

THE ADVENT S A B B A T H

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

A Call to Prayer

"It Is Time to Seek the Lord, Till He Come and Rain Righteousness Upon You"

By the Editor

SABBATH, May 9, has been appointed by the General Conference Committee as a day of fasting and prayer for the members of our churches. A request like this in such an hour as this is most timely and appropriate. We are living in the closing days of earth's history. We have come to a fateful and portentous time. This is a sad and sorrowful hour. Tremendous issues are involved. A mighty conflict, such as the world never witnessed before, is engaging the nations of men. Fear and anxious foreboding possess the hearts of millions. They know not what a day will bring forth. They cannot understand the meaning of the conditions that they see in the world around them. They need some messenger of hope, some herald of the gospel, to point them to Christ the Lord, to lead them to that experience of heart and life where they will know the joy of Christian faith and fortitude even in the midst of the vicissitudes of war.

To the church of Christ has been committed this gospel of peace and salvation. We who read these words understand the significance and the meaning of the untoward conditions we see in the world at the present day. We know that they are a fulfillment of the prophetic word, that they are omens of the coming of the Lord, that soon He that shall come will come and will not tarry. There has been given to the remnant church the high and holy commission of carrying to the world the news of Christ's soon coming. How solemn is this responsibility! How great our need of heavenly wisdom and divine resources to make of us faithful and efficient stewards of God's grace. As never before we need to seek for ourselves a closer relationship to God, for more of His Holy Spirit.

We need to humble ourselves before heaven, to search our own hearts, to put sin out of our lives, in order that God may come in and work for us and through us for the salvation of others. To gain this experience we have great need of prayer. And this is the call to prayer. To us who live in this day, and who read these words, is this solemn admonition given:

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

This call to repentance is most applicable in this solemn hour. Israel has indeed sinned. We have strayed far from God. We have departed from the simplicity of the gospel. We have wandered into worldliness. The spirit of covetousness has taken possession of many hearts. Scores are lost in the mazes of worldly pleasure. There are found in all our churches those who have a name to live and yet are dead. Their names are upon the church books, and they go through a formal service, but the oil of grace has leaked out of their hearts, and they are as widely separated from the saving knowledge of Christ as the open sinner.

In saying this we do not forget the efficacy of Christ's grace in the lives, we hope, of the very large majority of the members of the church. We thank God for the many thousands of true and loyal ones, and it is to them that we appeal in this solemn hour to seek the Lord. It is upon them that we would roll a burden of soul for those whose feet are slipping. It is to them that we appeal to cry to God that He will pour out upon His people His rich blessing.

Of the earnest spirit of humiliation which should characterize this seeking of God, the prophet Joel declares:

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Joel 2:12, 13.

The Call of God to the Leaders

Naturally the call is first to the leaders, to the ministers of Christ. It is a call to humiliation, to a confession of sin, to a work of heart cleansing. It is a call to prayer in behalf of the flock of God,

torn and distracted, weak and wandering, poor and sinful. Listen to the call:

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:17.

O that God may indeed let the cry of this call reach the ears of every leader in this denomination! It is time to seek the Lord. It is time for us as conference and institutional leaders and church officers to seek God for the baptism of His Holy Spirit, to seek Him not only for forgiveness of sins, but for cleansing from sin; to seek Him for His transforming power, so that we may be made vessels of grace to others, instruments through whom God can work for the salvation of others. How can we help others unless we have first received help? How can we minister to others God's forgiving grace and keeping power from sin, if we ourselves do not know what this experience is in our own lives? It is for us to know. God calls us to know, and may we heed this call while yet there is opportunity.

We need to weep between the porch and the altar for God to spare His people, to save them from their sins, to recover them from their backsliding, in order that His heritage shall not become a reproach, but shall stand in the light of His truth and in the power of His grace for the salvation of a lost world.

The Call of God to the Church at Large

God calls upon the rank and file of His people to humble themselves under His mighty hand, that He may exalt them in good season. Hear the call:

"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet." Joel 2:16.

We may look upon the weakness and indifference of some in the church, and feel that their backslidden condition is not ours; that while others have fallen, we have been kept by Christ's grace; but this is not the spirit of the true seeker after God. Daniel of old had been kept by God's power from the sins which prevailed in the church, and yet he recognized that in his church relationship the sin of the church was his sin. Hear his humble supplication:

"I prayed unto the Lord my God, and made my confession: . . . We have sinned, and have committed iniquity, and have done wickedly." "O Lord, to us belongeth confusion of face." "Neither have we obeyed the voice of the Lord our God." "Yea, all Israel have transgressed Thy law." "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name." Dan. 9:4, 5, 8, 10, 11, 19.

The Call of God to Revival

The call of God today is to a new life in Christ Jesus. We need to be born again. We need to

return to our first love. Sin has deadened our sensibilities and seared our consciences. Our vision has become blurred, so that we cannot see with true perspective. We have become so fascinated with the things of time and sense that the appeal of heaven has lost its power in our lives. We need a new revival, a new unction from on high, and a new baptism of the Holy Spirit. And this is our only hope. Without this revival we are lost. Unless this revival visits thousands in the church of Christ, they will continue their downward steps. Declares the messenger of the Lord:

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Gospel Workers*, pp. 307, 308.

The Call of God to Reformation

God calls not alone to revival, but He calls to reformation. Revival without reformation leads only to a sentimental change of feeling, which naturally reverts again to the old level. This has been the trouble with too many revivals in our experience of the past. And this will be duplicated in our present seeking of God, unless this revival so permeates our very being that it transforms our purposes, that it changes our objectives, that it places our feet upon a foundation of new endeavor. Read this mighty call to revival and reformation from the Spirit of prophecy:

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices."—*Review and Herald*, Feb. 25, 1902.

The Fruit of Righteousness

This experience will not only stir the mind, but it will transform the outward life. It will bring a change in habits and practices. The man who enters into this genuine revival and reformation will possess a faith which works, a living, practical, concrete Christian experience. At whatever cost to himself, his one purpose will be to do the will of God.

The one who has stolen either from God or from his fellow men will steal no more. The one who has violated the Sabbath of the Lord, or any other commandment, will cease that violation, and will, by the grace which Christ imparts, follow in the

footsteps of the divine Example. The one who has worshiped the gods of this world, and sought his own glory, will seek one thing and one only, and that is the glory of God and the salvation of his fellow men.

The Christian believer will count his body the temple of the Holy Spirit, and will clothe his body in a manner in harmony with the meekness and the modesty and the dignity that there is in Christ Jesus, and will eat and drink to the glory of God. The one who has used his means for his own selfish aggrandizement, will account himself God's steward, to use, not only the tenth, but every dollar that comes into his possession, in a way that will make for God's glory and for the good of his fellow men. This revival and reformation will take murmuring and faultfinding and criticism

out of the life. It will take impurity out of the heart. It will make one a Christian in his home, a Christian in his business transactions, a Christian in his social relationships.

It is for this revival and reformation that we should seek. We should respond to this call for prayer with a new consecration, the placing of all upon God's altar, a surrender of ourselves, our possessions, our hopes and ambitions to the guidance of the Holy Spirit. And if we do this, we may rejoice as never before in the forgiveness of sins, in the fact that we belong to the family of God, that Christ is our great Leader, that His watchful eye is upon us, that He will lead us through such experiences as in His divine wisdom He sees is for our best good, purifying and refining us for a home in His heavenly kingdom.

Signs as Seen by the African

By F. G. CLIFFORD

THE name "Dark Continent" has been given to Africa, but this name is no longer suitable. The light of truth is shedding its beams through the length and breadth of the land. In God's good time and way an awakening has come, and the ordained signs of the advent are being woven into the fabric of African society. They are seen large upon the face of the land. But what is of deep significance to the believer is that these signs have made their appearance and im-

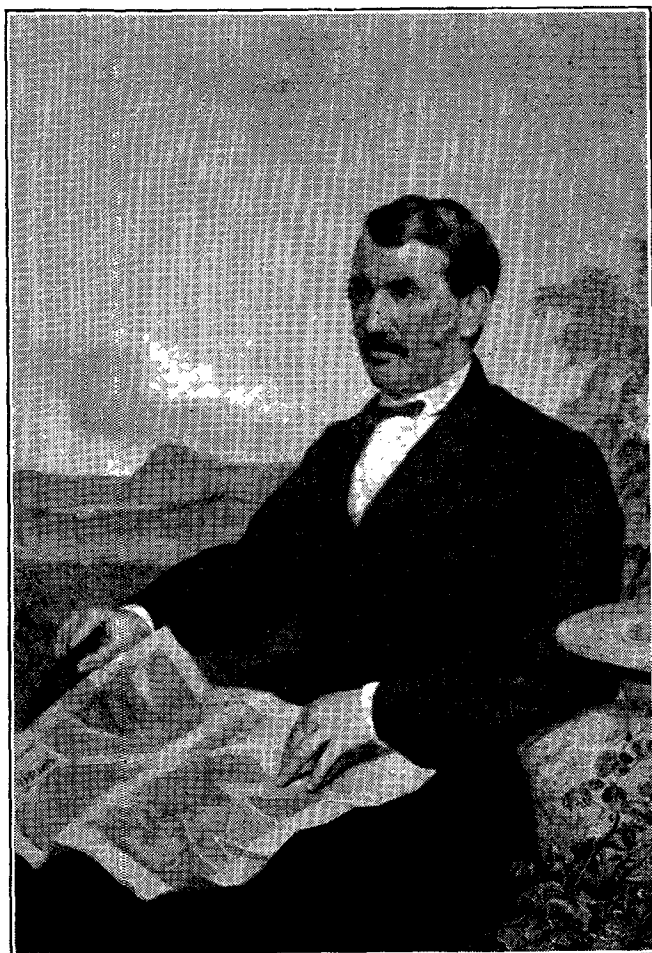
pressed their mark largely within living memory.

Some may wonder how primitive tribes can be taught and led to understand the prophetic signs of our times. The coming of Jesus is to be witnessed by the entire human family, and the wisdom of God has planned that no people shall be excluded from the privilege of becoming acquainted with and participating in that glorious event.

In a marvelous way signs have been given that are world wide in scope, that by their nature affect the lives of the simplest peoples, and are impressive by the transformation of life and outlook which they impose. Some of these signs are so definite and disturbing to African life and thought that the continent will be without excuse when Jesus comes.

I was exchanging trivialities with an African leader one day recently. Suddenly he became serious and asked the question, "What is the matter with the children these days? They obey us no longer." To appreciate this question, one must realize that African life is based upon the tribe, and tribal rule has its roots in parental authority. From cradle to grave the life of the African is largely controlled by the decisions of parents and elders.

All this is suddenly changing. Tribal authority is crumbling under the impact of Occidental civilization. The young people are going their own way. Large numbers come to the cities to work for the white man. With childish eagerness they adopt new ways and habits. They develop an attitude, an outlook, that is in conflict with the ways of the fathers. Their return to the village produces conflicts and changes that cannot pass unnoticed. The words of prophecy in 2 Timothy 3:1, 2 are being fulfilled in millions of village homes. "This know also, that in the last days perilous times shall come. For men shall be . . .



David Livingstone. Missionary, Explorer, Pioneer, Did More, Probably, Than Any Other One Man to Prepare the "Dark Continent" for the Light of Christianity

disobedient to parents." It is a continent-wide sign that cannot be misunderstood or gainsaid. It has been fulfilled in our lifetime.

The African people are simple folk. Their world is limited. Their knowledge of other lands is meager. Political and national movements rarely concern them. But through Daniel, the prophet of historical outlines, God gave at least one sign that cannot leave Africa unmoved. In the time of the end knowledge was to be increased. Dan. 12:4. Considerably less than threescore years ago these words of the prophet held no meaning. The scant available knowledge had been handed down from father to son from time immemorial, without addition and without change.

The past half century has witnessed an abrupt change, which is still going on. Missions are extending a knowledge of God's word. The bicycle, the automobile, and the train are supplanting the humble bare foot as a means of travel. Like an avalanche, modern inventions are sweeping over Africa. The shadow of the airplane crisscrosses the land. Chiefs address their people over the radio. The sewing machine has entered a surprisingly large number of homes. While economic conditions prevent the widespread use of many of the modern labor-saving devices, they are becoming known, and are a cause for wonderment. The African has a very expressive way of showing surprise. The hands are clasped and the mouth is opened. Today Africa is the land of the open mouth and clasped hands. On every hand a surprise awaits its people. The God of heaven is verily fulfilling His word to these people in a way that cannot be mistaken.

Before the coming of the white man the wealth of an African was measured by the size of his flocks and herds, and this rule still obtains, except among those who have become detribalized by contact with civilization. Cattle are the accepted standard of value, and even the brides are purchased with cattle. Where conditions make

cattle obtainable, the money payment is assessed upon the value of cattle.

As I write this article the evening newspaper has been brought to me, and the headlines tell of a drouth that is devastating large sections of the country. The cattle are dying, and the owners are driving their herds to distant pasture near the coast. For some time past it has been impossible to buy sufficient butter for normal requirements, and this in a land which usually exports many thousands of pounds of this commodity.

I turn the pages of my newspaper and find that another section of the country has experienced the wettest season in living memory. Trains have been held up by floods, and people have been rendered homeless. As I returned from an upcountry trip a short time ago I passed through baked and burned-up areas, but before I reached home the train was held up for ten hours because the flooded rivers had undermined the railway track. It seems that the prophecy of Joel is being fulfilled in Africa. "Alas for the day! for the day of the Lord is at hand. . . . The seed is rotten under their clods, the garner is laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture."

It is impressive to note that when our first mission station in Africa (old Solusi) was chosen, it was a well-watered tract of land. Today its rainfall is so low that restricted farming is only possible with the assistance of a large storage dam. David Livingstone, the pioneer missionary, tells of traveling through great areas that were well watered and were teeming with animal life. Today some of these areas are waterless wastes, where neither man nor beast finds sufficient sustenance. How striking it is that when the message of the second advent was due, the conditions foretold, prevailed. Open the Bible to Joel, and an African audience cannot fail to be convinced that the coming of Jesus is near.

Spiritual Pitfalls—No. 8

The Pitfall of a Divided Loyalty

By L. H. CHRISTIAN

AS Jesus was not of this world, so His children are not of this world. Christ spoke of Himself as "the Son of man which is in heaven." John 3:13. What He meant was that His thoughts and devotions, His very life, was with the Father above. In like manner, true believers do not live for earthly things such as money or pleasure. Their highest purpose is to honor the Master, to save the lost, and to get ready for the kingdom of glory. But the Saviour said that while His followers were not of the world, still they were in the world. He asked, not that they be taken out of the world, but that they be kept from sin. This being so, there are many

relationships and duties toward our fellow men that need to be well understood.

Loyalty to Government

In our day we hear much concerning the rights of citizens and the duties which the government owes to the people. That, too, is an important matter. However, it seems to me that not enough is said by writers or preachers concerning the duties which Christians owe to the government under which they live. The Bible makes these duties very plain. We are instructed to pay our taxes without grumbling, and to obey magistrates as the servants of the Lord. We are warned

against those who criticize or despise authority. The powers that be are ordained of God, and are to be highly regarded. In every land, the best Christians are the most loyal subjects. Social reform and political overturnings are not their work, and partisan politics should be shunned by all who follow Jesus.

In America now the question of loyalty merits a new study. We find some who enjoy all the privileges of our government and yet do not give their government that full loyalty which it has a right to expect. With too many, there is a divided loyalty. In our own country this evil has assumed a particular form. Many citizens of the United States have come from some country overseas. Nearly all the rest have parents or grandparents, or earlier forefathers, who came from Europe. Now, it is natural that those who have themselves been reared in some other country, and who, perhaps, have parents or other dear relatives or friends in the land of their birth, feel a tender love for their own folks. But that must never hinder them in giving unstinted devotion to the land of their adoption and in speaking well of its institutions and laws. Citizenship implies an undivided loyalty to the principles and laws of the government involved.

To all real Americans, ancestry or the country from which one's forefathers came should always be a matter of minor importance. The name of

race or religion must never be joined or hyphenated with citizenship. There are Baptists in many lands, such as England, Mexico, Norway, and Sweden. But these Baptists are not English, Mexican, Norwegian, or Swedish Baptists. They are just Baptists. The same is true of Methodists or Adventists or others. There are no Danish Adventists or French Methodists. But there are Adventists or Methodists in both France and Denmark.

This same rule holds good regarding race or nation. There are many American citizens of Irish, English, or Polish ancestry in America. But they are not English, Irish, or Polish Americans. They are just Americans. Shortly after the beginning of the first World War a wealthy American citizen of German descent, visiting the land of his birth, wanted an audience with Kaiser Wilhelm. He sent in his request and called himself a "German-American." The emperor refused to grant the audience, saying that he knew Germans and Americans, and liked them both, but, to his mind, there was no such person as a "German-American." The kaiser was right. There can be no double citizenship. It is harmful to speak of "Irish-Americans" or the "Italian vote." Some take an evident pride in this clanish idea, but it is really very much out of place. The citizens of our country should never have a double name or a double loyalty. American citizens are all Americans. It is utterly contrary to our American spirit to divide our people into groups or grades. As President Coolidge once said: "All are Americans whether they are three hundred years from Plymouth Rock or three years from steerage." Just now this unity is of urgent importance.

Almost Here

BY MARGARET LOCKE

THE setting sun goes down on pools of blood;
The walls of dying millions fill the air.
Can we e'er say again that man is good?
Can we e'er say again the world is fair?
The boom of gun and cannon shake the earth;
Gaunt famine stalks and pestilence abounds;
Rapine and torture boldly sally forth,
And homeless orphans weep o'er flowerless mounds.

What mean these things? May not tomorrow's sun
Look down upon the dove of peace restored?
May not the frightening cry of war be done,
And lilies grow where noble blood is poured?
May not this be? Yes, this perhaps may come—
A transient hush of noisy clash of arms,
Silenced a little while the sufferer's moans,
And stilled the dismal fears and wild alarms.

But whether war continues on, or peace
Settles upon this present war-torn world,
Whichever come, earth's sorrows will not cease
While prince of darkness' banner is unfurled.
But soon He'll come whose right it is to reign—
The Son of God—to end the tyrant's sway,
And close the reign of trial, sin, and pain,
And bring upon His own a better day.

And then to bright and glorious worlds afar
The King of kings His joyous trophies leads—
To worlds which sin and death will never mar,
Where each on love and joy and plenty feeds.
Where never will the sun on blood pools shine,
But on a flowing river, crystal clear;
God grant this wondrous joy be yours and mine.
And, praise His name, that day is almost here.

Relation to Other Peoples

However, we still meet some who seem to think that certain racial or national ancestry is much ahead of others. Often they have never been overseas. But those who have lived for years in Europe and have frequently visited all these countries, beginning with Ireland on the extreme west, to England, and all the way across the entire Continent, will agree that in every nation there are things to admire, and that we have much in common with all of them. If I should be asked which of all the various countries overseas I think the best, or which nation is the most intelligent or favored, I would confess that I do not know. There really is no land either in the United Kingdom or on the Continent that stands out above the rest. Some claim that the British Isles are ahead of the Continent, and others say that Germany or Scandinavia is the best country in Europe. We deplore comparisons of that kind. They betray a narrow experience or a mind warped by racialism. If we had been given an opportunity of choosing the country from which we would wish our forefathers to come, we would not have known how to choose. Usually those who think that this or that country or people is 'way ahead of the others, have never seen those countries, and are guided by prejudice rather than by a knowledge of the facts.

The truth is that fundamentally Americans are very unlike their ancestors in Europe. The Czechs, for instance, in Czecho-Slovakia are not the same as the Czecho-Slovakians in America. They make good citizens in both places, yet they are different. The same is true of the Swedes or the English or the Germans and, indeed, of all the various nations of Europe. The American spirit and way of life have a mighty influence to remake those who live in this country. They are changed far beyond what they themselves understand. For this we should be most grateful. The important thing is that we give an undivided loyalty to the land in which we live and where we hold our citizenship. The principles on which the United States Government rests are of divine origin. Our democracy has its deepest roots in religion, and if we are true to God, we shall honor and love our own country.

In saying this, we do not mean that in our loyalty to our country we shall forget our love for all men. We agree with the lines on the statue of Nurse Cavell in London, "Patriotism is not enough—we must have a love for all mankind;" and with the poet who wrote, "Before man made us citizens, great nature made us men." God loves the entire world. With Him there is neither Greek nor barbarian, Norwegian nor French, Russian nor Ger-

man. They are all alike dear to Him. His love is to fill our hearts, and that love will beget love and loyalty to our own land and government. However, this love for our own land does not lead us to hate others. To every good husband his wife is the best woman on earth. But he grants other husbands the right to think the same of their wives. Likewise to us our country is the best on earth; but we neither despise nor dislike others.

However, at this time there are more serious questions to think about than race or country or ancestry. We are to recognize and always remember that our loyalty to God, our Creator, is far above any earthly loyalty. He, too, requires an undivided loyalty. Then, again, days of persecution lie ahead of us. In such a time the children of God are not openly punished because of their religion. They are accused of disloyalty to government and even of treason. That pretense was followed in past papal persecutions, and we see the same spirit in those lands today where people suffer much for Christ. In view of this, we must be careful not to give anyone the slightest occasion to question our loyalty or to say that we are untrue to our own country. Genuine Adventists in all lands give unstinted devotion to their own country in all things that are in harmony with the word of God.

Building for Eternity

By C. B. HOWE

AS we contemplate the seriousness of the times and behold the dark clouds of trouble in the future, the solemn questions arise before us as a people, How are we building for eternity? Shall we be able to stand unmoved, as a solid rock in a troubled sea, when God shall arise "to shake terribly the earth"? When we realize that even the righteous shall "scarcely be saved," we are led to cry out, as did the jailer when God shook the prison walls down about him, "What must I do to be saved?"

The Divine Plan

We who are living in this fateful hour have not been forgotten by our heavenly Father. The Master Architect of all the universe has, with painstaking care, given us the divine plan for our salvation. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Whosoever cometh to Me," says Jesus, "and heareth My sayings, and doeth them, I will show you whom he is like." "I will liken him unto a wise man, which built his house upon a rock. And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

"We are approaching stormy times, and we want to study the true foundation of our faith."—*"Testimonies," Vol. V, p. 546.* Walter Lippmann, writing in the *Chicago Journal of Commerce*, has

this to say under date of December 12, 1941, "The soft, talkative times are gone, and the hardest days we have ever known since Valley Forge have begun."

How we build now will determine whether our structure will stand or fall when terrific pressure is brought to bear upon us.

"Man is to co-operate with God. Each worker is to become just what God designs him to be, building his life with pure, noble deeds, that in the end his character may be a symmetrical structure, a fair temple, honored by God and man. There is to be no flaw in the building, for it is the Lord's. Every stone must be perfectly laid, that it may endure the pressure placed upon it. One stone laid wrong will affect the whole building. To you and to every other worker God gives the warning: "Take heed how you build, that your building may stand the test of storm and tempest, because it is founded on the eternal Rock. Place the stone on the sure foundation, that you may make ready for the day of test and trial, when all will be seen as they are."—*"Testimonies," Vol. VIII, p. 173.*

A Solid Foundation

Are we laying stones of meekness, joy, and peace in our foundations? Are we building into our houses love—even love toward those who offend and despitely use us? Are we working with such material as kindness to the unthankful and long-suffering with the erring? If so, we are laborers together with God, and "whatsoever God doeth, it shall be forever." "Except the Lord build the house, they labor in vain that build it." "He shall never suffer the righteous to be moved."

How sad it is that there are those who have walked in the light eternal, who have beheld the beautiful pattern shown in the mount, yet who are building upon sand. What a tragedy, when we can see the storm approaching, that envy, variance, talebearing, gossip, malice, cares of this life, questionable pleasures, and coldness toward one another should go into the building. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The messenger of the Lord has written:

"God has shown me that at the very time when the signs of the times are being fulfilled around us, when we hear, as it were, the tread of the hosts of heaven fulfilling their mission, men of intelligence, men in responsible positions, will be putting rotten timbers into their character building,—material which is consumable in the day of God, which will decide them unfit to enter the mansions above."—*Testimonies to Ministers*, pp. 446, 447.

From the Scriptures and the writings of the Spirit of prophecy comes the voice of Jesus speaking with us today, pleading tenderly while mercy lingers a little longer. May we heed these words of warning, "Everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto the foolish man, which built his house upon the sand."

There shall be weeping and wailing when the house built upon the sand of self-righteousness shall be carried away with the flood, but it will be forever too late then to make reparations, just as it was in the days of Noah, when God closed the door of the ark. "Behold, now is the accepted time; behold, now is the day of salvation."

Ready for the Test

Paul had digged deep and laid his foundation upon the solid Rock, and he could say, as he awaited the hour of his execution, "I am now ready to be offered. . . . I have fought a good

fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Huss and Jerome met the supreme test of fire at the stake with the steadfastness of the solid Rock upon which they had builded. The three Hebrew worthies who faced a baptism of fire stood unshaken. Their faith was founded upon the eternal Rock. The patriarch Job had builded wisely, for his house fell not amid all the storm of Satan's fury, and he could say, "I know that My Redeemer liveth, and that He shall stand at the latter day upon the earth."

There are inspiration and profit to us in these latter days in the noble lives of the saints of God who have builded well for eternity. We have this timely description of the messenger who went before the face of the Lord in His first advent:

"John was to go forth as Jehovah's messenger. . . . Such a messenger must be holy, he must be a temple for the indwelling Spirit of God. In order to fulfill his mission he must have a sound physical constitution and mental and spiritual strength. Therefore it would be necessary for him to control the appetites and passions. He must be able so to control all his powers that he could stand among men as unmoved by surrounding circumstances as the rocks and mountains of the wilderness."—*The Desire of Ages*, p. 100.

"Every man's work shall be manifest: for the day shall declare it, because it shall be revealed with fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." 1 Cor. 3:13, 14.

"Oh, fear not in a world like this,
And thou shalt know ere long,—
Know how sublime a thing it is
To suffer and be strong."

Spirituality and Missionary Activity

By TAYLOR G. BUNCH

It has been said that character is what we are, while reputation is what others think we are.

The relationship between character and conduct is often misunderstood. What we are is far more important and fundamental than what we do. Righteousness is first of all right being, which produces the fruits of right doing. Right conduct is the fruit of righteousness.

This principle is made clear in the following statements from the Spirit of prophecy: "If the heart is right, your words, your dress, your acts, will all be right."—*Testimonies*, Vol. I, p. 158.

"You must be good before you can do good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant

bloom, or the vine its purple clusters."—*Mount of Blessing*, p. 183.

That missionary activity is absolutely essential in the gospel plan, none will deny. In fact, it is a life-and-death question. We are saved to serve. But we must never forget that good works do not produce conversion and spirituality. It is conversion that produces spirituality and good works. This principle was recognized by the psalmist when he said: "Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:12, 13.

This truth is also emphasized in the following statement:

"God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next. Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of hav-

ing personal holiness and a personal, living faith. *Then* will God's work be done. *Then* will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ."—*Mrs. E. G. White, in Review and Herald, Sept. 10, 1903.*

Illustrated by Physical Life

The place and importance of missionary activity in its relation to spiritual life is best illustrated by lessons drawn from physical life and growth. Fresh air, good food, and proper exercise are absolutely essential to physical growth and development. All three are necessary, each in its proper place or sphere. We cannot live on any one of them alone, nor on even two of them. Fresh air is vital to our existence, but the purest air obtainable cannot of itself prevent weakness and death.

Likewise, the most wholesome food and the most balanced diet are insufficient of themselves to keep us alive and make us physically fit and strong. Even an abundance of oxygenized air and vitamin-laden foods, which furnish the body all the vital food elements it requires, is not enough to produce health. Physical exercise is necessary to create a demand for air and food, and to assist in their utilization. Vigorous exercise makes us breathe more deeply and eat more heartily. It is absolutely necessary to a good appetite, without which health is impossible. Inactivity is always accompanied by a loss of appetite followed by weakness and eventually ill-health. The whole system becomes sluggish and functions inefficiently.

We are living in an age of health faddists and extremists. One person places the emphasis on breathing exercises as the panacea for all our physical ills. Another makes food the all-important life-giver and lifesaver. Some even go so far as to make one kind of food the cure-all. Others place the emphasis on physical culture. They seek to obtain health by works.

But physical exercise by itself does not give life or produce growth. In fact, it only hastens weakness and death unless there is a constant supply of the vital elements obtained through air and food and water. Contrary to the general belief, exercise does not in itself produce warmth and give strength to the body. Physical exercise only increases the flow of air and the demand for food, and sends the blood coursing faster throughout all parts of the body, laden with life-giving oxygen and minerals and returning with poisons and waste matter in this constant process of elimination. The heat is produced, not by the physical exercise, but by the myriads of little combustions caused by contacts between oxygen and carbon. The exercise only increases and hastens this process which warms up the body and hardens the muscles.

Counterpart in Spiritual Realm

Physical breathing is comparable to prayer in the spiritual life. We must "pray without ceasing," just as we must breathe without ceasing. The prophet said, "I called upon Thy name, O Lord, out of the low dungeon. Thou hast heard

my voice: hide not Thine ear at my breathing, at my cry." Lam. 3:55, 56.

Eating and drinking have their likeness in the spiritual realm in the study of the Scriptures, in partaking daily of the bread and water of eternal life, by which we obtain the spiritual elements that produce spiritual life and growth and health. Physical exercise well illustrates missionary activity and Christian service. As in the physical so in the spiritual realm, there are many faddists and extremists who place all the emphasis on one of these three essentials to the neglect of the others.

It is impossible to live and grow spiritually on prayer alone. The overemphasis of prayer to the neglect of Bible study and missionary work leads to fanaticism and uncontrolled and irrational conduct. Likewise Bible study by itself without the vitalizing influence of prayer leads to legalism and formalism. It takes prayer and Bible study together to constitute communion, or conversation, with God. He talks to us through His word, and we talk with Him through prayer.

Christian service is also ineffectual without prayer and study. By itself it leads to pride and pharisaism. Attempted salvation by works and human merit is the very essence of heathenism. It was the religion of the scribes and the Pharisees. Jesus said to His disciples, "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Note the following statements from the Spirit of prophecy:

"The Jews lost the spiritual life from their ceremonies, and clung to the dead forms. . . . They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy."—*The Desire of Ages, p. 29.*

"In the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same danger still exists. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity."—*Id., p. 362.*

In the Christian life prayer is needed to furnish motive power and inspiration, Bible study is needed to give knowledge in the basic elements of the gospel, and missionary service increases the demand and appetite for both prayer and spiritual food and makes them effectual in our daily living. It keeps us from becoming spiritually anemic. It conserves the strength produced by prayer and study. Thus all three work together to form a symmetrical Christian character after the similitude of the perfect Pattern.

The first and greatest of all our needs is therefore a spiritual revival which results in genuine conversion. Restored to its first love, the church would again go "forth conquering, and to conquer." The earth would again be lightened with the glory of gospel truth.—*Testimonies, Vol. V, p. 82.*

EDITORIAL

Adorning the Doctrine of God

THERE is a unique phrase in Titus 2:9, 10 that should be given some thought. Paul was writing concerning Christian servants who were laboring in the homes of pagans. He was telling them how they should work for their masters and how they should live in these homes in order that the prestige of the gospel might be enhanced. And thus he says, "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but showing all good fidelity; *that they may adorn the doctrine of God our Saviour in all things.*"

What an exceptional appeal this is! What hope is here revealed! Think of the slave bound to menial service by a system that regards not the souls of men. What hope is there for such a one, bowed beneath his load, having until death or until some ransom is paid to serve without thought of reward? But somehow the story of Jesus is heard. Salvation and freedom from sin which Christ so freely offers is accepted, and this one who is still bound in body finds himself free in soul, and his life taking on great importance. Paul says to such a person, "You may adorn the doctrine of God. You may add to the glory of the Omnipotent One. Just live the doctrine which you profess even in your lowly position, and you will be an honor to the temple that God is building out of human material."

A Changed Outlook

How that changes one's outlook on life and the purpose of redemption! Rather than ask the question of Peter, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" we place the emphasis on the thought, "What can I do to adorn the truth? How can I live so as to advance the kingdom of God among men?" Strange to say, when one thus loses his life in self-forgetfulness, seeking only to do God's will, he thereby gains his life, becomes an ornament in the church, and receives the praise of both men and angels.

There is a great deal of thought spent on adornment—adornment of body, of home, of public buildings, and of churches. Why not consider how we may adorn the truth which we profess? The quest for beauty is a legitimate one. God is a lover of the beautiful. He adorned the earth with beauty, and took joy in looking upon that which He had created. God intended that every living creature should be beautiful, both in appearance and in character, especially the crown of creation, men and women.

Much is said about beauty in the Bible. The psalms refer again and again to the beauty of the temple worship, the beauty of Israel. Thus we

read, "Out of Zion, the perfection of beauty, God hath shined." Ps. 50:2. "Honor and majesty are before Him: strength and beauty are in His sanctuary." Ps. 96:6. "O worship the Lord in the beauty of holiness." Ps. 96:9. "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Ps. 144:12.

Speaking of the church in the last days Isaiah declares, "In that day shall the branch of the Lord be beautiful and glorious." Isa. 4:2. And Paul writes, "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27.

The church to which these words refer is made up of individual members who bear these characteristics. As they adorn the doctrine of God they bring beauty and glory to the church of God.

The Beauty of Character

The beauty referred to is of course the beauty of character which is exemplified in the fruits of the Spirit. But can we divorce inward beauty from outward grace? There was once an age when men thought that the body must be despised and neglected in order that the spirit might be exalted. The holy men were those who had given the least thought to the body, and thus they outwardly became most unattractive creatures. Some even today think Christianity has nothing to do with the beauty of cleanliness, order, neatness, and grace. But there are others who pursue the quest for outward beauty without thought to the spiritual truths which they profess. To them beauty is something to put on the body, that can be purchased in some store with little regard to character. Both these extremes are far from the mind of God.

One who seeks to adorn the doctrine of God will not be unmindful of outward appearance, but he will know that fine clothes can never take the place of the Christian graces, a modern home can never substitute for a Christian influence, and a Gothic church building can never command respect unless the members worship there in the beauty of holiness.

But let not the man of professed piety think that such profession will cause men to overlook a surly and domineering disposition, and let none who feel they are nearer to perfection than others deceive themselves into thinking they adorn the doctrine of God, for he who is nearest to God is humble, forgetful of self, and feels as did the publican whom Christ commended.

Do I adorn the doctrine of God in all things? does the church of which I am a member do so? does my home do so? Does an untidy, carelessly kept church building, a noisy and disorderly serv-

ice, commend the truth to others? Does the uncivil, dishonest worldly behavior of a member of the church commend our faith to others? When the unbeliever comes into our homes, our churches, deals with us in business, sees our manner of life socially, is he, because of the influence which surrounds us, attracted to the truth? Do we adorn the doctrine of God?

Do not think that in order to be pious you must be unbending, in order to be a stickler for the truth you must ever wound and offend, and that in renouncing the world you must be unmindful of right manners that win and influence people. We need not emphasize the fact that we are a peculiar people by some odd manner of dress or untidy appearance. It is not an eccentric manner or profession that will commend the truth of God, but those rare qualities of spiritual life such as sincerity, humility, honesty, faithfulness, truthfulness, graciousness, kindness, thoughtfulness, unselfishness, joyfulness, peacefulness. These are not such passive graces as some may think, for

unless they dominate the life, no great activity or aggressive spirit will truly profit the church.

The true purpose of the Christian is not to seek glory and honor for himself, but rather that the doctrine or faith which he professes should be honored by all that he says and does. How differently we would often act if such a purpose was ever uppermost in our minds. Let us remember that only as the regenerating life of Christ daily comes into our lives can we hope to adorn the doctrine of God. We will be surprised how often the one who comes from a humble walk of life proves so often to be the one among a few in the church who most truly brings honor to the faith which we all profess. But such a life is attainable to every one of us who desires to have it and will seek it with all his heart.

"In that day [yes, in this our day] shall the branch of the Lord be beautiful and glorious." Let us seek to be among that company of whom it is said, "Out of Zion, the perfection of beauty, God hath shined."

F. L.

A Minister's Objections to Our Second Advent Teachings—Part III

THIS week we wish to examine the objecting clergyman's charge that Adventists focus their interest so completely on the second advent that they shut their eyes to the immediate needs of the world. Inquires the objector: "What would it matter if around the peace table the whole discussion should center around your idea of Christ's second coming, and no provision be made to treat men as human beings? To see that all men are dealt with justly? etc. Weakness of weaknesses!" Elsewhere in his letter he asks regarding our preaching of the advent doctrine: "How much does that inspire men to change their lives?"

If we answer his second question, we answer his first, for certainly if an active, sincere belief in the second advent inspires men to change their lives, then we may be sure that the preaching of the second advent at the peace table would produce most heartening results for the tranquillity of the world.

The Apostle John Answers

What answer would the beloved apostle John give to this question: "Beloved, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:1, 2.

John, who had walked and talked with his Lord, knew that he could not contemplate meeting again his Saviour without experiencing a profound urge to holier living.

Peter's Answer

And what answer would the apostle Peter return to the objector's question? Following his

description of the destruction of the world when the day of the Lord comes, Peter declares: "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 heavens 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. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:11-14.

Evidently Peter felt that a contemplation of the broad theme of the second advent and all that it signifies for the world, should have a most definite and chastening effect upon our lives.

James Replies

And what answer would the apostle James give to the objector's question? We find this inspired writer painting a picture of the economic troubles of the poor in contrast to the luxury of the rich—a frequent source of revolution and bloodshed in the world's history. But does he advocate violent revolution? No. Instead he urges: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. Rarely are the world's troubles solved by violence and bloody revolution. If patience can be invoked, there may be hope of ultimately working out a solution. The inspired writers preached the doctrine of patience and peaceful solution of problems. And they called upon the doctrine of the second advent to support their appeal to patience.

But neither James nor any other Bible writer

used the second advent doctrine simply to produce patience and restraint from violent uprising on the part of the oppressed. The prophets thundered against the oppressor with warnings of judgment to come when all men must meet God face to face. In the verses that precede those we just quoted, is found a dire warning to the rich. James reminds them: "Ye have heaped treasure together for the last days." Peter, from whose second letter we quoted, speaks in the same connection of scoffers and ungodly men, and reminds them, if they will but read, that "the heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

Paul Speaks

Quite evidently Paul in his preaching to the Gentiles introduced the fact of coming judgment as a part of his appeal to holy living. He reminded the Thessalonians of how they turned from idols "to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:9, 10.

We do know that when the day of the Lord finally comes and men behold His flaming glory in the sky, all who have lived in rebellion against God, including very particularly "chief captains" and "mighty men," will flee in terror and cry to the mountains to fall on them and hide them from the face of God. Why? "For the great day of His wrath is come; and who shall be able to stand?" (See Rev. 6:14-17.)

We believe, and all the passages we have quoted support this belief, that to the extent we can now bring to the hearts of men a realization of the great day of accounting that will come at the second advent, to that extent we have hopes of causing men right now to cry out to God for mercy while the day of grace still lingers. We are confident that if all those who gather round a peace table had ever before them a vivid picture of the coming day of God when all must answer for every act, peace plans would be drawn up such as were never before seen in this poor old world of ours.

The Paradox of the Advent

That is the paradox of the preaching of the second advent. By turning the minds of men intently to a great day ahead, we cause them to make the present days better. By focusing their minds on a world to come, we cause them to make the present world a more decent place in which to live.

A consuming belief in and preparation for the second advent does not blind us to a realization of the world's needs or make us passive in our relationship to those needs. Christ commissioned His disciples to go out and heal the sick. This they did, but they also made the doctrine of the second advent, the preparing of men for heaven, the central feature of their preaching. And it is a simple matter of record that Seventh-day Adventists, who make the second advent so distinctive a feature of their preaching, are at the same

time ministering to the sick through a chain of dispensaries and clinics in every continent. At the risk of being charged with boasting, we might add that in proportion to their membership, probably no other denomination carries on so large a medical missionary work as do Seventh-day Adventists.

In view of the objection before us, this is really a remarkable fact. Yet it is not remarkable, but rather the natural result of belief in the advent doctrine. The love of Christ that comes into the hearts of those who believe that He will come again, causes them to expend their time and means in unselfishly aiding the sick and suffering.

We shall continue our preaching and our primary emphasis on the second advent. We cannot do otherwise. F. D. N.

Sustained Amid Sufferings

IN Hebrews 11:34, the writer speaks of worthies of old who "quenched the violence of fire." The editors who put the marginal notes in our reference Bibles were doubtless just right in giving the reference here to Daniel 3:25. In this case, evidently, the three Hebrews suffered no pain. "They have no hurt!" cried the astonished king.

Rejoicing in the lesson of this ancient deliverance, one of the martyrs in the early pagan persecutions, Probus, wrote of the faithful three in Babylon: "They found the fire of their inhuman torturers cold." The martyr knew that his fate was in the same overruling hands, for life or death. Whatever it was here and now, it was life eternal in the world to come. Whether preserved from sense of suffering, or supernaturally sustained to bear suffering, it is all of God's loving care. The same form that was seen by Nebuchadnezzar in the fiery furnace—"the form of the fourth"—has walked unseen all the way with the children of God, in the daily trials and temptations, as well as in supreme moments of testing.

In his "Acts and Monuments" Foxe cites the case of James Bainham, a lawyer, who was burned for his faith at Smithfield, in London, in 1532:

"At his burning, here is notoriously to be observed, that as he was at the stake, in the midst of the flaming fire, which fire had half consumed his arms and legs, he spake these words: 'O ye papists! behold, ye look for miracles, and here now ye may see a miracle; for in this fire I feel no more pain than if I were in a bed of down; but it is for me as a bed of roses.' These words spake he in the midst of the flaming fire."—*Volume IV, p. 705.*

In the hour of trial the Lord is with His children, delivering from suffering or delivering amidst suffering. "For He hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

W. A. S.

BECAUSE you don't commit murder and the greatest of sins is no sign that the judgments of God are not going to fall upon you.—*Meade MacGuire.*

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

A Nurse Gives Some Hints to Mothers—No. 1

The Care of Burns

By LEAH M. GRIFFIE, R. N.

WE heard the fire siren. Smoke rose from a housetop in the direction of Mrs. Woodruff's home, and soon the flames were leaping toward the sky. Later in the day news came that Mrs. Woodruff, who was one of mother's dearest friends, was very badly burned. The next day word came that Mrs. Woodruff had passed away.

One Friday evening, three months after I entered the nurses' training course, our dormitory caught fire and burned to the ground. Not a thing was saved but what we wore. Fortunately, the two students who were in the building escaped, but one was burned about the face and arms.

Hazardous experiences with fire could be repeated without number. The National Safety Council reports that "last year 8,000 persons were burned to death, and about 75,000 others suffered serious burns."

Prevention

The best way to treat burns is by prevention. Precautions should be observed in detail. Curtains, being dry and dusty, ignite if given the slightest opportunity. They should be kept away from any open flames. Rags covered with furniture polish, or other oils, or paint, should be kept in metal-covered containers, as spontaneous combustion often occurs in such oily materials.

Dry cleaning should be done outdoors. Fumes from gasoline or inflammable cleaning fluids used for dry cleaning travel through the house readily, and, coming into contact with flames in some other part of the house, may cause an explosion. Even an electric spark from a switch or a spark from friction in rubbing the material may ignite the fumes.

A match should never be struck or an electric switch turned to find leaking gas. The safest thing to do is to notify the gas company of all leaks. Old papers and rubbish should not be allowed to accumulate. If burned outside, rubbish should be burned in a wire basket with a cover. Overheated stoves, faulty flues, and torn wall-paper hanging in attics near chimneys or stove-pipes are all very dangerous.

One should not rush outdoors when his clothing catches fire. Smother the flames in a rug or blanket, or if nothing of like nature is at hand, lie down and roll over several times.

When staying overnight in a hotel or a strange place, note where the exits or fire escapes are before going to bed.

Children the Greatest Sufferers

Women are burned much oftener than men, but children are the greatest sufferers. One third of the accidental deaths of children under five years of age are caused by burns. Children are investigative. Kettles on the stove with handles turned out are dangerous. Small folk must have their curiosity satisfied, and such a handle is just low enough for them to reach—and over comes the boiling liquid. Handles turned in will not inveigle little tots. Tubs of hot water should not be allowed to stand where children are apt to fall in; neither should children be left alone in a bathtub. Since matches are a delight to most children, they should be kept out of reach.

Burns are classified according to severity and extent of injury. In first-degree burns the skin is reddened. In second-degree burns there are redness and blister formation. And in third-degree burns the skin and the tissues beneath have been



Mothers, Teach Your Children to Beware of Kettles on the Stove Which Bubble and Steam So Intriguingly. Their Spirit of Investigation May Lead to Serious Burns

destroyed or charred. Variations in the severity of the injury are due to numerous factors, such as the nature of the injuring agent, whether liquid, grease, oil, wax, solid metals, or explosives; the temperature of the agent; the length of time the burning substance remains in contact with the skin; and the tenderness of the tissues. The face and chest are much more sensitive than the soles of the feet. Therefore, burns on the face and abdomen are more serious than burns on the extremities. Little children, the aged, and those feeble in health tolerate burns poorly. Scalds caused by moist heat are more severe and harder to heal than burns caused by dry heat, area and depth in each case being equal.

Treatment of Burns

The treatment of burns consists of two phases—the first-aid care, and the subsequent treatment of the injury, including the care of the patient's general condition and complications. Burns are very painful. The first thought is to give relief, and this is best done by excluding the air. The skin is not broken in first-degree burns; therefore the danger of infection is negligible. The second and third degree burns may become infected, and the same precautions against infection must be observed as for an open wound.

The American Red Cross First Aid Textbook says: "Sterile gauze (or freshly laundered cloth) soaked in one of the following solutions makes a very good dressing. Use either one tablespoonful of baking soda or about two tablespoonfuls of Epsom salts to a pint of warm water—preferably water that has been boiled. The dressings should be kept moist and warm until medical aid is obtained. This is probably the most satisfactory treatment for home use on extensive burns, and works well on any."

Another very acceptable application is a wet dressing of strong tea or a warm poultice of tea leaves. Tea contains large amounts of tannic acid, which is very highly recommended as a treatment. However, this treatment is not effective if oils and creams have been used first. Some authorities believe that creams and ointments soften and remove the protective layer of the skin, and therefore should not be used.

In second-degree burns, there is the question of whether or not to open the blisters. Most physicians advocate that they should not be opened, especially if they are small. The fluid content is sterile and serves as a protection to the underlying

Mother, the Family Nurse



A cut finger, a burn on the arm, earache—all these troubles and many more come under mother's patient care during the course of her busy days. Mrs. Leah M. Griffie, instructor of nurses at Washington Sanitarium, Takoma Park, Maryland, gives some very helpful suggestions regarding the treatment of these home emergencies in the series of five articles which begins this week under the general heading, "A Nurse Gives Some Hints to Mothers."

tissues. However, if the blister breaks of its own accord, healing is slower than if opened with sterile precautions. Some authorities feel that if the blisters are extensive and are allowed to remain intact, the general poisoning is increased, because of the absorption of the fluid.

Shock

The condition of a person suffering from extensive burns is serious. There is considerable shock at the time of injury. Shock is manifested by pallor, feeble pulse, shallow respiration, and cold, clammy skin. The patient must be warmed with hot drinks, but never alcohol, and with applications of external heat such as warm blankets and warm water bottles. If bedclothes cause pain, a frame or other device may be used to lift the blankets from the injured parts. Persons with severe burns require careful, persistent care for a long time. Fluids up to at least three or four quarts a day should be given. Nourishing, easily digested food, attractively prepared, must be provided and urged. Everything possible must be done for the comfort of the patient, both physically and mentally.

The healing process may leave binding scars about joints. Permanent contractions should be prevented if possible. Surgery is sometimes needed to loosen the binding bands. Thickened scars are best treated with X ray or radium, and this should be done early. An extensive, superficial burn is much more serious than a deep burn of limited area. A burn that involves an area equal to one third of the body surface is usually fatal.

In conclusion, let me repeat—the best way to treat burns is by prevention.

Forcing an Unfair Choice

By EMMA GARY WALLACE

It is not unusual to hear a father, mother, or even a relative or friend put such a question to a little child as: "Which do you love better—father or mother?"

Perhaps both parents are there, and the little one is torn with doubt. She loves both and feels this affection about equal in her heart. She does not want to hurt the feelings of either parent, and

it is often nothing short of tragic to see the child's glance travel from one to the other.

Apparently she must make a choice. The one she elects to take the first place in her affections will be pleased. Even a young child will sense that a discrimination of this kind is likely to hurt the one who has to take second place.

It is to the credit of the youngster if she says

firmly, "I love my father and my mother just the same!"

However, all children are not as diplomatic as that. Some, too, do not know just how to express themselves, and others are uncomfortably uncertain regarding the true answer.

It is important, as the child grows a little older, to encourage the weighing of alternative choices so as to determine courses of conduct, but that is an entirely different matter. It is not advisable even to suggest to a child that there are differences in degrees of love among members of a family. Such a suggestion may lead to the thought that someone is loved more than the child himself.

If this idea takes root, it is likely to grow into jealousy, and a little later the conviction may come that God lavishes bounties on this or that seem-

ingly favored person because of His greater affection for him.

It is better that the child should think of both parents in terms of love and gratitude for their watchful care, and that each parent should be to him a prototype of the Father of all.

So if anyone, just for fun, is tempted to ask a little child, "Which do you love better—father or mother?" let him refrain and choose an amusement that leads to less unfortunate consequences. Or, on the other hand, if he happens to be present when someone else thoughtlessly indulges in this very dangerous pastime, let him answer lightly before the child has time: "What a question! Of course he loves his father better for a father and his mother better for a mother."—*National Kindergarten Association.*

Experiences of a Housewife in War-Ravaged France —No. 4

By LOUISE OLSEN WALTHER

ONE of the most serious shortages in America is rubber, and in France, also, rubber was one of the first things to disappear. The question of automobile tires did not bother us, since we could not get gasoline anyway, but we did miss galoshes and rubbers and other necessary rubber articles, such as hot-water bottles. Our hot-water bottle gave out, and we needed another one badly. I hunted vainly in all the near-by drugstores and pharmacies, and when my husband went to Lyon one day, I told him to search the whole city, if necessary, for a hot-water bottle.

The first question I asked him when he came home was, "Did you find a hot-water bottle?"

"My dear, I went to eight pharmacies, including the big wholesale pharmacy, but none of them had a hot-water bottle," he replied.

How disappointed I was! But when I went to bed that evening, I found a package on my bed.

"What is this?" I asked my husband.

"Oh, just a little present from Lyon," he said, smiling.

I opened it and to my great surprise found a hot-water bottle. "Where on earth did you get it?" I asked. "I thought you had tried eight pharmacies without success."

"Yes, so I did, but in the ninth I found it!" he answered, laughing.

Soap was one of the most difficult articles to do without. The tiny amount allowed was ridiculous. Each person had one fifth of a bar a month for washing, bathing, laundering, cleaning—everything. It is not easy to keep clean on one fifth of a bar of soap a month! But when one has to do it, there are ways. Everyone practiced the most rigid economy. Tablecloths became a luxury used only for special company. Some women made homemade soap by boiling together three ingredients—candle, lye, and ivy, I believe. Others used wood ashes to wash clothes. Even at that, I heard many say that they missed soap more than sugar or butter or cream.

The paper shortage was annoying. The daily newspaper was one single sheet—hardly enough to start a fire in one's stove. Many weekly and monthly magazines discontinued publication. No paper sacks were given in grocery stores, nor wrapping paper in department stores. We hoarded and reused every scrap of paper that came our way. When we went shopping, we took our own market baskets and shopping bags along. If we forgot—well, I still smile at some of the amusing sights I saw—a housewife carrying home salt in her apron, and cheese in her handkerchief, a man coming home in the streetcar with a big new kettle for his wife. Even yet I cannot get used to the fine new paper sacks given away so generously in the grocery stores here.

By the way, ever since our arrival we have heard that there is a paper shortage in America,



Gardens

BY MRS. C. R. BALDWIN

JOYS and sorrows mingle
Ere night breaks into morn,
Flowers adorn the thistle,
Roses deck the thorn.

"God is love," is written
On each grassy spear,
And His sparrow children
Carol, "God is near."

God gave to us our gardens,
And bade us meet Him there;
And, lo, our toil He lightens
By fellowship in prayer.

and that soon there will be no paper sacks in the stores. And yet they are still being handed out with such prodigious generosity that it almost frightens me. It will not hurt us here in America to learn to be more careful and thrifty and less wasteful. And I do not speak of paper sacks only. To one who arrives from Europe the waste is appalling. Years ago I read a sentence which I have never forgotten: "France could live on what America throws away."

Just the other day I read an article by a woman who had recently returned from unoccupied France. She was asked: "What first impressed you when you landed in America?" She replied: "I was shocked (although I was once a careless American myself) at the unlimited and unthinking waste that I saw everywhere, disciplined as I was by months of enforced economy into a rigid pattern of parsimony. Food, textiles, leather, fuel—so precious in France—are scarcely touched in this country before they are cast aside. What difference does it make? This country has tremendous surpluses—ah, yes, but in time of war, stocks can dwindle with frightening speed."

We saw it happen in France. Almost overnight the shelves of the stores were bare, and the windows had only empty cartons and boxes on display. We were continually annoyed by not being able to buy the thousand and one little things which we had always taken for granted. Flashlights were in great demand on account of the blackouts, and everybody bought flashlights at the beginning of the war. But a few weeks later there were no batteries, and from that time on our flashlights were useless. When we left last fall there were still no batteries. Nor could one buy parts of machinery—if something broke, it could neither be replaced nor repaired because of lack of materials.

We almost missed our train when we left France on account of not being able to get a key for one of our trunks, nor even to find an iron band to put around it. Although we tried at several hardware stores, we could find no one to make us a lock and key nor even to sell us an iron band. Finally we had to let the trunk go off without locking it, and all the way across France, Spain, and Portugal I pictured our steamer trunk opening up and spilling its contents along the train track! I still marvel at its safe arrival.

So I could continue the interminable list—in every line we felt that acuteness of the situation. Dentists were handicapped by lack of materials. No gold work could be done unless the patient furnished his own gold, with the result that two of our students blossomed out with a chromium front tooth apiece! It did no good for doctors to prescribe medicines, for the patients could not get their prescriptions filled at the pharmacies. Our gas and electricity consumption was limited, and the current was cut off certain hours of the day. This complicated still more the already complicated business of cooking. My sewing machine needed oiling, but I could not buy machine oil. (Incidentally, I discovered that mineral oil did the job just as well.) Silverware could not be

bought in the stores unless one furnished an equal amount of silver in some form or other. And even dishes became so scarce that in our school dining room we had to introduce aluminum "chinaware" for table use!

Our daily habits were restricted in every way. The lack of so many modern conveniences made it necessary for us to go back to the way our grandfathers lived. Since there was no gasoline, cars were stored in garages, and bicycles and horses and buggies came out in a remarkably short time. In the cities appeared the new "taxis"—a bicycle which pulled a little covered trailer with sitting room for one or two persons. Traveling was also restricted. We were not allowed to leave our community without a safe-conduct. Very few trains could run, owing to the lack of coal, and those which did run were unheated.

But in spite of all these restrictions, no one lost his courage and joy in living. The very fact that we had to fight for our daily existence made us appreciate the privileges that we did have. We even found some advantages in the simple life which we were forced to lead. Strange to say, although we could no longer drive a car, we seemed to be less rushed and nervous than before. Instead of going away for recreation, we found immense pleasure in hiking and skiing in the fields around our own home. I have never seen a happier crowd of students than the group which often climbed the mountain behind our school to spend the day skiing and sledding. Nor have I ever had a more satisfying night's sleep than after one of those days of healthy muscular exertion.

We discovered for ourselves the age-old secret that when one lacks material comforts and pleasures, one gets more enjoyment out of things of the spirit. Good music, good books, good friends—these are lasting joys that cannot be affected by material restrictions or shortages.

(The end)

Not Understood

BY WALTER ECCLES

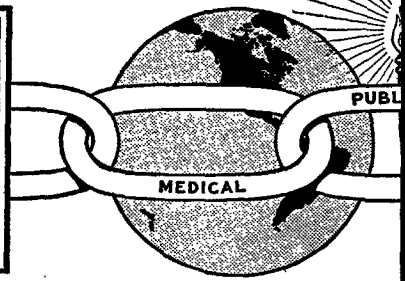
Not understood,
We move along asunder—
Our path grows wider as we go down the years.
We marvel and we wonder why life is life,
And then we fall asleep—
Not understood.

Not understood.
We gather false impressions,
And we bring them closer as the years go by,
Till virtues oft seem to us transgressions;
And thus men rise and fall, and live and die—
Not understood.

How many breasts are aching, how many spirits pass
away—
Not understood;
Oh, God! that men should see a little clearer
Or judge less harshly when they cannot see.
Oh, God, that men would draw a little closer
To one another, and they'd be nearer Thee—
And understood.

MISSIONS EXTENSION

Secure a
MISSIONS
EXTENSION
ALBUM
Fill it with
MISSIONS
EXTENSION
STAMPS



APRIL 26 to

God's Work Must Go On

By W. G. TURNER

GOD'S work must move forward in days of war, as well as in times of peace. Some of the greatest advancements in spiritual conquest have been noted in the most unpromising hours. History reveals that the thrilling victories on the field of earth's battles are always those which are the most difficult, those calling for the greatest sacrifices, the heaviest toil and the sternest warfare. There is no thrill in advancing without opposition, with no obstacles to overcome, no forced marches to make, no hardships to face. So in the battle between good and evil, the victory will go to those who courageously face the foe and who endure unto the end.

Today, forces have been released which have as their objective far greater aims than those of mere territorial gains or trade advances. They are attempting to revive paganism by a program of force, to the ultimate exclusion of Christianity and the spirit of love. In the midst of this great conflict, yet above all and beyond all, the Ruler of the universe still controls the affairs of nations, as well as the concerns of His church. The people of the world and the people of God all are affected by the prevailing conditions. Yet for God and His church victory is assured. This victory will follow hardship, toil, and sacrifice. It will call for immediate hard work, for earnest prayer, and liberal giving of life and means. It will demand hardship, toil, and sacrifice.

Never has there been a time more opportune to enlighten men, or more vital to their salvation, than the present hour. From all parts of the world there is rising an increasing cry for light, and peace, and truth. The letters we receive from thousands who regularly listen to the Voice of Prophecy reflect, in some small measure, this



fact. To the church of God is committed the task of revealing these essential and longed-for blessings.

In the North American field we have known little of sacrifice as so many others experience it today. Here we have many advantages and an abundance of the good things in the physical, mental, and spiritual realm, while in other lands hundreds of millions are in spiritual darkness and in physical need. In those fields which are still open to receive this message, and to which we yet have access, it is for us to distribute some of our good things among others less fortunate. There is therefore laid upon us both the privilege and the responsibility of directing help and meeting the need while it is still possible for us so to do. The day of opportunity is now with us. Soon the night will come, and the present avenues will be closed, perhaps forever, so far as our personal contribution of means and material is concerned.

The Missions Extension plan has provided large sums for the advancement of the message of salvation in educational, medical, and publishing work in scores of lands, and the full need is not yet met. For 1942 our Missions Extension goal is \$100,000. Of this, \$34,000 is for medical work, chiefly in Ethiopia, now again open to our doctors and missionaries. Responsible government officials, and the people of this land, are most earnestly calling to us in a very direct way for help. We should respond to these calls and allow



nothing to prevent us from reviving in a large measure the providential developments so rudely hindered by war in 1935-36, but reopened by the present conflict. Ethiopia is calling for the message today.

In the educational field the sum of \$52,000 has been set aside. All the projects listed are in accessible territories—free China, India, Africa, Inter-America, and South America. To run down the list and understand some of these needs as we ourselves have seen them, thrills us with the possibilities opening before our workers in these lands.

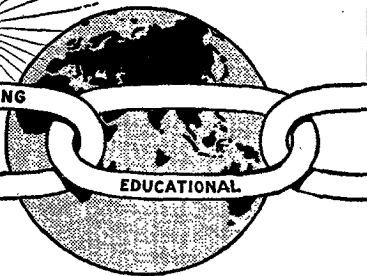
For the publishing and evangelistic work \$14,000 has been set aside, again for work in countries open to us from North America. In this list are two new fields—one is St. Helena, of historic fame, the place of Napoleon's exile and death, an island of the sea, waiting for God's law. It stands in the great expanse of the South Atlantic Ocean, and its people are now call-

(Continued on page 24)

- Left to right.
1. Carpenter Shop at the Kenya School, South Africa
 2. Students at Lasalgaon High School, in Western India, Driving the Team of Oxen Belonging to the School
 3. Indians of Lake Titicaca, Peru, Make Their Own Boats Out of Reeds
 4. One of the First Indian Converts at the Andira Mission Station, Brazil. Evidences of Civilization Are the Singer Sewing Machine and the Texaco Kerosene Box Upon Which She Is Seated

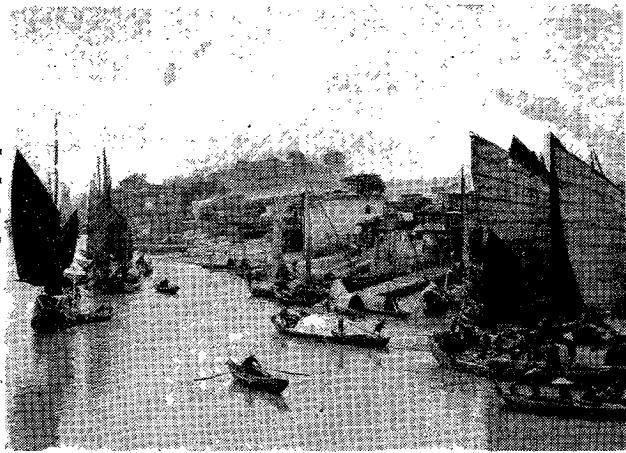
Below

MISSIONS WEEK



SPECIAL OFFERING
May 2
Minimum Individual Goal \$2.00
North American Goal \$100,000

MAY 2, 1942



Scene on the Water Front of a Busy Village in Central China

The Missions Extension Call Is Sounding

By R. G. STRICKLAND

THE tremendous events which are rapidly occurring make it impossible to forecast what privileges God's people will still enjoy in the months to come. The nations are at war, locked in a death struggle. Nothing but all-out effort can hope to win.

The church is at war with sin.

This hereditary enemy, gathering his every resource for one last mighty assault by which he hopes to overwhelm righteousness, has cut off outposts here and there, isolated defenses, and temporarily outmaneuvered the main body. Though he cannot win, multitudes will perish by his hand unless we move forward now.

There is much work to do on every front. Present

need is imperative. We have an order from General Headquarters. Our Commander, Prince, and Redeemer expects every man and woman to perform well in the present emergency. His message must be carried at any cost.

This is all-out action, which extends to every isolated family outpost and includes citadel congregations wherever they are located in institution, hamlet, town, or city. It is the Missions Extension call—a summons to service and to sacrifice, in order that the cause of truth may advance. We must supply the means. Let every man do according to his ability.

Neighbors, relatives, friends, are wondering what these things mean. Some are slipping away from their mooring, drifting away from the foundation which standeth sure—the word of God. The enemy's fifth-column activities have cast them into perplexity. You can restore faith and build anew their confidence by serving in this Missions Extension effort.

Elder W. A. Spicer's message, "Above the Din—God Speaks," is clear, convincing, comforting. It draws aside the curtain that obscures the future and reveals certain triumph for God's cause. It restores confidence in the Bible and reveals Christ. Elder R. F. Cottrell's fine presentation, "After Tomorrow—What?" discloses the futility of mere man's undertaking a conquest which God has beforehand forbidden. These books ought to be placed by the thousand, for the telling effect they will have here on the home front, and in order that proceeds from sales may strengthen, restore, and extend our far-flung needy mission line. Also, it does our souls good to be enlisted in the service.

Pray earnestly that each soldier of the cross will do his full duty now, while the call is sounding for Missions Extension service. Do your share, and more, today. It may be too late tomorrow. The fate of this effort is in your hands.

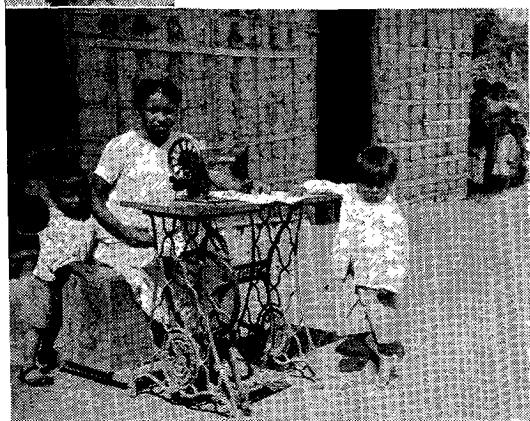
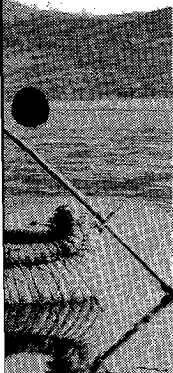
Our Response on Sabbath, May 2

By W. A. BUTLER

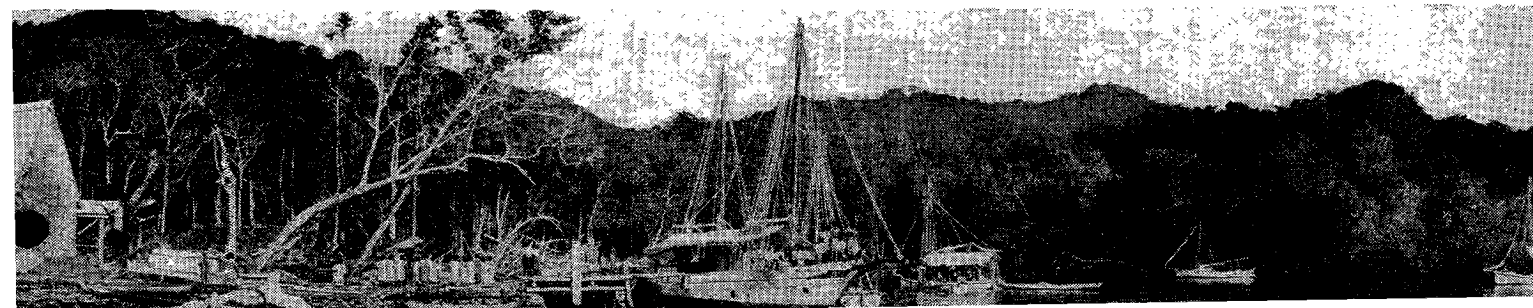
WE cannot forecast what our offering will be on Missions Extension Victory Day, May 2, but we pray and trust that it will meet the full goal of \$100,000, and leave a generous overflow. All that is required to make this true, is faithful performance of duty by every member of the church.

If there is one feature of our great work that brings more joy than another, it is the knowledge that our missionaries are steadily advancing into new territory and conquering new lands and languages for God. Last year the Missions Extension offering amounted to \$98,855.43; and this, with the Harvest Ingathering funds for that year, amounted to \$1,197,523.15. It is encouraging to note that 37 per cent of the mission offerings is now brought in through the Harvest Ingathering and Missions Extension efforts. A little more than 50 per cent comes through the Sabbath school offerings, and about 13 per cent from various other offerings. This year Missions Extension calls find us in serious times. The overseas fields are facing most difficult conditions. The need for our help was never greater.

(Continued on page 24)



Mission Boats in Gospel Service, Solomon Islands, S. Pacific



WITH OUR POETS

God Calls for Workers

BY C. H. CASTLE

"Go work today in My vineyard;
I have need of reapers today.
The harvest is waiting for gleaners;
Whatsoever is right I will pay."

Some go at the call of the Master;
They begin with the dawn of the day.
While the Master for others is searching,
These toiled, nor complained by the way.

The day has advanced toward evening,
The shadows are now growing long,
And still other workers are joining
The ranks of the hard-working throng.

"Why stand ye all the day idle?"
These words from the Lord come to you:
Accept of the task He may give thee;
His reward waits the faithful and true.

A Prayer

BY MRS. A. N. LOPER

As clay in the hands of the potter,
Dear Saviour, so let me be,
In Thy hands a vessel for service,
Both molded and fashioned by Thee.

I would not have my way, but Thy way;
For my way I'm sure would be wrong;
But Thy way will lead me to glory,
To join in the triumphant song.

Yes, make me a vessel for service,
To aid in Thy last gospel work.
In seeking to save poor, lost sinners,
There surely is no time to shirk.

As clay in the hands of the potter,
To serve till my short race is run,
Then hear from Thy lips the glad message,
"Well done! faithful servant, well done!"

"The Master Is Come, and Calleth for Thee"

BY ALTA HILLIARD CHRISTENSEN

"The Master is come, and calleth for thee."
He comes to the door of your heart;
He calls, to invite to a land of light,
And offer to you a free part.

"The Master is come, and calleth for thee."
He calls for the help you can give
To men near and far, wherever they are—
His children—He died that they live.

"The Master is come, and calleth for thee."
For *thee*, 'mong the millions of men;
His love searcheth *you*, and deeds that you do;
He calls you, again and again.

"The Master is come, and calleth for thee."
How long will He call, will He wait?
Through long, painful years love hopeth with tears—
Someday *you* may call, but too late.

"The Master is come, and calleth for thee."
Oh, listen and answer today;
Despise not His call, for He giveth all
That you choose the heavenly way.

Our Lord Returns

BY WILLARD DESSAIN

THE daylight fades on sea and land,
The dark storm bursts on every hand;
The heavens ring with battle cries,
And peace is dead before our eyes.

From pole to pole the earth is rent
With strife, and war's prolonged lament
Resounds with universal woe,
As man smites man with blow on blow.

But through the lowering night of gloom,
And nations hurrying to their doom,
One piercing ray of light we see—
Our Lord returns in majesty.

Our Lord returns, how sweet the sound
Amid earth's grim convulsions round!
It falls upon the listening ear,
With hope and strength and holy cheer.

Our Lord returns to take from man
The ills that through the centuries span;
To heal the hurt and still the fears
Of earth these long six thousand years.

Our Lord returns, and in His wings
He strength and balm and healing brings;
O Christian, rouse, dispel the night;
The morning comes serene and bright!

My Guide

BY DORA ROGERS MARTIN

I DO not know what lies within
My pathway through this day;
Of joy, or care, or fear that I
May meet along the way.
I know not if the path I tread
Will lead o'er lea or wold;
But this I know, that I am safe
If but His hand I hold.

With aching heart I've blindly sought
His chast'ning to resist.
My eyes have since been trained to see
The rainbow in the mist.
Though oft the shadows fall long on
My pathway, yet there is
Joy walking in the shadows if
I have my hand in His.

I oft feel surging through my soul,
While walking by His side,
A strength not born this side the veil,
And I am satisfied.
When at my pathway's end there looms
A city all of gold,
I'll enter through the gates, for I
The Master's hand still hold.

WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

The Need of Graduate Study in Religion

EDUCATION is one of the four great lines of endeavor which comprehends the work of Seventh-day Adventists. We have a distinctive and comprehensive system of education which was given us by divine revelation. I wonder sometimes if we appreciate this as we should.

Upwards of 1,500 pages of print in the books of the Spirit of prophecy are devoted to education; and in all that has been written, two things stand out in bold relief, (1) true Christian education is entirely different from the education which the world has to offer, and (2) our children and our workers should be trained in our own schools.

Our plan for the training of ministers, teachers, and other workers is quite different from that of other religious bodies. Usually in other denominations the young man desiring to prepare for the ministry attends a liberal-arts college for four years, and then enters a theological seminary for three years, after which he may enter upon his chosen work. In our plan we combine the special training of the ministry and other workers with general education; and I believe this is right.

It is true that as general education has increased and higher education has become more common, we have changed our ideas regarding the time to be spent in training. In our earlier days less than a college education was considered quite sufficient for the ministry, but now most of our young ministers are college graduates. And this is right. Those to whom they preach are better educated, and problems today are far more complex than they were formerly. These young men still lack three years of having as much formal education as the young ministers who get their preparation in the standard theological schools, and in that one respect are at a disadvantage.

It is my conviction, however, that those who are trained for the ministry, Bible work, and teaching, should go directly from college into their chosen fields of work, and "put into use the education already obtained." Our college graduates should get right out among the people and put into practice what they have learned, in an effort to win souls.

I am just as strongly of the conviction that such young Christian workers should, after a few years of service, do some graduate study along their chosen line. Their ex-

perience in the work will have shown them their needs and prepared them to profit by advanced study. A Seminary student recently expressed the thought I have in mind. He said: "The Seminary fills a very definite need in our work. Our colleges fill a need in the training of workers. After some time in the field we feel the need of knowing how to meet some of the present-day problems; and here in the Seminary we are helped to think these problems through for ourselves. I am thankful that we have a Seminary where we can come to bring some of the tools received in college which have become dulled, and get them sharpened up."

A Basic Need

There are those who think of graduate study as something forced upon us by the accreditation program. It is true that the action taken some years ago approving of the securing of university degrees was considered an emergency measure, and was taken with much hesitation and misgivings; and rightly so. But entirely aside from the accreditation problem, and without any reference to degrees, there is the basic fact that our teachers need graduate study. Unless the teacher has studied in his field above the level on which he is teaching, he is almost certain to lead his students with hesitation and uncertainty.

And preachers, too, need graduate study. The preacher has to deal with human life in all its varied manifestations. He needs the wisdom of Solomon, the fiery zeal of Isaiah, the boldness of John the Baptist, the learning of Paul, and the patience of Job. He is a spokesman for God. "Be diligent," wrote Paul to Timothy, "that thy progress may be manifested unto all." 1 Tim. 4:15, A. R. V. "The true minister of Christ," we are told through the Spirit of prophecy, "should make continual improvement." (REVIEW AND HERALD, April 6, 1886.) And again: "Everyone should feel that there rests upon him an obligation to reach the height of intellectual greatness." ("Gospel Workers," p. 279.)

It is not necessary to attend school to make intellectual progress. Some of the greatest intellectual contributions have been made by men who did not have even a college education. Edison might serve as an example. But we might say that the exception proves the rule. Most of us need the aid of keen-minded

teachers to stimulate us to put to use our dormant mental resources and help us to think things through. We need the mental stimulus that comes through group discussion. "Iron sharpeneth iron."

Much better results can be obtained when one can come aside from the grinding routine of service and devote the time quite exclusively to study and prayer, and have help of teachers who have done special research in their particular fields. Much time is saved by well-selected bibliographies received and by tutorial guidance.

Dangers in University Study

Where shall Seventh-day Adventist workers get their graduate work? The Spirit of prophecy is quite clear on this point. There are many fine medical schools, and it would seem on the face of it that we could trust these schools to train our physicians beyond what our colleges could give in preparation for the medical profession. But no! We were urged through the Spirit of prophecy to move forward in an enterprise that seemed to be entirely beyond the power of the denomination to accomplish.

If it is not best to go to the world for a scientific training in medicine, can we safely go to Ekron or Egypt or Babylon for advanced education in the third angel's message, which is a call to come out of Babylon? There are circumstances under which it is proper for certain persons to take work in the universities of the world, to secure certain valuable information, or to meet legal requirements; and that is recognized by the Spirit of prophecy. But that is very different from the ideas which we sometimes hear expressed that those who need further preparation for the Lord's service should get it in the universities. There are many unequivocal warnings in the Spirit of prophecy writings against this very thing. Years ago there were those who advocated that our young men should get the finishing touches to their education at a great university, and Mrs. White wrote: "It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned." ("Fundamentals of Christian Education," p. 451.) In another message students were warned "not to advance one step in these lines, not even upon the advice of their instructors or men in positions of authority," unless they knew by deep heart searching and prayer that it was God's plan for them. (Id., p. 347.)

And today some of the strongest warnings against our young people's attending the universities have come from those who, because of certain conditions, have been required to secure university degrees.

Our Theological Seminary

But God has now given us a school where ministers, Bible workers, Bible teachers, editors, and others can go to study further into the truths of our great message, in religious history, archeology, Biblical languages, Christian leadership, and in methods of presenting the message.

We are in the ninth year of our Theological Seminary, which was established by the General Conference after years of careful thought and earnest prayer. We do not claim perfection, but we must acknowledge the manifest blessing of God upon this newest institution among us. There are more than six hundred students all around the world who can testify to this. We earnestly solicit your prayers, and your co-operation, that the Seminary by God's help may accomplish His great purpose in it.

M. E. KERN.

Walla Walla College

WALLA WALLA COLLEGE has just finished the second of her three quarters of the school year 1941-42—her fiftieth year of service to the cause of God. A statement released by G. W. Bowers, president of the college, indicates the steady upward trend in enrollment during the last five years: "The enrollment figures for each year (1937 to 1941) are 530, 594, 612, 595, and 663, respectively. The figures for the present year are not complete, but will be somewhat lower than last year. The average enrollment for this five-year period is 599, as contrasted with the average enrollment of 439 for the previous five years."

The spiritual interests of the student body are well provided for by two Weeks of Prayer during the school year. These seasons greatly aid in establishing the faith of the students in God, in the Bible, and in the third angel's message. During the first quarter of the present year H. T. Elliott took charge of the Week of Prayer. His calm and convincing presentation of the claims of the gospel appealed to all and resulted in some important decisions' being made.

Former students of Walla Walla College will be interested in the material aspect of the college at present. The completion of Columbia Auditorium in 1938 greatly relieved the congestion in the administration building. This fine new edifice provides ample space for the college chapel exercises and for the Sabbath services. It is filled to capacity at the eleven o'clock preaching hour, when both college and village join in divine service. The College Place church of about a thousand members could not be housed in a less-capacious structure. A new building has been provided in recent days for the post office and the college press. Many of the young men are still living in scattered units, although three major dormitories care for most of them. Conard Hall, the modern, spacious girls' home, is full to overflowing. An annex has had to be maintained during the last few years to accommodate the surplus number of girls.

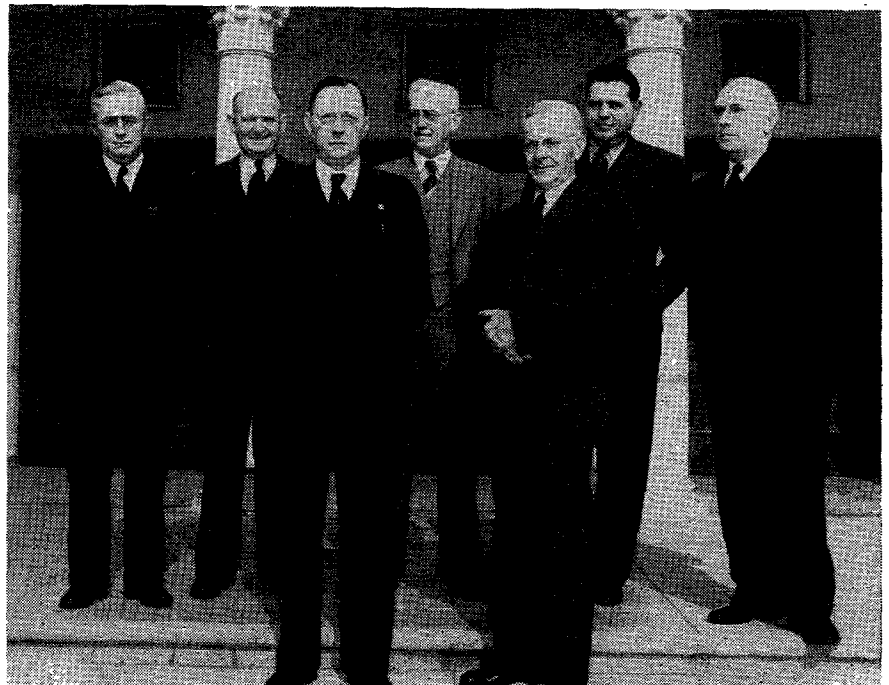
Slowly but surely the college library building is assuming definite shape. Shortage of some materials and of student labor is responsible for the slowness of its growth. A new bindery building, behind the college filling station, is another addition to which we point with pride.

Harvest Ingathering found us very busy with the opening days of college; yet with one heart the faculty and the students went into the field and collected the largest amount yet obtained for that fund by the college. The total ran just under the two-thousand-dollar mark. The Week of Sacrifice offerings have been maintained at a high level during the last four years, averaging between seven and eight hundred dollars annually.

The atmosphere of Walla Walla College is distinctly religious, and

the young people within her gates are noticeably serious-minded. One realizes this when comparing our students with those of near-by colleges or universities. The average university finds a steady decline in faith and fundamental Christianity from the freshman to the senior year. In colleges of the advent movement this condition is reversed. The regular morning and evening worship periods in the dormitories, the chapel exercises thrice weekly, the prayer, mission, and personal workers' bands, all tend to make religion and the Christian life very real and workable. A baptismal class is conducted throughout the year by a member of the school of theology faculty. Although the number of non-Adventists attending the college is small, a considerable proportion of that group is baptized during the course of each year.

The school of theology has been very active this year again. With an increased enrollment, now one fifth of the total college enrollment, and with a broader curriculum offered, the school is putting forth earnest effort in the preparation of workers for the Northwest, for the whole homeland, and for mission fields. The death of Elder Gwynne Dalrymple early in 1941 was a great loss to the school and to the cause of God. The writer was invited to become the new dean of theology. A faculty of five constitutes the regular teaching staff. A strong bachelor of theology course is being offered, and a three-year Bible workers' course is attracting a number of young women this year. F. M. Burg, dean emeritus of the college, is professor of Biblical exegesis. His years as administrator and teacher have given him a wealth of experience and a ripeness and mellowness of wisdom which



CALIFORNIA SANITARIUM BUSINESS MANAGERS

Back row: E. L. Place, St. Helena; A. C. Larson, Paradise Valley; H. B. Thomas, Glendale; G. S. Luther, Loma Linda; G. H. Curtis, White Memorial.

Front row: James Howarth and E. G. Fulton, both former business managers of Glendale Sanitarium.

have endeared him to all. He continues actively as instructor in Hebrew prophets and New Testament epistles. James I. Robison, associate professor of religion, brings to the school years of experience in Africa and Europe. Holger Lindsjo has enriched the program by his knowledge of the ancient languages and archeology. He lived in Jerusalem for some time. Virgil C. Becraft assists in the teaching of systematic theology. The present dean of the school of theology spent twenty years in British Malaya in mission work.

Homiletics is being taught by Elder Robison and the writer. A group of ten companies are conducting evangelistic efforts in surrounding towns and institutions. At Dayton, Washington, a student effort promises to yield between five and ten converts. Other efforts will yield another ten members if present indications are realized. A union baptism in the College Place church in June is planned for those brought in through student evangelism. Some of the homiletics students are studying with inmates of the State penitentiary at Walla Walla, others are assisting in the Voice of Inspiration program over KUJ in Walla Walla, and a large number are meeting weekly appointments in the neighboring Sabbath schools and churches. We thank God for such consecrated young people, imbued with the missionary spirit. It is an omen of good.

V. E. HENDERSHOT.

The Work in Hawaii

WE have a loyal, consecrated group of workers in Hawaii, who came here because they felt called of God to do service for Him. When the war came to these islands, we had sixty-three workers from the mainland in our employ (counting women and children). Since then one family, whose term of service was up, have returned to the States. One other family have asked for a transfer because of health conditions, but they are willing to remain if it seems best to do so. Our staff of workers are carrying on, trusting in God.

During the uncertainty connected with air-raid alarms on recent Sabbaths our people remained calm, and they showed their faith by ordering more than two thousand copies of the *Signs of the Times* for missionary work. This represents seven hundred copies more than were ordered last year.

There seems to be a growing interest in spiritual things, and our colporteurs are finding a ready sale for good literature. We cannot keep a supply of Bibles in stock, for as fast as we receive a shipment they are sold. Yesterday one of our student colporteurs sold \$124

worth of books in eight hours. In one home she sold a \$38 order, and in another a \$34 order. The purchasers paid cash, and wanted the books right away.

We do not know what the future holds for us, but we are determined to keep at the task God has given us to do. Pray that the workers and believers here may be kept safe, and that we may have wisdom to do aright the work that must be done.

GEORGE E. TAYLOR.

Are You Timid?

HOW often we hear the response, when some line of personal work is suggested to a person, "But I am so timid," or, "It is so hard for me to meet people." For the encouragement of such, I share the following letter, which reached my desk only today.

"February 12, 1942

"Bible Study League, Southern Publishing Association, Nashville, Tennessee

"GENTLEMEN:

"This is the only way I know of addressing this letter; the leaflet I have gave me these meager details. I don't know the origin of this little leaflet. I got it in a sort of peculiar way. I happened to be in the waiting room of a clinic in the Baltimore City Hospital with a relative who was waiting to be treated. A little girl, who evidently was a steady patient at the clinic, got up to leave, and in doing so *she slipped this little leaflet into my hand.* When I found time, I read it, and was very much pleased and interested. Now, if there's no church or anything you have to be connected with in order to receive these little leaflets, I'd certainly like to be one of those to get them. Thank you.

"MRS."

How little did this girl who, on leaving the hospital, just "slipped this leaflet into my hand," realize that today we would be writing this woman into whose hand she "slipped" the leaflet, telling her that we would gladly fulfill her request and see that she received more literature of the type furnished her by the "little girl."

We never know what the end of such stories will be. Only a few short weeks ago, a similar request came to us from an inquirer. The request was sent on to the Book and Bible House that serves the field from which the inquiry came. Now comes this word from that office, "We appreciate your sending these requests on to us. . . . One request sent to us about two months ago has been followed up, and the sister is to be baptized this coming Friday night."

There may be a happy surprise awaiting the little girl of our story

in the kingdom, as a result of her timidly slipping a copy of Good News into the hands of that woman in the waiting room of the hospital.

C. E. WEAKS.

At Our Headquarters

INCIDENTAL to the privilege of attending the Seventh-day Adventist Theological Seminary is that of being near to, and of observing a bit, the headquarters of our world-wide work. I had long cherished the hope of this opportunity, and as the train in which I traveled neared this great center for Adventism, it seemed like a great moment to me—and it was.

As I return to my field of labor I go greatly reassured. I heard men preach the same challenging type of sermons here that they preach among the churches. I heard one Sabbath sermon that was a clarion call to faithfulness and fortitude. I heard each pastor in the two largest churches give sermons that bore no indications of a "toned-down message" to suit the location. In visiting three of the smaller churches in the near-by communities—membership of from seventy-five to three hundred—I was gratified to learn that in every instance the responsibility of leadership was borne by men from the General Conference or the Review office. Others from this large center were filling minor offices, and still others just attended because they wanted to help the smaller companies with their presence and their offerings, and because they enjoyed the services.

I thank God for what I have seen in this great center for our world-work. As I return to my home conference and church, it is with a prayer that I and my church shall be as faithful as it appears our brethren here are endeavoring to be, and that when the work is finished here and there, and in all the world, and in our hearts, we may go home together with Jesus.

C. A. MOCK.

W. A. NELSON, president of the Greater New York Conference, has accepted the presidency of the Central California Conference.

A SMALL, well-equipped hospital at Manchester, New Hampshire, has been turned over to a group of active Adventist laymen to operate. The generous friend who donated this institution is a doctor not of our faith. This medical unit has, besides patients' rooms with a total capacity of about 25, an operating room, a sterilizing room, an X-ray department, and a complete laboratory. Plans for a hydrotherapy department are now being worked out.

Broadcast Responses

WE know that the readers of the REVIEW AND HERALD will be interested in the stirring experiences that come to us weekly at the Voice of Prophecy headquarters. We plan to share these with you from time to time, though we can give but a sampling of the hosts of unusual letters.

Weeks ago one wrote: "My father is referred to several times in the book 'Early Writings.' I could not help thinking as I heard the message come over the air: 'What would Joseph Bates and Elder James White think if they knew the message was now being broadcast coast to coast?' What a wonderful day in which to be living!"

A woman was planning suicide when the Voice of Prophecy came in over her radio, and right then and there she gave her heart to

God—saving "a soul from death," and hiding "a multitude of sins."

A man writes that years ago he studied Adventist teachings, but was prejudiced and would not accept them, and adds: "Now I am in a different frame of mind, and am willing to be taught the prophecies in these solemn times."

Recently a cotton-seed grower—one of our strong members in the South—sent out 38,000 radio logs with his annual catalogue. How the Lord must appreciate such a testimony to one's faith in this message!

A boy fourteen years of age writes from Portland, Oregon: "I'm hoping that as a result of this Radio Bible Correspondence Course coming to our home, I may learn to understand the Bible better, and that my mother may be led to give her heart to God."

One member writes that for two

years after her baptism, her parents did not speak to her. They have now been listening to the broadcasts, and to her great surprise and joy have accepted the Sabbath.

From Michigan: "Until recently I had never held a Bible in my hands. I eagerly await the Bible lessons, as I have much to learn."

One of our members writes that her son has recently been killed, and she wants to take the correspondence course to establish her faith.

From Washington, D. C., a woman writes: "The Adventists certainly have the message—there is no doubt about it. Though I am not an Adventist, I firmly believe it is the correct message. Pray for me as I struggle on."

The president of a steel manufacturing company in Cleveland, Ohio, writes in to enroll in our Radio Bible Correspondence Course. More than fifteen thousand are enrolled already. Last week nearly five thousand new enrollments came in. Almost identical letters have come from nonmembers in many different States, saying: "I think the Lord is coming very, very soon, and I feel that I must quickly study the prophecies. Please enroll me in your Free Bible Correspondence Course."

We have prepared an eighteen-page prospectus which fully describes how the course is carried on. With it we provide a letter of instruction and a suggestive canvass for our members to use in a door to door solicitation for enrollments. We urge all our members to enroll just as many as possible in this course, for we have found that a very high percentage of those who complete the course come all the way into the church. Write your conference radio secretary for a prospectus, and pray that the Lord will impress many to give large contributions to support this work of faith in quickly carrying this "mighty message to the millions." F. W. DETAMORE.

Southern California

ON March 1 the Southern California Conference session was convened, and all the work was well looked after in the one day. A good spirit of harmony prevailed. David Voth was returned to the presidency with a very hearty and unanimous vote. Excellent reports of progress were given by the officials and department secretaries. During the two-year period nearly 1,200 persons were baptized and more than a hundred came in by profession of faith, which made a total of over 1,300. The tithes amounted to \$1,083,707.62, and the per capita was \$59.22 for 1941 as compared with \$50.92 for 1940. The conference more than reached the mission

National Radio Program

The Advent Message on the Air Each Sunday Evening

Atlantic Union			Local Time	Northern Union (Con.)			Local Time
Station	Kc.	P. M.		Station	Kc.	P. M.	
New York, N. Y.	WMCA	570	7:00	Minot, N. Dak.	KLPM	1390	6:00
Rochester, N. Y.	WSAY	1240	7:00	Rock Island, Moline, Ill.			
Syracuse, N. Y.	WAGE	620	7:00	Davenport, Iowa	WHBF	1270	6:00
Boston, Mass.	WAAB	1440	7:00	Des Moines, Iowa	KSO	1460	6:00
Springfield, Mass.	WSPR	1270	7:00	Central Union			
New Bedford, Mass.	WNBH	1340	7:00	Coffeyville, Kans.	KGGF	690	6:00
Lowell,				Great Bend, Kans.	KVGB	1400	6:00
Lawrence, Mass.	WLLH	1400	7:00	Emporia, Kans.	KTSW	1400	6:00
Pittsfield, Mass.	WBRK	1340	7:00	St. Louis, Mo.	KWK	1380	6:00
Greenfield, Mass.	WHAI	1240	7:00	Kansas City, Mo.	KITE	1590	6:00
Hartford, Conn.	WTHT	1230	7:00	Lincoln, Nebr.	KFOR	1240	6:00
Bridgeport,				Denver, Colo.	KFEL	950	5:00
New Haven, Conn.	WICC	600	7:00	Southwestern Union			
Waterbury, Conn.	WATR	1320	7:00	Little Rock, Ark.	KGHI	1230	6:00
New London, Conn.	WNLC	1490	7:00	Texarkana, Ark.	KCMC	1450	6:00
Providence, R. I.	WEAN	790	7:00	Hot Springs, Ark.	KWFC	1340	6:00
Lewiston,				Dallas, Tex.	WRR	1310	6:00
Auburn, Maine	WCOU	1240	7:00	Houston, Tex.	KXYZ	1470	6:00
Rutland, Vt.	WSYB	1380	7:00	San Antonio, Tex.	KABC	1450	6:00
Laconia, N. H.	WLNH	1340	7:00	Abilene, Tex.	KRBC	1450	6:00
Columbia Union				Amarillo, Tex.	KFDA	1230	6:00
Philadelphia, Pa.	WIP	610	7:00	Sherman, Tex.	KRRV	910	6:00
Pittsburgh, Pa.	WCAE	1250	7:00	Ardmore, Okla.	KVSO	1240	6:00
Washington, D. C.	WOL	1260	7:00	Oklahoma City, Okla.	KOCY	1340	6:00
Baltimore, Md.	WFBR	1300	7:00	New Orleans, La.	WNOE	1450	6:00
Cincinnati, Ohio	WKRC	550	7:00	North Pacific Union			
Columbus, Ohio	WHKC	640	7:00	Spokane, Wash.	KGA	1510	9:45
Cleveland, Ohio	WHK	1420	7:00	Seattle, Wash.	KOL	1300	9:15
Richmond, Va.	WRNL	910	7:00	Tacoma, Wash.	KMO	1360	9:15
Norfolk,				Yakima, Wash.	KIT	1280	9:15
Newport News, Va.	WGH	1340	7:00	Everett, Wash.	KRKO	1400	9:15
Roanoke, Va.	WSLS	1490	7:00	Aberdeen, Wash.	KXRO	1340	9:15
Southern Union				Olympia, Wash.	KGY	1240	9:15
Atlanta, Ga.	WATL	1400	7:00	Long View, Wash.	KWLK	1400	9:15
Albany, Ga.	WALB	1590	7:00	Centralia,			
St. Petersburg,				Chehalis, Wash.	KELA	1470	9:15
Tampa, Fla.	WTSP	1380	7:00	Portland, Oreg.	KALE	1330	9:15
Gainesville, Fla.	WRUF	850	7:00	Eugene, Oreg.	KORE	1450	9:15
Columbia, S. C.	WCOS	1400	7:00	Klamath Falls, Oreg.	KFJI	1240	9:15
Wilmington, N. C.	WMFD	1400	7:00	Marshfield, Oreg.	KOOS	1230	9:15
Winston-Salem, N. C.	WAIR	1340	7:00	Roseburg, Oreg.	KRNR	1490	9:15
Chattanooga, Tenn.	WDEF	1400	7:00	Albany, Oreg.	KWIL	1240	9:15
Jackson, Tenn.	WTJS	1390	6:00	Pacific Union			
Nashville, Tenn.	WSX	1240	6:00	Los Angeles, Calif.	KHJ	930	9:15
Memphis, Tenn.	WSPS	1460	6:00	San Francisco, Calif.	KFRC	610	9:15
Birmingham, Ala.	WSMN	610	6:00	San Diego, Calif.	KGB	1360	9:15
Louisville, Ky.	WGRC	1400	6:30	Fresno, Calif.	KFRE	1340	9:15
Jackson, Miss.	WSLI	1450	6:00	Bakersfield, Calif.	KPMC	1600	9:15
Lake Union				San Bernardino, Calif.	KFXM	1240	9:15
Chicago, Ill.	WIND	560	6:00	Santa Barbara, Calif.	KDB	1490	9:15
Indianapolis, Ind.	WIBC	1070	6:00	Santa Ana, Calif.	KVOE	1490	9:15
Wisconsin Rapids, Wis.	WFHR	1340	6:00	Eureka, Calif.	KIEM	1480	9:15
Superior, Wis.	WDSM	1230	6:00	Marysville, Calif.	KMYC	1450	9:15
Kalamazoo, Mich.	WKZO	590	6:00	El Centro, Calif.	KXO	1490	9:15
Lansing, Mich.	WJTM	1240	6:00	Chico, Calif.	KHSL	1290	9:15
Grand Rapids, Mich.	WLAV	1340	6:00	San Luis Obispo, Calif.	KVEC	1230	9:15
Battle Creek, Mich.	WELL	1400	6:00	Monterey, Calif.	KDON	1240	9:15
Detroit, Mich.,				Merced, Calif.	KYOS	1080	9:15
Windsor, Ont., Can.	CKT-W	800	8:30	Redding, Calif.	KVCV	1230	9:15
Northern Union				Phoenix, Ariz.	KOY	550	9:30
Duluth, Minn.	WDSM	1230	6:00	Tucson, Ariz.	KTUC	1400	10:15
Minneapolis,				Bisbee,			
St. Paul, Minn.	WLOL	1330	6:00	Douglas, Ariz.	KSUN	1230	10:15
Aberdeen, S. Dak.	KABR	1420	6:00	Salt Lake City, Utah	KLO	1430	5:00
Jamestown, N. Dak.	KRMC	1400	6:00	Provo, Utah	KOVO	1240	5:00
				Price, Utah	KEUB	1450	5:00

goal of forty cents a week per member for both years, the amount being 42.1 cents for 1941. The tithe and mission offerings sent to the General Conference for the two years amounted to \$950,330.85. Of the mission offerings \$205,529 was given in the Sabbath schools. The sales of literature by the Bible House for the two years amounted to \$163,173. The Harvest Ingathering donations amounted to \$123,775.54, a very large sum.

A good work is being done in the many church schools and academies. There is a combined enrollment of more than two thousand boys and girls. There were 197 boys and girls converted and baptized from the schools.

The work in the conference is carried on in English, Spanish, German, Russian, Italian, Japanese, and Croatian. There are two local English broadcasts, and one each in Spanish and Russian.

A good work is being done in Southern California Conference. It is the playground of the enemy, and there is much to distract and break down, but a strong, consistent work is being carried forward by both laymen and workers. There are many of God's saints here combating the enemy, and victory is assured. There is a good spirit in the conference. J. E. FULTON.

After Many Days

THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

The Lord has many ways to cheer up those who have grown gray in His service, and who find their physical strength declining as they draw near the end of the road. There is nothing that brings more real joy to our souls than to learn of some precious person who has been brought to the Saviour through our seed sowing of gospel truth. In fact, it is a real "entering into the joy of the Lord."

Permit us to mention briefly two cases that have recently come to our attention.

In 1895, in one of the large cities of Tennessee, we accepted this truth. Shortly after that time a very promising young man became interested in the message from reading "The Great Controversy" that we sold him. We gave him a few Bible studies. Unfortunately, he was soon married to a young woman who after their marriage became much prejudiced against the Seventh-day Adventist doctrines, and made their home disagreeable. Rather than live in an unpleasant home, he went back to the world. After eight or nine years the Spirit spoke to his heart in the middle of the night. He be-

came deeply convicted of his sin in turning away from the truth, and saw the goodness of God as never before. He humbly confessed his sins and returned to his first love. His wife, however, remained much prejudiced against our faith. Later we were passing through that city, and since we had not seen our friend since he was married many years before, we called at their home. He, of course, was very glad to see us, but his wife accused us of being responsible for the change in his life. We asked her kindly why she blamed us, and she replied, "Oh, you sowed the seed ten years ago."

Well, this took place about a quarter of a century ago. Our work has called us to many different States, and we have not had any more personal contact with him. Sad to say, however, we learned afterward that he had again dropped back into the world. We have often prayed for him, and have mailed him the *Signs*. A few weeks ago I wrote to him and enclosed the letter in an envelope addressed to one of the old members of that church, to be delivered in person. A few days later I got this reply from the member who delivered the letter:

"I made connection with your friend, invited him out to church, had him in my Sabbath school class, gave him your letter, and had a heart-to-heart talk with him. He met several of the old members whom he knew in years past. I introduced him to the pastor and many of the members. He seemed to enjoy the occasion very much, and promised to come next Sabbath. Pray for him. I called his home, and his wife asked me please to not call him again. She seems to be very bitter toward the teachings of the church."

Here I am reminded of a statement from "Testimonies," Volume V, page 363: "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God." What a sad thought it is that one who has lived in the shadows of such a home for more than a quarter of a century can yet see no end to the shadow. Surely this man needs our prayers. I remember, however, another statement from the messenger of the Lord that gives a little ray of hope in such a case. She wrote that "some fruit will ripen only in the shade." Here we are again reminded of how good the Lord is in providing a plan for the salvation of souls in the varied shades of life, if one is willing to accept the divine plan.

Another experience in this chapter is of more recent date. About six weeks ago, as we were sitting in Sabbath school class, we were happily surprised when a woman whom we had met ten or twelve years ago sat down beside us. She at once took a deep interest in the

Sabbath studies, remained for the preaching service, and has not missed being at the Sabbath services since. We have had some good visits and prayer together. We then suggested to our pastor that he visit her a few times and ascertain her knowledge of our doctrines, as she was desirous of uniting with our church. He complied with this request, and found her ready for baptism. Several Sabbaths ago she followed her Lord into the watery grave. On being received into the church, she was asked by the local elder if she would kindly relate briefly for the encouragement of others just how and when the truth found its way into her heart.

The woman quietly pointed to us and called us by name, and then related the simple story of a series of Bible studies that we had given in her afflicted mother's home many years ago. She attended some of these studies, was deeply impressed, and was convinced that she should keep all of the commandments and accept the kindred truths of this message. Because of her work, however, she failed to see how she could keep the Sabbath. Years passed. Her afflicted mother passed away, but before her death, she gave her children strong reasons to believe that she died in the faith. Now, left without a mother this woman realized more fully that her own life was not altogether satisfactory. She had been attending church services of another faith, but they did not bring the peace of mind and heart for which her soul was longing. She decided to attend the services of our church. Now she was very happy in uniting with us in full faith and fellowship.

Surely the Lord is good "after many days" to allow the veil to be slightly lifted, so that we might get another up-to-date glimpse of His promise, "They that sow in tears shall reap in joy."

MR. AND MRS. V. O. COLE.

The Right Arm of the Message

THE medical work has been termed "the right arm of the message." And what a mighty and strong arm it is—never so much appreciated as when a person is himself brought to the place of finding himself in need of medical help. Such has been my recent experience.

During my many years of connection with the third angel's message and the work of its proclamation, it has been our privilege to enjoy the physical blessings of several of our health institutions—both denominationally operated and owned sanitariums and privately operated treatment rooms. Only recently I had the privilege of stopping off at Atlanta, Georgia, and

enjoying the needed rest and treatments needed at the hospitable Atlanta Health Home, which is operated by Brother A. E. Hughes and his wife. Many of these privately conducted treatment rooms are centers of life and light.

A few days later, while I was at our General Conference headquarters in Washington, treatment and medical examination at the Washington Sanitarium revealed the necessity of surgery, which was a little later performed at the Glendale Sanitarium, where, as in all our institutions, kindness and efficiency are the keynote of service. At the present time I am convalescing from a necessary heavy operation. Thank the Lord for His mercies and blessings, and for skilled medical service, which results in restored health and physical blessings for further years of service in this cause.

Yes, the medical work is the "right arm of the message."

A. R. OGDEN.

"They Are Wonderful!"

WHEN our literature leaves our hands and is placed in the possession of someone else, it, generally speaking, passes beyond our control. To use the words of another "it becomes the sole charge of the angels." But the Lord, now and then, permits us to view some of the lines of influence set in motion thereby. Of this we may be sure, the message has gone much farther than any of us have any idea, and in ways that are unknown to us. The following case is to the point:

One of our sisters, a graduate nurse, who has been a bedridden invalid for fifteen years, spends much of her time corresponding with various individuals, trying to create an interest in the message. One of her special methods is to write to those who are broadcasting, especially if they discuss matters of a religious nature. An author, who recently wrote a widely quoted religious book, was asked by one of the South's most powerful stations to quote excerpts from it over the air for their listening audience. Our sister, listening, heard words that were strangely familiar. She felt that the one who wrote them must have done much reading of the writings of Mrs. E. G. White.

Tactfully, a letter was written. Appreciation was expressed. Then she asked if she had ever read any of the writings of Mrs. E. G. White. The reply was immediate and as follows:

"Thank you for your letter. I have several books by White. The 'Ministry of Healing,' and the Conflict of the Ages Series. They are wonderful!"

How she came into possession of

the books we may never know. Certainly the angels have not lost track of them, however, and they are exerting an ever-widening influence. So let us faithfully sow the seed, and trust God for the promised results.

R. E. CRAWFORD.

God's Work Must Go On

(Continued from page 16)

ing for the message of the coming Saviour. In Southwestern Africa we find another unentered area, just part of this great continent where God has done such great things, but where greater things are yet to be accomplished for Him.

The fields listed for our 1942 Missions Extension offering, we repeat, present a most interesting group, and we should not neglect our opportunity to give them assistance. The plans laid by the brethren responsible for a successful, speedy, happy, and thrilling effort have been carefully considered. Timely and new literature is available for sale. Ways of personal giving apart from profits through the disposal of these books, are suggested, and all who will take any part in this effort will find no difficulty in very materially assisting the work.

We believe that no thought of reducing our gifts or of lessening our efforts will find place in the plans of our workers and church members in the Missions Extension offering for 1942. Shall we not recall the words of Jesus?

"I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the

world, I am the light of the world." John 9:4, 5.

Let us work to spread the light before the darkness falls.

Our Response May 2

(Continued from page 17)

The first Sabbath in May is the time when we bring in our offerings for maintaining and advancing the medical, educational, and publishing centers in mission fields. These offerings represent the proceeds from thousands of Missions Extension books sold, the filling of thousands of Missions Extension Stamp Albums, the total of hundreds of day's wages on the part of our employed membership, and cash and checks for varying amounts, as the Spirit of the Lord impresses hearts to give.

"The Lord God omnipotent reigneth," proclaims the revelator in Revelation 19:6, and David prophesied that "God reigneth over the heathen." Ps. 47:8. Our heavenly Father still reigns in heaven and overrules in the affairs of earth. We may not understand why some things are permitted, but we may be sure that all will eventually tend to the advancement of God's kingdom. This is the time for the child of God to lift up his head and rejoice. As long as probation lasts, our duty and responsibility to work for souls will not be relinquished.

We in America are blessed far beyond other parts of this war-stricken world. Would it not be very appropriate this year to give a "thank offering" by doubling the Missions Extension per capita quota of \$2, and thus make a safe investment in the medical, educational, and publishing projects included in the Missions Extension budget for 1942?

NATIONAL SERVICE

A Change in Selective Service Questionnaires

By Carlyle B. Haynes

A CHANGE has been made in the Selective Service Questionnaire which will be mailed to registrants of February 16, and inasmuch as this has reference to conscientious objection to war, Seventh-day Adventist registrants should be made acquainted with it.

I have already explained that the Selective Service Questionnaire has XIII series of questions. Series X deals with conscientious objection to war. This has been changed on the new questionnaire, and is the only change which has been made.

The change is quite a satisfactory one from our standpoint, because now the mere signature of the registrant automatically constitutes a request for

Form 47, known as the "Special Form for Conscientious Objector."

The entire wording of Series X in the new Selective Service Questionnaire is as follows:

"SERIES X—CONSCIENTIOUS OBJECTION TO WAR

"Instructions: Any registrant who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form shall sign the statement below requesting a Special Form for Conscientious Objector (Form 47) from the local board which must be completed and returned to the local board for consideration.

"By reason of religious training and belief I am conscientiously opposed to war in any form, and for this reason request that the local board furnish me a Special Form for Conscientious Objector (Form 47) which I am to complete and return to the local board.

(Signature)

North American Division Gleanings

Atlantic Union

A large city effort will be held next fall, beginning in September, in Kleinhan's Music Hall, the most popular meeting place in the city of Buffalo, New York.

H. P. Gram reports that he has baptized 5 converts at Binghamton, New York.

The Buffalo, New York, church is rejoicing in the possession of a fine new Hammond organ.

Nineteen persons were recently baptized in Portland, Maine. Ten of these joined the church in Portland, 5 united with the Bath church, and 4 with the Gardiner church.

Central Union

On March 14 there was a baptismal service at the Pueblo, Colorado, church, when 9 persons went forward in this sacred rite.

Five converts were buried in baptism at the Porter Sanitarium church, in Denver, Colorado.

Plans for a furniture factory at Union College for the employment of women are being carried out. The workers will assemble the lighter pieces of furniture. It is expected that this industry will give employment to about twenty women.

Columbia Union

Wayne B. Hill, pastor of the Columbus, Ohio, church, has been elected president of the West Virginia Conference. T. M. French, formerly in West Virginia, is president of the East Pennsylvania Conference.

F. S. Fowler, who has been holding an effort in Oil City, Pennsylvania, reports 11 converts baptized not long ago.

Thus far, 47 new members have been added to the Staunton, Virginia, church as a result of the efforts which have been conducted there by E. F. Koch.

Following the Mansfield, Ohio, effort, conducted by J. M. Hoffman and Earl Robbins, 30 converts were baptized. Another baptism is expected soon.

M. A. Burgess has accepted a call to West Pennsylvania, and F. B. Slater is taking his place as pastor of the Richmond and Petersburg colored churches, in Virginia.

The West Pennsylvania Conference headquarters office, formerly located in Greensburg, has been removed to Pittsburgh, where a new and commodious office building has been purchased at 744 North Negley Avenue.

Lake Union

The Elkhart, Indiana, church members have secured some very fine lots to which they hope in the near future to move their church building. The present location of the structure is very unsatisfactory, as the lot is small, scarcely giving room for the building itself, and allowing no extra space for the children's school playground or for parking.

The first church to reach its Harvest Ingathering goal in North America, so far as we know, is the White Hall, Illinois, church. Congratulations to this wide-awake congregation! Several other churches have now reported that they are over the top in the campaign.

The colored believers of Evanston, Illinois, are happy to be meeting in a church home of their own. They have purchased a church building which seats one hundred. This structure is in good condition, has a fine basement, and a five-room apartment over the auditorium, which can be rented.

North Pacific Union

The new church at Pasco, Washington, has been completed, and the happy church members are now holding services in it. This structure, built of cement blocks, makes a very attractive appearance, and fittingly represents our cause in that town.

A total of 87 persons have now been baptized as a result of the evangelistic services conducted by R. H. Nightingale in Spokane, Washington.

Seven persons were recently baptized at Lewiston, Idaho, as a result of the evening meetings and radio work under the direction of F. M. Oliver.

The Payette, Idaho, church is being improved by having a basement dug underneath it, and a stucco finish put on the outside.

Plans for evangelism in the Idaho Conference for the coming summer include the following efforts: At Weiser, B. L. Hassenpflug in charge; at Nampa, under the direction of A. P. Ritz and Emil Knauft; at Gooding, headed by A. T. Treat; and at Salmon, with C. J. Smith leading.

A baptism was recently conducted at Colfax, Washington, when 6 converts took part in this sacred rite.

Northern Union

An effort was opened on March 8 at the Civic School Theatre, Aberdeen, South Dakota. R. J. Kegley is in charge, assisted by S. A. Reile and Harry B. Davis. It was re-

ported that about 600 people attended the opening meeting.

Two persons were recently baptized at Waterloo, Iowa, and two more at Hampton, Iowa.

G. H. Loewen recently launched an evangelistic effort at Rapid City, South Dakota.

H. W. Walker, formerly president of the Alabama-Mississippi Conference, has connected with the Minnesota Conference as chief executive.

A new church, at Ellendale, North Dakota, has joined the sisterhood of churches in the North Dakota Conference.

Pacific Union

W. R. Archbold is opening an effort at Minot, North Dakota.

April 9 was the day of dedication of the fine new preparatory school building at Pacific Union College. It has been named McKibbin Hall, in honor of Mrs. Alma E. McKibbin, a prominent educational worker in the denomination, and for many years a teacher at Pacific Union College.

At the recent conference session, F. T. Oakes, formerly secretary-treasurer of the Central California Conference, was elected secretary-treasurer of the Northern California Conference, to fill the place made vacant when R. G. Lewis was transferred to Southern California.

The Navaho Indian Tribal Council, representing the natives of the large reservation in the northern part of Arizona, have designated fifty-one acres of good land on which they desire our worker among them, Marvin Walter, to erect a mission. This land is near a trading station, a post office, a telephone, and the only good water for a long distance around, so is in a good central location, where the Indians will be coming and going all the time. The document which makes this offer is signed by a number of the Indian tribesmen and is thumb-marked by others. One of the council members who signed this document is a leading medicine man of the district. The district supervisor also has affixed his signature. This seems like a very fine opening to establish permanent work among these needy aboriginal people.

The following evangelistic campaigns have started or are soon to start in the Northern California Conference—North Sacramento, Stockton, Santa Rosa.

Six candidates were baptized recently at Visalia, California.

The Exeter, California, church is taking on a new appearance. It has been painted inside and outside, and new pews and a beautiful new carpet are being put in the auditorium.

R. C.

NOTICES

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR NINETEENTH WEEK May 3-9

Volume: "The Desire of Ages"
"The Foreshadowing of the Cross"
"He Was Transfigured"
"Ministry"

May 3 ... 410-412	May 7 421-425
May 4 ... 412-415	May 8 426-428
May 5 ... 415-418	May 9 428-431
May 6 ... 419-421	

ASSIGNMENTS FOR TWENTIETH WEEK May 10-16

Volume: "The Desire of Ages"
"Who Is the Greatest?"
"At the Feast of Tabernacles"

May 10 ... 432-434	May 14 ... 447-448
May 11 ... 434-436	May 15 ... 448-451
May 12 ... 437-439	May 16 ... 451-454
May 13 ... 439-442	

ASSIGNMENTS FOR TWENTY-FIRST WEEK May 17-23

Volume: "The Desire of Ages"
"Among Snares"
"The Light of Life"

May 17 ... 455-457	May 21 ... 466-469
May 18 ... 457-460	May 22 ... 469-472
May 19 ... 460-463	May 23 ... 472-475
May 20 ... 464-466	

ASSIGNMENTS FOR TWENTY-SECOND WEEK May 24-30

Volume: "The Desire of Ages"
"The Divine Shepherd"
"The Last Journey From Galilee"
"The Good Samaritan"

May 24 ... 476-477	May 28 ... 487-488
May 25 ... 478-479	May 29 ... 488-493
May 26 ... 479-484	May 30 ... 493-496
May 27 ... 485-486	

REQUESTS FOR PRAYER

A BROTHER in Pennsylvania writes that he is suffering from arthritis, and requests prayer for healing.

From Kansas comes a request from a sister who is burdened for her husband, that he may be healed and converted. She asks that prayer be offered in his case.

The JOURNEY'S END

"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.

ALICE MINA MORSE MANN

Alice Mina Morse Mann was born near Le Roy, Minn., June 4, 1866, and passed to her rest March 10, 1942. Her last days were spent at Loma Linda, Calif.

Mrs. Mann was a teacher of rare capabilities. Although school privileges were few, she made the best of every opportunity, and successfully passed the teachers' examination when only thirteen years of age. The superintendent considered her too young to teach, and it was only after much importunity that she was granted a certificate the next year, and given permission to teach a small pioneer school. Her salary was \$12 a month, and she "boarded around" two weeks at a place. She taught twelve years in the county, and only stopped once to attend State normal at St. Cloud, Minn.

Having attended some Seventh-day Adventist meetings near her home, also a camp meeting at Fergus Falls, Minn., in 1887, she took a definite stand for this truth, and in June, 1888, she was baptized by Elder Harrison Grant, one of the pioneer ministers of Minnesota.

She was married to Wellington Mann, Jan. 1, 1887, and to them were born two sons. Left a widow in 1902, she supported her children and educated them in our own schools. For six years, beginning in 1901, she taught church school in California, and also did Bible work in the summers.

After attending Pacific Union College for

one year, before it was moved to its present location, she became a member of the first Lodi Academy faculty in 1908. She taught in various departments for five years, the last year acting as normal director, and also as Missionary Volunteer and educational secretary of the conference. For two years more she continued in conference work alone. She was then transferred to the Central California Conference, where she carried the educational and Missionary Volunteer departments for eight years.

In 1922 she was called to take charge of the educational and Sabbath school work of the Southeastern California Conference. For ten years she carried on strong and aggressive work, the last two years leading out in the Sabbath school work alone. On account of her health and age she was retired in 1932.

She leaves to cherish her memory of the immediate family, her two sons, Leslie B. Mann, of Loma Linda, and Guy E. Mann, of San Bernardino, also one brother, one sister, six grandchildren, and one great-grandchild.

To her many friends Mrs. Mann was known and spoken of affectionately as Mother Mann. Truly a mother in Israel has fallen.

RUTH NERLUND HOLLEY

Ruth Olivia Nerlund was born in Des Moines, Iowa, Sept. 9, 1911. She died at the Washington Sanitarium, Friday night, April 3.

She began her education in the church school in Denver, Colo., in 1916. In 1920 her parents, Elder and Mrs. O. J. Nerlund, moved to Tacoma, Wash., where she attended school until 1924. She enrolled as a student in the Auburn Academy, in western Washington, in 1925. Finishing her academic work in the spring of 1929, she entered upon her normal course at the Broadview College the same year. In the meantime her parents had moved to Chicago, Ill. Finishing school at Broadview in 1931, she taught the church school in Springfield, Ill., during the school year of 1931-32. She then moved with her parents to Jersey City, N. J., where she taught church school again for a period of two years.

In 1934 she entered Washington Missionary College, graduating from the college course in 1936. March 15, 1936, a few months before she had finished school, she began work in the Review and Herald Publishing Association as one of the proofreaders. She continued her connection with the proofroom until early in the year 1937, when she became secretary to the editor of the REVIEW AND HERALD, and also editor of the Home Department of our general church paper. She served efficiently in this capacity for more than two years.

July 30, 1939, Ruth Nerlund became the wife of Roger Holley, who that year graduated from the theological course of Washington Missionary College. At the time of their marriage, they were under appointment for mission service in Japan, and early in August left for the Pacific Coast, sailing from Vancouver, British Columbia, August 19.

In Japan, they spent the first year in language study. December 6, 1940, they were forced, by threatened war in the Orient, to leave Japan, at the same time that other foreign missionaries were evacuated from that field by order of the Mission Board. It was desired, however, to continue the service of Brother and Sister Holley in the Far Eastern Division, and they were asked to take up work in Macassar, Celebes. Here, as in Japan, they did faithful and efficient work. But Japan having declared war, and threatening Macassar, they were forced to evacuate, leaving the field early in January, 1942. Spending two weeks in Java, they then embarked for the United States, being on shipboard six weeks before they finally landed in New York City.

Mrs. Holley was gladly welcomed to the homeland by her parents, her husband's parents, and her many friends, and it was hoped that after a necessary period of rest she might unite with her husband in pastoral-evangelistic work in this country, to which he had already been invited.

She was taken seriously ill Thursday evening, March 26, and entered the Washington Sanitarium. From that time until her death, April 3, every possible resource that medical science could employ was used to effect her recovery. The instruction given in the fifth chapter of James was carried out, and many prayers in the community and in our several institutions in Takoma Park ascended in her behalf. But the Lord, who doeth all things well, willed that His faithful child should pass to her rest.

Funeral services were conducted in Columbia Hall, Washington Missionary College, and interment was in the Washington Memorial Cemetery.

There are left to mourn, of the immediate

relatives, the devoted husband, Roger Holley; the loving parents and sister, Elder and Mrs. O. J. Nerlund and their daughter, Marie; the husband's parents and sister, Mr. and Mrs. W. R. Holley and their daughter, Mrs. Kelly; and the husband's brother and his wife, Mr. and Mrs. Leighton Holley.

R. J. BELLOWES

R. J. Bellows was born in Eaton Township, Michigan, Dec. 20, 1851; and passed to his rest at Paw Paw, Mich., March 24, 1942. At the age of twenty-eight he was united in marriage with Della Holbrook, and to this union were born a son and a daughter. Until he was fifty-one he was engaged in farming. Then he entered the coporteur work, laboring in that capacity two years in Michigan and four years in Ontario, Canada. After this he entered the ministry, serving in this calling for twenty-five years.

Elder Bellows was a valiant soldier of the cross, and the Lord richly blessed him in soul winning. His passing will be sincerely mourned by all who knew him, for he was a warmhearted, kindly dispositioned man.

The widow, two children, and six grandchildren remain to cherish his memory. Interment was near the Eaton Rapids church, of which he became a member in his youth. Services were conducted by the writer.

M. N. CAMPBELL

MERSEREAU.—Franklin Addison Mersereau was born in Stuyvesant Falls, N. Y., Feb. 5, 1863; and passed away at his home in Alameda, Calif., March 7, 1942. In 1875 he came to San Francisco, and there was united in marriage with Miss Alison E. Mills, in the year 1890. To this union was born one son, Charles. Mr. and Mrs. Mersereau joined the Seventh-day Adventist Church in 1896. Brother Mersereau moved to Alameda in 1920, where he was a faithful member of the Alameda church, holding the office of deacon for years. There are left to cherish his memory, his wife, his son, and a grandson, Charles, Jr., with many other relatives and friends.

BUTCHER.—Julietta Butcher, nee Morrison, passed away recently at the age of seventy-five years. Her father, John Morrison, accepted present truth when she was ten years of age, and he helped Elder James White establish the Pacific Press Publishing Association. Later his daughter became an employee of the publishing house, and set the type for the first edition of the book, "The Great Controversy." In 1890 she became the wife of Albert W. Butcher. He passed away in 1935. Two daughters, Oleta and Clarice, and a son, Floyd, and three sisters, survive her. The funeral was held at Glendale, Calif.

JOHNSON.—Mrs. Hannah Johnson died February 26, and just one week later, her husband, John Johnson, passed away. They were both born in Sweden, Mrs. Johnson in 1863 and Mr. Johnson in 1865. For thirty-three years preceding their death they had been residents of Lemoore, Calif. Surviving are four sons, J. Berger Johnson, a missionary in Buenos Aires; Nels Johnson, Oakland; J. Elmer Johnson, Fresno; and Dr. R. W. Johnson, San Fernando; and two daughters, Mrs. Edwin Woisner, of Sanger, and Mrs. Bernard Tilton, of Lemoore.

BROADWATER.—Barbara Jean Broadwater passed to her rest on April 3, 1942, at the age of nineteen years. From infancy she had made her home in Pomona, Calif. Her helpful service in the activities of the Pomona church, and her life at school, won her a host of friends. She was a student at La Sierra College, where she was taking the preparatory nursing course. She is survived by her parents, Mr. and Mrs. W. R. Broadwater, and two sisters, Billie Lou Broadwater and Mrs. Stanley Reeder.

NEWTON.—Mrs. Edith Chase Newton was born at Brookline, Mass., May 24, 1870; and died at the New England Sanitarium, Melrose, Mass., Jan. 30, 1942. During the time that she was a Seventh-day Adventist—a period of more than thirty years—she did a great deal of missionary work, and sent out much of our truth-filled literature. She is survived by two sisters, Mrs. Susan Creevy and Mrs. Harriet Greene; a daughter, Mrs. Barbara Vredt; and a grandson.

PETERSON.—Helen Lolita Peterson, nee Smith, was born at Danby, Vt., May 3, 1911; and died March 3, 1942, at Stoneham, Mass. When she was six, her mother moved with her to Stoneham, Mass. After she was married to Chester A. Peterson, she and her husband made their home in Oakland, Calif. She was at the Melrose Sanitarium during her last illness. One daughter survives her.

HALL.—Mrs. Avice Muriel Hall was born in Washington County, Iowa, Feb. 25, 1893; and died at her home in Beaumont, Tex., Feb. 28, 1942. In 1919 she was united in marriage to Clarence S. Hall, and to them was born one daughter, Betty. Mrs. Hall was a charter member of the Beaumont church, and was a consecrated church worker.

PHELPS.—Mrs. Lettie May Phelps passed away in Portland, Oreg., Feb. 2, 1942, at the age of eighty-five. She was born in Michigan.

SCHULZ.—Gustav Herman Schulz was born in Germany on Nov. 24, 1862; and passed away in Portland, Oreg., Feb. 23, 1942. His widow and three sons survive him.

BYE.—Mrs. Regina Bye was born in Modum, Norway, on Sept. 16, 1861; and died in Portland, Oreg., Feb. 27, 1942. She accepted the third angel's message in Minneapolis, Minn., under the labors of L. H. Christian. Four daughters survive her.

JOHNSON.—Daniel N. Johnson was born May 10, 1871, and died March 1, 1942. His father was a Seventh-day Adventist minister in the State of Iowa in the early days of this message. He is survived by his wife, five sons, four daughters, two brothers, two sisters, and his aged mother.

BOYDSTUN.—Eula Boydstum, nee Vaden, was born Feb. 27, 1889, at Center Point, Ark.; and departed this life March 5, 1942, at her home in Pasadena, Calif. In 1909 she was united in marriage with J. S. Boydstum. They lived first in Texas, and later in California. She is survived by eight children, one grandson, her mother, one brother, and three sisters.

BEARD.—Mrs. Dagny Mathisen Beard was born in Oslo, Norway, April 18, 1884; and died at Sanitarium, Calif., March 22, 1942. Her parents were prominent among the pioneers of the advent movement in Norway. In her childhood she came to America with her parents. She is survived by her husband, Albert A. Beard, a sister, and three brothers.

AYCOCK.—John E. Aycock was born Jan. 15, 1870, at Gatesville, Tex.; and passed away Feb. 8, 1942. About the year 1901 he accepted the third angel's message, and attended school at Keene, Tex. Later he took the nurses' course at Battle Creek Sanitarium. In 1906 he was united in marriage with Edith Page. Together they have conducted medical missionary work by means of treatment rooms in many cities in the United States. In 1937 they located in Paradise Valley, Calif., where they resided when Brother Aycock passed away. He leaves to cherish his memory his wife, four sisters, and one brother, besides other relatives.

O'NEIL.—Robert O'Neil was born at Fort Winnebago, near Portage, Wis., Jan. 16, 1865; and died Nov. 7, 1941, at the St. Helena Sanitarium. He was reared in this faith. In 1871 the family moved to Lynden, Wash., which was then pioneer country. In 1891, after spending a year at Healdsburg College, Robert was married to Florence Higley. To this union six children were born. In 1910 Brother O'Neil brought his family to Pacific Union College, to provide a Christian education for them. They later lived in Mountain View and seven years before his death, settled in Glendale, Calif. He was buried at the Forest Lawn Cemetery, Glendale. Surviving are his wife, five children, and five grandchildren.

EDWARDS.—Alice Edwards, nee Thompson, was born March 24, 1851, at Russiaville, Ind., and passed away March 9, 1942. She was the oldest child of George and Julia Thompson, who were among the first to become Seventh-day Adventists in Indiana. Early in life she became a Christian. In 1870 she was united in marriage with John Edwards, which happy companionship was enjoyed sixty-four years, when it was broken by Mr. Edwards' death at the age of ninety-four. To this union were born five children, all but two of whom have gone to their rest. She is survived by two sisters, two daughters, four grandchildren, and five great-grandchildren.

BARTHOLOMEW.—Irving Niles Bartholomew was born July 11, 1876, in Saginaw, Mich. As a young man he attended the Battle Creek College, and also studied medicine while there. Later he took the nurses' course at the Washington Sanitarium and Hospital, in Takoma Park, Md. He followed the nursing profession for many years. For the last twenty-five years he resided in Pasadena, Calif. He passed away on Feb. 18, 1942. Surviving are his wife, one daughter, two grandchildren, one sister, and one brother, besides other relatives.

WILLIS.—Harper K. Willis was born at Norton, Ohio, Nov. 25, 1857, and passed quietly to his rest Jan. 31, 1942. In 1880 he was married to Ida May Pickering, and a few years later they accepted the message of Christ's return. Following a period of preparation for the gospel ministry at Battle Creek College, Brother Willis devoted sixteen years to efficient soul-winning service in the State of Missouri. He is survived by his wife and two daughters.

LANTERMAN.—Mrs. Margerite Marie Lanterman was born March 12, 1875, at Parrsmills, Pa.; and died at Bedford, Ohio, Feb. 27, 1942. In 1899 she was united in marriage with Wilmer D. Lanterman, to which union four children were born. She leaves to cherish her memory, her husband, her four children, four grandchildren, and a host of friends. Funeral services were conducted in the Akron, Ohio, church, and interment was at Copley, Ohio.

WAGNER.—Bessie Wagner, nee Felton, was born at Rosendale, Wis., Aug. 5, 1882; and died Oct. 17, 1941, at Glendale, Calif. She accepted present truth in 1914. For a time she labored in the Carolina Conference office, and later at the Loma Linda Sanitarium, until she was united in marriage with J. W. Wagner.

RHODE.—George Rhode passed away on Feb. 4, 1942, at the age of seventy-two years. He was baptized when he was twenty-seven years of age, and was an ardent church worker, both in the Jersey City, N. J., church and in the Hackensack, N. J., church. He is survived by his wife, and one son, George.

SMITH.—Miss Mary Jane Smith was born in Powersville, Ky., Sept. 29, 1860. In 1902 she moved to Indiana, and resided at Scircleville for many years. She spent her last days in South Bend, Ind., where she fell asleep in the blessed hope Feb. 19, 1942.

SCOTT.—Edith Scott, nee Laswell, died at College Place, Wash., March 19, 1942, at the age of fifty-five years. Her husband, Dr. N. E. Scott, passed away in 1936. One son, Neil Scott, two sisters, and one brother survive.

NEWELL.—Miss Eleanor Newell was born Jan. 10, 1909, at Wyandotte, Mich.; and died March 2, 1942, at Detroit, Mich. She accepted the advent faith about four years ago, and was faithful in Christian service.

HINTON.—Mrs. Rebecca Matilda Hinton passed away March 5, 1942, at the home of her daughter in Tell City, Ind. She had been a member of the Seventh-day Adventist Church for many years.

VOHWINKEL.—Mrs. Mary Vohwinkel was born in Germany, and passed away in Portland, Oreg., Feb. 16, 1942. She had been an Adventist for forty-five years. Nine children survive her.

ALLEN.—Lenna Myrtle Allen, a faithful member of the church at Noblesville, Ind., recently passed away at her home in that city. She leaves to cherish her memory her husband, John Allen.

TUTTLE.—Elisha Ruben Tuttle was born in Illinois, and died at Sanitarium, Calif., March 18, 1942, in his seventy-ninth year. He accepted the advent message forty-three years ago. A brother, a son, a daughter, and five grandchildren survive him.

CHRISTIANSON.—Mrs. May Louisa Christianson was born at Dane, Wis., Oct. 20, 1860; and died at the St. Helena Sanitarium, March 25, 1942. An only son and a brother survive her. Mrs. Christianson accepted the third angel's message more than forty years ago, and was faithful to the last.

HAYDEN.—Adrian Kepler Hayden was born Oct. 18, 1855, in Adams County, Iowa; and died at his home at Lawrence, Kans., March 22, 1942. In 1886 he was united in marriage with Mary Amelia Broat. He was a faithful church worker. Surviving him are three daughters, two sons, twenty-one grandchildren, and two great-grandchildren.

JONES.—John Hart Jones was born July 17, 1854, in Ontario County, New York. Before John was a year old his father left New York to make his home in Michigan, and settled near Monterey. From Elder and Mrs. James White the family learned about the third angel's message, and John was brought up in the truth. He passed away March 30, 1942.

JENSEN.—Albeck Jens Jensen was born at Farhut, Denmark, March 28, 1859; and died at his home near Elgin, Tex., March 26, 1942. Following his conversion, Brother Jensen entered the book work, and was a colporteur for twenty-eight years. In 1896 he married Louisa Alfreda Blömberg. Surviving are his wife, two sons, three daughters, and nineteen grandchildren.

BALDWIN.—Michael Stewart Baldwin was born in Shelby County, Ohio, Dec. 28, 1862; and died at Jefferson, Tex., Feb. 26, 1942. In 1887 he accepted the third angel's message. The same year he was married to Miss Clara Hersv. To this union were born three sons and three daughters. His companion preceded him in death three years. He was an active Christian worker.

HOLLINGSWORTH.—Charles Lucius Hollingsworth was born in western Nebraska, Jan. 10, 1880; and died at Bunnell, Fla., Feb. 3, 1942. At the age of thirteen he was united with the Seventh-day Adventist Church. Much of his life was spent in connection with our sanitariums at Madison, Wis., Nashville, Tenn., and Orlando, Fla. He also did pioneer work with Elder J. E. White in the Southern Missionary Society.

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REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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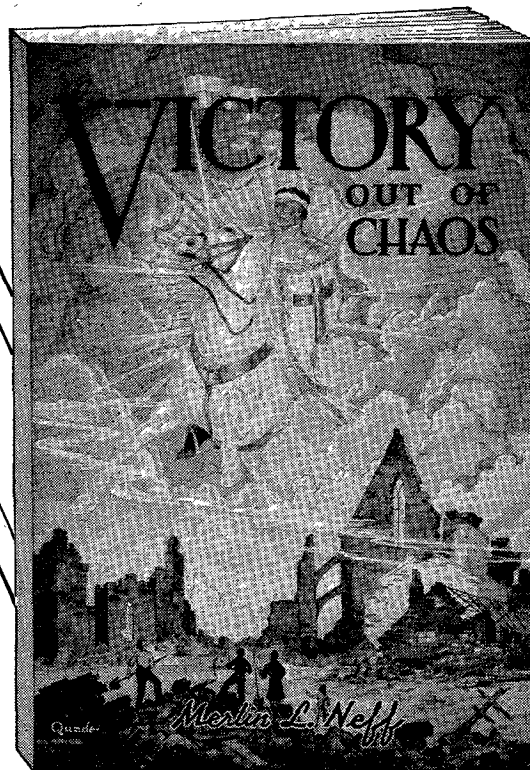
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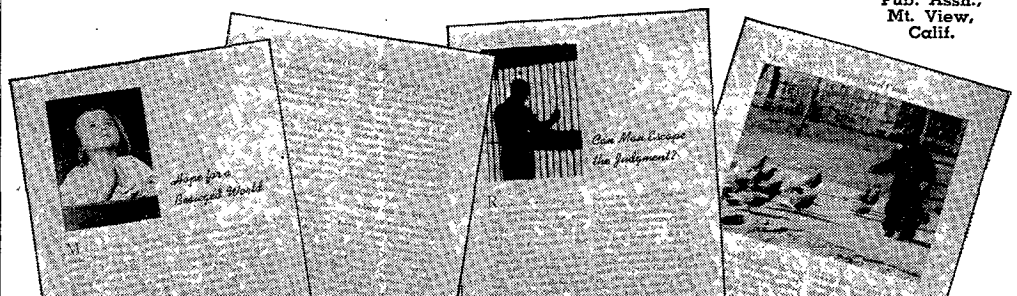
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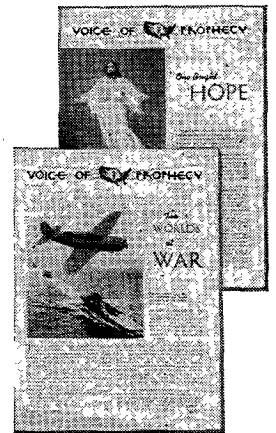
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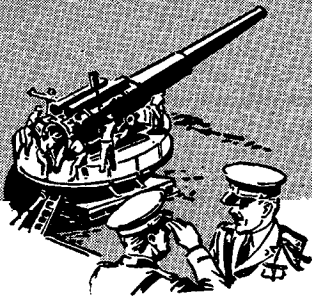
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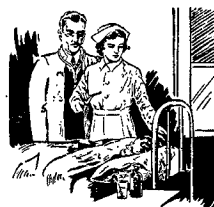
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(Special by United Press)

CHICAGO, Feb. 17.—The Nation's hypochondriacs will have to turn elsewhere for comfort and reassurance. Uncle Sam wants their physicians for the Army—12,000 of them this year.

Dr. Ray Lyman Wilbur of Stanford University, chairman of the Council of Medical Education and Hospitals, said today that the physicians left at home would have to conserve their appointments for patients with genuine ills.

If conditions foreseen by the nation's physicians develop, only the bedfast can enjoy the luxury of having their doctor call at their home. The remainder will have to go to his office.

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OF SPECIAL INTEREST

Our Missionaries

ON Wednesday, April 15, we were made happy by the receipt of a cable message from the Inter-American Division office in Balboa telling of the arrival there of the missionary group that left Sydney about five weeks ago. These were: F. R. Millard, R. M. Milne, L. I. Bowers, J. M. Nerness, Mrs. Sarah Williams, and Miss Frieda Clark. The message indicated that these missionaries expected to reach New Orleans, Louisiana, on April 18, and asked that necessary clergy railway certificates await them there. This leaves yet unreported but one group of *evacués* from the Far Eastern Division. Brethren W. P. Bradley, E. A. Moon, and P. L. Williams and their families were still in Sydney when the group above referred to left that place. So we may expect that ere long we shall have word of the arrival of these missionaries.

In view of recent reports concerning the situation in India and Burma, the following exchange of cables between our Southern Asia Division office in Poona and the General Conference office will be of interest to our readers:

From Poona, dated April 12, 1942: "LARGE SCALE EVACUATION OF FOREIGN WORKERS ANTICIPATED. NINETEEN FAMILIES ALREADY BOOKED BY FIRST AVAILABLE BOAT. COMMITTEE SUGGESTING AUSTRALIANS AND OTHERS NOT [able to] REACH THEIR OWN COUNTRIES GO SOUTH AFRICA. SOME AMERICANS ALSO DESIRE [to] GO THERE. HAVE YOU ANY COUNSEL TO GIVE?" (Signed) "G. G. LOWRY."

To this important inquiry, the following reply authorized by the General Conference Committee, was released April 13:

"WE HESITATE [to] COUNSEL GENERAL EVACUATION DUE [to] TRAVEL HAZARDS PARTICULARLY [in] ATLANTIC WATERS. URGE [you] COUNSEL CLOSELY WITH HEADS [of] OTHER MISSION ORGANIZATIONS ALSO [with the] AMERICAN CONSUL GENERAL. WE GIVE FULL DISCRETIONARY POWERS [to] DIVISION COMMITTEE IN COUNSEL WITH INDIVIDUAL MISSIONARIES. WE AGREE [that] THOSE DECIDING [to] EVACUATE PROCEED AFRICA. WORKERS PARTICULARLY DOCTORS GREATLY NEEDED THERE." (Signed) "E. D. DICK."

In response to a communication of ours to the State Department concerning our missionaries in Shanghai, Hong Kong, Canton, Amoy, Manila, and Bangkok, we

have received word that "an exchange of official and nonofficial persons is now being negotiated between the Government of the United States and the Japanese government." The Swiss representatives in Japan and Japanese-controlled areas where Switzerland represents the interests of the United States, are working to this end, and we have supplied to the authorities complete lists of our missionaries who are concerned in this matter. While first attention is to be given to official persons concerned, we hope that in due course the plan may operate so as to bring about the release, by exchange, of missionaries who are under detention in these places.

Because of the many involvements in the plan, some of these matters seem to move all too slowly, and it might seem that we should not expect it to become effective in the very near future, but the United Press dispatch, dated April 8, gave the following information: "The Columbia Broadcasting System heard the Japanese-controlled Manchukuo radio broadcast today that American diplomats interned in Japan and occupied China would sail April 28 for Portuguese East Africa, there to be exchanged for Japanese diplomats from North and South America."

(Just as the REVIEW goes to press, it is good indeed to be able to report that a telegraphic message has been received from San Francisco, telling of the arrival of the Bradley, Moon, and Williams families on the west coast.)

A. W. CORMACK.

From the China Division

WRITING to the General Conference, G. J. Appel, acting secretary-treasurer of the China Division, gives an interesting and encouraging glimpse of the situation over there. Following is a portion of his letter:

"Your cable bringing the word of the appointment of acting China Division officers and committee members was received here in Chungking some weeks ago and was forwarded on to me at Hunan. I left there shortly after receiving it, and arrived here just a few days ago. Brother Longway also arrived from Burma by automobile yesterday; so we are trying to get things in shape for the coming division council. Brother Coberly is coming in supplies, and is due here next week. These sixteen trucks are bringing in all the supplies that were stored in Rangoon. We are very thankful that it was possible

to get all these things out before the Burma Road was cut.

"The council is to open here on the thirteenth of this month. Brethren G. L. Wilkinson and C. B. Miller have already arrived. En route here are Pastor Kang from South China, David Hwang from East China, Chen Wen-hsioh of the Northwest, and another one of our Chinese leaders from Nanning, as well as M. C. Warren and Milton Lee from Yunnan. We are very thankful for the word that Pastor David Hwang is coming through from Shanghai, for he will bring us definite word regarding conditions there. We also have word of a possibility of our getting funds through to occupied territory, which will make it possible for us to finance the work in all portions of this division field. Surely the Lord does reveal His power when human sources fail. The Emergency Committee in Shanghai held a meeting in Shanghai in January. At that time plans were made to promote strongly the work in occupied territory.

"We have recently received information from what we believe are reliable sources that Pastor and Mrs. John Oss are living in the French Concession in Shanghai and enjoy comparative freedom to carry on from there. The Signs Press at Ningkuo Road has been sealed. We do not know what has happened to the other properties there. The Shanghai Clinic at Range Road is still operating, as far as we know, and Doctor Dale is there helping in the work. We have heard that our Kalgan Hospital, the North China Training Institute buildings at Fengtai, and the Shantung middle school buildings at Tsinan have all been taken over. No word has come through so far regarding conditions in Manchuria. As far as we know, our Central China Union School and the Wuhan Sanitarium at Wuchang, Hupeh, are still under the control of our leaders there.

Death of Mrs. Mary Montgomery

KNOWLEDGE of the death of Mrs. Mary Montgomery, of Takoma Park, Md., March 24, will bring sorrow to many hearts. Particularly will this be true of thousands of students who have attended our schools where she has served as matron. In this capacity she served the Washington Missionary College from 1924 until shortly before her death. For five years she was matron and dean of women in the Adelpian Academy, in Holly, Michigan. She was a mother to all students on the campus. She was a noble woman, and an efficient worker. To her children and other relatives we extend our sincere sympathy.

SUPPLEMENT TO THE ADVENT SABBATH REVIEW AND HERALD

Program for Sabbath, May 9, to Be Followed in All Our Churches

A World Crisis and an Unfinished Task Constitute a Call to Prayer

By W. H. BRANSON

SAID the Master to His disciples at the well of Samaria, "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34.

All His disciples had gone into the city to buy food for the company, a task any one of them might easily have performed. During their absence He had extended the gospel invitation to the Samaritan woman, had led her to the point of con-

version, and had opened the way for a great revival in that city.

Jesus lived, not merely to gratify human appetite and desires, but to accomplish a great task. He had been sent to earth to work out man's salvation. A world was lost, and He had come to the rescue. Something to eat, drink, or wear was incidental to Him; the one all-absorbing passion of His life was to fully accomplish His task, to finish the work He had been sent to do.

Nothing could turn the Master aside from His purpose. He was undaunted by the persecutions He had to suffer. The sufferings in Gethsemane, the threatenings of the mob, the crown of thorns, the cruel scourgings, and even the prospects of the cross, were not sufficient to turn Him aside from His mission. It was His "meat" to finish His work, and He held Himself strictly to the task.

As Jesus hung on the cross, He cried, "It is finished." He was able to present to His Father a completed work. He had accomplished our redemption. His earthly task was done.

But the church still had a work to perform. We are told that there was committed to the followers of Christ "the ministry of reconciliation." They were bidden to go into all the world and tell men and women of every tribe and nation of the wonderful plan of redemption that had now been worked out for them. The glad tidings were to be carried to all people. To the very ends of the earth the loving invitation was to be sounded, "Look unto Me, and be ye saved." (See Isa. 45:22.)

An Unfinished Task

Jesus finished His task, but our task is as yet unfinished. Millions of men and women in this doomed world are still groping in darkness. They have never seen the light. The truth has never yet been brought to their attention. They have

Order of Service

NOTE.—The order of the regular service in all Seventh-day Adventist churches on Sabbath, May 9, should include an earnest season of prayer and the reading of the special message prepared by Elder W. H. Branson, acting president of the General Conference. Church leaders will desire to plan carefully for all the meetings held on this special day. The hour of crisis in which we live calls upon our people to enter wholeheartedly into the plan for a day of fasting and prayer, with as many services as are profitable and convenient under local conditions. Where the membership is widely scattered it may be practicable to arrange district meetings for Friday and Sabbath evenings, not attempting to bring the entire congregation together more than once. In other localities several services can be held in the church. Private and family devotions should be frequent, so that the day is filled with meditation, study, and prayer.

This call to fasting and prayer is not an ordinary call. We trust that special prayer services will be held in each church and in each individual home of our believers. Let all, except possibly the feeble and aged and the children, abstain from the partaking of food during the Sabbath hours. No ill effects will come from such an act of worship, but, instead, it will bring great spiritual light and blessing into the soul. The purpose of Scriptural fasting is not merely to afflict the body, but to enable the mind and heart to be more keenly sensitive to the impulses of the Holy Spirit. We appeal to all our people to join in effectual, fervent prayer that God's blessing, so greatly needed at this hour, may rest upon His church and His cause in every land.

GENERAL CONFERENCE OFFICERS.

never heard the gracious call, "Come unto Me, . . . and I will give you rest." We have been given the responsibility of searching them out and telling them of God's plan to save men, and that they are included in that plan, but we have not completed our task.

The church might have finished its work of preaching the gospel to the nations in a time of peace, and under favorable conditions, but it failed to do so. We were too engrossed in the cares of this life. Like the disciples, we have allowed our thoughts and energies to be absorbed in supplying temporal needs instead of supplying the famishing multitudes with the living bread from heaven. Like Israel of old, we had, in too many places, settled down to enjoy the fruits of early victory instead of pressing the battle on to the very gates of the enemy. And so our task is unfinished.

To Be Finished in a Time of Crisis

The good days of peace and tranquillity are gone. We have fallen upon evil times. Almost every nation on earth is engaged in war. Conditions are rapidly becoming worse and worse everywhere. The whole world is in upheaval. Mission work is becoming exceedingly difficult in many lands. What, we ask, is the duty of the church in a time of world crisis such as we face today? The answer is at hand:

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under the most discouraging, forbidding circumstances."—*"Testimonies,"* Vol. V, p. 463.

The work of the church is not to be abridged because of the crisis or the obstacles in the way, but its task is to be completed notwithstanding these difficulties. True, it will be much harder to carry on the work than if we had done it in a time of peace, but it can nevertheless be accomplished through the power of our great Leader. He has promised His presence and power to His church "even to the end of the world." Through good times and evil, He is with His people. And He expects the very awfulness of the present crisis to awaken us to a realization of our failure of the past and to spur us to immediate action in a supreme effort to finish our task. Said the wise man, "If thou faint in the day of adversity, thy strength is small." Prov. 24:10. God is looking for men and women with the courage of heroes and the faith of martyrs, who will, like Caleb and Joshua of old, bid His people arise and possess the land, notwithstanding the giants and the walled cities. The greater the obstacles in the way, the greater opportunities are afforded God to manifest His almighty power through His church.

A World Task

Let us always remember that our present task extends to the remotest parts of the earth. This is just as true today as it ever was. The war situation has not in any wise shifted the emphasis in our work from the foreign fields, nor has it re-

sulted in lessening the expense of our world mission program.

A number of persons have written to me recently and have expressed the thought that the work is closing up in the foreign fields, and that now we should concentrate our attention on the work in America. To all such we have replied: Surely we should intensify our efforts in America. There are vast possibilities before us in this land. Never were people in America more willing to listen to our message than now. Our meetings were never better attended. The people fill the largest meeting places we can secure.

Our national radio program is revealing to us the tremendous interest people have today in Bible study. About 500 enrollments in the radio Bible correspondence course are coming in daily. Literally tens of thousands are writing in requesting literature and asking for help.

Our sanitariums are filled with those who have come to us for healing. Our colporteurs are experiencing unprecedented sales of our literature.

Truly this is a day of unusual opportunity for the church here in this homeland of the message, and we should take full advantage of it.

Not Alone in America

But not alone in America are we able to carry on our work. We must also continue to keep our eyes on the world field, for there also the grain is white unto the harvest. In all the world the hand of God is still outstretched to save, and men and women everywhere are responding to His invitation. The world crisis, instead of hardening the hearts of men, tends to soften them and to turn their thoughts to the eternal realities. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. The greater the suffering, the more people realize the seriousness of the present crisis, the more the story of God's love for man appeals to the human heart.

It is true that some of our foreign missionaries have had to temporarily withdraw from the Orient and a few other places. In some lands our division organizations have had to be suspended, and the General Conference has been compelled to take over the detailed direction of the work. Several of our institutions and churches have been destroyed by invading armies. In some cases, whole churches have been scattered and have not been able to get together again. Great obstacles are being faced in many places.

But, notwithstanding all these handicaps, the work is still advancing in every field, and never was the need for liberal and continued support of our foreign-mission program greater than it is at this hour.

Our Work in China

Before our workers were forced to withdraw from occupied China, a complete staff of national Chinese workers was chosen by the General Conference to take over the leadership of our work there. An assistant division president and a secretary-treasurer were appointed, and a provi-

sional advisory committee was set up. Chinese national managers were appointed for our Shanghai publishing house and clinic. Superintendents were appointed over our union and local mission fields. The union intermediate schools were already under national leadership. Chinese doctors and nurses were able to man a number of our sanitariums and clinics. So, when our foreign staff moved out, these national brethren temporarily took over the direction of the work.

We were made sad when word reached us of the internment of several of our foreign workers in China and the Far East, but we are happy to learn that they are well. Some of them are even being permitted to continue to carry on their work.

Word from Canton reveals the fact that our sanitarium there is still operating under its foreign staff. In Shanghai, Dr. C. L. Dale, with the assistance of Chinese and refugee doctors, is still operating our large six-story clinic. Charles Winter, although a prisoner in Hong Kong, is reported to be engaged in medical work in the camp.

Free China

But not all China has been occupied by the invading armies. Vast areas of interior China are still free, and there our foreign-mission staff is able to carry on mission work unhindered.

Soon after it was learned that the members of the China Division staff were interned, the General Conference set about the task of perfecting a temporary division organization for free China, with headquarters in Chungking, the new capital.

E. L. Longway was appointed acting president, and George J. Appel was made secretary-treasurer. Additional members of the division committee were appointed, in order to constitute a body of counselors, and departmental leaders were chosen. Word has now reached us that the members of this provisional division committee have had a meeting under Elder Longway's leadership, and they have sent us the following report:

1. Every union and local field in both free and occupied China is functioning. Contacts have been established with all our organizations.

2. Our sanitarium at Chungking, which was destroyed by bombs some time ago, has been entirely rebuilt with funds supplied by the Red Cross and local citizens, and is in full operation again.

3. The Chinese faculty and some 200 students from our senior college near Hong Kong managed to escape into free China, and the college is being re-established at our Da Bao school near Chungking.

4. Several families of young people who were sent to Burma before the war have succeeded in getting into free China and joining our mission staff there.

5. Our institutions are nearly all functioning, although many buildings and much equipment have been destroyed.

6. Sixteen motor trucks, bringing food, medicines, newsprint, and other much-needed supplies

to our missions in free China, were brought over the perilous Burma Road just before the fall of Rangoon.

7. Additional funds are urgently needed to provide buildings and equipment for our college in its new location; to repair our mission compound in Chungking, which was wrecked by bombs, but which must now serve as division headquarters; to increase wages of both foreign and national workers made necessary by the fact that living costs have doubled many times within the last few months; for aggressive evangelistic work in the cities of interior China, where large public efforts can be held with great success; and for many other pressing needs.

The General Conference has undertaken to supply these needed funds, believing that this is what our people everywhere would wish to have us do.

No, our work has not stopped in China, but is moving forward in every field, under either foreign or national leadership, and under the blessing of God, with whom there is no crisis. The same is true in the countries and island fields of the Far Eastern Division, and throughout the world.

Russia

After many years of broken contact, letters are beginning to come through to the General Conference office from our Russian believers. The president of the "All Russian Union of Seventh-day Adventists" (corresponding to our division organizations) writes that God is blessing our work in Russia, and that the believers there are of good courage. He sends greetings from our Russian churches to our churches in America.

When our foreign workers were excluded from Russia years ago, we had some 14,000 believers in that entire field. Now it is reported to us, on what seems to be good authority, that there are 3,000 members in one city alone, and 2,000 in another. A recent government census gave the total number of adherents to the Adventist faith as 120,000. Whether this figure is correct or not, we do not know, but it at least reveals the fact that our people are well known throughout that vast country.

India

Word comes from Elder G. G. Lowry, president of the Southern Asia Division, that our workers in India are reaping a rich harvest. More than five hundred were baptized last year in the South India Union alone. Most of these no doubt were from among the Hindus, many of whom are now responding to God's final call to the nations.

Europe

From various sections of Europe, reports are coming in of a large ingathering of souls, of the erection of large church buildings to accommodate the increasing number of believers, and of miraculous ways in which God is going before His people. Much persecution is being suffered in certain of the European countries, but our workers were never of better courage. Many of the European

conferences report that the year 1941 was the best year for the ingathering of souls in the history of their work.

Ethiopia

Encouraging reports continue to come out of Ethiopia. Recently E. L. Branson, superintendent of our work in Egypt, made a trip to Ethiopia, on behalf of the General Conference, to visit our workers and report regarding the situation found there. In his cable after his visit he passed on to us a message from Emperor Haile Selassie, in which he appealed to the General Conference to hurry some urgently needed doctors to his country. Assurance is given that our former hospital and school properties will be returned to us, and the way seems to be open for our work in that country to soon take on much larger proportions than before our forced evacuation a few years ago.

Word has been returned to the emperor that three doctors and their wives, all three of whom are nurses, are now under appointment for his country, and await only some means of transportation to enable them to go forward.

Space will not permit us to tell of marvelous openings and wonderful advances being made in Africa, South America, Inter-America, and Australia. Literally thousands are being gathered into our churches in these divisions each year. The experiences of the church after Pentecost are being re-enacted in many places, and God is giving multiplied evidences that He has set His hand to finish the work.

The Task Before Us

But our task is not finished. In fact, we believe that our greatest achievements are just before us. We are told that under the power of the latter rain, thousands will be converted in a day, and the church will stand forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10.

Though the present international crisis may continue until the end in one form or another, yet we confidently look forward to the time in the near future when our missionaries who have had to temporarily withdraw from their fields, can go back and undertake their work again. If that becomes possible, as we believe it will, then we shall be faced with a gigantic task.

The cost of outfitting these workers and returning them to their fields will be heavy. Hundreds of families must be sent out. Institutions must be rebuilt and equipped. Division lines will have to be redrawn and a number of the world divisions reorganized. We must be prepared to enter lands such as Russia and help in reorganizing our work there. The mightiest advance ever made by the church of God must be undertaken. Under the power of the Holy Spirit the cry must be sounded everywhere, "Come out of her, My people." We must get ready for that hour. We should not approach it with an empty mission treasury, but we should have sufficient funds available to enable us, under the blessing of God,

to reoccupy every world field, and rejoin our native forces in quickly finishing our task in the earth.

Surely the present situation throughout the world constitutes a mighty call to earnest prayer and heroic labor on the part of the church. Recognizing this fact, the General Conference Committee has set apart this Sabbath as a day of special prayer and fasting. We gather today in response to their urgent and timely invitation. Great blessings have come to the people of God in past ages as they have turned to Him with all their hearts, and have fasted as well as prayed before Him. The same mighty Deliverer hears our petitions today, and He will surely visit us by His Holy Spirit if we seek Him in sincerity and contrition.

What to Pray For

Let us make the following subjects the special burden of our prayers on this occasion:

1. Pray for the speedy liberation of our missionaries who are in internment camps and military prisons, and for the welfare of their families, from whom many are separated.

2. Pray for our missionaries in all lands, especially those who are working in war-torn countries.

3. Pray for our national churches in the countries that are being devastated by war.

4. Pray that God will arouse the church to unparalleled activity in countries where there still is freedom to work.

5. Pray that God may quickly reopen the doors of countries from which our missionaries have had to withdraw, and that they may be able to return to their work without undue delay.

6. Let us pray for the promised latter rain in abundance, that the work may be cut short and that our task may be quickly finished.

God's ear is not heavy that it cannot hear. He will be found of us when we seek Him with the whole heart and when we turn from sin and unrighteousness.

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:12, 13, 28-32.