

THE ADVENT SABBATH REVIEW AND HERALD

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

Further Word Concerning Our Missionaries

OUR last week's report indicated that the next word we hoped to receive from the group of our missionaries who had left Singapore about December 24, and whose vessel had called at Cape Town early in February, would be of their arrival in the United States. With thanksgiving to the Lord for their safety, we make mention first in this report of their arrival in New York on Friday last, February 13. Those in this group are: the H. F. Bensons, Dr. A. E. Geschkes, Dr. H. G. Hebards, P. M. Stuarts, and Miss Lucile Thornley.

Of the *evacu  * missionaries from Singapore, there are two other groups now in transit either to the United States or to some other home base, and we have cabled our leaders in South Africa, asking that arrangements be made for these missionaries to disembark at that port should they call there.

A United Press report, dated February 10, indicates that the members of the second group, with their fellow passengers, had passed through a very trying experience after leaving Singapore. Their vessel had been attacked and sunk while at an unspecified intermediate port. Fortunately, the passengers were on shore at the time; and while their baggage was destroyed, they themselves were unharmed, and came on by another vessel to Batavia. Elder Bradley's cable indicated that they were "proceeding home soon." Those in this group are: the F. R. Millards, R. M. Milnes, J. M. Nernesses, Mrs. L. F. Bohner and her son, Sarah Williams, and Frieda Clark; and we hope ere long to receive from some source a further word concerning them, as also of the members of the third group who are en route to the United States; namely, Brethren R. H. Howlett and L. I. Bowers, and the D. S. Kimes, W. R. Holleys, and I. E. Gillises.

February 10 our Committee released the following cables: To Elder W. P. Bradley, Bandoeng, Dutch East Indies, a message strongly urging the evacuation of all overseas missionaries, including Brethren Bradley and Williams themselves, who were planning to stay in Batavia, and Brother E. A. Moon, who hoped to be able to remain at a near-by station, unless in the opinion of these workers it was considered that it would be more dangerous to undertake the homeward journey than to remain.

To W. B. Riffel, director of the Mindanao Mission, a cable asking for any information that he might be able to give concerning our missionaries or people in the Philippines.

(A similar message, addressed to F. A. Pratt, of Iloilo, Philippine Islands, was not accepted by the cable company.)

A cable to E. Meleen, asking that he cable us information concerning developments in the plan for the evacuation of missionaries from Rangoon and other parts of Burma.

From Chungking in West China, February 9, we received the following message from Alfred Fossey: "DIVISION COMMITTEE (meets) MARCH THREE. BANDITS PILLAGED KOWLOON INSTITUTE. TEACHERS AND STUDENTS HAVE ARRIVED WAICHOW."

We are indebted to the Committee on East Asia of the Foreign Missions Conference for the following from the Southern Baptist Board:

"The following cablegram, dated February 9, has just been received from Wuchow, free China: 'DIRECT CONTACT RANKIN OTHERS (Hong Kong) STILL WELL TREATED. RANKIN APPEALS SOUTH SUPPORT ENLARGED PROGRAM WEST CHINA. DIRECT CONTACT WILLIAMS (J. T.) OTHERS (Shanghai) ALL RIGHT. SCHOOLS THERE AS USUAL. (Signed) ROBERT BEDDOE, STOUT HOSPITAL.' This indicates that someone from Wuchow has had further contact with the group of our missionaries interned in Hong Kong. The fact that the schools in Shanghai are open would indicate that the missionaries are allowed a certain amount of freedom, and we assume that they are living in their own homes."

In these days when hearts and minds are under such strain and stress, it is good to call to mind the mention made in Scripture of "the peace of God, which passeth all understanding," that is able to "keep our hearts and minds through Christ Jesus." Weymouth's translation of this scripture reads: "Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God, and then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus." Phil. 4:6, 7.

How precious in these days of failing garrisons, dear brethren and sisters, is the thought here expressed of a garrison that cannot fail to guard the hearts and minds of those who put their trust in the Lord Jesus.

A. W. CORMACK.

HEART - to - HEART TALKS by the Editor

The Integrity of the Home The Salvation of Our Children

WE have come into days of great peril both physically and spiritually, and these days of peril involve every member of the human family, and particularly those of younger years. The old-time standards that once governed the family and social life have broken down. Our children today live in a new world, compared with the one in which we were born. When I was a boy I never faced the temptations which boys and girls face today. There is everything in the world around them that appeals to their senses of sight and hearing to draw them away from the Lord.

There is great need of strengthening the influences in our home. The hearts of the fathers and mothers need to be turned toward the children, and this is the divine prediction as relates to the very days in which we live. Through the prophet Malachi there comes this word:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

Observe the divine order. In the bringing about of closer relations between the parents and children, the hearts of the fathers turn first to the children. And this brings an awakening response on the part of the children. Then the hearts of the children turn toward the fathers. King Solomon is responsible for this statement: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. The training here brought to view must be very thoroughly and carefully given. In the parting counsel of Moses to the children of Israel he exhorts them in these words:

"Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 11:18, 19.

Children taught in this thorough manner will develop characters which in later years will stand the test. They will not depart from the way in which they have been brought up. The words of Solomon will be fulfilled. Concerning woman's place in the home, we are told that she—

"is to fill a more sacred and elevated position in the family than the king upon his throne."—"Testimonies," Vol. III, p. 566. "We so much need mothers who are mothers not merely in name, but in every sense that the word implies. We may safely say that the dignity and importance of woman's mission and distinctive duties, are of a more sacred and holy character than the duties of man. . . . Let woman realize the sacred-

ness of her work, and, in the strength and fear of God, take up her life mission. Let her educate her children for usefulness in this world, and for a fitness for the better world."—*Id.*, p. 565.

In these days, when as never before lines of endeavor and forms of employment are open to women, many are tempted to neglect their home duties in order to take up remunerative employment. We recognize that some of our sisters by force of circumstances are compelled to do this. They have been left widows. Upon them has fallen the support of their children, and they have been forced to seek such employment. Our hearts go out in sympathy to these mothers, and what we say here should not be construed in any way as applying to them.

But there are other women whose husbands provide them with a good support, who are tempted to leave their children to the care of others and seek remunerative employment outside of the home. We feel that these are running a great and serious risk. In the younger days of her children's lives there is afforded a golden opportunity for the mother to train them in ways of the Lord. By her close and intimate association she needs to win and retain their confidence. In their estimation the mother is the great attraction of the home. And when they return to their homes from school they want to find mother there, and they should find her there, because that is her place.

Neglecting the Home for a Career

No woman can afford to sacrifice her duty to her home in order to seek a career. In doing this she has mistaken ideas of the true values of life and of her great responsibility. As wife and mother she is the queen of the home. She can find no greater career in all the world than this. Has she children? They are a beautiful flock, and should be trained for the Lord. And He will sometime seek an accounting at her hands for the manner in which she has nurtured and trained these little ones.

This is the counsel we have felt impelled to give to some who have sought our help, and we are passing on this counsel to others who may be debating the question of their duty to their homes, in view of the demand for their services in worldly employment or in conference or institutional work.

We recognize that many who are tempted to engage in our denominational work do so with the very highest motives. They desire to help the movement which they have learned to love through the years. And for all who have felt impelled to do this, we entertain the highest respect. And perhaps some of these have truly answered the call of duty in so doing. Unusual circumstances sometimes require exceptions to be made to the general rule.

Taking Advantage of Exceptions

We recognize that the demands of war may impose such conditions upon families in the calling of the husband and father to the colors of his country, that the wife and mother is forced to

(Continued on page 12)

War of the Worlds

The Challenge of These Flaming Years

By ARTHUR S. MAXWELL

WHEN, on December 7 last, bombs burst on Pearl Harbor, they heralded the sudden extension of the second World War to the entire habitable globe. In one awful moment everyone's eyes were opened to the full magnitude of this colossal struggle. At last it was recognized by all as not an isolated battle far across the Atlantic, but, indeed, as a war of worlds, involving all mankind, every beautiful thing that we hold dear, and all the choicest legacies from the past.

This awful holocaust that now rages all about us is indeed vaster in its scope than the mind of man ever imagined. Never before has the universe beheld such a stupendous conflict. It embraces the five continents and all the oceans. It extends from the frozen north to the frigid south. It encircles the entire globe. Almost every country has been sucked into the ghastly maelstrom. There are no real neutrals now. Indeed, there is no precious spot of earth whither one may flee for refuge from the terror that threatens all.

When the first rumblings of this mighty storm were heard some years ago in Manchukuo and Ethiopia and Spain, few cared save those immediately involved. Even when Poland was invaded on September 1, 1939, it seemed to most of us like Elijah's cloud—no larger than a man's hand; but now that cloud covers the heavens with a blackness of horror, while the tempest of doom hurls its torrents of fire and steel upon all hapless humanity.

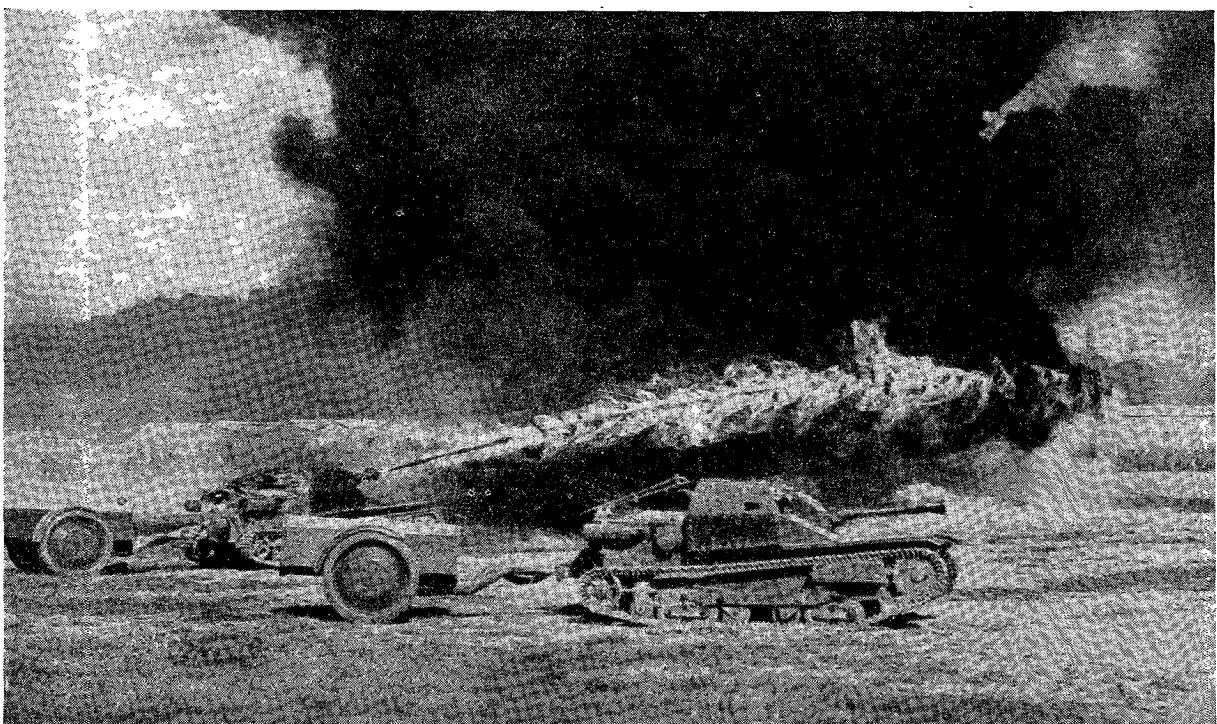
Destruction Upon Destruction

Already the destruction of life and property has been on a tremendous and incalculable scale, which reminds us of the words of Jeremiah relating to these very times: "Destruction upon destruction is cried; for the whole land is spoiled." Jer. 4:20.

Today we see the smoke of thousands of burning cities and towns rising fiercely to heaven, and spreading a dark pall over all the earth. Many of the finest works of man have been brought to ruin in these last two terrible years. Churches, hospitals, libraries, factories, hydroelectric plants, thousands of the treasured creations of our modern civilization, have been swept away as by the very besom of destruction.

This is indeed a war of the worlds—between the Western World and the Eastern World, between the world of freedom and the world of tyranny, between the totalitarian world and the democratic world. And behind and through it all one may perceive the agelong war between good and evil, between the world of Christ and the world of Satan, moving toward its zenith.

Every living creature on the face of the globe has been affected by these sudden and terrible developments. The editor of the *Chicago Sun*, writing on December 10, 1941, said: "Isolation is gone, forever gone." About the same time President Roosevelt stated: "We are all in it—all the way; every single man, woman, and child."



ACME

Among the Many Fiendish Inventions Which Make This Present War the Most Destructive and Terrible the World Has Ever Witnessed, Are These Flame-Throwing Tanks

All in it! How true, and yet how solemn and fearful is the fact! Against all man's best desires, all his noblest instincts, he has been caught in the swirling eddies of this raging flood, and is now being swept on toward the thundering falls ahead. All over the world millions upon millions of individuals are being thrust out of their normal channels of life and hurled along new and unknown ways in this greatest human upheaval of history.

What Does It Mean?

He would be blind indeed who did not discern in this vast cataclysm an omen of unusual significance. If any have been asking for some sign of the times, clear, convincing, overwhelming, surely it is here at last. Even the most skeptical could hardly demand evidence more vivid and spectacular to convince them that the climax of the ages is here.

Without question this war of the worlds, this universal upsurge of evil, this unprecedented outburst of frightfulness, is an indication that the time of the end, spoken of by the Bible prophets, is upon us. These tragic happenings of our day resemble the fiery letters that in the long ago flashed upon the walls of Belshazzar's palace. Today they blaze upon the crumbling facade of our modern civilization, announcing: "God hath numbered thy kingdom, and finished it!" "Thou art weighed in the balances, and art found wanting!" Dan. 5:26, 27.

Viewing the tragic happenings of these tremendous times, one is forcefully reminded of the words of Jeremiah as he surveyed the ruins left by the destroyers of his city: "Certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which He had devised; He hath fulfilled His word that He had commanded in the days of old." Lam. 2:16, 17.

Again and again the word of the Lord had come to the rebellious city, warning it of the doom that threatened, and urging repentance from its evil ways. But it repented not, and now, lo, the predicted destruction had come. The prophecies were fulfilled. And as Jeremiah wandered from one familiar spot to another, and beheld the desolation, he cried in anguish, "Certainly this is the day!"

So also, as we behold the destruction of the cities of the world in our time, and all the fearful ruin wrought by this war of worlds, we can say with equal fervency, "Certainly this is the day that we looked for." We did not desire it, but we knew it would come. It is the day of which the prophets spoke in the long ago. It is the day of which the pioneers of the advent movement preached so often. Now it is here. "We have found, we have seen it."

Today prophecy after prophecy is finding its fulfillment. Today we behold the beginning of the "time of trouble, such as never was since there was a nation." Dan. 12:1. The cup of human

sorrow is almost full. Millions upon millions of men and women and little children are suffering untold hardships—in cold and hunger, in disease and poverty, in wounds and imprisonment, in exile and homelessness. Surely here indeed is trouble such as never was since there was a nation.

Today, indeed, we behold on a world scale that distress and perplexity of which the Saviour spoke, with men's hearts literally "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

No Time to Despair

In such an hour as this we do well to remember the exhortation of our Saviour: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Look up! How we need to follow this earnest admonition! Look up to God, and remember that He lives, and loves, and reigns. Look up! and remember that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:17. Look up! and remember God's plans for the future, His eternal purpose to cause righteousness to triumph throughout His whole domain. Look up! and see the Conqueror of Calvary sitting at the right hand of the Majesty on high, and remember that He did not conquer in vain. Look up! and see all heaven preparing for the coming of Christ in glory. Look up! and rejoice that you are a child of God.

The Challenge of the Hour

Such a time as this brings to all who profess to be followers of Christ the most solemn responsibilities. First, it challenges us to examine our hearts, and determine what we really believe, what we are prepared to stand for, what we are prepared to die for, if need be. We cannot afford to be uncertain about our faith, not now.

All about us today are multitudes who are confused and perplexed in their thinking. Even the editor of *Christian Century* wrote on December 17, 1941: "We are not sure that our judgment is sound. We are not sure that our choice is right. We are not sure but that our faith has faltered. We make no claim that we know the will of God. . . . We shall keep an open mind." But in this solemn hour of testing we need to be sure. Let us pray that God will help us to be sure, that He will make our duty plain to us.

Secondly, the solemnity of this time challenges us to see that in our hearts we are right with God. We dare not move on into this crisis unprepared, or with our capacity for Christian witness limited by besetting sins. Now, of all times, we must be strong in the Lord. Now, indeed, we must "put on the whole armor of God," that we "may be able to stand against the wiles of the devil." Eph. 6:11.

Thirdly, this war of the worlds challenges us to prepare for sudden changes. This may well be the

greatest lesson of the war. Again and again these last two years people who dwelt in peace and supposed security have found themselves suddenly overwhelmed. Thus it happened in Austria, Czecho-Slovakia, Norway, Holland, Belgium, Greece, and, at last, in the Hawaiian Islands. Again and again evil has sprung suddenly upon unsuspecting souls who thought that they were far from trouble, who believed that the war would never come to them. And who can tell where next the terror will strike? There is no longer security anywhere, and it behooves all to be prepared every day, every hour.

Well may we remind ourselves also that the final climax of history is to be a sudden event. Again and again the Lord has warned us to watch and pray, "*lest coming suddenly*" He find us sleeping. Today there is new meaning, new forcefulness, in His warning words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Lastly, these great issues of our time challenge us to plan the largest efforts ever made to advance the cause of our Lord and Master.

In his address to Congress on the state of the nation, President Roosevelt said: "I call for 185,000 planes, 120,000 tanks, 55,000 antiaircraft guns, 18,000,000 tons of shipping, \$56,000,000,000." What challenging figures! And yet from

every part of the nation, from manufacturers and businessmen of every sort and description, there came back, with one united voice, the heart-stirring response: "We can, and we will!" Sidney Hillman expressed the deep purpose of the nation when he said, "The President has set our goal. We have raised our sights to meet it."

Shall the church be less zealous than the world? Today Christ calls His people to the greatest deeds of service and sacrifice since Pentecost. Let every child of God respond, "We can, and we will!"

"Our task is hard," said the President, "our task is unprecedented. The time is short. We must strain every facility to the utmost. Whatever the price, it is a thousand times worth it."

With how much greater reason can we use such words today! Truly, "the time is short. . . . We must strain every facility to the utmost."

As a church, and as individual Christians, we must gird ourselves for great deeds in this great time—great deeds for our country, for humanity, and for God. Now more than ever the church must distinguish itself by its breadth of vision, its courageous enterprise, its deep devotion to every noble cause and purpose. Today the church, with stronger faith and more glowing zeal, must minister hope and cheer to suffering humanity. As never before, it must reveal God's glorious plans for the future, the divine remedy for evil, the one sure way to everlasting peace.

In this mighty moment of history, the church must indeed rise to its full stature in Jesus Christ, and stride forth with all the strength of God to bring its divine mission to a glorious and triumphant conclusion.

A United Church "The People of God"

By A. W. CORMACK

THE unity of the remnant church as she faces the last great crisis is at once the insignia of her divine origin and the impregnable bulwark of her defense against the powers of darkness and disintegration now rampant in the earth. Against a united church even the gates of hell itself shall not prevail. For this reason, the arch-deceiver seeks in these last days, as he has sought down through the ages, to scatter and separate the people of God, that thereby he might accomplish their destruction. The originator of confusion and disorder, the author of the nowadays much-talked-of strategy of "divide and rule," is the prince of darkness himself.

The nation calls at a time like this for a new unity on the part of its citizens, and truehearted Adventists throughout the land rejoice as participants in the response that has so spontaneously manifested itself. And now as the world seems itself to reel and stagger under a clash of arms such as has never before been witnessed, and the nations of earth tremble at the approach of a mounting tide of crises, the church of Jesus Christ

on earth is to put on her beautiful garments of righteousness and be ready for the dawning of the morning. The church is an organized body, designated in Scripture as "the body of Christ." While still militant and yet needy and imperfect, through God's grace she is to become "a transformed body illumined with the glory of Immanuel." In a world that is sick unto death, her concerns have to do with those things that are essential, eternal, and immortal.

The end of all things is at hand. Soon the people of God are to triumph gloriously. Yet just now is the time when the enemy would work "with all power and signs and lying wonders" to overthrow the church. Now, when darkness covers the earth, and gross darkness the people, and the glory of the mighty angel of Revelation 18 is about to be manifested, when from the word great light is to shine upon the pathway of the people of God, is the very time when the so-called new light of false doctrine will clamor for acceptance among the remnant. In this grand and awful time, when revival and reformation are to characterize the

waiting church, counterfeit revivals and false reforms are to manifest themselves among the professed people of God.

Just now, when the great antitypical movement of the deliverance of God's people from Egyptian bondage is about to meet its culmination, and the Lord calls to His people to "arise and shine," the warnings of the word of God and of the Spirit of prophecy against spurious uprisings that follow in the wake of disorder and disorganization are of special importance and significance to every consecrated believer.

To the church at Ephesus, Paul wrote:

"I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

And down in the time of the end, through the writings of the Spirit of prophecy, came the message:

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time." —*"Gospel Workers,"* p. 487.

Not all who lend their influence to the work of leading other members astray are knowingly and designedly engaged in that nefarious enterprise. While there are a few who are scoffers and accusers of the brethren, whose work and influence show them clearly to be enemies of the cross of Christ, and others, wise in their own conceits, yet proud of their simulated humility, who cause difficulties and doubts to many sincere believers, there are still others who are themselves deceived because of the enmity and subtlety of the dragon and the deceitfulness of sin.

But what is termed the *emergency* that has

come upon the world has brought to the church a new challenge, or rather an old challenge with increased force and urgency. The "no man's land" position, or attitude of indecision, that to some in other days might have appeared tenable, is fading out and disappearing. And men and women in our churches now find themselves seriously confronting the questions, "Am I really a member of the body of Christ? Am I gathering with Him, or am I, by my influence and manner of living, scattering abroad?"

It is a time, my brethren and sisters, for each and every one of us to rejoice as never before in the unspeakable privilege that is ours of belonging to the remnant church that is looking for the coming of Jesus. Banishing every thought of self-righteousness or self-complacency, we should say in our hearts and to each other in the words of the psalmist, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

Now when "the agencies of evil are combining their forces, and consolidating," let us hear anew and with gladness the clarion call of God to His people, thrice repeated through the Spirit of prophecy, "Press together, press together, press together."

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people." —*"Testimonies to Ministers,"* p. 61.

Then let us be neither fainthearted nor undecided in the time of trial into which the church is soon to enter. For the Lord of hosts, who is Himself the head of the church, is the hope of His waiting people.

"The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful, but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'" —*"Testimonies,"* Vol. V, pp. 81, 82.

The Value of a Soul

By I. H. EVANS

OFTEN we become careless concerning the importance of doing our utmost to save members of the church who fall into sin. They err and do wrong, and in our zeal for the Lord we vote them out of the church, and leave them to find their way back to God without the spiritual help which the people who profess His name should exert for the lost.

In our minds we sometimes differentiate between a soul who sins before he has been converted and received baptism and one who sins after he has been baptized. Before baptism one may have broken all the commandments, but we accept him on his profession of faith; but when a church member sins, we often disfellowship him as unworthy because he has brought reproach upon the church. Is he not as precious to the

Lord, though erring, as one who never professed faith in Christ?

The apostle John did his work for Christ during the first century, being the head of the churches in a certain section of Asia Minor. He lived many years after the death of Paul and Peter. The zeal and service of this aged apostle in behalf of the erring is illustrated in a story related by the historian Eusebius, which he claimed to be true. It is concerning John's effort to bring back one who apostatized after baptism.

"Listen to a story that is no fiction, but a real history, handed down and carefully preserved, respecting the apostle John. For after the tyrant was dead, coming from the Isle of Patmos to Ephesus, he went also, when called, to the neighboring regions of the Gentiles; in some to appoint bishops, in some to institute entire new churches, in others to appoint to the

ministry some one of those that were pointed out by the Holy Ghost. When he came, therefore, to one of those cities, at no great distance, of which some also give the name, and had in other respects consoled his brethren, he at last turned towards the bishop ordained, (appointed,) and seeing a youth of fine stature, graceful countenance, and ardent mind, he said, 'Him I commend to you with all earnestness, in the presence of the church and of Christ.'

"The bishop having taken him and promised all, he repeated and testified the same thing, and then returned to Ephesus. The presbyter taking the youth home that was committed to him, educated, restrained, and cherished him, and at length baptized him. After this, he relaxed exercising his former care and vigilance, as if he had now committed him to a perfect safeguard in the seal of the Lord. But certain idle, dissolute fellows, familiar with every kind of wickedness, unhappily attach themselves to him, thus prematurely freed from restraint.

"At first they lead him on by expensive entertainments. Then going out at night to plunder, they take him with them. Next, they encourage him to something greater, and gradually becoming accustomed to their ways in his enterprising spirit, like an unbridled and powerful steed that has struck out of the right way, biting the curb, he rushed with so much the greater impetuosity towards the precipice. At length renouncing the salvation of God, he contemplated no trifling offence, but having committed some great crime, since he was now once ruined, he expected to suffer equally with the rest. Taking, therefore, these

same associates, and forming them into a band of robbers, he became their captain, surpassing them all in violence, blood, and cruelty.

"Time elapsed, and on a certain occasion they send for John. The apostle, after appointing those other matters for which he came, said, 'Come, bishop, return me my deposit, which I and Christ committed to thee, in the presence of the church over which thou dost preside.' The bishop at first, indeed, was confounded, thinking that he was insidiously charged for money which he had not received; and yet he could neither give credit respecting that which he had not, nor yet disbelieve John.

"But when he said, 'I demand the young man, and the soul of a brother,' the old man, groaning heavily and also weeping, said, 'He is dead.'

"How, and what death?"

"He is dead to God," said he.

"He has turned out wicked and abandoned, and at last a robber; and now, instead of the church, he has beset the mountain with a band like himself."

"The apostle, on hearing this, tore his garment, and beating his head with great lamentation, said, 'I left a fine keeper of a brother's soul! But let a horse now be got ready, and someone to guide me on my way.'

"He rode as he was, away from the church, and coming to the country, was taken prisoner by the outguard of the banditti. He neither attempted, however, to flee, nor refused to be taken; but cried out, 'For this very purpose am I come; conduct me to your captain.'

"He, in the meantime stood waiting, armed as he was. But as he recognised John advancing towards him, overcome with shame he turned about to flee.

"The apostle, however, pursued him with all his might, forgetful of his age, and crying out, 'Why dost thou fly, my son, from me, thy father; thy defenceless, aged father? Have compassion on me, my son; fear not. Thou still hast hope of life. I will intercede with Christ for thee. Should it be necessary, I will cheerfully suffer death for thee, as Christ for us. I will give my life for thine. Stay; believe Christ hath sent me.'

"Hearing this, he at first stopped with downcast looks. Then threw away his arms; then trembling, lamented bitterly, and embracing the old man as he came up, attempted to plead for himself with his lamentations, as much as he was able; as if baptized a second time with his own tears, and only concealing his right hand. But the apostle pledging himself, and solemnly assuring him, that he had found pardon for him in his prayers at the hands of Christ, praying, on his bended knees, and kissing his right hand as cleansed from all iniquity, conducted him back again to the church. Then supplicating with frequent prayers, contending with constant fastings, and softening down his mind with various consolatory declarations, he did not leave him as it is said, until he had restored him to the church. Affording a powerful example of true repentance, and a great evidence of regeneration, a trophy of a visible resurrection."—*Eusebius, "Ecclesiastical History," pp. 105-107.*

If, as related in this story, the apostle John in his advanced age showed such zeal in reclaiming a young man who had been baptized, but had apostatized and become a notorious outlaw and murderer, living by banditry and crime, should we not exhaust every possible means to reclaim those who have gone into sin, and lead them to renewed repentance and communion with the Lord?

Shall we allow thousands to drift from us and make little or no effort to reclaim them? Shall members who have sinned not be labored with and brought back to Christian fellowship? Do we bear the erring before the throne with agonizing prayer, and weep before the Lord, beseeching Him to spare His people? Might not many who are now adrift be reclaimed and saved were the church seeking the Lord as it should?

On the Threshold

BY MRS. A. N. LOPER

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

WE are on the very verge of time,
The threshold of eternity.
The Saviour's coming, so sublime,
Soon every eye on earth shall see.

He comes with heaven's angelic train,
Comes to this earth to claim His own!
No trace of sin will then remain,
When He is seated on His throne.

When Jesus comes He wakes His saints,
Now sleeping in the silent tomb.
They rise rejoicing—no complaints—
He takes them to their heavenly home.

The earth will then be all renewed,
In Eden beauty bloom again;
All things unpleasant be subdued,
And happiness forever reign.

The New Jerusalem comes down,
The "many mansions" of the blest;
Each faithful soul receives a crown,
Inherits everlasting rest.

O glorious hope that yet remains
For those whose work is found "well done,"
Beyond the reach of cares and pains,
Where joy prevails for everyone.

O grand reunion soon to be!
When loved ones meet to part no more,
To spend a blest eternity
On heaven's blissful, happy shore!

Religion and the Constitution

By WILLIAM C. KERNAN

Director, Christian Institute for American Democracy

A PROTESTANT group in America is circulating a petition to Congress asking that the Constitution of the United States be amended to read, "We, the people of the United States, devoutly recognizing the authority and law of Jesus Christ, the Saviour and King of nations," etc.

All Christians pray and work for the recognition of Christ as Saviour and Lord, and many of us strive daily to the end that the kingdoms of this world may become the kingdoms of our God and His Christ. But a long and painful history with the formal recognition and establishment of religion by the state has surely taught Protestants that Christ is not thereby exalted, nor does His religion, by any such arrangement, flourish in terms of justice and enlightenment and peace. We cannot legislate Christ into the hearts of men. The Pilgrims, the Puritans, the Methodists, the Huguenots, and many others have suffered grievous things at the hands of state religions—and, in causing that suffering, religion itself has been degraded by reason of the persecution of dissenters to which it resorted. That is not honoring Christ, though it may be granting to Him a kind of recognition which He does not want or need.

Totalitarian society, as distinct from democ-

racy, can be established in a variety of ways. It can be established by the legal recognition of the supremacy of a race, a class, or a *religion*. And always it finally develops that those who do not belong to the legally recognized group are denied the full rights of membership in that brotherhood which ought certainly to distinguish a Christian society from all others.

In a democracy like ours, which recognizes the equal rights of all groups, the supremacy of none, what happens to those believers in Christ who do not agree with the tenets of the dominant group, and to the non-Christians, who compose a large part of our population, if we should adopt the suggestion that we change the Constitution in accordance with the proposal of some Christians? They lose. They are reduced to an inferior status. And America is no longer a land where all have equal rights, but a land where Christians are particularly favored.

Had our forefathers thought that either religion or democracy would have been better subserved by the formal recognition of Christianity, they would have said so. That they did not is enough to make us question the wisdom of those who now come forward with a proposition that Washington, Jefferson, and Franklin rejected.

The Call to Discipleship

By M. E. OLSEN

THE Saviour's work was a large one, embracing many different phases; but primarily He was a teacher. He told Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This is a profound way of saying that He had come to teach the truth, in a general way to the multitudes, and in a special way to the twelve disciples, who were His pupils for about three and a half years.

Moreover—and this is something that concerns His followers today—when Jesus returned to the Father He definitely commissioned His disciples to go into all the world and "make disciples of all nations," promising His presence and help in that work. (Matt. 28:19, 20, marginal reading.)

We who are His followers today should be something more than church members; we should be disciples, students, growing day by day in knowledge and in spiritual power. And when we endeavor to win our neighbors, it should be that they may join us as disciples of the Lord Jesus, and give themselves, as far as other duties permit, to the enthusiastic study of the Inspired Word, and to tactful efforts to share their study experience with others.

In the early Christian church, prayer and

searching the Scriptures had a large place in the lives of the followers of Jesus. In Reformation times men studied the Bible, even at the risk of severe persecution. In the advent movement of 1844, and also after the disappointment, individually and in groups of three or four, men were searching the word. The Holy Spirit met with them, and they received light and power from heaven, and "went forth conquering, and to conquer."

Sitting at the Feet of Jesus

If we would have spiritual power today, we must likewise be sitting daily, as humble disciples, at the feet of Jesus. The truths we teach to others cannot enter into their hearts and reform their lives unless they first take full possession of us. Every age has its own peculiar problems, and it can be helped spiritually by consecrated Christians of that age who are themselves receiving light from heaven as they study the Scriptures with open mind and a teachable spirit.

It is a mistake to think that we of today can just take the truths that the founders of the advent movement worked out with earnest study and prayer, and hand them over to the people of

today. Those truths must first enter into our souls, and then when we are afire with them, they will come forth from our lips in such form and with such power as will make a strong appeal to the men and women of today. When we do this, we shall indeed be preaching *present* truth.

Our Saviour was not illiterate. He could have written down in a book the things He wanted His disciples to learn and teach. Because He was a real teacher, He followed the better plan. He put the living truths God had committed to Him into the hearts of Peter and James and John, and then asked them to follow this example and teach other disciples in order that they, in turn, might be able to teach still others.

The Christian life is essentially a matter of discipleship. Here in this country we have freedom to study the Bible ourselves and encourage others to study it. Let us improve our opportuni-

ties. We spend at least one hour a day in partaking of physical food; let us not spend less time in feeding on the word of God. The prophet Jeremiah said, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

As we feed on the word and give ourselves to earnest intercessory prayer for our neighbors and friends, the Spirit will gradually lead us into the blessed work of teaching others the things He has taught us. While happily engaged in this service of love, we can look forward to a glorious future. "They that be wise ["teachers," margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

Shall we not in this new year give ourselves, as far as other duties permit, to systematic study of the word, and active soul-winning effort?

More Than Conquerors

By G. B. STARR

It is evidently the plan of the gospel for the salvation of sinners from the power and dominion of sin, that each person so delivered should experience more than simple rescue from sin's dominion; and that he shall, through grace, glorify God as a triumphant conqueror.

The Christian is represented as fully clothed in a royal armor, prepared to meet every attack of the enemy, and vanquish him. Here is the picture:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:11-17.

Here the Christian is presented royally armored to win the battle. He is conscious that through the exceeding great and precious promises, he is a partaker of the divine nature, and so possesses power above that of the enemy himself. He lifts his breastplate of the righteousness of Christ, puts on the helmet of salvation, and claims the victory, before entering the conflict. That is the privilege of saving faith. He thus joins the apostle Paul, and offers thanks to God for the victory. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2 Cor. 2:14.

He then inquires, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels [evil ones], nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

The knowledge that he is overshadowed by such love, is sufficient to hold the believer steadfast, in spite of the long list of possible conflicts here listed. "Perfect love casteth out fear."

For our present encouragement, history records the triumphs of the martyrs of faith, in many lands. "This is the victory that overcometh the world, even our faith." "They overcame him by the blood of the Lamb, and by the word of their testimony." 1 John 5:4; Rev. 12:11.

Let us remember the noble words of David: "Wherefore David blessed the Lord before all the congregation: and David said, Blessed be Thou, Lord God of Israel our Father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: . . . and Thou art exalted as head above all." 1 Chron. 29:10, 11. May God be thus glorified in the triumphant faith of His remnant people.

"How Do You Change My Stony Heart?"

BY ESTHER KALDAHL GUYOT

How do you change my stony heart

Into a heart of flesh?
Truly I cannot understand,
Yet do I feel Thy wondrous hand
Touch me, and I am whole;
Selfishness, bitterness, sin in its every
form
Flees in Thy presence.

How do you change the wintry world

Into a land of spring?
If it were granted me to know
Just how you cause the grass to grow,
Melt the snow, bid frosts go—
Mysteries such as these—then could
I know how sin within
Melts in Thy presence.

EDITORIAL

Memories of Providential Helpers

ONE afternoon, at a camp meeting, there had been a service devoted to the book work. Reference had been made to the assurances in the writings of the Spirit of prophecy that angels of God go with the faithful colporteurs.

Following the meeting, two people who were present came up to tell me of experiences of which they had knowledge. As the narratives came pressing in, one after another, I jotted down the stories.

The first narrator, a woman, was not an Adventist. I knew it by the jewelry which she wore. She came with eyes full of tears at the thought of the experience of her old Adventist father, now sleeping.

"My father was an Adventist colporteur," she said. "He loved the work and kept at it when he was old and feeble. One Friday he had many books to deliver before sundown. He prayed the Lord to help him. A man came to him, a stranger. 'I will help you make these deliveries,' the man said. The stranger went at the work, my father said, just like an experienced colporteur. Through the afternoon they worked, delivering books and collecting the money. Shortly before sundown all was finished. Father never could have completed the work alone that afternoon. He was thankful, and rejoiced to have the task so quickly finished. He turned from gathering up things to thank the stranger—and the man was gone! How the helper could have disappeared so suddenly father could not understand. He always told us that he believed it was an angel."

Why shouldn't an aged colporteur, working to save souls, believe in angel ministry?

"Sister," I said, "you must be ready to meet that good old colporteur father of yours when he rises in the first resurrection." With freshly moistening eyes and with a broken voice the woman said, "Yes, that is what I mean to do."

Many a wanderer will be brought back by the memory of the faith of father or mother.

At once another was waiting to tell of a colporteur brother whom he knew years ago. It was also a story of a Friday afternoon. This colporteur, too, was aged, out for the love of souls. He had walked far that Friday to get to the home of a Seventh-day Adventist family who lived on the shore of a lake. Somehow our brother took a wrong turn, and found himself, late Friday, on the wrong side of the lake. It was a long lake, and it meant a long walk to go round to the other side.

The brother stood looking across the water, in his heart a prayer, "Dear Lord, help me to know what to do."

As he lifted his eyes again, a man was standing

in a boat, just off shore, right in front of our brother, where he had seen nothing a moment before.

"Do you want to cross over?" said the man in the boat.

"Indeed, I do, very much," said our brother. "I want to spend the Sabbath, which for me is tomorrow, in the home of a family of like faith, on the other side."

"I will take you," said the man.

Our brother stepped into the boat. The stranger bent to the oars, saying nothing all the way across. Our brother, sitting in the prow, looked at the



The Promised Power

BY HARRIETTE B. SCHROEDER

To you the power is promised,
The Spirit from on high,
A strength that is increased,
A zeal that will not die.
But ever, more and more
The light will brighter glow,
Till He upon you pour
The gift He would bestow.

Come nearer to Him, kneeling,
Cast out all sin and woe,
The holy Spirit sealing
Your life while here below.
Allow the Spirit's working
To cleanse and sanctify,
List to His constant teaching,
His guidance ne'er deny.

He will give the promised blessing
And send the latter rain;
Bring to your life refreshing;
Your hope is not in vain.
So put away dissension,
And give yourselves to God;
Your differences ne'er mention,
Trust all unto your Lord.

Let the glorious light illumine
The way unto your God,
And consecrate your life within
Completely, to your Lord.
He will send you peace and rest,
Joy unspeakable to know.
There will be an untold zest
The way to others, then, to show.

rower's back and silently thanked God. The shore at this side of the lake where they were landing was marshy. As the boat came to a stop, the colporteur prepared to step out into the shallow water.

"No," said the stranger, "you will get wet and your clothes will get muddy here. I will take you."

He took the colporteur on his back and waded through the marshy border, and set our old brother down on dry, hard ground.

The colporteur straightened up and glanced at the bank before him, then turned to speak his

grateful thanks to his kind helper—and no one was there! And there was no boat in sight. What could our colporteur do but thank God, with awe in his heart?

Well, I thought, here in the same meeting, two people, strangers heretofore to me, have each been carrying in his heart a story of ministering agencies sent by the Lord to help colporteurs who were hastening to close up their Friday's work in order to spend a quiet Sabbath of worship. The narrators wanted to pass on the treasured memories to others.

W. A. S.

Revival of Spiritism and Hypnotism

SHORTLY after the first World War a wave of interest in Spiritualism spread over the country. One of the most eminent of Britain's scientific men, Sir Oliver Lodge, traveled the United States, lecturing to packed auditoriums on the subject of communion with the dead. About the same time the magazine *Scientific American*, in conjunction with certain scientific organizations, conducted a two-year investigation of spiritistic phenomena. The endeavor was to try the spirits by modern scientific laboratory methods. Nothing resulted from this investigation, at least no medium qualified for the prizes that were offered.

New Scientific Investigation

Now comes the second World War and a renewed interest in the occult and in spiritistic manifestations, and again the *Scientific American* leads out in an investigation of the spirits. We quote from the first series of articles in that journal:

"Ever since the dawn of human history man has striven to look beyond the present in a desperate, ever-hopeful venture to learn just what is to come after death. . . . History shows that this movement is invariably enhanced in time of war, or during periods of national and international economic and social unrest. Evidence that mental distress and uncertainty is widespread in the United States and throughout the world is apparent on all sides. It has reached the editors of *Scientific American* in varied forms and in increasing volume. Underneath the constant query concerning what lies ahead next week, next year, lurks a dangerous public trend toward futility—a hesitancy to exercise our long-prized national characteristic of shaping our own destinies. This public attitude, in turn, tends to drive the human mind to extremes in the search for an answer. Failing to find what he feels are satisfactory prognostications in the fully acceptable informative channels of normal times, man inherently or instinctively turns to alleged mystic and secret rites of cults or individuals in a desperately hopeful—but altogether futile, according to scientific investigations to date—endeavor to satiate his desire.

"Therefore, because the cycle of human interest in things psychic, motivated by these abnormal times, has again reached the height of its orbit, *Scientific American* once more undertakes to discover the factual truth concerning mediumistic and spiritistic manifestations. Can we, through mediums, communicate with the dead? Do such things as ghosts, spirits, phantoms, and vampires actually visit us from a supernatural world? What are the facts concerning ectoplasmic demonstrations? *Scientific American* seeks the scien-

tific answer to these and other spiritistic phenomena." —April, 1941.

There are certain comments that may appropriately be made on this quotation. First, and most important, we believe, is the fact that spiritism is again markedly in the ascendancy, and that this is coupled with these troubled times. One need not be a prophet or the son of a prophet to say that the coming days, with their increase of troubles and death, will naturally bring with them a heightening of the interest in spiritism. That has a great significance for Adventists, who hold, as a part of their belief concerning the last hours, that spiritism will stand forth very prominently as one of the great evil forces on the stage of earth's history as time draws to an end. It certainly takes little faith today to see how this will be. We already see it taking shape.

Comment ought also to be made on the significance of a scientific investigation of spiritistic manifestations. Scientists have always been skeptical of the supernatural. Doubtless they always will be, as were the Sadducees of old. Of course it must be said in fairness to them that a great many alleged spiritistic manifestations are rank frauds, for fakers have often garbed themselves in the robes of mediums in order the better to ply their trade.

However, we may seriously question whether the laboratory methods of science can ever provide a proof one way or the other on the basic question of whether spirits possess mediums and through them speak out or display certain supernatural powers. We doubt very much whether a twentieth-century professor with his laboratory equipment would have had very much to report if he had accompanied the dejected King Saul to the witch of Endor. There is nothing to indicate that even Saul saw an apparition. The witch declared that she saw such, and Saul asked her what she saw. He had to take her word for it. No, we doubt very much whether a scientific, material approach to a problem of the supernatural will provide very much of a contribution to our knowledge of the spirit world.

Unsuspecting Lulled to Sleep

But what a scientific investigation may do for a great many people is to put them entirely off their guard and lead them to feel that there is nothing

at all to spiritism, that it is merely legerdemain and so much hocus-pocus, because have not the scientists proved that there is nothing discernible to their material senses, or measurable by their scientific equipment? And have they not also proved that some who claimed to be in communion with spirits are merely frauds? If scientific investigation results in such conclusions in the minds of most intelligent people, then scientific investigation will have accomplished a very great deal in regard to spiritism, but unfortunately it will have accomplished more toward preparing multitudes for the final deceptions of spiritism than anything spiritistic mediums have done up to the present time.

We know from Scripture that there is something very real to spiritism, that men and women can become possessed of evil spirits which speak through them. We know, furthermore, that careful investigators of spiritism in the recent decade have given eloquent testimony to the reality of some malign power or influence present in connection with spiritistic manifestations, a malign power that robbed men of their reason. We are not greatly concerned if someone who claims to be able to tip tables by spiritistic manifestations proves to have used some sleight of hand. But we are concerned when a medium's evil power tips the scales of men's minds and throws them off their mental balance, leading them into every kind of obsession. That is the greatest proof of the power and reality of spiritism. After all, what the devil seeks is to get control of the minds of men. When he has achieved that, he has achieved everything.

Revival of Hypnotism

And right on this point of the control of the minds of men we ought to call attention to the revival, not simply of spiritism as that is generally known, but also of hypnotism. We quote an opening paragraph from an extended article that appeared in *Life* recently:

"Currently, hypnotism is having a marked revival. Hypnotists are flourishing on the radio, on Army-camp stages, and in private homes. Professors of psychology are giving demonstrations of hypnotism to their classes. Most significant of all, a number of doctors are experimenting with its use, notably as a substitute for anesthesia in childbirth and in treatment of various neuroses."—*November 10, 1941.*

We consider this revival of hypnotism as having a direct, though perhaps not obvious, relationship to the revival of spiritism. And hypnotism is essentially the display of the power of one mind over another. Herein lies its greatest danger, its greatest evil. The Spirit of prophecy has spoken out against this vigorously in connection with the earlier manifestations of hypnotism in the past generation. We need to be on our guard anew today. We cannot view hypnotism any more than spiritism as merely a parlor trick or a scientific phenomenon. It is an evil thing.

One final comment on this whole broad subject: If men's hearts are so troubled today that the devil is making his innings with spiritism, ought we not to be busier than ever bringing to the

world a message from God for these disastrous days? Why let men go to spirits that peep and that mutter? Why not turn their minds to the law and the testimony of God, and to the truth concerning the dead and the future life? That is the challenge of spiritism to Adventists today.

F. D. N.

The Integrity of the Home

(Continued from page 2)

seek employment outside of the home for the support of her dependents. All this, of course, must be taken into account in the decisions to be reached. Unfortunately, however, some will be inclined to plead the exception to the rule for their guidance, when in reality there is no real occasion for them to avail themselves of the 'exception. When it is necessary for the mother to seek employment outside her home, she should make provision for the proper care of her children while she is absent.

Parenthetically it may be said in this connection that in our church membership are thousands of talented young and unmarried women ready to respond to the call for their services in all branches of our denominational work. We believe that every married woman should realize that her home and its inmates demand her first and chief consideration. And if she has brought children into the world, there is thrown upon her, in co-operation with her husband, a solemn and all-important responsibility to give to those children that care and training which will prepare them for what they may be called upon to do in this world and eventually for a home in the kingdom of heaven. We recognize that even with this considerate home care some children may go astray. But the mother and father then will have this consciousness, that they have done all in their power to fortify their children against that evil day.

This question, the same as many others in the lives of every individual, is for each one to settle for himself in the fear of God. No one can settle it for another. Nor is it a question with which the church or the community can deal. In this discussion we have endeavored to consider only underlying principles, and must leave the application of the principles to those concerned.

F. M. W.

I HAVE lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the building of Babel.—*Benjamin Franklin.*

BEACON LIGHTS

The War's Mounting Toll

Estimates for 1941 as compiled by cautious statisticians of the Metropolitan Life Insurance Company list 1,600,000 military deaths as compared with 300,000 such deaths in 1940 (*New York Times*, Feb. 2). This is only part of the story, for it is impossible to compute the losses sustained by civilians through direct attacks upon them or as the result of disease and famine that follow in the wake of war.

The United States as yet has tasted little of war costs in death and destruction. But we are beginning to realize what it will cost in terms of monetary outlay. Already Congress has appropriated to date more than \$115,000,000,000 for war effort, and the *New York Times* (February 5) says that with the proposed Navy and Army requests still to be made before the close of April, "more than \$150,000,000,000 will have been made available to the armed forces for the three years from July 1, 1940 to July 1, 1943." Continues the *Times*, "This is about five times the amount spent by the United States for the prosecution of the first World War including loans to allied nations." But in addition to this we, too, shall know the experience of blood, sweat, and tears when this great sum of money is converted into death-dealing weapons and dissipated upon the battle fronts of the world.

Thus as Mars stretches out his brawny and ruthless arms to crush the whole world against his cruel bosom, the toll of death and destruction mounts rapidly to unprecedented heights. Nations once on the war front know no respite. The cruel heel of death still stalks in their midst. Armies and navies attack and counterattack over great fronts stretching out for thousands of miles. No war that men have known has seen such widespread carnage. Think of the losses in human worth as well as material wealth! Time cannot blot out the bloody stain that is seeping down into the very fabric of our civilization. For that we must look to Him who says, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

The Most Wasteful Nation

We read in the *Atlantic Monthly* (February), "We have been probably the most wasteful people in the history of the world. The luxury of the Pharaohs and the Roman emperors was reserved for a small group at the top of the pyramid. In America it extended through a whole class, and the careless attitudes of a luxury-loving people extended far down into our society. We have flung away in prodigal indifference the stored-up energy of geologic eons. It has been a long, carefree spree with seemingly no limit to the riches at our command. There was an abrupt end to all that on December 7 at Pearl Harbor, when American complacency was jarred as never before."

If waste is sin, Americans are sinners above all others. Perhaps some judgment must come upon us to make us conscious of our guilt. Even now that judgment is reaching out and taking from us some things we counted most necessary to our enjoyment. There will be more of this, and that for our good. We have been regaled so much with the abundant-life philosophy that we have considered our material wealth unfailing and our luxuries as something that could not be taken from us. That as much as anything has made us thoughtless and wasteful. Now we see that all this was but a mirage. We find that abundance is no more certain than peace, and that we cannot get along without help from the rest of the world. This may be humiliating to our pride, but that, too, will do us good. Perhaps when our comforts become fewer, and we learn to appreciate the value of the little we may have, we may become less self-confident and feel the need of trusting Him who is the sustainer of all life.

Catholic Progress in China

We quote from *America* (February 7), a leading Roman Catholic journal: "Statistics, it has been said, can be twisted to prove almost anything. But here are figures that lead to only one conclusion. They are statistics for the church in China. The only conclusion is this: in recent years the Catholic Church has been growing there with amazing rapidity. One glance down the column suffices:

1850	330,000 Catholics
1900	720,000 Catholics
1920	1,994,483 Catholics
1940	3,262,678 Catholics

"In a word, from the heart of pagan China, with its pagodas and gods and ancestor traditions, over 2,500,000 people have become members of the church within the last forty years.

"Equally striking and inspiring are the figures for the clergy, both foreign and native.

1870	301 foreign priests,	243 Chinese priests
1900	904 foreign priests,	471 Chinese priests
1920	1,417 foreign priests,	963 Chinese priests
1940	3,064 foreign priests,	2,091 Chinese priests

"The number of foreign priests indicates the intensity of missionary work in our own era, especially within the last twenty years."

Recovering the Church's Lost Authority

While the Catholic Church, with its emphasis upon papal authority, marches forward on all fronts, Protestants are talking about their lost authority and what is to be done about it. In the *Christian Century* (February 11), one author complains of the lost authority of the church and suggests a threefold remedy. The first is to disestablish the national churches. The third is to "develop the courage that protests against poverty, injustice, war, bombing, blockade, and cultivate the initiative which directs search for salvation."

The second remedy as stated is "that we shall have to see a powerful international federation of the churches, a diversity-in-unity strong enough to confront the amoral and frequently immoral secular authority with a moral and spiritual authority able to withstand the material forces at the state's disposal."

This is coming to be the great cry of the Protestant bodies. Unite for strength that our voice may be heard. And what will that voice say when once the churches are united? History tells us how the church spoke when it had such power as is now being sought. Prophecy foretells how it will speak when once it feels its power. It will speak "as a dragon," say the Scriptures.

A Perfect Convoy of Dreadnoughts

The *Sunday School Times* (February 7) presents the contents of a card that was mailed from the Philippines by a missionary worker on November 25, less than two weeks before the attack by the Japanese, which reads as follows:

"A Perfect Convoy of 'Dreadnoughts' for the Christian Through 1942

"'FEAR NOT. . . Unto you is born . . . a Saviour, which is Christ the Lord.' Luke 2:10, 11.

"'FEAR NOT. . . I have redeemed thee.' Isa. 43:1.

"'FEAR NOT. . . I am with thee.' Isa. 41:10.

"'FEAR NOT; I will help thee.' Isa. 41:13.

"'FEAR NOT. . . The Lord shall fight for you.' Ex. 14:14.

"'FEAR NOT. . . The Lord thy God . . . will not fail thee.' Deut. 31:6.

"'FEAR NOT: . . . believe only.' Luke 8:50."

How much our missionaries and our national believers in war-stricken lands need to trust in this spiritual convoy of dreadnoughts. We commend it to all who find their hearts troubled in these world-shaking times.

F. L.

IN MISSION LANDS

A Maori Church of Sabbathkeepers

By H. L. TOLHURST

AFTER laboring for many years in Tonga, we were called to New Zealand to work for the Maoris, who are closely related to the Tongans, both being branches of the great Polynesian race of the Pacific, to which the Hawaiians also belong.

During a preliminary visit to our field, in the Bay of Plenty district, North Island, in search of a house in a suitable locality, we came in contact with some of the Sabbathkeeping Maoris, of whom there are large numbers in this district. They belong to the Ringatu Church, which was founded by Te Kooti, a Maori rebel leader, who fought the European settlers more than seventy years ago. It seems a remarkable thing that such a man should have received so much of the truth as taught by us from his study of the Bible.

A brief summary of the Bible truths held by this Maori church will be of interest to our people. They observe the Seventh-day Sabbath from sunset on Friday night, as a memorial of creation and as part of the law of God, which they accept as binding till the end of time. They believe that man is mortal, and that when he dies, he is non-existent for the time being, awaiting immortality, which the righteous will receive at the second coming of Christ, which is near. We do not yet know what they believe regarding the millennium, but they teach that at the second advent, Christ's kingdom will be set up, and that the promises made to Abraham, Isaac, and Jacob will then be fulfilled. They practice baptism by immersion, and we are told on good authority that strict Ringatus observe the laws regarding clean foods as given to ancient Israel, and also believe in tithing.

While many of them are Sabbathkeepers in name only, and while the very old folk have an admixture of superstition in their beliefs, we think it remarkable that this Maori church teaches so many of the doctrines that distinguish us as a people. We know of no other denomination that so closely approaches our own in tenets of faith, and it is more remarkable still when we contemplate

the fact that Te Kooti, the rebel, organized this church in 1875, the year after J. N. Andrews, our first foreign missionary, sailed for Europe, and ten years before the first party of our workers arrived in Australia. While S. N. Haskell visited New Zealand in 1885, no settled work was started in this country till Elder A. G. Daniells arrived in 1886, eleven years after the organization of this Maori Sabbathkeeping church!

Another remarkable providence is that Te Kooti left the door open for the reception of further light by his church, for he said, in 1889: "A new generation will rise up, and it shall fall to their lot to revise and settle the true teachings of our church." An effort to do this is now being made by the secretary of the church, Mr. Robert Biddle, whose father was in the militia and fought against Te Kooti and his followers in 1868 and 1869. Mr. Biddle was not brought up in the Ringatu faith, but he and his wife both accepted the Sabbath truth and joined the church long after their marriage. He has all of the old leader's writings in his care, and has spent seven or eight years in arranging, indexing, and studying them, carefully comparing their teachings with the Bible. And now we have come into the district to offer them further light. Perhaps there is a reason why no work for the Ringatus has been done by us as a denomination all these years: the time had not yet come. But surely it has now come, while the work of revising their teachings is in progress.

During our house-hunting trip mentioned above, we met Mr. Biddle and other members of his church, and were well received by them. J. D. Anderson, who drove us into the district in his car, was a missionary in the Solomon Islands for many years; so we compared customs and languages of the Solomon Islands and Tonga with those of the Maoris. We also talked of the distinctive doctrines that we hold in common. After about two hours spent in such pleasant conversation, we partook of refreshments, and left with an invitation to attend the next Ringatu conference in December.

GOPALGANJ HOSPITAL, BENGAL, INDIA

This medical institution, formerly located at Jalirpar, is under the direction of Dr. and Mrs. J. C. Johannes. A large work is being done by the staff of this hospital for the needy throughout the community. They are not only ministering to the physical needs of the people, but they are also carrying on strong spiritual work among the outlying villages.





A CONTRAST

Left: A group gathered from a heathen Indian village. Christianity has not yet touched their lives.

Right: Members of one of our Indian mission Sabbath schools. Their neat, clean appearance is an outward evidence of the change Christ has wrought in their hearts and lives.

We would like all of our people to remember this new work in their prayers. Ask the Lord to give us wisdom and tact. Since moving into the district, we have made contact with Mr. Biddle on two occasions, and have given him some of our literature in Maori, including a translation of Elder J. E. Fulton's little book of Bible studies. We have found him friendly. While we know there will be difficulties and disappointments as we engage in the work, still we believe we have a right to expect success, for the Lord has surely gone before us, and He has called us to this work.

Colporteur Experiences in Malaya

By V. T. ARMSTRONG

FROM a recent letter from Malaya we glean the following report sent to us by S. N. Siregar, one of our teachers in the Malayan Seminary in Singapore. During the school vacation our brother went into the colporteur field. Just recently a health book has been translated and printed in the Malay script. This is a book of 647 pages. The book has received favorable comments from the public, from two of Malaya's leading dailies, and from a prominent Malay practitioner in government service. We quote from Brother Siregar's letter, as follows:

"It was my privilege to go out with this book during the last week of September in the vicinity of Muar, Johore. I worked principally among the village authorities, their assistants, teachers, and prominent villagers. The people were friendly, courteous, and in many cases hospitable. The work among the Islam people is of course a delicate one, but I found that tactfulness usually solved the problem. I want to say that the Lord has guided me beside the still waters. I praise His name for it.

"On the second day that I was in the field, I worked in Panchor, eighteen miles from Muar, among the village people. There were no rickshas or cycles to hire, and the day was hot, but I was cheered by occasional orders. At about 2 P. M. I took a taxi to Gersek, three miles away. I came

to the only eating house and had something to eat. There I came into conversation with a man and explained to him my work, and gave him the book to look at while I ate my dinner. As soon as I finished eating, he offered to take me around. He first took me to the opium house, and both of the clerks there were favorable to the book. He next took me to the house of the chief, who received me cordially and sent for two of his assistants.

After I had explained the book to them, they each ordered one. I then found out that my guide was the headmaster of the village school. He took me to his own house and called in different ones of his friends. I took six orders there. I had to hurry to catch my taxi to return to Muar. On my way I stopped at the police station and secured an order from the sergeant in charge. While I was writing a receipt for him, my guide came with a retired official, and he also ordered the book. While we were crossing the river in the boat, he introduced me to the priest of the local mosque, and I had no difficulty in taking his order. I counted up my day's work and found that I had taken nineteen orders.

"When I came to deliver the books I met the man coming up the road on his bicycle. I told him that I had only one hour in which to deliver the books. He assured me that it would be possible to do it in that time. By the time I had finished the lunch that had been prepared for me, the chief, one of his assistants, four schoolteachers, one religious teacher, the clerk from the opium shop, and the headmaster of the school were all there with their money. We had a pleasant few minutes together, and all the books were delivered and paid for, including the books for those who had been unable to meet me. The Lord guided me into a number of similar situations, so that during the week it was possible for me to secure eighty-seven orders. Though I failed to meet seven of the people when I made my delivery, fourteen others wanted the book, so that for the week I delivered ninety-four books. My prayer is that God will richly bless the thousands of pages distributed to accomplish the work for which they have been published."

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

The Family Sanctuary

(Concluded)

By GREG C. ROBINSON

SURELY if ever there was a time when every Seventh-day Adventist home should be a little Bethel, a veritable house of prayer, today is such a time. The messenger of the Lord has written for this people some valuable instruction along this line. We quote the following clear admonition:

"Fathers and mothers, do you realize the importance of the responsibility resting upon you? . . . Take up your responsibilities and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. . . . In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home. . . . By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God."—*Testimonies*, Vol. VII, pp. 66, 67.

"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry. . . . There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the supplicants like the morning dew. A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. . . . If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.'"—*Patriarchs and Prophets*, p. 144. (Read also pages 140 to 144.)

The admonition that the father officiate as the priest of the little church in his home presents a great responsibility to the head of every Seventh-day Adventist household, one which cannot be shifted justifiably to the shoulders of anyone else. That parents may build a fortification about their loved ones by prayer at the family altar is shown by the following statements:

"In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day.

Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them,—kindly and untiringly teach them how to live in order to please God."—*Testimonies*, Vol. I, pp. 397, 398.

"Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto."—*Id.*, Vol. II, p. 398.

"By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power."—*Id.*, Vol. VII, p. 43.

"Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments."—*The Desire of Ages*, p. 512.

The excuse is often made that time cannot be taken for family worship every morning and evening, for there is too much to do, and the daily duties must be attended to on time. This is in effect saying that the cares of this life are of more consequence than the spiritual food for which too

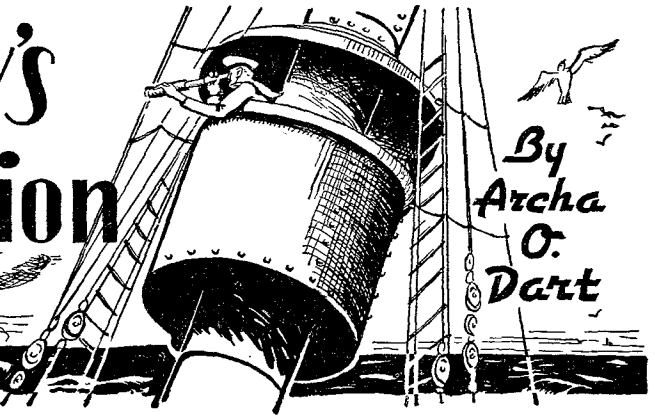
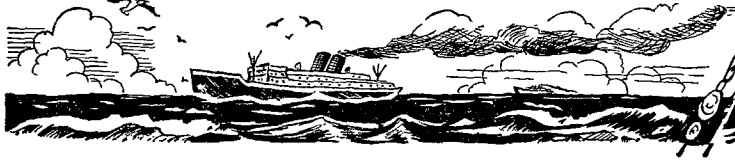
(Continued on page 18)



H. A. ROBERTS

A Family Protected by the Wall of Prayer, Strengthened Each Day by Family Worship, Is Well Fortified Indeed Against the Assaults of Satan

ADOLPH GREGORY'S Second Rebellion



How the story began: Adolph Gregory was converted while he was in the Navy. After his release from service, being refused permission to remain at home because of his religious convictions, he entered Oaklawn College to prepare for missionary work. He was baptized, and soon became a leader in school religious activities. On completion of his college course, he helped in a number of efforts, and then was sent to Andersonville, a small country town, to follow up the work of some colporteurs who had sold a large number of books in that county. He was ably assisted by his bride, whom he had known at college as Miss Gladys Dean.

One afternoon he felt that he should drive out of town on a certain highway. Stopping at a country store about eight miles from town, he learned that there was a church trial in progress in the little Bethel Hill meetinghouse close by. Two men in the church had been teaching the "heresy," as the elder expressed it, that Saturday instead of Sunday is the Sabbath. Mr. Gregory, accompanied by his wife, hurried over to the little church.

THE preliminary exercises were just over, and Brother Stevens was explaining the purpose of the meeting, as Mr. and Mrs. Gregory entered the door.

"We have come together at this time to rid our church of heresy. I have preached in this church for nearly half a century, and we have always believed alike and taught alike. Shall we now allow two heretics to come in and ruin our church?"

A tall, slender man rose. "Men and brethren," he began, "I suppose Brother Stevens is referring to Mr. Turner and me. I have always loved this dear old church. I love all the members. My mother used to bring me here when I was just a small boy. It seems to me this old church building is the dearest spot on earth. Ever since I was asked to teach the Bible class in Sunday school a few years ago, I have tried my best to teach exactly what the Bible says. I love to read it and to tell others what I have read. I have never dreamed of being accused of being a heretic. May I ask Brother Stevens to define the meaning of the word 'heretic'?"

Brother Stevens was on his feet in an instant. "Everyone knows what a heretic is. He is one who teaches something contrary to the church. He puts his own interpretation on the Bible, and tries to get everyone to do what he says."

Mr. and Mrs. Gregory decided that it would be best to say nothing at that meeting, but wait and see how everything turned out. At times the discussion became much animated, but they noticed that the majority present were mere spectators. Only a few were taking an active part in the debate. Several times some broad hints were made that the ones on trial should not take part in the discussion.

At last Mr. Johnson rose and said to Brother Stevens, "I feel that I have a perfect right to know what the charge is. What have I been teaching in my class that is contrary to the Scriptures?"

Brother Stevens sprang to his feet and shouted, "This church has always kept Sunday. My dear old mother never kept any other day, and today she is in glory land. What would she think of me if I began keeping some other day? As pastor of this church, it is my duty to rid it of all heresy and purge it from evil. How many think these two men ought to be dropped from our church?"

Eleven hands were raised.

"How many think we ought to allow this work of Satan to go on, and undermine the faith of our little children?"

Not a single hand was raised.

"It is unanimous," shouted Brother Stevens. "We shall ask the clerk to strike their names from our list. Now, if these men will please retire, we shall take up some other church business."

Mr. and Mrs. Gregory followed the two men to the car.

"Pardon me, Mr. Johnson," began Mr. Gregory, "but we were greatly interested in this trial here today."

Mr. Johnson shook hands with him, but said nothing. He seemed to be having a hard time to control his emotions.

"I praise the Lord for your noble stand," continued Mr. Gregory.

Mr. Johnson's eyes brightened up. Could it be that there was one person who sympathized with him?

"I have always tried to follow the teachings of the Bible, and from all that I can see, the seventh day is the Sabbath," he said.

"That is the day we keep," Mr. Gregory replied.

Mr. Johnson looked uncertain for a moment. Then, realizing what had been said, he grasped Mr. Gregory's hand again and softly uttered the words, "Praise the Lord. Come over to my house and study the Bible with me."

That was only the beginning of Bible studies in that home and in that community. The very next Sunday Mr. Johnson invited some of his friends to come to his home for a Bible study. He gave them the same study that Mr. Gregory had given to him during the week. Mr. Johnson's class began to grow more and more each Sunday, until there was not even standing room in his house.

One day when Mr. and Mrs. Gregory came to make their regular call, Mr. Johnson asked them to help him settle a problem. "So many people are anxious to read my books that I will not allow one to stay out more than a month at a time. I

have a record here with a list of names of those who want them, but you can see that it will take months and months before these people down here will even see the books. What can I do?"

"What books do you have?" asked Mr. Gregory.

"I have 'The Great Controversy,' 'Daniel and the Revelation,' and 'Bible Readings.' By the way, that book 'Bible Readings' is so worn that I am afraid it will be all to pieces before very long. Is there any way that I can get another copy?"

Mr. Gregory smiled. "I think I have a copy that I shall be glad to lend you, or if you wish to buy another, I can order one for you."

"You had better order one for me right away, for no telling what condition my copy will be in by the time all these people read it. Oh, let me tell you something," Mr. Johnson exclaimed enthusiastically, "who do you suppose is on my waiting list now for this book?"

Mr. and Mrs. Gregory had heard so many wonderful stories from both Mr. Johnson and Mr. Turner that they were ready for almost anything. "We cannot imagine. Tell us."

(To be continued)

The Family Sanctuary

(Continued from page 16)

many Seventh-day Adventists are in sore need. Note the following:

"Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work."—*"Education,"* p. 260.

This is the state of many dear folk who, like Martha, are cumbered with the burdens which the Saviour wants them to lay at His feet and leave there. They have no time for communion with the Burden Bearer.

"God must be served from principle instead of from feeling. Morning and night obtain the victory for yourselves in your own family. Let not your daily labor keep you from this. Take time to pray, and as you pray, believe that God hears you."—*"Testimonies,"* Vol. I, p. 167.

"You need to watch, lest the busy activities of life lead you to neglect prayer when you most need the strength prayer would give. Godliness is in danger of being crowded out of the soul, through overdevotion to business."—*Id.,* Vol. V, p. 560.

"Golden moments are thrown away in unimportant conversation, in indolence, and in doing those things which are of little consequence, that ought to be used every day in useful employments that will fit us more nearly to approach the high standard."—*"Testimonies to Ministers,"* p. 194.

"If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They would reflect, and study, and pray earnestly to God for wisdom and divine aid, to so train their children that they may develop characters that God will approve."—*"Testimonies,"* Vol. III, p. 145.

"We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give

us time by removing from us our idols of gold, of houses, or of fertile lands."—*"The Great Controversy,"* p. 622.

It has been said that we have all the time we need to do those things that are necessary. This being the case, if we cannot find time for the most vital thing in all our lives—communion with the One who is more interested in our welfare than we could possibly be, and who has all power and grace to impart to us in every time of need—it is evident that there are some things taking up our time which we do not need to do.

When we consider the precious blessings that will be realized by taking time from the cares of life to sit with our children at the Saviour's feet and listen to His instruction given through His word and the Holy Spirit; when we think of the strength for the stern issues of life obtained by such communion with our Strength and our Shield; and when we weigh the vital consequences that hang in the balance—can we afford to risk the loss of sitting with our children in the audience chamber of the King of the universe, and listening to His voice speaking to us in the family worship?

As I look back over my more than forty years of connection with the remnant people of God, and canvass with the mind's eye the many families with whom I have been brought into close contact through the years, one fact stands out in marked relief. Few of the children of the homes in which the family altar has been sustained and revered have dropped out by the way, while many of the children from homes in which the sacred influence of the family altar was not felt have drifted out into the world. This is a powerful argument for the maintenance of regular, daily family worship in every Seventh-day Adventist home. May every professed believer in the third angel's message be aroused to this fact.

The solemn responsibility of parents is clearly portrayed in the following quotations:

"Dear brother and sister, as parents you are in a great measure accountable for the souls of your children. You have brought them into existence; and you should, by precept and example, lead them to the Lord and the courts of heaven." "Parents who have neglected their God-given responsibilities must meet that neglect in the judgment. The Lord will then inquire, 'Where are the children that I gave you to train for Me? Why are they not at My right hand?' Many parents will then see that unwise love blinded their eyes to their children's faults, and left those children to develop deformed characters, unfit for Heaven."—*"Testimonies,"* Vol. IV, pp. 113, 124.

"I was referred to the wrath of God which came upon the incredulous and disobedient of ancient Israel. Their duty to instruct their children was plainly enjoined upon them. It is just as binding upon believing parents in this generation. . . . Children are what their parents make them, by their instruction, discipline, and example."—*Id.,* Vol. V, p. 37.

Happy the parent who, when the Chief Shepherd shall come and ask, "Where is the flock that was given thee, thy beautiful flock?" can answer, "Behold, I and the children whom the Lord hath given me," and can present every one of those precious children, the heritage of the Lord, without one missing.

NATIONAL SERVICE

Your Questionnaire Soon

By CARLYLE B. HAYNES

THE men who registered on February 16 will before long be mailed their Selective Service Questionnaires.

These questionnaires will begin to be mailed out to all registrants some time after March 9.

Local Selective Service boards will hold a meeting on March 9 for the purpose of shuffling and serially numbering registration cards.

Then the registrants will be listed in the order of their serial numbers. One copy of the list of registrants will be posted in a public place in or near the office of the local board, and other copies will be distributed to the press, radio, and other mediums of publication.

Some time after March 9 the "third national lottery," or drawing of serial numbers, will take place. This will provide order numbers for all registrants. When these order numbers are thus obtained, local boards will begin to mail out questionnaires to their registrants. They will be mailed at the rate of about fifty daily, in strict accord with the order numbers. If your order number is low, you will get your questionnaire among the first. If it is high, your questionnaire will be

correspondingly delayed in reaching you.

What the questionnaire requires in the way of information has already been explained.

When you send or take in your questionnaire, you are to ask for Form 47, the Special Form for Conscientious Objectors. On this you are to give substantiating evidence of your claim to conscientious objection to war, and your claim to exemption from combatant service.

How to do all this, and the answers to all the questions contained in Form 47, you may learn from the leaflet, "Filling Out the Special Form for Conscientious Objectors."

When you return the special form, you are to attach to it a leaflet entitled, "Seventh-day Adventists and Civil Government."

Detailed instruction on everything connected with classification may be obtained from the leaflet, "Information and Instruction for Seventh-day Adventist Noncombatant Selective Service Registrants."

All of these leaflets may be obtained either from your church clerk or from your conference headquarters, free of charge.

More Army Camp Sabbath Rulings

By CARLYLE B. HAYNES

SABBATH rulings of many Army camps in the United States have already been published in the REVIEW.

These rulings are still being issued. For the information of our people generally, and for Sabbathkeeping soldiers in the camps particularly, we print herewith the latest rulings received. When they are all in, they will be published in a leaflet for the benefit of our men in the military service.

There is a factor of special significance in the Sabbath rulings printed below. With one exception they were all issued after the United States entered the war.

Early in December we wrote post commanders in Army camps who had not yet responded to our request for a Sabbath ruling, pointing out that many other camps had issued such rulings, directing attention to the wording of these rulings, and asking them to follow the good example thus set.

Just about the time these letters were being delivered to post commanders the attack on Pearl Harbor took place—and the United States was in the war. Under these circumstances it was natural to fear that such requests would receive scant notice. But we were wrong. They received the same favorable and courteous consideration they had received in other camps before the entrance of the United States into war.

Indeed, post commanders have been exceptionally courteous in their re-

sponses. One of them, sending the wording of the Sabbath ruling he was issuing, wrote, "Regret that we failed to reply to your letter. Your co-operation is appreciated, and we desire to give full co-operation in return."

The new Sabbath rulings follow:

"HEADQUARTERS

"FORT CROOK, NEBRASKA

"December 13, 1941

"Seventh-day Adventists

"Members of the Seventh-day Adventist Church will be eligible for twenty-four-hour passes from sunset Friday evening to sunset Saturday evening for the purpose of devoting this time to religious worship. Where they are so excused, they will be on duty the following Sunday.

"Fort Crook Information Sheet,
dated September 11, 1941

"(Signed) B. F. Ristine,

"Colonel, Infantry,

"Commanding."

"HEADQUARTERS

"CAMP WHEELER, GEORGIA

"Office of the Commanding General

"FRIDAY

"December 12, 1941

"DAILY BULLETIN)

"NO. 252

EXTRACT

"5. SEVENTH-DAY ADVENTISTS: Bona fide members of the Seventh-day Adventist Church will be eligible for twenty-four-hour passes from sunset Friday evening to sunset Saturday evening for the purpose of devoting this time to religious worship. Any men of this belief who are so excused will be considered first on the roster for any fatigue or other duties that are found necessary on the following Sunday.

"By command of Brigadier General

Emery:

"(Signed) H. B. Miller,

"Capt., Infantry.

"Adjutant."

"HEADQUARTERS
"OFFICE OF THE COMMANDING
"GENERAL

"CAMP GRANT, ILLINOIS

"December 12, 1941

"Bona fide members of the Seventh-day Adventists may be excused, so far as practicable consistent with performance of essential duties, from duty from sunset Fridays to sunset Saturdays, so that they can observe their Sabbath day. Those excused for this purpose will be on full-time duty on Sundays.

"(Signed) John M. Willis

"Brigadier General, U. S. Army,

"Commanding."

"HEADQUARTERS CAMP EDWARDS

"Office of the Commanding Officer

"Camp Edwards, Mass.

"December 13, 1941

"NOTICE FOR DAILY BULLETIN

"Monday, Dec. 15, 1941

"1. RELIGIOUS OBSERVANCE—Several religious denominations hold scruples about observing some other day of the week than Sunday for their day of worship, particularly Saturday.

"2. It is requested that Regimental Chaplains make such arrangements within their regiments, as the military situation permits, to have such men perform work on Sunday instead of Saturday.

"P. M."

"HEADQUARTERS

"FORT OGLETHORPE, GEORGIA

"December 15, 1941

"MEMORANDUM: Seventh-day Adventists.

"Bona fide members of the Seventh-day Adventists may be excused from duty, so far as is practicable, consistent with the performance of essential duties, from sunset Fridays to sunset Saturdays, so that they can observe their Sabbath day. Those excused for this purpose are available for full-time duty on Sundays.

"By order of Lieutenant Colonel Matte:

"(Signed) H. A. Usher,

"Captain, Infantry,

"Adjutant."

"HEADQUARTERS

"THIRD ARMORED DIVISION

"Office of the Commanding General

"Camp Polk, Louisiana

"December 16, 1941

"Members of the 7th Day Adventists Church in deference to their religious principle will be excused from routine duties from sunset Friday evenings to sunset Saturday evenings for the purpose of devoting this time to religious worship. When they are so excused they will be available for duty on Sundays. It is of course understood that military emergencies may make it inadvisable or impossible to always grant twenty-four-hour passes for the purpose of religious worship.

"Sincerely yours,

"(Signed) A. C. Gillem, Jr.,

"Major General, U. S. Army,

"Commanding."

"CAMP HEADQUARTERS

"CAMP LEE, VIRGINIA

"September 19, 1941

"DAILY BULLETIN NO. 171

"Members of the Seventh-day Adventist Church will be eligible for twenty-four-hour passes from sunset Friday evening to sunset Saturday evening for the purpose of devoting this time to religious worship. Where they are so excused, they will be on duty the following Sunday.

"By Command of Major General

Edmonds:

"(Signed) R. E. Lafferty,

"Major, Cavalry,

"Assistant Adjutant."

"HEADQUARTERS

"Fort Omaha, Nebraska

"Office of the Commanding Officer

"December 15, 1941

"SUBJECT: Religious Holidays

"TO: Commanding Officers, All Units.

"Bona fide members of the Seventh-day Adventist Church will be excused (as far as military necessity makes it advisable) from duty on Saturday, so that they can observe their Sabbath day. Where they are so excused, they will be considered as first on the list for any fatigue or other duty that is found necessary on Sunday.

"By order of Captain Schlechter:

"(Signed) D. D. Dickson,

"1st Lt. Cavalry,

"Adjutant."

"HEADQUARTERS CAMP CLAIBORNE

"Office of the Commanding Officer

"Camp Claiborne, Louisiana

"December 20, 1941

"Daily Bulletin, December 20, 1941:

"Bona fide members of the Seventh-day Adventist Church will be excused (as far as military observance makes it advisable) from duty on Saturday, so that they can observe their Sabbath day. Where they are so excused, they will be considered as first on the list for any fatigue or other duty that is found necessary on Sunday.

"(Signed) Thomas F. Durham, Jr.,

"Major, Infantry,

"Executive Officer."

"HEADQUARTERS CAMP BARKELEY

"Office of the Camp Commander

"Camp Berkeley, Texas

"December 22, 1941

"Should any bona fide member of the Seventh-day Adventist Church request special hours for religious observance, full consideration will be given each case. Those who are excused from military duties on Saturday due to religious affiliations will be considered available for regular duties on Sunday.

"For the Commanding Officer:

"(Signed) Armon H. Bost,

"Capt., Infantry,

"Adjutant."

"HEADQUARTERS FORT SAM HOUSTON

"Fort Sam Houston, Texas

"December 27, 1941

"MEMORANDUM:

"SECTION I

"PASSES FOR SEVENTH-DAY

"ADVENTISTS

"1. So far as practicable, consistent with the performance of essential duties, from sunset Fridays to sunset Saturdays, bona fide members of the Seventh-day Adventist Church will be authorized passes for the purpose of devoting this time to religious worship.

"2. Men so excused will be considered as first on the list for any duty necessary on Sunday.

"By order of Colonel Nulsen:

"(Signed) Edward M. Everett,

"Major, Cavalry,

"Acting Adjutant."

There is another document that has a bearing upon this matter of Sabbath observance in Army camps, and our men will be glad to know of its existence. It is a General War Department Order, dated November 25, 1941, and published in Circular No. 244. Its wording is as follows:

"1. Attendance at special religious services. In addition to services on the Sabbath, commanding officers are authorized to excuse from duty soldiers who desire to attend religious services on other days which in the liturgical churches carry the ecclesiastical obligations of Sunday, or on occasions recognized as of special religious importance in nonliturgical churches. Those desiring to attend such services, either on the post or in adjacent communities, may be absent for such period as will enable them to be at their place of worship as publicly announced, provided no serious interference with their military training is occasioned thereby.

"By order of the Secretary of War:

"(Signed) G. C. Marshall,

"Chief of Staff.

"OFFICIAL:

"E. S. ADAMS,

"Major General.

"The Adjutant General."

In addition to the above orders, favorable replies have been received from Fort Benjamin Harrison, Indiana; Camp Perry, Ohio; Fort Knox, Kentucky; Fort McPherson, Georgia; Camp Roberts, California; Camp Sibley, Nevada; Camp Pendleton, Virginia; Camp Wallace, Texas; Camp McQuaide, California; and Camp Shelby, Mississippi.

Some of these replies point out that not a sufficient number of Seventh-day Adventists have been received at these camps to justify the issuance of a Sabbath ruling as yet, but each letter promises consideration at such time as men apply for such consideration.

Theological Seminary

OUR Theological Seminary opened its thirteenth session on January 20, 1942. At the opening convocation in the Seminary chapel we listened to a very helpful address by Professor D. E. Rebok on "Seventh-day Adventist Education for Our World Today." Professor Rebok headed our educational work in China for years and is now a professor in Washington Missionary College. He expressed with earnestness his conviction that as a denomination, to be successful, we must find and follow a plan of "true education" which will approach the mind of God; that we must have the breadth of mind and depth of insight to appreciate God's plan of education which has been clearly revealed to Seventh-day Adventists.

He brought to the Seminary board, faculty, and student body this very stimulating challenge:

"The Theological Seminary has the best prospects of all our schools to become the ideal institution of learning. That statement is not so much a compliment to the institution as it is a challenge; for where have Seventh-day Adventists given to their schools a more favorable setup, a better-qualified staff, and a more willing and unhampered student body than we find here?"

In closing Professor Rebok said:

"The Seminary has a very important part to play in our denominational training program. Preachers, teachers, graduates from our colleges, and other advanced and mature students should find in this place an opportunity for study, meditation, prayer, and fellowship which should enable them to do a bigger, better, and more enlightened work for God and man."

The enrollment this winter term is sixty-four. Six divisions of our world work are represented. These students are a very earnest body of workers, and are toiling diligently to make the most of the opportunity that has been granted them for further study. As one student expressed it: "I am getting more than a preparation for some specific work. My thinking powers are being definitely stimulated to new activity, and my outlook greatly widened."

The Seminary is now conducting three terms of nine weeks each—winter, spring, and summer. The spring term immediately follows the winter term, beginning March 24 and closing May 25. Those who plan to attend during the spring term should be here to register on Monday, March 23, for classwork starts at 7 A. M., March 24. No one should come without first making application for admission and receiving notice of acceptance. For information and application forms, address Seventh-day Adventist Theological Seminary, Takoma Park, D. C. M. E. KERN.

OUR BOYS IN THE ARMY

Considerate Chaplains

ABOUT a week before I was inducted into the Army, I found that I was in IA classification instead of IA-O. My local draft board was very considerate, and before I left they changed my classification to IA-O. At the Reception Center I was informed that since I was in that classification, I would be in the Medical Department. I was sent to the medical-replacement training center. There were about thirty Seventh-day Adventist boys there, and we were able to attend church regularly on Sabbath. We experienced no difficulty in getting off duty on Saturday. For this privilege, we worked half a day Sunday every third week.

Later I was sent to a camp where I was the only Seventh-day Adventist in the Medical Detachment. I asked the first sergeant to relieve me of Saturday duty. He was very considerate, and I was required to do no extra duty for the privilege. Even while the post was closed I was permitted to have a special pass to go to church. A person

couldn't ask for much more. The people of the church I attended invited me to their homes and treated me as one of them.

On December 22 I received my transfer, which I had requested, and was sent to my present location, at a large general hospital. There are about eight Seventh-day Adventist boys here. They had already "broken the ice;" so I experienced no difficulty in getting off on Saturdays. Our boys had a little difficulty at first, but the hospital chaplain, although not of our faith, helped them, so that by the time I arrived all I had to do was to make known my religion. I have found all the Army chaplains with whom I have come in contact very kind and willing to do all that they can to help.

My noncombatant standing was first obtained when I was classified. Things have come up to make it a little hard, but I have always been able to have Sabbath off. There have been times when the prospects looked rather dark, but things have always turned out right in the end.

WORLD-WIDE FIELD

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

The Literature Ministry in the Loud Cry

IN a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. VII, p. 140.

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which had been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the day of Pentecost. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . .

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, pp. 611, 612.

"Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—*Mrs. E. G. White, in Review and Herald, Oct. 13, 1904.*

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*Colporteur Evangelist*, p. 100.

"The book work should be the means of quickly giving the sacred light of present truth to the world."—*Testimonies*, Vol. IX, p. 69.

Let me select from these familiar quotations a few sentences which show very clearly that our message-filled literature is to be, to a considerable extent, the voice of the loud cry of the third angel's message:

"Servants of God . . . hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."

The preacher must tarry long enough to convince; he does not "hasten from place to place." The believer who distributes literature, however, does this very thing, and the literature does the preaching.

"The publications distributed by missionary workers have exerted their influence. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them."

"Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. . . . The light of present truth will be seen flashing everywhere."

Where does the light come from? Here is the answer: "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."

And here again is a remarkable statement from the pen of the Lord's messenger:

"The results of the circulation of this book are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others will also come to pass, and when the earth is lighted with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as the result of this agency."—*E. G. White MS. 31, 1890.*

Does it seem to you that this pic-

ture of the time of the latter rain and the loud cry puts off the results of our literature ministry to somewhere in the future? And does it seem that the immediate results are meager when measured by the tens of millions of pages of literature we have circulated throughout the years? If so, the picture here presented should cause you to take courage, and push this universal ministry of the printed page with renewed vigor and energy. This is the sowing; the harvest will be abundant.

Again I quote from "The Great Controversy," pages 609, 610: "The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave the results with God." And when we are true to duty, the results are assured, for we read in the Scriptures: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. "Cast thy bread upon the water: for thou shalt find it after many days." Eccl. 11:1.

It is therefore with outstanding significance that the good Lord has prompted the establishment of publishing houses in all lands, and has by oft-repeated instruction urged us on in the circulation of truth-filled literature both through regular colportage and by home missionary endeavor in the churches. A hundred and thirty million dollars is the value of this great stream of books, and papers, and tracts that, finding its source in our publishing houses, has, through the years gone by, watered the earth in preparation for the great harvest. What a fruitage it will bear during the time of the loud cry and the latter rain!

But that is not only a time of reaping; it is also a time of sowing, when the Lord's people will "hasten from place to place," and with "their faces lighted up" with the glory of God, will circulate this literature of warning to a doomed people, and thus "by thousands of voices" will the truth be preached. The reaping will follow the sowing in quick succession, for God will ripen the harvest.

Thus the Lord has prepared the way for the loud cry of the third

angel's message, and through the agency of our literature has placed in the hands of His people the instrument of His own choice for the accomplishment of the great task. Now is the time for God's people to "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:1, 2.

The literature ministry calls every Seventh-day Adventist to join in the loud cry. There is not one member of the church who cannot use this method effectively—the strong and the sick, the learned and the ignorant, the great and the small, the old and the young. It is the most inclusive agency in our midst. Let us arise, and give the trumpet a certain sound. Let us circulate our literature everywhere and the work will soon be finished.
H. M. BLUNDEN.

National Temperance Council Actions

THE National Temperance and Prohibition Council, representing twenty-six leading church boards and national temperance organizations, held its annual session July 27 and 28 in Washington, D. C. The American Temperance Society of Seventh-day Adventists is an affiliated member of this National Temperance Council, and the writer is a member of the executive committee and was chosen to serve on the Committee of Findings and Plans.

Naturally, this representative gathering was enthusiastic in its condemnation of the liquor traffic. Among the stirring resolutions adopted, the following deserve special mention:

"We appeal to all our countrymen to co-operate patriotically in the principle of rationing of, and

priorities in, commodities essential to defense. The American people are willing to make any sacrifices, but they are unwilling to recognize alcoholic beverages as essentials in winning the war. The conservation of manhood is vital.

"We believe that our soldiers' very lives may depend upon their physical fitness. It is generally recognized by athletic coaches and trainers that any indulgence in alcoholic beverages is detrimental to physical efficiency."

"We believe that beverage alcohol, through social drinking in the homes, in social clubs, night clubs, and roadhouses, is a distinct menace to our national life."

"We recommend to all citizens the recent book, 'Plain Words About Venereal Disease,' by Thomas Par-
ran, M. D., Surgeon General, U. S.

Public Health Service, and the Assistant Surgeon General, R. A. Vonderlehr, M. D., dealing with vice conditions as they affect our armed forces. We recommend the passage by Congress and approval by the President of the May Act for the protection of the armed forces from vice conditions, and urge a more prompt and effective application of the law."

"We commend the newspapers and magazines which do not advertise liquor, and urge the public press everywhere to follow this example."

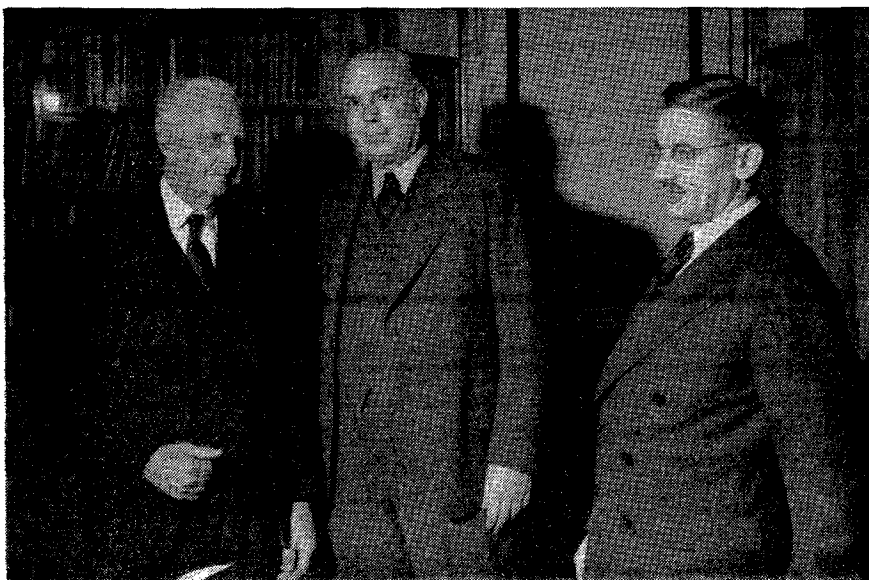
"We urge the Federal Communications Commission and the National Broadcasters' Association to ban all radio advertising of alcoholic beverages, including beer."

"We believe no woman should be employed in any public place where hard liquors or beer are sold and drunk on the premises, nor should liquor or beer be permitted to be sold in grocery stores."

"Resolved, that we must protest against the sale of liquor in such defense areas and in territory contiguous to all military establishments and centers of defense production where the armed forces may properly be expected to be on the alert against enemy attack; and we call for the immediate suppression of the sale of all alcoholic beverages in such areas in order to facilitate the control of sabotage, fifth-column activities, and hostile attack."



The Recent Bookman's Convention, at Washington, D. C., Brought Together Colporteurs From Four Conferences in the Columbia Union, Namely, East Pennsylvania, New Jersey, Chesapeake, and Potomac. It Was in Session From January 25 to February 4. The White Workers (top) Met in the Takoma Park Church, While the Colored Workers (pictured below) Met in the Ephesus Church



Henry Clark Wilcox (at left), Veteran Colporteur, Who Has Canvassed for More Than Fifty-three Years, Was in Attendance at the Recent Bookman's Convention in Washington, D. C. Pictured With Him Are W. P. Elliott, General Manager of the Review and Herald Publishing Association (center), and S. L. Clark, Field Missionary Secretary for the Columbia Union

Send letters and petitions to the two Senators from your State and to the Representative in Congress from your Congressional District, requesting them to take immediate action on the Sheppard Bill, S. 860, for the re-enactment of those regulations upon liquor and vice which were so effective during the first World War. The welfare and safety of the country demand the speedy adoption and enforcement of the protective principles embodied in the proposed legislation. Let every Seventh-day Adventist do his part in arousing the public conscience to these imminent dangers, asking our statesmen and military leaders to act before it is too late. The King's business demands haste.

C. S. LONGACRE.

At Pacific Union College

ON the evening of December 18, 1941, the faculty of Pacific Union College had as its guests the missionaries resident in the community during the current school year. It was the most colorful social occasion some of us have ever experienced. In many ways it was a foretaste of another and larger gathering of God's remnant people after the last conflict is over.

The greeting and welcome by President W. I. Smith will enable the REVIEW family to understand how a mere social evening of the church may have such deep spiritual significance.

"Honored guests and fellow workers, we are happy for this occasion this evening. The spirit that has prompted it is the spirit of Christmas: good will and fellowship. Our joy would be complete if all the families represented by our guests could be united, and those far away in mission lands could join their loved ones and be with us tonight.

"I think few of you realize what a large number of missionaries are in our community this year. Had I guessed before knowing, I would have greatly underestimated the total. Invitations were extended to sixty-nine persons, and in order that all may be made conscious of just who among us have been missionaries, I shall take time to call the roll by division conferences."

The roll was as follows:

Far East and China: Mrs. George Appel, Mrs. N. F. Brewer, Elder and Mrs. B. C. Clark, Elder and Mrs. Raymond Cottrell, Elder and Mrs. C. H. Davis, Mrs. Wm. Hilliard, Mrs. E. H. James, Elder and Mrs. O. B. Kuhn, Elder and Mrs. Fred Landis, Elder and Mrs. A. N. Nelson, Elder and Mrs. M. E. Loewen, Elder and Mrs. R. S. Watts, Elder and Mrs. A. J. Werner, Miss Dorothy Wheeler, Mrs. A. L. Ham, Mrs. George Wilkinson, Mrs. O. G. Erick, Mr. and Mrs. A. R. Boynton, Mrs. Hjalmar Erickson, Elder and Mrs. O. A. Hall, Dr. and Mrs. H. E. James.

Africa: Mrs. Charlotte Jones, Elder and Mrs. N. C. Wilson.

India: Elder and Mrs. O. H. Shrewsbury, Elder and Mrs. Eugene Crane.

Philippine Islands: Elder and Mrs. A. A. Douglas.

South America: Elder and Mrs. J. H. Boehm, Professor and Mrs. G. B. Taylor, Elder and Mrs. J. D. Hardt, Mr. and Mrs. Merardo Leon, Mr. and Mrs. Joao Linhares, Mr. and Mrs. Roberto Rabello, Mrs. R. R. Figuhr.

Inter-America: Elder and Mrs. J. A. Leiland, Elder and Mrs. W. Wineland, Elder and Mrs. E. R. Johnson.

Special Guests: Mrs. G. W. Caviness, Elder O. O. Farnsworth, Mrs. Lucy Taylor-Whitney, Miss Sarah E. Peck, Mrs. Edith Cummings, Mrs. H. E. Osborne, Elder and Mrs. E. F. Hackman, Elder and Mrs. T. L. Copeland.

A. W. Nelson, who has spent twenty years in Japan and the Far East, made the response to President Smith's welcome. He pointed out why so many missionaries choose Pacific Union College for their residence while on furlough. In the first place he suggested that the location is rather ideal for those who return from the Orient. But perhaps more important than that are the well-equipped faculty of godly men and women, the long tenure of service of its teachers, and the quality of the work offered, all of which make it profitable for

both children and parents to seek further preparation here for service upon return to their fields.

Among our guests were Elder and Mrs. E. F. Hackman. We cannot soon forget Elder Hackman's address, in which he stated the contribution of Pacific Union College to mission lands. He took us back in memory to the day when Seventh-day Adventists sent out their first missionary to Europe. The name of Elder J. N. Andrews is a symbol in our denomination for expansion in fulfillment of divine prediction. "There are two roads open to the church. Expand by missions into all the world and grow, or remain at home and die." This denomination chose to expand, and that choice settled for us the fact of schools for training our workers.

Quoting Agnes Lewis Caviness, one of the instructors on the faculty, Elder Hackman painted a mission picture that will ever stir the hearts of the advent church: "Since the doors of Healdsburg, our predecessor, opened to send out Abram La Rue to Hong Kong, it has been the glory of our college to send forth her sons and daughters to bear the good news. . . . As a result, the feet of her children run to and fro over the whole earth."

The alumni missionary map of Pacific Union College represents by its lights 250 missionaries sent out, 39 to Africa, 39 to China, 35 to the Far East, 35 to Hawaii, 34 to South America, 30 to Inter-America, 38 to South Asia, 12 to Canada, 4 to Australia, 3 to Southern Europe, 2 to Newfoundland, and 1 to Northern Europe. Statistics seem to indicate that the largest number of her students have gone to the land farthestmost from the college. "Pacific Union College is bound with golden cords to the ends of the earth."

One could not escape the conviction after listening to such an address that the extraordinarily large number of missionaries resident at one of our colleges is a sign of something far more extraordinary. Jesus suggested that international conflict would be one of the sure tokens of the end of our world and the return of our Saviour. "Satan delights in war," the messenger of the Lord has said, for it stirs up bitter hatred, and then sends millions to Christless graves. And in this terrific struggle among the nations, missionaries are sent to their homes, and the enemy of all righteousness is fulfilling at least partially the truth of Revelation 12:17: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." He has succeeded in driving out our missionaries, but he cannot drive God out of the hearts of the dear

(Continued on page 25)

North American Division Gleanings

Atlantic Union

During 1941, 240 persons were won to the message in the New York Conference, bringing the membership up to 3,047.

To date, more than 70 persons have been baptized at the Syracuse, New York, effort. Weekly baptisms are being held.

William Fagal reports 16 baptized in connection with the Elmira, New York, evangelistic meetings he is conducting.

Some much-needed repairs have recently been made at the Northern New England Conference office. These include a foundation under the storehouse and garages, cement approaches to and new doors on the garages. Also one office room was partitioned to provide for a Book and Bible House wrapping room, at the same time giving an office for one of the secretaries.

Four persons were baptized and joined the Danvers, Massachusetts, church on Sabbath, January 24.

Central Union

A new church school has just been started at Parsons, Kansas, with Miss Lela Thompson, of Union College, as teacher.

Several baptisms have been reported recently in the Nebraska Conference: As first fruit of the Blue Springs effort, 2 persons baptized, and in addition 3 accepted on profession of faith; at the Lincoln church, 10 baptized, most of whom are joining the College View church; at McCook, 7 baptized as a result of the effort being conducted there by J. H. Apigian.

Columbia Union

The Columbia Union is arranging for a women's Medical Cadet Corps in its territory.

In the Potomac Conference, 28 Dorcas Societies are functioning at the present time.

Three adults were baptized on January 24 at the Mount Pleasant church, in Washington, D. C.

Thanks to missionary work done by members, every public library reading room in the Potomac Conference is being supplied, during 1942, with these 3 message-filled magazines, *Watchman*, *Life and Health*, and *Liberty*.

On February 6 the sixth baptism was held in connection with the Silver Spring effort, which has been conducted in a tabernacle on the outskirts of Washington, D. C. At this time 11 were baptized. This makes a total of 99 who have been baptized thus far in this series of meetings. The work is still being carried on with about 100 persons, many of

whom the workers expect to see baptized in the near future. The basket offerings in the effort to date amount to \$4,015.05. Sunday night meetings will be continued for the interested in the Takoma Park and Capital Memorial churches.

Lake Union

There is a new company of believers at Seymour, Indiana, as the result of winter meetings conducted by the Columbus church. Nearly 20 are observing the Sabbath there.

Two baptisms were held in District Nine of the Wisconsin Conference in the closing days of 1941. One of these was an unusual service in the home of one of our members in Portage, when a young woman, a cripple since birth, received the rite. This young woman edits a mimeographed publication for shut-ins, which has a widespread circulation, and in which articles on our message now appear regularly. The second baptism was at Baraboo, where 5 candidates went forward in the service.

North Pacific Union

Climaxing a series of meetings conducted at Sequim, Washington, 10 persons were baptized on January 10.

A. P. Ritz, who for a number of years has been a missionary in Thailand, is connecting with the Idaho Conference, as leader of the Caldwell district.

B. L. Hassenpflug is starting meetings in Baker, Idaho. Colburn Smith is opening evangelistic services in Montpelier. On March 1, Emil Knauff plans to open an effort at Boise.

To fill the place made vacant by the resignation of Professor Gilbert Gibson, Albert Frank is connecting with Gem State Academy, Idaho.

Northern Union

C. A. Mock, who for the last three years has been pastor of the College View, Nebraska, church, is at present studying at the Theological Seminary, in Washington, D. C. On completion of his work there, he will take up duties as pastor of the Omaha, Nebraska, church. F. G. Young, now at Colorado Springs, Colorado, is to become pastor at College View.

C. A. Braun, of Fort Yates, North Dakota, is planning to hold two efforts in his district, beginning early in March.

A new church organization has come into existence at Miller, South Dakota. There are 16 charter members.

A recent exchange in workers has brought R. J. Kegley, formerly of

the Texas Conference, to South Dakota, for evangelistic work, and located J. H. Rhoads, who has carried the Missionary Volunteer and educational work in South Dakota, in Texas.

R. J. Thomas is moving from Lander, Wyoming, and locating at Sheridan.

Pacific Union

Twenty-six new students were enrolled at Pacific Union College, in California, at the beginning of the second semester. For the year the registration now stands at 636 college students.

The new Escondido, California, school building has now been completed, and is occupied. In addition to adequate school facilities, this building contains a large room and an adjoining kitchen for Dorcas and welfare work. The two classrooms are separated by folding doors, which can be opened to make one large auditorium for recreational activities, and for the use of some of the Sabbath school divisions. In case of need, the building can be converted quickly into an emergency hospital, to be operated by the medical unit now being organized in the church. This building, of attractive stucco exterior, has been built almost entirely by labor donated by church members and by the schoolboys in the woodwork classes.

J. W. Allison, Jr., opened a series of evangelistic meetings for the colored population of Phoenix, Arizona, on Sunday evening, January 25.

Dr. Glenn Millard, pastor of the Ditman and Lincoln Park churches, in Los Angeles, California, is holding an effort in Highland Park.

Southern Union

An effort was opened recently at Prattville, Alabama. C. F. Graves is in charge.

Two new efforts have started recently in the Kentucky-Tennessee Conference, one at Lexington, Kentucky, and the other at Dickson, Tennessee.

Southwestern Union

Plans for a new church and church school building are now in progress in Baton Rouge, Louisiana.

The members of the Dallas and San Antonio, Texas, churches are rejoicing in the fact that the debts which have hung over their churches for a number of years have now been paid.

R. J. Kegley reports 33 members brought into the church through the Tyler, Texas, evangelistic effort. This just about doubles the membership of the church.

At a service held on January 10 at San Antonio, Texas, 16 persons were baptized.

R. C.

At Pacific Union College

(Continued from page 23)

people, where for years the seed of the third angel's message has been planted.

N. C. Wilson, in speaking of the relationship between our schools and our missions, emphasized the grave dangers that now confront our missions and our missionaries. He mentioned the important centers and workers, and then suggested that we pause in earnest prayer for these precious ones whose heroism has held them to their posts of duty during the crisis. W. R. French led the group in a most solemn prayer for the protection of our missions and our missionaries in all the world. To seal the meaning of our Christian friendships, Elder Ralph Watts, from Korea, and Brother Reuben Biloff sang the story of David and Jonathan's friendship through troubled times. This song was so expressive of the friendship that we have with Jesus that it drew from every heart a genuine amen!

The program reached its climax in M. E. Loewen's story which

centered in the 300 bombings of Chungking. O. A. Hall asked for Heaven's benediction upon this unique reception, and with hearts full of gratitude for the wonderful way in which God has ever led His people, we sang with mingled feelings, "Blest Be the Tie That Binds."

F. B. JENSEN.

The Mission Roster

THE mission roster that contains the names of former Union College students who have entered the foreign mission service was recently brought up to date through the efforts of a student organization. The original roster, which was presented by the class of '20, had long since been filled and was no longer up to date. Visitors frequently looked in vain for the name of some relative or classmate which should have appeared.

Last spring a student organization offered to furnish another bulletin board and do the work of bringing the list up to date. Their work has recently been completed.

At a dedicatory service held during the regular vesper hour, Friday

night, January 16, the roster was unveiled and presented to the college. Rolland Olson, a junior from Minnesota, made a speech of presentation. A. H. Rulkoetter accepted the roster on behalf of the college. I. F. Blue, chairman of the department of religion, an alumnus of the college, formerly a missionary to India, then addressed the audience briefly. He emphasized the fact that Union College has always had, and still has, as one of its major objectives, the training of missionaries.

A total of 484 names now appear on the mission roster. This figure corresponds with the number of golden cords that now hang on the front wall of the chapel.

I. F. BLUE.

A LARGE East Bay Area evangelistic program is now in progress in the vicinity of San Francisco Bay, California. Three local radio programs are broadcast each week, besides the national Voice of Prophecy program. Evangelistic meetings are held in all nine of the churches in the area. Literature is distributed to every home in the area, with a special effort being made to enroll people in Bible study courses. Also, many of the lay members are learning how to give Bible readings, planning to follow up the interest which they feel certain will be engendered by this intensive soul-winning program.

National Radio Program

The Advent Message on the Air Each Sunday Evening

	Station	Kc.	Local Time		Station	Kc.	Local Time
Atlantic Union				Central Union			
New York, N. Y.	WMCA	570	7:00	St. Louis, Mo.	KWK	1380	6:00
Rochester, N. Y.	WSAY	1240	7:00	Kansas City, Mo.	KITE	1590	6:00
Syracuse, N. Y.	WAGE	620	7:00	Lincoln, Nebr.	KFOR	1240	6:00
Boston, Mass.	WAAB	1440	7:00	Wichita, Kans.	KFBI	1070	9:00
Springfield, Mass.	WSPR	1270	7:00	Denver, Colo.	KFEL	950	5:00
New Bedford, Mass.	WNBH	1340	7:00				
Lowell, Mass.	WLLH	1400	7:00	Southwestern Union			
Pittsfield, Mass.	WBRK	1340	7:00	Little Rock, Ark.	KGHI	1230	6:00
Greenfield, Mass.	WHAI	1240	7:00	Dallas, Tex.	WRR	1310	6:00
Hartford, Conn.	WTHT	1230	7:00	Houston, Tex.	KXYZ	1470	6:00
Bridgeport, Conn.				San Antonio, Tex.	KABC	1450	6:00
New Haven, Conn.	WICC	600	7:00	Abilene, Tex.	KRBC	1450	6:00
Waterbury, Conn.	WATR	1320	7:00	Amarillo, Tex.	KFDA	1230	6:00
New London, Conn.	WNLC	1490	7:00	Oklahoma City, Okla.	KOCY	1340	6:00
Providence, R. I.	WEAN	790	7:00	New Orleans, La.	WNOE	1450	6:00
Lewiston, Me.							
Auburn, Maine	WCOW	1240	7:00	North Pacific Union			
Rutland, Vt.	WSYB	1380	7:00	Seattle, Wash.	KOL	1300	9:15
Laconia, N. H.	WLNH	1340	7:00	Spokane, Wash.	KGA	1510	9:45
				Tacoma, Wash.	KMO	1360	9:15
Columbia Union				Yakima, Wash.	KIT	1280	9:15
Philadelphia, Pa.	WIP	610	7:00	Everett, Wash.	KRKO	1400	9:15
Pittsburgh, Pa.	WCAE	1250	7:00	Aberdeen, Wash.	KXRO	1340	9:15
Washington, D. C.	WOL	1260	7:00	Olympia, Wash.	KGY	1240	9:15
Baltimore, Md.	WFBR	1300	7:00	Long View, Wash.	KWLK	1400	9:15
Cincinnati, Ohio	WKRC	550	7:00	Centralia, Wash.			
Columbus, Ohio	WHKC	640	7:00	Chehalis, Wash.	KELA	1470	9:15
Cleveland, Ohio	WHK	1420	7:00	Portland, Oreg.	KALE	1330	9:15
Richmond, Va.	WRNL	910	7:00	Eugene, Oreg.	KORE	1450	9:15
				Klamath Falls, Oreg.	KFJI	1240	9:15
Southern Union				Marshfield, Oreg.	KOOS	1230	9:15
Atlanta, Ga.	WATL	1400	7:00	Roseburg, Oreg.	KRNR	1490	9:15
St. Petersburg, Fla.				Albany, Oreg.	KWIL	1240	9:15
Tampa, Fla.	WTSP	1380	7:00				
Gainesville, Fla.	WRUF	850	7:00	Pacific Union			
Columbia, S. C.	WCOS	1400	7:00	Los Angeles, Calif.	KHJ	930	9:15
Winston-Salem, N. C.	WAIR	1340	7:00	San Francisco, Calif.	KFRG	610	9:15
Birmingham, Ala.	WSGN	610	6:00	San Diego, Calif.	KGB	1360	9:15
Nashville, Tenn.	WSIX	1240	6:00	Visalia, Calif.			
Memphis, Tenn.	WMPS	1460	6:00	Fresno, Calif.	KTKC	940	9:15
Louisville, Ky.	WGRC	1400	6:30	Bakersfield, Calif.	KPMC	1600	9:15
				San Bernardino, Calif.	KFXM	1240	9:15
Lake Union				Santa Barbara, Calif.	KDB	1490	9:15
Chicago, Ill.	WIND	560	6:00	Santa Ana, Calif.	KVOE	1490	9:15
Indianapolis, Ind.	WIBC	1070	6:00	Eureka, Calif.	KIEM	1480	9:15
Detroit, Mich.				Marysville, Calif.	KMYC	1450	9:15
Windsor, Ont., Can.	CKLW	800	8:30	El Centro, Calif.	KXO	1490	9:15
				Chico, Calif.	KHSL	1290	9:15
Northern Union				San Luis Obispo, Calif.	KVEC	1230	9:15
Minneapolis, Minn.				Monterey, Calif.	KDON	1240	9:15
St. Paul, Minn.	WLOL	1330	6:00	Redding, Calif.	KVCV	1230	9:15
Aberdeen, S. Dak.	KABR	1420	6:00	Phoenix, Ariz.	KOY	550	10:15
Jamestown, N. Dak.	KMRC	1400	6:00	Salt Lake City, Utah	KLO	1430	5:00
Rock Island, Moine, Ill.				Provo, Utah	KOVO	1240	5:00
Davenport, Iowa	WHBF	1270	6:00	Price, Utah	KEUB	1450	5:00

The JOURNEY'S END

R. T. BAER

Roscoe Thurman Baer was born at Ligonier, Ind., Jan. 16, 1881. When he was four years old, his parents moved by covered wagon and ox team, finally locating at a spot in Sheridan County in northwestern Nebraska, where Rushville now stands. He grew up in the environment of the true pioneers. His father bought the book "Bible Readings for the Home Circle" from a colporteur when Roscoe was a young boy, and as a result of reading and studying this book, the father and the mother and four children all embraced the teachings of the Seventh-day Adventist Church. Since they were isolated, it was about a year before they came in contact with an Adventist minister.

Roscoe graduated from the Rushville high school, and after teaching for some time in the public schools, he attended Union College, Lincoln, Nebr., taking the ministerial course. His first active service as a church worker was in the capacity of a church school teacher at Hartington, Nebraska. The following summer he assisted in an evangelistic effort which was held near Long Pine, Nebr.

He was united in marriage with Clara B. Hall at Crawford, Nebr., Sept. 28, 1904, and they went directly to Custer, S. Dak., where he served as pastor-teacher. He also labored in Belle Fourche, S. Dak., and in Lander and Cheyenne, Wyo. From Cheyenne he was called, in 1910, to serve as president of the Chesapeake Conference. He served in this capacity until 1915, when he accepted a call to go to South America as president of the Argentine Conference. After a term of four years he became president of the Chile Conference. He served in this responsibility for almost a year, and then he was elected president of the Austral Union Conference, which comprises the republics of Argentina, Uruguay, Paraguay, and Chile.

He was much loved and honored by the constituency and by his fellow workers.

and was re-elected to a second term, but he left soon after to return to the United States for a well-earned and much-needed furlough. Being confronted with the problem of the education of their three children, Lilah, Frank, and Evelyn, Elder and Mrs. Baer decided to remain in the United States for a time. He served for six years as pastor of the College View church, at Lincoln, Nebr., and from 1932 to 1936 he was superintendent of the large western district of the State of Nebraska. Since August, 1936, he had been superintendent of the Western Slope district of the Colorado Conference, with the exception of one year, when he served as pastor of the church at Boulder, Colo.

His life was one filled with devotion and consecration to the cause he loved, and he considered no sacrifice too great if thereby he could help others and bring success to the cause of God. He had his bags packed in readiness to leave on Friday morning to be associated for ten days with one of the younger ministers in revival meetings in Paonia, Colo. He was stricken suddenly about 9 p. m. Thursday, Jan. 15, 1942, and passed away at nine-forty without fully regaining consciousness. His death occurred on the eve of his sixty-first birthday.

He leaves to mourn their loss, his wife, Clara B. Baer; his aged mother, Mrs. Emma T. Baer, of Rushville, Nebr.; three children, Mrs. Lilah Haynes, of Fort Collins, Colo.; Frank L. Baer, of Lincoln, Nebr.; and Mrs. Evelyn Starkebaum, of Grand Junction; three grandchildren; a brother and two sisters, besides many other relatives and a host of friends in all the places he had ministered. He was a kind and loving father, son, and brother, a loyal friend, and a true servant of God. We are sure that he will come forth in the first resurrection to see his Saviour first of all, and then be reunited with his loved ones.

Words of comfort from 2 Samuel 3:38 were spoken by the writer, who was assisted by Elders M. B. Van Kirk and D. C. Butherus. J. M. HOWELL.

SERGIVUS G. BURLEY

Sergius G. Burley was born in Bogoslay, Kiev, Russia, Sept. 24, 1884; and died in his sleep Sabbath morning, Dec. 27, 1941, in Lincoln, Nebr.

He was born a Greek Catholic, and devoted his youthful years to the Catholic Church in serving as altar boy and studying for the priesthood. His religious zeal caused him to keep on searching for truth, and he became a member of the Seventh-day Adventist Church. Because of persecution by his relatives and friends in the homeland, he left Russia and came to Canada, to learn more of his newly found religion. He attended Battleford Academy and later Union College.

He carried a great burden for the Russian work, and particularly for the young people. In North Dakota he raised up several Russian churches, and started a Russian department in Sheyenne River Academy. While there he became acquainted with Beatrice Tucker, whom he married Sept. 4, 1912. After eight years of service in North Dakota, he was called to labor in Chicago for the Russian people. He started a Russian department in the Swedish seminary at La Grange, Ill. At the same time he worked for the Brookfield press, editing and translating the *Signs of the Times*, the Sabbath School Lesson Quarterly, and other periodicals into the Russian language.

After he had worked in and around Chicago for four years, the Mission Board called him to work in Riga, Latvia, where he organized another church and worked strenuously under trying circumstances for a time. After returning to America, he worked in Virginia, New Jersey, and Illinois. He was head of the Russian department at Broadview College until all the foreign departments were removed from the college.

About two months previous to his death, he moved his family and his wife's parents to Lincoln, Nebr., where he had planned to be near his son Eugene, who was attending Union College.

He leaves to mourn their loss, his wife; his son Eugene; one sister, Mrs. Johnson, in Montana; one sister and a nephew in Tallinn, Esthonia; many converts; and a host of friends.

The funeral service was conducted by Elder Carl Mock, pastor of the College View church, who was assisted by the writer.

I. F. BLUE.

THOMAS C. NETHERY

Thomas C. Nethery was born at Sartoria, Nebr., Nov. 27, 1882. When he was eighteen years of age he moved with his parents to a large cattle ranch near Sheridan, Wyo. This was his home until he left to attend school at Union College, Lincoln, Nebr., where he completed the business course.

In 1907 he was united in marriage with Vera B. Wallace. To this union were born

three children, Robert, Wallace, and Genevieve.

Following their marriage Mr. and Mrs. Nethery went to Mount Ellis Academy, Bozeman, Mont., where they both taught. The following year they returned to Union College for further study.

In November, 1909, he was called to Washington, D. C., as business manager of the Washington Sanitarium. Following this he devoted several years to his farming interests in Iowa. In January, 1919, he went to Walla Walla, Wash., to be business manager of the sanitarium there. Because of the ill-health of Mrs. Nethery, he moved to Boulder, Colo., where he worked in the business office of the Boulder-Colorado Sanitarium. Late in 1923 Brother Nethery was called to be manager and treasurer of the Iowa Sanitarium, at Nevada, Iowa. Through his untiring efforts the institution prospered and was able to widen its usefulness as a medical missionary center in the Middle West.

In 1932 he was transferred to Topeka, Kans., as secretary-treasurer of the Kansas Conference. He served in this capacity until December, 1939, when he was called to Bozeman, Mont., to occupy a like position in the Montana Conference. Here he labored until he was forced by ill-health to resign in August, 1941. Thinking that a change of climate and rest might be of benefit, Brother and Sister Nethery came to California, to live near their three children. For a time he seemed to improve. Then, in spite of constant skilled treatment, he began gradually to fail. He fell peacefully asleep on December 26.

Brother Nethery was a noble Christian man, a loving husband, a good father, a man loved by all who knew him.

He is survived by his wife; two sons, Doctor Robert of Covina, Calif., and Wallace of Los Angeles; a daughter, Genevieve, of Covina; three brothers, Robert and Will, of Riverside, Calif., and Jay, of Berrien Springs, Mich.; two sisters, Mrs. Bradley Wells, of Long View, Wash., and Mrs. John McCormack, of Los Angeles.

MRS. EVA MILLER HANKINS

Eva Perkins was born in Michigan, Sept. 10, 1858. She entered Battle Creek College as a student in 1874. While there she became assistant to Professor G. H. Bell both in his classroom and in the preparation of his grammars. In 1880 she was graduated, with the second class of our denominational graduates. She was married to Professor Eli B. Miller, the first to receive a college degree from our denomination, and the same year she became a regular teacher in the college. In 1892 she and her husband were sent to South Africa, to assist in the founding of a college there. They were the first missionaries sent out by our denomination for educational work. Mrs. Miller was the author of "First Lessons in the Old Testament." While in Africa, she at different times acted as bookkeeper, teacher, preceptress, and matron of the college. Because of Professor Miller's failing health, they returned to the States in 1895. For a short time, Professor Miller was president of Union College. He passed away in 1900.

In 1901 Mrs. Miller resumed teaching, at Battle Creek College, and moved with the school to Berrien Springs. In 1903 she was married to Elder Ira J. Hankins, and became educational secretary of Indiana, where he was conference president. While here she was instrumental in starting the Indiana Academy. In 1903 she returned to Africa with Elder Hankins, first acting as educational secretary of the field, and later giving her time to assisting Elder Hankins in editing the *South African Sentinel* (now *Signs of the Times*). They returned to the United States permanently in 1923, spending some time in North Carolina and Tennessee, and locating finally in Paradise Valley, National City, California, where Elder Hankins died in 1937. Mrs. Hankins was a patient at the Paradise Valley Sanitarium from March 8, 1940, until her death there January 3.

Always a teacher, Mrs. Hankins never really relinquished the work in some capacity or other until compelled to do so by failing health. Many of our workers throughout the world were once her pupils, and were always free to express their appreciation of her as a capable instructor. Interment was at Oakhill Cemetery, Battle Creek.

BLANC.—Eunice Mollere Blanc was born at Grande Ligne, Quebec, Aug. 3, 1863; and died at Battle Creek, Mich., Dec. 30, 1941. From a child she was associated with the advent hope, her grandparents being the first Sabbathkeeping Adventists in that section of the country. When she was in her teens she came to Battle Creek, was graduated from the college in 1886, and then began to teach. Later she connected with the Review and Herald office in Battle Creek. Surviving are her husband, Charles E. Blanc, a daughter, Aline, and two sisters.

DAVIS.—Kathleen Davis died at her home near Kent, Wash., Oct. 21, 1941, at the age of seventy-six years. She is survived by her husband, David Davis, and one son, Paul, both of Seattle, Wash.

WIGGINS.—Edwin M. Wiggins was born in Steuben County, Indiana, Feb. 19, 1878. He was a faithful member of the Seventh-day Adventist church at Coldwater, Mich. He died very suddenly Jan. 16, 1942.

BLUHM.—William A. R. Bluhm was born in Germany, Jan. 26, 1858; and died in Cincinnati, Ohio, Jan. 4, 1942. He is survived by two sons, three daughters, five grandchildren, and two great-grandchildren.

THORPE.—Mrs. Katie Rose Thorpe, nee Johnson, was born at Tazewell, Tenn., April 5, 1888; and passed away at Delake, Oreg., Jan. 15, 1942. Surviving her are her husband, Harry Thorpe, one daughter, five sons, and six grandchildren.

SHERTZER.—Mrs. Bertha Mae Shertz, nee Cronenwett, died Jan. 17, 1942, at Detroit, Mich. She was fifty-one years of age. Her husband, Sheldon W. Shertz, one daughter, and three sons are left to cherish her memory. Interment was at White Chapel Cemetery, near Royal Oak, Mich.

MORRIS.—Mrs. G. W. Morris was born in Milton County, now a part of Fulton County, Georgia, March 1, 1874; and died at her home near Atlanta, Jan. 1, 1942. She and her husband, who survives her, accepted God's last message to the world as it was presented by J. L. Shuler in his effort in Atlanta three years ago.

HOOPER.—Mrs. Josie Han Hoover was born at Wolcott, Ind., seventy years ago, and passed away at her home in Monticello, Ind., Dec. 23, 1941. In 1888 she was united in marriage with William Grigle. After his death she married J. Fred Hoover. Surviving are her husband, and one daughter, Mrs. Marie Helms, of Monon, Ind.

CHRISTI.—Mrs. Rena Christi was born at Marshalltown, Iowa, Aug. 17, 1869; and died Jan. 8, 1942, at her home in Pasadena, Calif. In 1887 she was married to Dennis Christi, and eight children were born to this union. She accepted the advent message in 1926, and was a member of the Oklahoma City church. She is survived by seven children.

SKEEN.—Robert Earl Skeen was born at Mount Vernon, Ohio, July 16, 1914; and died at Phoenix, Ariz., Nov. 28, 1941. He was baptized at the Ohio camp meeting last summer. He went to Arizona in an effort to overcome a severe lung infection, but passed away soon after he arrived there. His body was brought back to Mount Vernon for burial. Surviving him are his wife; two children, Patsy and Gary; his mother, Mrs. Ethel Skeen; and a sister, Helen.

JONES.—Mrs. Effie B. Jones, nee Allee, was born Dec. 25, 1881, at Half Rock, Mo., and quietly fell asleep in Jesus, Jan. 22, 1942, at her home in Long Beach, Calif. She received the major portion of her education at Graysville Academy and Union College. Her father, Elder N. W. Allee, baptized her at an early age. In 1902 she was married to Delwin A. Jones, of Sioux Falls, S. Dak. In 1919 they moved to Long Beach, Calif. Mrs. Jones is survived by her husband; a son, Harold A. Jones; a daughter, Mrs. Veda Egan, besides other relatives and many friends.

FESSLER.—Mrs. Mary Louis Fessler was born Nov. 15, 1850, in Westphalia, Germany; and died Jan. 6, 1942, at her home in Madison, Wis. When she was but a girl, her parents moved to the United States, and located at Blooming Grove, Wis., where she spent her early years. In 1869 she was married to J. E. Fessler, to which union five sons and four daughters were born. She accepted present truth fifty-six years ago, and remained faithful to the end. She leaves to cherish her memory, three sons and four daughters, and a number of grandchildren and great-grandchildren.

SPIRE.—Mrs. Clara Eugenia Spire, nee Clough, was born Sept. 16, 1861, at Toledo, Ohio; and passed away at the home of her daughter, Mrs. A. B. Schroeder, at Dana, N. C., Dec. 26, 1941. Early in life she accepted the third angel's message, obtained an education at Battle Creek College, and then went into Bible work. While assisting with a tent effort in Nashville, Tennessee, she met and was united in marriage with Fred Spire, who lived only nine years after their marriage. She continued in the work, as opportunity afforded, determined to give her three children the benefit of Christian training. For several years she served as secretary-treasurer of the Tennessee River Conference. She is survived by her three daughters, Mrs. Schroeder, Mrs. R. J. McCrory, and Miss Margaret Spire.

WILSON.—John Wilson was born Jan. 1, 1880, at Abberdla, Scotland; and died Oct. 20, 1941, at Glendive, Mont. In 1902 he was married to Ada Olsen. Eight children were born to them, all of whom survive. Interment was at the Beach, N. Dak., cemetery.

SOUCEY.—Lafayette Soucey was born in Illinois in 1859, and died in Denver, Colo., Jan. 26, 1942. He had been a loyal Seventh-day Adventist for more than sixty-four years. Surviving him are his wife, two sons, and a daughter, besides other relatives.

ERICKSON.—Amalia Sofia Erickson was born at Ulvrud, Värmland, Sweden, March 10, 1866. She came to Lincoln, Nebr., in 1904. In 1907 she accepted the advent message and was faithful unto death, which occurred January 4, at Minneapolis, Minn.

ROCKEY.—Mrs. Elizabeth Duncan Rockey was born Jan. 24, 1868, at Muncy, Pa.; and died June 11, 1941, at her sister's home near Topeka, Kans. She was united in marriage with R. M. Rockey, of Topeka. She was a faithful member of the Seventh-day Adventist Church for more than fifty years.

KIRK.—Mrs. Mary Catherine Curth-Kirk was born at Pittsford, Mich., Dec. 6, 1863; and died at Wichita, Kans., Jan. 5, 1942. At the age of thirteen she, with her parents, accepted the third angel's message. In 1884 she was married to Henry E. Kirk, and to this union six children were born. She is survived by her husband, two sons, two daughters, and seven grandchildren.

WHITE.—Martha Celeste Schaefer was born Feb. 27, 1858, at Archbold, Ohio. In 1881 she was united in marriage with Harry B. White. In 1885 she joined the newly organized Seventh-day Adventist church in Toledo, Ohio, and was the last surviving charter member of that church.

After the death of her husband in 1900 she went with her three children to the Haskell Home at Battle Creek, Mich., where she served as mother to various groups of orphan children. From there she went to Mount Vernon Academy, serving as matron, and later to Emmanuel Missionary College, acting in the same capacity for a number of years.

Since her retirement she has lived with her daughter, Mrs. L. H. Christian, first at Lodi, Calif., then at Pacific Union College, and for the last three and one-half years in Takoma Park, D. C. Besides her daughter, she is survived by her two sons, with their families, two sisters, and other relatives. She was always a diligent student of the Bible and the writings of Mrs. E. G. White. One of her chief joys during her closing years was to have students who were formerly associated with her call on her and renew their acquaintance. She passed away at the home of her daughter, Mrs. L. H. Christian, in Takoma Park, Jan. 16, 1942.

HARRIS.—Clarence J. Harris was born near Sullivan, Ind., Sept. 28, 1885; and died Nov. 3, 1941, at La Fayette, Ind. In 1908 he was united in marriage with Miss Carrie Applegate, of Boggs town. For four years he served in the capacity of farm manager of the Huntsville school, in Alabama. Later for seven years he was connected with the Indiana Academy, at Cicero. He leaves to cherish his memory, his wife, two daughters, and his mother, besides other relatives.

FLECK.—Mrs. Clara May Lake Fleck was born at Fowlerville, Mich., in April, 1873, and died Nov. 4, 1941. She was baptized in her youth. In 1894 she was graduated from the scientific course at Healdsburg College, California, and then went into Bible work under S. N. Haskell, still later teaching church school. She was active in church work. She leaves her husband, T. Asa Fleck, two daughters, and a son to cherish her memory.

LUTZ.—Dora Elwood Lutz passed away recently in a hospital in Indianapolis, Ind., at the age of fifty-eight years. His home was near Spencer, Ind. Brother Lutz was father of twelve children, and he leaves to cherish his memory, his wife and eleven children.

HOAGLUND.—Augusta Hoaglund was born in Värmland, Sweden, Sept. 6, 1863. She fell asleep in Jesus at Minneapolis, Minn., Dec. 10, 1941. She was a faithful church member for more than thirty-five years.

APPOINTMENTS and NOTICES

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR TENTH WEEK

March 1-7

Volume: "The Desire of Ages"	
"Imprisonment and Death of John"—Concluded	
"The Kingdom of God Is at Hand"	
"Is Not This the Carpenter's Son?"	
Mar. 1 .. 219-222	Mar. 5 .. 236-237
Mar. 2 .. 222-225	Mar. 6 .. 237-240
Mar. 3 .. 231-232	Mar. 7 .. 240-243
Mar. 4 .. 232-235	

ASSIGNMENTS FOR ELEVENTH WEEK

March 8-14

Volume: "The Desire of Ages"	
"The Call by the Sea"	
"At Capernaum"	
Mar. 8 .. 244-245	Mar. 12 .. 254-256
Mar. 9 .. 245-249	Mar. 13 .. 256-259
Mar. 10 .. 249-251	Mar. 14 .. 259-261
Mar. 11 .. 252-254	

ASSIGNMENTS FOR TWELFTH WEEK

March 15-21

Volume: "The Desire of Ages"	
"Thou Canst Make Me Clean"	
"Levi-Matthew"	
Mar. 15 .. 262-264	Mar. 19 .. 272-275
Mar. 16 .. 264-266	Mar. 20 .. 275-278
Mar. 17 .. 267-269	Mar. 21 .. 278-280
Mar. 18 .. 269-271	

ASSIGNMENTS FOR THIRTEENTH WEEK

March 22-28

Volume: "The Desire of Ages"	
"The Sabbath"	
"He Ordained Twelve"	
Mar. 22 .. 281-283	Mar. 26 .. 290-292
Mar. 23 .. 283-285	Mar. 27 .. 292-295
Mar. 24 .. 285-287	Mar. 28 .. 295-297
Mar. 25 .. 287-289	

SOUTHEASTERN CALIFORNIA CONFERENCE

NOTICE is hereby given that the next biennial session of the Southeastern California Conference of Seventh-day Adventists is called to convene at the

Memorial Auditorium, La Sierra College, Arlington, California, on March 3, 1942. The first meeting will be called to order at 9:30 A. M.

The object of this meeting is to receive reports of the period just closed, to elect officers, an executive committee, and departmental secretaries for the ensuing term, and to consider any other business which the delegates may elect to perform.

Voters of this conference shall be the duly elected delegates from churches, members of the present executive committee, those who hold credentials or licenses from the conference, conference departmental secretaries, the medical superintendent and business manager of the Paradise Valley Sanitarium, the president and business manager of La Sierra College, the principals of the Loma Linda and San Diego Academies, and all members of the Pacific Union and of the General Conference executive committees who may be present at this meeting.

Each church is entitled to one delegate for the organization without respect to numbers, and one additional delegate for each twenty members or major fraction thereof.

LLOYD E. BIGGS, *President*.
H. M. BURWELL, *Secretary*.

SOUTHEASTERN CALIFORNIA ASSOCIATION

NOTICE is hereby given that the regular biennial session of the Southeastern California Association of Seventh-day Adventists, a corporation, is called to convene at the Hole Memorial Auditorium, La Sierra College, Arlington, California, March 3, 1942. The first meeting will be held at 3 P. M. The object of this meeting is to elect a board of directors for the ensuing biennial term, to receive reports from the officers, and to consider any other business which the delegates may elect to perform.

Members of this association are: Members of the board of directors, the duly accredited delegates to the Southeastern California Conference from the churches, those who hold credentials or licenses from the conference, conference departmental secretaries, and members of the executive committees of the Southeastern California, Pacific Union, and the General Conferences of Seventh-day Adventists, who may be present at this session.

LLOYD E. BIGGS, *President*.
H. M. BURWELL, *Treasurer*.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the
Everlasting Gospel

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CIRCULATION MANAGER - - C. E. PALMER

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

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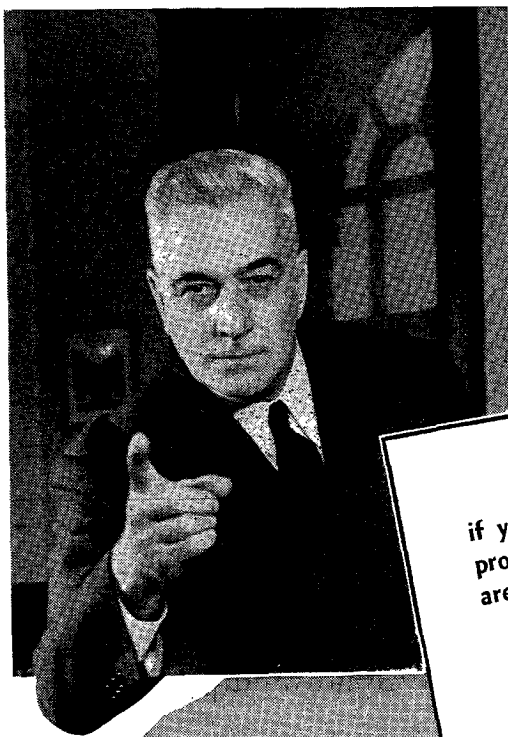
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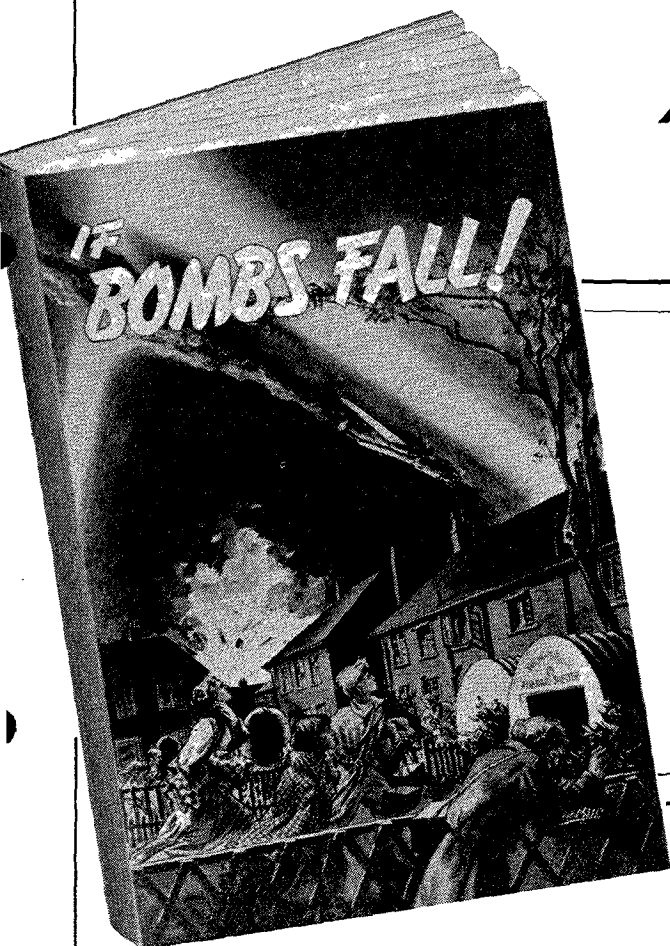
Who in America thought a short while ago that bombs might fall on our cities, or that ships would be sunk within sight of our coasts? Who thought that soon we would be changing over our whole way of living to a degree unparalleled in our history? Who thought that this changing over of our way of life would include drawing off so many doctors and nurses that we cannot be too sure of medical service at a hospital in the near future? Who thought that the majority of us would soon be taking First Aid classes or drilling for some form of civilian defense?

But the unexpected has happened. We are sure now that it can happen here. And we are preparing for any eventuality. Part of that preparation includes an intelligent knowledge of just what to do if bombs fall, and just how to care for the injured, or for those who become sick in our families when hospital facilities are overtaxed.

To provide this most needful knowledge, a new Crisis book has just been prepared, entitled, "If Bombs Fall!" The chapter titles indicate the range of subjects covered. Included is definite instruction on proper diet, and an indictment of tobacco and alcohol as saboteurs of national defense. The book ends with a plea for men and women to put their trust in God.

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OF SPECIAL INTEREST

The "Review and Herald" Campaign

THE editors and publishers of the REVIEW desire to express their great appreciation of the very successful campaign carried on in behalf of our general church paper. Our conference officers and workers, our church elders and institutional workers, and our people generally, rallied very heartily to the support of the paper. This has resulted in the largest list of subscriptions the REVIEW has ever enjoyed.

We feel that this large list of readers to whom we speak from week to week places upon the editorial staff added responsibility. We shall pray earnestly that God will give to the editors of the paper and its contributors breadth of mind, largeness of heart, and clarity of vision to recognize the needs of this most wonderful hour in the history of the world and in the experience of the church. And we solicit the prayers of the readers of the REVIEW to this end.

Once more we extend to you our hearty thanks for your whole-hearted co-operation in rolling up the fine list of subscriptions. You will read with great interest the detailed report given by Clarence E. Palmer, our circulation manager.

Final Report on the "Review and Herald" Campaign

THE figures in this report tell a wonderful story of the circulation of the REVIEW, now at the highest point in its history, with a subscription list of 38,628. The first column gives the standing of the list at the close of the campaign, the second column the goals, and the third column the amount over or short. Inasmuch as the campaign was scheduled for promotion in December, 1941, this report gives the goal figures used throughout last year. The Southern Union, Columbia Union, and nineteen local conferences have gone over their goals. We rejoice with you in this good report.

	List	Goal	Over or Short
Atlantic Union			
Bermuda	51	42	*9
Gr. New York	606	760	154
New York	643	714	71
N. New England	473	446	*27
S. New England	938	947	9
Total	2,711	2,909	198
Columbia Union			
Chesapeake	502	486	*16
East Penna.	812	746	*66
New Jersey	575	544	*31
Ohio	1,357	1,202	*155
Potomac	1,144	1,241	97

West Penna.	476	384	*112
West Virginia	263	226	*37
Total	5,129	4,809	*320
Lake Union			
Illinois	905	1,079	174
Indiana	816	1,010	194
Michigan	1,791	2,703	912
Wisconsin	833	997	164
Total	4,345	5,789	1,444
Northern Union			
Iowa	555	812	257
Minnesota	657	1,065	408
North Dakota	236	279	43
South Dakota	251	333	82
Total	1,699	2,489	790
Central Union			
Colorado	836	1,098	262
Kansas	580	730	150
Missouri	678	735	57
Nebraska	558	849	291
Wyoming	196	177	*19
Total	2,848	3,589	741
North Pacific Union			
Alaska	46	45	*1
Idaho	356	440	84
Montana	241	321	80
Oregon	1,897	2,220	323
Upper Columbia	992	1,405	413
Washington	1,197	1,020	*177
Total	4,729	5,451	722
Pacific Union			
Arizona	259	291	32
Central Calif.	1,490	1,674	184
Hawaii	68	193	125
Nevada-Utah	166	266	40
Northern Calif.	1,720	1,614	*106
S. E. Calif.	1,622	1,554	*68
Southern Calif.	2,430	2,480	50
Total	7,755	8,012	257
Canadian Union			
Alberta	255	298	43
British Columbia	295	278	*17
Manitoba-Sask.	175	324	149
Maritime	98	163	65
Newfoundland	25	78	53
Ontario-Quebec	282	386	104
Total	1,130	1,527	397
Southern Union			
Alabama-Miss.	577	551	*26
Carolina	770	592	*178
Florida	1,143	1,069	*74
Georgia-Cumb.	955	846	*109
Kentucky-Tenn.	873	906	33
Total	4,318	3,964	*354
Southwestern Union			
Arkansas-La.	515	563	48
Oklahoma	700	643	*57
Texas	823	847	24
Texico	220	291	71
Total	2,258	2,344	86
Totals	36,922	40,883	3,961
For. and Misc.	1,706		
GRAND TOTAL	38,628		
Jan. 31, 1941	32,481		
*Above Goal.			

CLARENCE E. PALMER,
Circulation Manager.

Misrepresenting Seventh-day Adventists

Jan. 23, 1942

The Honorable Stephen Early,
Secretary to the President,
Washington, D. C.

DEAR MR. EARLY:

It has come to our attention that a message has been addressed under date of December 14, "To our President Franklin D. Roosevelt and to whom it may concern," by way of

an open letter signed Martha Coker-Govern and Norman Earl Govern, of 2472 Montrose Ave., Montrose, California, U. S. A., who in this letter represent themselves as speaking for the Seventh-day Adventist Church in the United States. I have been directed by the officers of the General Conference of Seventh-day Adventists to respectfully point out to you that these people have no official connection with our organized body; and no authority whatsoever to represent the denomination, its constituent organizations, or institutions, in any way. Upon inquiry we find that they are not even members of the Seventh-day Adventist Church, having been disfellowshipped from membership by our Glendale, California, Sanitarium church some eighteen months ago. A copy of the above-mentioned open letter is attached hereto for reference.

There is a small group in Waco, Texas, known as "The Shepherd's Rod," who represent themselves to be Seventh-day Adventists, but who are in no way connected with our organization. This group also frequently take it upon themselves to make unauthorized statements in the name of the denomination.

May I say in closing that all authorized statements to the President on behalf of our church will, as heretofore, invariably emanate from our General Conference headquarters' office in Takoma Park, Washington, D. C.

Yours very truly,

A. W. CORMACK,
Associate Secretary of the
General Conference of
Seventh-day Adventists

Reply From Mr. Early

THE WHITE HOUSE
WASHINGTON
January 30, 1942

DEAR MR. CORMACK:

This will make grateful acknowledgment of your letter of January twenty-third. Permit me to assure you that your action in making it plain that Martha Coker-Govern and Norman Earl Govern have no connection with the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C., and are without authority to speak for that body, is greatly appreciated.

This office will be very glad to bear in mind your further assurance that all authorized statements to the President, on behalf of your church, will, as heretofore, emanate from the General Conference headquarters' office in Takoma Park, Washington, D. C.

Very sincerely yours,
(Signed) STEPHEN EARLY,
Secretary to the President.

Mr. A. W. Cormack
Associate Secretary
General Conference of Seventh-day Adventists