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God Calls

By C. M. Snow

[This poem was sent to the **Review** a few weeks before Brother Snow's death.]



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 gath'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 mutt'ring 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"?

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

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 righteous 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. "Who-soever 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 acquirements, 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 goodly 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 convicted 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 friends, 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-

(Continued on page 4)



Spiritualism'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 Chris-

tian 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 that we can lift up before men, as error prepares 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 reveal its impotency when Japan declined to accept its verdict, had scarcely more than subsided when a new and even more grave trouble loomed up. Manchuria borders on the eastern stretches of the far-flung Soviet Republic, and that means that a whole array of international questions involving Japan and the Soviet have immediately been brought to the front. (Who is right or who is

wrong in these Far Eastern questions is no more our concern in this discussion than the question of right or wrong in European problems. We are concerned here simply to relate the fact that tension and potential war exist between the nations, and to offer not a political, but a religious explanation of the situation.)

Early War Forecast

Something of the gravity of the Far Eastern problem is indicated by a recent United Press dispatch from Moscow, which is tersely summed up in a heading given to it in the *Washington Post*, "Russo-Japanese Crisis by 1935 Believed Sure." The dispatch was accompanied by an editor's note which we quote in part:

"The growing conflict between Japan and Soviet Russia has aroused wide concern and fears of a new Russo-Japanese

war, which may draw the powers into another world struggle far worse than the Great War in Europe."—*Jan. 17, 1934*.

Discussing the Far Eastern problem, and that of other portions of the world, the *Pilot*, a Catholic weekly, remarks:

"That the signs are in the sky, no man will deny. There is a tension in the Far East, whose possibilities are simply unpredictable. The immediate provocation of the last war occurred, where it has occurred so often before, in the Balkans. In that formidable storm center, the air is rife with menace. And, nearer home, what can be said of Europe? It is reasonably advanced that nothing but the exhaustion of the last combat has saved us from an outbreak which would dwarf the horror even of the great World War."—*Dec. 30, 1933*.

Democracy Collapsing

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

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 prophetic 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 today. 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 secure from the 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 this life, and so 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.

"Therefore be ye 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 preferment (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 18-26, 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 accrediting 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 these 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.

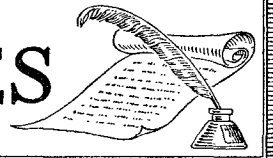
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A TURKISH New Testament has recently been published by the American Bible Society in the Roman alphabet, in compliance with a recent edict of the president of Turkey that printing in Arabic must cease. Before the printing was done the New Testament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

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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.

CONTRIBUTED ARTICLES



"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 future 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 large 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.)

Clearly, then, may we understand Christ's words thus: "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they [the angels] may receive you into the eternal tabernacles."

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 yourself 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 Zacchæus, who had his cash book properly balanced for the Master's O. K., was the privilege granted

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. 373.

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.

"Then 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 built in the wilderness, and the temple 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 professed 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."—*Id.*, p. 474.

What a pity that so many are appropriating to themselves the gifts of God. Many are spending their money for pleasure, for gratification of appetite, for the luxuries of modern life, while multitudes of their fellow men are left to perish for want of the very things they could supply.

Others are adding house to house,

land to land, bank account to bank account, stock to stock, and bond to bond. Strange, that "while they are improving and enlarging their worldly plans, they see no necessity for the enlargement and extension of the work of God."—*Id.*, Vol. III, p. 385.

(To be continued)

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. 1:1-3.

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 as the God-man, 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 is not raised to immortality, as he refused to accept Christ. Through the great Life-giver, Christ Jesus, the resurrection comes to all who die. The resurrection to eternal life is the hope of the people of God. Till Christ entered the grave and came forth triumphant, the unbeliever had doubted that the dead could be raised; 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 the 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 His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned:

but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." 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 *hath* everlasting life."

The Need of Earnest Effort

BY MRS. E. G. WHITE

WE are far behind in our missionary work, both at home and in foreign countries. We have in our keeping the most sacred truth ever committed to mortals, and our work should correspond to our profession of faith. The world is becoming more and more lawless. Soon great trouble will arise among the nations, —trouble that will not cease until Jesus comes.

What are we as a people doing at this important time? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and sincerity for help from Him who is the source of strength? Are we claiming the promises, believing that Jesus pardons our transgressions? Are we educating ourselves to overcome all temptation to murmur and complain?

My brethren and sisters, as never before we need to press together, unitedly following Him who has prepared His throne in the heavens, and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him.

Christ died to redeem us. By the infinite price with which He ransomed us He has shown His love for us. He is not willing that any should perish. He desires all to believe on

Him, that they may have eternal life.

With pity and compassion, with tender yearning, the Lord is looking upon His tried, tempted people. For a time the oppressors will be permitted to triumph over those who obey God's commandments. All are given the same opportunity that was granted to the first great rebel,—the opportunity to show what spirit is prompting them to action. It is God's purpose that every one shall be tested, to see whether he will be loyal or disloyal to the laws that govern the kingdom of heaven. To the last God gives Satan opportunity to reveal his character. Thus the final triumph of His people will be made more marked, more glorious, more complete. The words of the prophet will be fulfilled: "The day of vengeance is in Mine heart, and the year of My redeemed is come." "The Lord reigneth; let the people tremble: He sitteth between the cherubim; let the earth be moved. The Lord is great in Zion; and He is high above all the people."

Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food.

No one should lift up his soul unto vanity, walking in pride and self-indulgence. We are living in a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will find us unprepared.

A Great Lack in Our Churches

There is in our churches a decided lack of love for Christ and for one 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 strange 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 accusing 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. 11, 1904.*

as is clearly stated in Revelation 12:17.

Persons honestly seeking for deliverance from sin, while breaking any one 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." Eccl. 12:13, 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.

The Everlasting Gospel

The Power of God for the Deliverance From All Sin

BY G. B. STARR

THE 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 lovely fruits, grains, nuts, and vegetables are eaten.

These transformations are accompanied by the cleansing of the heart and thoughts and language. Songs pour 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 cap-

tive 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,

Departing From the Faith

BY E. HILLIARD

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1.

While this text has been applied to spirit mediums and their seductive work, we believe it has a still broader application. It has been true from the time it was penned by the apostle to the present time, and will be until the close of the gospel dispensation. In all the battles against error, truth has always won the victory and always will. No matter how talented the advocates of error, the truth of God is an unmovable rock. It may be hindered for a time, but it cannot be overthrown.

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,—trouble everywhere, and not a place of peaceful rest. Men and women everywhere are crying out in despair. Leaders of the nations are groping 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 Goethe 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 removed." 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 rectitude 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.

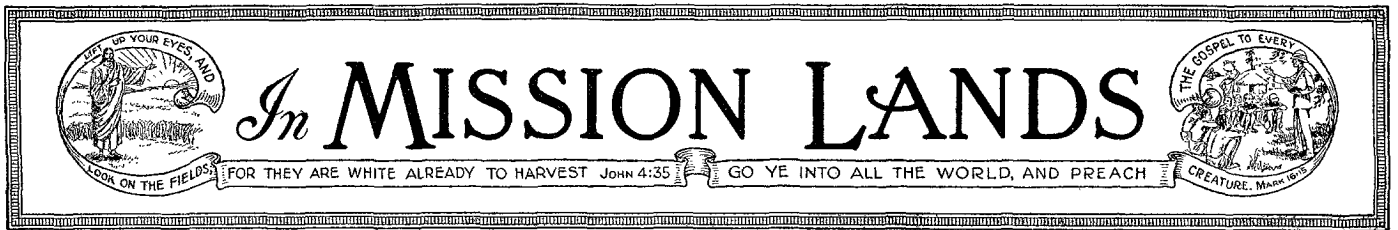
Prayer plays an important part in

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.

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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 so 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 mid-week," 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-operationist 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 veranda 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, 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 FOLLETT

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 impelling the missionaries to carry it to "every nation, and kindred, and tongue, and peo-

ple." And, of course, the acceptance of that message leads people to desire to unite with the remnant church.

I also told her that I knew she could not, of herself, change her mind, for it is the goodness of God that leads to repentance. But I assured her that I felt certain the Holy Spirit could change her mind for her, if she would let Him. To this, she replied, "Maybe so, but I don't think so. No, I can't change my mind."

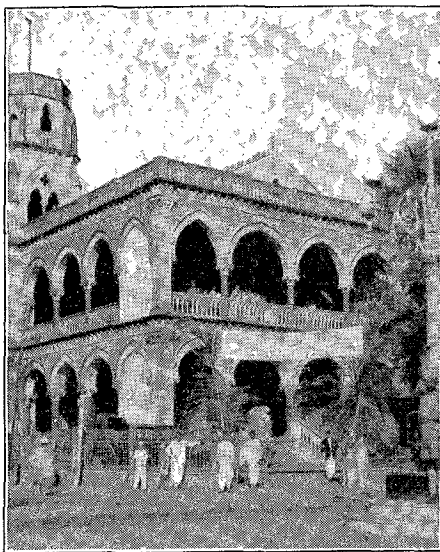
Notwithstanding her professed belief in the teachings of the ancient medicine men, this woman and her husband have attended our meetings regularly for several months, and she now confesses faith in all she has heard. Formerly she had spoken over the radio a number of times, telling her great unseen audience 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.

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LOSSES and crosses are hard to bear, but when our hearts are right with God, it is wonderful how easy the yoke becomes.—*Spurgeon*.



Front half of the Public Hall in Surat, where large crowds of non-Christians are now coming to hear the message. The upper floor is the hall; the lower floor the public library.

The HOME CIRCLE

"BE IT EVER SO HUMBLE, THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

The Way to Kill Worry

BY LIZZIE M. GREGG

A WASHINGTON, D. C., newspaper published the following article recently, which we believe contains some good counsel for these times:

"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.

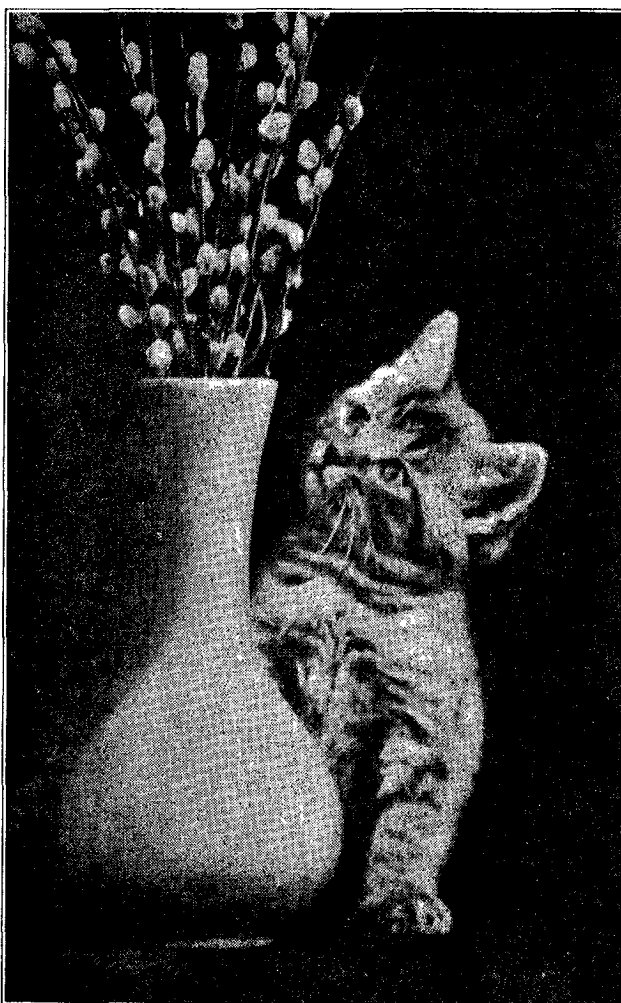
Notice what Miss Wagner says: "There can be no despair in the heart of a person that is singing," and when these songs breathe the atmosphere of heaven, they will smooth the way toward the city of God.

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

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"THERE is a way out of every difficulty if one is clever enough to think of it."



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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 amused; 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 sometimes 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 sincer-

ity not to be found in such personal matters among your casual acquaintances.

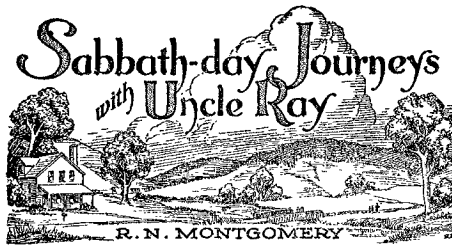
Why take your problems and secrets to those but superficially interested, when father is so willing and capable to advise you? If he has not volunteered certain little helps, the main reason may be that he fears rebuff or disdain. Love and interest are there, be assured; all you have to do is meet him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

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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 hassock, 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.*



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 faces, or facets, are cut or ground 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 Jägers, next the blue Wesseltons, the Wesseltons, etc., on 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 rouge, 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 loppers; those who cut the facets and finish them are known as brillianters."

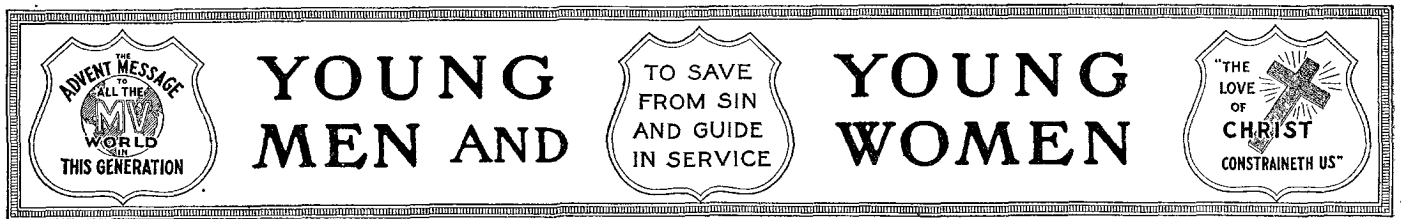
"What is in the rouge or grinding compound?" Alvan questioned.

"It is composed principally of terrie 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, Sancy, 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 little home Sabbath school. She was elected superintendent, and was very energetic in her work of trying to instill the new-found faith into the hearts of the believers.

Some of the farmers accepted the faith and some rejected it, and so the new group was formed and she became the leader into a better life. Her greatest sorrow was that her *novio* (sweetheart) not only rejected the faith, but was bitter in his opposition to her religion. He came to the sister's house April 9, 1933, and demanded that she marry him. She told him that she would not marry him until they were agreed in questions of religion. He then gave her the choice to marry him or to die. She answered him, and may her words be the deep meditation of many of our Adventist girls: "I would rather die than to surrender the 'faith of Jesus.'"

The man immediately shot our faithful sister, and then, after he found that escape from that farmhouse was impossible because of the quick action of the farm hands and family, he turned the gun upon himself, and added a double tragedy to the day of horrors for this family.

I have thought, since hearing this story, how many of our young people marry outside of the church and lose their faith, even young people who have had the privilege of learning our message much better than this sister in the backwoods of old Mexico.

May this experience of Francisca help us all to get a better hold of Jesus by a more complete surrender of our all to the dear Lord, so that when the last great trial does come, for it surely will very soon to all of us, we may have the faith of Jesus in our hearts and say, "I will put my trust in Him." Heb. 2:13.

On page 312 of "Christ's Object Lessons" we find these words which have been the beginning of many a new experience in Christ: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."



DEAR MOTHER NAOMI:

I was much interested in your answer in the "Review" of October 19 to the lonely girl who wrote you about her problems. You say that a woman is always most desirable and charming when she permits herself to be sought after rather than doing the seeking. Also that a girl should show friendliness and interest without being forward.

Those thoughts have always been my sentiments and ideals, too, and I have governed myself accordingly. When I see girls of the opposite type—aggressive, running after the men, doing everything they can to attract the men's attention—their attitude is very repulsive to me. But in many cases, those very girls are the ones who get husbands, and we modest, blushing violets are left behind.

We are told over and over again that men like to be the aggressors, that they like to do the courting, that they want to do their own choosing; but the more I observe them, the more I wonder if they have not changed, and if those of us girls with old-fashioned ideals will not have to change, too. The same is true in regard to "petting" and caressing. We are told that a man will run around with a girl whom he can paw over, but will finally pick a clean, innocent girl to marry. But do they do it?

We are strictly admonished not to marry men who are unbelievers, and

some of us have turned down chances to do so. Yet we see the young men of the denomination seeking out worldly young women, and leaving the Seventh-day Adventist girls alone.

All these things sorely trouble me at times, and I wonder if it really pays to have high ideals, to be modest and unassuming.

MY DEAR FRIEND AND SISTER:

It is seldom that a letter comes to me that so appeals to me and so stirs my admiration as does your letter which I have just read.

I realize that appearances are often deceiving. I understand that you wonder that the modest, unassuming girl is neglected and her forward, aggressive sister chosen instead; but in spite of this let me say to you, you are right, and your ideals are correct. In spite of all we hear and see, I am sure that the only true happiness there is for us women is to be faithful and true to the very highest ideals of which we are capable, and accept the results, whatever they are.

I want to tell you of a friend of mine. She married very young and rather unhappily, and then, after a short time, was left a widow. There lay before her two courses: she could go home to her father's house, where she was welcome but not needed, and live a life of dependence; or she could take up the profession for which she was trained and earn her own living. She felt that her personal development lay in the latter course. For a number of years she found in such work an independent and wholesome, vigorous existence. Then her people began to encourage her to marry again. She was young and in good health, was of good appearance and attractive; and her people tried two or three times to see her married and settled in her own home again.

I was conscious at the time that she was passing through some earnest experience, although she never spoke of it. But some months later she told me of what she had been passing through. In each of the two cases of the men whom she might have married, she had come to realize during the acquaintanceship that her ideals of home and noble manhood could not be realized. She acknowledged that she was lonely; that the room where she lived outside of office hours, which looked so comfortable and cozy to

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 some time since I was a young girl, and perhaps I cannot speak with authority as to the character of the rank and file of our Adventist young men, but if I were you, I would rather take my chances and adhere to my own ideals. I would rather be the finest, truest woman that God meant me to be, and go unmarried all my life, than to give way, compromise, or cheapen myself for the possibility of attracting men.

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 is doing 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 wrecks of homes here and there, I know also that I have missed the worst. And so, in that consciousness I can 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 go on and she is denied 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. And 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.

If 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 every one of those 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 delicacy 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." I am just simple enough to believe 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.

So always keep your ideals, dear girl; these things sorely trouble you, and they do me at times, too. But it surely does pay to be the finest Christian woman you can be. And be sure that if you give your life to the Master, He will not permit you to be utterly alone and cast down.

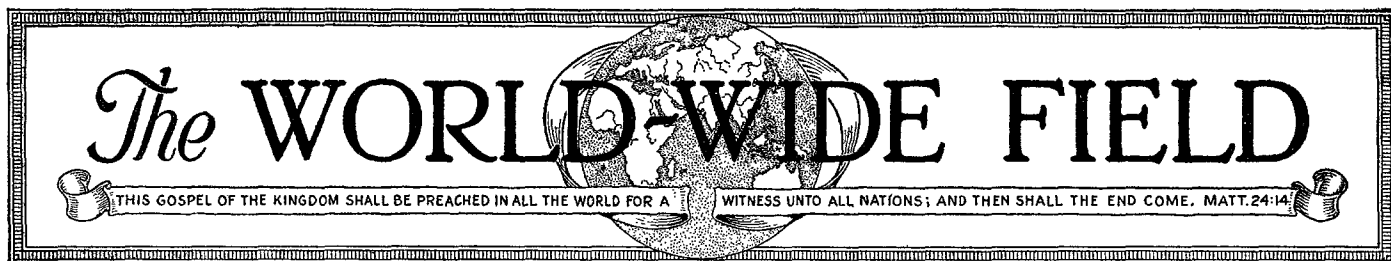
God bless you, dear!

Your

MOTHER NAOMI.

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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

APRIL 21 has been set apart as the day to take up the Missions Extension Offering. The goal set before 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 evan-

gelistic 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 new converts are coming to us in greater numbers than we are able to care for. It seems almost anomalous that Seventh-day Adventists should be in that position, but as 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 workers, 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.

At any rate we have had no word from them since they left Tihwa, the capital of Sinkiang.

"The brethren who attended the Northwest China Mission meeting reported that several Chinese brethren have volunteered to follow up the work begun by these two colporteurs. It is cheering to know that we have Chinese brethren who are willing to volunteer for service, even when they know that such service for God means

certain sacrifice and possibly death.

"Brother Oss also learned of certain men who are keeping the Sabbath, and some who have been baptized, as a result of the work done by these two brethren, as they passed through western Kansu on their way into Sinkiang. So their labor and sacrifice have not been in vain. They each have left a family, and the question of provision for them will come up at our meeting soon."

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 Class 1 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 Fund	35,000.00
General Conference Reserve	367,648.04

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 1931 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 expense provision in 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, 1. 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 income.

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

"4. That our books and magazines be sold 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, Addis Ababa, Abyssinia	\$ 4,400.00
2. Juliaca Training School, Peru	3,456.00
3. Signs of the Times Publishing House, Shanghai	2,657.70
4. Yencheng Sanitarium-Hospital, China	627.63
5. Tibetan Mission, Tibet	720.00
6. Mongolian Mission, Mongolia, China	368.00
7. Manchurian Union School, Manchuria	924.12
8. Signs of the Times Publishing House, Korea	780.00
9. Japan Junior College, Japan	2,022.80
10. Penang Sanitarium, Malay States	3,143.57
11. Kamamaung Station, Burma	5,493.10
12. Central American Training School, Costa Rica	3,665.77
13. Clinica Tacubaya, Mexico	632.71
14. Atlantic Colombia Mission, Colombia	1,808.65
15. Pacific Colombia Mission, Colombia	1,575.50
16. Central Colombia Mission, Colombia	688.69
17. Ngoma Medical Mission, Congo, Africa	3,820.27
18. Gitwe Mission Station, Congo, Africa	2,790.15
19. Kanye Medical Mission, South Africa	937.96
20. Malamulo Mission, South Africa	1,871.88
21. Faroe Conference, Iceland	3,643.20
22. East African Union Hospital, East Africa	4,694.80
23. Cameroons, French Equatorial Africa	7,747.00
24. Bolivian Training School, Bolivia	2,735.86
25. Araguaya Indian Mission, South America	1,871.90
Grand Total	\$62,576.76

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

THE 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 ter-

rible 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 hosiery. 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

Institute, 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, Morganton, 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 encouraged to enter this line of work.

"3. That indorsement 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 in all our churches in North America, to assist these so-called rural schools. It is impossible for some of these schools to maintain existence without some outside assistance. A school building must be provided and equipped, and a teacher employed. While the work is very largely self-supporting, and entirely so in some instances, in other places it would have to be abandoned unless some outside help is provided. New centers should be opened.

A great encouragement came to these self-sacrificing workers in the invitation to join the General Conference Committee in a study of their problems and in seeking a closer bond of unity and co-operation in the conduct of their work. This invitation came at the time of the last Autumn Council, and resulted in bringing to Battle Creek a score or more of the leaders in this field. A spirit of harmony and good fellowship prevailed throughout the sessions. At the beginning, a statement was presented, as representative of the attitude of these self-supporting workers, as follows:

"We, the representatives of the self-

supporting rural school and medical work in the South, wish to express our appreciation to the officers of the General Conference for their invitation to us to meet them in the coming Council. We desire to go on record as being loyal Seventh-day Adventists who are supporting the regular conference work, General, union, and local. We believe we should devote our time and strength to carrying on missionary work in this field. We hope and pray for closer co-operation between the conference and the auxiliary work, and to this end we pledge our loyalty and devotion."—*Autumn Council Actions, 1933, p. 13.*

Sabbath, April 14, is the day des-

ignated 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.

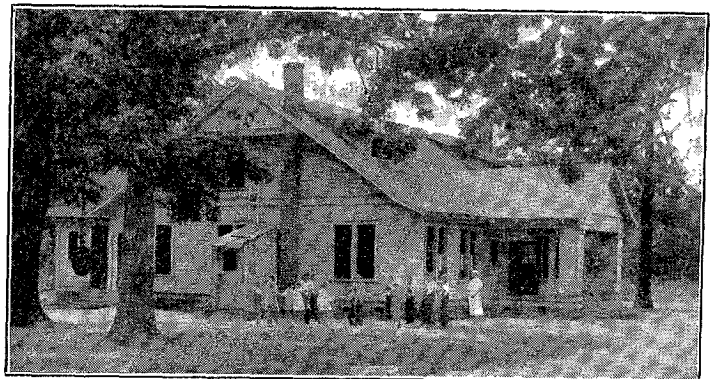
Asheville Agricultural School and Mountain Sanitarium, at Fletcher, North Carolina; Pisgah Industrial School and Sanitarium, Candler, North Carolina; Fountain Head (Tennessee) Industrial School and Sanitarium; Pewee Valley Sanitarium, near Louisville, Kentucky; and Lawrenceburg Sanitarium, Lawrenceburg, 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; Monteagle 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,

*
A Group of Orphan Children and Their Unfinished School Building, at the Sunshine Health Center, Reeves, Georgia
*



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 incipency 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 center 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 centering 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. Picture 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.

As threatened calamities come upon the cities and men turn to Christians for counsel and direction, we are pictured as telling them we knew these things were coming.

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 V. O. COLE

WITH world-wide calamities on every hand, and the coming crisis of all the ages approaching near, while a large majority of the human race are dazed and benumbed 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?

North American News Note

G. E. LEFFLER, pastor of the Dallas (Texas) church, reports twenty-two members taken into the church since January 1, 1934. He is at present holding a series of Sunday night meetings, and reports a good attendance. We are hoping for a rich harvest of souls as a result of these meetings. G. F. EICHMAN.

OBITUARIES

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

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

J. C. RAFT

On Thursday, February 1, telegrams were sent from Skodsborg, Denmark, to various headquarters of our work in Europe, briefly stating that our well-known and highly esteemed fellow worker, Elder J. C. Raft, had passed away. The message came rather unexpectedly. While Brother Raft had had a severe attack of heart trouble about a year ago, he had gained considerably in strength of late. He seemed almost in his usual health when a new and sudden weakening of the heart in a few moments ended his life. The day before his death he was visiting with one of the doctors and friends at the Skodsborg Sanitarium. The following morning, at eight o'clock, he went peacefully to sleep in the arms of his dear companion.

Julius Christensen Raft was born in Hojmarke, by Sandby, on the island of Laaland, Denmark, Aug. 8, 1863. There were six children in the family. As a child, Brother Raft felt the workings of God's Spirit upon his heart, and in childhood he had a great longing to know the Saviour, but in the home there were none to help and guide him in his search after the way of salvation.

In the year 1882 he left Denmark for America, and made his home for some time with an uncle in Neenah, Wis. As this family were members of the Seventh-day Adventist church at that place, the young nephew soon became interested in, and joyfully accepted, the truth and was baptized shortly after by O. A. Olsen.

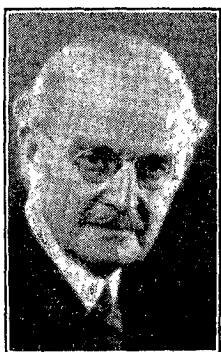
Following his conversion, he felt a great longing to obtain a preparation for gospel and soul-winning work, and when he had secured sufficient means through hard toil, he enrolled as a student in the Danish-Norwegian department of Union College, Nebraska, where he spent two years. Already as a young man of twenty-three he served as elder of one of our churches in Wisconsin.

In the year 1893, Brother Raft received and accepted an invitation from the General Conference to return to Europe and take up evangelistic work in Denmark and Norway. For many years he toiled untiringly as an evangelist in Denmark, and together with his devoted wife, who faithfully stood by his side, he had the joy of reaping rich harvests of souls. The Lord truly blessed their self-sacrificing efforts through their more than thirty-seven years of married life.

As the work grew, larger and heavier responsibilities were placed upon the strong shoulders of Elder Raft. He was elected president of the Danish Conference in 1906. Two years later he was called to become president of the Scandinavian Union, which had been organized a few years before. As leader of the work in these northern lands, he placed an indelible imprint upon the work in its many branches. He continued as president in Scandinavia for a period of fourteen years, until in 1922 he was invited to connect with the European Division as field secretary. He served in this capacity until

1928, when the European Division was reorganized and the four divisions created. He then connected with the Southern European Division, and continued his labors in Southern Europe until 1932 as field secretary and secretary of the Ministerial Association until he retired from active service at the end of 1932, at which time he, together with his family, moved to Skodsborg, Denmark.

For a period of forty years Elder Raft labored in Europe as evangelist, minister, pastor, writer,



J. C. Raft

general field secretary, conference president, union president, and chairman of large institutional boards. He was a member of the General Conference and European Division committees for twenty-five years. As president for twenty years of the Scandinavian Philanthropic Society, which operates the Skodsborg Sanitarium, he gave of his best strength and wise counsel in building up the medical work in Scandinavia, which has now grown to such large

proportions. For a few years during his residence in Switzerland, he also served as chairman of the Swiss Philanthropic Society, which operates the Gland Sanitarium.

Elder Raft was a strong and well-balanced leader, an excellent counselor, and a true friend. He was a man of sterling character, simple in his ways, but with a keen sense of truth and justice, which he sought to exercise in all his relations to others. He was blessed with the gifts of leadership; farsighted, a good organizer and financier, aggressive yet safely conservative. He was firm and steady in times of crisis, calm and gentle. At every post of duty and in every responsibility, whether large or small, he gave of his very best. Ever was he ready to go where duty and responsibility called. His visits to East and West Africa, to Madagascar and Mauritius, in the sixty-fourth and sixty-seventh years of his life, give undisputable testimony to this fact.

He was a warm and sympathetic friend of the youth, and few in Europe have done more than Elder Raft to encourage, to inspire, and to help educate and train young men and women for gospel service. Besides being a true evangelist who clearly and fearlessly preached the word, he was a real shepherd to the flock of God. He lived, labored, and died as a true apostle in the church of God, and with him a father and a prince in Israel has fallen. But his works do follow him.

The funeral services were held February 6 in the chapel and gymnasium of the Skodsborg Sanitarium, where a very large congregation of fellow laborers, church members, and friends gathered to pay their last tribute to a fallen comrade, father, friend, and fellow worker. The brief sermon by the writer was based on Job 14:1, 2; Psalms 90:10, 12; and 1 Corinthians 15:51-57. The certainty of the Christian's hope of a blessed reunion in the rapidly approaching resurrection morning brought comfort and strength to bleeding, sorrowing hearts. A brief life sketch was also presented. Elder M. M. Olsen, one of our veteran ministers in Denmark, and Dr. Carl Ottosen, the medical superintendent of the sanitarium and an associate of Brother Raft for many decades, spoke feelingly and appreciatively of Brother Raft's beautiful family life, his faith, courage, and achievements. Interment took place at the Vedbaek Cemetery, not far from the sanitarium. A. Wasli, chaplain of the Skodsborg Sanitarium, officiated at the grave.

Elder Raft leaves to mourn his wife, to whom his sudden death was a heartbreaking experience; his son Jacob, who is taking a medical course in Copenhagen; and a daughter, Mrs. Ingeborg Raft-Henriksen, married to H. L. Henriksen, secretary-treasurer and publishing house manager of the Madagascar Mission. With their three children, the Henriksen family left for Madagascar less than a year ago. The sacrifice thus made both by the Raft and the Henriksen families in their advanced age, in giving of their best to the needy mission fields, has been and still is a real inspiration to other fathers and mothers in Europe, who also are asked to place their sons and daughters upon the altar of missions.

We are comforted in the thought that our brother sleeps in Jesus, and that soon the Life-giver will call him and an innumerable host to everlasting life and never-ending happiness in God's eternal kingdom.

Steen Rasmussen.

C. M. SNOW

Charles Miles Snow was born at Bridgewater, Maine, Jan. 26, 1868. His early life was spent on a farm. In his youth he became interested in the cause of temperance, joining the Blue Ribbon Club at the age of twelve. At the age of seventeen he was elected Worthy Chief Templar of the Bridgewater Lodge of Good Templars. Desirous of preparing himself for a life of usefulness, he entered South Lancaster Academy in September, 1885. It was on this trip that he looked for the first time on the inside of a railway coach, his birthplace being twenty-two miles from the nearest railway station of Houlton. The greater part of six years was spent in school work in South Lancaster. He largely worked his way in school by teaching stenography during the school term and as private secretary to the principals, also working at stenography during vacations in Springfield, Mass., Providence, R. I., and Portland, Me.

In January, 1892, he accepted a call to California as private secretary of the president of the California Conference. September 29 of the same year, at Oakland, Calif., he was married to Miss Emma H. Boyd of Lyme, N. H. Later a change was made in the presidency of the conference, and Brother Snow was invited to connect with the Pacific Press Publishing Association of Oakland. Later he was given charge of the typewriting department of that institution, which position he held until his appointment on the editorial staff of the Signs of the Times.

He continued as one of the editors of this journal until July, 1906, when he was invited to connect with the Review and Herald Publishing Association as one of the associate editors on the Review and Herald. Later he became one of the associate editors of the magazine Liberty, and in 1909 was made editor of that journal, continuing in this position until June, 1912, when the editorship of the magazine was placed in the hands of the Religious Liberty Association, Brother Snow being retained in the position of associate editor.



C. M. Snow

As our work in Australia needed editorial help, Brother Snow was invited to accept the position of editor of the Australian Signs of the Times. Accordingly, with his wife and daughter, he sailed for Australia, Dec. 7, 1915. In addition to his work on the Signs of the Times, he was also editor of the Life and Health, and when this magazine was merged into the World Outlook in 1921, Brother Snow was retained as editor of the new magazine.

Only once during his work in Australia did Brother Snow return to the homeland, and that was to attend the General Conference of 1926. At this meeting he rendered excellent service as one of the special correspondents of the Review and Herald. On his way back to Australia he visited a number of the principal centers of our work in the European field, returning to Melbourne by way of South Africa.

In addition to his editorial work on our various church journals, Brother Snow was the author of two books, namely, "Religious Liberty in America," published in 1914 by the Review and Herald Publishing Association, and "On the Throne of Sin," which was first produced by our Australian publishing house and later by our houses in America.

Brother Snow was considered one of the best writers in the denomination. Many fine, strong articles from his pen have appeared in our various papers through the years, also many beautiful poems. His work through the years was faithfully and efficiently done, and was held in high regard by all his associates.

His first wife passed to her rest July 25, 1929. Two years later, June 14, 1931, he was married to Miss Rhoda Petersen. For the last two years Brother Snow suffered a marked decline in health and strength. Finally it became necessary for him to enter the sanitarium in Sydney, Australia, where everything possible was done for his recovery. He gradually grew worse, and Sunday morning, December 10, passed away during his sleep.

He was laid to rest in the West Warburton Cemetery, Victoria, Australia. A number of sympathizing friends from the town united with the Warburton church in expressing their esteem for his fine Christian character. The Anglican minister expressed warm tribute for

the high esteem in which he had held Brother Snow through the years. A. G. Stewart, assisted by G. G. Stewart, W. H. James, and H. A. Hill, conducted the funeral service. Brother Snow leaves to mourn his loss, his wife in Australia and his daughter in America, with other more distant relatives.

H. H. HALL

The name of H. H. Hall is known in our fields, the world around, as that of one who stood in the front ranks of service in the worldwide publishing work of the Seventh-day Adventists. The news of his death will bring sorrow to workers of many lands and languages.

Harry Harvey Hall was born in Kewaunee, Wis., Dec. 9, 1871. His father, Elder C. A. Hall, was at that time a laborer in the Wisconsin Conference. In the eighties the parents removed to Kansas, where the father connected with the Kansas Conference as minister and for a time as president. Here it was that Harry Hall entered upon his first work in this cause. He had prepared for office work by taking night classes in stenography and accounting in a Topeka business college. He assisted in the conference office and later, from 1891 to 1893, was assistant secretary of the Kansas tract society.

It was here that he met his future wife, Miss Lucy M. Olds, who was secretary and treasurer of the tract society and treasurer of the conference. They were married by Elder C. McReynolds in Topeka, Kans., in 1895. One child was born of this union, who died in infancy.

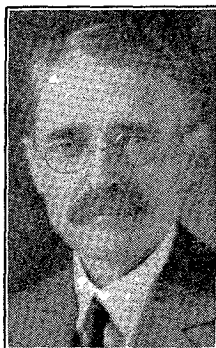
The year before his marriage, Brother Hall was called to the Pacific Press publishing house in California, and for twenty-six years was connected with that house. He worked first in the sales department, and was one of the editors of the "Apples of Gold" tract series. Then he became a member of the publishing committee, later manager of the book department, member of the board, and for years was vice-president of the Pacific Press Publishing Company. To him fell especially the promotion of the branch houses, and to his labors, in great part, was due the large extension of the Pacific Press work in the Spanish language, with a branch printing office on the Canal Zone, Panama.

In 1920, at the earnest solicitation of the General Conference, the Pacific Press board temporarily released Brother Hall to work with the General Conference. He was one of the associate secretaries of the Publishing Department, and gave special attention to the operating or factory side of our publishing houses in all lands. He also did great service in working with our tract society leaders for greater efficiency in method and office promotion of the literature ministry. In this service Brother Hall made many visits to our publishing centers, in North America, Europe, the Far East, India, Africa, Australia, South America, and Inter-America. His experience had especially fitted him to give help in the auditing of printing house costs and in planning with managers for efficient production and self-supporting operation of the printing plants.

At the 1930 General Conference Brother Hall was appointed secretary of the General Conference Publishing Department, his old associates of the Pacific Press, who had loaned him to the general work, having consented to the evident fact that his services were most needed in the world field. He continued as secretary the

same work of promoting all lines of the publishing work, his last service abroad being a visit to the publishing houses in Shanghai, Manila, Tokio, Seoul, and Singapore in 1933.

This last round of visits and the work entailed at each publishing house were a heavy strain on Brother Hall's strength. He knew it, but he said to his wife: "I am glad I went; for I was able to do things that needed to be done." It was ever



H. H. Hall

in this spirit that our brother labored for forty-four years in the work for the wider distribution of our truth-laden literature.

Not in good health recently, he was resting from office work as far as possible and taking treatment at the Washington Sanitarium. He had attended the Sanitarium Sabbath school on the morning of March 10. On returning to his room in the hospital, he was weary and lay down to rest. He passed almost immediately

into unconsciousness and quietly entered upon his last sleep to await the resurrection call. He had often said to his wife, "I would rather work to the limit, and then die in the harness." His desire was granted. He had spent his strength to the limit all these years, and was in the active service of God literally to the last hour of his life.

His associates mourn his loss; the publishing work will sense this loss 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 and strong—a true missionary in the work of God. His family had been of missionary spirit. After years of pioneering evangelism in the Middle West, Father C. A. Hall responded in 1896 to a call to the West Indies, in the early years of our work in the islands. H. H. Hall's mother lies buried in a missionary grave in Spanishtown, Jamaica. A brother of H. H. Hall was called to the management 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, dean of women and teacher in the Southern Junior College, and Mrs. Nellie Francis, of Chicago; and two brothers, Prof. A. E. Hall, of the Southwestern Junior College, Tex., and J. M. Hall, a business man, of Berkeley, Calif. Relatives able to join Sister Hall at the funeral were Miss Pearl Hall, Mrs. Belle C. Hall, a sister-in-law, formerly of Japan, her son Stanley Hall, and Miss Lulu Leech, a niece.

The funeral sermon was preached by F. M. Wilcox, with I. H. Evans, N. Z. Town, W. W. Eastman, E. E. Franklin, and the writer assisting in the service. W. A. Spicer.

A. F. KIRK

Archie F. Kirk was born at Philadelphia, Pa., May 20, 1862; and died at Shelton, Nebr., March 3, 1934. Brother Kirk came to Nebraska in 1880, and two years later was united in marriage with Miss Harriett Meserve. To this union were born five children. Brother and Sister Kirk accepted the truth under the labors of Elder W. B. Hill in 1903, and Brother Kirk immediately entered the colporteur work. After serving two years in the literature ministry, he was granted a ministerial license, and continued his service as district leader, business agent for the conference, and camp meeting superintendent for nine years.

In 1914 he was called to the business management of the Hastings Sanitarium, remaining with the institution until 1920. The Shelton Academy board and conference committee then placed him as farm manager for the academy, which position he occupied for two years, when he was again called to the service of chaplain and business manager of the Hastings Sanitarium until the institution was sold in 1928.

About six years ago Brother Kirk was compelled to retire from conference and institutional work, because of physical disabilities, but was retained as a member of the Nebraska Conference committee, and also served as local elder of the Shelton church until the time of his death.

He is survived by his wife, one son, and three daughters. Services were conducted by Elder S. G. Haughey, assisted by Elders Hutches, Langberg, and the writer.

T. B. Westbrook.

MRS. C. E. WHEELER

Mrs. Helen Evangeline Wheeler, née Waide, was born at Mountain Lake, Minn., in 1891; and died at Rusangu Mission, Northern Rhodesia, Africa, Jan. 24, 1934. Her early education was received in the public schools of Minnesota. In 1907, she with her sister Elizabeth entered Union College, remaining until 1910, when they finished their course together. Elizabeth was the former wife of Elder C. E. Wheeler, and is buried at Bethel Mission, Butterworth, South Africa.

Sister Wheeler held places of trust and responsibility in our denominational work in both America and Africa. She came to Africa in 1921, and was united in marriage to Elder C. E. Wheeler September 11 of that same year. After her arrival in Africa she labored faithfully with her husband in mission service. Twelve years were spent in Northern Rhodesia, six years of which were at Musofu Mission, Ndola, and six years at Rusangu Mission, except for a few months of service spent in Livingstone.

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 unshaken, and we can look forward to that glad day when sin and death will

be forever blotted out and loved ones again united.

Her husband, his daughter, Helen Eva, and Sister Wheeler's parents, Mr. and Mrs. David Waide, of Mountain Lake, Minn., mourn their deep loss. Prayer was offered at the home, and the services at the church and graveside were attended by a large number of sorrowing friends. R. M. Mote.

Lanier.—Mrs. W. E. Lanier was born at Waynesville, N. C., Oct. 12, 1875; and died at the Madison Sanitarium, near Nashville, Tenn., Feb. 24, 1934.

Mrs. Lanier accepted the truth at a tent meeting in 1896, and was married to W. E. Lanier June 18, 1908. The autumn of 1913 marked the beginning of their labors in foreign mission fields, where they spent nearly ten years. Although a semi-invalid during the last few years in the mission field, Sister Lanier bore bravely the burdens and hardships that fell to her lot, until increasing ill health compelled her to give up.

We believe the influence of her life will live on here in the homeland, in the Philippines and in the Central American field where she labored with her husband. The immediate cause of her death was an attack of pneumonia lasting just four days.

She is survived by her husband, her father, R. T. Underwood, five brothers, and six sisters.

Our sister was laid to rest in Springhill Cemetery near Nashville. She sleeps in Jesus until the glorious morning of the first resurrection. C. L. Butterfield.

Smith.—Mrs. Faye Hayes Smith was born in Illinois in 1890; and died at Oakland, Calif., Feb. 11, 1934.

Smith.—Mrs. Eunice Smith was born in Missouri, Aug. 18, 1856; and died at Ottumwa, Iowa, March 2, 1934.

Hall.—Charles E. Hall was born near Portland, Oreg., Jan. 26, 1869; and died near Loma Linda, Calif., Feb. 2, 1934.

Koehn.—Mrs. Margaret Koehn was born in Germany, April 17, 1860; and died at Loma Linda, Calif., Feb. 12, 1934.

Kissinger.—Minerva Elizabeth Kissinger, a resident of Girardville, Pa., died March 3, 1934, at the age of sixty-four years.

White.—Mrs. Flavia Laus White was born at Belvidere, Ill., April 3, 1855; and died at Missoula, Mont., Dec. 29, 1933.

McElmurey.—Mrs. Louise Doris McElmurey, née Krohn, was born Dec. 23, 1878; and died at Grand Rapids, Mich., Feb. 23, 1934.

Hutchins.—Mrs. Harriet Martin Hutchins was born at Granville, Vt., July 5, 1874; and died at Bellows Falls, Vt., Feb. 4, 1934.

Twing.—Mrs. Lilla A. Twing, née Thayer, was born in Massachusetts, Oct. 13, 1857; and died at Sanitarium, Calif., Feb. 17, 1934.

Woodmansee.—Mrs. Golda Martha Woodmansee, née Gardener, was born at Fort Scott, Kans.; and died at Yakima, Wash., Feb. 16, 1934.

Chambers.—Mrs. Gertrude Chambers, née Van Voorhees, was born at Rombois, Mich., March 11, 1850; and died at Cloverdale, Calif., Jan. 29, 1934.

Jensen.—Joseph Jensen was born in Salt Lake City, Utah, Sept. 29, 1884; and died at Burley, Idaho, Feb. 17, 1934. His wife, seven children, three brothers, and two sisters are left to mourn.

Dossett.—Mrs. Stella Dossett, née Franklin, was born in Coleman County, Texas, Nov. 22, 1900; and died at San Angelo, Tex., Feb. 4, 1934. After the death of her husband in 1922, she taught in Shenandoah Valley Academy for one year.

postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

A. R. Souger, Muse, Okla.

Ruth Owen, Broughton, Ill.

W. H. Armstrong, Offen, N. C.

Mrs. C. E. Burgeson, Remer, Minn.

Mrs. M. T. Boyd, Munfordville, Ky.

H. Skadsheim, Bethel Book Bindery, Arpin, Wis.

Mrs. Maggie Edwards, 1111 Scott St., Eldorado, Ill.

James M. Johnston, Route 1, Box 154, Morganton, N. C.

Mrs. Nina Ray Morgan, Taneyville, Mo. Bibles, books, and church school books also desired, for use in the Ozark Mountains.

Miss Mary H. Moore, librarian of the Southern Publishing Association, Nashville, Tenn., has clean back copies of the following foreign-language periodicals that she will send to any one who will circulate them among those who speak those languages: Spanish, *El Centinela*, *El Atalaya*, *Las Señales de los Tiempos*; Portuguese, *O Atalaia*; Swedish, *Tidens Tecken*; Danish-Norwegian, *Tidens Tale*; Philippine, *Ang Taglaw* (Tagalog), *Ti Damag ti Pagarian* (Ilocano); Malagasy, *Ny Vavolombelona*; Hungarian, *Boldog Elet*, *Az Idök Jelei*; Ukrainian, the paper published at College Heights, Alberta.

5,000 PAPERS AND TRACTS WANTED!

The home missionary society of the Portsmouth, Va., church desires thousands of clean, untorn copies of the *Review and Herald*, *Signs of the Times*, *Watchman*, *Life and Health*, *Present Truth*, *Health*, *Youth's Instructor*, *Little Friend*, and tracts.

We hope to reach every home in this city. By sending us bountiful supplies of the above-named literature, you may have part in this soul-saving campaign. Many thanks!

Send to G. H. Clark, 528 Butler St., Portsmouth, Va.

PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in Spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

Two aged sisters in Pennsylvania ask for prayer that their sight may be restored.

A friend in Kentucky who expresses great interest in the Adventist faith, desires prayer for healing.

A mother in Illinois desires prayer for the healing and conversion of her son, whose health is seriously impaired.

A daughter in Colorado, who has been very ill, requests prayer for her healing, and also for her mother, whose health is very poor.

A sister in Michigan desires prayer for the healing and soul's salvation of her husband, who is suffering with severe heart trouble.

ADDRESS WANTED

Mrs. A. E. Kressin, 181 Oaklawn Ave., Battle Creek, Mich., desires to get in touch with a lady whose name was Alma Meister before her marriage, and who was a Bible worker in Neenah, Wis.

Appointments and Notices

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent

"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 additional medical men on the staff, made necessary by the recent death of Dr. George H. Heald, so long connected with the journal. This combination of facts warrants, we believe, 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 it was transferred to Washington, D. C., the name *Life and Health* was adopted. Following are some of the outstanding features that have marked its 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 been no 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 reformation. Faddists have too often brought the divinely revealed principles of healthful living into disrepute by fanatical extremes. *Life and Health* has eschewed such extremes. It will continue to do so.

3. Throughout its history *Life and Health* has stressed that very important aspect of the health reform message, right diet. Articles on the kinds of foods that should be eaten, the manner in which they should be prepared, etc., have frequently appeared. On the related, 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 sounded a clear note on this from its earliest days. It is scarcely possible to find an issue of the paper that does not have some article, illustrated by informative pictures, setting forth these principles of caring for the sick. The journal will continue to follow this policy.

5. *Life and Health* has always believed that a definite testimony should be borne

against liquor and tobacco, and also against other harmful substances or practices that are contrary to the true definition of temperance. The future will see a continuation of the policy of educating for temperance in this larger and more accurately Christian sense.

6. The very first issue of the paper, June, 1885, declared, in the opening editorial, that the subject of health would be considered not simply from the physical, but also from the moral and the spiritual standpoints. That policy has been adhered to, not to the extent of making *Life and Health* duplicate our strictly religious or doctrinal papers, but to a sufficient extent to cause the reader to understand the relationship of health to morals and religion. For example, a subscriber during the last decade would have read eighty articles devoted strictly to higher aspects of health, thirty-six of them being from the writings of Mrs. E. G. White. Needless to add, the moral and spiritual aspects have been touched upon by many other writers 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.

7. In no 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, 155 different writers have furnished material for the paper. This total includes doctors, nurses, dietitians, and others. Some of the names are household terms among us as a people. In the future a certain portion of the paper will be prepared by the staff, which includes five able and experienced physicians. At the same time the best talent of a large number of other able writers will be drawn upon.

8. *Life and Health* has always striven to view the health message in the wider outlook. It has not been sectional nor 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.

9. The journal has presented medical subjects in a manner in keeping with the best medical ethics, avoiding the sensational in medicine, and is, as a result, in the best standing with the leading medical organization in the country. It will continue to follow such a policy.

10. Last, but certainly not 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 striven, further, to keep away from bland generalities about health, and to deal with practical questions in a specific way. "Scientific, but simple," has been the guiding rule. The reward for following such a rule has been the repeated comment from our readers: "We 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 circulation and the make-up of the paper from a manufacturing standpoint. In common with other journals, *Life and Health* has been affected to a degree by the changing economic state of the public. This has been true as to size and make-up and circulation. In the prosperous postwar 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 confidence which our people have had in the journal, for the circulation depends largely on the church membership. We thank our people for this loyal support through the years.

With some measure of prosperity returning, as is so definitely seen in the publishing work, we believe it proper to reflect this in improvements in the general make-up of the paper. Various of these changes 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 the size of the REVIEW pages, and the paper stock will be heavier. However, there will be no increase in price. The subscription rate will continue at \$1 per year; single copies, 10 cents.

We feel warranted in making these further outlays, 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 we shall be faithfully 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

MEADE 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 Conference, 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."

✻ ✻

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

"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 much 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 fiftieth year of publication. On page 23 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. Wolohon, M. D.; Editorial Contributors: D. H. Kress, M. D., W. A. Ruble, M. D., O. S. Parrett, M. D., Kathryn L. Jensen, R. N.; Managing Editor: F. D. Nichol.

This additional responsibility placed upon Brother Nichol 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 furlough. Mrs. Anderson, who needs a little longer time for building up her health, will follow later.

Brother Anderson went to Africa as a young man thirty-eight years ago, when we opened what is now the Solusi Mis-

sion at Bulawayo, Southern Rhodesia, our first mission station among the heathen. He is returning from his fifth furlough, and has no other plan than to spend his remaining years in the land of his adoption. His work this summer will be attending the large camp meetings of our people in the Congo Union Mission.

Elder and Mrs. M. G. Champion and their family, returning to India from furlough, sailed from San Francisco on the S. S. "President Taft," March 9.

M. E. KERN.

✻ ✻

Another Light Kindled in Chosen

ABOUT four months ago a young man from the Chulwon District came to us as a representative of a company of twenty 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 reading our *Signs* for some time, and said to the others, "If we really want to be Christians and to follow Jesus, we must keep the Sabbath, for the *Signs* 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 worker who could instruct them more fully.

This young man spent his first Sabbath with us 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 supplied with much literature, which he gladly took with him to distribute among the interested ones. Two weeks ago he again called on us, and spent several days 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 new-found 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 sure that a very 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 hand demands fresh, uncrippled 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.

I am sure that 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 applying for 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 and from the congress. Near-by conferences are co-operating by furnishing equipment. The sessions will be held in a large canvas pavilion on the campus. Since this will be the largest representative gathering of its kind 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 make the trip. The General Conference will provide excellent help for this meeting. Those who attend will be in time for the commencement exercises of the school.

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 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."

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ASSOCIATE EDITORS					
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	T. M. FRENCH				
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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to **Editor Review and Herald**, Takoma Park, Washington, D. C.

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