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Do Not Be Ashamed of Your Church Affiliation

BY C. E. WEAKS

A COLPORTEUR working on the island of Barbados called upon a leading educator. When he introduced himself, the man immediately inquired, "Are you a Seventh-day Adventist?" The colporteur was a bit fearful that a reply in the affirmative would spoil his chances for a sale, so replied, "Oh, I am just a representative of the Pacific Press Publishing Association;" to which answer the man gave immediate reply, "That is just the same—an Adventist or a representative of the Pacific Press. I have some of their books, and they are worth their weight in gold. Of course I want your book."

The name Seventh-day Adventist is not a name that we need to be ashamed of. I like the answer of the colporteur who, when asked what denomination he belonged to, replied, "I don't want you to think I am boasting, but I am a Seventh-day Adventist."

The other day I met one of our colporteurs working on one of the fanatical islands of the Caribbean field, and he was telling me an interesting experience he had just had. When the colporteur introduced himself, the man said, "I have many Adventist books." The colporteur was naturally interested, and asked to see them. The man brought out his "Seventh-day Adventist Library," and to the colporteur's surprise, there were thirty-four of our books. The man said that he understood that there was another book that he did not have, a book entitled, "The Desire of Ages," and that just as soon as he could save up sufficient money, he wanted to buy it.

How wonderful it would be if our books, scattered round the world, could get together for a testimony meeting! I should like to be present and "listen in," for surely they would have an interesting story to tell.

Christ Is the Way

BY I. H. EVANS

FOLLOWING the precious promise which Christ made to His followers in John 14:1-3, He added: "Whither I go ye know, and the way ye know." Thomas answered, "Lord, we know not whither Thou goest; and how can we know the way?" Jesus replied: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Verses 4-6.

There is a supremely important lesson for each of us to learn in this answer. The natural heart is ever concerned to find a better land than this. From the wildest savage in the jungles to the king enthroned, most men long for a "better country." Few indeed are content to give up this life without hope of a life to come, an existence beyond the tomb.

Many seek the future life, not according to the word of God, but after their own devisings. The Egyptians sought immortality by preserving the body from decay. Embalming became a great art with them, and some of the bodies they preserved have endured for thirty-five centuries. They longed for life and desired immortality, but they sought it in their own way.

The Assyrians, the Medes and Persians, the Greeks and Romans, sought the life to come, but they sought it in their own way, devising what they hoped would enable them to find the "land of the blessed." The Jews, too, longed for life beyond the grave, and sought it according to their own traditions and the teachings of the elders. But when Christ, the Life-giver, came and lived among them, they would have none of Him. His teachings, His manner of life, His miracles, only infuriated them, and they went so far as to put Him to a cruel death.

Once in a mountain section of the Philippines I with others called on a chief of the region. After a short visit I asked to be shown his temple and idols. The temple was a crude structure—a tree with a tiny thatched lean-to in which was sheltered his god. He assured us that this god would lead its followers to the better land. In Borneo an old chieftain once took

some of us to show us his old way to attain life beyond death. There I counted twenty-four human skulls hanging from poles and rafters, all of which had once been his evidence of bravery and zeal in serving his idea of God.

Strange as it may seem, few are willing to seek life in Christ's own way. Said He, "I am the way." Man wants some sort of standard, some measuring rod, by which he can by his own efforts reach heaven; only a few are willing to accept Christ as the "way." Like thieves and robbers they would climb into the kingdom by some rule, or man-devised regulation, or church creed—anything to avoid entering by the door provided. Said Christ, "I am the door: by Me if any man enter in, he shall be saved."

Strange as it may seem, many still hold to some fetish or rule or law of obedience by which they hope to receive life. These things seem to be

one of our hindrances to the divine life. Christ, only Christ, is the way. No rule, however faithfully lived up to, can get us into heaven.

We sigh over the darkness of the heathen; while often the Christian has this rule or that, this duty well done, that theory to which he has been true, on which he really bases his hope of attaining the life to come. Too often we forget that there is but one way to heaven, and that way is Christ. If we have Him, we have eternal life; for "He is the way, the truth, and the life." If we do not have Him, all the rules and regulations that men have ever devised and followed will not bring us to heaven. Christ is the way.

Do you ask, "How may I know I am in the way that leads to life?" The answer is not difficult. Whom do you trust for salvation—yourself or Christ? Do you say, I trust Christ? Now what does it mean to trust Christ for full salvation? Of

course to you it means what your faith grasps. Let me ask, Does it mean that for all your past you let Christ care for your sins and failures? for your outbursts of wrath and giving license to your lusts and passions? Have you ceased to be anxious about past sins, having left them all with Christ? Do you trust Him fully this very instant, while you live and move and perform your daily tasks, as a little child trusts its father for daily bread? Do you trust Him fully for all time to come, believing that He will care for you and provide for every need, so that you feel assured that you are saved, not by works that you have done, but because of your belief in Christ? Then do you try to live as Christ would live were He doing your tasks? If all this be so, how could you be more truly His child than you are? If you love Christ, you know the way. "I am the way," said the Master. If you know Christ, you know the way. Thus we take by faith the word of God, and God fulfills it in us according as we believe.

We must know the way, or we are lost indeed. In trav-

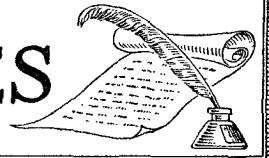
(Continued on page 8)



"Come Unto Me"

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

CONTRIBUTED ARTICLES



Europe Dropping Democracy

BY L. H. CHRISTIAN

MANKIND is ruled by ideas. It is mind, not money or munitions, which ultimately determines destiny. That important truth was never more in evidence, and yet never more forgotten, than today. Muddled thinking, frenzied national passions, are a far greater menace than poison gas or bombs. It is a delicate and difficult task to discover and follow the mental processes and trends of our own time. The real contents and currents of public opinion are often not revealed until a later day. Only as we watch closely the utterances of pulpit, press, and platform, and consider these in the light of prophecy, may we know what is really in the making. Never was the Bible needed as much as now to understand our time, for today we are wrecked by an irresistible mental undertow which England's statesman, Mr. Churchill, this week called "vague mass driftings" and "spasmodic mob votes."

The one most fateful movement in modern thought is the present far-reaching turning from free governments by popular majority vote, to the rule of some strong, autocratic person or committee. We might call it a shift from democracy to dictatorship. When we remember how during the Great War the world was to be made "safe for democracy," this development seems strange indeed. It is as if a ship hard beset by perilous currents, or beaten by heaven-high side waves, suddenly decided to drop the pilot. This great historic change did not begin last year. As early as 1926 the rise of new reactionary forces was seen to be at hand. Few perhaps in America even now, with the "new deal" on, grasp what is happening in Europe, nor the reasons for these sudden overturnings.

One cause of this vital change is that democracy failed utterly to solve Europe's postwar problems. Selfish plottings, constant party bickerings, blind policies, no strong lead, no explicit objectives, no practical solutions, must lead to the failure of popular government. It was proved again that "every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt.

12:25. The confusion, poverty, and hopelessness in some lands made a change imperative. Not finding a way out, the parties and governments fell by their own weakness.

Another cause of the new alignments of leaders is the helpless dread and nervous fear. In a recent session of the British Parliament, one of the members declared concerning the present world outlook, "Every sensible person must feel anxious." Another member said they were "desperately anxious." The British are a quiet, thoughtful people; and when they speak in this way, they have good reason for so doing. On January 17 of this year the editor of *Finansstidende*, a prominent journal in Copenhagen, wrote: "We are forced to admit that man himself today is too small to grapple with modern events. Did we not witness how utterly the desperate efforts for peace during the war itself failed? And do we not see how puny, futile, and inadequate are the attempts now made to set matters right, and get things going again in the world? What a revelation of absolute human failure and weakness do we not have in this present crisis!"

The Far East

About New Year's, Foreign Minister Litvinov, of Russia, apparently in a spirit of anxious, watchful concern, sent out a long communication on the danger of war from the East. This was printed in *extenso* all over Europe, even in the smallest countries. As a text he took Stalin's forceful expression of Russian policy: "Soviet Russia desires no foreign territory, but, on the other hand, we refuse to give up one single inch of our own land." He extolled the present military preparation in Russia as ready to meet any attack from Japan. In the same week a leading Berlin paper printed, apparently as a reply to Russia, an article with the heading, "The New Shape of Things in the Far East." The writer said: "The more Japan studies its preordained and high destiny, the more it is strengthened in the faith that Japan has been chosen to fill a high and fateful world mission. There is a new and renewing movement on in Japan,

the purpose of which is to free the Asiatic nation from the tyranny and domination of the white race, including their spiritual influence. The Japanese emperor, as a divine ruler chosen by God, together with the Japanese people, shall lead Asia to Asiatic rule." Rumors abound of a coming alliance between Japan and Germany; both are out of the League, and both are said to have many problems and objectives in common.

In every part of Europe there is a growing conviction that parliamentary government has failed. Thus in Belgium it has been suggested that its parliament, instead of being selected by popular vote, should consist of two fifths of its members chosen by political parties, two fifths as representatives of national groups, and one fifth appointed.

We have often heard the cry from France, "The republic is in danger," but recently the greatest source of this danger was emphasized in a new way. On December 15, 1933, a former minister of France, in a speech, said: "Why conceal from ourselves that the republic is menaced today, not so much by the attacks of its few adversaries, as by the silent disaffection of the masses?" The speaker made plain that there is a strong opinion in France which is "either hostile to or contemptuous of parliament," claiming that "the deputies are becoming a joke."

On that same day in Warsaw, the Minister of Justice "explained that Poland, surrounded by countries with strong governments, could not permit herself the parliamentary game." Soon after, the president of Lithuania declared "himself in favor of an authoritative system of government—not an imitation of foreign systems, but adapted to Lithuanian needs and character." Even Estonia has by a large vote repudiated its popular rule, for "parliaments cannot survive today, if they continue to carry on as they have during the postwar years."

The Meaning and Lesson

But what is the real meaning and lesson for Adventists in this present change from government by the people to the rigid control of some dictator? First of all, it makes plain that we are entering the closing phase of the advent movement. The troubles of the last days are right upon us. From now on the work is likely

to become more and more difficult. Doors that for decades were open to the gospel may be closed. Methods we could use in publishing or preaching this message will have to be given up, or at least greatly modified. We must do all we can to disarm prejudice. We must be much more tactful and judicious in what we speak or print of our relation to civil authorities.

We must give every possible Bible proof of our loyalty as citizens. We should pray for, rather than attack or criticize, the powers that be. We must recognize that many of these prominent statesmen love their own country and are honestly trying to benefit their fellow men. We must show the true fruits of the gospel in real welfare work for the poor. This last is of the utmost importance.

The present world-wide overturning is a stern sounding of the trumpet to God's people to grip and forward the work with new zeal. Even though funds are less, we must resolutely extend the advent cause. We need at this time to take a clear, unbiased survey of the entire world field. There may be lands where we spend too much money; there are none where we do too much work. And what shall we say of those where we as yet do nothing? We should without delay enter every country on earth and every province of every country to which the message has not yet been sent.

Courage Demanded

Let the courage to advance, the spirit of mission adventure, grow stronger than ever within us. Let us defy despair and make light of danger. We should be willing to risk our lives for Christ. These are not empty words. Some of our brethren have even now to do that—or perish. If this advent movement is to go to all the world, we positively must quickly enter every open door. We must make greater haste to plant the seeds of truth in all fields. We must get men trained in every land and language, to preach and defend this message. We must have men who cannot be banished because of nationality, and who will not abandon their native land because of persecution. The Saviour told us to flee from one city to another, but never from one country to another.

There is another very vital meaning to the present startling combination of forces and factors in the world. It is that the holy cause of spirit freedom is waning. Even the conceptions of natural rights, such as freedom of the press, of speech, of worship, are being boastfully denied and flamboyantly abolished. Mankind

today is returning to pagan ideals of individual prerogatives and pagan conceptions of government, such as were found at the time of the first advent.

The image of the beast, which is to speak "as a dragon," will be given life in days much like the days of the dragon. The outcome of this will be the loss of human liberty and great hardships for the cause of God. If we cannot see that, we are blind indeed.

We cannot measure the future, but surely the final fulfillment of Revelation 13:15-17 cannot now be long delayed. How full of meaning are these words from the messenger

of the Lord, spoken for this very time:

"There are forces now ready, and only waiting the divine permission, to spread desolation everywhere." Satan will have power over those who have yielded themselves to his control, and he will plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*"The Great Controversy,"* p. 614.

London.

Faith Tested

BY E. W. FARNSWORTH

"THAT the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

Many are instantly and marvelously healed when prayer is offered for their recovery. They experience great physical and spiritual blessings. But not all have this experience. They may be relieved of suffering, there may be improvement in health, but the same old symptoms remain in a measure, or after a time of relief they seem to return. What conclusion shall we draw from such experiences?

"We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether, depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord.

"Not all understand these principles. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective." For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion."—*"Ministry of Healing,"* pp. 230, 231.

Sometimes our faith is severely tested. It may seem that God's prom-

ises have failed, but this is not true. He does not say, "Yes," to all our requests, even though we see no reason why our particular petition is not made in harmony with His promise, and we fail to understand why it should not be granted. Delay tests our faith and submission. Wise parents often think best to deny their children the things which they greatly desire. When they say, "No," the child is answered as fully as though the response were, "Yes."

The Test of Faith

God gave Abraham a wonderful promise. There seemed to be no possibility of its fulfillment. But Abraham believed God, though every bodily condition declared what He had promised could never be true. He remembered that the Lord "quickeneth [makes alive] the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be." Rom. 4:17, 18.

Abraham based his faith on what God said, upon the promise given him. He saw the unseen, he believed, when to believe seemed to be presumption. There is much so-called faith that is presumption, but it is not the kind that has God's word as its foundation.

"Being not weak in faith, he considered not his own body." We are apt to give much consideration to bodily conditions, especially when sick, and our courage rises and falls according to our symptoms and feelings. Not so with Abraham. Unbelief whispered to him, "You are dead as far as your relation to God's promise is concerned."

"I am not dead," he replied.

"But you *are*," Unbelief retorted. "You are dead, and your wife is as dead as you are. There is no possibility of the promise God made being fulfilled."

Abraham replied, "I tell you I am not dead, and you are a liar and a deceiver."

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He [God] had promised, He was able also to perform." Rom. 4:20, 21.

"Therefore [for this reason] sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Heb. 11:12.

There was no doubting, no staggering. "*He considered not his own body.*" Rom. 4:19.

Faith is weakened by thinking and talking of doubt and difficulties. Abraham stayed his soul by meditation on God's ability to fulfill His word, and the surety and strength of His promise. Thus he glorified God. He and others "obtained promises," "out of weakness were made strong;" some "received their dead raised to life again," and obtained the victory over the flesh and the devil through faith. (See Heb. 11:33-35.) So it may be now. "According to your faith be it unto you." Matt. 9:29.

Moses prayed that he might not die. He greatly desired to lead Israel into the Promised Land. For forty years he had labored and suffered. He had made but one serious mistake that God reproved. It seemed so hard to lie down in death in sight of the fruition of all his hopes. But the answer to all his pleading was, "Let it suffice thee; speak no more unto Me of this matter." Deut. 3:26.

God denied the prayer of Moses, but gave him far more than he asked, even that which he himself would have chosen if he could have seen what God saw. He climbed the lonely mountain, and after seeing the Promised Land and following the experiences of his people for centuries, he lay down to die, as God said he should. He obeyed the command without a murmur, but after sleeping but a moment, as it seemed to him, he woke to immortality, was taken to heaven, and afterward stood on the "goodly mountain" to cheer and comfort the Angel who had been with him in all his wilderness wanderings. It was his privilege to speak words that braced the heart of the Son of God to endure the sufferings of death on the cross.

Was Moses' petition granted when God said, "No"? A thousand times yes, but not in the way he had pleaded or expected. Surely we should be

willing to trust all that concerns us to the hand that was nailed to the cross for us.

"The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good, —that which we ourselves would desire, if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most.

"But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, 'Ask, and it shall be given you.'

"If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts."—"Steps to Christ," pp. 100, 101.

Not all who are prayed for will be healed. The revelator, in writing of the time in which we live, penned these words: "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." Rev. 14:13. Though prayer is offered for their recovery and they are not raised to health, yet the promise of God has not failed. They will have eternal life. It is becoming for us to submit our future entirely to the will and wisdom of God.

"The Lord 'doth not afflict willingly nor grieve the children of men.' Lam. 3:33. 'Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.' Ps. 103:13, 14. He knows our heart, for He reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say, after our earnest petition, 'Nevertheless, not my will, but Thine, be done.' Luke 22:42. Such a petition will never be registered in heaven as a faithless prayer."—"Counsels on Health," p. 375.

These thoughts should greatly encourage all who desire prayer for healing. In perfect confidence we may believe God will do all He has promised.

An actual experience may make more clear the fact that delay or physical weakness does not show that God has failed to answer prayer.

Prayer was offered for a brother who was sick unto death. The Holy Spirit was present, and by faith the brother claimed the promise, "The prayer of faith shall save the sick." He was healed from that hour, and made a marvelous recovery. But after some weeks the symptoms of his disease returned, or so it seemed to him. His faith weakened. He sank in discouragement, and believed he was about to die. Prayer was again offered for him in his home, and he himself prayed, but did not seem to lay hold of the promise of God by faith. As he prayed, one who was present said, "Assert your freedom." Still he continued to pray without claiming that God had answered prayer. Again the words were repeated, "Assert your freedom." After rising from prayer, this statement, found in "Christ's Object Lessons," pages 173, 174, was read:

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.' The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help. It is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. 'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.'"

Coming Day

BY PEARL WAGGONER HOWARD

I WATCHED the lessening shadows,
Pale night was well-nigh gone,
And in the east mine eyes could feast
On first faint gleams of dawn.

And as I watched the signals
Which showed new day at hand,
By faith mine eye saw likewise nigh
The dawn o'er Canaan's land.

Full soon we now shall see it,
The Sun of Righteousness,
When He shall rise in tender guise
With rays to heal and bless.

And, oh, my heart is yearning
For that, the day of days,
When all earth's gloom, eternal tomb
Shall find beneath those rays!

Come soon, O blessed morning,
And heal our hearts so sore!
Chase sorrow's night, and shed thy light
About us evermore!

Managua, Nicaragua.

It seemed the words were written to meet the special need of that hour. As one afterward said, "They were made to order." Faith again claimed the victory and the fulfillment of God's promise, and recovery became complete and continues to this day.

On another occasion when faith claimed the word of God, the same brother read the scripture pertaining to the experience of the apostle Paul: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. 14:8. With great earnestness he exclaimed, "Then whether I live or whether I die, *I am a winner!*" And so Paul felt.

"True faith lays hold of and claims the promised blessing *before it is realized and felt*. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing because our faith has hold of it, and according to the word it is ours. 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' Here is faith, naked faith, to believe that we receive the blessing even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up.

"But many suppose they have much faith when sharing largely of the Holy Spirit, and they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the word of God, and those only who obey that word can claim its glorious promises. . . . 'Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.' 1 John 3:22.

"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.'"—*Early Writings*," pp. 72, 73.

After prayer has been offered for the sick, it is not a denial of faith to use the remedies God has recommended for those enfeebled by disease. Some have feared to ask counsel or to use any remedy that might aid recovery. To such this counsel is given:

"Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life.

This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws."—*Ministry of Healing*," pp. 231, 232.

After citing the case of Hezekiah, who was instructed to use a poultice of figs for his boil, and the case of the blind man whom Christ bade go and wash in the pool of Siloam, the same writer says:

"While He [Christ] did not give countenance to drug medication, He sanctioned the use of simple and natural remedies. When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God."—*Id.*, p. 233.

"Persons worn down with affliction need to be counseled wisely, that they may move discreetly; and while they place themselves before God to be prayed

for that they may be healed, they are not to take the position that methods of restoration to health in accordance with nature's laws are to be neglected.

"If they take the position that in praying for healing they must not use the simple remedies provided by God to alleviate pain and to aid nature in her work, lest it be a denial of faith, they are taking an unwise position. This is not a denial of faith; it is in strict harmony with the plans of God. . . .

"The human agent should have faith, and should co-operate with the divine power, using every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws; and in doing this he neither denies nor hinders faith."—*Counsels on Health*," pp. 381, 382.

Paul thought it necessary to give Timothy counsel with reference to his health, so he wrote: "Drink no longer water, but use a little wine for thy

The Unseen Visitants

By
Mary E.
Baxter



In the far-off realms of glory,
Seated on His jasper throne,
Pictured oft in sacred story
By the men to whom He's known,
Reigns the King of kings eternal;
And about Him gathered there,
Angels, robed in light supernal,
Wait to do His biddings fair.

Let us pray, as did Elisha,
For his servant, weak with fear,
When the hosts of ancient Syria
To his home were drawing near;
That the veil may now be lifted
From our eyes by earth sights
bleared,
And the scene at once be shifted
To the heavenly visions cleared.

Yes, our prayer has been rewarded,
For the earth scenes fade away;
And before our sight recorded
Views that pale the light of day.
For we see that throne of glory,
With the King there in His place,
Angels, too, from ages hoary
Gazing up into His face.

As His loving eye directs them,
And His voice like music sweet
Bids them go as He selects them,
Or to tarry at His feet:
Swift as light we see them speeding
Earthward, glad to do His will;
To the weary ones here pleading,
All their wishes to fulfill.

To the busy scene so trying
Hasten some to bring relief;
To the bedside of the dying
Others fly to soften grief;
Where the worshipers are singing,
Come they near to join in song;
And where halls with joy are ringing,
Mingle they amid the throng.

But the vision soon has faded:
Earth scenes only now we view.
While our eyes from glory shaded
Seem to see all things anew.
And with hearts subdued and tendered,
Voices hushed to whispers low,
We are listening for the angels
As they swiftly come and go.

stomach's sake and thine often infirmities." 1 Tim. 5:23. Evidently Timothy was not a strong man physically, and Paul gave him this prescription as means of increasing his strength.

Not all experiences in the recovery of health are alike. We may be unable to give a satisfactory reason why such experiences should so greatly differ. Some are healed immediately in answer to prayer, others are left to suffer on, or they may die. We remember that even Paul, that mighty man of faith, prayed three times that his "thorn in the flesh" might depart from him, but it was left to annoy and trouble him, and the reason he gives is, "Lest I should be exalted above measure through the abundance of the revelations." No doubt God saw he was in danger of indulging spiritual pride, so this thorn was sent, and the Lord did not see fit to take it away, but only said, "My grace is sufficient for thee: for My strength is made perfect in weakness." Then Paul, seeing how wise God's decision was, said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:7-9.

"God moves in a mysterious way
His wonders to perform."

We may not always know, we cannot understand, just why He deals with us as He does, or why prayer seems to be unanswered. Why was James left in prison and killed with the sword, while angels were sent to break the bonds, open the doors, and bid Peter walk into the street? We hear of the prayers of others being answered, while, though we have been prayed for, we suffer on, and no answer of peace is spoken to us. It may be God has something "more precious" for us than the granting of our desires. It may also be that our lack of faith hinders Him from doing what He would.

In many instances when Christ was about to perform a miracle, He inquired, before the blessing came, "Believest thou that I am able to do this?" At other times deliverance did not come, because faith was lacking. The perplexed disciples came to Him when they had failed to cast out a demon, saying, "Why could not we cast him out?" Jesus answered, "Because of your unbelief." "This kind goeth not out but by prayer and fasting." Our lack of faith and submission hinders the blessing God would be glad to give, while some poor soul with a childlike faith takes hold of omnipotent power, saying, "Lord, help me," and the wonderful answer is spoken, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made

whole from that very hour." Matt. 15:25, 28.

"Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

Possibly the difficulty may be that we are *not* keeping His commandments, are *not doing* the things that are pleasing in His sight. Repentance and perfect submission may bring the blessing we have not yet received. It is worth while to study the question from this viewpoint, and after the change of heart takes place, prayer may be abundantly answered.

John the Baptist had a severe test of faith. How can we explain why he was left to suffer alone, without a touch of the Master's hand or a look in His face? Why was he left to languish in prison, and then to suffer death at the request of a frivolous girl? As he thought and questioned while in prison, doubt and gloom filled his soul. He became perplexed and troubled. But he did not surrender his faith in Jesus, and all the while the heart of the Saviour was going out in sympathy to His faithful disciple buried in the dungeon.

"Though no miraculous deliverance was granted John, he was not forsaken. He had always had the companionship of heavenly angels, who opened to him the prophecies concerning Christ, and the precious promises of Scripture. These were his stay, as they were to be the stay of God's people through the coming ages. . . .

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who

ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, pp. 224, 225.

When in affliction, instead of feeling that we must have the prayers of those who have had experience in healing or some other manifestation of the power of God in their behalf, every trembling soul may take hold of the promises of God for himself, and believe that God hears him pray, and by faith claim all that He has promised. Such will endure the tests that may come; they will obtain the victory over the enemy through faith in the promises of God.

"The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Ps. 84:11.

"O taste and see that the Lord is good: blessed is the man that trusteth in Him. O fear the Lord, ye His saints: for there is no want to them that fear Him." Ps. 34:8, 9.

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Verse 17.

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Ps. 33:18, 19.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. 34:19.

"The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." Verse 22.

"They shall lay hands on the sick, and they shall recover." Mark 16:18.

"THE PRAYER OF FAITH SHALL SAVE THE SICK." James 5:15.

The Kingdom of Heaven---No. 11

The Territory of the Kingdom

BY T. H. JEYS

THE goodly heritage bestowed on Adam and his family was lost through transgression; but the restored kingdom is not to be less lovely, nor lacking in any particular. The capital city is to outshine all the Babylons, Ninevehs, and Romes, either singly or in their combined splendor. The tree of life, from which, through all of sin's dark night, man has been barred, is once more to be free to citizens of the purchased possession. The river that originally went out of Eden, is once more to flow forth from the throne. Rev. 22:1. Down the main street, its sparkling waters reflecting the golden walls or mirroring the tree of life, shall flow the bright waters that "make glad the city of God." Ps. 46:4.

Those who follow Him are not prisoners, dragged as unwilling captives to grace the Monarch's triumph, but valiant veterans who have endured hardness as good soldiers, and who share in the gladness. They are those who, though aliens by birth, have received the Spirit of adoption, by which they cry, "Abba, Father." They were once far off, but have been made nigh by having obtained eternal redemption. The One "nigh of kin" has achieved for them. They have a right in the place, and pluck at will the fruit of life's fair tree. They are no more pilgrims and strangers. Their pilgrim days are past. Their jubilee has come. "They shall go no more out." Their possession has been redeemed. The mortgage claims are

satisfied, and the mortgagee expelled. Sin's sadness is never to be repeated. Nahum 1:9. Love and light, abiding peace and satisfying joy, shall reign forevermore.

The Final Establishment

God's eternal purpose will be accomplished. The earth, which He declares was not created in vain, but formed to be inhabited, will be inherited by the meek. Matt. 5:5. Oppression, poverty, and pain they are nevermore to know. Unfettered by sin, unhampered by lack of time or facilities, they will plant vineyards, and not fear as to enjoying the fruit. Houses will be built without haste, for eternity stretches on before. Lessons will be learned that will make the achievements of the profoundest mortal scholars seem puerile and puny. Songs will be sung that, when compared with the works of Mozart or Mendelssohn, will cause these mighty masters of music to seem but amateurs. Poems will be written such as Shakespeare never dreamed nor Milton conceived.

Astronomers in this sin-fogged earth have pointed their telescopes toward the stars, but when the heaven is cleared of the miasma of transgression, the citizens of that better world will with unaided vision look into the third heaven and behold the King in His beauty. Isa. 33:17. There will be no jails, no asylums, no hospitals or doctors, no police. There will be no preachers, for "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know" Him. Jer. 31:34.

No storms shall ever mar the beauty of that land. Extremes of cold or heat will not be known. Blight, mold,

and rot cannot come. No earthquake will ever disturb the buildings in the great metropolis, nor any of the outlying cities. No ravenous beast nor poisonous reptile is to be known. No wars are ever to mar the profound peace of that goodly land, for the Prince of Peace reigns supreme.

I'll have loved ones in that city;
I must meet and greet them there;
I must pluck the fruit of heaven;
I must breathe the balmy air.

O, I must behold that city!
I must walk its shining street;
I the pearly gate must enter,
I my loving Lord must meet.

You, my reader, in that city
May the fruits of that fair tree
Pluck and eat, and live forever.
Come! O, come and go with me!

Final

A world rebuilt. Once more I hear
A burst of glad some song;
The cloud of sin is passed away,
Lo, now has dawned eternal day,
And righted every wrong.

High-sounding cymbals speak the praise
Of Him who reigns above.
The dragons, and all deeps are heard,
The stormy winds fulfill His word,
Declaring, "God is love."

The saints on earth take up the cry,
And praise Him o'er and o'er.
The world and all the things therein,
Delivered from defiling sin,
The God of love adore.

The beauties of that heavenly land
My pen can never tell.
Mine eyes have seen a land of light,
Have caught a glimpse of glory bright,
Where saints shall ever dwell.

Will you be there? shall I be there?
God grant it that we may!
That we with saints their bliss may share,
Enjoy with them the mansions fair,
In everlasting day!

Amen!

God's Love

BY G. B. STARR

"THE eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. They put their trust in Him. Jesus loved Mary and Martha and Lazarus individually. John was that disciple whom Jesus loved, and so are you and I, if we believe it.

Jesus loved all His disciples. "Having loved His own, . . . He loved them unto the end." Jesus prayed that we might know that His Father loved us as He loved Jesus. John 17:23.

The same God by the same power that created the heavens and the earth, manifests the same interest and power and perfection in the creation of the smallest flower and insect. So He is interested in the perfection and salvation of the lowliest of those who have accepted Jesus as their Saviour and who are preparing their hearts to meet Him.

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Getting Into a Rut

BY N. P. NEILSEN

WE should always avoid "getting into a rut," for it retards our progress. The deeper the rut, the slower the progress, and the harder it is to get out again. A smooth, level, hard road is far better for making progress than any rut. And if we once get into a rut, we should endeavor to get out as soon as possible.

God calls for live men, men who are awake to their opportunities, men who are continually progressing. It is dead things that decay. We should keep alive and make progress in our experience.

Every progressive person will "keep out of the rut;" he will search for thoughts and inspiration that will bring new life and energy to his mind. He will be reading the best books available, and continually gathering thoughts that will stir his blood and thrill him to action.

Above all, he will feed upon the living word, the Book of all books. Daily communion with God and the study of His word will keep a person from "getting into a rut." Then as we come forth from the presence of God morning by morning to meet our allotted task for the day, the Spirit of God can take these thoughts and bring them forth for our use as they may be needed. Thus will we "keep out of the rut" and make progress in our experience.

Christ Is the Way

(Continued from page 2)

eling it is not enough to want to arrive at a certain place; we must know the way. Only recently I saw a woman come into a car where I was riding. She sat down in the seat in front of me. Soon she turned and asked me if this train went to a certain place. I told her that I did not know. Presently the conductor came, and she asked him. "No," he said, "you are on the wrong train. Get off at the next station and take the train going in the opposite direction. That will take you to your station."

A sick man who is suffering all he can endure wants to know the way to health. He does not ask an ath-

lete who can show him healthy muscles and a perfect body; but he calls the physician who knows his sufferings, and has learned the way to health from such a condition. He takes his advice and remedies, and follows the doctor's way back to health. So Christ is the way back to God through faith in His name. He brings to the poor sinner faith and repentance and forgiveness and justification, and gives him peace and joy in the Holy Ghost.

Christ is the way to repentance and forgiveness, the way to peace and hope, the way to heaven, the way to God.



Who Are False Prophets?

A Survey of Current World Conditions

In a few months from now, twenty years will have passed by since the opening of the World War. Twenty years is a short time in the history of nations whose records run back through the centuries, and whose annals are filled with wars and upheavals. But these last twenty years have had compressed into them more of international bloodshed, civil strife, economic revolution, and dynastic change than in any whole century before. The war that began twenty years ago was to make the world safe for democracy by bringing an end to despotism and setting up the rule of people. It was to liberate the oppressed minorities, to give self-determination to submerged races and nations that had been enveloped by more powerful neighbors in former wars of conquest. The ending of the war brought triumphant hope to multitudes, the hope born of cessation from carnage and nurtured on the promises of statesmen that they would meet together to new-model the world.

At the same time the ministry of the popular churches, consistent with their belief that improvement in our world must and will come through the efforts of man, proclaimed that the newly created League of Nations marked a new era, if indeed it were not the portal to the millennium itself. So great is the will to believe! So determined were men to find some hopeful conclusion of the recent tragedy!

Great Obstacles to Peace

But peace and a new era cannot come simply because multitudes wish it and many ministers proclaim it, for the kind of peace agreeable to the multitudes on the victorious side was intolerable to those who were defeated. The dismembering of great empires in behalf of submerged minorities, idealistic as the objective of the liberators may have been, could serve only to increase the number of national problems by the number of nations that were added. The setting up of democracies, the rule of the people, could not insure stable, just governments, to say nothing of governments strong enough to cope with postwar problems. Nor could the signing of an armistice or a peace

treaty pay the appalling bills incurred by all the nations, or restore the manpower that had been destroyed wholesale by modern mechanical warfare. Last, but not least, no armistice or peace treaty or League of Nations could exorcise the spirit of jealousy, fear, suspicion, and hatred that had dominated the hearts of men and nations and produced the World War. Blindness the most incredible must have been upon the popular ministry to lead them to the making of the rosy forecasts they did sixteen years ago.

We who believe the advent message are often charged with being determined to see everything in the light of our beliefs, and that we insist on preaching a doleful message, no matter what may be the actual outlook; that we are so desirous of proving our point that the world is speedily coming to an end, that we insist on proclaiming that doctrine even though the world has just gotten a new lease of life. But those who thus speak do not seem to realize that they also are completely committed to a certain view of the world and its future that is just as dogmatic as ours, and that they have been as active in proclaiming the near approach of a new and better world as we have. The smoke had hardly cleared from the World War or the dead gathered to their graves before we heard the forecasts, as already remarked, that we were entering a new world, a better world. This was simply another way of saying that the world, the present evil world, was coming to its end.

Many Forecasts

In other words, the last twenty years have witnessed a great deal of forecasting. We who believe the doctrine of the soon return of Christ have felt in an increasingly marked way during these years that world affairs were fulfilling prophecy and shaping for the final climax in harmony with the Scriptures. Others, who felt to ridicule our preaching, were equally sure that the old order was about to change, if indeed it was not already ended, and that a new order, a new world, was being ushered in. Our belief, we repeat, has

been based on prophecy and those Bible passages which declare that peace can come to our world only through the destruction of wickedness, which destruction can be effected only by the supernatural intervention of God in the second advent. The belief of others has been built, either consciously or unconsciously, on the evolutionary theory that man by his own efforts can bring in a better world, that what has been known as sin is but a hang-over from some former and lower stage of development, and requires only a better social order to eliminate it.

False Prophets Exposed

If the years since the conclusion of the war have done nothing else, they have at least provided a striking demonstration of the falsity of the forecasts made by those who declared that a better world was being ushered in at the close of the World War. It is not often that events move so rapidly in a short period of history as to provide so complete an exposure of false prophets. Conversely, these eventful years have provided the strongest support for our declarations concerning the future. It is no mere accident that as the years of our preaching of the second advent grow longer, so that indeed some skeptics challenge the preaching on that account alone, the world evidence in support of that preaching is greatly multiplied.

Before our very eyes today there is taking place a fulfillment of prophecy with an intensity that we scarce dreamed of a few years ago. Throughout our history we have often quoted the statement of Christ that on the earth there would be distress of nations with perplexity, that men's hearts would fail them for fear, and for looking after those things that are coming on the earth. But often we had to carry about from year to year a few scattered clippings giving what two or three farsighted statesmen thought of troubles ahead. Statesmen and world observers in general were not so greatly exercised twenty years ago, at least not to the point of expressing openly, vigorously, and repeatedly their fears of the future. So far as the masses of the people were concerned, they were quite willing to go along in blissful ignorance so long as there seemed to be a sufficiency of material things to

provide them with food and clothing.

But today all is changed. The most marked fact that confronts us is the chorus of fear and alarm that is sounded by statesmen in every land. They know not what the future holds, but they are fearful that the worst will happen. And the masses of the people—their fears are too well known to need comment. The economic catastrophe, logical sequel to the bankruptcy of war, has

brought unrest, terror, and rebellion to multitudes. Governments rest on the most insecure foundations today. Nor is the dread of national leaders an altogether nameless one. There is a quite definite feeling that at least one very specific specter casts a baleful shadow over the immediate future, the specter of war. War is talked everywhere today. Next week we shall present certain evidence on this point.

F. D. N.

Is Christ Now King?

THE question is not infrequently asked, "Is Christ now King, or is He yet to become King?"

There are a number of texts which have a more or less direct bearing upon this question, and to them appeal will be made. This is not a matter of opinion, but of absolute fact, and the Scriptures must decide the question.

The first text to come to mind in this connection is Zechariah 6:12, 13:

"Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and He shall grow up out of His place; and He shall build the temple of Jehovah; even He shall build the temple of Jehovah; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." A. R. V.

All this is spoken of the Branch; observe also that He has a throne upon which He sits and rules; and the counsel of peace is "between them both." If it be asked, Who is the other party to this counsel? let the answer be found in Hebrews 1:1-3:

"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."

It seems clear from this scripture that here the rule and the counsel of peace is between the Father and the Son; hence we must believe that even now Christ is King, ruling jointly with the Father.

Christ rules now as a priest-king after the order of Melchisedec, for Melchisedec was a priest-king. (See Gen. 14:18; Heb. 7:1-11.)

That we make no mistake in this opinion is shown by that familiar

scripture. 1 Corinthians 15:21-28:

"Seeing that death came through man, through man comes also the resurrection of the dead. For just as through Adam all die, so also through Christ all will be made alive again. But this will happen to each in the right order—Christ having been the first to rise, and afterwards Christ's people rising at His return. Later on, comes the end, when He is to surrender the Kingship to God, the Father, when He shall have overthrown all other government and all other authority and power. For He must continue King until He shall have put all His enemies under His feet (Ps. 8:6; 110:1). The last enemy that is to be overthrown is Death; for He will have put all things in subjection under His feet. And when He shall have declared that 'all things are in subjection,' it will be with the manifest exception of Him who has reduced them all to subjection to Him. But when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who has made the universe subject to Him, in order that God may be all in all."—*Weymouth's "New Testament in Modern Speech."*

Verse 45 declares that "the first man Adam was made a living soul; the last Adam was made a quickening spirit," and verse 47 declares that "the first man is of the earth, earthy; the second man is the Lord from heaven."

The reader will observe that in all this there is found no Bible authority for the glib statement, that slips as smoothly as oil from many tongues, to the effect that Christ is now King, reigning over the affairs of this present world. But the Scriptures teach no such doctrine, but quite the contrary.

When Christ was before Pilate, the governor asked Him the direct question, "Art Thou the King of the Jews?" Jesus answered, "My kingdom is not of this world: if My kingdom were of this world, then would

My servants fight: . . . but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all." John 18:33, 36-38.

Pilate could not have said that he found no fault in Him had Jesus laid claim to any civil authority. This, however, our Lord did not do then, nor has He asserted any such authority since; His rule as priest-king is wholly spiritual and moral, not political or civil. He is now, by His Spirit and by chosen ambassadors, visiting "the Gentiles, to take out of them a people for His name." Acts 15:14. When that work shall have been completed, then, at the close of the judgment described in Daniel 7:9-14, Christ, the Son, now ruling jointly with the Father, will by the Father be given "dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Of that kingdom, Isaiah gives this cheering testimony:

"He who blessed himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:16-19.

Touching this same blessed truth, the apostle Peter adds his testimony:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heav-

ens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 11.

In like manner, the apostle John, in Revelation 21:1-5, gives us these words of inspired assurance:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful."

And over this new earth and His redeemed people, Christ, the last Adam, reigns as King on His own throne.

"It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

And that all God's people will have a share in this glorious kingdom is shown by Revelation 3:21:

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

And, God be praised, this is not something that lies in the still dim and distant future, but, as has been beautifully expressed by R. F. Cottrell, one of our Adventist hymn writers:

"The time is near when Zion's sons,
With rapturous joy shall sing the song
Foretold by seers—anointed ones:
We have a city great and strong."

And this, the capital city of the Redeemer's kingdom, is the city for which Abraham looked, described in Hebrews 11:10 as "a city which hath foundations, whose builder and maker is God."

May God help us to look away from the transient and passing things of this life, and to set our gaze and our hearts on the eternal city, the mansions which Jesus is preparing for those who love Him.

C. P. B.

The World Growing Smaller

PHYSICALLY this old earth is as large as it has been for the last six thousand years, but comparatively speaking, so far as the intercourse of the nations is concerned, it is constantly growing smaller. This is well stated by one of the editors of the *United Presbyterian* in a recent number of that paper:

"One of the most notable facts of our time is the shrinking of the earth. Not long ago it required six months to cross our continent. This is now done by train in four days and by airplane in thirty-six hours. When Queen Victoria was crowned, the news did not reach America for six weeks; when she died, we knew it in six seconds. Recently the human voice did not carry more than half a mile; now the barking of a dog is heard around the world.

"The bigness of the world is passing. We have seen the death of distance. There are no hermit nations. Countries, once practically as far apart as Mars and the earth, are now contiguous territory. The interests of the nations are so interpenetrated that none can rightly be called foreign. Our dependence upon one another is now the basic fact of life. The bread we eat was produced by those of whom we never heard; much of the clothing we wear comes from beyond the Atlantic; the tea we drink was grown beyond the Pacific; much of our fruit comes from the tropics and our grain from the prairies of the West. The same code of international law governs all nations; a Universal Postal Union reaches around the earth. The world's machinery is standardized. Locomotives made in the United States are used without alteration in South America, Korea, and Central Africa.

"Students of history tell us that this day is like no other day upon which the sun ever shone. The newspaper is a vast sounding board, reflecting the happenings of humanity in all its strata, from the excesses of high society at Newport to the shameless orgies in the jungles of Timbuctoo and Hollywood.

Christ Is Coming

BY HARRIETT B. SCHROEDER

He is coming; heed His promise,
For the time is drawing near,
And the signs are all around us;
In the clouds He will appear.

He is coming; send the message
To those lost in foreign clime,
Those who ne'er have heard of Jesus,
Waiting for His truth divine.

Others, too, lost all around us,
Those in darkness, sin, and woe,
Wand'ring far away from Jesus,
Know not now which way to go.

Shall we not be up and doing,
Send the message far and near?
As we're watching, praying, working
For the truth we love so dear?

Yes, He's coming in the heavens;
Every eye shall see Him there.
O that we may all be with Him,
Rise to meet Him in the air!

"This shrinking of the earth has a profound bearing upon its inhabitants. What happens in one place is felt in every place. . . . The World War, that great world conflagration, taught us the interdependence of classes as well as nations. It gave a tremendous meaning to the apostle's statement, We are 'members one of another,' and, 'None of us liveth to himself, and no man dieth to himself.' It underscored the big word "*co-operation*.' Never again can the laborer in field or shop or mill be despised by the builders of empires. That war was fought in the fields and shops and mines and homes as truly as along the battle lines of blazing steel."

It is well for us to remember that God has made us debtors to all men. He has intrusted us with the message of the everlasting gospel which is to go to every nation, kindred, tongue, and people, and the modern facilities of today in God's order have been brought into being for the giving of this message. The railroad, the ocean steamer, the airplane, the telephone, the telegraph, the radio, are all made today contributing factors to this great objective of preaching Christ to all the world.

We may well thank God that we live in such an age as this, an age of thrilling interest, an age of wonders, an age in which we know not what a day may bring forth of marked achievement. And it is also an age of wonders in the miracles of grace that are being wrought. The gospel of Christ today is the same mighty transforming agency that it was two thousand years ago. It transforms the worldly wise philosopher, providing he is willing, into a man with the meekness and humility of a little child. It changes the wild savage and barbarian into a Christian gentleman.

May this transforming power be felt in our own individual lives, for sad indeed would it be if it shall be demonstrated in the end that while we have preached the gospel to others, we ourselves are castaways.

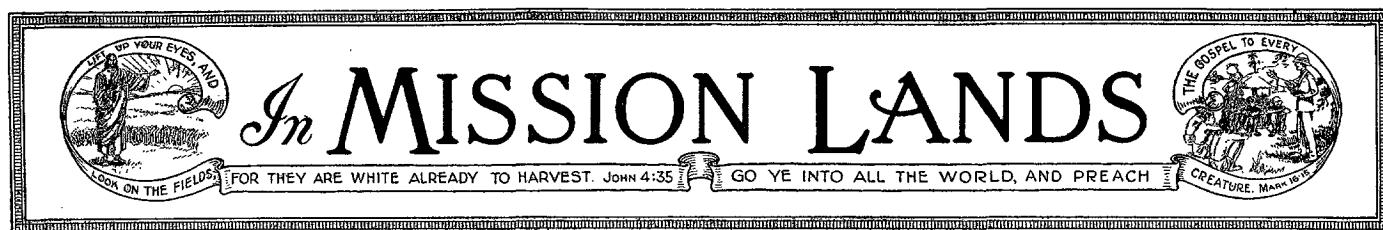
F. M. W.

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GIVE us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better, he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres.—*Carlyle*.

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"THE Lord will give us favor before the world until our work is done."



Progress in North China

BY M. E. KERN

HERE are some items from a letter from the superintendent of the North China Union, George J. Appel. Almost nine years ago I visited the training school of the North China Union at Tsinan, Shantung Province. Practically all the students were working their way, the girls by making lace, and the boys by weaving towels. Brother Appel, speaking of that time, says:

"I shall never forget the Week of Prayer you spent with us in Tsinan. Some, yes, many of those boys and girls who at that time took their stand for the truth are now actively engaged in the work. I do not know what we would have done to man our ever-expanding work if we had not early made arrangements for our young people to receive a Christian education in our own school."

Further, Brother Appel says:

"During the last few years, because of the rapid growth of that city, our location there became surrounded by buildings, making it very undesirable for a Seventh-day Adventist school. Then we had far outgrown the buildings. Some two years ago our union committee, with the approval of the China Division, voted to secure a more central location for our training school, locating in a rural district."

"Last year we purchased land near the small village of Fengtai, Hopei, about fifteen miles from Peiping, and easy of access from all portions of North China by rail. With the blessing of the Lord we have now completed the boys' dormitory, girls' dormitory, dining hall, four teachers' cot-

tages, and the main factory building. Every dollar that has been spent on the project so far has been raised here in North China. We are still short of funds to build the administration building, which we hope to complete this coming year. By using the parlors and dining hall we were able to open school with every available space already filled with a select class of fine young people. We are very thankful that now we have a suitable location where our young people can receive a training for service in North China in an environment that is in harmony with the teaching of the Spirit of prophecy."

Does it not seem remarkable that the money for such an enterprise could be raised in China? This is a demonstration of the co-operation of our missions in helping to support the work.

Then Brother Appel speaks of another institution, and of the growth of the work in 1933:

"Another institution here in North China that is doing its part in speeding on the message is the North China Sanitarium and Hospital, located at Kalgan, Chahar. While this institution opened its doors only two years ago, the work it is doing is already known far and wide. A few weeks ago a young man nineteen years old was brought as a patient to the hospital. He had lost his eyesight when but a small boy five years old. Dr. Coulston, with the aid of that Hand that always guides the work of all our God-fearing physicians, carefully removed the cataract, and the first words of the patient when the covering was removed was, 'I see a great light.'"

"O how happy we are that not only can sight be restored to those who have been blind for years, but here in old North China nearly three hundred souls have seen that greater light, and have been baptized into this truth during the year 1933. This is more than the entire membership of our union eight years ago. Two years ago our goal was to enter with our organized work every then unentered province in the North China Union. One year ago we reached this

goal; and now we are pushing our work forward to enter every county. This has already been done by our colporteurs, who are the pioneers preparing the way for the preachers."

But it is not always gratitude that is received from those we endeavor to help in these far-away lands. On January 17 the New York *Times* printed this dispatch from Kalgan:

"Dr. E. Coulston was beaten into insensibility today by a Chinese colonel who was enraged over the death



Mongolian Youth in Training in a Small School Conducted by Pastor and Mrs. Otto Christensen, at Kalgan, Chahar, North China

of his aged father in the Seventh-day Adventist mission hospital here.

"The colonel's father had died of complications resulting from natural causes."

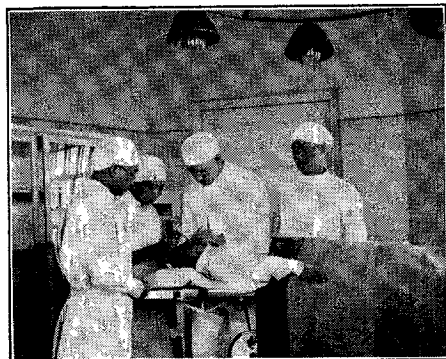
"The United States Legation has made official inquiries of the Chinese military authorities concerning the incident. It is reported a private settlement is being sought between the provincial authorities and Dr. Coulston, who is not seriously injured."

Kalgan is on the border of Mongolia, and through this gateway we are pressing into this great northern region inhabited by nomads, to tell the story of the soon-coming Saviour. A small training school for Mongolians is being conducted at Kalgan.

And thus the heralds of the advent message are pressing on to the uttermost parts of the earth.

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WE should round every day of stirring action with an evening of thought. We learn nothing by our experience except we muse upon it.—*Bovee.*



Dr. E. F. Coulston and Assistants Operating on the Young Man Who Had Been Blind for Fourteen Years

Monamona Mission

BY C. M. LEE

THE Monamona Mission is situated about thirty miles north of Cairns, Queensland, Australia, and about fourteen miles from the famous Barron Falls. The altitude is about 1,300 feet, therefore the climate is temperate, and being somewhat isolated, epidemics seldom visit us; so the situation is conducive to good health.

The Australian aboriginal in his environment is known to be degraded, and by many is thought to be incapable of grasping the fundamentals of the gospel or of ever being uplifted by mission efforts. But the story of redeeming love as unfolded in the plan of salvation has acted as leaven, so that while the work has been slower than in the Pacific islands, the irresistible influence has been gradually subduing their natural hearts, and today many are rejoicing in the full light and liberty of the blessed hope.

There are about 190 natives on the mission. A staff of three married couples and a matron makes the place self-supporting by providing two thirds of its finances. One must realize that this is possible on such soil only by close co-operation, and by organizing all available help. Visitors would recognize that all have daily occupations according to age and ability. Girls work in the gardens and milk cows; boys repair roads, do farm work, and build houses; while the older men cut timber on the Great Dividing Range to be carted about fourteen miles to the railway. The education is very practical as well as spiritual.

The school hours begin with exercises designed to clear up all chest complaints, and good results are seen in improved physique. As the aboriginal uses English very imperfectly, simple lessons in English grammar are given. These people love music, and for some years a choir of about twelve members has been conducted by a competent music teacher. Some members read music, and have good voices, and two play the organ for services in the church. The aim is to give that training which uplifts physically, mentally, and spiritually, making them Christians in their surroundings, and thus enabling them to be a light to many of their lost and benighted fellow creatures.

That these ideals are being realized is evidenced by the fact that the first two married couples of these aboriginals have been sent to Papua, and their services are highly appreciated by both natives and Europeans.

These young people rejoice to follow the self-sacrificing example of their Master. They are the first Australian aboriginals to be sent as foreign missionaries.

About twenty unmarried young people are receiving special gospel instruction prior to baptism and church membership.

Let us glance again at the older people who are not in dormitories, but more or less free, and thus able to please themselves about church matters. Twenty years ago many of these people came here under police escort, were not friendly with white people, and could not be made to work except by the use of much tact and patience on the part of the supervisor. Fighting and the usual obscene language

were the order of the day. The people ate the unclean foods common to natives, and for years had no inclination to attend a place of worship.

But, as with the young people, a change is gradually coming. The attendance at church services has increased from 130 to about 170. Six of the older people regularly attend a class for special Bible instruction prior to baptism. Men are giving up tobacco and the fighting habit; they are working better, and are generally contented on the mission. The influence of the younger people is gradually being felt.

We realize that all this has been made possible by united prayer to a prayer-hearing God, and by hard work. And yet these people have much to overcome. Shall we not pray that many more of these despised, neglected people may be saved in the kingdom of God?

Buganda Mission

BY VALENTINE DAVIES

It is a little more than two and a half years that I have been in the Urundi field, Belgian Congo. The work, though still new, has grown encouragingly. The little schoolroom which was first used for our Sabbath services was barely filled. Lately we have completed a neat little church to accommodate about 300 people. Reports this quarter show that we already have a Sabbath school membership of 330. Thus we feel encouraged about this progress, considering the fact that we are not situated in a very thickly populated section. The people have in years past wandered away. But it is not unlikely that they will wander back again.

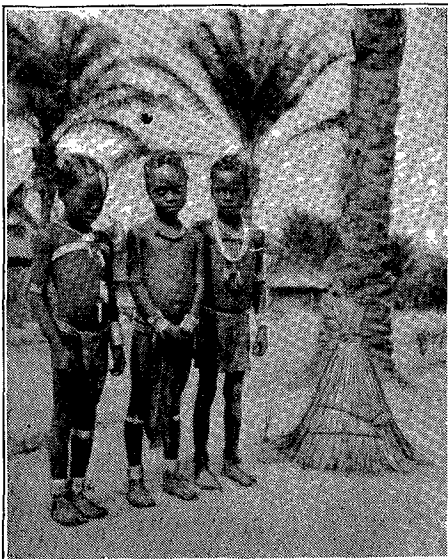
Our mission is situated in the

Ruzizi Plain, midway between Lakes Kivu and Tanganyika. Here the climate is warm, but way up in the mountains beyond is where we find our largest population. It is there that from time to time we hold our evangelistic efforts, and are looking to see a large work result. So far there are nine outschools established there, besides others near the mission. And up to date we record six calls for our workers in parts where we have not placed a school as yet. We wish we had teachers qualified to enter these places where the light of the message is needed.

Our work has not as yet made its true beginning in these places as it has, for instance, in Ruanda. There are hardly workers enough to take care of the large numbers that are craving for the message. In Urundi the work is still new, and we find great masses of the people still held in great fear of their chief. Many meet with serious opposition, and not a few are beaten for their faith. When this fear which the people have shall be overcome, we know the work will spring forward as it has in other parts which have been in like circumstances.

My wife joined me in May, and so I am glad to say that I am not alone any more. Our plan is to build up the girls' work, for as yet not much has been done for them.

There are opportunities for doing a great medical work here. When I first started, the blessings that attended our work were indeed great.



Three Child Brides in the Central Congo, Africa

But not having the diploma which would permit me to carry on the more complicated phases of the work, I have had to stop. Yet the little we are permitted to do is not without its blessings, in the number receiving help for sores and such minor cases.

The Lord has blessed us both with a good measure of health all along. We have found Urundi to have quite a healthy climate, especially upon the higher levels. The low levels abound in mosquitoes, etc. Urundi is a very interesting country too, with its great mountains. As we visit our out-schools it seems that the mountains are endless, for when we climb one, it is to see more and more and more.

It is an interesting part of the world to be in. Almost every year the elephants make a visit to the mission and enjoy themselves in our gardens. They are very destructive. One came within thirty paces of my window once. Brother de Lange was with me at that time, building the church, but as we were both very

tired after the day's work, and as our flashlights were not in good condition, we felt it worthless to go after leopards. What a surprise for us to find they were actually elephants. They have been here lately and destroyed our gardens. They are very quick, and I have not been able to get within shooting range. There are many other wild animals that can be seen at night with a flashlight merely from the veranda. Pretty birds, too, are in abundance; so we have not time to be lonely here, surrounded with the beauties of nature.

At this time I have no outstanding experiences to report, but from time to time I will endeavor to supply you with some interesting experiences or pictures of our work.

We trust that you will remember our work in this needy field. We too shall not forget our brethren in the States, and shall continue to meet you at the throne of grace until that day when we all meet around the great white throne.

The Indian Deacon's Verdict

BY ORNO FOLLETT

A FEW Indian members of another church had gathered with other friends at the native deacon's home last New Year's Eve, for a midnight feast. The conversation drifted to the liveliest question of the day at the Reservation.

The native pastor, who had but recently been instructed by his white superior at a distant mission station, felt very certain that the new missionary ought to be put off the Reservation. Another member said, "We have done all we can to keep him out, but now most of our people are attending the Adventist meetings. I don't know what more we can do."

Then an Indian woman spoke out her mind as follows:

"We have been here for a long time, and we ought to have taught our people the better way; but we have failed to do our duty. We have been too exclusive. Now the Adventist missionary has come among us, and he is doing the very work we ought to have done long ago. Our people are attending the Adventist meetings, and they are learning the gospel. I think we ought to rejoice that our people are at last having this opportunity."

After a brief silence, the native deacon arose and said:

"I know a few of our members have felt that the Adventist missionary ought not to be permitted to carry on his work among our people.

But my judgment is that if he can lead our children to accept Christ, we ought to let him alone."

How much this Indian deacon's decision is like that of Gamaliel of old, who said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The Master has commanded, "Go ye into all the world, and preach the gospel to every creature." And again, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," and all the powers of earth and hell cannot stop the fulfillment of His word.

Gathering Stones for a Church

BY THEODORA WANGERIN

A YEAR ago last September the message entered the Choong Choo Province, Korea, and nine companies were organized. At two of these places a hundred and more gathered for Sabbath school under great difficulties, for as they had no church building in which to meet, they were compelled to meet in a small dwelling. Only a few could enter the building, and the others were compelled to stand outside. Yet they were eager to study and learn more of the message, and so made the best of it for a time.

In the spring they decided that they must do something to provide a church building, and so they began to solicit funds. With the help received from the mission they worked diligently to build a church, and now they rejoice in having a fairly nice building that holds more than 100.

At one of these places the builders were short of funds, and also of stones that were needed for the building. Twenty of the older girls were very anxious to do something to help in building the church; and as they had no money to give, they decided that they would do their part by gathering the stones that were so greatly needed. For over a month, every evening from twilight to midnight they went out to the near-by hills and streams and gathered stones and carried them in baskets on their heads to where the men were working. They kept right on with this good service until the church was finished.

When the building was done, a Sabbath school rally was held, and the new church was dedicated on the same Sabbath. At that time these young helpers were given a small token of appreciation for the work they had done, and now our believers in that place greatly rejoice that they have a meeting place in which all can gather for divine services.

A Missionary Volunteer Society in South Chosen





Conducted by Promise Kloss

Some Experiences in Training Children

BY JOHN W. ADAMS

I HAVE spent most of my life in the service of my Master. But now, through old age and deafness, I am laid off from the public ministry I loved so much. Still my blessed Saviour is giving me a humble part in the precious message. That part is prayer. I am praying daily, especially for those in the front of the battle.

While my daughter and I have our family worship morning and evening, yet we have set aside twelve o'clock noon to pray especially for our work and workers. We are wonderfully blessed in these seasons of prayer, and I have reason to believe that others are blessed also. I pray for all our leading brethren, and for my dear boys who are all in the work, that God may keep them humble and give them success, and I know Jesus hears me.

My Marriage and Ordination

When I was twenty-two years old, in answer to prayer, the Lord gave me a dear, true, and faithful companion. She was a mother in Israel. She now sleeps in Jesus. To us were given five sons and one daughter. The boys all became ministers, and my girl entered the Bible work in the Lord's cause.

I was ordained to the work of the gospel ministry by Elder George I. Butler, who was then president of the Iowa Conference. My field of labor called me away from home much of the time. That left the heavy burden of training our children upon my dear companion. It was too much for her. My boys needed the firm, kind hand of a father. So I told my brethren my burden, and asked to be excused from public labor for a time. Then I took my family onto a farm. Here let me say that I have never been sorry, for I believed that the training of my children was my first duty. There for years we labored and prayed for our dear children and we thank God for the result.

Children All in the Work

Many say, "Elder Adams, please tell us how you succeeded in getting all your children in the Lord's work."

In answer I will say, It was done only by much earnest prayer alone with God, by a strong endeavor to live right lives before our children, and by firmness tempered with love and justice. We were only instruments in the hands of God in this greatest of all works. We continually looked to Him for guidance along the way, and He never disappointed us. Permit me to say that I regard my dear companion as the principal agent in the Lord's hands in doing this important work, but we worked together.

"Tell us *just how* you did it," you say. Well, I can tell you only a little. The story cannot be fully told, it can only be experienced.

First, like Hannah of old, we lent our children to the Lord, and dedicated them to Him at birth. It was more than words or desire, we gave

them to God for Him to use as He saw fit.

Second, we endeavored, and God helped us, never to disagree before the children. While we as parents did not always see just alike, yet we talked such matters over alone, never before the children. So the children soon learned that what father said mother would stand by; and that what mother said father would enforce. Oh, how much this means! In unity there is strength; divided we fail.

Third, we required obedience—not blind obedience, but, as far as possible, intelligent obedience. We tried to give them reasons. Our children learned to obey us. We endeavored to be kind yet firm, and to show no anger. Here I will give you an experience in using the rod. This illustrates the way we tried to lead and train our children:

It became necessary to punish one of my boys for repeatedly disobeying

"One, Two, Three"

It was an old, old, old, old lady,
And a boy that was half-past three,
And the way that they played together
Was beautiful to see.

She couldn't go romping and jumping,
And the boy, no more could he;
For he was a thin little fellow,
With a thin little twisted knee.

They sat in the yellow sunlight,
Out under the maple tree,
And the game that they played I'll tell
you,
Just as it was told to me.

It was hide-and-go-seek they were
playing,
Though you'd never have known it to
be,
With an old, old, old, old lady
And a boy with a twisted knee.

The boy would bend his face down
On his little sound right knee,
And he guessed where she was hiding
In guesses—One, Two, Three.

"You are in the china closet!"
He would cry, and laugh with glee:

It wasn't the china closet,
But he still had Two and Three.

"You are up in papa's big bedroom,
In the chest with the queer old key,"
And she said, "You are warm and
warmer,
But you are not quite right," said she.

"It can't be the little cupboard
Where mamma's things used to be,
So it must be in the clothespress,
Gran'ma,"
And he found her with his Three.

Then she covered her face with her
fingers
That were wrinkled and white and
wee,
And she guessed where the boy was
hiding,
With a One and a Two and a Three.

And they never had stirred from their
places
Right under the maple tree;
This old, old, old, old lady
And the boy with the lame little knee;
This dear, dear, dear old lady
And the boy who was half-past three.

—H. C. Bunner.

my word. I said, "Come, my son, follow me. I will have to punish you." We walked out into the wooded pasture. With a sad heart I cut my stick and said, "I am so sorry that I have to punish you, my dear boy. But let us have prayer first." Together we bowed in an open space alone, and I prayed for myself, "O God, help me to be a kind, true, loving father and to do right." Then I prayed for him. As he followed me to the place, his heart was filled with rebellion, but as we prayed his heart was touched, and he prayed earnestly. We arose from prayer and I took the stick and said, "Here, my dear boy, you take this stick and use it on my back first." That was too much for him. He threw his arms about me, and made a full confession, then said, "Now whip me; I deserve the punishment." The punishment was administered, and it was the last one. The lesson was learned.

Fourth, we loved our children and tried to let them know it. Love is the secret of true child training. But remember that true love for a child will administer punishment when it is needed, "for whom the Lord loveth He chasteneth." Heb. 12:6. Beware of a false love that pets and excuses the child in disobedience. Be not harsh, but enforce your commands through love.

Fifth, we maintained the family worship hour. If a neighbor came in during the hour of prayer, I did not stop and visit with him, but invited him to join with us. When we had finished talking to the Lord, then we gave our attention to our neighbor. Thus the impression was made upon the family that the hour of prayer was of first importance.

Sixth, we tried to give them a Christian education. After living on the farm for years, we decided to go to Battle Creek for further schooling. This was done at a great sacrifice, but we moved forward in faith, and God opened the way. Shortly after that our eldest son entered the ministry, and later the other boys followed. And my daughter became a Bible worker. All my grandchildren are in the truth, and some are active in the cause. We were careful of their reading matter. The Bible was *first* always in our home.

My Faith and Courage in Old Age

I am often asked, "How about it in your old age? [I am eighty-seven year old.] Do you get discouraged, downhearted, or is your faith bright and your hope in Christ's coming as strong as ever?" My answer is, "I am glad to tell you that Jesus is more precious to me than ever before, and His coming is the hope of my

life. I was never of better courage in God and in the message. My Bible is my constant companion and guide."

I do admit that it is very lonesome without my dear wife, who so faithfully stood by my side for nearly sixty-three years. And to sever from my public work in the ministry brought to me sad, lonely hours; but never have I doubted the message or my God. Oh, how good and kind is my loving Saviour to me now!

My daughter is faithful in tenderly caring for me. My brethren write me cheering letters. My sons are all, except one deceased in 1914, active in the work of the ministry of this message. And God hears my prayers. Then why should I not be happy? I am happy, and my faith is strong in the soon finishing of the message and the speedy return of Jesus our Saviour.

In closing, my prayer is, "When I am old and gray-headed, O God, forsake me not; until I have showed Thy strength unto this generation." Ps. 71:18. I am realizing, as old age with its infirmities creeps on, that my precious Saviour is coming nearer and nearer to me. So I can say with the poet, "'Tis heaven below my Redeemer to know."

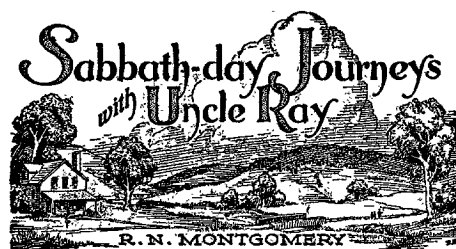
Redlands, Calif.

Mother and Son

ALWAYS I was conscious that I must keep my boys close to me. I knew the time would come when my authority could not be enforced. Then only love could bend them to my wishes and judgment. So I sought for nearness and mutual understanding.

From the first, they knew I would tell them the truth and never refuse to answer a direct inquiry. When they brought me the physiological questions which are bound to enter the life of the growing child, I answered them simply and clearly. I made nothing common or unclean. Life was pure and sacred; and if there was anything they did not comprehend, they turned to me for the clear truth, secure that they would get it.

It was not only seriousness we shared. Fun of all sorts, outings, jollifications for birthdays and holidays, vacations in the open, all these we had together, and I learned much of games and sports which had been a sealed book to me even in my youth. But a familiar story it had to become to me if my boys and I were to be truly "intimate friends."—*Jane Calhoun, in Harper's Bazaar.*



(Continued from last week)

"Now for the next stone on our list," Mr. Scott continued, "which is sapphire. I do not have a genuine sapphire, but here is an artificial, or man-made, stone. Notice the clear blue color. The genuine blue sapphires are almost as valuable as diamonds. Pink, yellow, white, and purple stones are also found."

"Some phonograph needles are tipped with tiny sapphires," said Uncle Ray.

"What is next on our list, mother?"

"The next is chalcedony."

"Well, I have no chalcedony, but I have an agate, which is more common and belongs to the chalcedony family. Agates are usually pale blue or gray in color. This agate, you see, looks much like a glass marble, having stripes of various colors in it. In fact some marbles are made of agate, as well as knobs on gear shift levers in automobiles.

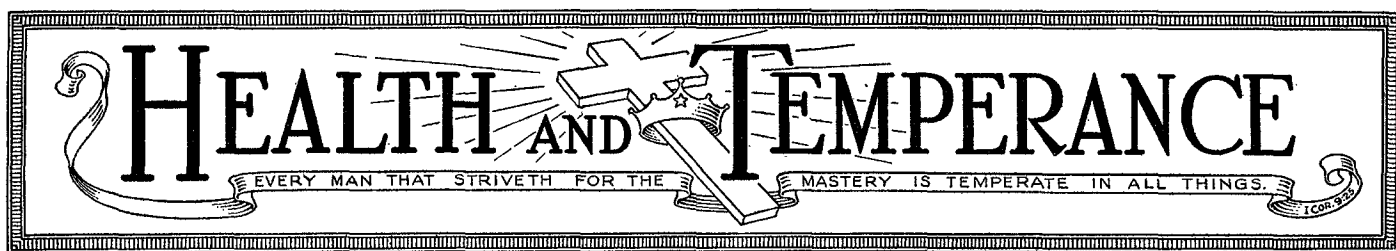
"The fifth stone in the foundation is emerald. Usually we think of green when emeralds are mentioned, perhaps because of Ireland. They have such fresh green grass there from frequent rains, that it is called the Emerald Isle. The emerald is a kind of beryl, usually green. I have a rough, cloudy piece from Colombia, South America, where the finest beryls are found."

"I remember reading about some of these stones while studying the Bible Year assignments, along in Exodus or Leviticus," Alice said.

"Yes, you read that in Exodus 28," Uncle Ray suggested, "where instructions were given for the making of the breastplate for the priest. Two onyx stones were mentioned, on which were to be engraved the names of the tribes of Israel. There were to be four rows of stones on the breastplate, three stones in each row,—in the first row a sardius or ruby, a topaz, and a carbuncle; in the second row an emerald, a sapphire, and a diamond; in the third row a figure or jacinth, an agate, and an amethyst; and in the fourth row a beryl, an onyx, and a jasper, on each stone the name of one of the tribes of Israel. But let's go back to our list."

"The next is sardonyx," said Mother Scott.

(To be concluded)



Present Status of Prohibition

BY THE EDITOR

THE amendment to the Constitution relating to prohibition, known as the Eighteenth Amendment, has been repealed. The control of the liquor traffic now rests very largely with each State. Quoting Arthur Brisbane: "Forty-eight States will handle drink in forty-eight ways. In spite of repeal, twenty-eight States are still legally dry, but not very dry, thanks to bootleggers. In some States you must eat if you want to drink, or at least pretend to eat and pay for food. Some States will let any store sell liquor by the bottle; some will forbid chain stores to sell it. Liquor and politics are re-establishing old partnerships."

As to whether the sale of intoxicating liquor will return to the status it occupied before the enactment of the Eighteenth Amendment, remains to be seen. From the reports which come to us from various parts of the country, it would seem that this old condition is fast obtaining. Will prohibition ever again be enacted? Does the repeal of the Eighteenth Amendment represent a lost cause? It is not so regarded by the temperance forces throughout the field. It has been said, and said truly, that nothing is ever settled until it is settled right, and faith in the righteousness of their cause will lead the advocates of prohibition to continue their efforts in temperance reform, with prohibition as the final objective.

They recognize, however, that with the present status of the question they must undertake once more the work of education, that the individual units of society must be converted to prohibition before society as a whole will be willing again to give their support to prohibition. This is well expressed by Dr. Clarence True Wilson, executive secretary of the Board of Temperance of the Methodist Episcopal Church in the Washington *Evening Star*. Dr. Wilson says:

"We must shift our emphasis from law enforcement to personal conduct, and create a conscience and an intelligence against drinking. We must teach the public that the manufacture, sale, and purveying to the pub-

lic of intoxicating liquor in a tense machine age is not a business, but a crime, and that crime ought not to be embedded in the Constitution of this Republic. With multiplied thousands of airplanes over our heads and 26,000,000 automobiles on our streets and highways, we should have steady nerves and clear brains, and we will have them or get the consequences of our folly. . . .

"The church must get back to its work of moral suasion to save the drinker and his family. The dependence of its members upon law and the loss of spiritual concern for the man account for its failure to hold the conscience of the country. 'The letter killeth, but the spirit giveth life.' What this country needs is the NRA—a national religious awakening. The loss of the Eighteenth Amendment and the failure to observe and enforce it was a symptom of a moral slump on the part of the people and a religious decadence."

The evil results following repeal are even now apparent. The evil fruitage will be seen in various forms of crime, all the way from simple theft to the taking of human life, in accidents and mishaps without number, in want and destitution and pauperism. The appeal to every lover of true temperance in the present hour is to carry on in behalf of his friends and neighbors and the general public a campaign of education upon the great principles underlying this whole question. Our work now is primarily for the individual units of society. The general legislative phase of the question can be dealt with successfully only after there has been carried on an earnest campaign of education and enlightenment which appeals to individual consciousness.

It was with this in mind that the recent Autumn Council held in Battle Creek, Michigan, recommended the carrying on of a vigorous educational campaign along temperance lines:

"Believing as we do that with the repeal of the Eighteenth Amendment to the Federal Constitution, and of an increasing number of the liquor laws of many of the States, there has arisen immediately an unparalleled need of temperance edu-

cation and an unprecedented opportunity therefor; and in view of the fact that the Spirit of prophecy has repeatedly emphasized that Seventh-day Adventists should be leaders in temperance work, and that such is an integral part of our message and program,

"We recommend, 1. That our workers and people in the United States be aroused more fully to their duty to capitalize the singular opportunity now ours to lead out in a mighty nation-wide crusade along temperance education lines.

"2. That as soon as feasible, each union conference select at least one worker who is fitted by education, personality, and native ability, to devote at least a portion of his time to carrying on temperance lectures in non-Adventist schools, service clubs, women's clubs, Parent-Teacher Association circles, church groups, etc., and that the union committee encourage and direct in this work.

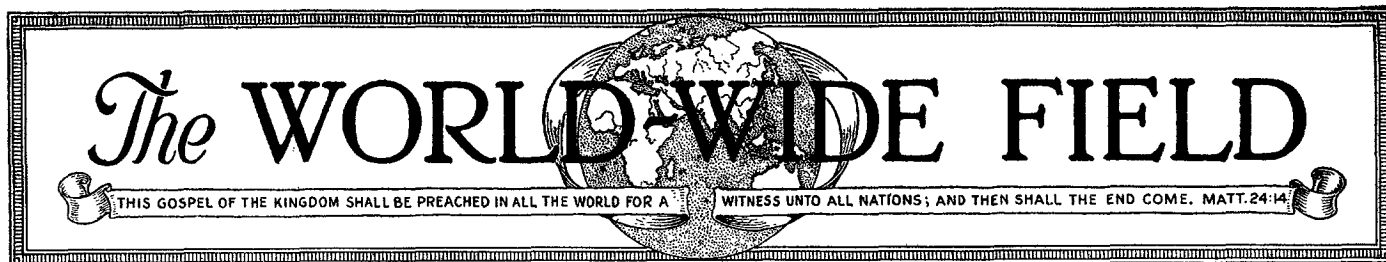
"3. That each local conference, through its educational and Missionary Volunteer departments, and by the conference nurse, if there be one, put on an aggressive and continuous campaign in our own schools, Missionary Volunteer groups, and churches, educating our youth in particular and our membership in general against the use of alcoholic liquors, narcotics, tobacco, and kindred evils.

"4. That in all our temperance educational endeavor, both within our denomination and without, we put primary emphasis on the physical, economic, social, and spiritual advantages of total abstinence from alcoholic beverages, narcotics, tobacco, etc.

"5. That as a vital part of the educational program set forth in the preceding sections, we put on a vigorous campaign to obtain signers to the total abstinence pledge."

The teaching of temperance is a part of the gospel message. Through all the years it has formed a part of the teaching of this denomination. But we believe that in these days of excess in eating and drinking, likened by our Saviour to the days of Noah and Lot, when men's hearts were set upon indulgence to the forgetting of God, we need to give greater attention to the question of temperance than we have many times in years gone by. We have at the present time some literature that can be used in efforts of this kind. We hope that the near future will furnish us with additional help in this way. But our workers, especially, can find an abundance of material to aid them in any teaching which they may give upon this question.

May the Lord make us true and faithful to the temperance phase of the gospel message.



Rural Schools in the South

BY J. L. SHAW

AN invitation was sent to all representatives of self-supporting work in different parts of North America to meet with the officers and other members of the General Conference Committee in Battle Creek just prior to the Autumn Council last October. We were very agreeably surprised to see so many representatives of the self-supporting work in attendance. They helped us greatly to visualize the large and important work that is now being done by them. The Lord is using every instrumentality that will lend itself to the quick finishing of the work in all the earth; and we rejoice over the earnest efforts of the many men and women who, while supporting themselves, are holding up the banner of truth and seeking to advance it as opportunity affords. Most of these workers are engaged in medical and educational work. As we listened to their testimonies, we were impressed by their earnestness and courage and the sacrifices they have made under trying conditions in order to get a foothold for the message.

A number of these representatives were from the rural schools of the South. In the mountain districts of the South, an increasing number of earnest, devoted, hard-working men and women have been operating schools and small sanitariums for a number of years, and the Lord has blessed their efforts. If all could visit at least some of these schools as the writer has had the privilege of doing, and see the handicaps under which they labor, the necessity for them to practice economy, and the results they are getting, it would appeal strongly to those who have the promulgation of the message at heart.

Many of the schools do not have suitable facilities for carrying on their work. They do not have the advantages that our workers in the organized work have, and yet they are creating a favorable impression in the districts in which they are located. They are educating a large number of children and young people who otherwise would not have the

advantage of a training in this message.

Some of their buildings are very poor and scarcely suitable for use. I remember at one school an old log building used for a boys' dormitory. There were large cracks between the logs, letting in the cold air. I said to the brother in charge, "This building is not suitable for a dormitory for the boys." He replied, "We have no other place to put them. I sleep here in the building with the boys, as I do not want them to undergo hardship that I am not willing to share with them." And so these workers have to occupy whatever buildings they can obtain, and make the best possible use of them.

It is interesting to see the large number of fine young people and children in these schools, to hear them sing their songs, study the Bible and other subjects, and recite their lessons. They really feel thankful for the opportunity that has come to them to gain an education.

As we considered the work of the rural schools at the meeting in Battle Creek, it was the consensus of opinion of the officers and the General Conference Committee that we should more strongly appeal to our people to help them through the Rural School Offering to be taken up on Sabbath, April 14. Years ago we were able to do more than we have been doing more recently. The Rural School Offering has dropped down considerably. We believe, as our people realize the attitude of the General Conference toward the rural schools in the South, and know more fully the work of the schools, they will deem it a pleasure to make a liberal offering at the time appointed.

The South is a great mission field with doors open for us to enter in any way we can. If we cannot give ourselves, we can give of our means to support those who are devoting their whole effort to this line of service, and thus help them to obtain some of the facilities so greatly needed.

A very heavy burden was laid upon the Lord's servant before her death

regarding the work in the South. She had much to say about the importance of this work, and urged our brethren strongly to do their utmost to help the self-supporting work. She said:

"The Lord expects far more of us than we have given Him in unselfish service for people of all classes in the Southern States of America. This field lies at our very doors, and in it there is a great work to be done for the Master. This work must be done now, while the angels continue to hold the four winds. There is no time to lose. . . .

"Men and women should now be offering themselves to carry the truth into the highways and byways of this field. There are thousands who might give themselves to God for service. He would accept them and work through them, making them messengers of peace and hope."—*Testimonies*, Vol. VII, p. 220.

We believe the Lord wants us to lift up our eyes and look at the Southern field, and earnestly inquire of Him what we can do to advance further the work there. We believe that what is being accomplished should greatly encourage and inspire our hearts, and increase our liberality in behalf of these worthy agencies for the promulgation of truth.

We are nearing the end of all things. A mighty work is to be accomplished in a short time. Every agency is to be used, calling into active operation every talent we possess. These centers in the mountains of the South that have developed through earnest toil and sacrifice, are to be lighthouses among the multitudes of people who are looking for the light of truth. May God greatly encourage our hearts, and give us a spirit of large liberality for our rural schools in the South.

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"WHEN you get to heaven and look back, you will see that the days which now appear draped in mourning have been your best days—the fullest of good. When the plow has cut deepest, tearing up your garden of happiness and destroying the flowers of gladness, you will find loveliness a thousand times more wonderful."

Public Evangelism

BY W. H. BRANSON

A NUMBER of very interesting reports are already coming in from the field, indicating that a strong effort is being made in many of the North American conferences this winter in soul winning through public evangelism. A number of presidents report that they expect to feature this line of work this year more strongly than ever before. Surely, it is refreshing to know that at the present time the message is sounding forth from tabernacles, halls, churches, and theaters in scores of cities and towns in this country.

Many of our evangelists report overcrowded houses and an unusual interest. Thus the word comes from Elder Boothby's effort in San Francisco, which is in its third week. On Sunday nights the large tabernacle is crowded to capacity, with all available space occupied. Chairs have been placed on the rostrum in an effort to care for the overflow audiences. It is planned to continue this effort for at least sixteen weeks. A strong literature campaign is being carried on by the church members in connection with the effort and thousands of copies of sermons and Bible studies on various phases of the message are distributed throughout the city.

John Ford, who recently closed a tabernacle effort in New Bedford, Massachusetts, reports the baptism of 127 in that stronghold of Catholicism. Brother Ford also states: "The offerings for the meetings were good, making it possible to close the effort with no expense to the conference, aside from the cost of the building and equipment, which we can move to the next place for the coming campaign at a comparatively small cost for the transfer."

A recent word from the Ontario-Quebec Conference reports the fact that seven distinct evangelistic efforts are in progress in that field, with a good interest in each.

From the far Northwest, Alaska, comes the word that an effort was launched in the city of Ketchikan by H. L. Wood, the Alaskan superintendent, on January 7, and after two weeks the attendance was increasing every night.

The Lord has so blessed the labors of Elder and Mrs. Wood in Alaska that plans have now been laid for a general meeting for that field to convene March 30 to April 8 this year. Of this meeting Elder Wood writes:

"This will be the first Seventh-day Adventist convention ever held in

Alaska, and from present reports it will be attended by nearly every believer in southeastern Alaska.

"The 'Messenger' [the mission boat navigated by Elder Wood] will go to Juneau about March 26, and take on all who can attend the general meeting, then stop at Windham Bay, Faragut Bay, Petersburg, and Wrangell to take on all who can attend from there. The 'Messenger' will also return the same way after the meetings are over, to take all back to their homes. The only expense in attending the convention will be for board. Rooms for all will be provided free by the members of the Ketchikan church."

Surely this is a novel way of going to camp meeting. In Alaska, of course, there are meager facilities for travel, and hence the plan for the mission boat to gather up the people along the coast and then return them home again.

In the Face of Persecution

From Brother and Sister M. J. Jackson, of Idaho, comes the following account of definite victories for the truth won under great difficulties and even persecution:

"We have just organized our third new church, two of them this year (1933) in our district, and have enjoyed some wonderful experiences. Surely it is time for the latter rain. As these have been small town efforts, only from fifteen to twenty new members have been received in each new church, but a wonderful missionary spirit prevails in each. How we enjoy seeing these new lighthouses spring up to light each community.

"Among the brightest lights and the best Christian leaders that have come into our message are former drunkards, gamblers, bootleggers, wrestlers, prize fighters, etc. A former bartender is now a deacon; a

converted atheist is now, with his brother, about to begin a layman's effort in a schoolhouse, although he has not yet been baptized; a prize fighter who left his wife on the day of the baptism because she was going to be baptized, was converted that day and baptized before his wife was, in a beautiful mountain stream, and later acted as superintendent of the new Sabbath school.

"On Armistice Day sixteen adults were taken in, and others are in a class for preparation, among whom is a Mormon wife and her sixteen-year-old stepson, who were prohibited from coming out for baptism, and expect to be baptized later. The boy was beaten with a large belt and steel buckle until great cuts were inflicted on his body, but straightening up he replied to his father, 'Dad, I want only to keep the commandments of God.'"

The Great Need in Large Cities

Years ago the stirring appeal came to us from the servant of God concerning the great cities of America:

"Behold our cities, and their need of the gospel. The need for earnest labor among the multitudes in the cities has been kept before me for more than twenty years. Who is carrying a burden for our large cities? Some will say, We need all the money we can get to carry on the work in other places. Do you not know that unless you carry the truth to the cities, there will be a drying up of means? When you carry this message to those in cities who are hungry for truth, and they accept the light, they will go earnestly to work to bring that light to others. Souls who have means will bring others into the truth, and will give of their means to advance the cause of God."—*"Life Sketches,"* pp. 417, 418.

We are happy indeed that the burden of the large cities is being felt more and more by our laborers, and that to some extent at least their need is being met and a rich harvest is being garnered for the kingdom.

Evangelism in Oklahoma

BY J. J. REISWIG

THE eight largest churches of the Oklahoma Conference were visited during the last two months or more by Meade MacGuire, associate secretary of the Ministerial Association of the General Conference, and a great spiritual awakening has resulted among the members of these churches. The messages that were delivered by Elder MacGuire had a good Seventh-day Adventist ring, and we could see

clearer than ever that the second coming of Christ is much nearer than any of us realize. His discourse on the keeping of the law and how that relates to Seventh-day Adventists, was a timely message and was very much appreciated.

We have had many requests from the churches where Elder MacGuire has visited, asking to have him come back and spend a longer time with

them. In the city churches especially a good interest among the outside people was created, and we believe that some of these will be identified with God's people before long, and also some who had lost their way have been reclaimed, and all have covenanted anew to be faithful to God and His truth for this time, and get ready to finish the work and go home with Jesus when He comes. We hope that it will be possible for Elder MacGuire to come back again soon and spend a longer time in each place.

As we face the responsibility of a new year with its many opportunities, we are determined by God's help to make 1934 the best year in soul winning that we have ever experienced in our conference. Thousands of copies of *Good News* are being distributed, and there is an ever-increasing number of *Signs* and *Present Truth* going out into the field, which are creating a deep interest in the lives of many.

The wife of one of the bankers in

a city where Brother MacGuire held a week's meetings wrote to one of our sisters, expressing her appreciation of what she had heard, and said that it was the most convincing and heart-appealing message she had ever heard from any pulpit. She seemed deeply interested in the message that God's people are carrying to the world.

Our conference committee is laying plans for a broader evangelistic program during 1934. Definite plans have thus far been laid for thirteen or fourteen evangelistic efforts, and we hope by the end of the year to have several new churches and in some cases to materially strengthen those that are now struggling and have grown weak because some have moved away and others have left the truth.

We were especially encouraged by the good support financially in tithes and offerings that the members have given during the closing months of 1933. We ask an interest in the prayers of the readers of the *REVIEW* for the work in Oklahoma.

—to spread this message—is attested by the numerous letters received at our office almost daily, telling of some who have accepted the faith through reading its pages.

Life and Health is meeting with a good reception throughout the field. Its subscription list is constantly increasing, and its sale by agents is most encouraging.

In the selection of trustees for the ensuing period of two years, each member whose term of office was expiring was re-elected. Following the constituency meeting the same officers were elected for another year.

Shortly before the annual meeting we were all saddened by the death of Dr. G. H. Heald, who for thirty years had been one of the editors of *Life and Health*. His ability and counsel will be greatly missed, not only on the health journal, but as an active member of our book committee, where he rendered excellent service.

In these days of rapid changes, it is the desire of the entire force of the Review and Herald Publishing Association to take advantage of every opportunity to spread the knowledge of Christ's soon coming and the kindred truths connected with that event, to the world as quickly as possible. We trust that all our readers will pray not only that this institution, but that all our other institutions scattered throughout the world, may do the work which God has appointed for them to do.

Review and Herald Constituency Meeting

BY L. W. GRAHAM

THE thirtieth annual constituency meeting of the Review and Herald Publishing Association was held February 19, 1934.

At this meeting reports were rendered by the General Manager, managers of the various departments and branch offices, the Superintendent, and the Treasurer. Even though we have just completed the fourth year of financial depression in the United States, yet these reports were all encouraging. There were definite indications of a revival of literature selling.

Those whose duties had led them to attend institutes and general gatherings of our people, stated that in each place where they visited our men and women were of greater courage than they had seen for several years past.

In finances our operations for 1933 showed a betterment of approximately \$22,000 over the year 1932. During the year special attention has been given to curtailment of expenses in every way possible. Should conditions continue throughout the year 1934 as they were when the year 1933 closed and the new year began, we believe there will be a still further improvement in financial operation.

During the year several changes in our periodicals were made. *Present Truth* was changed from a four-page to an eight-page journal. Near the close of the year an effort was made

to increase the number of subscribers, and up to the time of the annual meeting about 50,000 new subscriptions had been added to the list.

That *Present Truth* is fulfilling the mission for which it was established

The Miscellaneous Language Work

Twenty-fifth Anniversary of the Czechoslovakian Church in Newark, New Jersey

BY H. O. OLSON

ON January 6 and 7, 1934, the Czechoslovakian church in Newark, New Jersey, celebrated its twenty-fifth anniversary. Besides the members of the church and friends from the city, believers of the same nationalities from Perth Amboy, Jersey City, Philadelphia, New York City, Bridgeport, and Delaware were in attendance. In addition to the pastor, A. Yakush, who has labored in this field nine years, P. Matula of Ohio, who for sixteen years labored in Newark and organized the church, was present and spoke several times. Miscellaneous language workers who attended all or part of the services were J. Cheripko, M. Durichek, A. Nagy, and C. Bufano. H. J. Detwiler, the union conference president, W. A. Nelson, the local conference president, and the writer spoke at differ-

ent hours during the two full days' jubilee feast. Union and local conference secretaries, who were conducting a colporteurs' institute in the city, spiced the program with their enthusiasm.

According to the history of the church given by Elder Yakush, there were fifteen charter members. During the twenty-five years 208 members were accepted into the church, but some of these have been laid to rest, and many have moved to other places and have there become charter members of other Czechoslovakian churches. The present membership is sixty-one.

The average received by the church in tithes and offerings per year is \$3,245.01, or a total of \$81,125.33, which is \$15,264.93 more than the present annual General Conference

appropriation to the Bureau of Home Missions for the foreign work in the United States and Canada.

The work among the Scandinavians, Germans, and French began early in the history of our denominational work in North America, but twenty-five years ago it was just getting a foothold among the nationalities which have been denominated the miscellaneous languages. It was about that time that Mrs. E. G. White made the following statement:

"Elder Olsen [Elder O. A. Olsen was then the general secretary for the North American Foreign Department of the General Conference] told us also of the encouraging beginnings among the Italians, Serbians, Rumanians, Russians, and several other nationalities. We rejoice with him in all that has been done, and yet our hearts were made sad by the knowledge that much that might have been done has been left undone because of lack of means." "God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America, than has been done in the past. Let us strengthen the hands of Elder Olsen and his associates in labor. Let us not permit them to struggle on alone, with only a meager allowance for the prosecution of their great work."—*"Christian Service,"* p. 201.

Fruitage From One Tract

In 1906 a member of the Church of God gave the German tract, "Which Day and Why?" to L. F. Kucera in New York City, now connected with the Pacific Press at Brookfield, Illinois. From an address in this tract our conference office in New York City was found. The Czechoslovakians who became interested had three of our tracts translated, and printed 20,000 of each, and scattered them among their people. Fifteen accepted the message and were organized into a church that same year. Several of these moved to Newark and became charter members there in 1909. The work among these nationalities soon spread along the Atlantic Coast and westward as far as Chicago and into Canada. A number of churches have been organized.

The work among the Italians began in New York about the same time as among the Czechoslovakians. It, too, spread westward, and did not stop till it reached the Pacific Coast. It went southward to the Gulf. There are now over 500 members of this nationality alone, which is about the same as we have in Italy. There are now a number of successful Italian ministers.

About 1900 a Russian, J. A. Litvinenco, accepted the truth in South Dakota. In 1907 he visited the Russian settlements in North Dakota. In 1908 a Russian church was organized at Kief. This soon disbanded, but was reorganized in 1910. About this time S. G. Burley and others began ministerial work among them. By 1918 there were eight Russian churches in North Dakota. The message crossed the Canadian border, and in 1915 a Russian church was organized in Beaver Creek, Saskatchewan.

The Work in Canada

In Canada the work has been especially fruitful among the Ukrainians. A number of churches have been organized among them. In the States there are many more Ukrainians than in Canada, but very little has yet been done for them. Russian churches have also sprung up in Chicago and New York City. Chicago has more than four times as many Russians as North Dakota, and New York City and Cleveland have each more than Chicago. At Yale, Virginia, the whole Russian Baptist church accepted the truth in 1914, so that even their church building came to us.

In 1907 M. Ostoich, the local elder of the Serbian Nazarene church in Regina, Saskatchewan, accepted the advent truth. Twenty-two members followed him. A few Slovaks and Rumanians united with them, so a church of thirty members was organized. This became the first Serbian Seventh-day Adventist church in the world, and Brother Ostoich became the first Serbian Seventh-day Adventist minister. The Serbian and Croatian (the two are known as the Jugoslavs) work has extended from coast to coast, though we have no large church among them.

In some places the Slovakian and Russian workers succeeded in winning a number of Polish believers, as the languages are similar. In 1916 J. A. Dominski, a young Polish brother, began work among the Polish people in Chicago. In 1918 a church of Polish believers was organized in that city. From this church sprang two companies of believers, one in Michigan and one in Wisconsin. The last Polish church was organized last spring near Wilkes-Barre, Pennsylvania.

The work among the Hungarians began to show results about the same time as among the Poles. Some who accepted the truth here began to scatter literature and hold Bible studies among their neighbors, and some believers came from Hungary and gave added impetus to the work. D. A. Mozar became one of the pioneer min-

isters. When, after the World War, J. F. Huenergardt returned from Hungary, he began to labor among the Hungarians in New York City, and later, while connected with Broadview College, he did much to train workers for this nationality.

Soon after the work began among the Czechoslovakians, a young Rumanian in New York City, John Clepa, who among his people had been the first one in the United States to accept the Baptist faith, accepted the Sabbath and advent truth, and began work among his people. He was later employed by the Ohio Conference where the first Rumanian church was organized. We now find a number of Rumanian believers both in the States and in Canada.

In 1912 F. Gonsalves, a Portuguese, accepted the truth in Taunton, Massachusetts. It appears that he at once became an interpreter for the English minister, W. W. Rice, in work among the many Portuguese of that city, and that he taught him the Portuguese language. Each year witnessed new converts joining the believers until they separated from the English church which had been organized in 1912 of English and Portuguese members, and in 1918 organized a Portuguese church. Later another English minister, J. F. Knipschild, learned the Portuguese language, and since then has given most of his time to work among these people. A large number have accepted the message. We now have three churches, two of which conduct church schools, one of these being a junior academy. Recently about eighty were added to the church at New Bedford, so that in this city where Joseph Bates began to publish the Sabbath truth in 1846, the Portuguese church is larger than the English church. Considerable colporteur work has been done among the Portuguese in California, and some have already accepted the truth there.

"And what shall I more say? for the time would fail me to tell of" the Spanish (Mexicans), who now constitute a department by themselves; the Finnish, among whom we have a number of believers; the Dutch, the Estonians, the Lettonians, the Bulgarians, the Armenians, the Orientals, the native Americans or Indians, and many others.

Surely the message is going "to every nation, and kindred, and tongue, and people." Our prayers should be that God may fulfill in a more specific way than heretofore His promise, that He will pour His Spirit upon all flesh, and thus ripen the world for the return of our blessed Redeemer.

Our Publishing Work in Canada

BY E. E. FRANKLIN

SINCE the first of the year I have been assisting P. D. Gerrard and his local men in the Canadian Union, attending institutes and visiting schools and some of the larger churches. I attended all the institutes in the provinces, with the exception of British Columbia. We have a fine class of sturdy, substantial men and women dedicating their lives to the ministry of the printed page in the great Dominion of Canada.

Canada is the land of magnificent distances. In area it is larger than the United States, Alaska, the Philippines, and all its other possessions. Canada has an area almost as large as the Continent of Europe. From Sydney on the Atlantic coast to Vancouver on the Pacific is 3,500 miles. Dawson City, the most northerly city in Canada, is 1,400 miles north of Toronto. It is as far north of Toronto as Mexico City is south. It is a tremendous field for a corps of union men to cover. It means weeks and months of travel away from home for the leaders in the Canadian Union.

The Canadian government in years past opened up the country to thousands from England and foreign countries. They have been supplied with lands, homes, and all kinds of opportunity to improve their material advancement, but we are reminded that man cannot "live by bread alone." The more than ten million people spread over this great territory must be reached with our message.

The colporteurs are the pioneer men. When I met with these colporteurs in their institutes, I was thrilled as I listened to their interesting soul-winning experiences. The Ontario-Quebec field has the largest population of the conferences in Canada, and their literature sales were the largest for 1933. Colporteurs are reaching out to the northern outposts of civilization in Ontario. G. Maurer is on his way now to James Bay, at present working toward the gold-mining districts. He will take his books in by plane. We have a colporteur in Montreal, the largest city in the Dominion. On the doors of many homes in that city the notice is posted, "Pas de Colportière," but they go to these homes and sell their books just the same.

We have a fine group of colporteurs at work in the Maritime Provinces. During the last three years F. Lantz has worked the entire southern half of the peninsula of Nova Scotia. Colporteurs this year will work Prince

Edward Island and the port cities of Halifax and St. John, as well as the rural districts in Nova Scotia and New Brunswick.

From Moncton, New Brunswick, I journeyed to the institutes at Saskatoon and Calgary. The prairie provinces, Manitoba and Saskatchewan, have suffered a real economic setback in the last few years. Drouth and depression have not made our work easy, but in these sparsely settled districts, among the lonely settlers, and in the mining and lumbering centers, colporteurs have found many honest hearts. The colporteurs in these



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(In District of Columbia, Canada, and foreign, subscription price, 50 cents. Bulk prices higher in Canada and foreign.)

INTRODUCE "PRESENT TRUTH" TO EVERY HOME IN YOUR COMMUNITY.

provinces speak many languages: English, Russian, Ukrainian, German, French, and Scandinavian. Alexander Clark, the field secretary, recently spent three weeks with one of his colporteurs, delivering books by horse and sleigh, with the thermometer registering sometimes 40° below zero.

The largest institute held in the Dominion this winter was conducted in Calgary, Alberta. Twenty colporteurs—sixteen bookmen and four magazine colporteurs—were in attendance. A. V. Rhoads, the conference president, spent considerable time with us, assisting in the spiritual interests of the institute. In Alberta there is an Adventist now for every 300 of the population. Thus the work is growing in Canada, and we have every reason to believe that we shall see marked advancement in literature sales, and many souls won in Canada this year.

A Feast Every Morning

BY P. T. HJELLE

At a ministerial institute held in Battle Creek some years ago the brethren who conducted the studies had planned it so that the writings of the Spirit of prophecy were interwoven with every Bible study.

We know that these writings are not a new Bible, and they are not an addition to the Bible, but they have been given to help us understand the Bible better, as well as the time in which we are living.

This is what they did at that institute. Everybody seemed to be helped in a marked manner. We were made to see more clearly the truth in its simplicity and beauty, as well as the relation between present truth and our day. Our eyes were opened, our faith strengthened. We were encouraged to approach the throne of grace more boldly, and claim the precious promises of God. It proved to be a real spiritual feast.

This thought came to the writer: If we could have such a wonderful experience here because the leading brethren availed themselves of the special helps that God had provided, it must be that we can have something similar in our home every day by following the same plan in our family worship.

From years of experience I can testify it works the same way. We have a real feast every morning.

THE whole universe of God will crumble to pieces before God will overlook or despise one single tear of genuine repentance.—Judge McWilliams.

Cooking Schools in the Northern California Conference

BY BESSIE L. CRANE, R. N.

IN spite of the rainy weather, practically all of the twenty-four church delegates chosen to attend the cooking school institute at the St. Helena Sanitarium, January 1-5, were present at the opening class period to begin a most interesting and instructive class in the art of really healthful cookery.

Mrs. Winifred Lindsay, R. N., the present dietitian at the St. Helena Sanitarium, and Mrs. Fyrrn Rahm, M. A., both graduates of the Loma Linda School of Dietitians, conducted this successful school of cookery, with others contributing their part toward its success. Brother Rahm, also a graduate dietitian from Loma Linda, gave instruction in his evening stereopticon lectures on the possibilities that lie in proper food selection.

The daily program was brimful from Sunday to Thursday. Cooks, teachers, ministers and their wives, doctors, nurses, graduate dietitians, and others making up the list of delegates, saw and tasted for themselves the delicious flavors in simply prepared natural foods. Good combina-

tions and a well-balanced meal, with tasty salads, meatless dishes, and wholesome breads made according to the light given us, were served. Besides our regular delegates, twenty to thirty others from various places came in for the week's study. Among those present were four ladies from Portland, Oregon, who are looking forward to organizing cooking classes in their own home churches when they return.

We are glad for the spiritual inspiration which came through this class. God has something more for us to do than we have done in this line before. The following quotation from "Medical Ministry," page 271, shows what is expected of us and what may be accomplished through this health educational program:

"The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given, publications will be multiplied. The principles of health reform will be received with favor, and many will

be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light, and they will advance step by step to receive the special truths for this time."

Wishing to follow the instruction given concerning this phase of our work, and make practical the recent Sabbath school lessons on healthful living, our Northern California Conference committee took action to make this cooking class possible for our church delegates from the field. They are to teach similar classes in their own churches. Definite plans are now being laid by the conference and the St. Helena Sanitarium for further health schools to be conducted throughout our conference.

LAST year was the best year in soul winning that Cuba has ever seen. We organized fourteen new churches and baptized 346 converts. In spite of the terrible financial condition we have been in, we had an increase of \$226.12 tithe, for which we are very thankful. It is not much, but it indicates that we have finally reached the bottom and are starting to climb. Pray for us.

E. J. LORNTZ.

SOLD OUT!

YES, just that! We faced the problem from the beginning, for we knew that "Out of the Depths" was no longer in print. Every available copy was purchased, but still there were not enough. And so, to fill its place in the 1934 Reading Course, we present

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PRICE HIGHER IN CANADA

REVIEW AND HERALD PUBLISHING ASSOCIATION
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OF SPECIAL INTEREST

Addition to Editorial Staff

WE are glad to welcome a new member to the editorial staff of the Review and Herald Publishing Association. Arrangements have been perfected whereby Elder T. M. French, head of the theological department of the Atlantic Union College, will unite with our publishing work at the close of the present school year in June. He will become one of the associate editors of our general church paper, and one of the book editors of the association.

Elder French has rendered effective service in various positions in connection with this movement. He taught Bible for several years in Emmanuel Missionary College, and has been connected with the Atlantic Union College for the last four years, where he has taught Bible and Greek. More than a dozen years were spent in foreign lands, first as one of our mission workers on the West Coast of Africa, and later as a worker in the Southern African Division, where he held at different times the position of mission director, conference president, secretary of the division, and for three years editor of the South African *Signs of the Times*. His service in these various lines of denominational endeavor forms an excellent background of experience, as he takes work in connection with our oldest publishing house.

We heartily welcome Brother French to our editorial staff and family, and we believe that our readers will enjoy his ministry.

In Inter-America

FROM a personal letter dated December 31, 1933, from W. R. Elliott, president of the Caribbean Union Conference, we take the following paragraphs:

"Our division meeting was one of the best I ever attended. The Spirit of the Lord was present all through the meeting, and drew the workers closer together than I have ever seen before. Time was taken for prayer and for the study of the Bible, and in all the work of committees the presence of the Spirit was manifest. While all felt that the times are serious, and will be more serious in the future, there was a conviction that God is leading His people and will guide them safely amid the perils of these closing days.

"The work in the division is going well in every union. Elder Wood's report of the work in Mexico was very encouraging; so was the report from Colombia-Venezuela, and the Antillian. Central America has its difficulties, but the work is going well in those republics, in spite of revolutions and other troubles.

"I thank God for what He is doing

for us in the Caribbean. Reports now in my hands show that we have baptized more than 900 there this year, and when all the reports are in I think the additions will be close to 1,000, perhaps over that figure. Our tithe has made a gain in every local field in the union, and our book sales—not just orders, but actual sales—are high. The Sabbath schools have gained more than 1,000 new members this year.

The "Watchman Magazine"

WE are in hearty sympathy with the effort to increase the circulation of the *Watchman Magazine*. This is an excellent journal. Through the years it has borne a definite gospel message to its readers. We believe it is well worthy of the hearty support of all our brethren and sisters. Many of our young men and women have earned scholarships in the sale of this journal. We hope that its circulation in the present campaign will be increased by many thousands of copies. This will be done if our churches generally will give it their hearty support. Let us all rally faithfully to the support of this good paper.

In the Philippine Islands

A RECENT letter from Pastor E. M. Adams, director of the West Visayan Mission in the Philippine Islands, contains some items of much interest to our people in the homeland who are working faithfully to keep our missionaries at their post in our outlying fields. Brother Adams had recently returned from his furlough to America, and makes the following inspiring comparison in the number of souls gathered into the message:

"We have now spent several months with the workers and people in this field where we started the work about nineteen years ago. When we left here for our first furlough, in 1919, there were less than 200 members. Now our members are well on to 5,000, with over 100 churches and companies. With the exception of a few local conferences and missions, this mission is among the largest in numbers. Surely it is wonderful to see the mighty onward movement of the gospel, and it is our ambition to be found among the faithful, patient, and saved of the Master when the work is done.

"I think our union has fully reached its goal. This mission had a goal of \$2,225, and while all our money is not yet in, the treasurer reports cash on hand of \$2,338. Our members and workers have enjoyed this campaign, I think, more than any other that we have ever had."

Brother Adams mentions also the work of a colporteur who in a certain district found the people so hungry and thirsty

for the word of God that they asked for a tent meeting to be held, and promised to provide a place for the tent and a house where the preacher might stay. One of the people making the request is a lawyer in the town, who promised also to help in the tent meeting. Another promised that he would donate a lot for a church building for the people who should become Adventists.

W. E. HOWELL.

Death of H. H. Hall

GENUINE sorrow will be experienced by the readers of the REVIEW as they learn that Brother H. H. Hall, secretary of the Publishing Department of the General Conference, passed away at the Washington Sanitarium, March 10, 1934. He had been in failing health for some time, but it was hoped that he would rally from his illness and again be able to resume active work.

Brother Hall gave his life to the proclamation of this message through the ministry of the printed page. He was connected for long years with the Pacific Press Publishing Association, and since 1920 was one of the secretaries of the Publishing Department of the General Conference. At the last General Conference he was elected head of this department.

His labors have extended for the most part through the world field, especially in promoting the publishing phase of our work. His service for Christ was his one ambition in life. Urged repeatedly by his brethren to accept ordination to the gospel ministry, he refused from sense of his own unworthiness. He was, nevertheless, a faithful and successful gospel worker, and his life a living epistle of God's love and grace.

The hearts of our readers will go out in sympathy to his dear wife, who has faithfully seconded his efforts through the years, and other grieving relatives.



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

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