of the shore, and Sister Wiles appealed to the white captain and the white engineer to take her and her husband to our nearest missionary station on the island of Atchin, thirty miles distant. She offered these men all that she possessed to do this, but utterly failed to interest them in her plight. They sailed away and left her husband to die, and her to her fate. But God had not forgotten her, and while white men had failed her in her terrible extremity, help came unexpectedly. Some time after the white men had sailed from sight, a small native boat was seen coming landward. It came within hail, and once more our poor sister appealed for help and was not denied. She found a sympathy in the hearts of the few poor native men on that little boat, that was so unfeelingly denied her by the white men of the schooner. One of their number was hastily dispatched with a letter to Atchin to bring Elder Stewart to Malekula. Two other members of the little crew went ashore and remained at the mission to give whatever protection they could to Sister Wiles. They remained at the mission till brother Wiles died, and then they dug the grave. Sister Wiles, dreading to leave her dead husband's body in a shallow grave in such a place, stood by to encourage

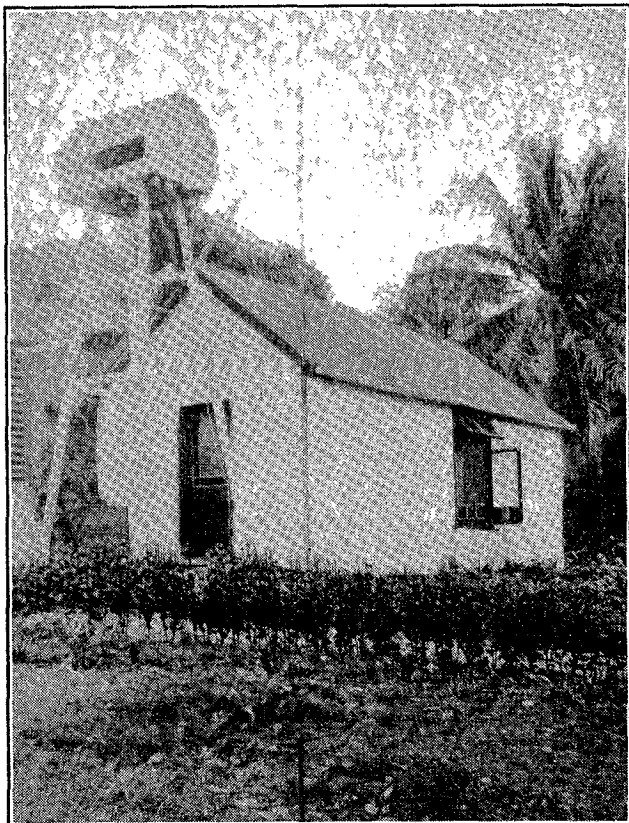


Solomon Island Boys Who Swam to Sabbath School

them to dig deeper, till a grave four feet deep was made. Then with tender kindness they took that coffinless form and placed it in its resting place, and with a tenderness of sympathy that had in it something of the divine, even attempted to offer a Christian prayer over the still form in that open grave. And then that helpless, bereaved girl who had striven with her noble husband "to preach the gospel to the poor," "to heal the broken hearted," to set at liberty the captive, was left alone with no civilized being near. Hers were the only hands to minister to her husband in sickness. Hers were the only hands to prepare him in death for the grave. There was no casket, no possible way of providing one. She wrapped the body in a few grass mats, and God only can know the grief that mingled with the faith of that broken-hearted girl as she did this, and saw Norman laid to rest. The natives among whom she had lived, had utterly failed her in her terrible need; and even as she turned from the grave, shots were ringing and drums beating, and the cannibal war was on.

After the burial, she made arrangements for the boat natives to remain at the mission till Elder Stewart should come, but the messenger had found difficulty in getting through and was delayed. Friday morning she was informed that the boat could wait no longer. The natives agreed to take her in their small boat around to Atchin. In the evening of Friday, she stepped onto that little boat in the pouring rain, taking only a small bundle of very necessary clothing. The boat kept its course till about half the voyage was completed. Then the wind changed, and our sister was informed that they were then as close to Atchin as it was possible for them to get with an adverse wind, and they were now determined to go on their original course. So at midnight she was put on that savage shore in the heavy tropical rain and left utterly alone. She waited for an hour till the moon arose, and started to walk along a dark path through the dense forest. This led her to a village. The natives received her kindly, prepared and gave her food, and made for her a bed of fresh leaves on the earthen floor of one of their houses. Next day, the Sabbath of the Lord, she rested, being under conviction that it would please God if she set an example of true Sabbath keeping before those poor savages, even in the terrible circumstances of her visit. Sunday morning, in company with two native men, she began her journey through those rough, pathless woods to the point where she could cross over the water in a native canoe to Atchin and safety. When perhaps half the journey was done, her guides stopped, and said they could go no farther. On inquiry, she found that they had arrived at the border of new territory, and because of

a feud between the two tribes, the guides could go no farther. Arrangements were finally made with this new tribe of savage men to have her taken to Atchin, and at last she reached there, having passed through the wildest and most savage portion of those cannibal lands, and not a finger had been raised to harm her.



S. D. A. Church and School Building, Atchin, New Hebrides

This is the story as it was told to me by Sister Wiles on her return to Australia. I cannot describe the courage and devotion of this young girl, as she related her experiences to me; but let me tell you that she closed her interview with a heartbroken appeal for my prayers that God would raise up workers to lift again the fallen standard of missions with the Big Nambus, and for her own restoration that she might return still to serve for those people. May God put the same spirit of devotion into our hearts for the finishing of His work in all the world.

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### *The Malaysian Union Mission*

I. H. EVANS

THE biennial session of the Malaysian Union Mission, preceded by a Bible institute, was held in Singapore from February 25 to March 8. All the



Workers at Singapore, February, 1921

foreign workers in Malaysia were present, except Brother D. S. Kime. Because of conditions in his field, he did not feel warranted in leaving his work to attend the meeting. The Holy Spirit held in restraint the weaknesses of the natural heart, and throughout the entire meeting there was manifest on the part of nearly all a strong desire for unity and co-operation.

The superintendent's address, setting forth in a general way the progress of the work, was most encouraging from every viewpoint. During the biennial period just closed 163 had been baptized, and the present membership is reported at 500. Since the beginning of 1921, about twenty-five have been baptized in various parts of the field. The increase of Sabbath school membership has almost kept pace with that of church membership, the gain being 145 in the two years. The donations from the Sabbath school during the two-year period were \$5,747. The total tithe paid by both foreign and native workers during the biennial period was \$20,620, an increase of \$9,129, or more than 79 per cent. The literature sales as reported by the superintendent were \$46,268 for

ing in many hearts to seek knowledge and to come in touch with other teachings than those of Islam. The fact that our colporteurs sold several thousand copies of "Our Day" in the Malay language to people professedly followers of Mohammed, means much. Unless fanaticism springs up and takes hold of these simple people, there is reason to hope that some may be brought into the truth.

Most of the union officers are *ex officio*, and the only changes made in heads of departments were in cases where the past incumbent was to be absent on furlough.

The conference sessions were not attended by the natives to any great extent. This should not continue as a fixed policy. More and more we must educate our native believers in directing the work of the Lord. Our success in this great field is dependent, under God, upon a well-trained and consecrated native ministry. More and more we are to educate and train these workers, and in proportion as they become efficient, our work will grow and our cause be built up.

Prof. H. C. Lacey was with us in the Bible institute, and during the conference conducted a Bible



School Building in Singapore

the biennial period. This was a gain of \$39,023 over the previous two years, or more than 550 per cent.

The work on the girls' dormitory of the new school had progressed far enough so that the authorities allowed us to open school the last week in February. There were about fifty-five students in attendance, and more would gladly come if we had room to accommodate them. Brethren V. E. Hendershot and Homer Baumgartner are in charge of the school, and they have already won the confidence not only of the students, but of our working force in Malaysia. Their good sense, devotion to their work, and love for the students, have endeared them to all. Never have our prospects for educational work been so encouraging as now. For years Elder F. A. Detamore has carried the burden of this school on his heart, and now to see such favorable omens gives real satisfaction to him and to the whole field.

The reports of the respective directors of local missions were most encouraging, all showing more or less growth, and many set forth their needs in such a way as to stir all our hearts. The harvest is truly waiting for the reapers' sickle in many of these island fields. When the prophet Isaiah, speaking of the extending work of the gospel, said, "The isles shall wait for His law," he described a condition that has never until now existed in the East Indies. There is an awaken-

study each evening. His help was greatly appreciated by all who were in attendance.

Our school was in need and asked for \$1,500. The brethren met one morning after the close of the conference, and in about thirty minutes raised \$1,625. Some had to tax their salary for the coming year and pay in monthly instalments. But surely the workers gave with a liberal heart, and such the Lord loves.

The brethren set their 1921 goal in the sale of literature at \$50,000 (United States gold). This is an increase over the past year of more than 90 per cent, taking the field secretary's report as a basis. The local missions pledged \$6,000 to be raised in the churches and by Harvest Ingathering, for the distribution of free literature among those too poor to pay for it. Our men were resolved to undertake an advance move in soul-winning this year, and with God's blessing we ought to see great things wrought in His name.

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AWAY in the heart of Brazil, South America, one hundred miles from the railway, one of our colporteurs came across ten families keeping the Sabbath, and one hundred and twenty miles farther south another company was found. In writing of these experiences, F. W. Spies says one does wonder sometimes how the truth gets into these out-of-the-way places.



# OUR HOMES

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

## "WHY SHOULD YOU BE CONCERNED?"

AN old man, going a lone highway  
Came at the evening, cold and gray,  
To a chasm vast and deep and wide,  
Where dangers dire were known to hide.  
The old man crossed in the twilight dim,  
The sullen stream had no fear for him;  
But he turned when safe on the other side  
And built a bridge to span the tide.  
"Old man," said a fellow pilgrim near,  
"You are wasting your strength with building here;  
Your journey will end with the ending day,  
You never again will pass this way;  
You've crossed the chasm, deep and wide,  
Why build you this bridge at eventide?"  
The builder lifted his old gray head,  
"Good friend, in the path I've come," he said,  
"There followeth after me today,  
A thoughtless youth who must pass this way.  
This chasm that has been as naught to me  
To that fair youth may a pitfall be;  
He, too, must cross in the twilight dim—  
Good friend, I'm building this bridge for him."

—Selected.

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## Our Mothers

MRS. COLIE GUY

"WON'T you have time to wash the dishes or straighten up your room before school, Elizabeth? I seem to be so tired lately, and it takes me all day to do the housework."

"I promised to meet Jennie at the corner early this morning," answered Elizabeth as she opened the hall door. "I'll help some other time." And away she hurried, never thinking of mother's side of the question, and how tedious the household tasks must seem as they were repeated daily. It was sometimes mid-afternoon before she had time to sit down and rest.

Mrs. Mentor realized that she should require more help from her children, but she disliked to curb their youthful activities. She argued that they would be young only once, and she was anxious that they enjoy their youth. She did not realize that she was neglecting a duty in not teaching them how to bear responsibility, and in depriving them of the joy which a training in orderly habits and the efficient performing of household tasks would bring to them. So her children lived selfish lives, absorbed in their own interests, because they had learned no better way.

Years have passed, and Elizabeth has learned many lessons from that stern teacher called Experience. As she looked into that mother's face for the last time this side of eternity, and realized the sacrifice and labor of love, an overwhelming desire came to her to live over again those careless years of youth. How many things she could and would do to make life for mother more pleasant. How inexpressibly she longed to have opportunity to be unselfishly good to the dearest one on earth to her. She threw herself upon a couch and wept bitterly, at last falling into a fitful slumber; and she dreamed a dream so impressive that for the sake of other mothers and daughters she tells the story.

An angel took her by the hand and led her into the land where mothers live and die. There were gleams of sunshine along the way, and flowery paths which led upward, but intermingled were valleys of gloom and low-hanging clouds of despair. Finally they came to a beautiful hill upon which shone a dazzling light, and she asked her guide: "What can this be?" The answer came: "It is the joy of service that mothers have given to their loved ones, unselfish service full of tenderness." And as she looked, the light somehow made her think of her own dear mother.

They walked on until they came to a long, dark valley, gloomy and deserted. In the midst of this valley was a beautiful pool of the clearest water Elizabeth had ever seen. She wondered how it could be so placid and at the same time so

dazzling, when the voice at her side spoke in low, sweet tones: "This is the road that mothers have walked in times of sorrow and suffering. Much of this has been caused by the negligence of their loved ones, and lack of appreciation. It would take me a long time to tell of these sorrows. Some are only small, and others are so great that only the mothers having unfathomable faith in God can pass through them. This pool is made up of the tears of those mothers—tears of anguish, of pain, of bitter disappointment, and of loneliness."

As they passed on, they came to a great black mass, unpleasant to the eye. Elizabeth instinctively drew back, but the angel said, "That, my dear, represents the tasks that fell to mothers which should rightfully have been performed by others. It stands for dishes left unwashed, garments strewn carelessly about the house, beds unmade, and a thousand little things needlessly neglected." With bowed head Elizabeth turned away, realizing her own shortcomings in this particular.

They walked on, and finally came to a land filled with the most beautiful crowns and stars. "Are they for our mothers?" she asked. "Yes," answered the angel, "when life's dull cares and sorrows are past, the faithful mothers will receive the reward of the Great Master. And they are worthy of these crowns. No matter what may have been their lot on earth, the joys of heaven are unadulterated."

Elizabeth awoke with burning regret that she had not been more helpful to the dear mother she had lost, and knelt to pray for forgiveness.

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## Where Love Is, There Is Self-Denial

A WOMAN with eagerness in her fine, dark eyes, sat in the dirty coach that crept over Western prairies.

To what she was going she little knew, save that out in this wide, quiet land a bronze-faced man anxiously awaited her coming, and she had given her troth to share with him in the struggle for a home wherever he might choose.

Then at the terminus of the road a quiet wedding in a frontier parsonage, and a wedding trip in a white-topped wagon one hundred fifty miles through tall grasses, over unbroken prairies, across treacherous streams, barely missing the hungry quicksands, and on again to the diminutive house builded for her.

There she found his aged parents to be cared for; and later little children came to them; she must toil from early morn until long after the others slept.

But when she thought of him for whom she endured all these things, and their children, her weariness lifted as clouds vanish before a strong, clean wind, or the warm rays of the sun.

Thus with never a backward thought of comforts left behind, she toiled unceasingly on; caring for her children through long nights as they lay fever tossed, smoothing wrinkles from hot pillows, bringing cooling drinks for thirsty, parched lips and throats; preparing nourishing food for all; mending torn garments, replacing missing buttons; binding up wounded fingers, and oftentimes wounded feelings as well.

As the years sped by, her youth gone, her hair fast silvering, and many an ache and pain unknown to earlier years assailing her tired body, she thought: "Only a little longer, and my children will be old enough to care for themselves, then my beloved and I can rest from our labors. And we can grow old together, my love and I."

Then one day, after her birdlings had flown to nests of their own building, she sat worn and weary with the weight of years; and a sigh escaped her lips for the days so full there had been little time for thoughtful prayer and quiet communion with her heavenly Father.

There they found her at eventide, and her eldest turned away to weep, when suddenly a mellow, golden light shone over the beloved face of the little mother, and a still small voice spake: "She hath done what she could. Henceforth there is laid up for her a crown of righteousness."—Addie G. Evens, in the *Central Christian Advocate*.



# Outline Bible Studies

## The Book of Ezra: "Restoration"

H. CAMDEN LACEY

THE book of Ezra is very closely linked with the Second Book of Chronicles. The proclamation of Cyrus for the return of the Jews, and the rebuilding of their temple, with which Second Chronicles closes, is quoted in full in the beginning of Ezra. This latter book indeed, is devoted to a relation of the striking incidents connected with the re-establishment of the remnant in Judea, the reconstruction and dedication of the sanctuary, and the reformation after an interval of fifty-eight years, of some gross abuses that had arisen in the social life of the people. There are few parts of the Bible more interesting than this history of Ezra, and none more directly instructive to the children of God in these last days, when the Lord has "set His hand again the second time to recover the remnant of His people," out of Babylon the Great, before gathering them to the marriage supper of the Lamb so soon to be celebrated in the New Jerusalem. Rev. 18: 4; 19: 9.

The key-word of the book of Ezra is thus "Restoration." The history it comprises, clusters about the decrees of three Persian kings, issued during a period of about eighty years.

The first decree was that of Cyrus the Great, who, upon his establishment upon the throne at Babylon in B. C. 536 (Usher's Chronology) "made a proclamation throughout all his kingdom" saying to the Jews, "Who is there among you of all His people? his God be with him, and let him go up." In response, a small remnant arose to return to Jerusalem and Judea, under the twofold leadership of Zerubbabel, the prince and governor, and of Joshua, the high priest. Chapters 1 to 4.

The second decree was that of Darius Hystaspes, in the second year of his reign, B. C. 519, who forbade the satrap of Syria, Tatnai, and his chief clerk, Shethar-boznai, from hindering the work on the temple, and in fact commanded them to help it forward "with speed." Under these favorable auspices, and inspired by the prophets Haggai and Zechariah, the people of God awoke from their lethargy and indifference and proceeded to rebuild the sanctuary, finishing the work in four years' time, B. C. 515. Chapters 5 and 6.

### Beginning of 2300 Days

The third decree was given fifty-eight years later, in 457 B. C. (more precisely 456½ B. C.), when Artaxerxes Longimanus granted permission to Ezra to restore the entire national life and polity of the Jewish state, making provision not only for

### A. THE DECREE OF CYRUS, 536 B. C.

"Who is there among you of all His people? . . . let him go up to Jerusalem."

RETURN. 1 to 4.

Zerubbabel and Joshua.

1. The Commandment of the God of Israel. 1: 1.
2. The First Edict. Cyrus. 1: 2-4.  
"Go up."
3. The Response. 1: 5-11.  
a. The People.  
b. The Vessels of the Sanctuary.
4. The Number of the Remnant. 2.
5. The First Works. 3.  
a. The Altar Set Up.  
b. The Foundation of the Temple Laid.
6. The Opposition of Their Adversaries. 4: 1-23.
7. The Ceasing of the Building. 4: 24.  
"All Israel in their cities."

### B. THE DECREE OF DARIUS, 519 B. C.

"Now therefore, Tatnai, . . . let the governors of the Jews and the elders of the Jews build this house of God in his place."

REBUILD. 5, 6.

Haggai and Zechariah.

1. The Testimony of the Spirit of Prophecy. 5: 1, 2.
2. Tatnai's Letter to Darius. 5: 3-17.
3. The Second Edict. Darius. 6: 1-12.  
"Let build."
4. The Response. 6: 13, 14.  
a. Tatnai.  
b. The Jews.
5. The Finishing of the Temple. 6: 15.
6. The Dedication of the House. 6: 16-18.
7. The Celebration of the Passover. 6: 19-22.  
"And this house was finished."

### C. THE DECREE OF ARTAXERXES. 457 B. C.

"And thou, Ezra, . . . set magistrates and judges, which may judge all the people that are beyond the river."

RESTORE. 7 to 10.

Ezra.

1. The Revival of a "ready scribe." 7: 10.
2. The Third Edict. Artaxerxes. 7: 11-26.  
"Set magistrates."
3. The Response. 7: 7-9.  
a. The People.  
b. The Time.
4. The List of the Priests. 8: 1-14.
5. The Convention at Ahava. 8: 15-20.
6. The Arrival at Jerusalem. 8: 31-36.
7. The Reformation of Abuses. 9, 10.  
a. Heathen Intermarriages. 9: 1, 2.  
b. The Priest's Intercession. 9: 3-15.  
c. The People's Revival. 10.

"Then all the congregation answered and said with a loud voice, As thou hast said, so must we do." "And the children of the captivity did so."

the maintenance of the public worship at the temple, but also for the civil administration by the appointment of "magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God;" the decree continued, "and teach ye them that know them not." More than that, the newly appointed officers were empowered with authority to punish "unto death, or to banishment, or to confiscation of goods, or to imprisonment," all such as would destroy the Jewish laws. Thus the decree of Artaxerxes completed and consummated the decrees of his two predecessors, and together with them formed that one grand "commandment" predicted by the prophet Daniel to "restore and to build Jerusalem," beginning from which sixty-nine prophetic weeks (483 years) were to extend to "the Messiah the Prince," and two thousand three hundred prophetic days (2300 years) were to reach "the cleansing of the sanctuary."

The exact fulfilment of these time predictions, in the public entrance of our Lord upon His saving ministry as the "Christ" (the Messiah) at His baptism, A. D. 27 (456½ B. C. + 26½ A. D. = 483), and the change of His priestly mediation from the outer to the inner apartment of the heavenly sanctuary in 1844 (456½ B. C. + 1843½ A. D. = 2300), are among the most interesting and important points of prophetic exposition established in these last days. The rock foundation of the great threefold message of Revelation 14: 6-12 is thus laid in the books of Daniel and Ezra.

Reviewing briefly the first main division of the book, we observe, as the inspiration of the whole movement that follows, the

fact that "the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation." Here is involved another most interesting point of prophetic fulfilment. About two hundred years before, in the writings of Isaiah, there had appeared this striking statement: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; . . . he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts." Isa. 45: 1-13. (See also Isa. 44: 26-28.)

Now Daniel, who had copies of the prophets' writings with him (Dan. 9: 2), is said to have prophesied in the reign of Cyrus (Dan. 6: 28); and we can well imagine this aged servant of God showing to the king the prophecy of Isaiah written

so long prior to that day, especially as the "seventy years" appointed for the captivity of the Jews, which began at the date when he himself was taken down into Babylon, had just expired (606 B. C. — 536 B. C. = 70 years). Hence Cyrus felt moved upon to obey this "commandment of the God of Israel" (Ezra 6:14), and issued the first edict in B. C. 536, which granted full liberty to all Jews everywhere throughout his realm — the members of the so-called ten lost tribes, as well as of Judah, Benjamin, and Levi living in Babylon — to return to their own land and build the house of the Lord their God in Jerusalem. Those who chose to remain, the king charged to help those who returned, with freewill offerings. Ezra 1:2-4.

#### The Exiles Return

The response to this generous decree of Cyrus was not so enthusiastic as it should have been, on the part of the people of God. Of the hundreds of thousands of Jews and Israelites dwelling at that time in Babylon, and throughout the Persian Empire, only about 50,000 adult males with their families took advantage of this permission to return to the land of their fathers. "Many remained in Babylon," says Josephus, "since they were disinclined to relinquish their property." — *Antiquities*, chap. 11, par. 1. Those who did go back were naturally the more spiritually minded ones, "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised." With these we must class some "of the children of Ephraim and Manasseh." 1 Chron. 9:1-3. The vessels of the sanctuary to the number of 5,400 were restored to Sheshbazzar the prince of Judah, otherwise known as Zerubbabel (born in Babylon), and they were safely transmitted to Jerusalem.

Upon the arrival of this remnant in Palestine, the people distributed themselves as far as possible into the cities where their forefathers had belonged, confining themselves largely, however, to the province of Judah. Ezra 2:1. But when the "seventh month" had come, — the most sacred month of the Jewish calendar, containing the memorial of the Blowing of Trumpets, the Day of Atonement, and the Feast of Tabernacles (Lev. 23:23-36), — then they all "gathered themselves together as one man to Jerusalem," and there set up the altar of burnt offering "upon his bases," that is, upon the old foundations which were discovered after clearing away the ruins, and at once began to offer burnt offerings morning and evening, and to observe the appointed feasts of the Lord. Ezra 3:1-6.

The motive that impelled these returned exiles to the speedy resumption of their national worship is thus stated by Ezra: "For fear was upon them because of the people of those countries." In the past the Jews had been only too easily influenced by their idolatrous neighbors to fall into the worship of abominable heathen idols; but now, afraid lest they should be again contaminated and seduced, the remnant "built the altar of the God of Israel" and offered the prescribed offerings "according to the custom, as the duty of every day required," and kept the various feasts, as best they could, for "the foundation of the temple of the Lord was not yet laid." And their commendable earnestness and zeal were wonderfully rewarded; for never again did the Jewish people lapse into idolatry.

It was now necessary to make immediate preparation of the materials for the construction of the sanctuary. Masons were therefore at once set to work to cut stone, and carpenters hired to hew timber, and further arrangements were entered into with the men of Tyre and Sidon to furnish cedar wood from Lebanon in return for supplies of food. In a short time Jeshua — not the high priest, but the head of one of the two Levitical houses that had returned (Ezra 2:40) — and Kadmiel, the head of the other house, with their sons and brethren stood "as one man" (noble unity!) to "set forward the work of the house of the Lord." "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel." It was a time of great and uncontrolled emotion, loud weeping and loud shouting for joy. In the graphic language of the text it is stated that "many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:12, 13.

The "adversaries of Judah and Benjamin" heard, too, of the rebuilding of the temple. And they, being Samaritans, half heathen and half Israelitish, made advances to the Jewish remnant and proffered their co-operation. But their overtures were sternly refused by Zerubbabel and the chief of the fathers, who had resolved to make absolutely no compromises with the

semi-idolatrous inhabitants of the land. The result was a bitter resentment on the part of these Samaritans, and then an organized opposition by them to the finishing of the work on the temple. They kept forwarding written accusations of disloyalty to Cyrus, Cambyses, and the pseudo-Smerdis, and hired counselors against the Jews to frustrate their purpose "all the days of Cyrus king of Persia, even until the reign of Darius king of Persia," a period of about fourteen years. And the people of God unfortunately allowed themselves to become so intimidated and disheartened, that finally they began to say, "The time is not come, the time that the Lord's house should be built," their excuse being that seventy years had not expired since the temple was destroyed in B. C. 586. "Then ceased the work of the house of God." Ezra 4:24.

But in this crisis, when the enemy was opposing successfully the work of God, and the remnant had become apathetic and lost to hope, God revived the living testimony of the spirit of prophecy. Haggai, an old man, but "the Lord's messenger in the Lord's message," was granted four visions in the sixth, seventh, and ninth months of the second year of Darius the king, B. C. 520; and Zechariah, a youth, had eight visions given him in the eighth month of that same year, all of them for the purpose of encouraging the people to arise at once and build the temple of the Lord. See the books of Haggai and Zechariah. The word of God through these servants of the Lord had its designed beneficial effect. The people "rose up" and "began to build," not only the temple of God, but also the wall of the city. (See Ezra 5:4.) Opposition to their efforts was at once rekindled on the part of their enemies, and Tatnai, the satrap of Syria, and Shethar-boznai, his chief clerk, and other fellow officials finally wrote a letter to Darius, reporting the progress of the work at Jerusalem, and advising the king to consult his archives and discover if the Jews had any authority from the former kings to proceed with such an enterprise as they were furthering. The king ordered that a search be made, and the decree of Cyrus having been found, he himself seconded it by another, commanding the immediate continuance of the work of reconstruction, and bidding the Persian officers beyond the river help on the work by subsidies from the tribute, by giving them "day by day without fail" whatever they needed in the way of sacrifices for the altar of burnt offering, and closing with the stern threat that "whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed." This unmistakably plain edict of the king seems to have terrified Tatnai and his companions, for "according to that which Darius the king had sent, so they did speedily."

The immediate outcome of it all was that the work of building the temple was pushed on actively, until the "house was finished on the third day of the month Adar (February-March), which was in the sixth year of the reign of Darius the king," B. C. 515. Ezra 6:15. About twenty years had therefore elapsed since the first stones had been laid. But the word of the Lord by Zechariah was now fulfilled, "The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it." Zech. 4:9. Furthermore, it had been predicted that he should "bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Verse 7. In accordance with this prophecy, a feast of dedication was kept with every sign of joy; and the Passover, which came the following month, was celebrated with unwonted jubilation, "for the Lord had made them joyful" and had strengthened their hands "in the work of the house of God, the God of Israel." Ezra 6:22.

#### The Restoration Under Ezra

Between the sixth and the seventh chapters of the book of Ezra, there is an interval of fifty-eight years. Darius Hystaspes was succeeded by his son Xerxes, and Xerxes by Artaxerxes Longimanus. During the reign of Xerxes, and presumably after his luckless expedition into Greece, where he met his crushing reverses at Thermopylae, Salamis, Plataea, and Mycale, the romantic incidents recorded in the book of Esther took place. In the meantime the remnant in Palestine were settling down to their ordinary lives and occupations, and another and even a third generation of Jews had arisen, and some gross abuses were being tolerated with impunity, especially the intermarriage of the chosen seed with the daughters of the people around.

Under these circumstances occurred the return of the faithful Ezra, and his band of seventeen hundred fellow priests and a few Levites with their families. This famous man — second only to Moses in Jewish religious history, for he was the virtual

restorer of the law to them, and the founder of the synagogues, wherein the people were taught each week the word of God in public worship—still resided in Babylon. But he was a "ready scribe in the law of Moses," and he "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." And so he made request to the king, Artaxerxes, that he might return to Jerusalem with his associates; and the king, who seems to have entertained a great respect for this Jewish priest, "granted him all his request, according to the hand of the Lord his God upon him." Ezra 7: 6.

#### Provision for Full Restoration

In the seventh year of this king, Artaxerxes Longimanus, which is the year 457 B. C., in the first month, which corresponds to our month March-April, on the first day of that month, toward the end of March, Ezra and his company left Babylon. On the first day of the fifth month (August-September) they arrived in Jerusalem, thus consuming exactly four months in the journey. It would take a little time, say about two months in the leisurely manner of the East, to get the decree of the king into the hands of all the Persian officers "beyond the river." Too, it must be remembered that while the decree of Artaxerxes was given to "Ezra the priest, a scribe of the law of the God of heaven" (verse 12), it was also addressed "to all the treasurers which are beyond the river" (verse 21), and hence it could not be said to have "gone forth" till it had reached these officials of the king. It was some time therefore in the autumn of that year, 457 B. C., that "they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river." Ezra 8: 36.

From this date then, the autumn of 457 B. C., began the long line of 2300 years that was to extend to the "cleansing of the sanctuary," or the work of the investigative judgment. Dan. 7: 26; 8: 14. As a consequence, the 2300 days terminated in the autumn of 1844, in fact, on October 22 of that year.

This edict of Artaxerxes included all that was involved, and more, in the two decrees of his predecessors, Cyrus and Darius. He proclaimed first, "that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." Ezra 7: 13. This is as broad as the decree of Cyrus (Ezra 1: 2-4). Then he commissioned that in addition to offerings of silver and gold and precious things, "whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house." Verse 20. This accorded with the decree of Darius. Ezra 6: 8, 9. Finally, he added certain most important specifications that in effect re-established the nation of the Jews on a virtually independent footing in his realm: first, that all the ministers of the house of God were to be exempt from paying tribute; and, secondly, that Jewish magistrates and judges should be appointed everywhere to carry out the requirements of the Mosaic law, and that all offenders were to be severely punished by the properly constituted Jewish authorities. These two specifications, particularly, pointed to the complete restoration of the Jewish national and religious life.

It is sad to record that a very small remnant availed themselves of this gracious privilege to return to Jerusalem and participate in the restoration. There is a list of 1,754 persons given in Ezra 8, but we must certainly add to this about an equal number of women and children. Nevertheless, it was a pitifully small number, all told, compared with the thousands that chose to remain behind, and serves to show that the children of Israel, as a race, lacked the spirit that had actuated their great lawgiver Moses, when he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11: 24-26. Nor is it very likely that the Jews of today, scattered throughout the great nations of the earth, where they play a large part in the business and take a large share in the pleasures of the modern world, will be at all attracted by the inducements held out to them by zealous Zionists to return to the land of their inheritance.

#### Divine Deliverance

The company which Ezra headed was a faithful company of priests, and a handful of Levites whom he had to send for especially. When they had left Babylon about eighty miles behind them, they halted at the river Ahava, and proclaimed a fast, the special object being to entreat the Lord for protection during the long journey that lay before them. "For," says Ezra with great artlessness, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him;

but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was entreated of us." Nor was their journey made without danger, or any untoward incidents; for when it was all over, Ezra testified that "the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way." And when it is remembered that they were an unarmed caravan of men, women, and children, carrying moreover a large number of most precious vessels of silver and gold besides other treasures, through a region infested with robbers, this deliverance was nothing short of a miracle.

Upon their arrival at Jerusalem, Ezra and his companions weighed the silver and gold and the vessels and found everything intact. Then a large burnt offering was made; and the decrees were delivered to the king's lieutenants and governors.

Zerubbabel, by this time, had been long dead, and as no special governor seems to have been appointed as his successor, the power had fallen into the hands of a certain number of chiefs, or "princes." These soon came to Ezra, and made complaint of an evil that had grown up in the midst of the remnant people of God. As the time had passed by (for eighty odd years had now elapsed since the first return under Zerubbabel and Jeshua), the "holy seed" had intermingled in marriage with the people of the lands, the Canaanites, Hittites, etc., and as a consequence many of them were "doing according to their abominations;" "yea," said these leaders to Ezra, "the hand of the princes and rulers hath been chief in this trespass." The astonishment and the grief of Ezra were overpowering when he received this news. He says himself, "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. . . . And I sat astonished until the evening sacrifice."

#### A Great Reformation

As Ezra lay prostrate in the court of the temple, heavy with sorrow, there gathered gradually about him "every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away." At the hour of the evening sacrifice, the grand old man arose from his heaviness, and, rending again his garment and mantle, he fell upon his knees, and spreading out his hands unto the Lord his God, he poured out his soul in one of the most fervent and touching prayers recorded anywhere in Holy Writ. Not a word did he utter in condemnation of the others! Not a syllable escaped his lips suggestive of the proud self-righteousness of the Pharisee whom Jesus reprobated! (See Luke 18: 11.) Not once did he even say, "Lord, be merciful to these people, sinners," as though he were not included among them, and so was himself exempt from their iniquity and guilt. No; but in the very spirit of the Man of Sorrows, who was "wounded for our transgressions, and bruised for our iniquities," who "bare the sin of many, and made intercession for the transgressors," so this great-hearted Ezra, gathering into his own bosom the wrongs over which he mourned, sobbed out an agonizing cry of personal confession and penitence. And the crowds who watched and listened to him, now "a very great congregation of men and women and children," wondered and wept as they looked and listened, "wept very sore," until their overburdened hearts, broken by the very agony of his sorrow for them, burst out into penitent confession of their own iniquities.

And so the great reformation began. One of the leading men answered and said to Ezra in effect, "We have sinned in the matter. But we are going to put it right before God. You help us do it!"

The remainder of the book is devoted to an account of how this difficult matter was finally adjusted. We can be assured that adequate provision, according to the means and circumstances of their husbands, was made for the heathen wives and children that were put away.

The book of Ezra is one of the most interesting and precious in all the Scriptures. Its history of the three decrees, forming the basis of the 2300 years of Daniel 8: 14, renders it peculiarly valuable to the prophetic student. Its record of the revival under Ezra, from the time when that venerable man heard of the guilt of the people up to the moment when, late that same day, "all the congregation answered and said, . . . As thou hast said, so must we do," abounds with spiritual suggestions to all who desire to be soul-winners. If every one who speaks in God's name would only manifest more of the lowly and loyal spirit of Ezra,—a spirit that sympathized with the people by bearing their sins and sorrows as his own, that trembled at the word of God, that was sensitively regardful of the divine will and glory, would there not be, under the blessing of heaven, many more congregations today who would respond as wholeheartedly to appeals to repent and put away sin as did these "children of the captivity" when Ezra prayed?



## MUSSOORIE, INDIA

We have been here now about one year, and, as many say, we have found the first year the most trying one. The climatic change from Western Canada is very apparent to us. For the strong, sturdy young people it would not be so severe.

While waiting for the new school buildings to be completed, the mission has rented Hampton Court College. It is the most central of the ten schools in and around Mussoorie. It is in a beautiful spot.

On March 15 we opened school, and as we gathered for the first chapel exercise, we thought of our schools in America, where the students are thinking of the soon-coming vacation. We hope to have enrolled about 150 students before the first month passes. We have nine teachers, besides caretakers and servants. Having so many little ones necessitates caretakers. Our student body come from all the various churches, and range from five to sixteen years of age. We are compelled to employ some teachers not of our faith, so we appeal again to some of our good teachers in America to "come over and help us." A few weeks ago we saw two of our old students who recently arrived to take up school work in the Punjab. There are no easy jobs awaiting you in this field, but we know you are not looking for such.

God has been good to us. Of late we have thought so much of God's willingness to help us; His great anxiety for us. He wants to help His children more than they want to be helped. Our everyday experiences are days of schooling in spiritual things.

Dear students and friends, remember us, that we may be faithful in all things. The thought of daily prayers going up for us is very encouraging in times of perplexity, and India has its perplexities.

MRS. T. D. ROWE.



## BEGINNING OF OUR WORK IN AUSTRIA

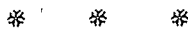
It was in the year 1906 that the call came to me to go to Austria. With some apprehension my wife and I responded to it. The first year was spent visiting privately. During this time we tried to find a way to give open lectures. I visited the meetings of different societies and corporations of various character. Brother Grubes and I were the workers, and besides us were some brethren to be proved whether they would make suitable laborers or not.

We became acquainted with a Baptist family, and through them with their minister. When we asked him how he was working, he called our attention to a certain social corporation. We were successful in procuring the statutes of their corporation, which we worked over and submitted to the authorities. It took four weeks to complete our preparation to organize a corporation. With a corporation formed, we could begin our lectures, but without singing and prayer. Our lectures were not allowed to bear a religious character. Imprisonment would

be the result if propaganda not acknowledged by the government should be made by a corporation or a denomination. We prayed in a small locked room, and had to be careful in our lectures. We have learned to present the truth without offending the ruling church. Anyway, it was not long until everywhere we were spoken of as having rented a hall. Fifteen persons were added to the church in a few months.

Several circumstances made it advisable to found another corporation. "More Light Society," was its name. This step proved to be correct. After some years our corporation of Christian men and women was dissolved by the police, our bookcases being sealed up. But we were able to remove most of our books, our attention having been called beforehand to the plot. Because we had the second corporation as a reserve, our work suffered no interruption. Member after member was added to the church. The hindrances which we tried to face were overcome by faith, and our faith was strengthened thereby.

J. WOLFGARTEN.



## NEWSPAPERS HELP IN RELIGIOUS LIBERTY CAMPAIGN

IN our efforts to enlighten the people of the United States through the secular newspapers concerning the dangers involved in Sunday legislation, and in doing so to educate them in true religious liberty principles, our brethren and sisters of the denomination have lent their co-operation in a most encouraging manner.

Soon after the Sunday campaign began, an effort to warn the people through the press against such legislation was started. Practically all our evangelistic workers were asked to co-operate. Several hundred local elders also responded, as well as many of the sisters holding office in the local churches.

The newspapers, especially those published daily, were united in voicing their opposition to such measures, with the result that our views on religious liberty have been published from shore to shore of this country.

Seventh-day Adventists, as a denomination, have been advertised in the news columns of many papers, and it can truthfully be said that our cause has been brought to the attention of the masses through some of the leading newspapers which have heretofore given our work little or no consideration. The editors appreciated the righteousness of our cause; they saw that our opposition to Sunday laws is in harmony with the principles laid down in the Constitution upon which our nation was founded, and they admire us for the stand we take against proposed legislation that would deny to any the privilege of worshipping God according to the dictates of his conscience.

It is gratifying to report that many of our evangelistic workers have availed themselves of the liberality of the editors, and have had published some excellent reports of their views on religious liberty. Mass meetings have been held in

large cities and towns; and in different places where our workers in the past have found it difficult to have reports of their sermons published, the editors have gladly printed our views on this subject. Letters from workers in various places indicate that they are much encouraged over the providential openings that have come to them to reach the multitudes with our religious liberty principles through the press. The seed-sowing done in the past by our faithful evangelists and other workers in the field, who have visited editors and made known to them our doctrines, and by our local conference officials in supplying the editors with copies of the *Liberty* magazine during the past eight or nine years, certainly has been productive of much good during this campaign.

In many city newspapers, the religious liberty principles laid down by our workers have been printed on the front page with prominent headlines, and editors have expressed approval in their editorial columns of the stand taken by us as a denomination in this issue, to hold to the principles upon which the United States government was founded.

In their editorial comments, which count for much in educating the masses upon this important subject, it has been quite evident that the editors are well aware of the dangers involved in the legislation proposed.

### Experiences of Our Workers

One worker near Boston says: "I am sending along with this, copies of three papers which have printed letters on religious liberty. In Stoneham, two papers are issued from the same office, and one of the papers is supposed to reach every house in town. The paper in Melrose is supposed to reach every house in that town." He says he has had articles published in these papers, and "hopes to get some of these [religious liberty] principles before the people in two cities and one town." He has already done well in his efforts to give the message through the press.

One brother in a Wisconsin city says he has been having articles published in two of the daily papers there. "I rejoice in having a little part with you in helping to glorify God. I shall continue the good work." One editor also requested other articles for publication, "something that will arouse a sin-drugged city and people."

In a city in Pennsylvania, one of our sisters carried forward quite an interesting newspaper campaign against Sunday laws, and she wrote on other subjects also. In a letter telling of some of the good work she has done, she says that she and another member of the church took advantage of the opportunity to have our religious liberty principles published. Then she says: "The reason that I sent in an article on the subject of 'Satan' was, that a book published by our Methodist minister which taught that there is no devil, had been sold all over our town. The Lutheran minister had preached six sermons on Satan's work and how to overcome him, but where he came from and his final end were not

touched, to my knowledge. The Lutheran minister brought out many good points, but one thing that he said (among others) that was untrue, was that Satan is immortal." This sister prepared an excellent article entitled, "Who Is Satan? Will He Always Be?" from the viewpoint of the Bible and the spirit of prophecy, and the editor was pleased to publish it. She was awake to the opportunity of presenting through the press the message on this subject while it was under consideration by the people in her community.

One evangelist in the Middle West says: "Inclosed please find some clippings from papers speaking against the Sunday laws. I want you to see that the efforts put forth in sending out these good write-ups are not in vain. We make use of them and other articles in the daily papers in this part of the country."

A brother in Ohio has done remarkably well in his efforts to have news articles published. He says: "I believe it [the publication of our message in the newspapers] would be a good way to get the principles of religious liberty before the public. We have lately put out articles in our two daily papers, which the editors readily accepted. We copied some of the articles in *Present Truth*, and sent them to the daily papers."

This suggestion is a good one to follow, as *Present Truth* presents this subject clearly, and the newspapers will help to spread our views on religious liberty to the remotest spots of the earth.

A worker in one of the large cities of eastern New York says that he has been using three of the daily newspapers there to have our religious liberty principles published. "Our publicity is continuous. In some instances much space is granted for special articles, and frequently I am requested by the editors to write special reports. No opportunity is neglected, and Seventh-day Adventists are well and favorably known throughout this district. I fully realize the value of our efforts here, and much of the success can be traced to the publicity received."

The president of one of the large conferences in the Middle West has been a firm advocate of the newspaper work in connection with his efforts to oppose Sunday laws, as well as to educate the lawmakers against such legislation. In connection with his work at the last legislative session, he says: "We have been able to get articles into quite a number of the papers throughout the State." Most of these articles were in the form of "Letters to the Editor" or of interviews.

Down in Oklahoma a brother has been meeting with excellent success in his newspaper efforts. He says: "I have a peculiar case on my hands. The editor of the local paper is continually asking for more articles. His paper is the official county organ. He will accept articles dealing with religious liberty and current events in the light of prophecy. In fact, anything with a patriotic tone will be acceptable. He is repeatedly requesting me to 'send in some more of those good articles.'"

While many are engaging in this good work, and seeing encouraging results, yet there is opportunity for much more to be done through the press. The Press Bureau will be pleased to furnish to all who request it, information on writing for the newspapers and also suggestive

outlines on the kind of contributions editors will accept.

Now that the tent season is about to start, we should like to supply all evangelists and their helpers, who have not already been supplied, with suggestive sermon reports and other material that would contribute to advertise the denomination through the newspapers. Address the Press Bureau, Takoma Park, D. C.

WALTER L. BUEGAN.

### WESTERN CANADIAN UNION

As we review the work of God in Western Canada during the past twelve-month period, we find much to encourage us. We are, of course, anxious to press forward urgently to much greater things, and are laying plans to this end.

A large part of Western Canada has been passing through a trying time during the past three years, owing to drouth. The outlook at present is more favorable, and we expect a good crop to be harvested this fall. This failure in crops has naturally diminished our income very considerably, and in consequence some of the conferences have had to reduce their staff of laborers. The province of Saskatchewan has felt the effect of the drouth more keenly than the other conferences in this union.

However, in spite of the "hard times," the local conferences have done well in meeting their financial obligations to both home and foreign fields. All the local conferences, except one, went beyond the goal on the Fifty-cent-a-week Fund. We used 48,923 Harvest Ingathering papers in 1920, which brought in \$21,566.23, or an average of 44 cents a paper. The Sabbath schools raised \$32,636.32. The total tithe for 1920 was \$12,434.46.

The ministers and other workers in the several conferences of Western Canada are of good courage, and many of them are conducting promising evangelistic efforts in both city and country. City efforts are in progress at present in Victoria and Vancouver, British Columbia; Calgary, Alberta; Saskatoon and Prince Albert, Saskatchewan; and Winnipeg and Morden, Manitoba.

Our schools are doing well and are enjoying a good patronage, despite the financial stringency. The Canadian Junior College has an enrolment of more than 260 pupils, and the Battleford Academy about 140. We are in great need of more equipment and buildings, and are planning to enlarge as financial conditions will permit.

Our medical work is progressing favorably. The Alberta Sanitarium at Calgary, the treatment-rooms in the city of Calgary, and a similar enterprise in the city of Saskatoon, are among our medical institutions. They are self-sustaining, and radiate a wholesome influence that is winning attention, interest, and patronage.

We are endeavoring to press every member into active service for the Master. The publishing and home missionary departments are laying hold of every available agency in our union, undertaking to scatter the printed page throughout every community in Western Canada.

Our hearts are thankful for what has been accomplished, but we feel that much more must be done in the near future. We are supplicating the throne of divine power, and believe that we shall soon see evidence of the mighty workings of our

God for the conversion of souls. We have set ourselves to the task of doing our allotted share, and when it is done, we in Western Canada hope to have a share also in the rejoicing that is so soon to come to the triumphant church of God.

ANDREW C. GILBERT.

### WEEK OF PRAYER AT WALLA WALLA COLLEGE

THE spring week of prayer at Walla Walla College was held April 2-9. Special instructions were given during the chapel hour from 9:30 to 10:15 each morning, and in the evening at 6:30 by Elders C. W. Flaiz and P. A. Hansen and members of the faculty. They dwelt on such subjects as the love of God, the guidance and pleadings of the Holy Spirit, the new birth, the Christian life, and consecration. On Friday evening, April 8, Prof. H. H. Hamilton gave a study on confession of known sins, developing the truth that none can receive the blessing of God and be saved so long as they neglect or refuse to confess known faults. This was followed by hearty and sincere confessions on the part of many of the students to one another and to the faculty, and members of the faculty responded. This meeting, which lasted from 6:30 to 10 P. M., was the most calm and solemn meeting that I have ever witnessed at this college since I came here in 1908. There was no excitement whatever, but the deep, solemn movings of the Holy Spirit. The students of our college number 434, and nearly every one took part in this meeting.

The Week of Prayer in December was also a real blessing to the school, and many were converted and others reclaimed.

The students' prayer bands have held their prayer meetings all winter, and these prayer meetings prepared the way for the excellent meeting on the evening of April 8.

The relationship among members of the faculty has been most cordial, and the same can be said in general of that between the students and the faculty.

It may be proper to add that all the teachers in our school try to make clear the harmony of science and history with the Bible, as well as with the writings of the spirit of prophecy.

We have never had a more devoted class of students at Walla Walla College than we have this year. Many of them will enter various branches of our work when school closes. Seven young men with their companions are booked for missionary service in foreign lands. Others are looking forward to similar work when their education shall be finished and the call may come to them.

God be praised for His goodness and wonderful blessing to our schools!

O. A. JOHNSON.

### MEETING OF KANSAS WORKERS AND ELDERS

THE Lord came precious near as the workers of the Kansas Conference and most of our church elders assembled in Wichita, April 1-3, to seek Him and to plan for the promotion of His work. At the first meeting on Friday evening our president, Elder B. G. Wilkinson, delivered a stirring sermon, calling us all to



full consecration and earnest prayer. We were privileged to have Elder F. W. Paap with us at these meetings, and his inspiration and counsel brought courage to our hearts.

The Sunday morning devotional service was one that none of those who were present will ever forget. The Holy Spirit came in and moved the entire body to deep heart-searching and earnest prayer. Elders and workers arose, confessing their sins and expressing a desire to live a life of power and victory. The Lord heard the cry of His children, and His Spirit brought us freedom and renewed courage and hope. Such meetings as this make us think that God is preparing His people for Pentecost.

One of the most interesting and important problems presented was that of the Enterprise Academy. We feel that this is one of the finest institutions of its kind, but it has been struggling under a heavy burden of debt. Recently Brother Talge, of Indianapolis, Ind., proposed to make a donation of \$5,000 to the Enterprise Academy, on condition that our brethren here in Kansas raise \$10,000 for the same purpose, which would enable it to decrease its debt by the appreciable sum of \$15,000. When this proposition was presented to our brethren, both the elders and workers expressed deep gratitude for this brother's generosity, and showed their appreciation by raising \$3,500 in that meeting. Our people throughout the State are responding loyally to this great need, and we hope soon to see our academy breathe more freely. The school is about to close a very successful year, and the spirit of the students is indicated by the fact that they have the largest colporteurs' band in this union, not excepting those in the two colleges.

On Sunday night all the elders and workers attended Elder A. V. Cotton's lecture on "Spiritualism" at the Crawford Theater. Every seat on the lower floor, the large balcony, and the upper galleries, was occupied, and there were several hundred people standing. The response from the audience was excellent. It was surprising to see nearly two thousand people sit with never a stir throughout the entire discourse. The prayers of the conference are with Elder Cotton in his work here, and we trust the Lord will bless this effort with a rich harvest of souls.

FELIX A. LORENZ.

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#### NEWSPAPER PUBLICITY PAYS

WHEN starting our meetings in Evansville, Ind., a city of a hundred thousand, whose people have not before heard our message, I went first of all to the city editors of the three local newspapers to make arrangements for publicity. Each of them gave me a write-up, which in the case of the principal paper amounted to nearly a column. Regularly each week I have written announcements of the Sunday night services, covering from three to six inches, and they have as regularly been inserted. Every Monday's issue contains a report of the Sunday night's address, varying from a fourth to a half column in length.

This has continued for nearly six months, presentations of all the main points of our faith reaching some sixty thousand homes in the city, besides a large rural population. A man from a town thirty miles away visited Evansville, and from him I learned that a

#### COLPORTEURS' SUMMARY FOR MARCH, 1921

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
<b>Atlantic</b>							
E. New York	14	1272	\$2640.55	\$1771.22	1274	\$ 318.50	\$676.05
Gr. New York	44	1648	4989.68	4832.75	5480	1367.50	217.95
Maine	6	311	880.05	1812.40	775	188.50	124.05
Massachusetts	24	1779	2236.40	1851.30	748	187.00	407.55
N. New England	15	488	1008.50	651.75	1089	269.75	52.50
S. New England	10	752	946.55	1847.20	1016	254.00	198.60
W. New York	16	1103	2298.45	1735.90	482	120.50	268.20
	129	7343	15000.18	14502.52	10864	2705.75	1944.90
<b>Central</b>							
Colorado	5	177	808.90	-----	1144	277.35	169.95
Inter-Mountain	2	53	92.00	-----	90	21.50	1.50
Kansas	7	462	630.25	-----	2960	740.00	204.75
Missouri	13	869	1633.75	-----	561	137.75	217.20
Nebraska	3	182	324.40	-----	144	35.15	148.50
Wyoming	3	228	311.50	-----	215	53.75	57.75
	38	1971	3295.80	-----	5114	1265.50	799.65
<b>Columbia</b>							
Chesapeake	12	1315	2265.37	1670.65	537	134.25	423.30
District of Columbia	2	81	119.80	1929.95	1470	363.50	241.80
E. Pennsylvania	34	2721	4322.28	2182.44	495	107.00	261.75
New Jersey	27	1812	2962.45	529.43	1160	280.00	407.25
Ohio	34	4056	7098.63	3922.45	2396	599.00	1031.25
Virginia	22	2006	6329.00	5598.45	682	157.25	92.25
W. Pennsylvania	30	2444	4797.85	2462.15	1484	366.00	261.90
West Virginia	22	1866	4242.48	2837.05	737	181.65	9.45
	183	15801	32187.86	21132.57	8961	2188.65	2728.95
<b>Eastern Canadian</b>							
Maritime	7	205	487.55	-----	1698	424.50	74.25
Ontario	6	749	1948.00	1061.25	8087	771.75	174.75
Quebec	10	563	1043.05	295.00	1038	258.25	30.00
Newfoundland	--	--	-----	-----	110	27.50	7.50
	23	1517	3478.60	1356.25	5928	1482.00	286.50
<b>Lake</b>							
Chicago	13	896	1503.55	1153.20	5670	1417.50	745.80
E. Michigan	18	1206	1638.52	-----	1475	365.35	80.10
Illinois	19	1916	2354.85	809.15	351	37.75	169.35
Indiana	23	2072	3741.50	3684.44	858	214.50	151.05
N. Michigan	6	355	449.55	731.00	31	6.45	50.10
N. Wisconsin	16	949	1352.25	2745.45	245	61.25	139.45
S. Wisconsin	9	427	753.95	205.00	1534	363.50	108.30
W. Michigan	1	17	282.50	1229.90	672	166.75	418.65
	105	7832	12026.17	12389.14	10336	2688.05	1912.80
<b>Northern</b>							
Iowa	4	532	1426.30	1662.15	3884	955.45	337.75
Minnesota	7	1004	1271.35	955.70	1058	262.00	299.70
North Dakota	--	--	-----	-----	215	53.75	339.45
South Dakota	2	119	170.00	725.75	400	98.50	99.00
	13	1655	2867.65	3348.60	5557	1369.70	1575.90
<b>North Pacific</b>							
Montana	2	239	680.30	-----	628	154.35	133.65
Idaho	2	109	55.40	-----	1205	301.00	85.20
S. Oregon	2	76	76.40	-----	110	25.95	37.50
Upper Columbia	6	282	781.00	-----	429	107.25	166.50
W. Oregon	4	242	461.95	-----	1683	420.75	220.50
W. Washington	5	255	522.70	-----	2142	529.15	944.55
	21	1203	2577.75	-----	6197	1538.95	1587.90
<b>Pacific</b>							
Arizona	3	225	301.50	1082.15	285	71.25	43.50
California	3	215	311.70	875.05	3396	847.75	604.80
C. California	4	315	625.45	1058.55	280	70.00	131.10
N. California-Nevada	10	827	2428.70	-----	173	43.25	142.65
S. California	8	722	1483.15	1970.20	2721	677.75	540.45
S. E. California	9	897	3795.55	1161.90	693	171.35	100.95
Utah	5	248	431.20	-----	570	117.50	11.70
	42	3444	9372.25	6147.85	3118	1998.85	1575.15
<b>Southeastern</b>							
Carolina	13	1602	4605.75	12357.40	652	163.00	84.00
Cumberland	13	1640	2991.15	1926.60	722	180.50	17.85
Florida *	9	1657	3013.95	2002.70	601	150.00	62.10
Georgia	14	1581	3355.80	7294.15	560	137.50	164.55
	49	6480	13966.15	28580.85	2535	631.00	328.50
<b>Southern</b>							
Alabama	15	1270	2606.50	5097.75	416	104.00	94.35
Kentucky	16	1637	5609.90	5189.90	255	63.75	108.90
Louisiana-Mississippi	36	3076	5785.25	11519.55	310	77.50	159.60
Tennessee River	12	1179	2318.10	3376.55	760	190.00	23.25
	79	7212	16269.75	25183.75	1741	435.25	386.10
<b>Southwestern</b>							
Arkansas	13	1012	1297.50	3048.65	3240	810.00	95.55
N. Texas	11	433	2044.70	-----	2370	592.50	139.65
Oklahoma	20	2227	4594.60	6053.57	2696	666.50	277.20
S. Texas	23	1618	4857.66	3148.75	960	235.00	166.30
Texico	18	1514	3060.70	713.06	873	215.60	42.00
	85	6854	15855.16	12964.03	10139	2519.60	721.20
<b>Western Canadian</b>							
Alberta	--	--	-----	-----	573	143.25	48.45
British Columbia	--	--	-----	-----	1466	366.50	170.10
Manitoba	4	184	171.63	-----	1732	433.00	94.30
Saskatchewan	--	--	-----	412.50	922	230.50	160.05
	4	184	171.63	412.50	4693	1173.25	473.40
<b>Foreign and Miscel.</b>							
Mailing list	--	--	-----	-----	11405	2846.25	1354.05
	--	--	-----	-----	20141	4649.70	7558.05
<b>Grand totals</b>	<b>766</b>	<b>61496</b>	<b>\$127018.95</b>	<b>\$121468.06</b>	<b>112229</b>	<b>\$27492.50</b>	<b>\$23233.05</b>

\* January report included.

## Foreign Union Conferences and Missions

Australasian	129	5615	\$17334.75	\$-----	65575	\$1736.46	\$-----
Austral	45	3579	9324.87	9339.33	2402	212.08	237.63
African	29	1416	2818.74	-----	9034	339.34	-----
British	-----	-----	-----	5201.89	-----	-----	4803.81
Chosen *	19	1276	303.08	-----	4976	959.15	-----
Cuba	14	1207	7520.70	8407.20	2317	347.55	-----
C. China †	9	3157	1184.75	-----	1209	605.90	-----
C. European	103	9897	13395.01	-----	15826	1874.65	-----
Ecuador **	4	1696	5450.50	-----	-----	-----	-----
E. German	74	9118	11458.04	-----	29895	4018.93	-----
E. China	3	125	545.55	-----	104	53.30	-----
E. Brazil	32	3149	1210.20	2170.63	-----	-----	385.94
Guatemala	1	48	122.60	303.65	89	5.85	144.00
Hawaiian *	1	166	599.00	935.00	525	120.00	71.25
Haitien	-----	-----	-----	-----	375	27.75	-----
Honduras	2	149	104.25	-----	25	3.75	-----
Inca *	10	2142	7161.45	5210.95	-----	67.99	92.55
Jamaica	1	41	99.88	-----	-----	-----	-----
Japan *	13	2114	385.72	426.78	3797	1183.55	600.56
Latin	11	582	901.30	848.33	980	39.20	243.51
Malaysian	19	1231	2438.90	-----	-----	264.60	-----
Manchurian **	3	-----	54.97	-----	272	144.60	-----
Mexican	-----	-----	-----	70.92	-----	184.23	-----
N. E. India	8	-----	-----	-----	469	46.72	-----
Porto Rican	6	366	839.37	-----	-----	-----	-----
Salvador	-----	-----	-----	274.50	-----	-----	10.47
Scandinavian	-----	-----	-----	31119.11	-----	-----	3503.40
S. Asia *	69	5395	1518.52	-----	-----	-----	-----
S. Brazil	44	4385	2377.10	4198.09	-----	-----	201.20
S. China	5	-----	403.50	305.50	934	244.05	255.46
S. Caribbean *	7	920	2361.62	1894.75	-----	-----	-----
W. German	103	10423	11706.22	-----	26597	3212.93	-----
W. China	-----	-----	-----	389.17	-----	-----	38.25
W. Caribbean	-----	-----	-----	3642.35	-----	-----	-----
Venezuela	2	100	591.15	565.20	-----	-----	-----
Foreign totals	766	68747	102201.69	75303.35	165351	15692.58	10587.97
North American totals	766	61496	127018.95	121468.06	112229	27492.50	23233.05
Grand totals	1532	130243	\$229220.64	\$196766.41	277580	\$43185.08	\$33821.02

\* Two months.

\*\* Three months.

† Aug., Sept., Oct., Nov., Dec., 1920.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1920, 190,870 copies, value \$9,628.57; Jan., 1921, 219,236 copies, value \$17,458.35.  
 Feb., 1920, 209,079 copies, value 11,663.01; Feb., 1921, 323,131 copies, value 28,201.90.  
 Mar., 1920, 148,072 copies, value 10,628.20; Mar., 1921, 165,351 copies, value 15,692.58.

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1919	1920	1921		1919	1920	1921
January	127738	131934	190441	July	218770	227140	
February	105253	86037	160595	August	156199	109354	
March	129575	154887	112229	September	179007	306443	
April	225992	191598		October	146815	117291	
May	159621	1120491		November	107042	96033	
June	224707	2983800		December	150484	99722	

## COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$114467.25	\$141929.40	\$ 234508.59
February	74298.80	82346.89	74560.50	114848.45	138199.16	246104.17
March	92431.51	100551.86	112583.10	171496.11	196766.41	229220.64
April	94066.35	103042.73	128480.24	251307.66	255974.97	
May	106602.30	136453.74	160112.53	244584.54	245806.24	
June	174415.86	237914.24	276413.96	381166.18	480868.75	
July	192033.15	265004.04	336262.65	531282.95	720983.25	
August	143185.26	203010.27	207615.34	343737.50	437337.11	
September	96001.38	172855.15	137462.98	231475.12	349418.19	
October	85128.41	116501.72	133893.11	199530.88	400422.05	
November	86248.56	107545.23	101093.49	173967.04	237793.80	
December	71060.56	87121.50	117592.42	131193.54	215795.56	
Totals	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	\$3821294.89	\$709833.40

number of the people in that place were following the sermons week by week.

To test the value of this work, I withheld the report last week, and was told of several who missed it. One man who stayed at home till the paper arrived and thus was late for his work, was especially disappointed.

Securing this free space, we have had to do very little other advertising except through handbills and window cards, thus reducing expenses to the minimum. The publicity afforded us has helped to fill our hall to its capacity nearly every Sunday night, and has given our work a standing with the people which we could not otherwise have gained.

It was not merely a fortunate circumstance that led to this result here. For ten years in my evangelistic work I have "cultivated" the newspapers, studying the policies of the papers of the cities I was working, and endeavoring to write accordingly. It has meant writing out reports when I was tired after a night's

sermon and feeling the additional burden of "thinking news." But as I look back and realize that it has meant also the saving of thousands of dollars in advertising, and bringing the truth before hundreds of thousands who might not otherwise have been reached, I feel strongly convinced that many others might use the plan to advantage.

The local editors state that they have seldom had a minister turn in copy that could be printed as written; yet I believe that any of our ministers who will make the effort can, without sensationalism, uncover the heart of a subject in a quarter-column report, and make the most wonderful "good news" men have ever heard reach millions where we have reached but thousands.

HAROLD A. LUKENS.

\* \* \*

A COLORED minister in Georgia has begun to observe the Sabbath, and has placed a copy of "Scriptural Evidences" in the hands of each of his church members.

## Publishing Department

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

## THE SUMMARY

THE reader will observe that the number of colporteurs reporting this month is the same in both the home and foreign fields. While we are glad to see the number of colporteurs in distant lands come to equal the number in North America, yet we know it should be as much larger as the field is greater than the homeland.

There is an excellent gain in sales shown in this report in North America and distant fields, both in books and magazines. This is especially encouraging in view of the fact that our field missionary secretaries are now responsible for the circulation of the magazines as well as subscription books.

Word continues to reach us from various parts of the world, telling of interests springing up in the wake of the colporteurs so rapidly that the ministers are unable to follow up and more fully instruct and baptize the believers.

Truly the Lord is in this work, and will continue to prosper the faithful colporteur while probation lasts.

W. W. EASTMAN.

\* \* \*

## Missionary Volunteer Department

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

## ON THE SQUARE

GIVE your boy your interest and your comradeship. Lowell, passing an institution one day with a friend, saw over the gateway, "Home for Incurable Children." Slowly and tenderly he said, "They'll take me there some day." An incurable child,—that is what Lincoln was when he played horse with his boys on the White House floor; that is what every true father is.

Live with your boy as much as you can, for the time will soon come when you must separate, and you will be lonelier than he. Horace Greeley had more public interests to engage his attention than one man in five hundred thousand; yet when his little five-year-old boy died, he wrote to a friend: "I do not now feel that any personal object can strongly move me henceforth. I had thought of buying a country place, but it was for him. I had begun to love flowers and beautiful objects because he loved them. Now all that deeply concerns me is the evidence that we shall live hereafter. I mean to act my part while life is spared me, but I no longer covet length of days."

Ah, yes, when he is gone, and you pick up his

"Ragged roundabout,  
 Turn his pockets inside out:  
 See his penknife lost to use  
 Rusted shut with apple juice,  
 Beeswax, buckles, leather straps,  
 Bullets, and a box of caps."

you will wish for him in vain. . . . Give him yourself while it is possible, and give him the best self of which you are capable. It is important that your impress upon him should be flawless, more important that it should be flawless upon him than upon men, for he is clay while they are bricks.

To this end, be invariably frank with him, for he is exuberantly frank himself. . . . Meet him with an equal frankness, especially on the subjects so vital to his manhood; don't twist and dodge, but be straightforward; and you will not only safeguard your boy, but establish a confidence which will be honored as long as you live. . . .

Above all things, be on the square with your boy in the affairs of his soul. You may think religion is the least of his troubles, but it is not; beginning at twelve and continuing through his teens, it is the greatest of his troubles.

Those are the years when the little craft comes down the narrow river of childhood to the great, throbbing ocean of maturity, and is swept back and forth on the tides of a larger life, sometimes going upstream and sometimes going out again toward the deep, seeming to belong to both and to neither. It is the period that discourages fathers, mothers, teachers, and preachers, but "these things must needs be." . . . Try to understand your boy, and help him through these critical years; and don't acquiesce in the plaint of the writer who said, "Would that there were no age between ten and twenty-three!"

It is here, and God pity the boy who must go through it alone. Of course your boy will have to go through it alone if you don't become his spiritual adviser before that time, for you might as well try to punch your way through Gibraltar with your fist as to punch your way through your boy's reserve at twelve. . . .

You ought to have some kind of family worship in your home. Roosevelt's wonderful moral power was not born in a Pullman car nor out on the Western ranch; it dates back to the time when the other children of the family used to wait for their father at the foot of the stairs and say, "I speak for you and the cubby-hole too."

The cubby-hole was the space between the father and the head of the lounge at family worship. The elder Roosevelt was a prosperous, busy merchant, but not too prosperous nor too busy to gather his little flock about him each morning and honor God, the Author of their lives and all the blessings they enjoyed.

When Longfellow says of the village smith,

"He goes on Sunday to the church,  
And sits among his boys,"

we sometimes think we have about as fine a picture of an ideal man as can be found; but the elder Roosevelt sitting among them in his home surpasses it as "daylight doth a lamp."

Be on the square with your boy, and give him the comradeship of a daddy who talks with God. It will give him a feeling of wonderful security while he is still with you, and a shield and a defense in a thousand temptations when he is gone.

But your boy isn't the only boy in town; some have no daddy, and others would be better off if they hadn't any. Count them in when you are converting your cash into ice cream cones for your own; it's hard to be poor and miss every-

thing but darned stockings and mush. Count them in for Sabbath school and church, if their own parents don't; count them in for your own family worship, if they happen to be about; don't let them wait out in the yard or up in the playroom. They will carry something with them that they will never forget. Emerson says: "What if the stars came out only once in a thousand years! How the people would tell their children and their children's children of that wonderful night when all the sky was bright with stars!" Just so will many a poor child of a godless or indifferent home remember through the years the sight of a kneeling family in the home.

You are your brother's keeper, and the best time to keep him is before you must use the grappling hooks. Be a daddy to every boy you meet; encourage him when he's going straight, and check him when he's going wrong.—Joseph B. Baker, in *Christian Endeavor World*.

## Appointments and Notices

### CAMP-MEETINGS FOR 1921

#### Atlantic Union Conference

E. New York	June 9-19
W. New York	June 16-26
Massachusetts, South Lancaster	June 23 to July 3
S. New England	June 23 to July 3
N. New England	Aug. 18-28
Maine	Aug. 25 to Sept. 4

#### Central Union Conference

Inter-Mountain, Rulison	June 16-26
Wyoming	June 23 to July 3
Colorado	Aug. 11-21
Missouri	Aug. 18-28
Nebraska	Aug. 18-28
Kansas	Aug. 25 to Sept. 4

#### Columbia Union Conference

Virginia	May 26 to June 5
West Virginia	June 9-19
New Jersey	June 16-26
W. Pennsylvania	June 23 to July 3
E. Pennsylvania	June 30 to July 10
Ohio	Aug. 11-21
Chesapeake (white)	Aug. 18-28
Chesapeake (colored)	Sept. 1-11
District of Columbia	Sept. 8-15

#### Lake Union Conference

Chicago	Postponed
Indiana	June 2-12
S. Wisconsin, Madison	June 9-19
N. Wisconsin, Ashland	June 16-26
E. Michigan	June 16-26
N. Michigan	Aug. 18-28
W. Michigan	Aug. 25 to Sept. 4

#### Northern Union Conference

Minnesota, St. Cloud	June 2-12
South Dakota, Huron	June 9-19
North Dakota, Mandan	June 16-26
Iowa	

#### North Pacific Union Conference

Montana, Mt. Ellis Academy, Bozeman	May 19-26
Southern Idaho, Caldwell	May 26 to June 5
Upper Columbia, College Place	June 2-12
Western Oregon, Portland	June 7-19
Western Washington, Kent	June 14-26
Southern Oregon, Eugene	

#### Pacific Union Conference

Central California, Cutler Park, Visalia	May 26 to June 4
Arizona, Phoenix	June 2-12
Nevada, Reno	June 20-26
N. California	June 30 to July 10
California, Oakland	July 14-24
S. California, Alhambra	July 21-31
S. E. California, Alhambra	Aug. 4-14

#### Southeastern Union Conference

Cumberland	Aug. 18-28
Carolina	Aug. 25 to Sept. 4
Georgia	Sept. 1-11
Florida	Oct.

#### Southern Union Conference

Tennessee River	Aug. 4-14
Kentucky	Aug. 11-21
Louisiana-Mississippi (colored)	
	Aug. 18-28
Alabama	Sept. 1-11
Louisiana-Mississippi (white)	
	Sept. 22 to Oct. 2

#### Southwestern Union Conference

S. Texas	July 14-24
Arkansas	July 21-31
N. Texas	Aug. 4-14
Texico (New Mexico)	Aug. 11-21
Oklahoma	Aug. 18-28
W. Texas	Sept. 1-11

#### Western Canadian Union Conference

British Columbia, Penticton	June 9-19
Alberta, Calgary	June 23 to July 3
Saskatchewan, Saskatoon	June 30 to July 10
Manitoba, Winnipeg	July 7-17

#### Eastern Canadian Union Conference

Ontario	Aug. 18-28
Quebec	Aug. 25 to Sept. 4
Maritime	Sept. 1-11

#### WHICH WAY?

The June Signs Magazine furnishes a real "guide" in these days of religious confusion. Among the doctrines and theories dealt with are: Russellism, evolution, Catholicism, spiritism, and vagaries about Christ's coming. This number contains "Is Christian Science Derived from the Bible?" the second in a



series of six or more articles by Prof. W. G. Wirth, covering the history of the Christian Science movement. Subscriptions to include this valuable series may be ordered to begin with the May number. Subscription, \$2 a year.

#### VIRGINIA CONFERENCE AGENCY OF SEVENTH-DAY ADVENTISTS INCORPORATED

A meeting of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held in connection with the extra session of the Virginia Conference, May 26 to June 5, 1921, at Richmond, Va.

Accredited delegates to the conference are delegates to the agency meeting. The object of this meeting is to elect officers and to transact any regular business that may come before it. The first meeting will convene at 10 a. m. Tuesday, May 31, 1921.

T. B. Westbrook, Pres.  
W. H. Jones, Sec.

#### VIRGINIA CONFERENCE

An extra session of the Virginia Conference has been called by the executive committee, to be held on the camp-ground at Richmond, Va., May 26 to June 5, 1921.

Each organized church is entitled to one delegate at large, and one additional for each ten members.

The object of this meeting is to furnish delegates for the Virginia Conference Agency of Seventh-day Adventists, Incorporated, which will hold its regular annual meeting at that time.

T. B. Westbrook, Pres.  
W. H. Jones, Sec.

## OBITUARIES

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

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

**Kenzie.**—Mrs. Anna Kenzie was born at Weedsport, N. Y., in 1856, and died at the home of her son in Richland, Mich., March 16, 1921. Two sons mourn.

Arthur E. Serna.

**Crum.**—Mrs. Sarah A. Crum was born May 20, 1852, and died March 26, 1921. Three sons and one sister survive. Interment took place at Monrovia, Md.

G. Medairy.

**Hearn.**—Mrs. Annie E. Hearn was born near Toronto, Canada, July 4, 1868, and died in San Francisco, Calif., Feb. 21, 1921. She is survived by her husband and three sons.

H. H. Dexter.

**Walter.**—John Wesley Walter was born at Mount Vernon, Ohio, Aug. 9, 1844. He was married to Ada Disney in August, 1867. For years he was a successful canvasser. He died in Glendale, Calif., March 22, 1921. Two sons and one daughter survive.

R. W. Munson.

**Hendricks.**—Sarah Zylstra was born at Vriesland, Mich., Jan. 27, 1855. She was married to Mr. John Hendricks, Dec. 29, 1878, and died at Grand Rapids, Mich., March 18, 1921. Her husband and one son mourn.

J. G. Lamson.

**Wangerin.**—Benjamin Alexander Wangerin was born Sept. 8, 1906, at Milwaukee, Wis., and died at the home of his parents in Franksville, Wis., March 21, 1921. The parents, three brothers, and two sisters mourn.

I. J. Woodman.

**Long.**—George Long, son of Harry S. and Emma J. Long, of College View, Nebr., died at Camp Presidio, Calif., Aug. 8, 1920, aged nineteen years. His parents, two brothers, and two sisters mourn.

U. P. Long.

**Larson.**—Thomas A. Larson was born in Norway, Jan. 18, 1882, and died at Nevada City, Calif., March 5, 1921. His wife and two children mourn.

Adolph Johnson.

**Medford.**—Amos Medford was born in Franklin County, Ohio, Sept. 10, 1872. Married Miss Jessie Gardner in 1893. Died March 26, 1921.

J. C. Harris.

**Stocker.**—Elizabeth Stocker was born at Port Washington, Ohio, in 1840, and died March 17, 1921. Two sons and four daughters survive.

Charles F. Ulrich.

**Price.**—Thomas A. Price was born in Pender County, North Carolina, Feb. 8, 1841, and died in Wilmington, N. C., March 30, 1921.

H. Pannkoek.

**Davidson.**—Frances M. Davidson was born in Pennsylvania, and died in Jamestown, N. Y., March 27, 1921. One sister mourns.

Claude E. Eldridge.

**Mitchell.**—Alexander Mitchell was born near Edinburgh, Scotland, Aug. 18, 1845, and died at Hartford, S. Dak., Feb. 21, 1921.

Mrs. J. P. Knatzar.

**Mitchell.**—Augusta Brooks Duniap Mitchell was born Feb. 18, 1855, and died in Marshall County, Illinois, Jan. 26, 1919.

Mrs. J. P. Knatzar.

**Perry.**—John Henry Warren Perry was born in Sherman, Mich., March 15, 1870, and died in Los Angeles, Calif., Feb. 17, 1921.

B. E. Fullmer.

**Rockwell.**—G. R. Rockwell was born in Nova Scotia, April 6, 1845, and died in Sheridan, Oreg., March 9, 1921. He is survived by his wife and four children.

B. J. Cady.

**Rickels.**—Thomas Rickels was born in Grimsby, England, June 18, 1845, and died at Lemoore, Calif., Feb. 2, 1921. His wife, two sons, and two daughters mourn.

P. P. Adams.

**Welch.**—Mary Minerva Welch was born May 16, 1894, and died at the home of her parents in Durant, Miss., March 2, 1921. Her father, mother, four brothers, and a sister survive.

W. R. Elliott.

**Alvord.**—Cebourn E. Alvord was born in Lyons, Mich., Dec. 6, 1888, and died at his home in Orange, Calif., Sept. 21, 1920. He was married to Mrs. Mary J. Smith in 1892, who, with his two children, is left to mourn.

Mary J. Alvord.

**Anderson.**—Betty Pearson was born Oct. 8, 1849, at Ulsrude Soken, Varmland, Sweden. She was married to Mr. August Anderson in 1875. Died at Superior, Wis., Feb. 12, 1921. Her husband, one daughter, and four sons survive.

Bryan D. Robison.

**Flower.**—Ruth Augusta Lloyd was married to Harry J. Flower in 1910, and with her husband came east from Portland, Oreg. She died in Boston, Mass., March 8, 1921. Her companion, one daughter, mother, three brothers, and four sisters survive.

C. A. Wyman.

**Silabee.**—Edward Watson Silabee was born in Wisconsin, Sept. 27, 1872. He was married to Estella Glenn Oct. 15, 1895. He entered the Pacific Press as an apprentice at the age of twenty-two, and worked largely in the pressroom, of which he later became foreman. His death occurred Jan. 17, 1921. His wife and one of their two children survive.

M. C. Wilcox.



## TOBACCO DEBASES

As Demonstrated by the Following Comparisons

(Prof. P. L. Lord's test of 40 boys — 20 users and 20 non-users of tobacco)

IN BODY			IN MIND			IN CHARACTER		
	Users	Non-Users		Users	Non-Users		Users	Non-Users
Nervous	14	1	Poor Memory	12	1	Untruthful	9	0
Impaired Hearing	13	1	Slow Thinkers	19	3	Not Neat and Clean	12	1
Impaired Eyesight	14	1	Older than Average			Truants	10	0
Bad Physical Condition	12	1	Grade	19	2	Street Loafers	16	0
Appearance	20	0	Low Rank in Studies	18	3	Out Nights	15	0
			Failed in Promotion			Bad Moral Condition	14	0
			(times)	79	2			
			Bad Mental Condition	18	1			

Boys and Girls Everywhere Need

THE INSTRUCTOR ANTI-TOBACCO ANNUAL



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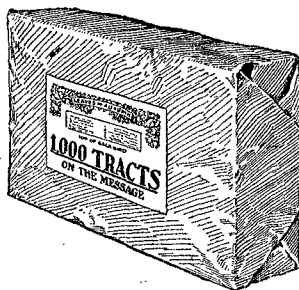
# The Leaves of Autumn

**A New Series of Tracts at \$3.50 per Thousand**

One month ago we announced by correspondence to our leading workers the publication of a new series of tracts that would have a big part to act in fulfilling the statement that our publications will be scattered "like the leaves of autumn." Since this announcement, orders have been received for more than two million copies of these tracts, which is conclusive evidence to us that this series will be used true to its name.

Ten tracts, arranged in logical order, and giving the real message for this time, constitute the Series. Here are the names:

1. Inspiration of the Bible
2. The Sure Word of Prophecy
3. Second Coming of Christ
4. Signs of Approaching End
5. The Bible Sabbath
6. The Law of God
7. The Great Threefold Message
8. The Nature of Man
9. The Millennium
10. The Home of the Saved



This is the package:  
1,000 Tracts for \$3.50

These tracts will be wrapped in one large package, containing one hundred of each kind, or one thousand tracts, to sell for \$3.50, and will be sold only by the package.

## EVERY MAN, WOMAN, AND CHILD

should have, and can have, a part in the distribution of these tracts. Ministers will use them in big efforts; senior members can give them out everywhere; young people can use them in the King's Pocket League. Let all arise, and, armed with this literature, give the message as never before.

Read a few of the testimonials that have just been received, recommending the Leaves of Autumn:

### Florida

I have looked over the Leaves of Autumn, and think they are splendid. I am sure there is an unlimited field for these little messengers; they are inexpensive, and convey the truth that we have for the people. We have ordered 50,000. This is only a beginning. Our churches and ministers welcome this kind of literature, which fills a demand

for cheaper publications. You may depend upon our hearty co-operation.

C. B. STEPHENSON, *Pres.*

### Southeastern Union

We expect these Leaves of Autumn to spread like a prairie fire. Our Southland must be warned. To my notion this is the greatest outgrowth of the Denver Convention.

E. F. HACKMAN, *H. M. Sec.*

### Carolina

We have placed our initial order through Brother Randall for 100,000 of the Leaves of Autumn Series. I believe we shall use a large number of these new tracts the coming year. One church said they would be able to use 50,000 alone within the next year; so we are looking forward to big things with the Leaves of Autumn.

C. N. KEISER, *Sec.*

## A GENUINE LEATHER TRACT CARRYING CASE

very flexible, has been made especially to carry a quantity of these tracts in the pocket, and will be furnished for 25 cents.

Just write to your tract society, "Send me a package of Leaves of Autumn, for which I inclose \$3.50," and you will be one of the many who will circulate millions of these truth-filled tracts.

REVIEW AND HERALD PUBLISHING ASSOCIATION  
TAKOMA PARK, WASHINGTON, D. C.





WASHINGTON, D. C., MAY 19, 1921

EDITOR FRANCIS MCLELLAN WILCOX

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Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

MR. AND MRS. GEORGE A. HUSE, of the Review and Herald office, were listed to sail from New York for Barcelona, Spain, May 14. Brother Huse takes the management of the Barcelona Publishing House.

\* \*

MR. AND MRS. R. A. SMITHWICK and their baby sailed from San Francisco for Bombay, India, May 17. Brother Smithwick, after a period of time spent in language study, will take up missionary work in India.

\* \*

PRINTING orders have been placed for the Leaves of Autumn Series of tracts for four million copies. This is truly phenomenal, considering the short time this series has been in print. See advertisement of series on page 23.

\* \*

MRS. R. M. COSSENTINE, mother of Roy M. Cosentine, missionary in Manchuria, sailed from Seattle May 13. Sister Cosentine goes to the aid of her son, to care for his children who have been without a mother since the recent death of Brother Cosentine's wife.

\* \*

ELDER C. H. WATSON, president of the Australasian Union Conference, has returned to Australia by way of Vancouver, B. C. After attending the Spring Council in Washington, Brother Watson visited some of the important centers on his trip west. His stirring talks on the progress of the message in the South Seas have cheered and encouraged our people.

\* \*

At the Autumn Council Mr. and Mrs. J. W. Mace were asked by the General Conference Committee to go to Europe, Brother Mace to take the secretaryship of the publishing department of the European Division, and Sister Mace to assist at the division office. These experienced workers responded to this call, and have been definitely planning to go to Europe this spring. Owing, however, to conditions in both America and Europe, it has seemed wise for Brother and Sister Mace to postpone going to Europe until after the next General Conference.

A TELEGRAM from Auburn, Wash., brings news that our academy at that place, the Western Washington Missionary Academy, has been burned to the ground. According to this information, the building is a total loss, although all lives were saved.

\* \*

A NOTE from Dr. L. L. Andrews, medical superintendent of the Florida Sanitarium, says: "We are glad to be able to tell you that the past four months have been the best financially that our institution has ever had." It is encouraging to hear this note of progress being sounded by our sanitariums at the present time, since with many of them it has been for years a struggle for existence. We thank the Lord for the good work which our medical institutions are doing.

\* \*

A LETTER from Elder Frank S. Bond, home on furlough from the Spanish-European field, tells of the excellent series of meetings which he is conducting at Hanford, Calif. He says:

"After an effort of seven weeks in behalf of the Mexican people, I had the privilege last Sabbath afternoon, April 23, of baptizing twenty-one new Mexican believers. Two of this number had begun to keep the Sabbath before these special meetings opened. A number of others have become deeply interested in the message, and we believe that if proper steps are taken, a strong Mexican church may be developed at this place.

"We have enjoyed working in company with Brethren Innis and Sanchez, and shall continue to pray for their success as they labor on for the salvation of our foreign neighbors at this place. Truly great possibilities lie before us here in the United States, when God's chosen people awoken to their privileges with reference to their foreign neighbors and friends.

"We thank the Lord for such marked blessings in our lives while here on furlough, and trust that they may prepare us for more effectual service upon returning to our chosen field."

\* \*

## REPORTS AND ARTICLES FOR THE REVIEW

We greatly appreciate the reports and articles which we receive weekly from our friends throughout the world. These afford the information necessary to make the REVIEW our great church newspaper, chronicling the progress of this movement in all parts of the world harvest field. We are connected with an aggressive and rapidly growing movement. This of necessity increases continually the demands upon our space. We would encourage rather than discourage any one from contributing to the columns of the REVIEW. We feel, however, like emphasizing, as we have before, the need of making articles and reports shorter and more concise than many which we receive.

It is very difficult for us to find space for a report of some conference meeting four or five typewritten pages long. We believe that reports of this character can profitably be reduced to two pages, and with a little study, as much might be compassed in this space as in an article twice as long. We are desirous of receiving prompt reports of our general

meetings this summer, and we hope that our union conference presidents will interest themselves to see that these meetings are reported by some responsible worker. Let us urge that these reports be concise, that they deal with general features and not with many details, and that if possible they be compassed within two pages of ordinary typewritten matter. This will enable us to give them much more prompt publication than if they were longer; and this applies as well to general articles for the REVIEW.

Featuring as we do eight or ten different General Conference departments, besides our general departments, we have small space for any long articles. Articles of one or two typewritten pages will find publication much more quickly than will articles of three or four pages. These must wait an opportunity which, in the case of some, perhaps, we can never afford.

Hence, our counsel to every writer for our church paper is: Be brief; be concise in your statements; compass much in little; deal with the general features of the work, and not with too many of the details. We are anxious to serve the interests of every phase of our work, and to meet as far as possible the mind of every writer and reader. It is our desire to do this that leads us to make these suggestions.

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## WAR MEDALS

THERE may be young men in your congregation or community who have not received the American Victory Medal to which they are entitled as veterans of the World War. This distinguishing mark of military service has a design the basis of which is uniform for the soldiers of the Allies throughout the world.

It is edifying to note the pride that ex-service men and their families have in the possession of these medals. The War Department is especially desirous that each one who is entitled to the Victory Medal may have the pleasure and privilege of possessing it. You will render a distinct service if you will give publicity through your pulpit, your church calendar, and your local press, to the simple method of securing a medal which may well become a prized heirloom.

Will you earnestly help to correct the erroneous impression that has spread abroad that only those who were privileged to go overseas are entitled to the Victory Medal? Any man who was fully inducted into the army and served honorably is entitled to the medal, and may obtain it by filling out the proper form. Blanks will be mailed upon request. The application may be approved by the commanding officer of any camp, post, station, or hospital, or by the Victory Medal officer of any Reserve Officers' Training Corps Unit or by National Guard Inspector-Instructors wherever located.

The Victory Medal and the sentiment surrounding it will become increasingly valued. You will certainly render a greatly appreciated service if you will inform the people about you how they may secure this emblem of high honor to which they and their loved ones are entitled.

Very sincerely yours,

JOHN T. AXTON,  
Colonel, U. S. Army,  
Chief of Chaplains.