

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

*Evacuation of Missionaries From the
Near East*

BY T. J. MICHAEL

EARLY in 1941, when military operations in North Africa seemed to indicate that the countries of the Near East would be involved in a spread of war activities, the General Conference Committee issued instructions to all our missionaries in those lands to evacuate to Africa or India. A few months later, the situation in that region seemed to become more stable, and the instructions to evacuate were withdrawn. Our missionaries had been held up in their plans to leave their fields because of difficulties connected with the securing of visas and transportation; so none of them had been able to carry out the original evacuation instructions.

A few months ago, in view of the general anticipation that almost certainly the war would spread this spring to the Near East, evacuation instructions were again sent to our missionaries in those fields. Our counsel to those workers was that they go down into Africa and connect with our work in some section of that vast continent, where they could labor in the interests of the cause in comparative safety.

A cable just received by the General Conference from our division headquarters in Cape Town informs us that the H. G. Rutherfords and the G. M. Kricks have reached South Africa safely. The Rutherfords have been working in Mosul, Iraq, and the Kricks have been connected with our training school in Beyrouth, Syria. These two families will now connect with our organized work in the Southern African Division until the way opens for them to return to their responsibilities in the Arabic fields of the Near East. We are sure that friends as well as relatives of these missionaries will be happy to know that they are safe in Africa.

We shall give information to our people as it comes to us regarding the evacuation of our other missionaries from the lands of the Near East.

We invite our people generally to pray for our missionaries in these threatened areas of the world field, and that in these times of crisis and emergency, the interests of God's work may be guarded and maintained in spite of the present temporary withdrawal of our missionaries.

HEART - to - HEART TALKS by the Editor

Your Letter to Your Soldier Boy

HAVE you a son, a brother, or a husband in the service somewhere overseas, or in a training camp preparing to go to the front? If so, what is the nature of the letters you write him from week to week or from month to month? Your letters will have much to do with his state of mind, with his courage and fortitude, with his trust and confidence in God. You may impart to him in your letters hope and good cheer, or you may cause him to be depressed or discouraged. Your spirit will react upon him.

What do you write?—of how homesick you are to see him; of your loneliness in his absence; of the inconvenience and loss occasioned by his leaving home? Do you tell him you are growing old and need his help; that his mother is failing in health; that you hope he will take any and every opportunity to secure a discharge from the service, or at least a furlough?

Be assured that such letters will only depress and discourage the one you may be fondly trying to help. They will make him less a man and less a Christian. His thoughts of home will picture the sorrowful situation which you have described. You had better not write at all, or at most, very infrequently, letters of this kind.

But you should write, and write often, to the one who has gone out from the home nest. You should write at least once a week, and, if mail facilities permit, even twice a week. Write brave, strong, courageous words. Do not whine, or grumble, or mourn. Write words of hope and cheer.

Tell him to be a brave, noble Christian man, to obey God conscientiously, and to serve his country loyally. Exhort him to be faithful in religious duty, Bible study, and prayer; and active in Christian service so far as opportunity affords. Tell him of your confidence in his integrity, his honesty, his virtue, and that you know he will do nothing to bring a stain upon the family name or discredit to the cause of Christ.

Tell him all the family, church, and neighborhood news. Tell him what you planted in the garden, how much butter you made, what kind of dress you bought, and enclose a sample of the goods.

Write him about the last church election: who was chosen superintendent of the Sabbath school, how much was given to the cause of missions, and about other church and conference activities.

Write him about Brother Smith's new house, the way neighbor Brown lost his horse, the marriage of Tom White and Mary Green, and a thousand and one other happenings in the old home environment. He is dependent upon you to keep him in touch with the old scenes and associations. And do not think that these little details in your quiet home experience and knowledge will not

interest him. Indeed they will; they are the very things he desires to hear.

Letters of this sort—bright, hopeful, newsy letters, breathing the very spirit of love and of the Master—will do much to inspire and energize the boy who has gone from you. Write such letters. Carry on your heart daily a burden of prayer for the absent one. In this way God may help you to strengthen the bond that exists between the home and the soldier son, and to save and safeguard him against the evils and temptations which his new life thrusts upon him. The heavenly Watcher will keep faithful vigil over the loved one committed to His keeping.

F. M. W.

A Writer of Reformation Times on the "Keys"

EARLY in the days of the Protestant revival, about 1550, Roger Hutchinson, of England, wrote a good comment on the words of Christ to His followers: "I will give unto thee the keys of the kingdom of heaven." Matt. 16:19. Hutchinson wrote:

"Among lawyers, possession and dominion are given by the key. But we must learn what the key is of Him that gave it (and not of the lawyers); who telleth us what the key is, saying, 'Woe unto you lawyers! for ye have taken away the key of knowledge' [Luke 11:52]; where no man can deny but that by the key of knowledge God's word is meant and signified; which is the only key given to the apostles. This is the key wherewith the ministers are commanded to loose and to bind, to forgive and retain, to bless and to curse. The bishop of Rome, loosing and justifying men through traditions and ceremonies, and not with the key of God's word, hath not Peter's key, but a picklock; of which he boasteth himself to be head of the church. This key is the two Testaments which Christ commanded His apostles to preach to all nations. And because there be two Testaments, He calleth them 'keys.' 'For every scribe of this kingdom bringeth forth of his treasure things both new and old.'"—*Works of Roger Hutchinson,* Parker Society, Cambridge, p. 100.

How plain it was that the doctors of the Roman church had done exactly what the Jewish doctors of the law had done in Christ's time. These latter had so covered Holy Scripture with human traditions and interpretations that the words of God, the keys to knowledge, had been taken from the people. Just so has the Roman church covered the Bible with the traditions of men, largely taking the true key of knowledge away. The Reformation restored the keys of knowledge to believers.

And what wonderful words of life are ours in Holy Scripture. There is not a trouble or difficulty that can come but we may find some word of counsel, some promise, in the living word to open the way of deliverance. Here are the keys to the kingdom of heaven.

W. A. S.



COURTESY OF THE VICTORIAN RAILWAYS

A Beauty Spot in Victoria, Australia

Religious Trends in Australia

By A. L. KING

Editor, Australasian "Signs of the Times"

THERE is in Australia agitation by the churches for a stricter observance of Sunday. Last year the Sunday Christian Observance Council, in a meeting in Melbourne, passed the following resolutions concerning Sunday observance:

"That this council views with concern the increasing number of charitable and patriotic demonstrations which are arranged and carried through on Sundays. The council earnestly appeals for a nation-wide spiritual defense of Christian ideals with regard to the claims of Sunday as God's holy day, that it may have its rightful place in the laws of our state and in the family life of our people.

"That this council holds the views and unhesitatingly affirms that the growing disregard for Sunday, whether on the part of the nation or individual, and neglect of God's purposes, are in conflict with His divine will relative to personal and corporate intercession, and believes that the present serious war situation calls for a common allegiance to and observance of those high and eternal principles which stand for truth, righteousness, and the kingdom of God."

A matter that is at present troubling the churches is the increase of commercialized sport on Sundays. The objection is not to sport, for sport on Saturdays, and even a great deal of sport on Saturdays, seems to meet with the approval of the churches. The objection is to sport on Sundays, and for the reason that sport on Sunday causes Sunday schools to dwindle and attendance at church services to decline. We are seeing the same processes at work that were evident in the Old World in the fourth and fifth centuries of the Christian Era, and which resulted in the exaltation of Sunday.

Before giving some facts about the church agitation against sport on Sundays in Australia, I shall quote the following statements from Neander's "Church History:"

"Owing to the prevailing passion at that time, especially in the larger cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers, such as Chrysostom, were, in truth, often forced to complain, that in such competitions the theater was vastly more frequented than the church. . . .

"Hence, the North African church resolved, at an ecclesiastical convention held at Carthage in 401, to petition the emperor, that the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week.

"Owing to the prevailing passion for the shows, this petition could not be granted, perhaps, without considerable difficulty. First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the state for the furtherance of her ends, which could not be obtained in the preceding period." —"General History of the Christian Religion and Church," Dr. Augustus Neander, Torrey's translation, Vol. III, pp. 425, 426. London: George Bell & Sons, 1887.

As Neander says, church teachers were forced to complain "that in such competitions the theater was vastly more frequented than the church."

Today there is a similar complaint by church

leaders in Australia concerning Sunday sport. In an address which was broadcast by S. W. McKibbin last year, and subsequently published in the *Australian Christian World*, Mr. McKibbin said:

"Sunday football has become the open sore of the country towns. . . . I have seen Sunday schools dwindle and finally close, and religious leaders in despair, and have wondered how long this thing would be in coming to a head. There appeared recently in a Sydney paper a description of the scenes on the Cessnock grounds at a comparatively recent match between Cessnock and Newton, one Sunday. Two thousand people came from Sydney and Newcastle; eight thousand packed the grounds. Those who could not get in jumped the fences at several points. The crowd got out of hand, and great disorder prevailed.

"The clergy said, 'The noise and blatant desecrations were an offense to God. The sports enticed children away from Sunday schools, and public worship was rendered very difficult. There was drunkenness, and riotous street behavior, and betting was carried on in an almost open fashion.' The protest of the clergy carried weight. The Cessnock Council has withdrawn permission to play further Sunday games on the grounds. They are to be congratulated for their courage. Had more councils the same courage—were they not packed with spineless individuals, who are courting the favor of pagans, and forgetting their obligations to decency and to God—this shameful business would be brought up with a round turn."—*Page 15.*

It is games on Saturday (the real Bible Sabbath) that Mr. McKibbin wants, not games on Sunday. He says:

"It is my opinion that if the universal half holiday were instituted, there would be a rush back to Saturday games. Frankly, I want to see, not a half holiday, but a full Saturday holiday. That would enable country teams to travel greater distances to get a wider range of competition."

He wants to see the present number of 1,600 members in the Protestant Churches Soccer Association increased to 10,000 members. In other words, it is not sport he objects to, for he wants to see sport increased; it is sport on Sundays to which he objects. He does not explain how the noise, drunkenness, roughness, disorder, betting, etc., can be any less in Saturday sport than in Sunday sport. It is sport on Sunday that he is opposed to. Thus we see the very same processes at work in Australia today as were at work in the Old World in the fourth and fifth centuries of our era.

Union of Churches

Church union is also a subject that is much discussed by the Australian churches. In Tasmania the Baptists and the Churches of Christ (Disciples) have been discussing the subject of church union. At the opening session of the twenty-fourth synod of the Diocese of Perth, Dr. Le Fanu, the Anglican archbishop of Perth, spoke on divisions in the Christian church and the place of religion in education. He said:

"Religion is not costly today, but its costs have been unduly increased by our divisions. Our divisions are partly sincere convictions, but more com-

monly dead inheritance. . . . It is the negative that hinders. The Baptist says he does not believe in infant baptism; the Congregationalist, 'I don't believe in a world-wide organization;' the Presbyterian, 'I don't believe in historic episcopacy;' the Anglican, 'I don't believe in the infallibility of the Bishop of Rome.' All these negations for which men were once ready to fight and die, are now dead themselves."—*Australian Christian World, Sept. 12, 1941.*

At the synod Dr. Le Fanu also asked for the Roman Catholic Church's help, so that religion could be given a greater place in the education.

Liquor, gambling, divorce, love of pleasure, and other evils are threatening Australia, but their solution does not lie in church union, but rather in getting back to the Bible and God, and yielding obedience, by divine grace, to all the commandments of God.

Decadence of Protestantism

In Australia the Church of Rome has been quietly increasing in power and influence through the years. And while the Protestant churches do not seem to have enough spiritual power and vigor to stand against competition of Sunday sport without suffering greatly both in Sunday school and in church attendance, they are also losing members by intermarriage with Roman Catholics in Roman Catholic churches, which means that



Sometimes We Cannot Understand

BY HARRIETTE B. SCHROEDER

SOMETIMES we cannot understand the way our Saviour leads;
It seems like failure, most complete, unless He intercedes;
For things go not as we have planned,
Although the path we scanned;
And things seem changed by hand unseen,
Our plans are changed by things which intervene.

But let us follow on, nor doubt nor fear,
Although the way seem dark, unknown, untried;
For He has promised to be always near,
To guide, direct, be ever by our side.

Stand out upon His promise, tried and true,
Trust in His keeping power, though way unseen;
And when things happen, ever strange and new,
Put all your faith in Jesus, on Him lean.

When by and by we meet on yonder shore,
To greet our Saviour then, yes, face to face,
We'll understand the reason why we bore
These trials and testings here—but through His grace.

any children of the marriage are to be brought up as Roman Catholics.

In the *Australian Christian World* of February 6, 1942, an article appeared, entitled, "St. Andrew and St. Patrick. The Challenge of Mixed Marriages." The article was written by an organist in a Presbyterian church, and candidly declared itself to be written for the express purpose of stirring up Protestant ministers against mixed marriages.

The writer of the article made the following indictment against the average Protestant clergyman:

"I say boldly that the average Protestant clergyman, as I have observed him, fails in his duty. He does not deliver the goods. I have carefully listened to scores, even hundreds, of sermons by prominent clergymen of all Protestant denominations. So probably have you. How many of them have given any practical message that could be of help and comfort to the average man in the pew? I have heard what I believe to have been such when I was a growing lad. But now, how many? Probably none. Is not

the real purpose in the preacher to teach them how to live better, the stricter, the purer, the Christian life? Does the average Protestant clergyman cut any ice with the man in the street? What is wrong? Has the war killed Christianity? Is it not part of the function of the church to keep her young people together by providing, among other things, facilities for proper social intercourse amongst the young people of her own flock? If the church provided such means of justifiable recreation for her young people, would we find them frequenting the dances and like entertainment provided by a certain other denomination [i. e., R. C.]?"

"Slowly it is being impressed upon the public," writes "Protestant" in the *Australian Christian World*, "that the Reformers were no reformers at all, that they simply split up the church and thereby caused all the unpleasant circumstances of which complaint is made today."—*August 29, 1941.*

It is clear from the foregoing that 2 Timothy 3:1-5, Revelation 14:8, 9, and Revelation 18:1-5 are being fulfilled in Australia as elsewhere. Truly the need is great for the clear sounding of the three angels' messages given to this denomination to proclaim.

The Sanctuary—No. 3

The Atonement, and the Problem of Sin

By E. H. EMMERSON

THE Day of Atonement was a solemn day to Israel. This fact is so impressively set forth by M. L. Andreasen in his book, "The Sanctuary Service," that I quote the first two paragraphs of the chapter, "The Day of Atonement:"

"The Day of Atonement was the great day in Israel. It was peculiarly holy, and on it no work must be done. The Jews called it *Yoma*, the day. It was the keystone of the sacrificial system. Whoever did not on that day afflict his soul, was cut off from Israel. Lev. 23:29. The Day of Atonement occurred on the tenth day of the seventh month, called Tishri, about the latter part of our October. . . .

"A Jewish conception of what took place on the Day of Atonement is given in the Jewish Encyclopedia, as follows: 'God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still small voice is heard; the angels shudder, saying, This is the day of judgment; for His very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree.'—*Vol. II, p. 286.*"

If the typical Day of Atonement was to Israel such a solemn occasion, what should the antitypical day of atonement be to us who know that we are living not only in the day of atonement, but near, yes, very near, its close?

As we proceed with the study of the Day of Atonement and the problem of sin, let me remind you that we shall not endeavor to discover all the details involved in the service of this great day as revealed in the sanctuary service, but we shall

endeavor to get from our study the great spiritual lessons we so much need now. To do this we must turn our minds not only to the sanctuary and its furnishings, but also to the individual sinner and to the High Priest who ministers in the sanctuary in behalf of the sinner.

Ancient Day of Atonement

Let us now take our Bibles and prayerfully study the references for the various questions which follow.

1. How often was the Day of Atonement to be observed in the sanctuary service? Lev. 16:34; Ex. 30:10; Heb. 9:6, 7; Lev. 16:1, 2.

From these texts we observe that the priests were to serve "at all times" in the first apartment, "accomplishing the service of God," but only once each year was the high priest to enter into the second, or most holy, apartment in a special service of atonement.

2. How did this yearly service relate itself to the work of Christ in His service in the heavenly sanctuary? Heb. 9:23-26.

Christ's service of purifying the heavenly things with His own blood was not to be once each year, but "once in the end of the world." Thus we conclude that the round of each year's service in the earthly sanctuary was a type of the work of Christ in the heavenly sanctuary.

"Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners."—*"Patriarchs and Prophets," p. 358.*

3. For whom or for what was atonement to be made on this special Day of Atonement? Lev. 16:6, 15-18, 30, 33; 23:26-28.

There are five specific things mentioned for which atonement was made. They are the priests themselves, the most holy apartment, the holy apartment, or "tabernacle of the congregation," the altar of burnt offerings, and the congregation. Of these five there is one for which Christ in His service in the antitypical day of atonement does not make atonement. That one is Himself, the High Priest. (See Heb. 7:26-28; 9:6, 7; 5:1-3, 8-10; 4:14, 15.)

Why Sanctuary Needed Cleansing

4. Why was it necessary to make atonement for the holy and most holy apartments and the altar of burnt offerings? Lev. 16:15, 16, 18, 19.

"It will be noted that the holy places and the altar were cleansed not because of any inherent sin or evil in the sanctuary or altar as such, but 'because of the uncleanness of the children of Israel,' and 'because of their transgressions in all their sins.' The same is true of the altar. The priest is to 'cleanse it, and hallow it from the uncleanness of the children of Israel.' Verse 19.

"These statements make it clear that it was the sins of Israel that defiled the sanctuary and the altar. This defilement had taken place throughout the year in the daily ministration. Each morning and evening a lamb had been slain and its blood sprinkled upon the altar 'round about.' This had defiled the altar. Offenders had brought their sin and trespass offerings. In the case of a priest or the whole congregation, the victim's blood had been sprinkled in the holy place. This had defiled the sanctuary. In the case of a ruler or one of the common people, the blood had been put upon the horns of the altar of burnt offering, and the flesh had been eaten by the priests. This had transferred the sins to the priesthood as well as defiled the altar. Through these means the sanctuary and the altar had been defiled, and the priesthood made to bear sins. The services of the Day of Atonement were to dispose of all these sins and to cleanse both sanctuary and priesthood as well as people."—"The Sanctuary Service," by M. L. Andreasen, pp. 175, 176. (See also "Patriarchs and Prophets," p. 354, par. 2.)

The only way the people's sins could enter the sanctuary and cause it to need cleansing from their sins was through the sacrificial offerings for sin and the service of the priests in connection with these sin sacrifices, because the people themselves never entered into the sanctuary.

5. Of what were the sacrificial offerings for sin and the priest's service with these sacrifices in the earthly sanctuary service a type? Heb. 10:1-14; 8:1-5; 9:11-14.

The following paragraph, quoted from "Prophets and Kings," pages 684, 685, makes the thought exceptionally clear:

"In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour; and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the uni-

Our Father and Our God

BY J. E. LARGE

ALMIGHTY One, to whom we owe our life,
Who art the author and creator of all things,
This world is full of suffering, greed, and strife,
And all the varied ills that discord brings.
Why is it so?

And human wisdom, powerless to stem the tide,
Grows fearful, not knowing where to turn
Or what to do. Distrust is found on every side;
True love and brotherhood of man they cannot learn.
Where can we go?

It is as dark as night, so dark indeed
That we have lost our way, yet wander on,
Groping, not sensing our great need
Of that great Light of God—the Son—
Our only hope.

It gives us joy, amidst this night so black,
To know that day must break and shadows flee,
And all this sin and pain that bends our back
Will one day pass and ever leave us free.
Haste on glad day!

verse from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was 'a figure for the time then present,' in which were offered both gifts and sacrifices; its two holy places were 'patterns of things in the heavens;' for Christ, our great High Priest, is today 'a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'

Cleansing of Heavenly Sanctuary

6. From the truths so clearly seen from the study of questions four and five, must we conclude, then, that, for the same reason, the sanctuary in heaven must be cleansed? Heb. 9:22-26; 10:10-12; 9:11-14; 1 Peter 2:24; 2 Cor. 5:20, 21; Heb. 2:17; Isa. 53:4-12.

An analysis of these texts brings the following truths clearly to view:

a. It is "necessary that the patterns of things in the heavens" should be cleansed with blood of animals.

b. It is necessary that "the heavenly things themselves" be cleansed with "better sacrifices," the blood of Christ.

c. Christ entered the heavenly sanctuary as our High Priest to put away our sin by His own blood.

d. He was sacrificed for our sin.

e. It is by His own blood that He ministers for us.

f. He bore our sins in His own body in His sacrifice.

g. He was made to be sin for us.

h. It is for sins of the people that He, as Priest, makes intercession.

i. Isaiah's prophecy of Him states that our iniquities were laid upon Him, He was wounded, bruised, and stricken for the sins of the people, His soul was made "an offering for sin," and He "bare the sin of many," and that He "made intercession for the transgressors."

The one great difference in the service of the two sanctuaries is that in the earthly sanctuary

the sins were transferred to the sanctuary only in type, but in the heavenly sanctuary the sins of the penitent are transferred in fact to it through the blood of Christ.

"As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are in faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal or blotting out, of the sins which are there recorded."—*The Great Controversy*, p. 421.

From the study to this point two truths are clear. The first is that as it was necessary for the

earthly sanctuary to be ceremoniously cleansed from sin which had been transferred in type only from the repentant sinner to the sanctuary, so it is necessary for the heavenly sanctuary to be cleansed from the sins which are transferred in fact from the repentant sinner to the sanctuary through the sin offering of Christ, who "bare our sins in His own body," and hence became sin for us and ministers in the "presence of God for us," "to put away sin." As the service of the earthly sanctuary was a shadow or type of the service in the heavenly sanctuary, the antitypical day of atonement in the heavenly sanctuary will be a time of cleansing it from the sins of the truly penitent. Yes, it will be the time of making the final disposition of sin.

Freedom From Worry

By LOUIS HALSWICK

THE world today is full of trouble, anxiety, and worry. How comforting, therefore, to read Philippians 4:6, 7: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

It has been said that "worrying has whitened more hair, filled more lives with misery, and brought more people to an untimely grave than all the wars of the world put together." For this terrible toll what benefit has it ever given us?

The Bible definitely invites us to bring all our burdens to God. "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. This scripture makes Christ our burden bearer. Weymouth's translation reads: "Throw the whole burden of your anxiety upon Him, because He Himself cares for you."

You will remember that in the story about Martha and Mary, Martha was "anxious . . . about a multitude of things." That, perhaps, is a true picture of many a Christian. Nevertheless the Bible says: "Be careful for nothing," that is, "do not be anxious about anything." If we worry about our home cares, our work, and our health, we do not benefit these matters in the slightest degree.

Casting all our anxieties upon Christ is the cure for worry. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3. Read the above words prayerfully. The point seems to be that instead of keeping our minds on God and His loving care, we keep thinking about our troubles. As a result our troubles, at times, take on immense proportions. This will be reversed and our troubles will usually dwindle down to their true insignificance when our minds are stayed on God.

Romans 8:28 is another scripture that helps to slay the demon of worry. "We know that all things work together for good to them that love

God." When we really believe this scripture, there will be no more room for worry and anxiety. It would seem that it pleases God to have us trust in Him and believe that somehow even our difficulties and our trials will be worked out for our good. God loves His children, and it is His very joy and delight to succor and help them at all times and under all circumstances. Human friends may fail us, and the most faithful heart will sometimes waver, but whoever trusted in the Lord in vain?

But perhaps it is human to want to carry our own burdens. The story is told of an old woman who was walking along a road, carrying a loaded market basket. A man, in an automobile, stopped and offered her a ride. She thankfully accepted and climbed into his car. As they drove along the road he noticed that the woman was still carrying her heavy market basket on her back, and he told her to set it down, as there was plenty of room in the car. To this kind suggestion she replied that if he was good enough to give her a ride, she ought to be willing to carry her own burden.

"How foolish," you say. But has not Christ asked us to cast all our burdens upon Him? And yet we are so reluctant to do so.

An artist attempted to paint a picture of peace. After much study he chose to paint a branch of an elm tree hanging over a precipice, close to where the water leaped from the river bed to make a long fall. Suspended from that branch of the elm tree and very near to the roaring waters, was the nest of an oriole. In that nest sat a mother bird upon her eggs, in perfect peace amid the thunder of the falling waters.

"Said the robin to the sparrow,
'I would really like to know
Why these anxious human beings
Rush about and worry so.'
Said the sparrow to the robin,
'Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.'"

EDITORIAL

Poison in the Printed Page

LAST January, under the title "What Do You Read?" we discussed the contents of popular magazines particularly in terms of their attitude toward the Christian religion. We based our statements on certain comparative surveys that had been made over a period of years, showing a very startling trend away from endorsement of Christian doctrines and principles. The trend has gone so far that actual hostility to the Christian religion, or at least a cynical attitude toward it, is revealed in many articles in popular magazines. We wish here to discuss further the question, "What do you read?" in terms of a survey of the attitude of popular magazines toward moral standards. This survey was made by the United Catholic Organizations Press Relations Committee a short time ago, and was published in *America*, one of the most prominent Catholic weeklies published in the United States.

Exhibit A

The survey as published in *America* discusses the specific articles that appeared in specifically named magazines within the last six months. Most of these magazines are household names in the United States. The survey opens with the examination of certain articles in a widely circulated magazine read by men and women alike. For example, there is an article entitled, "A Philosophy for You in These Times." This was written by a man who, by his own oft-repeated statements and writings, holds views antagonistic to Christian moral standards. How such a man could write a satisfactory philosophy to guide our lives in these troubled times is a question difficult to answer.

The same magazine presented recently a condensation of a best-selling novel which presents the heroine, an unmarried girl, having sinful relations with a soldier. But her conduct is not made to appear evil, but rather the contrary. The story ends with the soldier hero dying from bomb injuries and the unwed mother-to-be going forth to face the uncertainties of life. The drama and the plot are very old, and we would not be justified even in referring to such a story here were it not that this is the only way to make clear and definite the charge against a kind of reading matter which in one form or another is very likely to find its way into our Adventist homes. If the story just mentioned had brought an indictment against the young people for their wayward act, that would be one thing. But there is nothing in the whole story to suggest indictment. The young woman to the very last line of the story is made to appear in every way a heroine.

Exhibit B

The survey continues with an analysis of articles that appeared in still another widely read magazine that circulates among all classes. A recent issue contains an article in which a doctor approves of mercy killing. In the same magazine is a story of "an unhappy wife [who] places her fate on the movements of an ant crawling across a table. If the ant turns one way, she will elope with the man who pays for her dinner; if it turns right, she will go back to her husband." Another story in this same magazine pictures as the heroine the mother of three adult sons who decides to indulge in sinful relations with a young man. The novelist analyzes her attitude thus, "All her scruples seemed ridiculous and petty," and places in her mouth this abominable definition of love: "Love is to do the wrong thing and to know it is wrong and keep on doing it just the same."

This same widely read magazine contained another story of "an ambitious married pair who divorced, the wife to get a movie role, the husband to get a \$20,000 check from the man in love with his wife for not obstructing the divorce."

Exhibit C

A third magazine that numbers its subscribers in the millions and is edited particularly for women, presents a story of "a father and son [who] fall in love with the same woman, a school-mate of the mother." Incredible though it may sound, the novelist presents the mother as condoning the father's course and the son as being tremendously enthusiastic because his mother displays such a "wonderful" attitude.

Exhibit D

Still another magazine whose circulation is in the millions contains an article that "treats of the guilty pair in premarital relations approvingly." The same magazine contains another story which sets forth "divorce as the logical way out of marital snarls."

So we might go on down through this survey. We have, of course, not read the stories here referred to. But we have no reason to doubt the accuracy of the survey, because it mentions specifically the name of each magazine, the name of the story or article, the issue in which it appeared, and in a number of instances quotes the exact words of certain characters in the story. We have refrained from quoting some of the words; they seem too shocking. Indeed, we have hesitated even to mention what we have. But occasionally

we need to be shocked into a realization of how polluted is the stream of popular literature today.

We need to realize this for two good reasons: First, that we may be on guard in our own reading. There is the ever-present danger, for some of us at least, of falling into a habit of reading stories and other types of fiction. And here is where we are most likely to be infected with the moral poison found in modern literature. It is not only by beholding that we become changed, but by reading also. Indeed, it might be said that there are even greater dangers of being changed by reading than by beholding, for in reading we find our intellectual processes assaulted by arguments and ideas which infiltrate like enemy soldiers through the intellectual barriers which we may have set up through years of Christian training and environment.

But granted that many of us as mature Christians may be immune to the temptation to read some pieces of fiction across the page from a worth-while article in a popular magazine, there is still the grave question regarding the ability of our children to resist the temptation. That is the second great reason why we need to realize what kind of ideas and ideals are set forth in much that passes for first-rate literature in the best of popular magazines.

We believe that a great many Adventist homes

need a quickened sense of the danger that resides in these magazines.

Educate Against Evil

We would not say that all current literature in the form of magazines should therefore be debarred from our homes. That would be to oversimplify the solution of the problem. But we do believe that far greater care needs to be exercised in this matter of magazines that come into our homes. Certainly a great many of the so-called high-grade magazines could completely be shut out of our homes without the slightest loss of any kind to any member of the family. And certainly, in view of the fact that an occasional piece of fiction is likely to be found in almost every magazine, the very least we can do is to educate our children more ardently than some of us have heretofore done, on what constitutes good reading. We can never hope to isolate our children from all the sights and sounds of evil. There is a weird mixture of good and evil that confronts the eye and the ear on every side. But if we are on our guard with respect to what is evil, and make it a part of our earnest business to place our children intelligently on their guard, we have the best hope of making our way successfully as united families through the evils of this present sinful world.

F. D. N.

What the Word "Antichrist" Meant

THE apostle John warned the church to be watchful—"as ye have heard that antichrist shall come." 1 John 2:18.

In Bury's series of English translations of "Byzantine Texts" is an excellent illustration of the use of the prefix "anti" in Roman times and in the Greek language. The "Chronicle of Zachariah of Mytilene" was written in the time of Justinian, the emperor whose letter, in 533, named the pope at Rome head of all the churches. The chronicler is telling how Justin, the former emperor (or Caesar), made Justinian his deputy, and gave him authority to act as Caesar even while Justin lived.

The following is quoted from the English translation:

"In the year 5, when Justin was king, . . . he made his sister's son, who was general, anti-Caesar; and Justinian became anti-Caesar on the fifth day of the week in the last week of the fast. And, after he had governed for three months, his uncle died, at the end of July, and he became emperor."—*Chapter 1, par. 1.*

Thus anti-Caesar meant one who ruled as deputy in the place of Caesar. It did not mean one who professedly opposed Caesar, as the prefix "anti" has come to mean with us. After our modern usage, we would have called the young Justinian a vice-Caesar, just as we say vice-president, vice-chairman, a deputy who acts in place of another.

So the antichrist, of whose coming the apostle John warned, would be a personage who set him-

self forth as Christ's deputy to act in Christ's place. And this is exactly what the doctrine of the Papacy assumes for the popes. A common title is "Vicar of Christ," a vice-Christ, or "Vicergerent of Christ." But this is what "antichrist" meant in ancient usage. Doctor Hales, the old English writer, says of this title given to the popes:

"The 'Vicergerent of Jesus Christ,' which, by a singular concurrence, meant the same as the obnoxious term *antichristus*, 'antichrist' originally signifying a 'pro-Christ' or 'deputy Christ,' . . . or a 'false christ' who assumed His authority and acted in His stead."—*"Chronology," Vol. II, part 1, p. 550.*

The apostle Paul forewarned the church that a man would seek to exalt himself to this very position—a vice-Christ in the church:

"Let no man deceive you by any means: for that day [of Christ's coming] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

Scripture teaching is against the whole spirit of this assumption. The Holy Spirit, the Comforter, was to come to the church as Christ's representative, and He only is Christ's Deputy in the world. When a human being assumes that position, he is marked by Holy Scripture as indeed the antichrist who was to come.

W. A. S.

BEACON LIGHTS

Nature Groans Again

Down the highway and on into the boom, defense town of Pryor, a tornado swept with but little warning in the late afternoon of April 27. School children were just about to be dismissed from school. Defense workers were going to and from work. In a few seconds of time all was over except the gathering of the dead and the wounded, which numbered many hundreds, and the repairing of the damage done, which amounted to \$1,000,000. This tragic news found its place on the front page of the New York *Times* (April 28), amidst news of war effort on many fronts.

Not only does man enter upon elemental sprees of madness and upset the routine of peaceful existence, but nature also has her moments of violence. Why? Why must such things happen? questions man. We find the answer in the parable of the tares. To the question of the servant, Whence cometh these tares? the Master answered, "An enemy hath done this."

The groans of both men and nature which are uttered under the oppression of evil will not go unheeded by the earth's Redeemer. Soon He will come and destroy this enemy as well as all his wicked weapons.

The Urge to Be on the Move

What a restless generation has been born since the day of the motor car! Trips to Uncle Joe's or Aunt Alice's, to the seashore or the mountains—whether they be a hundred or a thousand miles away—are taken when the urge to go some place makes itself felt. This feeling may come morning, noon, or night, and it must forthwith be pampered. According to Joseph B. Eastman, director of Defense Transportation, highway buses last year carried about 15,000,000,000 intercity passenger miles, railroads, 25,000,000,000, and private automobiles, over six times as many as the public carriers combined. (See New York *Times*, April 31.)

Now we are told that this hither-and-yon, and to-and-fro going must be stopped. We cannot hope to win the war and still burn up rubber and gasoline, besides blocking the roads needed for more essential work merely to satisfy some whim to be some place other than where we happen to be at the moment, and that without delay.

Undisciplined America! Yes, it may do us good to taste a little discipline. One cannot run away from trouble. Neither can he crowd off the highways of life the serious responsibilities of human existence in a tragic hour, simply by filling up his time with a round of innate pleasures, or dashing off to nowhere and back again.

The word to us today is, "Be sober, be vigilant." "Quit you like men." "In quietness and in confidence shall be your strength."

The Great American Famine

We have read about the great famines of India and China, and as we have done so, we no doubt have rejoiced to live in a land where famine is apparently impossible. Think of the abundance of our resources and our facilities of transportation. Could there be famine in such a country? Yes, possibly not quantitative famine, but what about qualitative famine? Waldemar Kaempffert, in an article in the New York *Times Magazine* (May 3), tells about the famine of vitamins and minerals. Of 4,000 families examined in connection with a nutritional study, fifteen per cent were "good," thirty-five per cent, "fair," and fifty per cent, "poor." Fifteen per cent of the draftees are rejected because of defects due to nutritional deficiencies, generally caused by a lack of vitamins and minerals. Exclaims the writer, "And this in the wealthiest country in the world!"

Being scientifically-minded, we take these important life-giving elements from most of the foods sold in the

grocery store, and then send the nation to the drug-store to buy annually \$50,000,000 worth of vitamins in the form of tablets, capsules, elixirs, yeast powder, and liver extracts. Thus Mr. Kaempffert says:

"It was science that brought us to this pass—science that taught us how to cook, can, preserve, polish rice, mill white flour, prepare food in the factory. For science stripped away the gold from food, in an effort to preserve it or reduce the labor of cooking. Now science must undo the evil that it has wrought and show us how to eat our way back to health. The faddists, the vegetarians, the cranks who lived on fruit and milk alone, the mothers who dosed their children with cod-liver oil for no reason that would stand scientific scrutiny, now turn out to have been mad only north-northwest."

Yes, the nutrition "faddists" have finally proved to be wise above their fellows. How thankful we should be for the wise, inspired counsels on this subject, that have so long been given to this people.

Our Unhealthy Civilization

Herbert Agar, well-known author and newspaper correspondent, writes in *Harpers Magazine* (May) on our unhealthy civilization. He states that what is now happening to us is the result of the general weakness, not only in one country, but in all countries touched by modern life. Not one but many are to blame for what we now see and feel. Civilization has not slipped because of an accident, but because of the weakening of its own character. We read:

"Because our world was rich and proud, and felt strong, we thought it was healthy. Yet the signs of ill-health were all about us—the same warning signs that had appeared many times before when other civilizations were at the height of their physical powers. During the blatant twenties, the Western world was growing increasingly cynical and nihilistic. More and more millions of people were coming to feel that the promises on which society rests were not binding promises. It was felt that 'practical self-interest' was the only interest that a reasonable man would admit. But 'practical self-interest' is perilously close to the concept of power for power's sake. It is already a half-barbarous idea. In popular language the idea was expressed in the phrase 'anything goes.' And it is scarcely an exaggeration to say that in a world in which 'anything goes' everything will soon be gone."

A Plan for "World Equilibrium"

A plan for future world stability has been presented by "three anthropologists" for discussion to the American Academy of Arts and Science, the oldest organization of its kind in the country. Principal points of the plan, as reported in the New York *Times* (April 12), are as follows:

"1.—Divide the countries of the earth into a "United States of the World."

"2.—Make the boundaries of each regional State such that trade and the exploitation of natural resources will occur within bounds set by natural barriers, climate, and the common highways of travel.

"3.—Forget such factors as racial, linguistic, and religious differences of various peoples in establishing the boundaries.

"4.—Establish a democratic system of government in the various regions, with an 'administrative hierarchy' made up of individuals from all the regional States.

"5.—Have a world police force to maintain control for the whole federation, with militias operating in each of the individual States.

"6.—Outline details of the plan now, so that the groundwork could start immediately after the close of the war, and the immediate period of reconstruction could be utilized for 'conditioning' individuals to the new political system."

F. L.

IN MISSION LANDS

Solusi's Sacrifice

THE spirit of sacrifice took fast hold of the Solusi inhabitants this year. When a recent appeal was made for a week of sacrifice, the response was immediate and spontaneous. The word of God says, "The people shall be willing in the day of Thy power." With willing hearts the offerings were brought in this year.

The idea of sacrifice was kept before the students during the week. On Friday morning at chapel opportunity was given to various members of the student body to tell how they secured their offering for the Week of Sacrifice. Some of these are given below:

1. I began thinking last year, "What will I give for Week of Sacrifice?" I was eager to give something. I praise the Lord because He helped me to sell my pumpkin. I have not sold the other one yet. I praise the Lord for His goodness.

2. I sold my fowl this morning. I got one shilling, which I am putting in as my offering.

3. My offering this morning is money which was sent to me by my brother for train fare for the short holiday which is coming next month. I took half of it and have given it to the Lord. I shall suffer to get that money to get home in the holiday time.

4. A certain old woman wished to give something to the Lord, but she had nothing. All people were giving offerings. She gave her heart to the Lord. This woman gave more than all. Likewise this applies to me. I wished to give to the Lord, but I had nothing to give. This morning word came from our father that the principal would like to have someone fix his bicycle. I ran to his office. I said, "You have called me. I think your bicycle is not in good order." "Yes, yes," he said. I took

that bicycle and fixed all things that were wrong on that bicycle and brought it back in good working order, and in turn he gave me something to give to the Lord.

5. Yesterday I went about trying to sell my picture frame. Nobody wanted to buy it. When I rose up this morning I went to the schoolroom to copy Bible notes. I found a rock rabbit in our classroom. I chased it, and it went into T. E. classroom. I caught it and thought, "The Lord has given me something." I went about trying to sell it among the Europeans, but none wanted it. I went on thinking about it. It seemed that God had not sent it; so I took it back to the *kopje*. I began thinking again about my picture frame. About one hour before chapel someone bought it, and so I am giving that money.

6. In the girls' home those who were present last year know what we did. Each girl went without her breakfast one morning. This year we have done the same thing, and we have got 7 shillings. It so happens that the girls had the spirit of giving; so they took some money which they had kept, in order to increase that 7 shillings. After we had counted our total offerings, it amounted to £1 1s. 6d.

At the close of the above-mentioned reports the offering was received. When counted, it was found that the students had brought in £2 12s, as compared with £1 10s. last year. This is excellent progress indeed for the students.

On Sabbath the African staff members and adult church members brought in their offering, which amounted to £5 13s. 3d., besides some pledges.

When the total offering of the 275 Africans and Europeans who had part in this offering was counted, it was found that we had received £25 12s 6d. We thank the Lord for this offering, and pray that it may accomplish something toward the advancement of His cause.—*Field Messenger, East Africa.*



The Missionary and the Picture Roll Grip the Attention of Natives of Fiji. In Fulfillment of the Great Commission, the Missionary Is "Teaching Them to Observe All Things Whatsoever I [Jesus] Have Com-manded You"

Baby Clinic at Gitwe, East Africa

By MRS. R. DUPLOUY

(Translated by Mrs. K. Ambs)

VERY dignified, dressed in their long clothes, with white predominating, the mothers slowly climb the hill in a long line. This is the day for baby clinic, and each one, carrying a precious load on her back, directs her footsteps toward the classroom of the girls' compound. Our dispensary is too small; so this place has been kindly put at our disposal for this weekly meeting.

In the classroom, which also is too small, confusion reigns for a few moments. There are not enough seats for all. Each one tries to make herself as small as possible, so that a greater number may find places on the benches. In doing this, the babies, pushed and hustled about, utter cries of protest, which can be well understood. Inconveniently seated or standing, resigned to their discomfort, all soon regain the placidity customary to their race, and silence comes again. A relative silence, naturally, for how can silence be imposed on the 150 or more children who honor us with their presence? We do not ask too much of them.

However, before we begin to weigh the babies, we try, week after week, to get the attention of the mothers for a moment. This is not always easy, and often it is necessary to put an end to the private conversations which are being held here and there. A still more arduous task, and one that we have pursued untiringly for some years, is to implant some ideas of hygiene and child care. The results obtained are doubtless far from what we would wish; however, they are encouraging.

Some of our babies would be outstanding at an exhibition, they are so pretty and fat. One would believe they were carved in ebony. Unfortunately, this is not the case with all. When the mothers have plenty of milk, they give it generously. They consider it a privilege to nurse their children, and they do it until they are three years old or more, unless another baby is born before this time. An interesting custom of this country is to crown the heads of nursing mothers. The crown is cut from a stalk of kaffir corn, stripped of its pith, well pressed, and sewed in a circle. It is about one and one-half inches in width and retains the brilliant yellow of the stalk made golden by the sun. Our audience is therefore composed of crowned heads, and it is a pretty sight.

If, for one reason or another, a mother cannot nurse her babies, she is incapable of providing other suitable food. She cannot conceive of proper food for a baby aside from mother's milk. It is to these especially that our counsel and aid are useful. A large number of children who are undernourished and are suffering from rickets demand our constant care. When they are brought to us, with thin little bodies, eaten by frightful ulcers, covered with itch or different kinds of sores, our hearts are torn at the sight of them. For them a milk diet is no longer sufficient. In addition, they receive food entirely indigestible by one or two year old stomachs: dry beans, bread from cassava flour, etc. I should not say

bread, for the uncooked and sticky mass that they prepare in no wise resembles bread. The little, emaciated faces, the big eyes, the thin arms and legs and enormous stomachs, say plainly enough that without intelligent, effective help, death will cut down a large part of them.

About twenty of our children are orphans. With the milk, we give them our love. And that these little folk grow and prosper is our reward. In fact, mortality among the children of the clinic is almost nil, whereas it is very high among the others. In spite of an epidemic of whooping cough, serious cases of malaria, some pneumonia, and some premature babies, we have no deaths to register this year (1941).

All our thankfulness is given to our heavenly Father, who blesses our feeble efforts and makes them fruitful to His glory.

Progress in French Indo-China

By R. H. WENTLAND

I AM sure that our people will be interested in word that was received some time ago from Brother Tran-Ngoc-Te, our evangelist who is leading out in our work in French Indo-China at the present time.

"I am very glad to let you know that our church building in Troung An is now finished. We have now a nice chapel of our own. Our work continues to progress even though many things have happened. We have more new members, and our old members up here are very faithful. Our Sabbath school membership now stands at more than 200. They are very earnest in meeting. I thank God for that. We plan some two weeks' special meetings. We hope that we shall win to God a goodly number of men and women. We are very sorry and sad because Brother Howlett and Brother Hammill have had to leave us. This year we will have about 12 students in our school here.

"Now we have no more gas; so it is difficult to travel from place to place. We have to use boats and charcoal cars for travel. We have a new chapel in ——. It is a very nice building. We have had several special meetings, and now have about 12 new members up there. Our work is going forward. Our clinic-in Djiring for the Moi people is now open. We are happy to start this work for these needy mountain tribes; but I fear that before long we shall have no more medicine to supply the sick people, and that no more will be coming in from outside. Then we will have to do the best we can with native medicines.

"I forgot to tell you that our new church in Cholon is getting along very well. We have some 75 members there. Our tithe is coming in well. We shall have more than \$8,000 tithe this year. We are very thankful for what God has done for us."

"THE more we know of God the higher will be our ideal of character."

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

A Nurse Gives Some Hints to Mothers—No. 4

Common Childhood Ailments

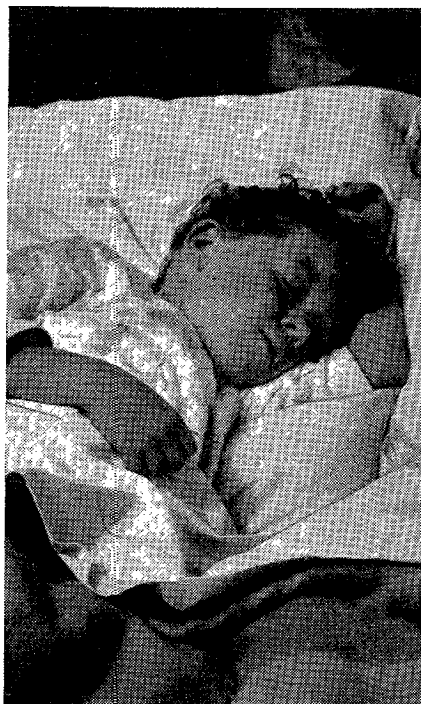
By LEAH M. GRIFFEE, R. N.

MR. BRUBAKER had worked hard this day in March. The frost was out of the ground, and the crops must be in. Mr. Brubaker was a thrifty farmer. His wife and five little ones were to have the best of that which he could provide. He was accustomed to doing his share of taking care of the children at night, but on that particular evening he had gone to bed very tired. In the darkness of the night came a cry from an adjoining room. Mr. Brubaker, half asleep, said, "Mother, the baby is crying."

"No, it is Lawrence," answered Mrs. Brubaker. "He has cried so much with the leg ache. I wish I knew how to help him."

Mother crept from her warm bed, took grandmother's old woolen shawl, held it close to the heating stove, then quickly wrapped it around the little aching legs. But mother could not go back to sleep. She lay thinking. She knew how those legs ached. She herself, when a child, had been warmed at bedtime to ease the same kind of ache. "Just growing pains?" she pondered. "All children do not have them; yet all normal children grow. There must be some reason. Leg ache, earache, teething, and convulsions! If only I knew how better to care for my family." Mrs. Brubaker determined to get information, and this is what she found:

Though it is believed by many people that "growing pains" are of little consequence, and



that a child will outgrow them, according to the "Textbook of Medicine," by Russell L. Cecil, M. D., "growing pains" are many times a manifestation of a more serious condition, rheumatic fever. This condition is thought to be closely related to an invasion of a strain of the strepto-

coccic organism. This same germ causes other infectious diseases, such as scarlet fever, erysipelas, and streptococcus sore throat.

The first consideration in the prevention of "growing pains" is to keep children as free as possible from streptococcal infection. Any child who suffers with aches in the joints, bones, and muscles should have an examination by a competent physician. The infection may be located in diseased tonsils or in some other part of the body. Such matters should receive medical attention.

Exposure may bring on an attack of "growing pains." Little legs and feet should be kept warm. Children who have to go to school through the rain or extreme cold should have the protection of warm stockings, snow suits, and rubbers. When there is a tendency to this condition, the child usually perspires easily. As this moisture on the skin evaporates, there is danger of chilling; so, even though the temperature is not unduly low, and the schoolrooms are kept warm, children's limbs and joints should be covered. Excessive exercise, running, jumping, and rough play have a tendency to increase the pain. Warm, woolen blankets wrapped around the child's legs when he goes to bed may prevent his awakening and crying.

Sometimes the limbs will ache as a result of poor nourishment. Calcium, protein, and vitamins are essential elements for growth. These items, with all the other necessary elements for good nutrition, are found in dairy products, eggs, beans, peas, lentils, fruits, whole grains, nuts, and vegetables. Figs and cauliflower are very rich in calcium. However, milk is the best source of this essential food element. Every child should have a pint and a half to one quart of milk a day.

A child who has a tendency to aches of this variety should have six to eight glasses of water each day, and careful attention should be given to daily bowel elimination.

Earache does not come without cause. A cold or a sore throat nearly always precedes it. Earache is produced, as a rule, by infection that travels from an infected nose or throat up the tubes to the ears. Many a child has received relief when the eardrum has burst and pus has been allowed to drain. However, hearing may be impaired by allowing this to happen, for jagged slits are thus made and the eardrum then heals with a thickened scar. It is better to have the eardrum lanced by a physician. Then it heals smoothly.

If a child is suffering from earache, he should

H. A. ROBERTS

Guard Carefully the Health of Your Child

have a physician's care as soon as possible. If a physician cannot be secured at once, temporary relief may be given by the application of heat in the form of a hot-water bag (120 degrees F.), a warm salt or sand bag, or an electric light bulb held a few inches from the ear. A very convenient heater may be made by inserting an ordinary bulb through the bottom of a tin container such as a gallon tomato or fruit can or a Crisco can. This makes a good reflector, and the heat can thus be concentrated over the area desired. It is best not to put drops of warm oil in the ear without a physician's order, because some oils create a gummy coating and may interfere with drainage, if drainage develops.

Teething is a normal function. Most children suffer but little from it. However, it is blamed for many ills, all the way from colds to convulsions. Teething may produce fretfulness and a little rise in temperature with some loss of appetite. Great care should be taken that the child's food is clean and free from infections carried by flies and dust or caused by careless handling. Rubber rings for the child to bite, thought to aid in the eruption of the teeth, should not be provided. Flies delight to sit on them, and they are liable to drop on the floor, thus collecting dirt. From this, bowel infection is likely to occur, and teething may get the blame. Infection such as this may cause convulsions.

Children have much more unstable nervous systems than adults. It is easier for them to go into

convulsions. A child who has a convulsion presents an alarming picture which is not usually as serious as it seems. The child stiffens himself, throws his head back, holds his breath, turns blue, and rolls his eyes. There is usually fever.

A bath in a tub of warm water will bring relaxation to a child in convulsions. The temperature of the bath water should be about 100 degrees Fahrenheit. In the absence of a thermometer, the water may be tested by having it comfortably warm to the skin of the elbow. Never place a child in a tub while it is on the stove, in order to hurry the treatment. This has resulted in serious burns. While the tub is on the stove, the bottom of it is as hot as the stove, and care should be taken when it is removed from the fire.

Be prepared for further baths, because the convulsions are likely to recur. Keep the child quiet and warm; avoid noise, distractions, and unnecessary handling. If there is disturbance in the gastrointestinal tract, no food should be given for several hours, or until the attacks of spasm are over. A warm enema helps to clear the bowel of irritation.

The real cause of convulsions may be obscure, but they warrant medical investigation. Convulsions in children may be a symptom of some such infectious disease as scarlet fever or meningitis. While convulsions in themselves are not usually serious, they certainly indicate that the child is sick and should have competent medical supervision.

Jackson Was Not Born Queer

By JANETTE STEVENSON MURRAY

FRED JACKSON had lost his position again. He had been clerking in a clothing store and just before that had been selling automobiles. He had a way of drifting from one thing to another, never holding any position long. He was intelligent and did his work satisfactorily, but he could not get along with people.

He had no inclination toward crime as often happens with people who find themselves at odds with the world; his danger was drifting into some form of nervousness or melancholia.

At this juncture, a former college friend persuaded Jackson to see a psychiatrist, to try to learn the cause of his trouble. Tracing backward, this specialist found that Jackson had been considered queer and offish in college, in high school, and all through the grades. These same characteristics had been noticeable, also, in his home life, back through all the different age periods, to the time when he was a mere toddler. There, it appeared, the trouble had started.

When Fred was two years old, unwise behavior on the part of the adults in the family had caused the coming of a baby brother to be to him a real tragedy. A jealousy had developed that had been fatal to his success and happiness.

How could a childish jealousy have warped this man's life?

Because of generations of family solidarity, it is natural for a child to welcome wholeheartedly a new brother or sister. In Fred's case, however, this natural tendency was ruthlessly destroyed by other members of the family.

There were a number of unmarried aunts and uncles. They talked about Fred's nose being "out of joint," pretended not to see him, and lavished attention upon Baby Ned. Fred soon began to resent this. Then his beloved father joined in with the others. Young and thoughtless, he found it amusing, every day when he came from work, to tease Fred by petting the baby.

They gave the baby Fred's own white bed. So at every chance he could get, Fred slipped into the room and pulled the blankets off the baby, slyly pinched him, or snatched the bottle out of his mouth. He liked to hear the baby cry. Having to be constantly watched made Fred a real problem, and in her vexation, mother punished him repeatedly.

With so much scolding and punishing, Fred became still more unhappy. Mother talked about his bad disposition, so different from that of his brother. Ned was better looking and quicker to learn; so, all in all, his parents became very partial to him. They were constantly comparing the boys, telling Fred he ought to get as good

MAY 21, 1942

grades as Ned, and pointing out how popular the latter was. A child usually lives up to his parents' estimate; so Fred became disagreeable, revengeful, and sullen, and drew within himself more and more as he met with neither sympathy nor understanding.

The psychiatrist soon won Fred's confidence, and he poured out all his rebellion against parental partiality, pent up through the years. Talking it over was a great relief—indeed, in the telling, much of the trouble vanished.

The psychiatrist talked with Fred's parents and brother. They were distressed, and took an entirely new attitude toward him. It was decided that they must help him to gain a better evaluation in the neighborhood and among family friends. Unostentatious efforts were made to bring him out and above all to make him happy.

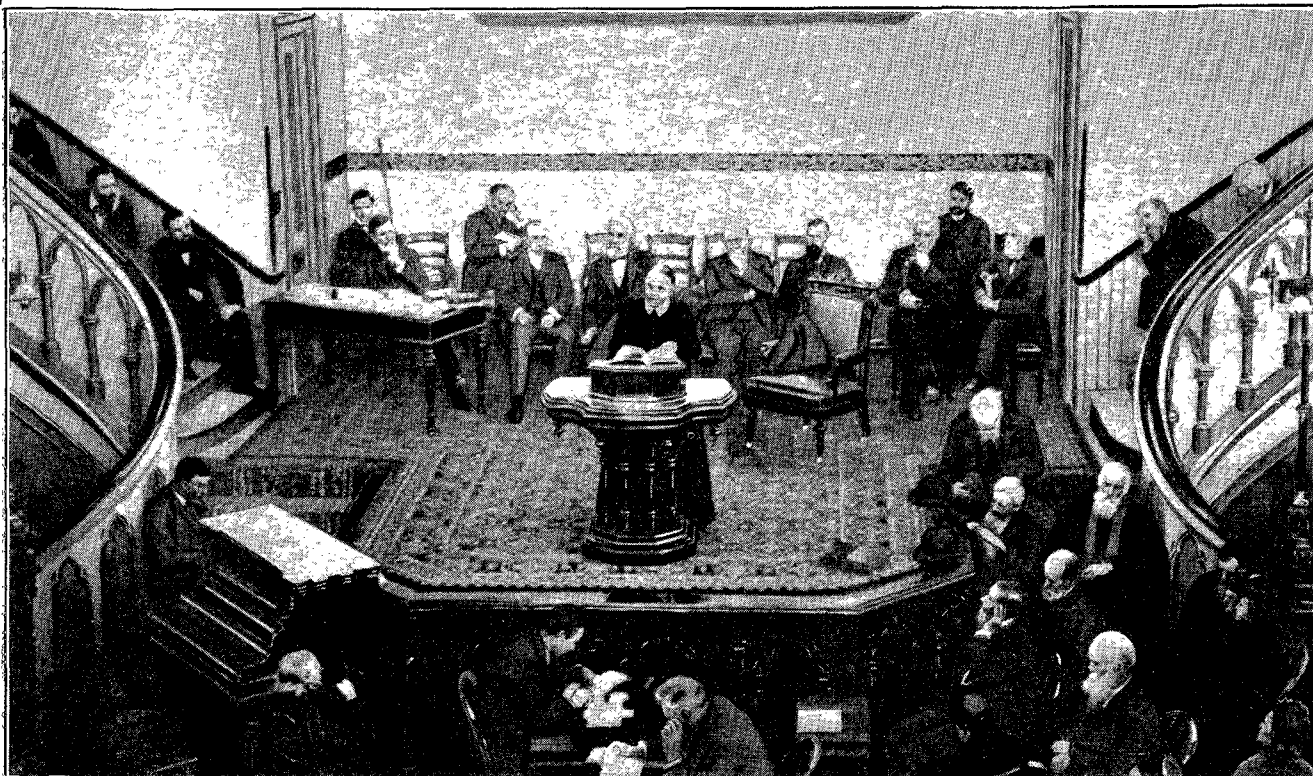
They said nice things about him, entertained people who might become his friends, and tried to have him appear at his best. Before long Fred was fortunate in securing an office job which was more to his liking and better suited to his ability than selling. Within six months he had earned a promotion, and now seems on the high road to becoming a well-balanced man. The wounds are healing, but how unnecessary they were! And the scars—will they ever entirely disappear?—*National Kindergarten Association.*

WIN China to Christ, and the most powerful stronghold of Satan upon earth will have fallen.
—*Mr. Wong.*

KNOW YOUR CHURCH HISTORY

THE GENERAL CONFERENCE OF 1901

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches,* p. 196.



Perhaps no General Conference in Seventh-day Adventist history has been of greater importance than that of 1901, held in _____, and called the "Reorganization Conference."

Mrs. E. G. White was present, and her counsel directed the momentous steps taken.

The work had expanded to such proportions that it was necessary to plan for the administration of the far fields. The message which was to go "into all the world"—was going!

For world-wide work the General Conference Committee was increased from thirteen to twenty-five members, to include departmental and mission field representatives; denominational funds were reapportioned to provide for all fields; union conferences were organized; Elder _____ was elected president of the General Conference.

Thus were set in motion momentous plans for speeding the message, according to divine specifications, to "every nation, kindred, tongue, and people."

(Answers on page 18)

STELLA PARKER PETERSON.

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.

Wartime Marriages

Use Judgment and Avoid Hasty Marriages During Wartime

THE other day there came to my desk a letter that told a story of young love and human weakness and lack of wisdom and foresight that is so pathetic and so tragic that I repeat it here in the hope that it may make other boys and girls pause and consider before they rush into a war marriage. The writer of this letter is a fine young soldier who had been in love with a nice girl for some time, but they had not planned to marry until they were able to set up a little home of their own, for they were poor people and both of them worked and helped their families. But the boy was called to the colors. They faced separation. He was going away—they knew not where, nor for how long. Perhaps forever. And in their despair they grasped at the only ray of happiness they could see, which was to be together for the week or two before he left to join the Army. That, at least, would give them something to remember, and they felt that they would be less likely to lose each other if they were held together by the marriage bond. So they were married. The girl went back to her job. The boy went on to his training camp. And all might have been well except that now a baby is coming. The young wife has had to give up her position in the office in which she worked, and is penniless. Both her family and her husband's family have a desperate struggle to keep body and soul together in their overcrowded little houses, and cannot take her in and care for her.

On a soldier's pay her husband can send her only a few dollars a month to help her. He cannot give her the care and attention she needs at such a time. He cannot be with her to comfort her and hearten her courage. He cannot be with her in her hour of agony. And when he thinks of these things and wonders what is to become of her and his child, he is fairly crazed with anxiety, and is going through that particular individual hell that each of us must endure when we let impulse guide us instead of reason and yield to the temptation of the moment.

Certainly a man in the situation of this young soldier—and there are tens of thousands like him—is in no condition to give any worth-while service to his country. His thoughts are not centered on making himself proficient in his

job. They are concentrated on wondering what is happening to the forlorn little group back home.

Whether the enemy wins or loses is of no importance to him whatever compared to what happens in the delivery room of some hospital. His morale is shattered. His fighting spirit is gone. His courage is broken down by domestic troubles that eat out the very soul of the bravest man. He is a tin soldier with nothing in him that clicks, instead of being a flesh-and-blood one ready to do and dare to defend his country.

And the girl pays an equally high price for her brief honeymoon. For, hard as the parting might have been from her sweetheart, it is nothing to the anguish of being parted from her bridegroom. If she had only had the courage and the self-control and the good, hard common sense to wait for her happiness until the time for her to take it rightly, she would have had the interest of her work and a pay envelope that enabled her to be financially independent and to help her family, instead of being a burden to them. And she would have been able to look forward to the coming of her first child with joy and pride, instead of bleak despair, and having her heart turn sick with fear that it may be her sad fate to be left a widow with a fatherless child to support.

So to the boys and girls who are storming the marriage-license bureaus just now, I commend the prayerful and careful reading of this young soldier's story. Don't marry just because going away has made you sentimental and some home-town girl suddenly seems more attractive than she ever did before.

Don't marry a boy because he looks good in uniform, or because you are afraid if you don't grab a husband now when men are plentiful you may be left an old maid. Don't marry with the idea that a wedding ring is a charm that will keep a boy faithful to you.

Of all times in the world, wartime is the one in which people should enter into marriage most soberly and with the greatest consideration of the responsibility it entails, for war changes not only the soldier at the front, but the girl he left behind him. And when they meet again, after years of separation and the experiences they have been through, they often find

that they have drifted apart and have nothing in common, not even love.

Keep yourself free for the duration, so that when Johnny comes marching home, if Sally doesn't look good to him, Annabelle will, and if Jane has lost her fickle boy friend, she can be glad it wasn't a faithless husband.

All the casualties of war do not take place on the battlefield. The worst of them occur at the altar. —Dorothy Dix, in *Evening Star*, Washington, D. C., April 8, 1942.

Vicksburg, Mississippi

ON the second of May in the historic city of Vicksburg, Mississippi, we anticipate having an occasion which will be long remembered by the people in this city. On that day J. K. Jones, president of the Southern Union, and H. J. Capman, president of the Alabama-Mississippi Conference, will be with us to lead out in the dedicatory service for the church which has been recently completed.

For some time this little church has been in the process of being built, but since the last part of 1941 final steps have been taken to complete it. To date the auditorium is finished in fine panel board, a new baptismal pool has been completed, a beautiful sign hangs in front to tell all who wish to know that this is a Seventh-day Adventist church, and, last but not least, we are enjoying new benches. The Lord has worked mightily in our behalf, because, despite the fact that there is a shortage of good lumber available, a large concern in this city donated about \$400 worth of excellent-grade white oak. This building program has increased the value of the church considerably, and we give the Lord all the praise and thank Him for working in our behalf.

We shall experience the greatest joy, however, in connection with this day's program when some fifteen persons are united to the church through baptism. We are particularly happy that some of these are young people who have surrendered their lives to the Master. One man who will be baptized first heard this message when "The Morning Star" came down the Mississippi River.

In this group there will also be about four who will be baptized as the result of a branch Sabbath school which has been conducted on

the banks of the Mississippi. Some time ago I had the privilege of traveling up the Father of Waters in an open boat to visit these folk in their humble cottage. Throughout the past winter these folk have been faithful in traveling to and from the Sabbath services in this open boat—a distance of four miles each way. This faithfulness will have its reward in the heavenly kingdom, I am sure. In the last two Thirteenth Sabbath Offerings these humble fisherfolk have contributed practically one dollar per member. The Lord called fisherfolk to be His disciples long ago, and now He is calling these fisherfolk to serve and follow Him, and they have responded.

MELVILLE F. SEITZ.

The Prince Georges Health Center

THE annual legal meeting for the Prince Georges Health Center, in Hyattsville, Maryland, was held in its new quarters April 13. F. D. Nichol, pastor of the Review and Herald Memorial Church, with which this Health Center is connected, rendered an interesting report of the beginnings of this health work, and what it has accomplished.

A very special feature of the program were brief remarks made by leading men from the community who were present at the gathering. We quote in brief the gist of their comments, illustrating the high appreciation in which this work is regarded in Hyattsville and Prince Georges County.

William A. Carson, chairman of the Board of County Commissioners of Prince Georges County:

"The work that you folk are doing cannot be paid for in dollars and cents, and from my point of

view I believe that Prince Georges County owes the Health Center a vote of thanks for the work you are doing among our folk who do not have what some of us have. I have watched to some extent the growth of this Health Center, and I have been surprised at the territory you have covered and the manner in which you have covered it. You are indeed to be congratulated. I would like to say also, from the Board of County Commissioners, that the county itself also appreciates this work. I do not know of anything I could suggest that would improve the wonderful work that you are doing. I wish you only continued success."

Dr. T. A. Christensen, speaking for the county medical society:

"The sentiment of the medical society is that you are conducting a wonderful work here, and we hope the growing pains will become acute in this larger building. We hope, too, that this is the first step in a whole series of things to further the wealth, through the health, of the people. I am sure I speak for the entire society in wishing you the best of luck, and promising all the support we can give to you."

Dr. John M. Byers, county health officer:

"There are three great contributions that this center is making. One is in the line of preventive medicine. Here the doctors give inoculations to prevent diphtheria and typhoid fever by antitoxins. They examine expectant mothers, thus helping to prevent infant and childhood deaths. In addition, there is therapeutic medicine, to take care of those people who cannot take care of themselves medically, from a financial standpoint. And lastly, there is the burning question of the day, civilian defense. And here again the Prince Georges Health Center is contributing in a very large measure to the reassurance and safety of this county in

Our Lives Will Tell

BY MRS. A. T. BABIENCO

We speak of doctrines fluently
And know the Scriptures well.
But do our lives confess the Christ?
What tales our actions tell!

We may deny by foolish talk,
Untruthful or unkind,
By justifying selfishness,
Or by a doubtful mind.

We may repeat the words of Christ,
But not reflect His love;
Mere lip confession will not count
On records made above.

With Christ abiding in our hearts
We'll win the Christian race.
He'll temper every act of life
With meekness and with grace.

having this building constructed. This building would make a fine place for the treatment of casualties."

L. H. Cheek, president of the Prince Georges County Chamber of Commerce:

"The Chamber of Commerce feels very proud to have this building in this county. I bring to you the cordial greetings of the Chamber of Commerce, and wish you the very best success in your future undertakings."

W. C. Smith, administrator of the Health Security Administration:

"It is gratifying to find a good work of this kind associated with a religious organization. Anyone who eschews religion completely would recognize, I think, on such an occasion as this that faith without works could be only transient, and good works without faith would surely be impossible. We congratulate you on the excellent building that you have acquired; and on the recognition you give to the fact that a building of brick and mortar alone will not serve humanity, that not even the presence of doctors and nurses is able to do all of it without cold cash. But above all of that, you have recognized the religious motive, and that is what is at the root of anything that is spelled service."

George B. Furman, prominent attorney of Washington, D. C.:

"I do not know of anything that is of greater service to this county than what you people are doing. I think there is no more wonderful work in the world than what Mrs. Martin, the clinic director, described tonight."

We believe that this work which has been carried on in connection with our Hyattsville church has accomplished much good. It has allayed a large amount of prejudice. It affords a striking example of what might be done in many other places in the conduct of similar units.



The new home of the Prince Georges Health Center, Inc., at 4807 Forty-second Place, Hyattsville, Maryland. The Health Center occupies the whole of the first floor of the just-completed Seventh-day Adventist Service Building shown above. The first floor, with over 2,000 square feet of floor space, is divided into the following: A large waiting room, a nose and throat room, six medical examining rooms, utility rooms, nursing supervisor's office, clinic director's office, eye examining room, and two dental offices.

NATIONAL SERVICE

Ministerial Students

Selective Service Deferment

BECAUSE some local Selective Service boards have questioned the eligibility of theological students in Seventh-day Adventist junior colleges for a 4-D classification, under the Selective Service regulations, we recently submitted to the National Selective Service System an appeal for the determination of the question as to whether the two years of the ministerial course offered by our junior colleges may not be recognized as a claim for deferment under the terminology of the Selective Training and Service Act of 1940, and asked for a favorable decision on the basis of our denominational system for the training of Seventh-day Adventist ministers. A favorable decision has just been made by the National Selective Service System, and this will be of interest to all our ministerial students.

The decision is too long to print in full. The four junior colleges and six senior colleges of the Seventh-day Adventist denomination are named: Southern Junior College, in Tennessee; Southwestern Junior College, in Texas; La Sierra College in California; Oakwood Junior College, in Alabama; Washington Missionary College, in Maryland; Pacific Union College, in California; Atlantic Union College, in Massachusetts; Union College, in Nebraska; Emmanuel Missionary College, in Michigan; and Walla Walla College, in Washington. The decision then continues:

"These colleges are the sole and only source from which ministers of the Seventh-day Adventist denomination are obtained.

"The junior colleges are related to the senior colleges, so that the courses given in the freshman and sophomore years in the junior colleges fit into the work given during such years in the senior colleges, and the work done in the junior colleges is accepted by the senior colleges.

"While it is clear that all of these colleges offer courses of a general academic nature, and that the great majority of their students are majoring in something other than religion or ministerial work; nevertheless it appears from the catalogue and other information on file in this office that students preparing for the ministry always indicate that fact in writing when they matriculate and that they must pursue such intention by taking the specific courses required of them in order to qualify for the ministry in the Seventh-day Adventist Church. It may be fairly said that such is the pattern followed by the

ordinary denominational colleges throughout the country, out of which and from which ministers of the various denominations are educated as regular and ordained ministers of religion.

"The fact that these junior colleges only offer two years of college work is not sufficient to deny them the status of 'theological or divinity schools,' as that term is used in the Act, if they actually offer a course of instruction, the completion of which in the senior college prepares the student for the status of a regular or ordained minister in the Seventh-day Adventist Church organization.

"Therefore, it is our conclusion that all of the foregoing junior and senior colleges may be considered as theological or divinity schools within the meaning of the Act, provided, of course, that any student registrant of such colleges who claims an exemption from training and service on the ground that he is a student preparing for the ministry *must convince his local board that he is actually and in good faith matriculated in one of such colleges and pursuing the prescribed work that will prepare him for the ministry.*

"It is not always easy for the local board to make this determination. Many different factors enter into the consideration of each case. The general conduct and temperament of the student himself may be considered. A certificate of pertinent facts of the president of the school involved is recommended in each case. The nature of the work heretofore and presently being studied by the registrant is also material.

"Since this question first arose in connection with the Southern Junior College at Collegedale, Tennessee, the original of this letter is being addressed to the State director of Selective Service for the State of Tennessee. Copies are being furnished to each of the State directors in which either a junior or senior college is located and to each of the junior and senior colleges concerned.

"Sincerely yours,

"(Signed)

Brig. Gen. Lewis B. Hershey,
"National Director Selective Service System."

It is a source of gratification to have obtained this favorable decision on the part of the National Selective Service System. It provides the assurance which the theological students in these institutions have needed that their college

work in ministerial lines in all of our four junior colleges, as well as our six senior colleges, will be recognized by local Selective Service boards.

CARLYLE B. HAYNES.

Know Your Church History Answers

Battle Creek, Michigan.
Elder A. G. Daniells.

APPOINTMENTS and NOTICES

REQUESTS FOR PRAYER

A sister in Iowa requests prayer that her health may improve.

From Iowa comes a request from a mother, that prayer be offered for her daughter, who is afflicted with heart disease.

A sister in Quebec asks for special prayer that the Lord may uphold her feeble strength, so that she may accomplish that which falls to her lot to do.

A sister in Illinois asks prayer for healing, as she is afflicted with a disease which the doctors cannot seem to help. She also requests that prayer be offered for the healing of her husband.

A mother in Kentucky is burdened for her daughter, who is very nervous, has an infection in her mouth, and suffers from rheumatism. She requests special prayer for this afflicted daughter.

A request has come from Wyoming for special supplication before the throne of grace for the healing, both of body and of soul, of a woman who is interested in the truth, but has not as yet accepted it.

A brother in Missouri, greatly distressed over his wife's serious condition of health, desires special prayer that she may be relieved from the pain she suffers, and that if it be the Lord's will, she may be healed from cancer.

A request has been received in behalf of a young man in Canada who is suffering from arthritis and a disease of the nerves. He is in a serious condition, and only the healing power of God can restore him to health and strength.

Camp Meetings for 1942

Atlantic Union

Gr. New York, New York City ..June 20-22
Northern New England
Auburn, MaineJune 25-28
District, West Lebanon, N. H., July 24-26
New York, Union Springs.....July 3-12
Southern New England,
South Lancaster, Mass.July 10-19

Canadian Union

British Columbia
Victoria and Vancouver July 3-6
Grand View and Rutland July 8-12
Alberta July 15-26
Manitoba-Saskatchewan, Saskatoon
..... July 24-Aug. 2
Ontario-Quebec, Oshawa ... July 31-Aug. 9
Maritime
St. John, New Brunswick Aug. 13-16
Halifax, Nova Scotia Aug. 19-23
Newfoundland, St. John's Aug. 27-30

Central Union

Wyoming, CasperJune 9-14
Colorado, BoulderJune 12-20
Nebraska
Western, AllianceJune 19-21
Eastern, College ViewAug. 21-29
Kansas, EnterpriseAug. 14-22
MissouriAug. 21-30
Union Colored, Kansas CityAug. 26-30

Columbia Union

Potomac, Takoma ParkJune 4-14
East Pennsylvania, Wescosville ..July 9-19
New Jersey July 23-Aug. 2
West PennsylvaniaJuly 17-26
Ohio, Mount VernonJuly 23-Aug. 2
West Virginia, ParkersburgAug. 13-23
Chesapeake, Catonsville, Md. ...Aug. 20-30

Lake Union

Illinois, Brookfield June 10-14
 Wisconsin
 Spooner June 10-14
 Portage June 25-July 5
 Michigan
 Iron Mountain July 9-19
 Grand Ledge Aug. 11-23
 Indiana, Battleground Aug. 13-23

Northern Union

North Dakota
 Jamestown June 12-20
 Russian July 1-5
 South Dakota
 Huron June 19-28
 District, Rapid City June 26-28
 Minnesota, Anoka June 19-28

North Pacific Union

Idaho, Caldwell May 29-June 6
 Oregon
 Gladstone July 16-26
 Junior Boys' Camp June 7-14
 Junior Girls' Camp June 14-21
 Senior Camp July 8-12
 Upper Columbia
 College Place June 12-20
 Junior Boys' Camp July 12-19
 Junior Girls' Camp July 19-26
 Senior Camp July 5-12
 Washington
 Auburn July 9-19
 Junior Camp June 21-28
 Montana, Bozeman
 (Mount Ellis) June 19-27

Pacific Union

Central California
 Fresno May 29-June 6
 Santa Cruz Aug. 6-15
 Northern California, Lodi June 4-13
 Southeastern California, La Sierra
 June 4-13
 Arizona, Prescott July 24-30
 Southern California, Lynwood,
 July 30-Aug. 9
 Nevada-Utah, Lake Tahoe Aug. 18-22

Southern Union

Alabama-Mississippi, Meridian .. May 14-23
 Kentucky-Tennessee, Nashville .. May 15-23
 Florida, Forest Lake Academy .. May 21-30
 Carolina, Kanuga Lake (near
 Hendersonville) May 28-June 6
 Georgia-Cumberland, Colledgeale
 May 29-June 6

Southwestern Union

Texas, Keene July 24-Aug. 2
 Oklahoma, Oklahoma City .. July 30-Aug. 8
 Texico Aug. 7-15
 Union Senior Youth's Camp, May 29-June 5

NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

NOTICE is hereby given that the regular biennial session (25th session) of the New York Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting at Union Springs, New York, July 3-12, 1942. The first meeting is called to convene at 9 A. M., Tuesday, July 7, 1942. The purpose of this meeting is to elect officers and trustees for the ensuing term, and to transact such other business as may properly come before the session. Delegates to the New York Conference of Seventh-day Adventists are members of the association.

WALTER H. HOWARD, *President*,
 CLARENCE H. GERALD, *Secretary*.

NEW YORK CONFERENCE OF SEVENTH-DAY ADVENTISTS

THE eleventh biennial session of the New York Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Union Springs, New York, July 3-12, 1942. The first meeting is called to convene at 9 A. M. Sunday, July 5, 1942. The purpose of this meeting is to elect officers for the ensuing term, and to transact such other business as may properly come before the session.

W. H. HOWARD, *President*.
 C. H. GERALD, *Secretary*.

CHICAGO CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

NOTICE is hereby given that a legal meeting of the Chicago Conference Association of Seventh-day Adventists and the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp meeting in the Conference Auditorium at Broadview Academy, La Grange, Illinois, which begins Wednesday evening, June 10, 1942. The first meeting of these associations is called for Thursday, June 11, at 11 A. M. Central war time. The purpose of this session is to elect officers for the ensuing biennial term and to transact such other business as may properly come before the delegates. Delegates to the biennial session of the Illinois Conference of Seventh-day Adventists are members of these associations.

L. E. LENHEIM, *President*.
 E. L. GREEN, *Secretary*.

ILLINOIS CONFERENCE OF SEVENTH-DAY ADVENTISTS

THE next biennial session of the Illinois Conference of Seventh-day Adventists will be held in the Conference Auditorium at Broadview Academy, La Grange, Illinois, in connection with the annual camp meeting, which begins Wednesday evening, June 10, 1942. The first meeting of the conference session is called for Wednesday, June 10, at 7:30 P. M. Central war time. This session is called for the purpose of electing officers for the ensuing biennial term and for the transaction of such other business as may properly come before the constituency.

Delegates to this session are the duly elected delegates of the various churches of the conference. Each church is entitled to one delegate for the organization and one additional delegate for each fifteen members or major fraction thereof.

L. E. LENHEIM, *President*.
 E. L. GREEN, *Secretary*.

POTOMAC CONFERENCE CORPORATION

NOTICE is hereby given that the tenth biennial session of the Potomac Conference Corporation of Seventh-day Adventists will be held in connection with the annual camp meeting and conference session of the Potomac Conference of Seventh-day Adventists on the grounds of the Washington Missionary College, Takoma Park, Maryland.

The first meeting of the Corporation will convene at 10 A. M., Monday, June 8, 1942. The purpose of the meeting will be the election of trustees and the transaction of such other business as may properly come before the Corporation.

H. J. DETWILER, *President*.
 W. B. MOHR, *Secretary*.

POTOMAC CONFERENCE

THE tenth biennial session of the Potomac Conference of Seventh-day Adventists will convene at 9:30 A. M., Friday, June 5,

1942. The meeting will be held on the grounds of the Washington Missionary College at Takoma Park, Maryland, in connection with the annual camp meeting of the Potomac Conference of Seventh-day Adventists.

The meeting is called for the election of officers and for the transaction of such other business as may come before the Conference at that time.

H. J. DETWILER, *President*.
 W. B. MOHR, *Secretary*.

DISTRICT OF COLUMBIA CONFERENCE CORPORATION

NOTICE is hereby given that the first meeting of the sixth biennial session of the District of Columbia Conference Corporation of Seventh-day Adventists will convene at 10 A. M., Monday, June 8, 1942. This meeting will be held in connection with the annual camp meeting and conference session of the Potomac Conference of Seventh-day Adventists on the grounds of the Washington Missionary College at Takoma Park, Maryland.

The purpose of this meeting is to elect trustees and to transact such other business as may properly come before the Corporation at that time.

The membership of this Corporation is comprised of the duly accredited delegates of the Potomac Conference of Seventh-day Adventists.

H. J. DETWILER, *President*.
 W. B. MOHR, *Secretary*.

VIRGINIA CONFERENCE AGENCY

THE eleventh biennial session of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held in connection with the annual camp meeting and conference session of the Potomac Conference of Seventh-day Adventists on the grounds of the Washington Missionary College at Takoma Park, Maryland. The first meeting of this session will be called to order at 10 A. M., Monday, June 8, 1942.

The purpose of this meeting is to elect trustees and transact such other business as may properly come before the Agency at that time.

H. J. DETWILER, *President*.
 W. B. MOHR, *Secretary*.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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ONE STUDY
 of
LARGE
IMPORTANCE

There is one study of large importance to almost everyone, and that is the study of how to develop one's voice. Even in an ordinary prayer meeting, half the prayers and testimonies cannot be heard distinctly by all the persons present because the men and women who take part have not learned how to use their organs of speech with skill and intelligence. The home life of thousands of men and women would be finer in every way if attention were given to this important matter. The Home Study Institute offers an excellent course in voice training, which is well adapted to the needs of forward-looking men and women in our churches and Sabbath schools. The full cost is only \$5, which may be paid in small monthly installments.

HOME STUDY INSTITUTE
 Takoma Park Washington, D.C.

North American Division Gleanings

and they have a visiting list of about 1,000 people who have requested literature and visits.

Atlantic Union

N. H. Saunders, who has for a number of years been educational and Missionary Volunteer secretary of the Southern New England Conference, is taking up pastoral work, and is to have charge of the Bridgeport, Connecticut, district.

W. C. Raley has taken over the work of secretary, treasurer, and auditor of the Atlantic Union, which has been carried for the last 8 years by I. G. Ortner. Brother Raley has recently returned from the Inter-American Division, where he has been secretary-treasurer.

Canadian Union

The total number of converts won through the large city effort held at Vancouver, British Columbia, now stands at 124. Clifford A. Reeves, who had charge of this effort, has now opened a major evangelistic program in Victoria, at the Capitol Theater. The auditorium was packed, with 1,600 people present, on the opening night. Hundreds were turned away, as the management refused to allow any more people to enter when all the seats were filled. Two Bible workers are connected with this effort,

Central Union

E. H. Oswald has been appointed superintendent of the Wyoming Mission.

W. B. Johnson, former pastor of the Denver, Colorado, Central church, is now located at Kansas City, Kansas, as pastor, and W. H. Clark, of the Kansas Conference, has taken his place in Colorado.

Don R. Rees has become district leader of the Western Slope district, taking the place made vacant by the recent death of R. T. Baer.

Columbia Union

The church at Washington, Pennsylvania, was recently enlarged by the admittance of 6 new members by baptism and one on profession of faith.

A new church building is being constructed at Winchester, Virginia.

F. E. Thumwood is connecting with the Ohio Conference as field missionary secretary. He was formerly in the Chesapeake Conference.

North Pacific Union

Arrangements have been made to open 2 new church schools next year in the Montana Conference—at Anaconda and at Bozeman.

Thirteen candidates were recently baptized at Colfax, Washington. A church building is being erected in this town, and it is expected that soon a church organization will be perfected there.

Pacific Union

A. G. Sutton, from the Michigan Conference, is taking the work of field missionary secretary of the Central California Conference. Floyd Denney is relinquishing this work because of the expiration of his tenure of office.

The Oakland, California, colored church members, under the leadership of H. D. Dobbins, are remodeling their church building. Improvements include plastering the inside, remodeling and enlarging the Sabbath school rooms, and painting and stuccoing the exterior.

Southern Union

The church building at Vicksburg, Mississippi, was dedicated on May 2. At the same time, a number of new members were brought into the church by baptism.

At the Boston, Georgia, church, a group of 7 candidates were recently baptized.

Southwestern Union

Baptisms in the Oklahoma Conference are reported as follows: 15 candidates at Stilwell, 12 at Shattuck, and 6 at Follett. R. C.

National Radio Program

The Advent Message on the Air Each Sunday Evening

Atlantic Union			Local Time	North Pacific Union (Con.)			Local Time
Station	Kc.	P. M.		Station	Kc.	P. M.	
New York, N. Y.	WMCA	570	7:00	Tacoma, Wash.	KMO	1360	9:15
Rochester, N. Y.	WSAY	1240	7:00	Yakima, Wash.	KIT	1280	9:15
Syracuse, N. Y.	WAGE	620	7:00	Everett, Wash.	KRKO	1400	9:15
Boston, Mass.	WAAB	1440	7:00	Aberdeen, Wash.	KXRO	1340	9:15
Springfield, Mass.	WSPR	1270	7:00	Olympia, Wash.	KGJ	1240	9:15
New Bedford, Mass.	WNBH	1340	7:00	Long View, Wash.	KWLG	1400	9:15
Lowell,				Centralia,			
Lawrence, Mass.	WLLH	1400	7:00	Chehalis, Wash.	KELA	1470	9:15
Pittsfield, Mass.	WBRK	1240	7:00	Astoria, Oreg.	KAST	1230	9:15
Greenfield, Mass.	WHAH	1240	7:00	Portland, Oreg.	KALE	1330	9:15
Hartford, Conn.	WTHT	1230	7:00	Eugene, Oreg.	KORE	1450	9:15
Bridgeport,				Klamath Falls, Oreg.	KFJ	1240	9:15
New Haven, Conn.	WICC	600	7:00	Marshfield, Oreg.	KOOS	1230	9:15
Waterbury, Conn.	WATR	1320	7:00	Roseburg, Oreg.	KRRR	1490	9:15
New London, Conn.	WNLC	1490	7:00	Albany, Oreg.	KWIL	1240	9:15
Providence, R. I.	WEAN	790	7:00				
Lewiston,				Pacific Union			
Auburn, Maine	WCOU	1240	7:00	Los Angeles, Calif.	KHJ	930	9:15
Rutland, Vt.	WSYB	1380	7:00	San Francisco, Calif.	KFRG	610	9:15
Laconia, N. H.	WLNH	1340	7:00	San Diego, Calif.	KGB	1360	9:15
				Fresno, Calif.	KFRE	1340	9:15
Central Union				Bakersfield, Calif.	KPMC	1600	9:15
Coffeyville, Kans.	KGGF	690	6:00	San Bernardino, Calif.	KFXM	1240	6:00
Great Bend, Kans.	KVGB	1400	6:00	Santa Barbara, Calif.	KDB	1490	9:15
Emporia, Kans.	KTSW	1400	6:00	Santa Ana, Calif.	KVOE	1490	9:15
St. Louis, Mo.	KWK	1380	6:00	Eureka, Calif.	KIEM	1480	9:15
Kansas City, Mo.	KITE	1590	6:00	Marysville, Calif.	KMYC	1450	9:15
Lincoln, Nebr.	KFOR	1240	6:00	El Centro, Calif.	KXO	1490	9:15
Denver, Colo.	KFEL	950	5:00	Chico, Calif.	KHSL	1290	9:15
				San Luis Obispo, Calif.	KVCE	1230	9:15
Columbia Union				Monterey, Calif.	KDON	1240	9:15
Philadelphia, Pa.	WIP	610	7:00	Merced, Calif.	KYOS	1080	9:15
Pittsburgh, Pa.	WCAE	1250	7:00	Redding, Calif.	KVCV	1230	9:15
Washington, D. C.	WOL	1260	7:00	Phoenix, Ariz.	KOY	550	9:30
Baltimore, Md.	WFBR	1300	7:00	Tucson, Ariz.	KTUC	1400	9:30
Cincinnati, Ohio	WKRC	550	7:00	Bisbee,			
Columbus, Ohio	WHKC	640	7:00	Douglas, Ariz.	KSUN	1230	9:30
Cleveland, Ohio	WHK	1420	7:00	Salt Lake City, Utah	KLO	1430	5:00
Richmond, Va.	WRNL	910	7:00	Provo, Utah	KOVO	1240	5:00
Norfolk,				Price, Utah	KEUB	1450	5:00
Newport News, Va.	WGH	1340	7:00				
Roanoke, Va.	WLSL	1490	7:00	Southern Union			
				Atlanta, Ga.	WATL	1400	7:00
Lake Union				Albany, Ga.	WALB	1590	7:00
Chicago, Ill.	WIND	560	6:00	St. Petersburg,			
Indianapolis, Ind.	WIBC	1070	6:00	Tampa, Fla.	WTSP	1380	7:00
Wisconsin Rapids, Wis.	WFHR	1340	6:00	Gainesville, Fla.	WRUF	850	7:00
Superior, Wis.	WDSM	1230	6:00	Columbia, S. C.	WCOS	1400	7:00
Grand Rapids, Mich.	WLAV	1340	6:30	Wilmington, N. C.	WMFD	1400	5:30
Battle Creek, Mich.	WELL	1400	6:00	Winston-Salem, N. C.	WAIR	1340	7:00
Detroit, Mich.,				Chattanooga, Tenn.	WDEF	1400	7:00
Windsor, Ont., Can.	CKLW	800	8:30	Nashville, Tenn.	WSIX	980	6:00
				Memphis, Tenn.	WMPS	1460	6:00
Northern Union				Birmingham, Ala.	WSGN	610	7:00
Duluth, Minn.	WDSM	1230	6:00	Louisville, Ky.	WGRC	1400	6:30
Minneapolis,				Southwestern Union			
St. Paul, Minn.	WLOL	1330	6:00	Little Rock, Ark.	KGHI	1230	6:00
Aberdeen, S. Dak.	KABR	1420	6:00	Texarkana, Ark.	KCMC	1450	6:00
Jamestown, N. Dak.	KMRC	1400	6:00	Dallas, Tex.	WRR	1310	6:00
Minot, N. Dak.	KLPN	1390	6:00	Houston, Tex.	KXYZ	1470	6:00
Rock Island, Moline, Ill.,				San Antonio, Tex.	KABC	1450	8:00
Davenport, Iowa	WHBF	1270	6:00	Abilene, Tex.	KRBC	1450	6:00
Des Moines, Iowa	KSO	1460	6:00	Amarillo, Tex.	KFDA	1230	6:00
				Sherman, Tex.	KRRV	910	6:00
North Pacific Union				Ardmore, Okla.	KVOS	1240	6:00
Spokane, Wash.	KGA	1510	9:45	Oklahoma City, Okla.	KOCY	1340	6:00
Seattle, Wash.	KOL	1300	9:15	New Orleans, La.	WNOE	1450	6:00

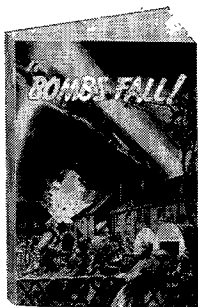
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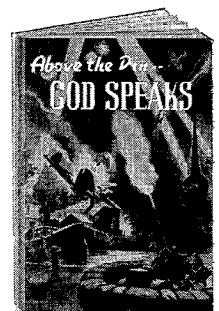
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THE FIGHT FOR FREEDOM

By GWYNNE DALRYMPLE

Again and again it has been necessary to combat intolerance here in America, and more than once the tide of prejudice has been thrown back by the narrowest margin. In many parts of the world there are those who deliberately pervert the truth with their hate-filled attack upon religion and the teachings of Christianity, until millions are confused and know not what to believe. This vitally important new book gives a history of the struggle for freedom in the past and meets the conflict of the present day with the true American spirit of freedom of thought.



W. A.
SPICER

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PRESENT TRUTH No. 57

dealing with the subject "Widespread Departure From the Christian Faith," was prepared with this in mind. There is a growing conviction in the hearts of men that the world's woes are due in no small degree to a departure from the Christian faith; so this subject will immediately strike a responsive chord. Another article deals with the alarming increase in convulsions in nature—earthquakes, floods, and tornadoes.

SOUL-WINNING FEATURES

The radio log of our national broadcast and a directory of conference addresses with an invitation to send for more literature, adds tremendously to the soul-winning possibilities in any program with which this issue of PRESENT TRUTH is used. Everyone may have a part in this program, for PRESENT TRUTH is—

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OF SPECIAL INTEREST

(Continued from page 24)

An Interesting Incident

RECENTLY I cultivated the friendship of a printer who has now left his former employer, and is trying to stir up some business for himself by working on the press owned and operated by the Anglican Church. The print shop is in the basement, and the dean lives on the floor above. The printer asked me to turn some business his way, which I did. Some of our evangelists wanted some announcements printed for their meetings, and I directed them to him.

In the case of one, the announcements were not finished on time, and I went down to see the printer about it. Three teeth were missing on one of the wheels of the press, and it had to be propelled by the feet of the operator. It was a slow process to turn out 300 announcements in this fashion. I said to the man, "Let me propel the machine while you put the sheets of paper in." He consented. Here I was, helping to print invitations on the Anglican press in the same house where lived the Anglican dean, for people to come to hear the third angel's message! Truly, God is in this movement and man cannot stop it.

C. A. EDWARDS.

A Priceless Experience

MISS FRIEDA CLARK, one of our missionaries just returned from the Far East war zone, writes in a letter to the General Conference office of her recent experiences. She says:

"The joy with which I have been welcomed by friends in the South has slowed my progress toward home considerably. Really the revelation of friendship which we have received since our return has been almost overwhelming. Of course, reason told us that our friends and believers at home were praying for our safety, but as weeks passed and we saw nothing but water and our own group of people, we developed a detached feeling as though we were the only beings in the universe. Now to receive so much evidence that we have been constantly in the minds and prayers of so many individuals, makes one appreciate friends as never before.

"I greatly value the experience that I have had in Singapore and on the way home. The fourteen months in Singapore brought heartaches and some problems of a kind that I have never had to face before. I don't know that I

always faced them in the best way possible. However that may be, the experience has meant much to me, and money could not buy it from me, even if it could be sold. I enjoyed the work very, very much and hope that the time will come when I may again go into mission service."

From Southern Europe

FROM a letter by A. V. Olson, of the Southern European Division, written from Bern, Switzerland, we quote the following:

"A few minutes ago a member of the Young Men's Christian Association called me on the phone and brought me a personal message from James S. Russell and Mrs. H. G. Hankins of the 'Zamzam.' They are both in good health, and they say they are treated well. Both are hoping to be repatriated soon. Someone in Washington wrote us that Sister Hankins had returned to Africa, and we received the same information recently from an office here, but evidently there must have been another Mrs. Hankins, for the man who phoned me said that he talked with our Sister Hankins a few days ago, and that she sent greetings to me. This man was on his way to Geneva. He is coming back to Bern next week, and then he will come to our office to give us full information.

"Tomorrow morning several of us are going to Zurich for the annual meeting of the German Swiss Conference. We are praying that this may be a real spiritual feast for all who shall attend. The work in this field is going quite well. Here in Bern one of our evangelists is having good success."

The Need in Liberia

MISSIONARY T. KETOLA, of Finland, is toiling under heavy odds in Liberia, West Africa. His furlough is overdue. For nine months he has suffered from dysentery. He says of the work in his field:

"I am the only European worker in this field since Pastor Noltze's departure. I have to be treasurer, bookkeeper, report maker, chief evangelist, school principal, station master, builder, farm manager, etc., as well as to carry on the correspondence and provide for visitors. All this keeps me working from early morning until after midnight. I do not write this to complain, although I know that when a candle is burned at both ends it cannot last long, but that you may clearly see that it is quite necessary to send us another white missionary immediately.

"We have good hopes of success in our work. The Lord has gone before us, opening the hearts of the people to listen to His word. For example, a chief saw Jesus in a dream, and He told the chief to attend the meetings which the Seventh-day Adventists were having in his village. He was commanded in the dream to keep the Sabbath and prepare his home for meetings every Sabbath. Now he is a Sabbathkeeper and gathers all the people from his village to our Sabbath school. God opened not long ago two other villages for our work. A great witch doctor also accepted the message, and now another chief of the bush doctors is preparing for baptism, together with many of his townspeople. Last year we had more baptisms than in any previous year.

"God has given us definite help in sending new workers. Many of our church members now desire to teach their neighbors. We have taken some of them into the mission service, and now every night, because they cannot read, they tell the simple gospel story by the help of pictures. Some of them have brought more than ten into the truth in a year."

We have just received word that the work is growing nicely in Mauritius. They were glad to have received certain French literature directly from America. It seems that this has reached them more rapidly than what we sent from Europe.

W. R. BEACH.

An Aged Sister

WHILE visiting the island of Barbados recently, it was the writer's privilege to accompany the officers of the conference, Pastors A. E. Hempel and R. S. J. Hamilton, to the home of the oldest Seventh-day Adventist I have had the privilege of meeting—Sister Kirton, who is 108 years old. This mother of eighteen children introduced us to one of her daughters who is living with her—the daughter's age being 77. As this aged sister partook of the communion, she praised God for His blessings upon her during the many years of her pilgrimage. "I was ten years old in the year 1844," she said. "That was the year when the cleansing of the sanctuary began."

Sister Kirton is very active for her age, and as she walked with us to the car—aided only by her cane—she said, "Promise me that you will come back and see me again if I am still in this body." Somehow, our contact with this faithful sister impressed us with the fact that we are not so far removed from the beginnings of this movement, and that the same Lord who sustained the pioneers, sustains His people still.

C. A. EDWARDS.

THIS interesting bit of news from E. M. Davis, departmental secretary in the South American Division, is taken from a letter under date of March 19:

"You may be interested in knowing that in the conference session of the Rio Grande Conference of Brazil, an old lady, who is said to have been born September 7, 1833, was baptized. Her daughter, 75 years of age, was baptized at the same time. They were won through a branch Sabbath school."

WRITING from Port-of-Spain, Trinidad, British West Indies, on April 2, C. A. Edwards says of the work in that field:

"The book work is going along very nicely this year in spite of many problems and perplexities. Although the French islands are out of the running, and we cannot get any books for Dutch Guiana in the language of the people there, we are showing an actual gain in deliveries for the first two months of this year over the corresponding months of last year, to the extent of more than \$1,500. Truly, the good Lord is leading us onward and upward."

FROM E. R. Osmunson, superintendent of the Malayalam Mission, there comes this word, written January 1. It will be recognized, of course, that vital changes have taken place in war conditions since this was written. We are glad, however, to have this good word from that needy field:

"The work is progressing remarkably well down here at the tip of India. The Lord has been wonderfully good to us during the year which has just closed. We wish sometimes that we had a dozen workers where we now have one, the calls are so numerous and so earnest. But we believe that the Lord knows our need, and in His own good time, in His own way, He will provide.

"If the war had not spread to the Far East, we would be on the high seas today, en route to the homeland on furlough. But because of international conditions, all furloughs have been canceled. We are glad to stay by 'the stuff,' and do our bit to warn the millions of India of the soon-coming Saviour. So far the war has not touched the mainland of India, but Rangoon, Burma, has been bombed, as you, no doubt, have read in the newspapers. We pray that our workers and believers there will escape injury."

Death of G. G. Lowry

IT is with extreme regret that we must inform the readers of the REVIEW that Elder G. G. Lowry, president of the Southern Asia Division, has gone to his rest. Last week we reported the cable which told us that Brother Lowry was in a serious condition, and soon after that came another message in the following words: "WITH DEEP SORROW ANNOUNCE THE DEATH LAST NIGHT MAY FOUR OF GENTRY LOWRY. ALL INDIA MOURNS HER LOSS."

We believe that God's children everywhere will join those in India in mourning the loss of this servant of God. It is a tragic loss, and especially at a time such as this, when the war situation makes strong leadership for the work in India such an imperative necessity.

Elder Lowry was born June 3, 1884, and began his work in the advent movement in 1905 as tentmaster for Elders G. I. Butler and S. N. Haskell. He went to India as a missionary in 1909. There he did evangelistic work for five years, after which he was principal of the South India Union Training School for four years. Then followed twenty-three years of strong, effective, administrative work as a union mission superintendent. He served in this capacity in the South India Union, the Northeast India Union, the combined Northeast and Northwest India Unions, and once more in the South India Union. At the time of the last General Conference session, in 1941, Elder Lowry was elected vice-president of the General Conference for the Southern Asia Division, and in these perplexing, uncertain times there was general rejoicing that there was available a strong, stable administrator, who knew India so well, to lead out in the work of God in that large and needy field.

We grieve over the loss of this prince in Israel, but join very confidently with his fellow laborers and loved ones in looking to the time when, if we are faithful, we shall be privileged to meet again our much-loved and appreciated Brother Lowry in the great resurrection of the righteous. We deeply sympathize with the loved ones who mourn the passing of Elder Lowry, among whom are his wife, Mrs. Bertha Lowry, and his son, Roscoe S. Lowry, who are in India at the present time; and his son, Willis G. Lowry, his mother, Mrs. W. S. Lowry, his sister, Mrs. Lillie McMullen, and his brother, O. L. Lowry, who are here in the United States. In this expression of sympathy we are sure that we shall be joined by a host of fellow workers.

T. J. MICHAEL.

TO Seventh-day Adventists has been committed the greatest task ever given to any people. Our work is to carry to "every nation, and kindred, and tongue, and people" the glad tidings of the soon-coming Saviour. For many years this great world-wide mission program has been given with wonderful success. But now, as a result of war, many of our missionaries have to return to their homeland. Doors, wide open a few months ago, are now closed.

Thirty-odd million people, representing many nationalities and languages within the territory of the United States and Canada, present to us another needy mission field with wonderful opportunities. Here the doors are still wide open. How long the doors of home missions will remain open is hard to tell. "Here are all these people; God has taken them from the overcrowded countries where they were living and sent them to you, that you may mass your forces and lend a hand to save them." It would seem that such an opportunity never came to a nation before. The time has now come to plan for a greater work among these people than ever before. During the last five years, nearly six thousand of them were baptized.

The General Conference Committee has kindly designated Sabbath, June 6, as Home-Foreign Day. A program for this Sabbath will be found in the *Church Officers' Gazette* for June. If possible, use the program material prepared. Give a stirring talk on the need of the home-foreign work at your missionary service. Lay definite plans now to reach the foreign-language sections of your city or district with the message.

LOUIS HALSWICK.

"We Feel the Pull"

ELDER and Mrs. J. J. Hyde, of England, are returning to their post of mission service in Nigeria, West Africa. They will sojourn for a time in Sierra Leone, where some temporary help is greatly needed. "We are undertaking the dangerous journey," writes Brother Hyde, "because we feel the pull of the people whom we left behind in Northern Nigeria." Every missionary understands what that means.

PLANS are under way to build a recreation hall at Enterprise Academy, in Kansas. This building will have the additional use of an assembly hall during the time of camp meeting, which is held each year on the academy grounds.

(Continued on page 23)