THE sun is sinking, and the night draws on.
The mighty work God needed you to do
Has not been done. The harvest fields are white;
They wait; they beckon; and the dark'ning sky
Portends a storm of ruin o'er the earth.

What wilt thou, man, when all the hosts of God
With anxious eyes this whitened harvest scan?
Canst thou refuse when Heaven bids thee come
And join the reapers ere the day is done?
Two thousand years have nearly passed since Christ
That costly ransom paid on Calvary;
And still He waits the finish to behold
Of what His life and death made possible.

O sluggard, wake! Why sleep the day away?
The night is nearly here. The gather'ring storm
Will soon prevent the work thou might'st have done.
Who will excuse thee then for empty arms,
While ruined lie the once-white harvest fields?

The muttering clouds of wrath are shot with flame;
The earth is reeling toward the judgment day;
And from beneath the power of Satan stirs
The hearts of evil men to work his will.
Blind force that knows not love, nor truth, nor hope,
Hurls angry curses at the throne of God.

Like Babel builders old on Shinar's plain,
They think with awful threat to terrify
The God who made them and who gave them breath;
To crush His work, expunge His holy name,
Disperse His workmen, desecrate His courts,
And live without Him in the world He made.

This is the dreadful purpose, this the aim,
The powers of Satan have inspired in men.
He reaps by day and night the very fields
That God would have you reap for truth and love.

Think not that God has left you powerless
To meet this foe in human strength alone.
The powers of heaven are mustered for your aid;
The Christ who bought you journeys by your side.
All power in heaven and earth is guaranteed
By Him who gave His all to ransom you.
Step in; what matters now how dark the storm
That hovers o'er the world? For Power is here—
The Power of God that hung the radiant orbs
In yonder sky, that set their shimmering paths
Through space unknown, their parabolic course
His right hand guiding from His chariot throne.

The harvest field is His, and you are His;
The golden sheaves await the sickle keen.
O, will you come, and reap and glean for Him.
And then the glad words hear, "My child, well done"?
God's Honor Roll

The world today presents many honor rolls of men and women who have achieved some notable success in their particular lines. We have honor rolls of wealth, of scholarship, of invention, of exploration. There are captains of industry, great political leaders, social lions, etc. But the world's heroes and heroines do not necessarily find a place on God's great honor roll. The chief qualification, and may we say the only one, for a place on God's roll is that of righteousness character. And this qualification opens the list to every man, woman, and child of earth's great multitude. Every one is invited to become a participant. "Whoever will may come." It requires no measure of wealth, no social position, no political power, no human achievement, no educational qualification. The high and the low, the learned and the illiterate, the rich and the poor, the black and the white, all stand upon an equal footing.

God is not partial. In His sight all members of the human family stand on an equality, so far as birth and inheritance are concerned. Each must come to the Lord in His own appointed way, and all that is needed is a humble, contrite heart, a spirit of submission and surrender, a forsaking of sin, and an acceptance of the one remedy for sin—the Lord Jesus Christ, the securing of the one necessary passport—the righteousness of Christ.

God would have us recognize this standard of equality in our relations to our fellow men, particularly to the members of the church of Christ. There is danger always that we shall be influenced by the standards and ideals of the world around us, that we shall pay special deference and respect to a brother because he occupies some leading political position, because he is a man of wealth or of education, and believe that he is honored of God over some humble brother or sister who possesses none of these requirements, or some of them in very limited measure.

To the apostolic church God sounded definite warning regarding this. The apostle James recognized in his day a tendency to pay deference to the one with a gold ring and gaudy apparel, and to disregard the poor man in vile raiment. He says that those who do this are partial in themselves, and are become judges of evil thoughts, and he declares that the believers who have respect of persons commit sin, and are convinced of the law as transgressors.

If there is one class for whom God has special regard, it is the poor. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5. He has not chosen them because they are poor, but for the reason that they are rich in faith. Their lowly estate has inclined them to trust not in themselves, but to cast their dependence upon God.

A Present-Day Danger

We are in danger today, the same as the early church, of making a difference between the rich and the poor. It is so easy for us to give credit to the generous donor and publicly proclaim his generosity, while we ignore the one who in his penury gives a much larger proportionate amount to the cause of Christ. It is well for us to remember the observation of Christ as He sat in the temple and saw the multitude bringing their gifts to the treasury. Many princely gifts were bestowed, but it was upon the widow who gave only two mites that the divine blessing rested. The rich gave of their abundance; the poor widow gave her all; and in God's sight the all she gave was more than the munificent sums of the wealthy.

I thank God for the generous-hearted brethren, for men of means, who give of their abundance to support the work of God. God has touched their hearts and they have responded to His call. They should be accorded full credit for their generosity. And I thank God also for the poor and the lowly in this denomination, many of whom, in proportion to their income, give fully as abundantly as do their wealthier brethren.

The man of great possessions lays his wealth at the feet of the Lord Jesus. His poorer brother has no gold and silver to give, but he gives his life. Perhaps he is a humble colporteur that goes from door to door, in summer's heat and winter's cold, separating from wife and children, and suffering the inconveniences of travel to give to others the message he has found dear to his own heart. Who shall not say that this humble colporteur has not given as much as the man of means? Why then should we exalt the one and pass by the other unnoticed?

The godly minister leaves home and family, and goes forth to toil for the lost and perishing. His godly wife keeps the home fires burning. She trains her children for God. She engages in humble, unnoticed ministry among her neighbors. Who can say that she is not as great a missionary in God's sight as her husband? And perhaps when He makes up His great honor roll her name will head the list. And the humble brother who works in the shop or on his farm, holding up the standard of truth among his neighbors and friends, supporting the little church to which he belongs, giving to God as he is able from week to week offerings for the support of His work, stands, I verily believe, in God's sight as true a missionary as the more talented brother who gives his life to the cause of foreign missions.

Distinction Among Teachers

There is danger that our educational program will bring unwarranted distinctions into our church life. Some young man, because he has taken two or three years of educational work more than a fellow teacher, is accorded the title of "doctor," a distinction which in the minds of some of his fellows, and particularly of students, elevates him above the plane occupied by other teachers who, although they do not possess as high an academic degree, may be far better educated and by their experience worthy of much more honor than the one who bears the title of "doctor."

We have observed through the years that some of our brethren who possess the higher academic degrees are the most modest in advertising the same. And this is true not alone of our own church, but of some of the popular churches around us. It has been interesting to see in some of the church journals that come to us, the condemnation that has been placed upon the parading of degrees. This, I believe, is in full harmony with the spirit of the gospel. The custom in the world of His day to designate men by high-sounding titles, was condemned by the Master. He sought to keep this spirit of distinction out of His church.

"Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant." Matt. 23:8-11.

Instead of our church or schools aping the customs of the world around us, we wish that all our teach-
Spiralism’s Changing Garb

In 1849 the general cry about Spiritualism was “Nonsense,” “Humbug.” The Rochester (N. Y.) “knockings” on floor and furniture, in the house occupied by the Fox family, had come to be noticed in 1848. While there was quite a stirring of inquiry and interest, the general opinion was that there was nothing of significance in the manifestations.

But at that time the Spirit of prophecy, through Mrs. E. G. White, foretold the meaning and growth of the spiritualistic delusion. Mrs. White wrote in 1849:

“I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater security, and to draw the minds of God’s people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost.”—“Early Writings,” p. 43.

In those early times, Spiritualism was openly irreligious and anti-Christian, as a general thing. But it is changing its garb, exactly as the Spirit of prophecy described. Recently, in London, I found a Christian religious quarterly, *Life and Liberty*, speaking as follows:

“Spiritism at the present time is making every effort to conciliate Christian opinion. Never were there so many so-called Christian Spiritualistic churches as today. In these churches Christian phraseology is used to cover deadly error, Christian hymns are sung, and even selected scriptures are read as a means of allaying suspicion and creating a false security. Spiritualistic papers abound, in which the religious camouflage is so subtle that uninstructed Christians might almost imagine the Spiritualistic doctrine differed little from the historic faith.”—January-March, 1934.

“Clothed in a religious garb,” that message of 1849 foretold, “so as to lull the deceived to greater security.”

A “religious camouflage,” says the London quarterly in 1934, “as a means of allaying suspicion and creating a false security.”

As we see these things foretold taking place before our eyes, we may know that the last times have indeed come. Thank God for saving truth and preparing its final manifestations.

W. A. S.

“In Such an Hour as Ye Think Not”

Concluding Remarks on the Present World Situation

Nor only in Europe are there tension and plans for war. Trouble is not confined to the West today; it is world wide. The East is as definitely involved. On the western coast of that ocean named Pacific an international situation exists that is anything but peaceful. The problem between China and Japan regarding Manchuria, which so recently called the League into session, only to reoffer not a political, but a religious solution, we leave our readers to decide.

Another most significant fact of this tumultuous postwar period, and one which reveals how false were the rosy forecasts of those who declared we were entering a new and glorious era, is the complete collapse of the claim that the world was being made safe for democracy. In the dictatorships now being set up over the world, we seem to witness a turning back of the wheels of time a century, yes, two centuries. Sir Philip Gibbs, the war correspondent from whom we quoted last week, says in his introductory sketch of the present world crisis:

“The old ideals of democracy—free speech and opinion, parliamentary government, gradual evolution toward general prosperity and culture, the right of the individual to his own way of life—have been attacked and defeated in almost every great country in Europe.”—*Washington Star*, Feb. 26, 1934.

A little farther on in his article, he tersely restates the thought thus: “Democracy is dying or dead in many nations. . . Liberty no longer dares to speak aloud within such states.”

What it means for the world to be returned again into the hands of a small group of dictators whose word is law and whose chief desire is the enhancement of their particular nation, we leave our readers to decide. This much is clear, that the sudden and almost world-wide changed psychology toward democracy and liberty, the feeling that the dearly bought rights of the individual must be submerged to national policies and plans, has a peculiar interest for us as a people. It helps us to see how some of the final prophetic forecasts

War, which may draw the powers into another world struggle far worse than the Great War in Europe.”—Jan. 17, 1934.
in relation to religious liberty can come about.

**An Aid to Faith**

There have been those, even within the church, who have been perplexed to understand how the whole attitude of nations could be so changed as to make possible the fulfillment of the picture given to us, for example, in the closing chapters of "The Great Controversy." And of course our opponents have never ceased to ridicule our view of prophecy on this matter. Certainly if the world was being made safe for democracy, and if the rights of minorities and of oppressed peoples of all kinds were being assured by the new movements in the world, our forecasts certainly would seem very strained. But the death of democracy and of all that it implies in many countries today, is a situation that was not anticipated by those who have made such merriment over the picture that we have painted from prophecy.

It would be unwise, of course, to attempt to go into detail as to just how the changed attitude toward liberty in the world at large will relate itself to earth's final scenes either in this country or abroad, nor will we attempt to give any such details. It is sufficient that we should find in this changing condition in the world an aid to our faith when we are tempted to feel that it would be difficult, at least within the near future, for events so to shape themselves as to bring a fulfillment of certain prophectic statements, for instance, those in the thirteenth chapter of Revelation.

In a way never known before, the words of Scripture apply, "Thou knowest not what a day may bring forth." The rapidity with which world changes have been occurring in these last two decades is one of the most important lessons that we should draw from these varied world events. The speed with which changes have been occurring properly suggest to our hearts that even more speedy events may lie in the immediate future.

**Inspired Warnings**

The texts of Scripture that warn us of the suddenness, the unexpectedness, of Christ's coming are the very texts that we should be pondering to-day. The fact that certain prophecies must yet be fulfilled provides no ground for concluding that the final day is some distance away. Events shape themselves so rapidly in our fast-moving times that what looks quite impossible today may be a matter of history tomorrow. With great force come the words of the Spirit of prophecy:

"The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is in no danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."—"Special Testimonies on Education," p. 108.

This warning but echoes the solemn words of Christ to His followers:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of life, and that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

We may not be filled with pleasures, and thus fail to note the meaning of the times and be ready for the Lord's return; we may simply be filled with the cares of life. Too much time consumed even on the honorable, though exacting, duties of life may result in our failing to sense the times in which we live. There must be regular hours for prayer and study of the word if we are to sense as we should the nearness of the day of the Lord's return.

"Therefore ye be also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

F. D. N.

**God's Honor Roll**

*(Continued from page 2)*

ers, if they must have a distinctive class name, could be known as "professor." I believe that this would have a tendency to keep down the spirit of emulation and rivalry, and would place before the young men and women of our schools the standard which Christ sought to place before His disciples of old.

**Recommendations of General Conference Councils**

And this is in full harmony with the counsel we have received, as the leading representatives of this movement have met in General Conference council to consider the highest interests of our educational work. The Autumn Council of the General Conference, held October 20-28, 1931, in Omaha, Nebraska, passed the following resolution. I quote from page 16 of the printed actions of this council:

"We recommend, 9. That for the sake of maintaining Christian ideals, our college faculties should discourage the use of the title 'doctor,' for this practice has a tendency in the students' minds to create a kind of educational aristocracy. It would seem that the Lord's admonition against the use of titles of preference (Matt. 23:8-10) would apply here."

At the Autumn Council one year later, another resolution was passed regarding our schools, which is well worth rereading in this connection. I refer to a resolution passed by the Autumn Council of the General Conference Committee held October 26-28, 1932, in Battle Creek, Michigan. On page 60 of the printed report is the following resolution pertaining to university degrees:

"We recommend, That our workers generally avoid making unnecessary references to university study and advanced degrees, since this discussion manifestly has a tendency to stimulate ambitious young people to attend secular institutions of learning. It also tends to discredit in the eyes of the students those who do not carry degrees, as is sometimes the case with strong men, such as Bible teachers. It is still true, as Sister White wrote years ago, that our 'schools should have little to say now of "degrees" or of long courses of study. The less prominent we make the whole matter of acquiring and advanced degrees, the better it will be for our people. Not only is there a peril to our teachers who attend the universities for advanced degrees, but there is even a greater peril in giving the idea to our young people and their parents that after all it is worldly education that counts.'"

I believe that both of those resolutions are worthy of the careful study of our school boards and faculties. These actions of the General Conference Autumn Council enunciate gospel principles. May God help us to judge after the divine estimate, and not after the standards of the world.

A TURKISH New Testament has recently been published by the American Bible Society in the Roman alphabet, in compliance with a recent edict of the president of Turkey that printing in Arabic must cease. Before the printing was done the New Testament was entirely revised.

The way in which the American Bible Society meets various publication problems confronting it, is illustrated by the recent appearance of a copy of the Gospel of St. John for the Valiente Indians of Panama, with their language and Spanish appearing in parallel columns.
**“Friends of the Mammon of Unrighteousness”**

**BY MILTON G. CONGER**

What did Christ mean when He said: “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations”? Luke 16:9.

This scripture is a portion of a longer passage which is known as the parable of the unjust steward, in which Jesus sought to turn men’s thoughts from the present to the future, eternal things.

**Making Provision for the Future**

In this statement, Christ is stressing the wisdom of making proper provision for the future—not for one’s life in this life, but, what is far more important, for one’s eternal future on the earth made new.

The steward of the parable represents each of us, for each is intrusted with our Lord’s goods—talents of body, mind, and soul; physical and mental abilities; material as well as spiritual resources.

The steward made his employer’s generosity the means by which to provide for his own earthly future, and because of his shrewdness, was commended by his earthly “lord” (Luke 16:8).

The parable teaches that Christ’s followers should be as wise as the children of this world and make provision for their eternal future by a wise use of those talents intrusted to them by God. If in whole-hearted consecration they use their means and capabilities to His glory, they will finally receive the commendation of Heaven. (See Luke 16:10.)

**Angels Receive Into Everlasting Habitations**

When one has made “friends” by the right use of his resources, the promise is that, “when earthly things shall have passed away, the watchers at heaven’s gates will bid you welcome.” They shall “receive you into everlasting habitations.” Rightly understood, the word “they” in Luke 16:9 refers to angels, as is made clear in Christ’s statement that at His coming “He shall send His angels,” and “they shall gather together His elect from the four winds, from one end of heaven to the other.” Matt. 24:31.

(See also 1 Thess. 4:16; Ps. 50:3-5; John 14:1-3.)

Use of Money, a Factor

Inspiration stresses the thought that the use we make of our money is one of the factors having a direct bearing upon our eternal future. Not alone in Luke 16:9 is this point emphasized, but also in the following passages of Scripture: “Lay up for yourselves treasures in heaven:... for where your treasure is, there will your heart be also.” Matt. 6:20, 21. “Thy prayers and thine alms are come up for a memorial before God.” Acts 10:4. “Charge them that are rich in this world, ... that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” 1 Tim. 6:17-19.

Our eternal future may hinge upon the proper use of our money in tithes and offerings, and also in special benevolences,—substantial gifts, annuities, wills, and legacies.

The Bible makes it clear that money can be made a source of great blessing to both giver and receiver. Or, as with Achan and Ananias, it may become a terrible means of disgrace. “To the rich fool who had not met heaven’s requirement of faithfulness in stewardship, God said, ‘This night thy soul shall be required of thee.’ And to Simon, Inspiration said, ‘Thy money perish with thee,’ But to Zaccheus, who had his cash book properly balanced for the Master’s O. K., was the privilege granted of dining with Jesus. Only those whose cash books pass heaven’s final audit shall sit down at the marriage supper of the Lamb.”

Contrast Between Past and Present Giving

God’s people, in times past, evidently understood and appreciated their responsibility and privilege regarding their resources. Note the following clear, detailed statement: “The Levitical dispensation was distinguished in a remarkable manner by the sanctification of property. . . . The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their first-born son, for the first fruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest fields for the destitute. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy.

“When there were the sacrificial offerings, the trespass offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property. . . .

“These exactions were not from a particular class of the people, but from all, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations, there were special objects calling for free-will offerings, such as the tabernacle erected at Jerusalem.” “A conscientious few made returns to God of about one third of all their income for the benefit of religious interests and for the poor.”—“Testimonies,” Vol. IV, pp. 467, 468.

This liberal attitude of God’s people of the past is not a parallel, but rather a contrast to our giving today: “The majority of professing Christians part with their means with great reluctance. Many of them do not give one twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only the tithe.”—Ibid., p. 474.

Souls Will Be Won to Christ

The means used to bless others will bring returns. Riches rightly employed will accomplish great good. Souls will be won to Christ. He who follows Christ’s plan of life, will see in the courts of God those for whom he has labored and sacrificed on earth. Gratefully will the ransomed ones remember those who have been instrumental in their salvation. Precious will heaven be to those who have been faithful in the work of saving souls. —“Christ’s Object Lessons.” p. 177.
Christ Is the Life

"I Am the Way, the Truth, and the Life"

By I. H. Evans

All living things seek for life. The lowly insects crawling in the dust, the wild animals in the depths of the forest or on the barren desert waste, all seek life with strength and will, and yield it up only after having done their utmost to retain it. So with mankind. In every walk of life and under the most severe trials that flesh can endure, men usually cling to life with tenacity. The sick seek for health; the poor seek for food that life may continue; the prisoner, incarcerated behind bars of steel, desires to exist even in this state, rather than face almost instantaneous death.

Life is the cry of nearly every human heart; to live is the desire of everything that has life, and ever has been since the curse of sin was pronounced upon the earth and man. Life! life! is what man seeks and supremely desires.

To His beloved disciples Jesus said, "I am the way, the truth, and the life." It was a startling statement, full of meaning to His own children as well as to all the world. "I am . . . the life." Then is it any wonder that, since all the world longs for life and seeks for it above all things, and since Christ is the life, His followers find peace and rest and life everlasting when they find Him!

Do you ask how Christ is the life? First, He is the life because He is the Creator of this world. In the Scriptures we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." John 1:1-4. "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9.

Surely He who made man and brought life into existence, knows whereof He speaks when He says, "I am . . . the life."

Then it is Christ who holds all things together. This is plainly taught in the words of Paul: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3-3.

If this language is not sufficient, let us read Colossians 1:13-17:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."

Thus we are taught that Christ is not alone Creator, but He is the one power that holds all things together. He keeps the solar systems in their assigned orbits, and holds all nature obedient to His eternal laws. Christ is the one to whom we look for all things. He is the author of life and the preserver of life.

When man was hopelessly lost and could not find life, Christ entered into man's estate. He took upon Himself the nature of man, and became the Son of man, that He might through death pay the price of sin, and redeem to Himself a people to whom He might impart eternal life. Satan had brought mankind into disobedience against God and His immutable law; and because of that disobedience, man had received the sentence of death. Thus man was alienated from God, and was hopelessly lost. There was no way that man could find God, because he had wandered from Him and become rebellious against righteousness. He despised the government of God, and was determined to follow his own ways. Christ came to save man from his lost condition and to show him the way to God. He became the way, the truth, and the life, so that when man learns to know and love Christ, he knows God. Reconciliation is thus effected between him and God by the man Christ Jesus.

There had never been a man strong enough or wise enough to bring the sinner into such relation with God that he felt at ease in the presence of God. Christ took upon Himself man's nature, and by entering into human flesh the Son of God. He tasted death for every man's transgressions, and provided reconciliation with God by His life and death. Thus He is man's Saviour. Christ met Satan on his own battle ground, and wrested from him the keys of death. He entered the grave, and came forth fully clothed with life and power. Satan no longer holds the keys of death and hell.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2:14, 15, 9.

By entering the abode of the dead and being raised from the dead, Christ has rescued man from the power of death, and brought to all a resurrection from the dead. The sinner has the resurrection, as well as the saved; but he did not know the way of life; he could not hope to be raised to life if once he tasted death. But when Christ came forth from the grave, He broke the power of Satan over man, and took from the evil one the keys of death, assuring to man a resurrection.

"Verily, verily, I say unto you,
The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 

John 5:25-29.

Christ is the life of every Christian who believes in Him as the Son of God who shed His blood for man's redemption. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not the Son of God into the world to condemn the world; but that the world through Him might be saved. He that believeth on the Son hath everlasting life."

John 3:16-18,36.

"I am that bread of life." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6:48, 51. It was because of what He is to His children that He could say, "I am the way, the truth, and the life." The Christian believes that he has life and immortality through faith in Jesus Christ. The gospel has brought this light to his soul, and he accepts the Son of God as the one who gives him eternal life through faith in the name of Jesus. "He that believeth on the Son has everlasting life."

A Great Lack in Our Churches

There is in our churches a decided lack of love for Christ and for the people of another. Christlike simplicity is looked upon as weakness. There is a lack of clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. When those who are handling sacred things do not walk in the light, the light becomes darkness to them, and how great is that darkness!

Men are making serious mistakes in reading character. Those who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in His steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are thickening around us. All Pharisaism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith.

There is among us a manifest lack of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this. And on no account must a spirit of complaint be encouraged. Do you cherish malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a spirit of war, rather than a spirit of meekness and humility? If ever we needed to manifest kindness and true courtesy, it is now.

We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in His providence God has designed that the claims of His law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling. Constantly we are to pray for divine aid. It is God alone who can hold the four winds until His servants shall be sealed in their foreheads.

Danger of Alienation

The Lord will do a great work in the earth. Satan makes a determined
effort to divide and scatter God's people. He brings up side issues to divert minds from the important subjects that should engage our attention. Individually we are to feel the importance of uniting in the bonds of Christian fellowship. With one heart and one mind we are to prepare for the conflict, by faith laying our petitions before the mercy seat. The throne of God is arched by the bow of promise, and the prayers offered in faith and simplicity are heard. It is God's glory to answer the supplications of His people.

I have been especially instructed in regard to the danger of drawing apart. Let us leave to Satan the cruel work of antagonizing and faultfinding. Let us bow before God in repentance because of our want of love for one another and for Him who died for us. The gold of love and faith is wanting in our ranks. Christ declares, "I have somewhat against thee, because thou hast left thy first love." Many are holding on to the truth with only the tips of their fingers. They have had great light and many privileges. Like Capernaum, they have in this respect been exalted to heaven. But unless they put away their pride and self-confidence, in the time of trial that is approaching they will become apostates. Unless they have an entire transformation of character, they will never enter heaven.

You strike too low, my brethren. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God, even your sanctification." Is it your will also? My brethren, with intensity of desire long after God; yea, pant after Him, as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ.

Why do not those who name the name of Christ reveal the earnestness and the self-denial that He revealed? Why do they not arouse from their indifferent, self-satisfied condition? God's people must have a fixed purpose to honor Him. They will never be holy until they put all their energies into His work.—Reprinted from the Review and Herald, Feb. 13, 1904.

The Everlasting Gospel

The Power of God for the Deliverance From All Sin

BY G. B. STARR

This everlasting gospel, with all its saving power, has been committed to the three angels of Revelation 14:6-12, to be carried by them to every nation, tongue, and people upon the earth. These messages, with this gospel, are to prepare a people to meet Jesus at His second coming. Rev. 14:14-16.

These messages are now accomplishing this work. In every land witnesses are being raised up to testify to the saving power of the truth as presented to them. It enters mansions and hovels, and cleans up the habits and customs of its receivers. The naked are clothed, the unclean washed: the tobacco or other poisonous herb used is discarded; swine's flesh and the broth of other abominable things are removed from the tables; and in their stead the lovelv fruits, grains, nuts, and vegetables are eaten.

These transformations are accompanied by the cleansing of the heart and thoughts and language. Song pours forth from new fountains, inspired by the Holy Spirit.

No other gospel, claiming to be the gospel of Jesus, is able to produce these fruits. The everlasting gospel breaks every yoke, and sets the captive free. This gospel leads to obedience to all the commandments of God, as stated in the closing words of the three messages: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. These are the remnant people of God, as is clearly stated in Revelation 12:17.

Persons honestly seeking for deliverance from sin, while breaking any of the commandments of God, will fail to find that deliverance. It is to the willing and obedient that God reveals His power. The Scriptures are explicitly plain upon this point.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1:18-20.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15: 22, 23.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Ecle. 13:12, 14.

The last words of Jesus to His people are in harmony with this statement: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. . . . Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12-14. The disobedient cannot claim this promise, nor any of the promises of God.

Departing From the Faith

BY F. HILLIARD

Apostasy from the faith in all ages has saddened the hearts of God's faithful messengers, and caused them to weep even as Christ wept over Jerusalem that blindly rejected her only means of salvation. This text expressly states that in the last days some will depart from the faith and give heed to the seductive voice of the subtle tempter. Such exchange God's saving truth for doctrines of devils.

Of course all of Satan's doctrines are only lies, and through his agents are propagated by misrepresentation and falsehood. It is Satan's best way for deceiving the unwary and leading them captive at his will. He works through his agents to criticize,
condemn, and tear down, not to build up. Such work should open the eyes of all who are searching for truth. Christ said, "By their fruits ye shall know them." We are instructed that men will arise among God's remnant people, and make strong, positive statements that have no semblance of truth, in order to draw away disciples after them.

"Without foundation men will make statements with all the positiveness of truth; but it is of no use to argue with them concerning their spurious assertions. The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind. The more the erroneous assertions of opposers, and of those who rise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity is given to suggestions of Satan, the better pleased is his satanic majesty; for unsanctified hearts will be prepared to receive the chaff that he provides for them. We shall have to meet difficulties of this order even in the church. Men will make a world of an atom and an atom of a world." —"Testimonies to Ministers," p. 165.

While it is not within our province to condemn those who have departed from the faith, we should not give ear to their erroneous teaching and false doctrines. We are not to aid them in any way, and are divinely forbidden to bid them Godspeed, lest we partake of their evil deeds. (See 2 John 9, 10.)

Has not the time fully come when we should make manifest our firmness in the truth of the third angel's message, and that we stand unmoved by the sophistries and cunningly devised fables of the evil one?

Bangalore, India.

"Give Us Your Convictions"

BY O. A. SKAU

Every individual not in Christ today is out on the sea of trouble. And we may truthfully say trouble—troubles everywhere, and not in a place of peaceful rest. Men and women everywhere are crying out in despair. Leaders of the nations are grooping about for a solution of their troubles. Will they find it? No, not if they continue on the path of self-reliance. The remedy is not to be found there. There is only one solution to the world problems today, and that is in Christ Jesus. He is the Prince of Peace.

What we need is men of vision, yes, and men of convictions. It was God who once cried out in despair, "Give us your convictions. As for doubts, we have enough of them already."—"The Young Man Four Square," p. 85. In the world as well as in the church today we need men with strong convictions, convictions concerning God and His wonderful book. We need to hang on to our confidence in God and to trust in Jehovah. Ps. 37:3. Trust brings stability, and stability drives away all fear. David said long ago, "They that trust in the Lord shall be as Mount Zion, which cannot be moved." Ps. 125:1.

The story is told of a British army officer who once guided his men through the dark night over a trackless waste. He kept his eyes fixed on a bright star. In the morning, in the engagement with the enemy, he was one of the first men shot. When his superior officer leaned over the dying man, he looked up and said with a smile, "Didn't I guide them straight, sir?"

In the church today we need men of that caliber. Jesus is our bright star. If we keep our eyes fixed on Him, no matter how dark the night or how trackless the waste, we shall be able to guide our flock straight. We need men who are free from doubt, whether that be of the Bible, of the Testimonies, or of those whom God has chosen as His visible leaders here on earth. We must have confidence in our Leader whose command we follow, and strong convictions in regard to the cause we represent. Without confidence and strong convictions we shall not be able to guide the army of our Prince Immanuel straight during these days of stress and storm.

"Christ, our mighty Captain, leads against the foe; We will never falter when He bids us go; Though His righteous purpose we may never know, Yet we'll follow all the way."

Let this be our war cry today, and then let us—

"Walk in the light the Lord has given
To guide thy steps aright;
His Holy Spirit, sent from heaven,
Can cheer the darkest night."

Does it matter how dark the night is when we have Jesus with us? He is Light; in Him is no darkness at all.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Ps. 27:1. So let us be strong in our convictions, and lead the people about us straight, yes, straight to the kingdom of God.

"Consider Your Ways"

BY M. L. RICE

"Consider your ways," says the ancient prophet Haggai. Though written centuries ago, his admonition is not out of date now. It never will be.

Wicked living is the result of a foolish, careless life. Seldom, if ever, does a person fall by one move from the heights of Christian experience and restitude to the depths of sin and disgrace. The fall is preceded by wrong thinking and a careless life, perhaps over a period of months or years. The fall may appear sudden, and to friends and acquaintances come as a shock. But if the life of that individual could be known, it would be found that a gradual course downward in thinking had been going on for some time.

Temptation to do wrong presses in upon all. We need this timely admonition, "Consider your ways." Only by constant watchfulness can we guard against the wrecking of our lives by wrong thinking. Prayer plays an important part in the keeping of our Christian experience. But it is not enough simply to pray; we must consider. That is why Jesus said, "Watch and pray.

How we live is the most important thing in the world. Eternal destinies depend on it. But right living is preceded by right thinking. For this reason we should take sufficient time to look not only backward for the lessons to be gained from past experiences, but to look ahead, so as to avoid everything that would lead our minds into wrong channels and away from God.

The translation of the Bible is a continuous process. Groups of translators and missionaries in many parts of the world are steadily giving their time in order that the Scriptures may appear in new languages. So faithful are their efforts that a new language is added to the constantly growing list at the rate of one about every five weeks.
Seventh-day Adventist Headquarters in Palestine

BY M. E. KERN

Word has been received from W. K. Ising, superintendent of the Arabic Union Mission, that the headquarters of the union have been moved from Beyrouth, Lebanon, to Haifa, Palestine (P. O. Box 478). Haifa is now Palestine's principal seaport, and is situated at the foot of Mt. Carmel, famous in Bible history. One factor which prompted the move to Haifa, was "the need of saving on our gold payments, as Syria-Lebanon is the only field now in our union that does not follow the pound sterling." "Here in Haifa," says Elder Ising, "in connection with our moving, we opened up a third institute for massage and hydroelectrotherapy such as we have in Jerusalem and Cairo. It was quite a venture at such a time, when it meant that the equipment had to be provided from our meager current budget allowance and the actual remittances, also the wages for the nursing couple for the months not provided for in the budget, plus their outfitting allowance. I felt, however, that we could not come to this new place empty-handed, and the Lord has honored our faith. Before the institution was opened we had applications for treatment, and during the two months of its operation it has been practically self-supporting, including rent, expenses, wages, and all, thus leading the way in our institutional work."

In speaking of the very serious shortage of money for the work and the drastic efforts put forth to meet the situation, Elder Ising says:

"Really, we have often wondered how we have made it possible to carry on these last two years. It was the experience of the widow's meal and oil over again. There is but little, but, strange to say, it has never run out entirely; and this in spite of the fact that we have even attempted new plans in our educational and medical work as to adjust things according to the spirit of the times in our needy field."

And thus the work of God is moving forward in all the world in spite of many hindrances.

Evangelistic Meetings in Surat, India

BY J. S. JAMES

The beginning of our special evangelistic efforts in Bombay and Surat remind one of the record in Ezra, chapters four and five, "when the adversaries of Judah and Benjamin heard that the children of the captivity" were building "a temple unto the Lord." While laying our plans for this attack, many discouraging rumors came to our ears. "You will not get a corporal's guard out to hear you," said one. "Better men than you can ever hope to be, have tried it, and failed," cried another. "Bombay is the home of race and religious antagonisms, and they will make you trouble," ventured another. "The public will never attend in midweek," opined the fourth; while the fifth was doubtful whether we could make ourselves heard in such a large hall.

False prophets, every one of them; for just the reverse has turned out to be true. All our meetings have been well attended, regardless of the time in the week; and without reference to race, religion, or caste, the people have shown a deep interest in the subjects presented.

The opening of meetings in Surat brought to us the surprise of our lives. Surat is one of the oldest and most influential cities of Gujarat. Gujarat is the home of Mahatma Gandhi and the nonco-operation movement in India. It was in Gujarat that Gandhi, with a few of his disciples, marched to the salty waters of the Indian Ocean, to make contraband salt in defiance of the government order. It was in Gujarat that the first organized movement was started to boycott the government by the nonpayment of land revenues, and where the first Gandhi caps were made, which became the badge of fealty to all who wore them, of all that Gandhi ever taught in nonco-operation with the government.

With its proud history of able politicians, and its torrid advocacy of nationalism, which places the ban on everything Western, or that savors of Christian teaching, Gujarat would not be selected as a promising place to begin propagating the tenets of a despised and hated religion. But to Surat we went at the beginning of December, to start public meetings, fearful, trembling, anxious, yet with faith, not knowing what the future might have in store for us.

A Providential Opening

For more than a year our local worker, O. W. Lange, and for many years before him, Brethren Smithwick and Ludgate, had hoped and prayed for the time when the message could be publicly preached in Surat. More recently, Brother Lange had successfully cultivated the friendship of the editor of Surat's only vernacular daily paper, who printed several lengthy articles from the Signs of the Times in his paper, in both Gujarati and English.

In seeking means for publicity for our meetings, some things took place which I feel could be nothing less than providential. The collector of Surat, who is the highest government official in the city, gave Brother Lange a list of more than a thousand names of Surat's leading citizens. From this list were selected three hundred names of those who were educated in English, and belonging to the following groups, to whom personal invitations were addressed to attend our lectures: Government and municipal officers, members of the municipal corporation, principals of colleges and schools, educational and medical practitioners, judges, advocates, magistrates, institutional agents, title holders, and prominent gentry.

To get these invitations into the hands of the proper parties, the following very unusual plan was carried out: The chairman of the municipality, used his peons to distribute them to all its members. The agent of the Imperial Bank of India used the bank peons to distribute to all the other banks in Surat. The Bar Association and the Medical
Union sent their peons to distribute to their members, while the postmaster used the government peons to reach his department. And all this service was most heartily rendered, and free of charge! In three consecutive issues of the daily paper which came out before our meetings started, the editor gave liberal advertising space. For our meetings we had secured the largest public hall in Surat, located in a central place in the city, over the public library, and capable of holding 700 people, including standing room on the veranda. This hall is nicely lighted and equipped with fans. At the gate entrance, a large canvas sign was stretched, announcing the time of the meetings, under the title of "Keystone Lectures." Card invitations were distributed and window cards placed in the principal shops.

A Large Interest

Half an hour before the time for the lecture to begin, the hall with its galleries and verandas would not permit of standing room, and many were not able to get into the building at all. As I came upon the platform from the rear, and saw before me that packed audience of Surat's distinguished and cultured citizens, many of them accompanied by their wives and daughters, my spirit reached up to God in a mighty appeal for utterance and power to be able to speak to those people as He would speak were He in my place. The two front rows of chairs across the full width of the building had been specially reserved, and the head-dress and costumes of the occupants showed that they were from prominent families. Seats on each side of the stage had been reserved for ladies, and these were all filled.

During the fifty minutes of my lecture the closest attention was given, only one person leaving the room, and he to meet a special appointment. At the close of the lecture, scores tarried to offer their personal greetings and congratulations, and promise that they would be back with friends the following evening. In this they were sincere; for a larger crowd tried to gain admittance Sunday night. The Sunday morning paper came out with a full-column report of the meeting the night before, and in announcing the evening meeting for that day, the editor added a postscript containing a promise I had made him, that if circumstances required, I would repeat the lecture to an overflow audience immediately following the dismissal of the first. This I found to be unnecessary, as the overflow crowd, not wanting to wait two hours before they could get home to their families, gradually disappeared. It was a great pity that the hall was not large enough to accommodate all who wanted to hear. The daily paper on Monday morning appeared with another full-column report of the lecture the night before, written entirely by the editor.

At this writing six lectures have been given to the public in Surat, and all have been well attended. These audiences are almost entirely non-Christian, but very much unlike the Bombay audience. The people know that we are Christians, but they have never known Christians to preach and teach the way we do. Our use of history, both modern and ancient, showing how things written in the Bible thousands of years ago are answered by the things taking place before their very eyes today, is beyond anything they have ever heard or seen. We have to be careful how we refer to Bible characters and incidents in weaving them in with the theme of our lectures tactfully and kindly, and without any appearance of controversy or antagonism. Unquestionably the Spirit of God is working on the hearts of these people, mellowing and softening them while the gospel message is being delivered.

This experience is so wonderful and different from what we have been accustomed to, that we can hardly realize at times that it is true.

The Message Does Change Indians
BY ORNO FOLLET

She is a little past middle age, this Indian woman of friendly disposition. We had but recently opened a series of meetings among the Maricopa tribe, of which she is a member. We had called to visit her family, when she asked: "Why are you holding meetings among my people? A neighbor told me she thinks you are here trying to get us to join the church. Is that true?"

And without waiting for a reply she added, "I can't change. We have our belief. Our old people have taught it to us all our lives, and I can't change my mind."

I told her briefly of the Master's great commission, and especially of the last warning message of Revelation 14, which is compelling the missionaries to carry it to "every nation, and kindred, and tongue, and people." And, of course, the acceptance of that message leads people to desire to unite with the receiving them in with the power of His Spirit, can and does change human minds and hearts.

Notwithstanding her professed belief in the teachings of the ancient medicine men, this woman and her husband have attended our meetings regularly for several months, and she now confesses faith in all she has heard. Formerly she had spoken over the radio a number of times, telling her great unseen audience the history and methods of pottery making, an art in which her tribe are masters. Now she has a new message and a ready answer for all who try to oppose our work. She says: "Why don't you go and hear the Seventh-day Adventist missionary for yourselves? He never speaks ill of any one, and he makes the Bible so plain. I like to go to those meetings. It makes me feel so good. I love to hear the good Bible stories. They are so comforting. You ought to go and hear them for yourselves." Yes, it is still true that the Ethiopian cannot change his skin, nor the leopard his spots, but Jesus through the power of His Spirit, can and does change human minds and hearts.

Looses and crosses are hard to bear, but when our hearts are right with God, it is wonderful how easy the yoke becomes.—Spurgeon.
Singing in Home Urged to Kill Worries

“The old family custom of singing around the piano in the parlor ought to be revived, according to Mary Louise Wagner, . . . who recently returned from a six-year sojourn in Europe.

“People here sing far less than they do over there,” she said. “Europe has more desperately poor families than we have. But they have learned that singing cancels sorrow, and gives an inner richness that even poverty cannot take away.

“I am sure that our ills today are as much spiritual as economic, and that many of them have sprung from neglect of the deep things of life,” she said.

“There can be no despair in the heart of a person that is singing. I know this from my own experience and from the lives of people who have studied with me. I know men and women who changed from being nervous wrecks to splendid and healthy human beings by singing every day.”

“Miss Wagner wishes more mothers would sing lullabies to their babies and encourage youngsters to sing at home. Not jazz and not crooning, but simple songs that touch the heart and that they can enjoy all their lives. These are the things to teach children,” she specified.

The psalmist is held before us as a “model of praise.” He tells us in Psalms 119:164, “Seven times a day will I praise Thee because of Thy righteous judgments.” Again he says that “at all times” he will praise the Lord, and finally he says, “I will praise Thee continually.”

David was one of the best musicians of his time. Oftentimes his music brought pleasure and calmness of spirit to the troubled king. Most of his one hundred fifty psalms have more to say about praising God than anything else. He had learned to sing and praise in the sunshine and in the shadow, and knew whence came his help.

There is no life into which do not come many things causing anxiety, sorrow, disappointment, and loss. How are we to meet these things? What are we to do with them? Each thinks his own special trial is peculiar, and cannot be laid off without anxiety. May we not learn a lesson from the little child who is playing with a handful of cords? When they begin to tangle, she takes them at once to mother, that her patient fingers may unravel the snarl. Is not God able to unravel every perplexity and set it right?

During a brief pause in a great battle, the soldiers heard a sparrow sing snatches of a song from the branches of a near-by tree, but its song was hushed as the awful roar of the cannon burst out again. Is not God wise enough to manage the complications of our lives, and bring joy and beauty out of them?

Why not “sing unto the Lord a new song”? Why not learn to sing the songs of Zion here during earth’s pilgrimage, and be ready to join in the song of Moses and the Lamb shortly on the sea of glass? Usually these are not learned by listening to the songs that come over the ether. Occasionally these lovely songs of Zion come through, and how different the atmosphere of the room as their spirit comes into the heart.

Notice what Miss Wagner says: “There can be no despair in the heart of a person that is singing,” and when these songs breathe the atmosphere of heaven, they will smooth the way toward the city of God.

“Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” Eph. 6:4.

“There is a way out of every difficulty if one is clever enough to think of it.”

Pussy willows, Friendly fellows, Are you my relation? Coats so fuzzy, Warm and cozy, Are they imitation? Why don’t you purr, Or ruff your fur?— My interrogation. Oh, now I see— So quietly, Without agitation, You did your part And came to start Our spring celebration.
Meet Father Halfway

BY L. E. EUBANKS

Much has been written to encourage parents to be chums with their children, but the proposition has another side also; boys and girls must do their part in the development and maintenance of such chumships.

Mr. Potter, aged forty, was watching his son, sixteen, play tennis. Knowing that the father had been a player years before, I laughingly asked him why he didn’t get into the game.

"The boys are too fast for me," he replied, "I’d only spoil their fun."

There was a wistfulness in his eyes that I could not forget; and later in the day I suggested to the son that he get his father to play again. The boy was pleased; he had thought father hopelessly old; but he consented to my plan, with the result that father and son are now having fine times together at the sport they both love.

A good father was the best "boy" chum I ever had. With my best interest always at heart, he did things for me, for my development of character and personality, that no one else could have done. He was at once my pal and my mentor; my highest ambition was to be like father.

I can promise you the very finest rewards from such a relationship; and at the same time you are making your father supremely happy and gratifying his pride in parenthood.

I was the only boy in our family, and perhaps that is the reason why I was with my father so much and depended so greatly upon him. I met him more than halfway, I suspect, because he always seemed so kind, capable, and willing. I am not boasting of this; it was merely the result of the circumstances of my life, together with the prompting from my mother that father wanted me always near him.

That belief some boys have that a father of forty or fifty is decrepit, "a thousand years behind," is very seldom justified, and less today than in past generations. If your father is in fair health, the chances are that he can give you a "good tussle" until you are twenty or so.

He will be delighted to participate in your sports, and chances are he will surprise you. One of the best wrestling holds I ever used was taught me by dear old father.

But the best part of chumming with father comes from the talks with him. There is so much he can tell you with authority, with the wisdom of years behind it, and with a sincerity not to be found in such personal matters among your casual acquaintances.

Why take your problems and secrets to those but superficially interested, when father is so willing and capable to advise you? If he has not volunteered certain little helps, the main reason may be that he fears rebuff or disdain. Love and interest are there, be assured; all you have to do is meet him halfway.—The Intermediate Weekly.

When Baby Is Fussy

When a baby who is old enough to creep is sometimes "fussy," don't always lay it to teeth, heat, etc. Sometimes even very little children get tired of the same old toys.

An old saucepan filled with clothes pins will amuse a baby for a long time. A few kitchen spoons or the screw tops of mayonnaise jars will offer variety; and an ordinary hickory, sofa pillow, or an old felt hat dropped into a baby's pen will lend a fine chance for harmless investigation. Babies are born explorers, and welcome anything new.—Mary Crowell.

Sabbath-day Journeys

with Uncle Ray

DEEPLY interested in precious stones, Alvan was thinking about them as he and Alice came home from church school. Having several questions to ask, he took the first opportunity to talk to Uncle Ray after his duties about the house and barn were finished. "Are some beautiful jewels found just as we see them in the jeweler's shop?"

"Far from it, Alvan," Uncle Ray answered. "You will recall, your father said that most of the stones in his collection were 'uncut' or far different from the beautiful, flashing, highly polished gems of the jeweler's shop. The facets, or facets, are cut on the rough natural stones, such as are in your father's collection."

"But how is it possible to cut such hard stones, Uncle Ray?"

"That's quite a story, but briefly it is this: For instance, we will select a diamond, the hardest of all stones. Diamonds are classed according to clearness and color. The finest, rarest, pure snow white or blue stones are called rivers, coming mostly from India and Brazil. The next in value are the Jagers, next the blue Wesselsons, the Wesselsons, etc., down the scale of value.

"The natural stone, perhaps egg-shaped and the size of a pea, is taken to the diamond cutter's, where it is carefully weighed and tested for flaws or carbon spots and color, in order to classify it. Some of these tests are easy to make. For instance, to detect glass imitations, an aluminum pencil is used and the stone marked. If it is a genuine diamond, the mark can easily be removed with a damp cloth; if glass, the mark can scarcely be removed even with acid. Another test is to draw a nail file across the edge of the stone. If glass, it will leave a scratch; if a diamond, no mark will be left. If a drop of water is placed on the clean, flat top of a diamond, it will retain or keep its round shape like a dew drop; if the stone is glass, the drop will spread.

"Following the tests, the diamond is carefully examined by experts to determine just how it is to be cut, if necessary, and which way the grain runs. An ink mark is placed where the cut is to be made, then a tiny groove is cut across the stone, which is then placed in a holder. A knife edge about six inches long is placed in this groove and struck a quick, sharp blow. The diamond splits easily along the grain. It is then placed on the cutting machine, an iron disc coated with grinding compound or flour from where the facets are ground or cut. Usually about fifty-eight facets are cut for the popular brilliant design.

"The men who cut the diamonds in two or more parts are called lappers; those who cut the facets and finish them are known as brilliantsmearers."

"What is in the rouge or grinding compound?" Alvan questioned.

"It is composed principally of terric oxide, a substance practically the same as iron rust, and some gums to thicken it. Emery, or carborundum dust, is used also for polishing many gems and glass. A mixture of turpentine, ether, camphor gum, and powdered emery will quickly grind glass," Uncle Ray explained.

For Your Nature Notebook

Names of the world's largest diamonds:

Great Mogul, Florentine, Pitt or Regent, Star of the South, Saney, Cullinan, Koh-i-nor, Hope, and Porter Rhodes.
Giving Up Life for the Faith of Jesus

BY C. E. MOON

Francisca Mercado lived at the ranch of her parents in one of the out-of-the-way places in Mexico. The place is called Higuera, and is about a day's journey from Tuxpan, Vera Cruz.

When Francisca resolved to keep the Sabbath and accept the Saviour, she became the principal one in her neighborhood to carry on the instruction to her religion. He came to the ranch of her parents in one of the out-of-the-way places in Mexico. The man immediately shot our missionary to概捉到的文本。
those of us who went to visit her was often a dreary, lonely place to her, and its four walls seemed to shut her in by herself, away from all human happiness and companionship. She acknowledged also that her parents could not see any reason for what seemed to them her obstinacy. They thought she should be happy and contented with either of these two men as her husband, but she said to me, "I know I am right. I would rather go alone all my days and come to a lonely, friendless, and childless old age, than change my ideals and marry some one whom I cannot respect with all my heart!"

This friend has come to me to be a type of the great number of fine, noble young women who are willing to accept loneliness and even ridicule rather than compromise with their own ideals.

And so, dear friend and sister, in the matter of "petting;" it has been to a lonely, friendless, and childless old age, than change my ideals and marry some one whom I cannot respect with all my heart!"

There is not much question but that there will always be more marriageable women than men in our Seventh-day Adventist ranks. There are several reasons for this. Comparatively few men are willing to make the worldly sacrifice necessary to espouse the Sabbath truth. The question of existence is too sharp. Women, in many cases living sheltered lives, are able more easily to adapt their lives to Sabbath keeping. Then, too, our young men are likely to marry younger than young women, perhaps just because there are fewer of them. And so I suppose there will always be a large number of unmarried women in our ranks. The lot is not an exhilaratingly happy one. The independence that comes with refusing to clutter up one's life with other lives, soon palls, and one craves, naturally, human companionship; but it is not all loss. There is a fine woman who lives near me. We all know her and admire her. She is a master in her profession, and she does a beautiful piece of work for the community. She has never married, although she would have made an excellent wife and an exceptional mother. Not long ago she said to me, "I am entirely conscious of the limitations of my unmarried state; I know I have missed the best in life. But as I look around me and see the wrinkles of homes here and there, I know also that I have missed the worst. And so, in that consciousness, I go on in gratitude and in confidence."

I know that many of our girls have turned down what might have been called 'good opportunities to marry because of the Sabbath, and I know it is hard to see our young men seeking out worldly young women when they marry. Sometimes I have almost been tempted to say that Adventist girls should be excused from refraining from marrying unbelievers. Once I expressed that idea to a group of women, and one of them said, "O my dear, think of the years of loneliness! and the sorrow of having a home where you never kneel to pray in family worship with your husband! Think of the constant misunderstanding of two people whose viewpoints are diametrically opposed!" And we who heard her speak knew that she spoke out of a long, sad experience.

And so I come back to the words that Sister White said so many years ago: "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God." Read the paragraphs concerning this subject on pages 361 to 363 of "Testimonies," Volume V. This was written a long time ago, but it is still "present truth."

In the last pages of the book recently gotten out by the Home Commission, entitled, "Days of Youth," you will find beautiful words spoken of the unmarried daughter in the home. As a girl sees that the years and she marries a happy marriage, she has no right to feel that her life has been wasted or that she has been denied all of life's sweetness.

I have always thought that God plants in every woman's soul a bit of Himself, a bit of creative power. This may express itself in a number of ways. If to that woman is denied the joy and satisfaction of wifehood and motherhood, she may use this God-given creative power to make beautiful work with her mind and her hands, or both; and I believe it is in such work that a woman finds her greatest joy and satisfaction. I think whatever situation God has permitted us to find ourselves in, it is our duty to put our whole soul in the work at hand, to try to make of it something beautiful, something as nearly perfect as possible, to put our whole soul into it so that it may belong to us as it could to no one else.

God had given me no child of my own, and yet had allowed me to be a teacher, dealing with a number of minds, then I would pray Him to give me the power to put a stamp of inspiration and sincerity and integrity on the children. If He had given to me to care for the sick and suffering, I would pray Him to grant me a gift of graciousness, sympathy, and confidence which would make my work something apart. If He had asked me to work with ledgers and figures,—with that which seems to be a purely mechanical work,—I would ask Him to grant me that efficiency and dexterity which would enable me to put myself into that which I do, even though it be only trial balances and letters and manuscripts. If we women could remember to work thus, I believe it would take our minds away from externals, and give us a satisfaction and joy in the things we are doing ourselves, and keep us from being restless and unhappy about those things that have not been granted us.

And now, my dear lonely girl,—I have so many lonely girls; you do not say you are lonely, but I know you are,—be sure that I do not think it is cheap or common of you to long for a home of your own. Those are all noble thoughts and feelings and natural to every good woman; but I wish you might learn to leave that with our Father "who careth for" us.

There is a book I wish you might read that I think would help you. It is called "Quiet Talks on Home Ideals." The whole book will give you food for thought, and will help you to clear things on this subject, I think. But I wish particularly that you would read the chapter "The Finest Friendship."

So always keep your ideals, dear girl; these things sorely trouble you, and they do me at times, too. But it is not all loss. There is not much question but that these things belong in the hand of God, and if we put them in His hand and leave them there, we will not become restless because they do not turn out as we think they should. I am sure He will hear us, for He knows the end from the beginning.

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God bless you, dear! YorF  MOTHER NAOMI. 

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath.—Beecher.
The Missions Extension Fund

BY H. T. ELLIOTT

Arum, 21 has been set apart as the day to take up the Missions Extension Offering. The goal set for the North American field for this offering is $60,000. It is hoped that as far as possible each person will give so that the total amount received in the offering will average $2 per member. Conference workers are being asked to give the amount of a day's income.

The Missions Extension plan has been a marvelous blessing to the field. It was begun at the Autumn Council of 1920. The idea in the plan was to provide funds for some of the most urgent calls for new work in publishing, medical, and educational lines. During the years, over a million and three-quarter dollars have come in through this plan, to build or equip publishing houses, medical dispensaries, and schools throughout the world field.

And as a result there are today many of these institutions holding forth the banner of the message all over the world. These advance posts of the gospel have brought the message of salvation to hundreds and thousands in heathen darkness. They have cheered the hearts of missionaries holding the outposts of the gospel. They have greatly encouraged believers in all lands as they have seen the work strengthened, and established in new places. The advancing line of mission work put forth as a result of these funds has been an abiding extension.

Recently, because of the depression, we have been obliged to apply this fund with others to the maintenance of work already established, in order to save the cause of God from retreat. And, thanks to the blessing of God, the church has been able to maintain the work already in the field. The holding of the established work has resulted in extension because of new believers added. Here again the Missions Extension plan has had a part in keeping the work intact and in providing funds to keep missionaries at their posts of opportunity.

This year we have selected twenty-five of the most needy places where the work will be maintained through the aid of the Missions Extension Offering. I cannot speak from personal knowledge of the needs in all these places, but just recently I visited the Ngoma and Gitwe stations in the Congo, and Malamulo in Nyasaland, where I found the needs very urgent; and doubtless the needs and the opportunities are as great in all twenty-five of these places.

In the area in which Malamulo serves as our main training station, the work is expanding more rapidly than we can care for it. One chief has asked for a prayer house (church in charge of a native) for each of his fifty villages. Our brethren have chosen about twelve of the most reliable Christian families and sent them to some of these places, and they have left their homes to start in anew to earn their own living in new places, as they teach the people. What shall we do for the others? Another chief is asking for a training school, similar to Malamulo, to be built in his district, and he encourages the workers to believe it would be larger than Malamulo in two years' time. Dr. Marcus, at Malamulo, had an average of 225 patient visits a day for the year 1932. The workers are laboring as earnestly as possible, but they cannot compass the work.

In the Gitwe district a delegation of 400 from eleven different places beyond the outschools came asking for teachers and evangelists to teach them the way to God. They promised schools of from 200 to 500 students. Last year there were ninety-six evangelistic companies in this field. Many of these were only Missionary Volunteers. There are only forty employed teachers or evangelists in all the Gitwe districts.

On injection days at the Ngoma Dispensary, Dr. Sturgis and his helpers treat from 600 to 800 people, in addition to their regular hospital cases. A letter is just at hand from A. F. Tarr, secretary of the Southern African Division, who writes of a recent visit to the Ruanda field about Gitwe and Ngoma, as follows:

"The work around Gitwe, at least, must be growing, for they say the attendance at the Sabbath services is larger than even at camp meeting time. The problem here is to find workers and means to shepherd the growing flock. Either the present force must curtail their evangelistic work, or else new workers must be added, 

for they say the attendance at the Sabbath services is larger than even at camp meeting time. The problem here is to find workers and means to shepherd the growing flock. Either the present force must curtail their evangelistic work, or else new workers must be added, for new converts are coming in greater numbers than we are able to care for. It seems almost anomalous that Seventh-day Adventists should be in that position, but so I listened to Brother Jones and Brother Monnier, at the time of the recent committee meeting, pointing out their inability to shepherd a larger flock without additional work, and as I heard of the pressure they had to bring to bear upon their workers to prevent them from working for new members, I could not help but recognize that the situation, impossible as it may seem to a stranger, is a desperately real one to the men in this field. It is the first time in my experience that I have heard men criticized for bringing in new converts, and yet that is what they are having to do under present conditions."

It is to meet such situations as these that the Missions Extension Fund is being used. Let every worker and every member get under the burden and lift in an unusual way to raise the $60,000 on April 21. May God bless His people, not only with a liberal spirit, but with a truly sacrificial spirit.

The Two Lost Colporteurs in China

BY W. E. HOWELL

The readers of the REVIEW are aware that some two years ago two Chinese colporteurs were sent into far Northwest China, and that no word has been received from these brethren for many months. A recent letter from E. L. Longway of China says regarding this experience:

"We are very sad to say that to date there is no word of the whereabouts of these men, but there is quite a possibility that they lost their lives in a Mohammedan massacre of Chinese in the city of Hami. As far as we can learn, the men were on their way back to Central China, and might possibly have been in this place at the time the massacre took place.

This Gospel of the Kingdom Shall Be Preached in All the World for a Witness Unto All Nations; And Then Shall the End Come, Matt. 24:14

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The Missions Extension Offering

BY I. H. EVANS

At the 1933 Autumn Council held at Battle Creek, Michigan, the following resolution was adopted:

Resolved, That we adopt for our Missions Extension plan for 1934 the same plan as adopted at the Autumn Council of 1932, and that certain enterprises in Classes I and II as approved in the 1934 budget, to a total of $60,000, be selected by the Executive Committee of the General Conference as the projects to be featured as the beneficiaries of the Missions Extension Offering in 1934.

The reason for not applying the funds received from Missions Extension donation to new work is that the budget voted for the work in 1934 is in excess of our estimated income. The regular income is estimated at $1,997,164.31. Our appropriations were $2,739,812.35. The difference was estimated to come from—

Special appropriation reserve $150,000.00
General Conference Corporation 150,000.00
Exchange from foreign fields 40,000.00
Church Extension Reserve 35,000.00
General Conference Reserve $267,648.04

The General Conference Corporation and the General Conference Reserve, which aggregate $517,648.04, represent the shortage which the General Conference estimated will eat into funds on hand in order to maintain our work without any advance into new and now unoccupied fields.

For some time the Missions Extension Fund was used to enable the General Conference to start the work in new territory. Each year the base of appropriation for the following year had to be increased to the amount of the Missions Extension Fund used in the preceding year in unentered fields. Thus the measure of our ability to open new stations was the funds from the Missions Extension plan.

Since 1930 the General Conference has been compelled to absorb this fund to meet its appropriations in order to keep our present work going. The shortage of funds since 1930 has compelled the General Conference not only to absorb the Missions Extension Fund and the Church Extension Fund, but to draw out and use its reserves to the extent of $713,244.98.

We all rejoice in the General Conference policy of no retreat. If we cannot advance, we are made happy that our missions are holding their own on less appropriations than before, and that the workers, the world over, have shared in the spirit of sacrifice with gladness of heart. The winning of souls to the truth has prospered during the depression even more than under prosperity.

It took faith and determination for the late Autumn Council to pass the following resolution, in the face of a shrinking income:

"That we strongly urge our divisions to hold the present foreign staff in the field, and, if necessary, draw on reserves which may be found in the subtreasuries in order that no break may come in the line of advance; that counsel be received from the General Conference Committee before any division shall return a worker permanently to the homeland; but in the event a worker is released without authorization, the division shall return to the General Conference the salary and expenses approved for the budget; thus reducing the base appropriation." Our people have stood loyally behind the General Conference in the effort not to abandon any already opened mission station. Wages have been reduced three times, but not a worker has left his post because of this salary reduction. Some have been compelled to return for other reasons, such as sickness, etc., but none have left the field because wages were reduced.

Sabbath, April 21, is set apart as the day when the Missions Extension Offering shall be taken. The General Conference Committee, under date of March 1, recommended the following:

WHEREAS, The Missions Extension Fund has been used of God to greatly extend the publishing, educational, and medical work throughout the world; and,

WHEREAS, The Autumn Council of 1933 set a goal for the North American Division of $60,000, to be raised through this fund in 1934, leaving it with the Executive Committee to select the projects to be the beneficiaries of the fund;

We recommend, I. That the individual Missions Extension goal continue to be $2.

2. That conference and institutional workers join in the Extension plan by giving an offering to the Missions Extension Fund equivalent to at least one day's salary.

3. That our laymen be encouraged to join the regular workers in dedicating one day's income to the fund.

4. That our Sunday schools be asked to sell as one means of securing money for this special offering.

5. That the following mission enterprises to be benefited by the Missions Extension Fund for 1934 be presented to the North American field, the money to be used in the payment of salaries and operating expenses, it being understood that the amount listed for each enterprise is only approximate, inasmuch as changes may have been made by the committees in the field in order to reduce the operating expenses to the lowest possible amount:

1. Hospital, Adiba Ababa, Abyssinia $4,400.00
2. Julian Training School, Peru $3,456.00
3. Signs of the Times Publishing House, Shanghai $2,051.70
4. Yenching Sanitarium-Hospital, Shanghai, China 427.48
5. Tibetan Mission, Tibet $720.00
6. Mongolian Mission, Mongolia, China $365.00
7. Manchurian Union School, Manchuria 924.12
8. Signs of the Times Publishing House, Korea $760.00
9. Japan Junior College, Japan 2,022.90
10. Penang Sanitarium, Malaya States 3,148.57
11. Kamassanga Station, Burma 6,309.19
12. Central American Training School, Costa Rica 6,665.71
13. Clinic, Taubara, Tanganyika 823.50
14. Atlantic Colombia Mission, Colombia 1,890.65
15. Pacific Colombia Mission, Colombia 1,975.50
16. Central Colombia Mission, Colombia 685.69
17. Ngoroa Medical Mission, Congo, Africa 9,820.27
18. Gitee Mission Station, Congo, Africa 2,793.15
19. Kanze Medical Mission, South Africa 972.06
20. Malamulo Mission, South Africa 1,671.38
21. Faroze Conference, Iceland 5,483.20
22. East African Union Mission, East Africa 6,694.29
23. Cameroun Mission, Central Africa 1,747.00
24. Bolivia Training School, Bolivia 2,736.56
25. Japura Indian Mission, Peru 1,871.90

Grand Total $62,975.76

The plan is that the average offering per church member be $2, or a total of $60,000 for this purpose. That is nearly one tenth of the amount we are asked to average for the year, and applies on the Forty-cent-a-week Fund. It would help much if those who have means could give large donations.

From May to October is the hardest part of the year for the Treasury Department to carry on. But with a liberal offering it may be possible to finance our work without borrowing during the summer months.

Remember the date, April 21, when the offering will be taken. Many of us will have to plan for this offering in order to be able to give the necessary $2 per member; some will have to give much more, as not a few cannot reach this goal. Let us all do our best.
Remarkable Conversions

BY W. H. BRANSON

Turn following very interesting account of the special providence of God in leading individuals into contact with His message truth is reported by A. L. Beazley, of the Indiana Conference:

"One night two children came to the home of Mr. Sheets on Franklin Street, and were crying because they were lost. The children knew the name of the street where they lived, but in their bewilderment they did not know which way to turn. This man and his wife offered to take the children to their home, and in doing so they had to pass our tent. Being impressed with its appearance, they decided to drop in on their way back. As a result, they continued every night, and have both taken their stand for the truth and are keeping the Sabbath.

"Another remarkable experience concerns a man who was sitting on his front veranda. He had fallen asleep. Suddenly he was awakened by a voice which told him to go to the tent. When he arrived there, he saw the subject advertised on the large sign in front of the tent. He told his experience to one of our elders, and said, 'That is the subject I have been wanting to hear for years.'

"One of the most unusual experiences is that of Mr. and Mrs. Swift and their family. He has a brother living forty-two miles from Fort Wayne, who is one of our members. One night this brother felt impressed to come to the tent, but before leaving he wanted to telephone his brother in Fort Wayne to ask him to come to the meeting that night. Knowing his brother's bitter attitude to the faith, he refrained from telephoning, but he and his wife knelt in prayer and asked the Lord to move upon his brother's heart and also that of his wife to come to the tent that night, so they might hear the Sabbath question presented. To his great joy, when he entered the tent he found his brother and wife with the two boys sitting there. He was so overjoyed that they embraced each other while tears of joy streamed down our brother's face. At the close of the sermon this man told how he was impressed to come to the tent that night, and that the sermon preached was the very sermon he had been wanting to hear for seventeen years. This whole family are now keeping the Sabbath.

"One lady who had been a spirit medium for thirty-five years up to the time she attended the meetings in the tent, is now awaiting baptism with those mentioned above. Two weeks ago she was in an auto accident, and lay in the hospital with thirty-two stitches in her scalp. While I was visiting with her in her home yesterday, she told me of some of her experiences while serving the devil. People would come hundreds of miles to have her divine to them and to invoke the spirits of their friends and relatives. I have photographs of her while under the influence of these spirits, and the faces of these spirits can be seen in the photographs. She told me that these spirits would appear sometimes as horses, serpents, cats, and dogs, and that when she commanded them in the name of Jesus to leave her, they would snarl at her and show their terrible teeth. One afternoon while her mother was with her in the kitchen the spirit of an Indian chief appeared and stripped her of all her outer garments and hose. She said it was done so quickly that for a moment she did not know it until her mother gasped in horror.

"A man and his wife by the name of Wishhart were also Spiritualists up to the time they attended my meetings. They were so successful in calling up the spirits and in receiving messages that the wife was advised by these spirits to leave her husband and become a spirit medium. Both of them were baptized last Sabbath with a class of sixteen others.

"The church greatly rejoices to see the attendance at the Sabbath school doubled since the Sabbath was presented at the tent. We are looking for a large number to be baptized in the near future."

Auxiliary Schools

BY C. A. RUSSELL

Away back in the 90's, many stirring appeals came from the servant of the Lord in behalf of the great needy Southland. Families imbued with a real missionary spirit, and who felt a burden for this work, were urged to settle in some of the more remote sections, particularly in the Appalachian highland, and here live the truth. Rural schools were started in these localities, and in some of these centers health work was carried on. This work was to be largely self-supporting.

About thirty years ago, an old plantation consisting of several hundred acres lying along the Cumberland River near Nashville, was secured. This was the beginning of the Nashville Agricultural Normal Institute. About this time other training schools and health centers were established. Some of these have become important units in the development of our work in the South, such as the school and sanitarium near Fountain Head, Tennessee; Pisgah Industrial School, and Asheville Industrial Institute, both near Asheville, North Carolina.

As time has gone on, many similar units have sprung up, largely in the more rugged sections of the South, where public school facilities have been meager. I visited several of these units some time ago. At every place I found a group of earnest, self-sacrificing workers engaged in real community uplift. At each center I found an active Sabbath school, and in every place where the work had been going on for some time, a church organization.

The General Conference of 1909 took action regarding this important work as follows:

"WHEREAS, The Southland of the United States and the mission fields offer many opportunities for self-supporting school work; and,

"WHEREAS, Not a few of our people are planning to undertake this line of work; and,

"WHEREAS, A close, friendly relationship should exist between the organized School Group at Glen Alpine Rural School, Morgan- ton, North Carolina

The work was begun in a crude shanty, this fine building being made possible by former rural school offerings.
work of the denomination and these self-supporting schools; therefore,

"We recommend, 1. That the educational departments of our organized work, where these schools are located, provide for their representation in the conference educational departments.

"2. That the educational departments assist in the selection of those who shall be strong enough to enter this line of work.

"3. That endorsement be given to those selected, who need financial assistance, that those from whom funds are solicited may know whom to assist.

"4. That the organized work assist in locating said schools, and advise in the expenditure of funds secured from our people.

"5. That the closest bonds of sympathy and co-operation be maintained between these self-supporting schools and our organized work.

"6. That the educational departments be encouraged so to co-operate with these self-supporting schools that the utmost possible help may be rendered, and the best results accomplished.

"We further recommend, that our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural Normal Institute."—General Conference Bulletin, 1909, pp. 372, 373.

There is still work to be done along these lines. There is yet room for consecrated families to locate in some sections of the South and carry on self-supporting work, while at the same time teaching the truth to their neighbors. Recognition has been given to this type of mission work, the General Conference some years ago designating one Sabbath in each year when an offering is to be taken for the advancement of this work, designated by the General Conference for receiving this offering. Since this is the only opportunity during the entire year for contributing toward the advancement of this work, we trust every church will lay aside any other financial projects for this one Sabbath, and co-operate in making a liberal offering to this cause.

Let the pastor or church elder call attention to this work and to the need for a generous response. The funds received are counted as a part of the Forty-cent-a-week Fund.

Rural Schools in the South
Their Mission
BY E. A. SUTHERLAND, M. D.

It has taken twenty years or more of persistent effort on the part of devoted teachers, nurses, doctors, farmers, and mechanics to bring a score or more rural units, or self-supporting missionary centers, in the South to their present state of efficiency. Some of these units are doing a conspicuous work with an ever-widening field of usefulness. Others are smaller, with narrower fields of influence. But whatever the extent of the enterprise, without exception the workers are a devoted class, whose efforts need the support and co-operation of the brethren at large.

Asheville Agricultural School and Mountain Sanitarium, at Fletcher, North Carolina; Pisgah Industrial School and Sanitarium, Candler, North Carolina; Fountain Head (Tennessee) Industrial School and Sanitarium; Pewee Valley Sanitarium, near Louisville, Kentucky; and Lawrenceburg Sanitarium, Lawrenceburg, Tennessee, are some of the larger of these self-maintaining centers. In the first three mentioned sanitarium and school interests are fairly well balanced. In the second two sanitarium activities are the major part of the work, but a school is maintained.

Farther up in the mountains of North Carolina than the institutions located near Asheville, is Banners Elk, a small center, but one that is building on the site of one of the oldest Seventh-day Adventist communities in the whole Southland. It and Glen Alpine at Morganton, North Carolina, are foster children, as it were, of the Fletcher unit. For years an unheralded work has gone forward on Sand Mountain, a plateau in the northern part of Alabama and approaching the Georgia line. Birmingham has its outpost center in Pine Grove Sanitarium and school; Atlanta, large commercial center of Georgia, has a small rural center near Decatur, from which the light is shining; Florence, Alabama, has its El Reposo Sanitarium; on the farm near Reeves, Georgia, a group of workers is caring for orphans in such a way that friends in near-by cities are willing to assist in building a home and the county is contributing labor; Monticello Health Home and Chestnut Hill School, two centers operated in two sections of Tennessee, represent a noble work. In almost every unit a Sabbath school and a church have been organized.

The field is too extensive to canvass in detail in so short a space. A surprising fact, to which one awakes as he reviews the history of these units, is that each one, large or small,
seems to have been providentially and strategically located. As God chose Palestine, on the highway between the Orient and the Occident, for the demonstration of His work by Israel, so in these last days men have been led into the South to establish and build up an educational movement, not knowing at the inception of the movement that they were locating in a territory where that very type of work would become the center of attraction for a great governmental enterprise.

Years ago we were instructed that twenty acres of land properly cultivated would produce more than one hundred acres as often handled, and our people were advised to settle on small farms, making them the centers of missionary activities. Today the President of the United States and his associates are selecting tracts of land for division into small tracts to be cultivated by the unemployed taken from the cities. And as the project, stupendous as it seems, is planned by the Tennessee Valley Authority, leaders in the movement visit these little units, find them solving the economic problem, and take heart to say, "It can be done!"

The reason these rural schools have such an influence is because they offer a combination of activities that enter into the everyday life of the average man—education, industrial work on the soil, health work centered in a modest sanitarium, and religious work. Farming is profitable for the average citizen if confined to a small acreage. Beyond that it runs into difficulties. The original idea was that the farm should be the foundation of the home. The people of Denmark have demonstrated this.

Today the government of the United States is endeavoring to work out a plan by which thousands of the unemployed in the cities may be placed on homesteads with a few acres for cultivation. They can spend a portion of their time in the factory, but the little farm will supplement their earnings. The self-supporting units have solved this economic problem in their union of farm, school, and sanitarium, and to these centers men are sent to see how it is being done and to solicit help for the greater project of the government. Picturing a score or more of these little centers holding up the light till the government has caught the idea and is putting it into operation.

They turn upon us with the words, "You knew? Then why did you not tell us?" There is time yet to exert an influence in this line of truth.

"Do you believe the declarations of His word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How can you sit at ease, careless and indifferent?"

"Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration."—"Testimonies," Vol. IX, p. 27.

These words have been the guiding thought with many a worker in these Southern units. At this critical time in the history of our land and the world at large, it is our privilege to lead. Let us, in the offering for rural schools and other lines of rural work, encourage those who are holding up the light.

There are many indications that we are on the eve of momentous events. Our people should be as leaders of the blind. If people of the world endeavor to lead the hungry and unemployed from the cities, they are apt to fail for want of a spiritual element in the move. The vitalizing effect of the message of this day is needed at this very time, and to you we appeal to help those who by experience have been trained for leadership.

Calamities, Warning, and Remedy

BY Y. O. COLE

With world-wide calamities on every hand, and the coming crisis of all the ages approaching near, while the large majority of the human race are dazed and numbed with spiritual insensibility more terrible than creeping paralysis, at a time when probation's door is about to close, what can be more appalling, and what may be the remedy?

These and similar thoughts impressed me as I read the new book, "The Coming Crisis," by F. M. Wilcox. To myself I said, Surely in this little volume, present conditions have not only been plainly pictured to us by the Inspired Word, but our cases have been accurately diagnosed, and the only remedy prescribed.

Shall we not avail ourselves of this opportunity to obtain such a volume and acquaint ourselves with what is coming upon the earth?
1928, when the European Division was reorga-
nized and the four divisions created. He then
connected with the Southern European Division,
and worked in South America and Spain, until 1932 as
field secretary and secretary of the Southern
Europe Mission. He entered active service at the end of 1932, at which time he
took with his family, moved to Skodbe-
bon, Togo, West Africa.
For a period of forty years Elder Raft labored
in Europe as evangelist, field secretary, con-
ference president, and editor of the Advent Review
and Herald Publishing Association. He was a member of the General
Conference and Advent Review
and Herald Publishing Association
committees for twenty-five years. As
field secretary for twenty years of the Scandi-
navian Seventh-day Adventist Church, which operates
the Skodaborg Sanitarium, he gave
his best strength and energy for
building up the medical
work in Scandinavia.

J. C. Raft

Elder Raft was a strong and well-balanced leader in his work. He was a man of sterling character, simple, in his
ways, but with a keen sense of truth and justice. He had a quick
mind in his relations to others. He was blessed with the gifts of leadership, faith, discernment,
justice, and responsible service.

In keeping with the spirit of the
Scandinavian Seventh-day Adventist
Church, he lived, labored, and died as a true
Christian. He lived, labored, and died as a true
Christian. He lived, labored, and died as a true
Christian.
April 5, 1934

22 THE ADVENT REVIEW AND SABBATH HERALD

His associates mourn his loss; the publishing work will continue as in the world over. But all will rejoice in a work splendidly done, and cherish as a lasting remembrance the association with H. H. Hall, a man always kind and true, and faithful in the trust reposed in him. He came in the work of God, whose frame had been of missionary spirit. After years of pioneering work, he was called to be a member of our printing house in Japan, in 1914, and there this brother, Clarence C. Hall, died in service.

Brother Hall leaves to mourn his wife, Lucy M. Hall; and of his immediate family, two sisters, Miss Pearl Hall,pearl, of women and teacher in the Southern Junior College, and Mrs. Nellie Pendle, of Chicago; and two brothers, Prof. A. E. Hall, of the Southwestern Junior College, and Prof. W. E. Hall, of Berkeley, Calif. Relatives able to join Sitter Hall at the funeral were Miss Pearl Hall, Mrs. Helen Evans, and Miss Hilda Hall, a sister, and formerly of our printing house in Japan, in 1914, and there this brother, Clarence C. Hall, died in service.

The funeral sermon was preached by P. M. Wilson, with H. E. Evans, N. Z. Town, W. W. Bassett, and H. D. McElmurey, and was assisted by W. A. Spierer.

A. F. KIRK

Arlene P. Kirk was born at Philadelphia, Pa., May 20, 1862, and died at Shelton, Neb., March 21, 1934, of complications following an operation. Her early education was received in the public schools of Nebraska, and she taught in the Southern Junior College for nearly ten years. Her illness was of many months' duration, but she bore her suffering with a cheerful, hopeful spirit. Her confidence in Jesus as her Saviour was unbroken, and we can look forward to that glad day when she and death will

He was united.

His last sleep to await the resurrection call. He desire was granted. He had spent his strength to the limit, and then die in the harness." His all will rejoice in a work splendidly done, and active service of God literally to the last hour cherished as a lasting remembrance the association with H. H. Hall, a man always kind and true, and faithful in the trust reposed in him. He came in the work of God, whose frame had been of missionary spirit. After years of pioneering work, he was called to be a member of our printing house in Japan, in 1914, and there this brother, Clarence C. Hall, died in service.

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"Life and Health" Enters Fiftieth Year

With the June issue, which is now in preparation, Life and Health enters its fiftieth year. It enters this fiftieth year with certain changes in editorial personnel, including addition to the staff, made necessary by the recent death of Dr. George H. Heald, so long connected with the journal. This combination of circumstances has been the opening editorial, a brief survey of the nearly half century of this magazine's life, and a word regarding the editorial policies that will govern in the future.

This paper's history began with the publication in June, 1885, of the Pacific Health Journal and Temperance Advocate, on the Pacific Coast. Seventeen years later, when the name Life and Health was adopted. Following are some of the outstanding features that have marked this history.

Ten Points of Editorial Policy

1. Through the years the journal has been closely tied up with the denomination. Perplexities have arisen at times as to the relationship of the medical work to the more strictly evangelical side of the movement. But this journal has never taken a party to these perplexities. It views with satisfaction the fact that it has always given loyal support to the denomination in the realm of health. It is needless to add that this policy is to be continued.

2. Throughout its history, it has stayed in the middle of the road in traveling the sometimes difficult path of health reform. Faddists have too often brought the divinely revealed principles of healthfulness into disrepute by fanatical expression of such principles. This journal has preferred, and such extremes. It will continue to do so.

3. Throughout its history Life and Health has stressed that very important aspect of health, right food. Articles on the kinds of food that should be eaten, the manner in which they should be prepared, etc., have been given the attention they deserved, but equally important questions of proper exercise, dress, sleep, fresh air, etc., as they affect healthful living, practical instruction has consistently been given. We do not believe it is possible to improve on these rugged primaries of health reform, or that it is wise even to change the emphasis. The policy will be to continue to stress these primary features.

4. The rational treatment of diseases, the use of such curative agencies as water, sunlight, and fresh air, rather than the use of drugs, has distinguished the medical work of the denomination through the years. Life and Health has shown the same principle in its policy of publishing. While certain features of Life and Health have been staff written through the years, this has not excluded the contributions of many others. In the last decade, for example, 150 different writers have furnished material for the paper. This relationship of heard to morals and religion. For example, a subscriber during the last decade would have read eighty articles devoted strictly to the religious aspects of health, thirty-six of which were from the writings of Mrs. E. G. White. Needless to add, the moral and spiritual aspects have been touched upon in other communications in connection with the particular subject they were presenting. From time to time there has been a special feature story describing the world-wide medical missionary work of Seventh-day Adventists. Life and Health will continue to follow this policy.

5. A small number of reputable journals the contributions are prepared quite exclusively by the editorial staff. While certain features of Life and Health have been staff written through the years, this has not excluded the contributions of many others. In the last decade, for example, 150 different writers have furnished material for the paper. This relationship of heard to morals and religion. For example, a subscriber during the last decade would have read eighty articles devoted strictly to the religious aspects of health, thirty-six of which were from the writings of Mrs. E. G. White. Needless to add, the moral and spiritual aspects have been touched upon in other communications in connection with the particular subject they were presenting. From time to time there has been a special feature story describing the world-wide medical missionary work of Seventh-day Adventists. Life and Health will continue to follow this policy.

6. As the journal has always striven to view the health message in the wider outlook. It has not been sectional or provincial. Shortly after being moved to Washington, it added the subtitle, "The National Health Magazine." This line, which it carried for years on the cover page, served both to describe the field of the paper, and also to distinguish it. This subtitle is being returned to the cover. The journal will continue the policy of featuring the health message in its wider outlook.

7. The journal has presented medical subjects in a manner in keeping with the best medical ethics, avoiding the sensations. In editing, this is as a result of the best standing with the leading medical organization in the country. It will continue to follow such a policy.

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10. Most, but far from least, Life and Health has followed the fixed policy of presenting information in such a way that the common people will read it gladly. Others can then be depended on to read it also. It has never aspired to be technical or profound. It has, however, sought to keep away from the blinding generalities about health, and to present things in a way that everyone can understand everything in the paper.

The journal will continue to follow this policy.

Circulation and Make-Up

In addition to this interesting survey of the editorial policy, a word may be said regarding the make-up of the paper from a manufacturing standpoint. In common with other journals, Life and Health has been affected to a certain extent by the changing economic state of the public. This has been true as to size and make-up and circulation. In the prosperous period years the circulation reached a peak of 90,000. This was probably a record for our North American magazines during that period. We believe it provides at least a partial index to the changing economic state of the public.

While certain features of the paper have been appearing from month to month. Now as we enter the fiftieth year, we wish to announce this further important improvement: The journal will contain 24 pages, the pages will be a little longer, practically doubling the space of the paper. At the same time, the policy of featuring the health message in the wider outlook. It has not been sectional or provincial. Shortly after being moved to Washington, it added the subtitle, "The National Health Magazine." This line, which it carried for years on the cover page, served both to describe the field of the paper, and also to distinguish it. This subtitle is being returned to the cover. The journal will continue the policy of featuring the health message in its wider outlook.

We feel warranted in making these further outlines, not simply because of the general increase in business in the publishing field, but because Life and Health, specifically, has been enjoying a steady rise in circulation during this time. This fact brings great encouragement, for it reveals in the most definite way that the journal continues to have the loyal support of our people. We express our appreciation for this, and declare that we shall strive to publish a journal that will merit even larger support in the future.

We are confident that the policies outlined in this statement are as vital for the paper in future years as they were in the past, and that they will be guided by them. At the same time we shall endeavor in every consistent way to produce a paper that will be a steadily increasing help to our people, both in their personal lives and in their labors for others, and thus be an ever stronger support to the cause we all love.

The Publishers.
OF SPECIAL INTEREST

MR. MacGuire, who is carrying on evangelistic work in some of our institutions in the Southland, writes under date of March 18:

"We have had a very encouraging week here at Madison, Tennessee, and have great reason to thank the Lord for His blessings. I expect to go to the Huntsville school tomorrow."

In a personal letter from Ennis V. Moore, in charge of the work in the Sao Paulo Convention, Brazil, is found this word of encouragement:

"We are of good courage in our work. Nineteen thirty-three was our best year in the history of the Sao Paulo Conference. Two hundred fifty-nine were baptized. We just closed our best conference, and are facing the new year with courage and conviction."

Waiting from the South African Union Conference office, under date of February 1, N. C. Wilson, the president of that union, states:

"We are all of good courage here in South Africa, and are doing all we can to push the work along as rapidly as possible. Our evangelists are busy with their autumn efforts. We find the South African public more willing to listen to the truth in the last few years than previously. The efforts which are now in progress are very well attended, and we have set as the goal for 1934 the largest harvest of souls in the history of our work in this country."

Beginning with the June issue, the Life and Health magazine enters upon its fifteenth year of publication. On page 25 the principles for which the journal has stood through the years are reviewed and the editorial policy of the future is outlined. Certain changes in the mechanical make-up of the journal are also announced. The editorial staff of Life and Health is as follows: Editors: A. W. Truman, M. D., L. A. Hansen, C. H. Wolcott, M. D. Associate Editors: D. H. Kress, M. D., W. A. Ruble, M. D., O. S. Parrett, M. D., Kathryn L. Jensen, R. N.; Managing Editor: F. D. Nicholas.

This additional responsibility placed upon Brother Nicholas necessitates relieving him from much of the routine office work connected with our church paper. We are glad, however, that we shall still have the benefit of his counsel, and as one of its editors he will continue to contribute regularly to its columns.

Missionary Sailings

Elder W. H. Anderson sailed from New York, March 7, on the S. S. "Beren- garia," returning to Africa from fur- lough. Mrs. Anderson, who needs a little rest, is accompanied by Elder and Mrs. W. M. Champion and their family, returning to India from furlough, sailed from San Francisco on the S. S. "President Taft," March 9.

Another Light Kindled in Chosen

About four months ago a young man from the Chulwoo District came to us as a representative of a company of thirty new believers. A year ago this company decided to believe in Jesus Christ and to join the ranks of the Christians. One of them had been a very thoughtful, thoughtful time, and said to the others, "If we really want to be Christians and to follow Jesus, we must keep the Sabbath, for the Sina always tells us that the seventh day is the Sabbath of the Lord." It was then and there that they decided to send this young man to us, and have him bring back a brother who could instruct them more fully.

This young man spent his first Sabbath at that time, and at once enrolled in our Sabbath school. He is greatly stirred about the message of Christ's soon return. He told us that, aside from this one company who sent him to us, there are seven other companies who are much interested in this message, and they too want to see one of our workers and study the message for this time. We were unable to send the worker, but needless to say, he was filled with the literature, which he gladly took with him to distribute among the interested ones. Two weeks ago he again called on us, and spent several hours with us, here studying the truth for this time. Before he left he was baptized. He took back more literature, and is doing what he can to teach the newfound truth to others.

Theodora Wangerin.

A Nation-Wide Call to Our Colored Youth

We are happy to have the privilege of holding at Oakwood Junior College this year, May 25-28, a nation-wide Youth's Congress for the young people of the North American Negro Department. We are therefore taking this opportunity of calling the attention of our colored young people to this all-important gathering, and we feel that we shall by a large number of them will be in attendance.

While Satan is leaving no means untried to destroy the souls of the young and inexperienced, God, by means of His Holy Spirit and through the instrumentality of the church, is seeking to teach them the way of salvation and to give them a fitness for service.

The church today realizes more than ever before that "in order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous heart demands Christlike qualities and energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—"Gospel Workers," p. 67.

The youth's congress of the four days of this Youth's Congress will result in giving to our churches values that will be of lasting worth to our youth.

The only expense connected with the congress, aside from the railroad fares, will be $3.50 for room and board. One dollar of this amount must be sent to the school when the letter of reservation and the remainder paid at the time of registration.

Some of our churches are chartering buses and cars to transport their young people to this congress. Near-by conferences are cooperating by furnishing equipment. The sessions will be held in a large canvas pavilion on the campus. Since this will be the largest representation of church workers ever held by Seventh-day Adventists in North America, we are counting on every church sending at least one delegate.

Many of our young people are selling the Watchman, Life and Health, and "The Hope of the Race" to provide themselves with the necessary funds with which to attend that Congress. Near-day conferences will provide excellent help for this meeting. Those who attend will be in time for the commencement exercises of Oakwood Junior College, and the place of holding the conference will provide excellent help for this meeting. Those who attend will be in time for the commencement exercises of Oakwood Junior College, and the place of holding the conference will provide excellent help for this meeting.

Remember the time is May 25-28, the place Oakwood Junior College, and the expense above transportation $3.50. "Every youth, every child, has a work to do and has a work to do for the honor of God and the uplifting of humanity."—"Education," p. 58.

F. L. Peterson.

Devoted to the proclamation of "the faith which was once delivered unto the saints."

Editor Review and Herald, Talcoma Park, Washington, D. C.

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