

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

Our Algiers Medical Institution

By W. R. BEACH

*I*N one of his recent letters, Elder J. de Caenel, superintendent of the North African Union Mission, speaks quite at length of the Algiers medical institution, *Vie et Santé*. He writes:

"We are very much encouraged by the results obtained up to date by our institution. The past year has been a particularly successful one. Not only does the balance sheet show a substantial gain, despite the high cost of living, but souls having a true hunger and thirst for truth have come to us. Several of our patients have read our literature and attended our meetings, and they promise to attend our public lectures just as soon as the winter campaign begins. One of the patients, a most distinguished woman, has accepted our truth with a readiness such as I rarely have encountered. I recently studied the word of God with her until eleven o'clock in the evening. The next morning she said to me:

"I had a dream, I who never dream. In the dream I found myself in a very dark and dirty room. There was so much dirt and litter about it that I barely could see a small light peeping through from the far end. I felt most depressed. But suddenly my eyes fell upon a broom, one of those big brooms the street sweepers use. I took it and began to sweep the room. As I succeeded in getting the rubbish out, the light became stronger. And once the place was fully cleaned, great joy and a deep peace flooded into my heart."

"This woman well realized that God had tried to show her the spiritual state in which she was living. The broom, she understood, represented the message. The light was the truth contained in the word of God. And she expressed to us her great joy in having come to a knowledge of that truth at last. She attended church service last Sabbath, and she intends to continue to do so in the future. We are very glad for this decision, for she belongs to the best society. Her husband, who is a Christian, will join her in the lighted way ere long, no doubt.

"In our last group of baptismal candidates were

three people who had been won by *Vie et Santé*. Soon three others will follow: one man and two women."

Elder de Caenel adds this little story on the subject of the institution's provisioning difficulties. It shows how these difficulties are often surmounted in a miraculous way.

"For a long time now provisioning has been difficult in Algeria, as elsewhere. Last summer we were without milk, cheese, and butter, and in fact these articles still are lacking. Even vegetables and fruit have become very scarce and dear.

"One morning, about two weeks ago, we found ourselves with food reserves entirely depleted. We had neither vegetables nor fruit in the cellar. Rice, potatoes, and macaroni had disappeared long before from the markets. What were we to do for the following days? We turned to God for help. During morning worship the sanitarium family spent considerable time in prayer and asked for food to supply the wants of the patients and all the needs of the institution.

"A little later our cook saw a donkey trotting down the road toward our institution, heavily loaded with fresh fruit and green vegetables. The donkey was not accompanied by his master, but he came straight to our kitchen door. He remembered that formerly his master came to sell us his goods, and that while the bargaining was going on, he had regularly enjoyed eating the potato peelings and other kitchen leftovers set before him by our cook. When the donkey had been left standing on the public place a short distance away, the memory of those feasts came back to mind, and he forthwith took advantage of the opportunity to renew acquaintance with us.

"A few minutes later the peddler arrived in quest of his donkey. He had not intended to come to us, but seeing the joy of his donkey, who was quickly emptying a basket of peelings—about the last our cook could have offered—and also our joy at having received such a prompt reply from our God, he sold us his entire stock: 140 kilograms! This was sufficient for nearly a week."

HEART - to - HEART TALKS by the Editor

Christ and the Use of Flesh Foods

DURING the last few years there has been a great increase of disease in the animal kingdom. This has led to very close government supervision, in some countries, of all domesticated animals, such as cows and sheep, in order to save the herds and flocks from decimation by some disease, and to render the flesh or milk safe, as far as possible, for human consumption. When these dangers are pointed out, reference is made by some to the example of Christ in furnishing the flesh of fish for food to those who gathered to listen to His instruction, and also on one occasion to His disciples. In all three instances He wrought a miracle to provide this food. Read the record as found in Mark 6:34-42; 8:1-9; John 21:9-12.

We may well inquire, What lessons should we draw from these experiences? And we may inquire further, Even though the people partook of the flesh of fish in Christ's day, does this warrant our partaking of flesh foods at the present time?

Christ came as a great spiritual teacher, as a moral reformer, to teach man by His word and His example the more perfect way of life. He did not seek to change the political or social customs of His time. He associated with the human family, conformed to their customs, partook of their common everyday food. At least twice during His earthly ministry He supplied the multitude who thronged His steps with food, bread and fish.

"Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations. The simple food passed round by the hands of the disciples contained a whole treasure of lessons. It was humble fare that had been provided; the fishes and barley loaves were the daily food of the fisherfolk about the Sea of Galilee. Christ could have spread before the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food which Christ provided so far from human habitations."—*"The Desire of Ages,"* p. 366.

Meaning to Every Act and Word

In this service, as in all His life experience, Christ violated neither the physical nor the moral laws which He had ordained.

"The offerings presented to the Lord were to be without blemish. These offerings represented Christ, and from this it is evident that Jesus Himself was free from physical deformity. He was the 'Lamb without blemish and without spot.' His physical structure was

not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws."—*Id.*, p. 50.

Every act of the Master was fraught with far-seeing purpose, even though we may not be able to understand its meaning and significance.

"Many of the words and acts of Jesus appear mysterious to finite minds, but every word and act had its definite purpose in the work for our redemption; each was calculated to produce its own result. If we were capable of understanding His purposes, all would appear important, complete, and in harmony with His mission."—*Id.*, p. 393.

From this record of the Master's experience in feeding the multitude we may safely draw the pertinent lessons that follow.

An Example Against Extremes

In thus providing flesh as food both before and after His resurrection, Christ rendered a most effective example of teaching against extreme theories which in later periods would come into the church. He knew that false and fanatical leaders would arise, teaching that through mortification of the flesh, fasts, celibacy, abstention from various foods, particularly flesh food, a state of holiness or sanctification could be attained. A striking example of these false teachers was one Marcion in the second century. His teaching was a combination of Oriental philosophy with Christianity.

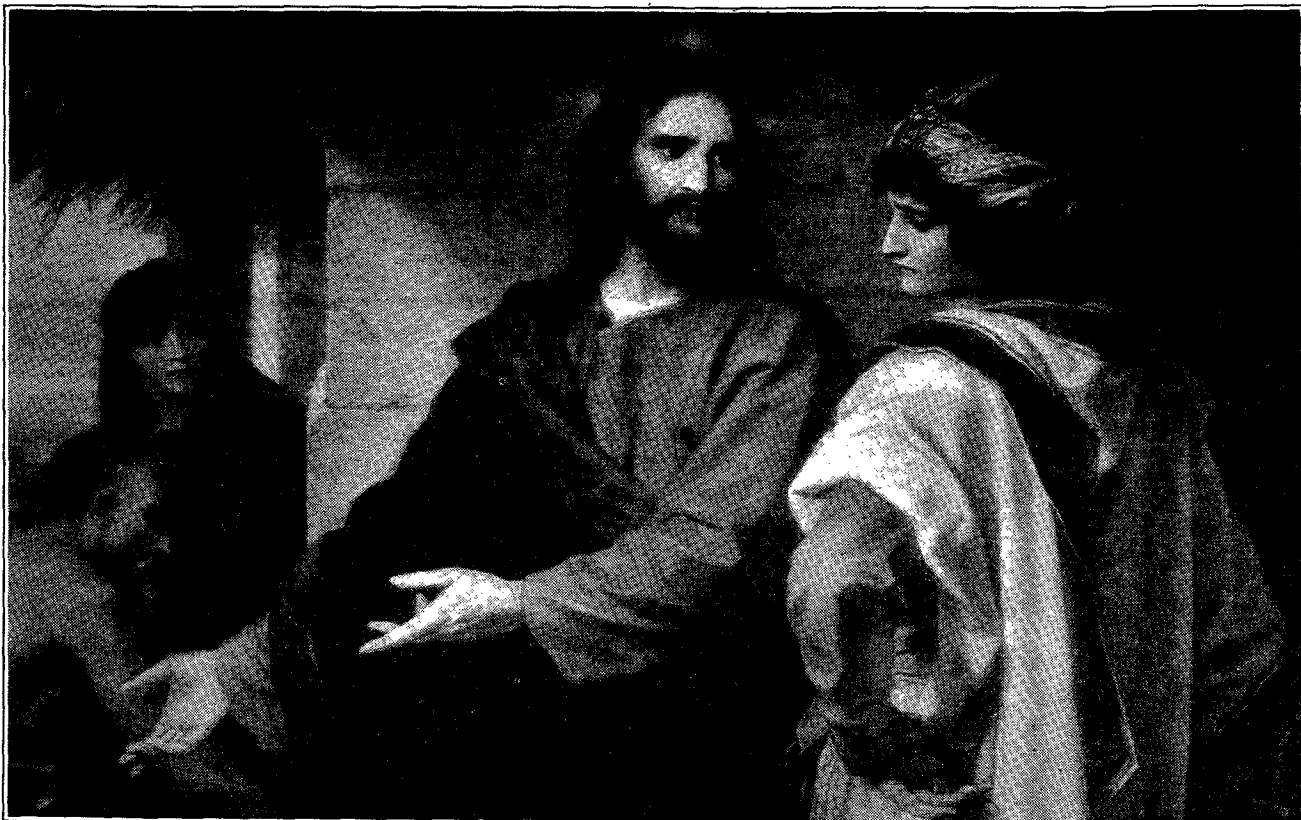
"The rule of manners which Marcion prescribed to his followers was excessively austere, containing an express prohibition of wedlock, of the use of wine, flesh, and of all the external comforts of life. Notwithstanding the rigor of this discipline, great numbers embraced the doctrines of Marcion."—*"Ecclesiastical History, Ancient and Modern,"* by John Lawrence Mosheim, D. D., with notes by Archibald MacLaine, D. D., p. 71. Harper and Brothers, Publishers, New York, 1859.

Similarly Manes and others in the third century sought to combine pagan philosophy with the truths of the gospel. Manes's closest followers comprehended, in his estimation, the perfect Christians, and were called the elect. "The elect were bound to a rigorous and entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock," etc.—*Id.*, p. 94.

It was right and proper to make the use of intoxicating drinks a test of fellowship. The Bible places unqualified condemnation upon the use of these poisons. When, however, the prohibition was extended to include even foods like eggs and milk, it shows the extent to which extreme teaching will go in seeking salvation by man-made methods instead of by the way of simple faith in the Lord Jesus Christ. Against these deceptive means of obtaining holiness in his own day and in all subsequent periods of the church down even to the close of human history, the apostle Paul gives this very definite warning:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giv-

(Continued on page 10)



H. HOCHMANN, ARTIST

When the Rich Young Ruler Learned That in Order to Join the Forces of the Kingdom of Heaven He Must Give Up All That He Had, He Went Away Sorrowful. What Will Be Our Answer to the Challenge of the "All-Out" Conflict Against Sin Which Faces Us Today?

Priorities for Spiritual Defense A Conflict Not to Be Ignored

By MERLIN L. NEFF

EVERY Christian has a clearer vision of the sacrifices that are demanded in the "all-out" conflict against sin as he sees the complete mobilization of nations for modern war. Every phase of daily life is restricted or altered to meet the needs of the emergency. Essentials must be given first place; priorities are necessary if victory is to be won.

It is no new comparison to liken the spiritual defenses to those required by an army. Paul likened the essentials of the soldier of the cross to the fighting equipment of the Roman warrior. His admonition is a challenge:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:11-13.

In those days wars were fought with simple weapons. Today it is necessary to change the current of life of every man, woman, and child if victory is to be achieved. If Paul were living today he might make the comparison between the priorities of wartime and the essentials of a vital Christian experience. Indeed, Jesus Christ gave the first essential on the list of priorities for a

Christian. He declared: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

Seek First the Kingdom of God

The great priority for spiritual victory is seeking first the kingdom of God. All nonessentials must be cast aside at this crucial moment in the conflict between good and evil. This world has been at war against the forces of evil for six thousand years. If God's people had been faithful, if they had been vigilant, long ago the war would have been over and the victory won. But the followers of Christ have not been willing to make first things first. They have attempted to live complacently in a world of sin without giving up the nonessentials. They have sought to appease the forces of Satan instead of defeating them.

We can begin to understand what priorities mean in our nation as we are cut off from many products which we have considered necessary. Six months ago we did not dream that the day would come when we would be denied many of the comforts we enjoy. But that day has come, and we are made to realize that rationing is a step toward victory. When will we, as Christians, learn that God requires an "all-out" offensive in the finishing of His work?

We think of the man who asked Jesus what was required to join the forces of the kingdom of heaven. The Master said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Matt. 19:21. Those four words, "Go," "sell," "come," "follow," were the essentials. They represented sacrifice, and this man had too many things of the world that he didn't want to give up. When the Lord asked for priorities, the man went away bitter and disappointed. He wanted victory, but not through sacrifice. And I am certain that this is true in the lives of many people in the world today. They want spiritual victory, but they want it to come easy.

No Easy Road to Victory

During the last war a father and mother received an official message that their son had been seriously wounded in France. He was their only son. They loved their nation and were willing for their son to give his life if it were necessary, but they loved him, too. As the hours went by and night came, they couldn't work, read, or do anything—they couldn't forget their boy. Finally they went out on the porch. They stood arm in arm looking up into the darkness. While they watched there came a break in the clouds, so that one bright star came through. The father said: "Mother, we have no cause to complain. God has a Son in the service, too."

We fail to realize sometimes that this spiritual conflict, this long war against sin, is costing everything. Satan is putting every resource into the conflict. John declares, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. The messenger of the Lord has said of this text:

"Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble."—*The Great Controversy*, p. 623.

We are not alone in the conflict, for if our eyes were opened we could behold angels that excel in strength standing by us as we follow our Commander. The words of cheer are sent to us: "Stand fast to your allegiance. Help is coming."

Need of Faith and Courage

In order for a nation to endure in an hour of crisis, its people must have strong morale. In like manner, if the Christian is to stand in the war between good and evil, he must possess true courage. The words of David, as he faced the enemy, are an inspiration today. He shouted, "The battle is the Lord's." 1 Sam. 17:47. Where can you find higher spiritual morale than that?

God is fighting for us, and we are on His side. The battle is the Lord's. We must not talk defeat, we dare not think defeat, for if we do, the enemy will be afforded an opportunity to come in and destroy our souls.

The enemy of Jesus Christ attempts to destroy faith and confidence. The Master warned of fifth columnists when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. They may look like loyal soldiers of the cross, but they are seeking to deceive. They teach false doctrines and talk discouragement. Like a mighty army, the church of God must march forward, united, under the command of the Lord Jesus.

Food for Strength and Endurance

In modern warfare, food is essential for strength and endurance. Some of the less fortunate nations of the world lack the essential foods needed for morale. Such underfed individuals become listless, tired, and despondent. Food has become a weapon of modern warfare; when people are hungry, they cannot endure hardships or face the enemy.

The Christian must have spiritual food. Jeremiah's diet brought power into his life, for he says, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16. And when we study the life of Jesus, we find that He had the proper spiritual food, for when the strongest temptations came and Satan put forth his arguments against the truth of God, Jesus could say: "It is written." He depended upon the food of the word of God. "I have meat to eat that ye know not of," He said to His disciples. This "meat" gave Him divine strength and spiritual courage in the hour of need. How much we need that food from heaven today.

"Man shall not live by bread alone, but by every word of God." Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely, is the word of God.—*The Desire of Ages*, p. 121.

Keep Communications Open

When France fell, it was said that one of the chief causes of defeat was the lack of communication. The enemy first severed the communications so that an entire base of operations was cut off. It could get no messages to or from headquarters. This occurred many times, and the army did not know what was happening. Every soldier was helpless; he had no instructions from his leader. How essential it is that the soldiers of Christ maintain their communication lines at all times. "Pray without ceasing," is the counsel of God.

We must use the two-way communication

system of prayer if we are to have the victory. If we are cut off, we will be surrounded by enemy forces and defeated. Constant vigilance and continual prayer are demanded of the church in the final conflict. We are to watch and pray, for our Commander has said, "This know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:39, 40.

We have the orders of the day from our Captain. He tells us what we are to do as soldiers in this conflict: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him

to be a soldier." 2 Tim. 2:3, 4. There are those who will surrender to the enemy. They will say the sacrifice is too great. They will not be willing to give up those things that are nonessential. Today, as never before, we can realize what it means in this Christian warfare when God calls for an "all-out" advance in His service.

No soldier of the cross entangles himself in other things while he is in the service of his King. He follows the command, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12. May that be the message which is uppermost in our hearts today, so that we shall stand victorious on the sea of glass and sing the song of Moses and the Lamb.

A Shepherd-Minded Ministry—No. 3

The Studious Preacher

By M. E. OLSEN

It is true that God has taken men from the humbler walks of life and used them mightily as preachers of the word. The apostles were not learned men, but they spent fully three years under the training of the greatest of teachers. Wesley encouraged his lay preachers to exercise their gift of evangelism, but he also urged them to strive earnestly for higher attainments, especially in the knowledge of the word. Even a superficial reading of church history makes it evident that the outstanding spiritual leaders of all time have usually been men of large knowledge and severe mental discipline.

Men of Large Understanding

It was Moses, trained in all the wisdom of the Egyptians, who led the Israelites out of bondage and gave them laws and ordinances. It was Paul, who had sat at the feet of the wise Gamaliel in Jerusalem, whom God chose not only to do a great pioneer work as missionary to the Gentiles, but also to write a series of epistles in which the leading doctrines of the Christian church are clearly set forth.

It was the learned Jerome who, out of a maze of manuscripts of the New and Old Testaments, some of them abounding in errors, gave us that excellent Latin version of the whole Bible known as the Vulgate. It was Augustine, bishop of Hippo, former professor of rhetoric and oratory, who exposed the errors of various heretical sects, and wrote powerfully in defense of the Christian religion. And when, after centuries of intellectual and spiritual darkness, the light of the gospel shone clearly once more, it was such scholars as John Wycliffe, master of Balliol College, Oxford, and John Huss, of Bohemia, and his learned friend Jerome, who led the van of the Reformers, while Martin Luther, professor of theology at the University of Wittenberg, brought the work of the Reformation to rounded completeness by his preaching and writings, and finally by giving the Bible to the German people in language of such

marvelous clearness and beauty as to enter deeply into their lives.

Spener and Francke, who fostered the reform movement known as Pietism, and John Wesley, the great founder of Methodism, were men of scholarly attainments, and so also were the leaders of the advent movement in Europe. The great missionaries of modern times, such as Carey, Judson, Williams, and Duff, were at the same time ripe scholars and practical men of affairs with a large knowledge of human nature. Thus they were able to make themselves at home with men in all walks of life, and exert a widespread influence for good.

Need of Intellectual Growth

The minister of today does well to recognize the fact that he is a professional man, and that as such needs to grow intellectually and keep up to date in spirit and aim and methods. The college professor continues to study even after he has pursued graduate work for two or three years at a good university. If he failed to grow intellectually, he would soon be of no further use on a college faculty. His students may not be very far along in their college courses. Some are freshmen, others sophomores, and a smaller number juniors and seniors; but the professor needs large and continually renewed stores of knowledge from which to draw in order to be a well-informed and inspiring teacher.

Only the man who is master of a subject knows how to make a simple and natural approach to it. The students follow such a man because they recognize his intellectual leadership. Moreover, the college professor must do more than impart knowledge to his students. He must inspire them individually with the desire to grow in wisdom and knowledge, and this can be done only by the teacher who is himself eagerly searching for more knowledge.

The successful physician, who puts his skill at the disposal of the least important of his patients,

often reads until late in the night to keep up to date in the field of medicine. Professional journals, weekly and monthly, books written by specialists, reports of important cases, all are studied with zeal and enthusiasm, that he may be acquainted with the best that is being thought and done in his particular field. Likewise the minister of the gospel needs to seek continually for a better understanding of the word of God, and to learn the best methods of pastoral work, that he may be approved unto God, a workman that need not be ashamed, rightly apportioning the word of God.

The minister as God's spokesman should be interested in the book of nature as well as in the Inspired Word; his mind should also be drawn out to study men and women and the varying circumstances that largely control their thoughts and ideas.

Understanding Present Needs

Great and mighty changes have taken place in the civilized world during the hundred years that have passed since William Miller began to preach the advent message. The people of today are different in their manner of thinking and acting from the people of yesterday; therefore they need the everlasting gospel preached to them in a present-day setting.

In the words of Joseph Fort Newton:

"If we study the art of preaching in the light of its history, we discover a new pulpit in every age, speaking with a new emphasis and a new idiom. Each age has its need, its problem, its perplexity, and if the pulpit has insight, it seizes upon the aspect of truth needed to minister to its time, seeking, as Pere Gratry has said, to interpret the awful and mysterious word of God in accordance with both the novelty of the age and the eternal antiquity of the truth. In short, it seeks to lift the fleeting pageant of the day into a clearer, calmer light, where it can be seen in a truer perspective.

"Today, he [the preacher] must not only fight the old evils, never more active and unashamed, but he has to meet a 'new worldliness,' due, not to thoughtlessness and triviality, but to a drop from faith in God to self-sufficiency, and to an odd faith in the power of man to make life happy and safe by purely secular devices."

In fighting all the specious errors of today, the minister's most trusty weapon is that true sword of the Spirit, the word of God. "Biblical hermeneutics," writes James M. Hoppin, former professor at Yale University; "is the preacher's lifelong study. He should have the principles of interpretation clearly established in his mind, so that they may be constantly applied in practice; for his material for preaching lies in the Bible. . . . He should explore it thoroughly, its heights and depths, leaving no unknown land. He should make a systematic study of the Bible, following its books connectedly, according to the law of harmonious development, and not being content with the investigation of isolated texts upon a particular theme."—*The Office and Work of the Christian Ministry*, p. 104.

Some knowledge of Hebrew will help one to enter into the spirit of the Old Testament, which is, in the fullest sense of the word, an Oriental book. Ability to read New Testament Greek is a decided advantage in getting at the heart of some of the important passages of Paul's epistles, and understanding their bearing on certain doctrines. The effort required to become reasonably familiar with these two remarkable languages is not excessive, and the reward is very great.

While minute study of individual texts is valuable, one needs to read the Bible at large in order to understand the relation of a given passage to other similar passages, and to get a clear view of the teaching of the book as a whole. To the preacher charged with delivering God's message to men, the spiritual interpretation of the word is of primary importance, for, as Hoppin goes on to say, if the sermon is to carry conviction to the hearts of the hearers, the Spirit "must breathe new life into the word, and bring back its original power, its divine meaning. It was said of Edward Irving, who, with all his errors, had some grand traits as a preacher, that 'the Bible was to him, not the foundation from which his theology was to be substantiated or proved, but a divine word, instinct with meaning and life, never to be exhausted, and from which light and guidance—not vague, but particular—could be brought for every need.'"—*Id.*, p. 105.

Spiritual Pitfalls—No. 4

The Pitfall of Soul Discord

By L. H. CHRISTIAN

THERE is harmony in all the plans and rhythm in all the works of God. There are contrasts, but no contradictions, abundant variety, but no lack of uniformity. Before sin entered the universe, there was not anywhere a discordant note. But today the souls of men and women are torn asunder. They are not only against one another; they have no harmony within themselves. The concert of nations is ruined. The inner relations between special groups are strained. But, worst of all, many men and women find no harmony in their own hearts. We are told that thou-

sands of youth go into crime because the discords of modern life overwhelm them. All of this is utterly out of line with the purpose of God.

We read in Ephesians 2:21 that His spiritual house is "fitly framed together." This finely formed phrase tersely tells a truth. When things are fitly framed together, they are not too large and not too small, not too light and not too dark, not too much and not too little. In regard to form, it is properly proportioned; the color is the right blend; the contents are the correct mixture. Paul, who used these words, applied them to the Chris-

tian brotherhood. Today many churches will agree that this state of being "fitly framed together" is sadly needed.

God's purpose of unity in the home is evident, and the same is true of the church. He loves harmony. He wants every part to work smoothly with all other parts. Contradictions, confusion, and strife are very outstanding today, but they are not a part of God's plans. Gospel liberty and gospel order belong together. Personal initiative and organized endeavor go hand in hand. But

the chief harmony of all is soul harmony—in touch with God, in tune with nature, a loving communion with our fellow believers, peace in the home and peace in the heart. In the midst of discord without, there is to be harmony within. The one cure for soul discord is the peace of Jesus in the heart. Said Jesus as He left His own in the midst of a turbulent world, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

What Shall We Render Unto the Lord?

By E. A. MOON

THE last great work which was completed by King David before his death was the gathering of the materials which would be needed to build the temple at Jerusalem. It will be recalled that David greatly desired that the temple should be completed during his reign, but that the Lord told him that the work of building the temple should be left for his son, Solomon, who was to succeed him on the throne of Israel. So David made arrangements for the various materials needed to be gathered together in Jerusalem. Men went into the mountains and gathered the timber needed for the pillars and for other parts of the temple. The Israelites gave gold, silver, brass, and iron, as well as precious stones and other materials. After all these things had been accumulated, David called the people together for a service of praise, and dedicated to the Lord this great store of building materials. In his prayer of dedication David said, "O Lord our God, all this store that we have prepared to build Thee a house for Thine holy name cometh of Thine hand, and is all Thine own." 1 Chron. 29:16.

"The Earth Is the Lord's"

David recognized that although the people had given this material for the building of the temple, and had brought to the Lord that which they looked upon as their own, yet it was all God's property even before they offered it to Him. In Psalms 24:1 David says, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." God is the original owner of the earth and all that is in it. He has never signed away His title as absolute owner. He has allowed many generations of men to use His possessions, but He has never surrendered His ownership. If we were to trace back the title deed of any property or estate to the original owner, we should be obliged to endorse every title deed, "In the beginning God." All man's possessions in the earth belong to God, but God permits man, in relation to his fellow man, to consider that he is the temporary owner of the property and money which God entrusts to him.

When Jesus was here, He had much to say about the right or wrong use of property or other means. This subject was the theme of many of His sermons and parables. One out of every six verses

in Matthew, Mark, and Luke has something to say about money. It is said that in the whole Bible there are nearly sixteen hundred references to money and stewardship. In Luke 19:12-27 we read the parable of the man who went into a far country; but who, before he left on this journey, entrusted his property to his servants with the instruction, "Occupy till I come." It is to be observed that when this property owner returned from his long journey, he required an accounting both of the principal and of the interest, or income, from his property during his absence.

In everything man is a steward. Life itself is a valuable possession entrusted to us by God. Health, physical and mental strength, social, educational, and religious privileges, are all God-entrusted. Our time comes to us from God, and we have no right to use our time simply to please ourselves. The Bible speaks of men as stewards. One dictionary definition of a steward is, "A person entrusted with the management of estates or affairs not his own." So a steward is not the owner. He should have the best interests of the owner always in view, and make the best possible use of that which is left in his care.

Stewards for God

When Christians come to realize and really believe that they are stewards for God in all relations of life, the financial problems of the church will be solved. Many live as though they were owners instead of simply trustees. David Livingstone said, "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and in eternity."

Whatever their occupation in life, Christians have but one business in the world, and that is to labor for the glory of God. The consecrated wage earner, although humble his toil, will always labor as a servant of Jesus Christ. He will work diligently and will be honest, giving his employer the very best possible service. Then when he receives his wages at the end of the week or the month, he will look upon his money as a trust from God. He will use this money only to the glory of

God, and before spending any portion of the money for whatsoever purpose, he will ask himself the question, "Would it please God for me to purchase this?"

"God is testing every soul that claims to believe in Him. All are entrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses, and lands. All these are to be regarded as the Lord's goods, and used to advance His work, to build up His kingdom in the world."—*"Testimonies," Vol. IX, p. 245.*

The church is the steward of God's grace. The apostle Paul, in 1 Corinthians 4:1, 2, says, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." The apostle Peter expresses the same thought in these words: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. Upon the church rests the responsibility for carrying the gospel to all the world.

Acknowledgment of God's Sovereignty

If we recognize this obligation of our accountability to God for all that He permits us to have, paying tithe will be the natural course of action for us to follow in acknowledgment of our indebtedness to God for all that He has entrusted to us. When we pay tithe we acknowledge that we have acquired and are using the property of another, and are under obligation to make conscientious use of the nine tenths that remain with us.

Some may look upon the tenth as the full meas-

ure of their obligation to the kingdom of God, but the whole life must be a partnership with God. God does not need the money which we pay in tithe and offerings. By asking us to pay tithe, He gives us the privilege of returning to Him a portion of that which He entrusts to us as His stewards. "God is not dependent upon man for the support of His cause. He could have sent means direct from heaven to supply His treasury, if His providence had seen that this was best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world His requirements in living characters. God is not dependent upon any man's gold or silver."—*Id., Vol. III, p. 390.*

It is not possible for finite men to purchase salvation with money, and we cannot receive the promised blessing if we pay our tithe in a legal way simply to comply with the command that one tenth of our increase be brought to the treasure house. In setting apart the tithe, we should not think of the church or its budget only, but should shut ourselves in with God, the author and owner of all things, and then decide what it is right for us to do. If every Seventh-day Adventist could fully believe this doctrine of stewardship, there would be no shortage of funds with which to carry on the work of God in all the earth. "Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be abundance to carry forward His work."—*Id., Vol. V, p. 150.* May God direct our minds and our hearts into His own plan for every one of His children in this matter of our financial obligations to Him.

Promoting Unity

By N. P. NEILSEN

MORE than eighteen years have passed away since the writer first went down to South America to help carry forward the work in that vast field. During these years we have enjoyed our associations with our members and workers, and we rejoice in the progress the cause of God has made. Now as we have returned to our homeland again, we think of our workers and members who are so faithfully toiling on to scatter the truth in the South American lands. Our hearts are with them as they toil on to save the lost and win souls for the kingdom of God.

In our ever-expanding work there have always been problems to solve, and doubtless these will increase as we near the end of time. But this must not discourage us. We must ever face facts and still talk courage, knowing that the Lord is able to lead His work forward to triumph.

There are dangers confronting our work in all the world. Hundreds and thousands of new members are coming into the truth, and there is danger of worldliness coming in among us. There is also the danger of losing the unity which must ever hold us together in this great advent movement.

This problem becomes greater as our membership increases.

It is evident that as our work grows the national workers in each country must be pressed into service more and more. To a large extent they must take over the leadership of the work in their own lands. But we must not permit a national spirit to take possession of our hearts, or else the unity of the movement will be made to suffer. Our field is the world, and this movement must not be narrowed down to any one country or race of people. While a spirit of nationalism is fast taking possession of the world, it must not be so among us. Our interest must be in the *world movement*, and not in some local field only. We must ever have a world-wide vision of this movement, and by our prayers and mission offerings help support the cause in other lands as well as in our own.

We know that this message is the truth, for it has stood the searching test of the word of God. We know that it must be given to all the world in fulfillment of prophecy. Only through prayer and by faith will we be able to stand the test that will come to every soul.

EDITORIAL

Contrasting Views on Sabbath Observance

NOT long ago a prominent Catholic weekly newspaper published an editorial that contrasted the Catholic and Protestant view of Sunday. We quote:

"The Catholic Church has never been Puritanical in her Sunday discipline, granting to her children the right to indulge in the legitimate recreations by which the even pace of business and work may be interrupted. One small part of the day must be given over to attendance at mass. The remainder may be devoted in decorous and fitting fashion to legitimate pleasure.

"In this respect at least the Catholic Church was alien to the customs of the New England fathers whose strict observance of Sunday fastened upon men a discipline too confining for the ordinary mortal. Where the Catholic Church accepted joy and merriment and laughter as normal to human beings, Puritan churchgoers were inclined to frown on all levity as unbecoming the sabbath."—*The Pilot*, Dec. 20, 1941.

A Frank Statement

This is at least a frank statement of the attitude of the Catholic Church toward Sunday, even if it does color a bit too darkly the New England Puritan view. The Catholic Church here quite evidently prides itself on its indulgent attitude in the matter of Sunday worship. It states frankly that it sees nothing amiss in "legitimate pleasure" on that day.

A Prayer

BY MAUD MERRILL COZZENS

HERE at Thy mercy seat,
Here at Thy pierced feet,
We Thy dear name repeat;
Humbly we bow.

Jesus, Thy name we love
All other names above;
From us all sin remove,
Dear Lamb of God.

Thou who for us didst die,
Hearest Thy children's cry;
Cleanse us and draw us nigh,
Saviour divine.

Eternal love Thou art;
Comfort each saddened heart,
Bid all our fears depart,
Redeemer, Friend.

Grant us Thy love divine;
All power and grace are Thine,
Through us may Thy love shine,
Jesus, our King.

Now it is quite evident that this phrase "legitimate pleasure" is used in its ordinary sense and describes the pleasures wholly secular in which men and women indulge when not absorbed in business or work. But what says the Scripture on this matter? We are to "remember the Sabbath day, to keep it *holy*." It is simply not possible to harmonize the command to keep the day holy with permission to indulge in "legitimate pleasure." That much is evident beyond debate. Furthermore, the Scriptures make plain that God means by the word "day," not just "one small part of the day," to borrow a phrase from this *Pilot* editorial, but the whole twenty-four hours. The Bible says nothing about our full Sabbath duty in relation to God being fulfilled by a little time spent in religious service. It is the whole day that we keep holy, it is the whole day that we set apart from the world. The religious service in church is simply one part of our activity for that day.

The Prophet Isaiah Speaks

The prophet Isaiah gives this further light on Sabbath observance, which directly refutes any indulgent permission for "legitimate pleasure" on the Sabbath: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Words could not be more plain or emphatic. The Puritans were very much nearer the true conception of the Sabbath; even though we must grant that they gave to Sabbath observance a rigor that the Scriptures did not require, they took seriously the command to keep holy the Sabbath day. On this foundation fact they stood squarely, even though they were in error regarding which day should be kept holy. They were right in denouncing secular pleasures on the Sabbath, even though they were overzealous to the point of creating a bleak brand of piety.

But the most important fact to be considered in discussing contrasts between the Catholic and the historical Protestant view of the Puritans, is this: The Catholic Church bases its observance of the Sabbath on the same ground essentially as it bases its observance of other holy days, on the instruction of the church. In other words, the Catholic Church feels free to interpret, to revise, and even to change the command concerning the

Sabbath. And how easy it is to revise a command in line with the natural wishes of men! How much easier it is to hold on to people if you are indulgent with them. On the other hand, the Puritans took the Bible seriously and wholeheartedly, and though mistaken with regard to which day in the week is the Sabbath, sought to give unswerving obedience to God's commands as they understood them. We may deplore the rigorous lengths to which they went, but we commend the sound foundation on which they stood.

Change in Religious Emphasis

Further on in this Catholic editorial the observation is made that "whereas in Puritan times, Sunday was a day of long-drawn silence, the religious motif is now becoming more and more vague." There is a great deal of truth in this statement. The explanation is to be found in the fact that more and more Protestant bodies have departed from a belief in the inspiration of Scripture and in the commanding importance of a "Thus saith the Lord." Hence the ten commandments lose their force and the whole Bible its significance. But if there is no spiritual authority to hold in check the natural tendencies of the human heart to stray from religious institutions and activities, the inevitable result is empty churches. Protestantism must stand upon a "Thus saith the Lord," and upon a belief in the inspired Book, or it has nothing on which to stand. It is this fact that gives added significance to the pitiful endeavor of certain Sunday-law advocates to make out a case for Sunday on humanitarian grounds; namely, that everyone must have one day's rest in seven in order to be in good health and good spirits.

The Catholic Church, on the other hand, while indulgent with its members, nevertheless exercises a spiritual authority, and its members look upon the church as supreme in all its commands. Thus we have the strange paradox of a loosely kept Sunday filled in large part with so-called "legitimate pleasures," and yet a faithful attendance at mass.

Adventists and Sabbathkeeping

There are many who marvel over the fact that Seventh-day Adventists, despite their vigorous insistence on making the seventh day of the week wholly separate from all other days, nevertheless succeed in holding such a large percentage of their membership to a faithful attendance at religious services, and to a faithful abstinence from all secular interests and activities on the Sabbath day. But there is no mystery to this. The explanation is simple. The only reason anyone decides to be a Seventh-day Adventist is, first, because he has come to the conclusion that the Bible is the inspired word of God, and should be obeyed; and, secondly, because he has come to the conclusion from studying the Bible, that the doctrines of Adventists are clearly taught in the Good Book. Hence there is a divine command that challenges his heart and mind each week. The command allows of no disobedience, and no lowering of the high spiritual level on which the Sabbath day moves. Yet we do not observe the Sabbath in

the bleak, rigorous fashion of the Puritans, because that is not a part of the Sabbath command. We call the Sabbath a delight, the holy of the Lord, honorable.

F. D. N.

Social Register or Marriage Bureau

SHOULD we open in the columns of the REVIEW a social register or marriage bureau? Occasionally requests come from the field for us to do so. It is argued that those desiring mates could become acquainted by corresponding, and that many happy unions could be effected. Possibly so in some cases, but in the case of others most unfortunate marriages might take place, which would result in bitter disappointment.

There is too much involved in the choice of a husband or a wife to base the decision upon information obtained through correspondence alone. Such qualities as personality, temperament, individual tastes, likes and dislikes, dress, neatness, occupation, earning capacity, health, judgment, education, religious experience—these and many other attributes and qualities must be observed and studied by personal acquaintance.

Marriage should never be entered into hastily and unadvisedly, from impulse or caprice, but thoughtfully, prayerfully, and in the fear of God. It is a sacred relationship that affects for weal or woe the whole afterlife experience. It will make for success or failure in the life here and in the life to come. It is because of these considerations and others which might be enumerated that it would be most unwise to carry on a marriage bureau in the columns of the REVIEW.

F. M. W.

Christ and the Use of Flesh Foods

(Continued from page 2)

ing heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4:1-3.

The word "meats" as used here by the apostle has reference not specifically to flesh, as it is oftentimes construed, but to food in general. It includes, however, flesh food in common with other food products.

There was danger that the minds of the disciples would be turned away from Christ, that they would seek by the works of the law, by eating and drinking, to obtain salvation. Hence the apostle Paul declares: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." He does not in this statement ignore the importance of one's physical habits, or the influence which the question of eating and drinking has upon his life; rather, he sounds a

protest against making these things the means whereby eternal life may be achieved.

Christ, in His farseeing vision and infinite love, looked down through the ages and saw not only those who would live in the midst of plenty and to whom flesh would be a needless luxury, but as well those who would live under such exigencies of circumstances that to deprive them of flesh would be to reduce them to actual want and starvation.

And furthermore, this act of Christ in providing fish forever answers the contention of some that the eating of flesh is primarily sinful. Surely we cannot charge the Saviour of mankind with the commission of sin or of leading others to commit sin. We must bear in mind also the experience of Abraham in providing flesh as well as bread for his angelic visitors, the providential provision of flesh food made daily for Elijah while in hiding from Ahab, and the provision made that the Levitical priests and their families receive as a part of their food the choicest portions of the animals presented for sacrificial offerings. In view of these incidents and divine provisions, we cannot justly charge that the mere eating of flesh primarily constitutes one a sinner.

The Life Is More Than Meat

That the eating of flesh under ordinary conditions can reasonably and consistently be dispensed with in countries that possess liberal and abundant supplies of food products requires no argument. On the other hand, we may well believe that our brethren who live in sections of the earth where flesh forms the principal article of diet, with a scarcity of vegetable food products, may sometimes find it necessary to partake of flesh. In places where food is rationed by the government some may find it necessary to eat flesh food in order to secure a balanced diet. Unable to obtain the best foods, they must, in order to sustain life, eat that which is not the best. They must recognize the principle that the life is more than meat, and do the best they can under trying conditions to maintain their health and strength.

There are many circumstances surrounding our brethren in some mission fields which forbid their adoption of the same standard of health reform that we in the homeland can follow. Deprived of meat, they would be unable to obtain sufficient nourishment. And yet in their lives God's grace has wrought wonderful transformations. They are true and loyal Seventh-day Adventists, loving the Lord and looking for His appearing. Many of them have made sacrifices in accepting the truth which some in the homeland never experienced. We with our greater abundance should not condemn them because under force of circumstances they must eat food which, while not the best, is the best they are able to obtain, nor should we take license from their necessities to exercise in lands of abundance unwarranted liberties in the use of unwholesome food.

It is unnecessary to say that if the Christian believer is brought under such exigencies of life as to make it necessary for him to use flesh foods, he will distinguish between the clean and the unclean, as taught in Leviticus 11 and Deuteronomy 14.

Humble Things

BY ALTA M. OLNEY

I WAS a bush, nought but a bush.
All ragged and unsightly I stood there.
No flowers or fruit on my ungainly boughs,
Unsightly leaves, and few, on limbs so bare.

Far out upon the desert was the place
Where God had put me. Few did pass that way,
None paused to look or notice my poor self.
And so time slowly went from day to day.

And I repined, almost rebelled at God.
"Why put me here?" I cried. "What can I do?
How take my part in that great work of yours?
Place me somewhere where I may work for you."

But, ah, He spake—deep down within my heart
I heard the still small voice, "Peace, child.
Your way is planned, your place is here."
How loving and how firm the accents mild!

And so I held my peace determined there to stand
If so it pleased my Lord, 'til death should come,
Knowing that if He placed me there, there was my place
Though seeming to be doing nought for Him, 'til He
should come.

And then, one day—how can I speak the word?
How let you know the wondrous, wondrous thing?
God came Himself, in mighty power,
And filled my being, praise my Lord and King!

A bush I stood, still an unsightly bush,
But burning with such wondrous, holy fire
That Moses turned aside the sight to see,
And thus achieved his very heart's desire.

God spake: "Remove thy shoes from off thy feet.
The ground where thou dost stand is holy ground."
Ah, how my soul did shake and tremble there,
To hear my Master's voice from me resound.

And now my task is done. Long years ago
My body did to earth return, my frame to dust.
But ne'er, as long as world shall stand, can you forget
How I did burn and burn in holy trust!

Ah, brother, sister dear, do not repine;
You may not reason why God placed you here;
Your work may not seem great, or many pass your way;
Trust on, and stand where God can find you near.

Someday you'll feel the fire within your soul;
Someday they'll hear God's voice from you resound;
And how your heart and soul will leap apace,
And thrill and tremble at the holy sound.

—In the Pentecostal Evangel.

THE value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" Look upon the wounded head, the pierced side, the marred foot. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.—"Christ's Object Lessons," p. 196.

BEACON LIGHTS

An Age of Unparalleled Paradoxes

Never before have the beacon lights of prophecy flashed so clearly upon the pathway of the Christian—lights of warning, lights of hope, lights that remind us that we are nearing the end of the journey. Writes Cordell Hull in the *Christian Advocate* (March 12), "We are living at a time when the minds and hearts of men are baffled and confused. Ours is an age of unparalleled paradoxes." This very bewilderment and confusion gives point to the prophecies of God's word. Christ declared of this day, "There shall be . . . upon the earth distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." This perplexity and fear is no doubt caused by "the unparalleled paradoxes" of this age, mentioned by the Secretary of State.

According to the word of God, the time of the end would be distinguished by paradoxes. This would be the most significant feature of our age. The heathen, long asleep, would be awakened. Those nations considered weak would both declare and demonstrate their great strength. In a day of abundance, famines would prevail. In a time of great knowledge and progress, the greatest disasters would occur. In a day when science would seem triumphant, men would be in the greatest peril. In a day of the church's greatest opportunity, it is without a certain message. Blessed of God above all generations, the people of the last days would know the least concerning His power. With planning for total war, there would be unprecedented plans to establish eternal peace.

Concludes Secretary Hull's above-quoted article, "Humanity desperately needs today a moral and a spiritual rebirth—a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teachings of the Bible." To this we add, let us give more earnest heed to the beacon lights of this Book, to the "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

The Transformation

The *New York Times Magazine* (March 1) gives a graphic picture of the transformation being wrought in the automobile plants at Detroit after they had been ordered by the Government to change over immediately from production for peace to production for war. We read:

"A sense of desperate urgency grips this mass-production capital. The city that fathered the speed age in the factory and on the highway and helped step up the whole pace of modern living is being called upon to give fresh proof of its productive genius in a field in which speed may determine the course of civilization for centuries to come—the conversion of automobile facilities to the manufacture of arms. Factories are being torn apart with no consideration for anything except how quickly the way can be cleared for pouring out guns, tanks, planes, and shells in sufficient volume."

A caption reads, "One fifth of all the arms required to win the war—\$12,000,000,000 worth a year—will be turned out in the plants of Detroit automobile manufacturers when all their facilities have been converted to war production. The motive power of the nation's peace-time industry is being harnessed to the war machine as rapidly as old factories can be made over and new factories thrown up."

And thus we are passing another guidepost which marks the road to that day of which the prophet Joel speaks, when "the Lord also shall roar out of Zion, and utter His voice from Jerusalem."

Reliable Guideposts Needed

We quote once more from Cordell Hull's article in the *Christian Advocate*: "One thing is clear: Our problems and our difficulties, our sense of bafflement and confusion, do not spring from material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit. Time and again we find ourselves defeated in efforts to improve conditions within and among nations solely because of the spirit which animates human relationships. Our most earnest endeavors often flounder and founder because we fail to find reliable guideposts in the basic sphere of relations of man to man. Yet such guideposts exist—plainly to be seen by those who wish to see them, easy to follow by those who realize their surpassing worth. They are embodied in a book—the Book of the Ages, the Holy Bible."

How true these words. Yet how little men appreciate this blessed Book. Perhaps, in these days of stress and strain, men will turn to it more often. It is certain that God is now awakening minds everywhere to the need of some divine revelation. Bewildered and uncertain as to the outcome of life, many are beginning to look to God. Let us seize upon this valuable opportunity to point men to the guideposts that lead to the coming kingdom of God.

Church Leaders Plead for Certainty

An article in the *Christian Century* (March 11), one of a series on "The Church and the New World Order," calls attention to the needs of the church in this tragic hour and the immediate future. The author states, "The church has been weakened by divisions and differences within, and has been unable to speak with unity and boldness. Its leaders have lacked that sense of inner conviction which possessed the prophets of old and enabled them to say without cant or question, 'Thus saith the Lord.'"

Referring to the needs of those who speak for the church, the writer said, "When men's hearts are failing them for fear and for looking after those things which are coming upon the earth, we must keep a sense of poise and serenity, confident in the faith that is ours. We who are Christians hold in our hands the answer to the world's needs. Ours must be a trumpet voice that is not wavering, that will bring light and hope and faith and courage to a people bewildered, confused, and lost. Each and every one of us has a personal and particular responsibility to spread this sense of confidence of certain faith, of unshakable conviction—spread it triumphantly, joyously, contagiously."

How glad we should be for the certain faith that is ours. Let us remember that the source of that certainty is belief in a divine revelation of God's will to men and obedience thereto. If any would find light and hope and faith, he must turn to a "Thus saith the Lord." It is good that some in the popular churches today are beginning to recognize this. May they not be led into vain bypaths by the subtle philosophies of men concerning the will of God. When we feel that God is speaking to us through His word, let us respond with a willing heart.

Students and Religion

Says the *New York Times* (March 2), "Entry of the United States into World War II has resulted in a deeper and 'mellower' interest in religious expression among 50,000 students in New York's four municipal colleges, according to the results of a survey made public yesterday by the Board of Higher Education." The pendulum seems now to be swinging from the position of cynical opposition to religion to one of hopeful searching in the realm of religion. Let us pray and labor that many of those who are today seeking for light and faith may find it in the present truth that we have been commissioned to herald to all people in this our day.

F. L.

IN MISSION LANDS

Visiting the Inter-American Division

By T. J. MICHAEL

ELDER E. D. Dick and I recently had the privilege of spending several weeks in visiting various fields of the Inter-American Division. We left New York by steamer on December 4, 1941, and before we reached our destination in the Canal Zone, the United States had been attacked by Japan and had in consequence entered into active participation in the war. The latter portion of our journey, therefore, was made under war conditions, and we experienced traveling with the steamer blacked out at night. It was not very pleasant, and having the doors, windows, and portholes closed in the heat of the tropics was not at all comfortable. We reached Cristobal safely and joined the brethren in their annual division committee meeting at Balboa from December 11 to 18. Many matters of importance were considered by the division committee, and new policies were adopted which doubtless will have a far-reaching influence for good on the work and workers throughout that territory.

From Balboa we proceeded to Medellín, in Colombia, to attend the meeting of the Colombia-Venezuela Union committee. Following this meeting, Elder Dick attended the Central American Union committee meeting at San José, Costa Rica, while I proceeded to Trinidad to attend the meeting of the Caribbean Union committee. Elder Dick and I then attended the Antillian Union committee meeting at Santa Clara in Cuba, and from there we returned to the United States on January 22, 1942.

We were greatly encouraged by what we saw and heard regarding the progress of God's work in Inter-America, but at times we were appalled at the problems and needs that confront the brethren in the various fields. The scarcity of missionaries was apparent everywhere, and the progress of the work has been retarded by this fact, and also by the continued absence of leadership in some fields and departments.

Evidence of Progress

I shall not weary REVIEW readers with many statistics, but I shall draw attention to some figures which make clear the wonderful way God has been prospering the work in this division that borders on the United States.

1. During 1940 more than four thousand were baptized in Inter-America. This represents an average of a new congregation of 81 members added each week during the year. Statistics for 1941 are not complete, but it is certain that the baptism figure for last year will be larger than this. The church membership at the close of 1941 is estimated to be just past the 40,000 mark.

2. The Sabbath school membership at the close of 1941 is said to be more than 65,000. An average of 59 new members has been added to the Sabbath schools of the division every week since 1924. There are now 1,298 Sabbath schools in Inter-America, and, in addition, 484 branch Sabbath schools and Sunday schools. An excellent branch Sabbath school work is being done in this division, and other fields might well emulate the example of Inter-America.

3. The literature sales in 1941 amounted to \$167,630, and the sales for the last five years were 91 per cent higher than those for the preceding five-year period.

4. The Harvest Ingathering receipts for 1941 were \$36,334.65, which is a record for the Inter-American Division.

5. The tithe for the division in 1935 was \$135,792, while in 1940 it was \$213,790. The mission offerings in 1935 were \$71,343, while in 1940 they were \$94,016. These are encouraging gains.

6. Inter-America also gives a good example to other fields in lay evangelism. During the last ten years approximately 21,000 persons have been baptized in this division directly as the result of the work of lay evangelists. This is an average of more than 2,000 persons each year. In the first half of 1941 the lay preachers won 1,704 to Christ; so the total for last year is certain to be well above the average. In the little island of Jamaica alone there are 125 active lay preachers, and they won 505 persons in 1941. This is surely an excellent record, and a powerful demonstration of the fact that God can and will use the laity of this movement in a mighty way to finish His work in the earth.

Despite the shortage of workers, the scarcity of facilities, and a woeful deficiency in means with which to finance the work, yet, as will appear from the foregoing information, very encouraging progress has been made in Inter-America. The special appropriation for evangelistic work given at the last Autumn Council brought great courage to the hearts of the brethren. In each union there was intense interest and enthusiasm as plans were being made for the use of this evangelistic fund.

Faithful Colporteurs

The literature work has been blessed of God in a marked manner, and it has accomplished wonders in this division. Our colporteurs have met with unusual difficulties, persecution, and physical dangers. But as valiant soldiers of the cross, they have fearlessly pressed the battle to the very gates of the enemy. Many times our colporteurs have been attacked by mobs, but they

have labored on, and have even succeeded in selling our literature to the very men who have been persecuting them. Many priests have bought our literature, and some have even recommended our books to their church members. Our literature has done much under the blessing of God to bring about the changed situation referred to in the following statement made by the superintendent of one of our union missions:

A New Day

"As we look back through the years since the pioneers laid the foundation of the work in Colombia-Venezuela Union, we are led to say, 'What hath God wrought!' A few years ago we labored against almost impossible opposition of a most relentless nature. We were an unwanted people trying to preach a message that was most unpopular, amid much suffering, persecution, and even death. In many cases our missionaries of a few years ago were driven from cities by in-

furiated mobs and told never to return. How changed is the situation today!

"As far as I know, there is not a village or city in our whole land in which we cannot unfurl our charts and preach the message. One worker writes: 'The doors of our country are open in every section. Those who yesterday were our enemies are today our admirers and even helpers in the preaching of our message.' This worker adds that today all we need to do is throw open the doors of our chapels and preach the message, and we are sure of an audience. Today there are growing churches in some of those same cities from which a few years ago our missionaries were driven forth. In some cases I am told that men who led the mobs in attacks against us are now reading our literature."

Our schools in Inter-America are doing a good work. We were privileged to visit the union training schools in four of the unions, and one

(Continued on page 17)

New Church Organized in Saigon, French Indo-China

By R. M. MILNE

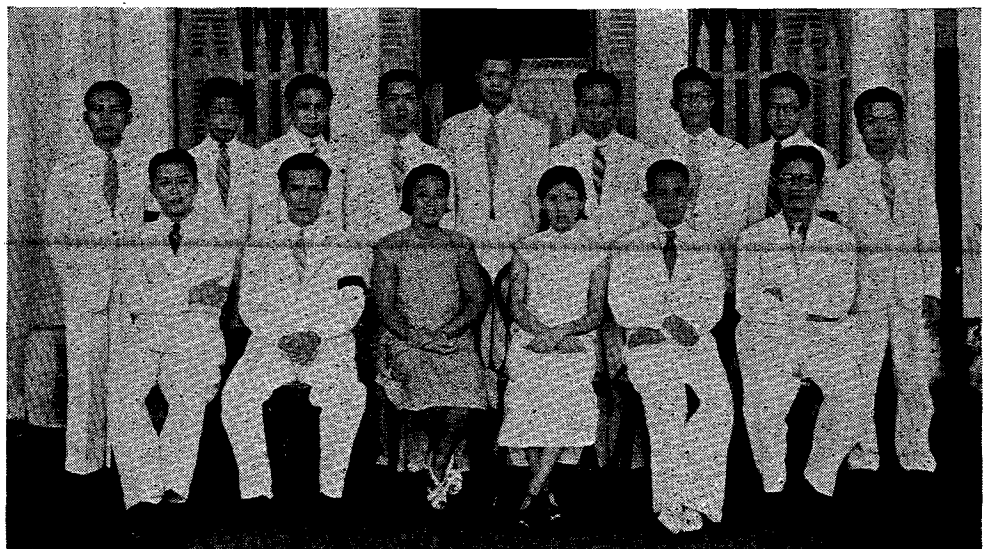
SABBATH, October 25, 1941, was a blessed day for the Lord's work in French Indo-China, for on this day was fulfilled the long-cherished hope of the establishment of a Chinese church in that country. When Pastor Tan Kia-ou was engaged in the colporteur work in that field in 1923, he found several men who had become interested in the advent message through reading our literature or from contacts with believers in China. These people requested that work be opened immediately. However, these requests had to go unanswered, and by the time the first foreign missionaries, R. H. Wentland and F. L. Pickett, arrived in the land seven years later, contact with these early believers had been lost. The Annamese interest developed rapidly, but little was done for the Chinese.

In 1933 another canvasser held a home Sabbath school in the home of the principal of the Saigon Hokkien school. When the canvasser left, the Sabbath school expired.

With the coming of war to China in 1937, several brethren moved from Swatow to start life anew in Saigon. One of these, Mr. Tan Keng-hui, was a weaver, and brought some machinery with him. He had a great deal of difficulty at first, but finally success came to him. Early in 1941,

in response to urgent calls for an evangelist, Brother Lee Shai-kwong from South China spent five months in Saigon. His meetings were well attended, and at the close seventy-five persons requested Bible studies.

Recently Pastor Tan Kia-ou and the writer visited Saigon, and immediately we began to work for these interested people. The result was the baptism of fifteen Chinese and two Annamese, and the organizing of the first Chinese church in French Indo-China. There are twenty-six charter members of this new church. The occasion was one of great joy to all the mission workers, and especially to Brother Tan Keng-hui, whose five sons and seven of his workmen were among those baptized. Several others should be ready in the near future to take their stand fully for the truth and become members of this little church. We solicit your prayers for the Chinese work in French Indo-China.



Chinese Believers Baptized in Saigon, French Indo-China, on the Occasion of the Organizing of the First Chinese Church in That Country

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

How Do You Rate as a Homemaker?

By FLORENCE K. REBOK

It was Friday morning. I had finished the usual dishwashing and was doing some necessary extra cleaning in the kitchen. At the same time I was listening to my favorite radio program on homemaking. The speaker was telling of the importance of homemaking as a defense measure today, but as she proceeded she told an incident that set me to thinking.

It seemed that a certain young man had loved and married a fine-appearing young woman, but when they set up housekeeping, to his amazement he found that the young woman did not know how to keep house, and was not interested in learning. The husband put up with the situation for a time, and then he bundled that young woman up, as it were, and sent her back to her mother. He was appealing for advice in regard to the rightness of his course, but that was not what struck home to my heart.

Suppose that girl had been my daughter. How would I have felt? What would I have done? Yes, I would have been terribly embarrassed, ashamed, and even dreadfully angry with the young man. But would that have met the situation? I started to do some thinking of my own.

Just what is involved in being a good homemaker? Here again my thoughts were interrupted, for the speaker was saying, "Suppose, as I read the questions, you make your own score which will show your rating as a homemaker." Then followed some very searching questions: "Do you take your job seriously and go at it as you would a professional job?" "Do you waste your time in needless things?" and so on until she had asked sixteen questions in all. I am not going to reveal my own personal score, for I fear that I would not be entirely proud of all parts of it. Again I did some thinking.

Do I take my work as a mother and homemaker as seriously as I should? What am I doing to prepare my daughter to become a good homemaker? Do I want her to follow in my steps? What would she do if suddenly the responsibility of a home should be dropped on her shoulders?

Too many of us think that there is plenty of time for the girl to learn how to do everything connected with homemaking after she becomes engaged, or even after she marries. But how can she possibly make a success of something which we as wives and mothers have spent years in learning and perhaps are far from having mas-

tered ourselves? There are many things concerned in this job of being a successful homemaker, such as purchasing the food, preparing and serving it, food sanitation, proper methods of cleaning, care of the clothing, child training, and health of the family. Is our homemaking considered as a professional job that we pursue to the best of our ability, or do we think of the daily tasks as disagreeable routine that we want to get through as quickly as possible? This job of homemaking pays good dividends if we are faithful workers.

While it may take a national emergency to wake up many of the mothers in our land to their responsibilities, that should not be necessary for Seventh-day Adventist mothers. God has very graciously given us special instruction along this very line. Are we familiar with it? Have we given it more than a passing thought? Have you ever read this: "Mothers should take their daughters into the kitchen with them when very young, and teach them the art of cooking. The mother cannot expect her daughters to understand the mysteries of housekeeping without education. She should instruct them patiently, lovingly, and make the work as agreeable as she can by her cheerful countenance and encouraging words of approval."—*"Testimonies," Vol. I, p. 684.* "Many

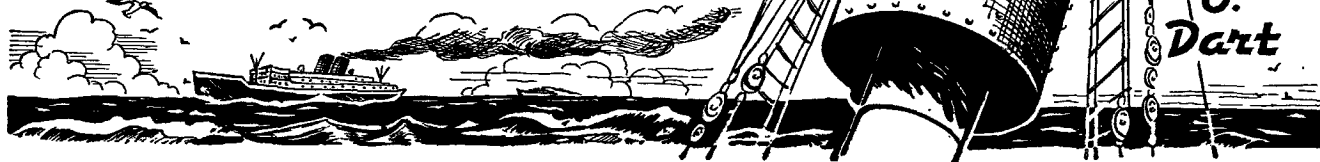
(Continued on page 17)



H. A. ROBERTS

Mothers, as Your Little Daughters Are Growing, Inch by Inch, Into Young Womanhood, Are You Helping Them to Add, Bit by Bit, to Their Knowledge of the Care of the Home?

ADOLPH GREGORY'S Second Rebellion



How the story began: Adolph Gregory was converted while in the Navy. On his release from service, he went to Oaklawn College, was baptized, and completed the ministerial course. He spent several years in ministerial work in the States, and then he and his wife were sent to Spain to do evangelistic work. While they were located there, the Spanish civil war broke out, turning the once quiet, peaceful town in which they were located, into a place of danger and bloodshed. "Purging" squads searched the town, looking for enemies. When they found someone whom they believed to be an enemy, they would take him away, and he would rarely be seen again by his family and friends. One day one of these squads came to the apartment in which Elder and Mrs. Gregory lived, and knocked at the door.

"LL see what they want," coolly announced Elder Gregory.

"No, you won't!" His wife spoke quickly. "They are not after me. You hide somewhere while I see what they want. If they do not see you around, they may not ask for you. Most of the men are away from home anyway during the day."

Without waiting for suspicion to be aroused, Mrs. Gregory calmly opened the door. Oh, how relieved she was when she found that the soldiers had the wrong address! The person for whom they were looking was unknown to her. They bowed, made a courteous retreat—courteous for soldiers on such a mission—and left the building. How thankful Elder and Mrs. Gregory were that they had not been molested. What would the missionary wife be doing now if her husband had been taken? What would have become of him?

A short time later Elder and Mrs. Gregory looked out the window and noted with surprise that the purging squad was returning. "It must be that the man whom they are after lives in this neighborhood somewhere," they thought. The group of armed men crossed the street and entered their apartment house once more.

"Do you suppose it could be that they are after that new family that moved in a few days ago?"

Tramp, tramp, tramp, they ascended the five flights of stairs and knocked on Elder Gregory's door.

Mrs. Gregory answered the knock a second time.

"Someone is doing some sniping in this neighborhood, and it is reported to be coming from this place," stated the officer by way of introduction.

"It certainly is not from this apartment, for we have no gun in our possession," Mrs. Gregory assured him.

"It is reported that the sniping is coming from *this* apartment." The man reaffirmed his statement in a tone of finality.

"You may search the place if you wish," Mrs. Gregory invited, forgetting for the moment that her husband was in hiding.

The invitation was accepted, and the searching began. Elder Gregory, who had been curled up on the top shelf in the closet, fearing that his position might be a little difficult to explain to the soldiers, quickly came down from his hiding place and appeared to be trying to study when the men entered the room. The soldiers failed to find a gun, but they did find a balcony from which they could do some sniping themselves. From this position they could see into a number of near-by apartments, and could watch affairs in the street below. It was with the greatest difficulty that Elder Gregory persuaded them to refrain from using his balcony for this purpose. He certainly did not want his home to become the center of a gun battle.

Evidently some neighbor did not fare so well, for during the next few days bullets whistled through near-by windowpanes whenever a head was seen. Elder and Mrs. Gregory remained flat on the floor in the center of their living room practically all the time for the next three days. They would have stayed there longer if it had not become necessary suddenly to take Mrs. Gregory to the nearest hospital. This Elder Gregory did under cover of darkness, and a short time later their first baby was born.

Whether the manager of the hospital mistook the missionaries for friends of "the other side," or whether the excitement of war had shocked him into inhuman methods, will never be known. Nevertheless, the next morning Elder Gregory was asked to pay the hospital bill in full immediately. He explained that he did not have in hand the amount of money necessary, but that his check was due from the United States, and as soon as it came he would settle the bill. The manager replied that the mails had been so interrupted that there was a great likelihood that the letter was lost. Therefore they must have their money immediately, or the patient must leave the hospital.

Elder Gregory went out to see whether he could find someone to lend him the money until his check came from the United States. As soon as he left the hospital, the head nurse came into Mrs. Gregory's room and ordered her to dress and leave the hospital at once. As a result of her earnest pleading, the sick woman was finally allowed to

remain, but she did not receive attention in her hospital room the rest of the day.

The next morning, however, no amount of arguing or pleading availed. When Elder Gregory came into his wife's room, he found her dressed and sitting in a chair ready to leave. Placing the baby in her arms, he picked her up and carried her out of the building, down the street four blocks, and up the five flights of stairs to her own bed in their apartment.

But protecting himself and his family was not the greatest problem for Elder Gregory. He knew that the God whom he served was able to keep him and to protect his family far better than any army could. His greatest concern was how to reach the church members and those who were just beginning to accept the message. Would they be true? Would their faith weather the storm?

As soon as the center of battle shifted, leaving the city where he lived with a little freedom, Elder Gregory threaded his way to the home of Adolphus Gonzales. Adolphus was a bright, promising young man with a burning desire to accomplish something. Night after night he had attended the tent meetings that Elder Gregory had conducted, and had been convinced that he ought to become a Christian. The Holy Spirit had softened his heart while he was in the baptismal class, but when the others were baptized, he decided to wait a little while longer. He was expecting a business promotion within a few weeks, and he feared that joining the Seventh-day Adventist Church might hinder his advancement. He planned to join the church as soon as he had been promoted.

It was with much anxiety that Elder Gregory approached his home. Was he now in the army? Was he still true to his convictions? As soon as he entered the house, the missionary realized that something was wrong. It did not take long to learn the sad story from the family. The purging squad had taken Adolphus away, never to return.

The Holy Spirit had pleaded with Adolphus to give his heart completely to God. He had decided to do this, but wanted to put it off "just a little longer," until he had accomplished something for himself. How little did he realize that putting off his decision meant sealing his fate for eternity. Only one month ago the sun was shining as brightly as ever, his country was at peace, he had the hope of being promoted in his work, and everything indicated that peace and prosperity would continue indefinitely. Little did he dream that those prosperous days were bringing him his last offer of salvation.

(To be continued)

How Do You Rate as a Homemaker?

(Continued from page 15)

mothers do not realize the importance of this branch of knowledge."—*Id.*, p. 685.

Why should we not study these things now, and then apply them right in our own homes? To assist parents in this job of homemaking, study groups are being formed in our churches to give

special attention to the instruction which has come to us through the Spirit of prophecy. Is there a group in your church? If not, why not? Your local conference educational superintendent will be glad to assist you in getting started with this study program.

Visiting the Inter-American Division

(Continued from page 14)

cannot but be well impressed with the unusually fine group of young people who are being trained in those institutions. Programs presented during our visit revealed exceptional talent, and personal contacts with students convinced us that God has in Inter-America a remarkably good, earnest, consecrated group of young people. The work of the Lord will be greatly helped and strengthened when these young soldiers can take their places in the ranks of God's army, fighting the "battle for truth."

A Dire Need

The medical work has not developed in Inter-America as it has in other divisions. Government restrictions regarding the work of foreign doctors are partly responsible for this. The only organized medical work on a large scale that is being attempted is the flourishing dental clinic being operated by Elder Sherman and his associates at Caracas in Venezuela. Brother Sherman is doing an excellent work, and many people have been attracted and won to God as a direct result of their contacts with this clinic.

In Puerto Rico the Doctors Dunscombe and their associates are building up a self-supporting hospital work. They have already met with outstanding success, and the financial support and the spiritual influence of this medical work have already greatly benefited the organized work in Puerto Rico. Thus it seems that mission medical work could be developed, and the brethren will give study to this need in Inter-America, we are sure, at the appropriate time.

In Central America, in Colombia-Venezuela, in the Caribbean Union, and in the far-flung island territory of the Antillian Union, we left the brethren of good courage, planning to make 1942 the very best year in their history in every way, especially in soul winning.

In these days, when it is almost impossible to provide for the building up of the work in some sections of earth, will the readers of the REVIEW join in praying that God will make possible the pouring into Inter-America, as well as other accessible fields, of men and means so urgently needed? This is not a time for slackening of effort. It is a time for earnest, concentrated effort in behalf of those fields in which wonderful possibilities for growth and upbuilding exist at present. This is the day of opportunity for Inter-America.

OUR BOYS IN THE ARMY

Sabbath Observance

AFTER registering on October 16, 1940, I prayed earnestly that the Lord would keep me out of the Army, so that I could continue my canvassing work. He answered this prayer, and I was privileged to work thirteen months after the above-mentioned date before being inducted into the U. S. Army. After laboring in the vineyard for twenty-one months, it was very hard to leave an unfinished task, but I knew that the Lord knows best; so I thanked Him for His many blessings and committed my life ahead into His able keeping.

I, with ten other young men, arrived at the induction center on November 25, two hours after lunch. We found ourselves surrounded by a strange environment. After a few examinations, we were assigned to barracks for the night. Though it took courage and the grace of God, I attempted to study His word before retiring. I knelt by my bed and did my best to commune with my Saviour, but it was hard to concentrate. I could almost feel the eyes of those present piercing my back. Never did I feel so in need of a friend and Christian association. When I rose to my feet, one of the men came over and asked if I were a preacher. With God's help I managed to pull through those disheartening hours.

The next day we were sent to the reception center, where we were classified and given clothing and other supplies. I remained there eight days, and then was sent to my present location. I had an experience regarding Sabbath observance while in the reception center that proved the love of our heavenly Father.

My turn for K. P. (kitchen duty) came on Friday. This job begins at 6 A. M. and continues until 7 P. M. The sun set that day at 5:30 P. M. I was very anxious to make arrangements to be excused from duty before Sabbath began; so I approached the mess sergeant and explained. He tried to make light of the matter and endeavored to persuade me to work. I would not consent; so he said that I would have to see my company commander, and gave me permission to be excused for that purpose.

One must have permission from the first sergeant of the company before he can enter the commander's office. In accordance with this regulation, I went in to see the first sergeant, and while I was in there the company commander stepped out. This took place about 3:30 P. M. The first sergeant told me to report back to duty, and he

would ask the company commander if I could be off, and then he would call the mess hall. As I returned to the kitchen I prayed earnestly for faith to endure. Satan was present to assure me that I couldn't make the grade, and presented the horrors of the guardhouse.

About 5 P. M. the mess sergeant came and informed me that there had been no call, and that I would have to work on. I didn't reply. He looked pleased and as if he were getting a big kick out of the ordeal. What must I do? What would happen if I sat down and refused to work longer? Many were the thoughts that filled my mind the next few minutes. Finally I decided that I would rather die than break the Sabbath commandment. Then and not until then did I find relief of mind. Though I expected trouble, I wasn't frightened.

Five-fifteen—I must do something. I went to the mess sergeant and opened my mouth to say, "I can't work any longer," when he said, "There's the captain coming through the kitchen. Ask him if you can be off." I thanked the sergeant and approached the officer with a prayer in my heart. He, too, tried to change my decision, but I was firm.

"How much longer does this man have to work?" asked the officer.

"An hour or two, sir."

I expected the captain to suggest that I work that short period and then I could have the remainder of the Sabbath off, but he stated that I looked like a sincere boy and wasn't just trying to evade work. He then told me that I was excused from duty until sundown Saturday. I inquired if I should report at sunset to make up the time, but he said that they would let me know when they needed me. I left after expressing my appreciation for his kindness, and as I walked to the barracks I could see the sun slowly hiding itself behind the treetops, and it seemed to say, "God still ruleth." I thanked my Saviour for the good experience and hoped that those who witnessed it learned a lesson of truth.

When I arrived at my present camp, I contacted a Seventh-day Adventist who is a corporal in my company. He treated me kindly and offered to talk to the first sergeant about my getting the Sabbath off. The result was very unsatisfactory, because the sergeant said that we are in war now, and that he didn't see how my request could be granted.

I decided to see the company commander, and received permission from the first sergeant, who told me that I was wasting my time. After praying a day or so, I de-

veloped courage to go before the company commander. To discourage me more, the sergeant read an order to all of the men to the effect that desertion would be punishable by death, now that we are in war.

"What do you want?" asked the lieutenant after I saluted him at his desk.

Finally I managed to answer. "Sir, I am a Seventh-day Adventist, and I wish to arrange my off time to come between sundown Friday and sundown Saturday for the purpose of keeping the Sabbath holy."

"So you are the Seventh-day Adventist I heard about. It would hardly be fair to let you off on both Saturday and Sunday while the other men have only one day free."

"I shall be glad to work on Sunday or at night."

"All right, you may be excused from duty as you have requested!"

I was surprised to find such a nice officer, and had a little talk with him about our home State. I learned that his brother worked in my home town. After this experience, he seemed to take a liking to me and treated me very kindly. All that he required me to do on Sunday was clean his office, which took about an hour each time.

During the seven weeks I have been here I have had the joy of talking to some of the men and have given out literature which has had some effect. Pray that the Lord will see fit to use me as an instrument for saving some souls while here in camp. These boys do not sense the value of spiritual truths, but the Lord loves them and would have them know the truth.

Just this past Friday another Seventh-day Adventist boy and I were tested regarding signing the pay roll on Sabbath. We sign the pay roll each month about fifteen days before we receive the pay. They began signing about fifteen minutes before sunset. As soon as we learned that they had started, we hastened to get in line. I met the sergeant as I went out the barracks door, and asked him when the pay roll would be sent off, hoping that he would say Monday, so that we could wait until Sunday to sign it. He told me that I had better sign it tonight, because they would send it off Saturday. We hurried on to get in line and found twenty ahead of us.

I never had been in a line that moved so slowly. We would look at the sun and then at the line. The sun was bright red, very beautiful, and it slowly but surely disappeared. By then we had moved up to number five from the office door, but we turned and went back to the barracks.

I was afraid that they would come looking for us the next day to sign; so I left camp very early Sabbath morning and went to church. When I returned, nothing seemed to have happened; so I figured that we had

(Continued on page 26)

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.

With Our Schools in the Lake Union

TO aid in making the Spirit of prophecy a little more real to the young people in our schools in the Lake Union Conference, and to build in their hearts a little sounder basis for confidence in this precious gift, was the purpose of my recent visit to the four States in that field.

It was arranged that from three to five days would be spent in each of the schools at a time when the students and the faculty could give undivided attention to a rather concentrated presentation of the place of the Spirit of prophecy in the advent movement, the life and work of Mrs. E. G. White, and the influence of the work of this gift in leading and protecting the remnant church through the years from the very beginning of its existence. In an effort to make this work a little more vivid to our young people, carefully prepared, illustrative material was used effectively, also an exhibit of early original documents dating from the very early days of our work.

Our young people and our teachers showed unusual interest in the presentations, and to me the visit to the field was very pleasant. In each school I found a fine corps of administrators and teachers, with good work being done in the school-room, on the farm, and in the workshop.

Adelphian Academy

The first school visited was Adelphian Academy at Holly, in eastern Michigan. Here I found a group of 139 students at study and work under the capable direction of Professor M. S. Culver. Prominent in the activities of this institution is the excellent training being given to a group of our young men in preparation for the ministry.

It was gratifying to find in this school an industrial program which enables many of the students to earn a large part of their school expenses. Some of the products of this plant are unique in their nature. While the manufacture of lawn trellises forms the background of their woodworking plant, the production of imitation fireplaces and uniquely lighted fireplace logs and bookcases also constitutes a large part of the business.

Cedar Lake Academy

At Cedar Lake Academy, which is well situated in the rolling hills of northwestern Michigan, I found Professor J. R. Shull in charge.

Professor Shull has begun a good work in the leadership of this institution. The dormitories are crowded, and it is hoped that the expansion program which has been entered upon will provide proper accommodation for the large number of students who are here seeking a Christian education. The enrollment is 124.

In addition to the farm, which furnishes employment to a number of students, and in turn provides a good part of the food supply for the school, there is also a rather modern manufacturing establishment, built and conducted by Mr. H. O. Butler. With a vision of providing wholesome, healthful, appetizing foods entirely of vegetable origin, and at the same time furnishing labor which will help our young people in securing an education under favorable circumstances, Brother Butler has built and operates a well-equipped food factory, which has just closed a successful initial year of operation. I took a great deal of pleasure in watching several of the processes by which the products of the near-by farm are turned into excellent foods. It is to be hoped that this industry, operated largely with student labor, will grow, and that the results may be mutually beneficial to our many families within shipping range who are seeking to put into practice the progressive reforms in the matter of balanced diet.

Broadview Academy

The largest academy operated in the Lake Union is Broadview, which is situated in the suburbs of Chicago, and serves the Illinois Conference. Here 248 students are enrolled, and the work is being conducted under the careful leadership of Professor G. W. Habenicht. Here, also, a fine industrial program is being carried on, which furnishes labor particularly for the boys. The College Wood Products, which operates at Berrien Springs and at Broadview, enables many to earn the larger share of their school expenses.

As I visited the mill I found work being done in the manufacture of desks and tables. Production is large, the workrooms are crowded, and the plant is operating at a maximum of production. In the mill I met and talked with T. R. Lukens, who manages the two Wood Products plants, and I learned more of the adaptability of this program

to our schoolwork, and how step by step they have been led to their present high point of efficient production. Other industrial lines are also represented at Broadview.

This institution is filling its important place in our school system by presenting a broad range of the practical subjects in trade lines. A new manual-arts building is much needed, and it is the fond hope of the principal, the teachers, and the students that this need may be supplied.

Shiloh Academy

While near Chicago, I visited, on three different occasions, the Shiloh Academy, which serves our colored youth in that large metropolitan area. The school is conducted under the wise and tactful direction of Mrs. J. B. Pearson. It is housed on the ground floor of the Shiloh church building, and fills every bit of available space. The several services held at Shiloh during the week and on Sabbath brought a hearty response from our colored young people and believers generally.

Hylandale Academy

At Broadview the educational superintendent of the Lake Union Conference, V. P. Lovell, met me, and together we drove up into Wisconsin, where we spent a few days at each of our two Wisconsin schools. The first, Hylandale Academy, is located in western Wisconsin, not far from La Crosse. Here, some years ago, Professor A. W. Hallock and his wife, with a few associate workers of long school experience, established an institution which would serve the needs of boys and girls coming from homes which could furnish but very little in the way of cash to meet their school expenses. This plant has been built up by the labor of the faculty and students. The buildings have been constructed largely from lumber produced from the timber which the boys have cut and sawed in the school sawmill. Lumber of this origin included not only the framing material, but the finish lumber and flooring as well.

There are fifty students enrolled in this school, and the work is progressing satisfactorily. The farm is producing well, and one cannot help observing the very fine spirit of loyalty which exists in this institution where students have had such a major part in actually building the plant. A new boys' dormitory is under construction, but the work has been delayed because of lack of funds. Brother and Sister

Hallock, and the several families associated with them, are to be commended for the fine work they are doing at this little plant.

Bethel Academy

Bethel Academy, which is located in central Wisconsin, near Arpin, was the next school I visited. For a number of years Professor A. H. Parker has been in charge of the work of this fine school, where this year there are some ninety students. The school plant has recently undergone a number of improvements in the buildings. The farm has also been put in good running order. From the halls of Bethel Academy, as one of our older academies, have gone many who have found their places in various parts of our work.

Our Indiana School

The seventh school contacted on this trip was Indiana Academy, located just out of Cicero, twenty-five miles northeast of Indianapolis. Here the work is being conducted in a commendable way under the guiding hand of Professor E. E. Bietz. A very responsive group of ninety young people are here securing Christian training. It was gratifying to learn that they have recently enlarged their farm so as to better provide for the needs of the school. A much-needed industry—basket making—is being started. Some improvements have also been made of late to both dormitories.

At Battle Creek

The last academy visited on this itinerary was the one at Battle Creek, which is located in the outskirts of this city which is so well known to every Seventh-day Adventist. Professor V. E. Garber is the principal of this day school. He and his faculty are doing good work with the eighty-seven academic students and the 116 pupils enrolled in the grade school. The days spent in Battle Creek were of particular interest to the writer inasmuch as so large a part of our early denominational history revolved about this city.

Emmanuel Missionary College

Parent, as it were, to these eight academies of the Lake Union Conference is Emmanuel Missionary College, located at Berrien Springs, Michigan. This college, which is a continuation of Battle Creek College, is also our oldest school.

The college is enjoying the best enrollment of its history, and, under the excellent direction of Professor H. J. Klooster, is giving a training in a number of lines to 500 college students and to 102 in the academic grades.

Here, in one of Michigan's outstanding agricultural counties, we find a school with a strong agricultural department, from the standpoint of both instruction and ac-

tual profitable production. Among most interesting developments of this department of the school is the new greenhouse in which, early in February, fresh, ripe tomatoes were being picked from the vines for the school tables. A new apple and root house added this year is also of great service to the institution.

The well-equipped College Wood Products plant is overcrowded with work, and scores of active young men are earning a large part of their school expenses, and are producing a good quality of furniture for the market.

There are indications of progress in the construction program which is being carried on. The new manual-arts building will house the growing printing industry and serve as an instructional building for other industrial lines. A new, efficient boilerhouse and laundry have, within recent months, replaced the worn-out plants, and the foundations are in for a much-needed administration building. Our work is a growing work, and continually enlarged facilities are needed to care for the expansion. Every phase of activity at the college breathes enthusiasm and advancement.

Havens of Refuge for Our Youth

Nothing impressed me as deeply, as I visited these schools, as the vital place which the Spirit of prophecy counsels regarding educational work have had, not only in the establishment of these plants, but in their operation. In every case the boarding schools are located away from the centers of population, on tracts of land where there are farms being operated in connection with the schoolwork, and where students are largely away from city influences.

One is impressed that these institutions are havens of refuge for our young people in these troubled times. This is recognized in many cases by the students themselves, and there is a deep appreciation in the hearts of the young men and young women for the privilege of attending such schools located away from the large centers of population.

With the excellent enrollments and paying industries, the financial position of these schools is strengthening. It is gratifying to observe that the industries, in the main, as they are conducted, have ceased to be a financial burden, and have actually become an earning power for the school directly, as well as furnishing work for the students.

The standards held by our young people and faculties in these institutions generally are indeed commendable. This is observed in dress, in deportment, and in conversation. I do not mean that the faculties and boards of these schools do not have problems to face, nor

that there do not come into our student groups some who are not consecrated and who do not yield to the influence of their teachers and the direction of the Spirit of God. I found that the faculties do have their problems to meet. But the parents of our young people may well be proud of these schools and be grateful for the devotion, the earnestness, and the consecration of those who have given their lives to the training of the young people who are entrusted to their care in the schools of the Lake Union.

ARTHUR L. WHITE.

Central Union Conference Session

CHRISTIANITY will survive. It cannot be crushed to earth by tanks, or blown to bits by bombs, or sunk by submarines. It cannot be imprisoned in concentration camps," declared Governor Payne Ratner, of the State of Kansas, in a stirring address at the opening meeting of the Central Union Conference session held in Topeka, Kansas, February 17-22.

Continuing, he said, "The preservation of Christianity is, therefore, an obligation that rests upon all Christians—not just upon the ministers and church leaders. Generals alone cannot win battles. Church leaders alone cannot save Christianity. . . . One of the great challenges which the church must meet today is that of upholding the high standards of truth, morality, decency, and justice in a world saturated with the forces of evil. . . .

"True Christianity is the same every day, every year, every age, in the history of mankind. . . . There is no such thing as a rationing of morality—so much for wartime and so much for peacetime. Neither can we afford to depart, even in time of war, from any of the eternal truths of Christianity which serve us in peacetime. . . .

"In these days of all-out sacrificing and high patriotism, we must hold firm to Christian principles. There must be no blackout of spiritual values. . . . Our churches must practice Christianity more forcefully and effectively than ever before. Our spiritual values must remain as high as ever. In our fight to preserve Christianity, we must arm ourselves with the strongest spiritual weapons, and clothe ourselves with invincible spiritual armor."

Governor Ratner spoke as a layman, but his address gave evidence of a keen appreciation of Christianity's place in a world swept by war. He was introduced to the conference by Elder Roth, president of the Kansas Conference, who reminded us that the State of Kansas had remained "dry," and that largely through the leadership of the governor.

The mayor of Topeka was also in attendance and extended a very hearty welcome to the delegates, expressing his joy that the convention was being held in the State capital.

Elder J. H. Piper, the retiring president of the union, expressed the sentiment of all present when he thanked the governor for an address that would long live in our memories. He proceeded to organize the conference.

The Central Union comprises the Colorado, Kansas, Missouri, and Nebraska Conferences, and the Wyoming Mission. One hundred and thirteen workers are employed to care for the work in these fields. Inspiring reports from all sections revealed an encouraging growth in every department of the church.

The meetings were held in the beautiful and commodious city auditorium, and a spirit of deep earnestness and consecration marked the whole session.

Attending from the General Conference were Elders J. L. McElhany, W. G. Turner, H. M. Blunden, and the writer.

Evangelism was the keynote of the conference. Every afternoon from 1:30 to 4:30 was given over to the consideration of problems and methods of soul winning. Committees were organized from this large group of evangelists and pastors, and reports were presented covering the work of the evangelist and the pastor, including a consideration of how these two phases of the ministry can unite in order to prevent discouragement and consequent apostasy. How we can promote real worship in our churches was also discussed. Emphasis was given to the message and how to present it in a way that will grip the masses.

Each evening meeting was preceded by a health demonstration and the showing of interesting films, some of which dealt with our institutional work.

Elder McElhany, who addressed the Sabbath morning congregation, revealed some of the conditions under which our missionaries find themselves in these tragic days of war. We were all led to a new consecration for the speedy finishing of the work of God.

Five young men were ordained to the gospel ministry in the afternoon. They were C. L. Wickwire, W. H. Shepherd, J. L. Pettis, L. V. Gunke, and M. E. Hagen. This deeply moving service was a fitting climax to the spiritual leadership of Elder Piper. During the ten years he has served as the union president, no less than 120 young men have been called into the ministry. Many of these workers are now serving the Lord in fields far removed from the Central Union, but a great many were in attendance at the session, and they paid fitting tribute to the one through whom they had been thus called into service.

The reports rendered by the Boulder and Porter Sanitariums and by Union College showed how God is using these institutions in the closing work of the gospel. We were led to thank our heavenly Father for the kind of leadership which made such reports possible.

The five years under review were, in some respects, not the most prosperous years for this section of the country, if we were to measure by ordinary standards. Many a family moved away from the Central States, but the cause of truth knows no defeat. In spite of the loss of members through transfer to other fields, the union showed a net gain in membership of some 1,900. Through the loyal efforts of evangelists, pastors, departmental and institutional workers, and a host of consecrated church workers, 6,210 new members were added by baptism and profession of faith, 44 new churches were organized, and 39 new church buildings were erected. The membership on December 31, 1941, stood at 15,549. This growing constituency has made possible an encouraging growth in tithes and offerings. A total of \$1,624,699 was reported by the secretary as having been paid in to the church treasurers. Elder Lashier, the union secretary, like the president, was not eligible to reelection, in view of the tenure-of-office plan, but his work during the last ten years has been greatly appreciated, and God has richly blessed his labors.

The committees did fine work, and those elected to office were: President, N. C. Wilson; secretary-treasurer and auditor, F. W. Schnepfer; educational and Missionary Volunteer secretary, G. R. Fattic; field missionary secretary, C. G. Cross; home missionary and Sabbath school secretary, L. G. Jorgensen; Negro department secretary, A. E. Webb; medical secretary, C. C. Prince, M. D.; radio secretary, N. C. Wilson; transportation agent, F. W. Schnepfer. The appointment of a religious liberty secretary was referred to the incoming conference committee.

It will be remembered that Elder N. C. Wilson, who for years was president of the Southern Asia Division, was called to the presidency of the Southern African Division at the last General Conference session, but because of war conditions he has been unable to go to his field. The Central Union Conference saw an opportunity and called him to become the union president. We are confident that his large experience will bring real strength to this field.

These faithful delegates and leaders returned to their fields inspired by the conference, and we are sure that even greater results will be seen, under God, in the future.

May our heavenly Father richly bless the Central Union.

R. ALLAN ANDERSON.

Glendale Sanitarium and Hospital

TUESDAY, February 3, 1942, was a memorable day for the Glendale Sanitarium and Hospital, for it was then that the annual constituency meeting was held, with L. K. Dickson, the chairman of the board of directors, presiding. J. L. McElhany, W. H. Williams, H. M. Blunden, and E. E. Franklin were present from the General Conference. A special feature of the constituency meeting was the attendance of the managers of all of our sanitariums in California; namely, E. L. Place, of the St. Helena Sanitarium; A. C. Larson, of the Paradise Valley Sanitarium; G. S. Luther, of the Loma Linda Sanitarium; and G. H. Curtis, of the White Memorial Hospital. Also present were two former managers of the Glendale Sanitarium, E. G. Fulton and James Howarth, both of whom have spent many years in the service of the institution.

A. W. Truman, M. D., the medical director, expressed the feelings of us all when he said: "As we take a retrospective glance over the busy activities of the year just closed, we believe we can discern not a few places where we were led to exclaim, 'This is the finger of God.' We would unite in expressing our sincere gratitude and thanksgiving to Him for His prospering care over the health and lives of our entire family of toilers, for His protection of the physical properties from fire or other damage, for the loyal co-operation and faithful ministry of so many truehearted workers, for an increased patronage throughout the year, and for whatever success may have attended our efforts."

It was a special cause of rejoicing to hear the excellent reports that were rendered by the officers and heads of departments, many of whom, as pointed out by the manager, H. B. Thomas, have served the institution faithfully for a long time. Seventy-one of the present workers have been employed for five years; forty, for ten years; thirty-seven, for fifteen years; and eight, for twenty years or longer. He also told of the many and necessary repairs and improvements which have been made during the past year, and stated further that a large quantity of up-to-date equipment has been purchased, which greatly adds to the efficiency of our work. In spite of the money expended, several of the earning departments still show marked gains over a year ago. At the close of his talk, the manager presented to David Voth, the president of the Southern California Conference, a large check covering payment of tithe on the net gain for 1941.

One of the most encouraging



This Picture, Taken at the Recent Union Conference Session in Pittsburgh, Pennsylvania, Shows the Contribution Which the Theological Department of Washington Missionary College Has Made to the Evangelistic Force of the Columbia Union Conference. Included in This Group Are the Evangelistic Workers of the Conference Who Secured Their Training at Washington Missionary College, With Their Wives; and in Addition, the College Theological Department Seniors, Who Within a Few Months Will Be Going Into the Field for Active Service

features brought to light in the reports rendered showed that a strong spiritual work has been carried forward in connection with the institution. The chaplain, W. E. Barr, and Sisters Ada Madison and Lillian Santee have had many very interesting and helpful contacts with the guests and patients of the institution. As a light set on a hill, this institution takes a leading place in demonstrating the principles of the truth to the hundreds of people who pass through its doors.

From the report of the treasurer we quote: "We should be grateful for last year's record, for income in total was the largest since 1930. . . . In this connection, it might be of interest to know that each month for twenty-five consecutive months it has been possible to report an operating gain. Prior to 1940 there was never a year without a loss in some month." During the year a large amount was paid on the debt, which is now less than ten per cent of what it was in the beginning.

The newly elected board of directors met immediately following the close of the constituency meeting, and all of the officers and department heads were reappointed for 1942.

Our prayer is that the Lord will continue to guide every step of the way in the crucial year ahead.

J. L. McELHANY.

The Columbia Union Conference

THE quadrennial session of the Columbia Union Conference was held in Pittsburgh, Pennsylvania, February 16-22. This meeting brought together a fine group of conference workers from the seven local conferences making up this union. The sessions of the conference were characterized throughout by a spirit of Christian unity and brotherly love. While there was freedom of discussion, the decisions reached on all vital questions represented a unified judgment of the delegates.

A most inspiring report was presented by the president, H. J. Detwiler. He reviewed briefly the progress of the work during the last term of five years.

The following data and statistics will be of general interest, we are sure, to the readers of the REVIEW. The increase in church membership in the union for the five-year period, 1937-41, was 9,036; 8,272 were added to the church by baptism and 764 on profession of faith. The total additions for the period were more than the entire Columbia Union membership in 1917. The net increase of 26.8 per cent for the union was larger than the increase of any other union in the North American Division during

the period, according to the statistical reports received from the General Conference. From 1932 to 1941 the Columbia Union membership grew from 13,303 to 22,053. The tithe income for the period, 1937 to 1941, amounted to \$3,811,716.70, a net gain over the former five years of \$1,495,556.80.

The Columbia Union Conference has always been a very strong factor in sustaining our mission work. Through the years millions of dollars have come from this union for this purpose. During the five-year period the following amounts were donated:

The total amount contributed to missions through the Forty-cent-a-week Fund amounted to \$1,841,974.41. This is a net gain on the Forty-cent-a-week Fund for the five years of almost one half million dollars. The exact amount is \$481,490.46.

The weekly per capita gifts to missions in 1937 were 36.2 cents; in 1941, 45.3 cents, a gain of 9.1 cents per week per capita. The mission gifts for the period were equivalent to 48.32 per cent of the tithe paid during the same period.

The Harvest Ingathering receipts from 1937 to 1941 amounted to \$735,540.02. This is a net gain over the former five-year period of \$204,927.15.

In the last five years, including the per cent of tithe to missions, the Columbia Union turned into the General Conference treasury in mission offerings \$2,967,978.72, a net gain over the former five years of \$840,008.45.

The Columbia Union Conference has also given through the years strong support to our publishing work. This is the home field of the Review and Herald Publishing Association, and this association has been privileged to have the president of the union as a member of its board, and has always appreciated the strong, helpful support he has afforded the institution.

The publishing work in the Columbia Union made substantial gains during the period between 1937 and 1941. The actual deliveries for the period were \$595,869.49, which showed a net gain of \$227,151.96, or 61 per cent, over the former five-year period. The colporteur forces increased 20 per cent over the former period.

Magazine sales showed a phenomenal increase. In 1934 the total sales amounted to \$16,887.06; in 1941, \$64,672.20.

Special emphasis has been placed on the sale of our large books, in keeping with the counsel that the messenger of the Lord gave years ago. For the years 1937 to 1941 the increase in the sale of these large subscription books was 107 per cent. For 1941 the big-book sales showed an increase over the average yearly sales of 1932 to 1936 of 406 per cent.

Speaking of the educational insti-

tutions in the Columbia Union, Elder Detwiler gave the following interesting statistics:

Washington Missionary College has at the present an enrollment of 746, the largest enrollment of its entire history. One hundred thirty-seven students are at present enrolled in its theological department. During the last five years the college has paid to the students for labor on its campus and in its industries, \$534,138.61. During the last four years the college decreased its liabilities to the extent of \$89,667.65, and at the same time increased its assets to the extent of \$181,473.99. The college also greatly increased its facilities. The normal building, the central heating plant, and the library building have been provided during the past period.

Mount Vernon Academy has also just completed a boys' dormitory, with a rooming capacity of more than one hundred. All these additions have been provided without incurring debt.

At the present time, secondary schools are provided for our colored youth in Washington, Baltimore, Philadelphia, Newark, Pittsburgh, Cincinnati, and Cleveland. This has materially increased the enrollment of Columbia Union students at Oakwood Junior College. At the present time the enrollment of colored youth from the Columbia Union equals that of the Southern Union, which has led the North American Division.

Excellent work has been done in the Columbia Union for the youth by organizing Medical Cadet Corps throughout the field. Forty-four corps, with 2,145 of our young men in training from 150 of our churches, have been organized.

The provisions of the tenure of office made it necessary for changes to be made in the personnel of the union staff. Elder Detwiler, who had held the position of union president for ten years, was succeeded by F. H. Robbins, a former president of the union. A change was also made necessary in the office of secretary-treasurer and auditor of the union, W. B. Mohr being succeeded by C. H. Kelly. Many words of appreciation were expressed for the services of these two brethren in their earnest labors in building up the work in its various departments. Brother Robbins takes up his work with the fullest confidence of his associates, for through the years he has proved himself a very successful administrator.

The following were elected to fill the positions specified for the next four years: President, F. H. Robbins; secretary-treasurer and auditor, C. H. Kelly; educational secretary, J. P. Neff; Missionary Volunteer secretary, C. P. Sorensen; home missionary secretary, J. C. Holland; field missionary secretary, S. L. Clark; assistant field missionary secretary to carry mag-

azine work, Mrs. Lloyd Holbert; medical secretary, Dr. R. A. Hare; Negro secretary, J. H. Wagner.

It was a real inspiration to attend this good meeting. We know of no section of our field that possesses a finer or more loyal group of workers than may be found in the Columbia Union. They have demonstrated their loyalty through the years, not only by their faithfulness in building up the local work, but by liberal support of the work as a whole. We pray that God may make the ensuing term one of even greater success than has ever been seen in the past.

F. M. WILCOX.

Syracuse, New York

THE Lord has blessed us abundantly in our work in the city of Syracuse, and we give to Him all the glory for the success attained. There were, of course, many problems to be met and solved before active work could be begun. For a while the way was entirely closed as far as obtaining a suitable auditorium and time on the radio was concerned, but the ardent prayers of consecrated workers and church members brought the abundant blessing of God upon our efforts, and we were able to secure for three nights a week the Civic Theater, a fine, spacious building that belongs to Syracuse University, as well as all the time we wanted on the air. As problems came up from time to time, our church, which is organized into prayer bands, would meet and plead with God for help, and often an answer would come.

Before the meetings began in September, our prayer bands were organized into working units. Each member who so desired was given the opportunity to work for souls. This program has given the church a tangible part in the effort, and many have already had the joy of seeing persons saved as a direct result of their labor. God has truly answered our prayers for a harvest of souls, for thus far Elder G. A. Coon has had the privilege of baptizing ninety-four into this glorious message. Among those who went forward in this sacred rite are a large group of men. Many former Sunday school teachers and church leaders are among our new members, and both the president and the secretary of the local W. C. T. U. have become Seventh-day Adventists. In this whole group there are only four under the teen age.

We have a fine group of workers who, under the able leadership of Elder Coon, are adding materially to the success of the effort. Mrs. Ena Ferguson has charge of the Bible work, and teaches two large

classes each week in addition to her many other duties. W. P. Atwood, one of our interns, is doing excellent work in leading out in the organization of the lay workers; David Johnson, another intern, has charge of the publicity department; and Harold Ferguson directs the music. In addition to these, we have two lay members, Mrs. Walts and Mrs. Noakes, who are giving part time to the Bible work and are receiving training from Mrs. Ferguson.

At the present time we are faced with the serious problem of finding a church building to accommodate our growing congregation. We have a membership of 311, and our church will seat only 125. We need your earnest prayers that God will continue the success of these meetings and give to us a suitable place in which to worship.

DAVID JOHNSON.

The Austral Union Conference Session

FROM December 30, 1941, to January 5, 1942, the Austral Union Conference session was held in the Palermo church in the city of Buenos Aires. Delegates from Argentina, Chile, Uruguay, and Paraguay were in attendance. The division was well represented, and J. F. Wright and W. E. Nelson of the General Conference were present.

It was five years since the last session of the union. The union president, W. E. Murray, had recently been called to the presidency of the Antillian Union of the Inter-American Division. In his absence the division president, R. R. Figuhr, took general charge of the meeting. Quadrennial reports for the years 1937 to 1940 were given by the secretary-treasurer, J. Wagner, and the departmental secretaries, W. A. Ernenputsch and E. R. Maas. These accounts were full of interest, and reflected a strenuous program during the past term. The reports from the local fields were as usual most interesting, as they dealt directly with the front-line activities. The reports of the institutions were likewise full of interest.

Baptisms increased from 475 in

1937 to 800 in 1940, totaling 2,398 for the four years. The tithe for the four years was approximately a million Argentine pesos. The fixed rate of exchange varied from 3 to 3.846 pesos for a dollar during the period, and is at present 4 to the dollar. The offerings equaled about fifty per cent of the tithe. The colporteur sales lacked just a little of reaching the million-peso mark for the same period. There were 241 Sabbath schools with 8,143 members at the beginning of the quadrennial period, and there are now 310 Sabbath schools with 9,443 members. The Missionary Volunteer Societies increased from 73 in 1936 to 147 in 1940, with a membership of 3,376. The church membership in 1940 was 8,268.

The River Plate Sanitarium began to offer a nurses' course in 1912, and from then till 1940 it graduated 171 nurses. Fifty-five of these are in denominational employ or are wives of workers, while 38 work as private nurses. Two are doctors and two others are taking the medical course, and 56 have taken up other activities. During the four-year period, the sanitarium paid off an indebtedness of 34,000 pesos and provided equipment to the amount of 42,795 pesos from its earnings.

In 1937 there were 33 elementary church schools with 44 teachers and 1,235 pupils. In 1939 this had increased to 43 schools with 55 teachers and 1,557 pupils. The last two years there was about a 7 per cent drop from this all-time high record.

The dormitory enrollment in our Chillán school in Chile increased from 93 in 1937 to 128 in 1941; including the elementary grades the enrollment was 264 the last year. The new administration building, which replaces the one destroyed by the earthquake in 1939, is a credit to our work. A new boys' dormitory will soon be built.

The church school in Florida, a suburb of Buenos Aires, has in recent years added a junior academy. It had 55 secondary students last year.

The River Plate Junior College, with Dr. T. W. Steen in charge, is well known. When the delegates and other workers present were asked how many had received their education in this training school, a

(Continued from page 26)



A Part of the Converts From the Syracuse, New York, Effort, Together With the Evangelistic Staff (front row)

North American Division Gleanings

Atlantic Union

The Brooklyn, New York, colored church has recently been able to secure a house of worship at a very reasonable figure. This has been repaired and redecorated, and church services are now being conducted in it.

For a long time the church members at Kingston, New York, have hoped for a church home. Not long ago they were able to purchase a dwelling which has lent itself well to remodeling into an attractive house of worship. They plan to move in early in April.

C. S. Prout has found it necessary to give up his work as pastor of the Temple church, in New York City, because of ill-health.

Emanuel Remsen, who has been field missionary secretary of the Greater New York Conference, is accepting a call to the Southwestern Union for this same work. F. M. Larsen, a missionary who has been unable to return to China because of war conditions, is filling the place in Greater New York.

Canadian Union

Fourteen more converts were baptized by C. A. Reeves at Vancouver, British Columbia, on February 7. This brings the total taken into the church from this effort to 118.

Central Union

On February 21 the College Avenue colored church, of Topeka, Kansas, was dedicated free of debt.

The new church building at Parsons, Kansas, was dedicated recently free of debt. There is a room in this structure for a church school, which is already in operation.

Evangelistic meetings will be started shortly in Abilene and Fort Scott, Kansas.

Twenty-four persons were baptized on February 14, at Colorado Springs, Colorado. A number of these converts became interested through a branch Sabbath school, held at Black Forest, a rural community about twelve miles distant.

Columbia Union

Sixty-one have been brought into the church through the effort which R. E. Griffin has been conducting in Richmond, Virginia.

Lake Union

A. N. Nelson, for many years a missionary in Japan, is now dean of Emmanuel Missionary College.

During the month of January, 9 persons were added to the Ferndale, Michigan, church by baptism.

Fruitage of the work which W.

O. Berry has been carrying on at Mount Vernon, Illinois, was evident in the recent baptism there of 8 converts.

The new church at Carthage, Illinois, which has been under construction for several months, is now completed, and was dedicated February 21. There is a comfortable schoolroom at the rear of the main church auditorium. Nearly all the construction work on the building was done by the members themselves.

North Pacific Union

Evangelistic meetings have been begun at Baker, Idaho. B. L. Hassenpflug is in charge, assisted by Brother and Sister Eugene Sample and Miss Mildred Lovejoy. A good interest is reported.

A new auditorium and gymnasium is planned for Mount Ellis Academy. The old auditorium will be moved over to the barnyard, for use as a barn.

At the Colfax, Washington, tabernacle, 7 were baptized recently. This makes a total of 15 who have been won to the truth through the effort held there this winter.

Northern Union

On February 21, W. A. Howe baptized 17 at Hutchinson, Minnesota, for Maplewood Academy.

On February 21, C. S. Wiest, of Mankato, Minnesota, baptized 3 and received one into church membership on profession of faith.

The church members in Burlington, Iowa, are very happy that their new church building is so near completion that they can now meet in it. For the last two years they have held their church services in a third-floor hall of the I. O. O. F. Hall, their prayer meeting and Missionary Volunteer meeting wherever they could find a place, and their church school in an old store building which could not be adequately heated. It doesn't take much imagination, therefore, to realize how pleased they are to have a church home of their own at last.

Pacific Union

As a partial result of the two evangelistic efforts held this winter in the Mendo-Lake district, Northern California—one at Mendocino by Brother and Sister Stanley Jefferson and one at Clearlake Highlands by Brother F. A. Lashier, Dr. J. E. Mooy, and Warren N. Wittenberg—two churches were organized recently and a baptism was held, at which time 11 persons were taken into membership.

The Los Altos church, in Central California, held their first Sabbath service in their new church build-

ing on February 14. This fine new structure contains, besides the auditorium, four classrooms, and a study for the pastor.

Spring evangelistic efforts have been approved by the Northern California Conference committee in the following places: Santa Rosa, Paul Campbell in charge; Willows, H. A. Peckham leading out; San Leandro, under the direction of Paul Heubach; Orland, A. V. Bentz leading; Stockton, with J. W. Rich as leader; Willetts, directed by Stanley Jefferson; Escalon, with B. A. Reile in charge; North Sacramento, headed by M. R. Bailey.

Southern Union

A large copy of the ten commandments has recently been placed on the wall over the rostrum of the Birmingham, Alabama, church. A unique feature is that a lighting system has been so arranged that each commandment can be lighted up separately or they can all be lighted at one time.

As a result of a church effort in Indianola, Mississippi, 6 persons were buried with their Lord in baptism on February 8.

William O. Reynolds has been asked to take charge of the Greensboro, North Carolina, district. This was formerly under the direction of W. L. Hyatt, who has been called to California.

Several changes have been made in regard to the location of workers in Florida. J. D. Reavis now has charge of the churches in the Fort Myers district. F. F. Bush, formerly of the Gainesville-Ocala district, is now in St. Petersburg, while F. C. Webster, who has been located in Fort Lauderdale, has gone to the Gainesville-Ocala district.

Filling the vacancy made by A. C. Griffin, who recently went to Texas, S. M. Schleifer is now pastor of the Beverly Road church in Atlanta, Georgia. C. A. Wilhelm has been asked to take charge of the Atlanta First church, formerly under the direction of Elder Schleifer.

Southwestern Union

As a result of the evangelistic campaign which has been carried on at Miami, Oklahoma, for the last several weeks, a new church was organized there February 1.

On March 1, A. C. Griffin opened an evangelistic campaign in the Paschal High School auditorium in Fort Worth, Texas.

Lee Carter opened an effort at Hereford, Texas, on the evening of March 8. Brother and Sister Orville Schneider are associated with him in this work.

As soon as the weather permits, C. A. Walgren plans to begin an effort at Silver City, New Mexico.

G. W. Casebeer will soon be holding meetings in El Paso, Texas, for the Spanish people.

R. C.

Austral Union

(Continued from page 24)

large majority raised their hands. The last year the secondary and college enrollment was 130, with an elementary enrollment of 63. During the last year, plans were laid for establishing the Austral Union College at Pilar in the province of Buenos Aires. Because of existing world conditions, it was deemed advisable to let this matter rest for the present.

Adjacent to our Buenos Aires Publishing House was established a health-food factory in the latter part of 1938. The first two years this institution naturally sustained losses in operation. In 1941, however, its loss was negligible. The sales in 1939 amounted to 21,110 pesos, in 1940 to 27,748, and in 1941 to 48,000. G. E. Norris of England, is the manager of this new institution.

The following officers were elected for the ensuing term: President, E. N. Lugenbeal of the Philippine Islands, now on furlough in the

United States; secretary-treasurer, J. Wagner; Missionary Volunteer and educational secretary, E. R. Maas; field missionary secretary, F. B. Moore; home missionary and Sabbath school secretary, Juan Riffel; superintendent of the Cuyo Mission, P. M. Brouchy; superintendent of the North Mission, Niels Wensell; superintendent of the Uruguay Mission, H. J. Westphal; superintendent of the Magellan Mission, J. D. Replogle. The three conferences, Buenos Aires, Chile, and Central Argentina, elect their own leaders.

The plans committee presented a number of important resolutions which were enthusiastically adopted. Throughout the meeting considerable time was given to the discussion of a "Larger Evangelism," and plans were laid for conducting several large central efforts. This is made possible by the liberal appropriation made at the last Fall Council for evangelism, which is greatly appreciated by the entire South American Division.

The devotional hour at eight o'clock each morning and the Bible

study at nine o'clock and the evening services gave a deep spiritual tone to the whole meeting.

H. O. OLSON.

Pittsfield, Massachusetts

ON Sabbath, February 14, the second baptism was held as a result of our effort here in Pittsfield, Massachusetts. In the first baptism eight went down with the Lord into the watery grave. In this second group twelve took their stand nobly with their Lord. We are praying that this progressive proportion may prevail, and that the nucleus we already have for our next baptism may grow until it is larger than this second group.

We now have twenty new members in the Pittsfield church. In this new group are three young married couples, two husbands of Seventh-day Adventist women, and three other men. Only one child is in the number, a boy of twelve years.

Faith is pulling down strongholds here in Pittsfield. For some time it was a grave question with us whether we would be able to accomplish anything here. More than seventy-five per cent of the population is Catholic, and the remainder of the people are gripped in New England smugness; so the outlook at first was anything but promising. But little by little barriers are being broken down. One Catholic woman, a house-to-house saleswoman, who is attending our meetings and Sabbath services regularly, and is about to take her stand, recently said to me: "Everywhere I go in this city the people are talking about you and your meetings and your broadcasts. You may not realize it, but you are stirring Pittsfield as it has never been stirred before. Even many of the Catholics are becoming dissatisfied with their religion."

The associated workers, Brother and Sister Chastain, Brother and Sister Pohlman, Sister Cook, and a loyal, co-operative laity are largely responsible for the degree of success there is and will be in Pittsfield.

WILLIAM C. JENSEN.

National Radio Program

The Advent Message on the Air Each Sunday Evening

	Station	Kc.	Local Time		Station	Kc.	Local Time
Atlantic Union				Northern Union (Con.)			
New York, N. Y.	WMCA	570	7:00	Rock Island, Moline, Ill.	WHBF	1270	6:00
Rochester, N. Y.	WSAY	1240	7:00	Davenport, Iowa	KSO	1460	6:00
Syracuse, N. Y.	WAGE	620	7:00				
Boston, Mass.	WAAB	1440	7:00	Central Union			
Springfield, Mass.	WSPR	1270	7:00	St. Louis, Mo.	KWK	1380	6:00
New Bedford, Mass.	WNBH	1340	7:00	Kansas City, Mo.	KITE	1590	6:00
Lowell, Mass.	WLLH	1400	7:00	Lincoln, Neb.	KFOR	1240	6:00
Pittsfield, Mass.	WBRK	1340	7:00	Wichita, Kans.	KFBI	1070	9:00
Greenfield, Mass.	WHAI	1240	7:00	Denver, Colo.	KFEL	950	5:00
Hartford, Conn.	WTHT	1230	7:00				
Bridgeport, Conn.				Southwestern Union			
New Haven, Conn.	WICC	600	7:00	Little Rock, Ark.	KGHI	1230	6:00
Waterbury, Conn.	WATR	1320	7:00	Texasarkana, Ark.	KCMC	1450	6:00
New London, Conn.	WNLC	1490	7:00	Dallas, Tex.	WRB	1310	6:00
Providence, R. I.	WEAN	790	7:00	Houston, Tex.	KXYZ	1470	6:00
Lewiston, Me.				San Antonio, Tex.	KABC	1450	6:00
Auburn, Maine	WCOU	1240	7:00	Abilene, Tex.	KRBC	1450	6:00
Rutland, Vt.	WSYB	1380	7:00	Amarillo, Tex.	KFDA	1230	6:00
Laconia, N. H.	WLNH	1340	7:00	Sherman, Tex.	KRRV	910	6:00
				Oklahoma City, Okla.	KOCY	1340	6:00
Columbia Union				New Orleans, La.	WNOE	1450	6:00
Philadelphia, Pa.	WIP	610	7:00				
Pittsburgh, Pa.	WCAE	1250	7:00	North Pacific Union			
Washington, D. C.	WOL	1260	7:00	Seattle, Wash.	KOL	1300	9:15
Baltimore, Md.	WFBR	1300	7:00	Spokane, Wash.	KGA	1510	9:45
Cincinnati, Ohio	WKRC	550	7:00	Tacoma, Wash.	KMO	1360	9:15
Columbus, Ohio	WHKC	640	7:00	Yakima, Wash.	KIT	1280	9:15
Cleveland, Ohio	WHK	1420	7:00	Everett, Wash.	KRKO	1400	9:15
Richmond, Va.	WRNL	910	7:00	Aberdeen, Wash.	KXRO	1340	9:15
Norfolk, Va.				Olympia, Wash.	KGY	1240	9:15
Newport News, Va.	WGH	1340	7:00	Long View, Wash.	KWLK	1400	9:15
Roanoke, Va.	WSLS	1490	7:00	Centralia, Wash.	KELA	1470	9:15
				Chehalis, Wash.	KALE	1330	9:15
Southern Union				Portland, Oreg.	KORE	1450	9:15
Atlanta, Ga.	WATL	1400	7:00	Eugene, Oreg.	KFJI	1240	9:15
Albany, Ga.	WALB	1590	7:00	Klamath Falls, Oreg.	KOOS	1230	9:15
St. Petersburg, Fla.				Marshfield, Oreg.	KRNR	1490	9:15
Tampa, Fla.	WTSP	1380	7:00	Roseburg, Oreg.	KWIL	1240	9:15
Gainesville, Fla.	WRUF	850	7:00	Albany, Oreg.			
Columbia, S. C.	WCOS	1400	7:00				
Winston-Salem, N. C.	WAIR	1340	7:00	Pacific Union			
Birmingham, Ala.	WSGN	610	6:00	Los Angeles, Calif.	KHJ	930	9:15
Nashville, Tenn.	WSIX	1240	6:00	San Francisco, Calif.	KFRG	610	9:15
Memphis, Tenn.	WMPS	1460	6:00	San Diego, Calif.	KGB	1360	9:15
Chattanooga, Tenn.	WDEF	1400	7:00	Visalia, Calif.	KTKC	940	9:15
Louisville, Ky.	WGRC	1400	6:30	Fresno, Calif.	KPMC	1600	9:15
				Bakersfield, Calif.	KFXM	1240	9:15
Lake Union				San Bernardino, Calif.	KDB	1490	9:15
Chicago, Ill.	WIND	560	6:00	Santa Barbara, Calif.	KVOE	1490	9:15
Indianapolis, Ind.	WIBC	1070	6:00	Santa Ana, Calif.	KIEM	1480	9:15
Detroit, Mich.				Eureka, Calif.	KMYC	1450	9:15
Windsor, Ont., Can.	CKLW	800	8:30	Marysville, Calif.	KXO	1490	9:15
				El Centro, 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.	WLWL	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
Minot, N. Dak.	KLPM	1390	6:00	Provo, Utah	KOVO	1240	5:00
				Price, Utah	KEUB	1450	5:00

Sabbath Observance

(Continued from page 18)

been red lined. However, Sunday morning I went to the office to mail a letter, and what did I see but the pay roll on the desk. Why didn't they send it off as they had planned? I believe that the Lord held it over so that we could sign it. This might seem to be a minor matter, but it was an opportunity to choose. We decided to take what came, which in these days could be serious. In all my experiences the Lord has been very near, and I give all the glory to Jesus, my Saviour.

APPOINTMENTS and NOTICES

WASHINGTON SANITARIUM CONSTITUENCY MEETING

NOTICE is hereby given that the biennial meeting of the constituents of the Washington (D. C.) Sanitarium Association will be held March 30, 1942, at 9:30 A. M., in the Sanitarium gymnasium, Takoma Park, Maryland, for the purpose of electing a Board of Trustees and for such other business as may rightfully come before the constituency. The constituents are the members of the Executive Committee of the General Conference of Seventh-day Adventists, the Board of Trustees of the Washington (D. C.) Sanitarium Association, the faculty and heads of departments of the Washington (D. C.) Sanitarium, the president and treasurer and medical secretary of the Columbia Union Conference, the presidents of the local conferences within the Columbia Union, the president and manager of the Review and Herald Publishing Association, and the president and manager of the Washington Missionary College.

W. E. NELSON, President.
J. H. NIES, Secretary.

REQUEST FOR LITERATURE

THE leader of one of the Missionary Volunteer Societies in Bridgetown, Barbados, has sent in a request for literature for missionary distribution. Anyone who has some of our denominational periodicals can send them to:

Mr. Vasco Boyce,
Box 216,
Bridgetown, Barbados, B. W. I.

REQUESTS FOR PRAYER

From Iowa comes this request: "Will you please request prayer for a friend of mine who has cirrhosis of the liver with edema, and who wants prayer for healing."

From Iowa comes the request for prayer for a sister who is suffering from cancer, that she may be relieved of the great pain which she has, and that she may keep her faith strong in the Lord.

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR FOURTEENTH WEEK

March 29-April 4

Volume: "The Desire of Ages"
"The Sermon on the Mount"
"The Centurion"

Mar. 29 ... 298-300	Apr. 2 ... 311-314
Mar. 30 ... 300-305	Apr. 3 ... 315-317
Mar. 31 ... 306-308	Apr. 4 ... 317-320
Apr. 1 ... 309-311	

ASSIGNMENTS FOR FIFTEENTH WEEK

April 5-11

Volume: "The Desire of Ages"
"Who Are My Brethren?"
"The Invitation"
"Peace, Be Still"

Apr. 5 ... 321-323	Apr. 9 ... 333-335
Apr. 6 ... 323-327	Apr. 10 ... 335-338
Apr. 7 ... 328-329	Apr. 11 ... 338-341
Apr. 8 ... 329-332	

ASSIGNMENTS FOR SIXTEENTH WEEK

April 12-18

Volume: "The Desire of Ages"
"The Touch of Faith"
"The First Evangelists"
"Come Rest Awhile"

Apr. 12 ... 342-344	Apr. 16 ... 354-358
Apr. 13 ... 344-348	Apr. 17 ... 359-361
Apr. 14 ... 349-351	Apr. 18 ... 361-363
Apr. 15 ... 351-354	

ASSIGNMENTS FOR SEVENTEENTH WEEK

April 19-25

Volume: "The Desire of Ages"
"Give Ye Them to Eat"
"A Night on the Lake"
"The Crisis in Galilee" (1st 6 pp.)

Apr. 19 ... 364-365	Apr. 23 ... 380-382
Apr. 20 ... 365-368	Apr. 24 ... 383-385
Apr. 21 ... 368-371	Apr. 25 ... 385-388
Apr. 22 ... 377-379	

ASSIGNMENTS FOR EIGHTEENTH WEEK

April 26-May 2

Volume: "The Desire of Ages"
"The Crisis in Galilee"—Concluded
"Tradition"
"Barriers Broken Down"
"The True Sign"

Apr. 26 ... 388-391	Apr. 30 ... 400-403
Apr. 27 ... 391-394	May 1 ... 404-406
Apr. 28 ... 395-397	May 2 ... 406-409
Apr. 29 ... 397-400	

The Journey's End

"Precious in the sight of the Lord is the death of His saints." Ps. 116:15.

MRS. G. A. WOOD

Anna Amelia Nordström was born in Westergötland, Sweden, July 24, 1875; and passed to her rest in Sumatra, Netherlands East Indies, Feb. 4, 1942. She attended school in Avondale, Australia, and in 1907 was called to mission service in Surabaya, Java.

Soon after entering upon her duties in the mission field, she was united in marriage with G. A. Wood. They labored together in various parts of the Netherlands East Indies for the upbuilding of the work they loved, and many of the converts in those fields rejoice in the message so clearly taught them by Pastor and Mrs. Wood.

Sister Wood acquired a good knowledge of the Javanese and Malay languages. During her thirty-four years of fruitful soul-winning labor, she won the hearts of the native people, whom she loved so dearly. Never was she too tired to answer the call of the sick and needy. They lived often in sections of the field where there was no doctor, and many times she was called upon to care for the sick. Sometimes her errands of mercy called her to travel long distances on foot or on bicycle or horseback.

During the last few years, she and her husband supervised the mission school, clinic, and home for the blind in the North Sumatra Mission. Her death marks the end of a life wholly consecrated to the service of God. Her passing brought a distinct loss to the mission staff in the Far Eastern Division. We extend our deepest sympathy to her bereaved husband, Pastor G. A. Wood. A brave soldier of the cross has fallen in the mission field. We comfort our hearts with the hope of the resurrection, which was her hope in her illness and last days on earth.

V. T. ARMSTRONG.

MATILDA FOLLETT

Matilda Follett was born April 4, 1892, at Coloma, Wis., and passed to her rest Jan. 28, 1942, following an operation at the Porter Sanitarium in Denver, Colo.

When thirteen years of age, Matilda went with her family to Seward County, in western Kansas, where she attended school. She entered nurses' training, and became a graduate nurse in 1914. From that time until the spring of 1928 she followed her profession in the States of Kansas, Washington, and California.

In the spring of 1928 she was called to China for medical missionary work. Here she served as supervisor in the Shanghai Sanitarium for a time, and later, when the Shanghai Clinic was opened, down in the center of the city, she served in the same capacity there. During the absence of nurses from the Shen Yang Sanitarium Hospital, at Mukden, Manchukuo, and the North China Sanitarium and Hospital, at Kalgan, she served for a time as relief nurse in these institutions.

Her first furlough came in 1934, but because of the emergency that existed in China at that time, she hastened back to Shanghai before the expiration of her furlough. It was during this second term of service that she, with others, passed through some of the most trying experiences in the annals of our mission work in that field up to that time. In 1937 came the aerial bombardment of Shanghai, and its occupation by the Japanese, the evacuation of foreign women and children to Manila, the earthquake which greeted the evacuees upon their landing in Manila, and many other harrowing experiences.

In March, 1941, Miss Follett came home for her second furlough. She was looking forward to further service in China, as soon as world conditions would permit. But the Master she loved saw fit to spare her further burdens in that faraway land, and has granted her rest for awhile, till He shall come to gather the faithful ones for His eternal kingdom, where partings shall never come.

Funeral services were conducted by W. H. Clark, at the Seventh-day Adventist church at Liberal, Kans., and interment was made

in the cemetery at that place. Miss Follett leaves to cherish her memory, four brothers, Orno, of Phoenix, Ariz.; Orlando, of Sidney, Nebr.; Austin, of Liberal, Kans.; and Dewey, of Leavenworth, Kans., besides other relatives and a host of friends in many lands.

KATE L. MACEY

Kate L. Macey, R. N., was born in Ontario, Canada, Nov. 3, 1876, and in her youth joined the Seventh-day Adventist church in Grand Rapids, Mich., under the labors of Elder William Ostrander. She then devoted her life to the service of sick and distressed humanity, and was graduated from the nurses' training school of the Battle Creek Sanitarium in 1897. Her ability as a teacher and organizer brought her calls from many of our most prominent institutions. Among these she served in various capacities were the Battle Creek Sanitarium, the Hinsdale Sanitarium, the Loma Linda Sanitarium, the Washington Sanitarium, the Madison, Wis., Sanitarium, Bethel Academy, and the Florida Sanitarium.

For many years Miss Macey took great interest in pioneering medical and educational work in the Blue Ridge section of North Carolina. The Pisgah Sanitarium, near Asheville, was largely developed through her tireless energy. She was also one of the sponsors and workers in the Glen Alpine Rural School, which in later years she called her home. However, she left her place of retirement when the call came from the Canadian Union for someone to train medical workers for that great field, and she gladly gave the young people at Oshawa Missionary College the fruit of her ripe experience. She also undertook starting a medical and educational unit near London, Ontario. But her failing health could not long endure the strain of such strenuous service, and while preparing to return to the Southland she loved so well, she was suddenly stricken down at the home of her sister in Lansing, Mich., Jan. 19, 1942. The funeral service was conducted at Glen Alpine, N. C., by Elder B. F. Kneeland, assisted by Elder W. G. Kneeland and Professor A. A. Jaspersen.

Miss Macey is lovingly remembered by an army of medical workers whom she helped to train, and whose work has carried them to all parts of the world. In their lives, as well as in the lives of the many patients to whom she personally ministered, the high religious and professional standards which her life exemplified still live on—the full fruitage to be gathered when the Life-giver returns for the harvest.

B. F. KNEELAND.

ALFREDA WEBER HAYNES

Alfreda Weber was born Jan. 18, 1883, in Trenton, N. J. When eighteen years of age she came to the knowledge of the present truth, and became a charter member of the Trenton Seventh-day Adventist church. At that time she was engaged to be married to Carlyle B. Haynes, who learned the truth at the same time, and was a charter member of the same church. They put off their intended marriage for five years, until she had completed her nurses' course at the New England Sanitarium and he had taken his ministerial course at South Lancaster Academy, and was called into active ministerial service in the New Jersey Conference. They were married in 1906.

Sister Haynes labored with earnestness and devotion by the side of her husband in evangelistic and pastoral efforts in many cities in the Eastern and Southeastern States, and in Michigan. They also served for a number of years in Buenos Aires, Argentina, South America. She shared her husband's burdens and loyally supported his labors in the administrative posts which he filled.

Sister Haynes always loved the plain, simple things of life, and exerted her influence for the old standards of the faith, setting an example that has been a blessing to many. She died Feb. 11, 1942, at the Washington Sanitarium. She leaves to cherish her memory, her husband, one son, Donald F. Haynes, of Colorado, one granddaughter, and two brothers. Interment took place in Trenton, N. J.

VAN AUSGLE.—Mary Barkley Van Ausgle was born in Putnam County, Missouri, July 28, 1870; and died at College Place, Wash., Feb. 4, 1942. She accepted the third angel's message about forty years ago at Dayton, Wash. She was the mother of four children—one son, who died in 1923, and three daughters, who survive her.

JOHNSON.—Charles W. Johnson passed away recently at the age of seventy-seven years. He lived formerly in Shelby County, Indiana, but of late had been located in Brown County. He had no immediate relatives, his wife having passed away several years ago. Funeral services were held at Shelbyville, Ind.

ORTNER.—Christian C. Ortner was born in Russia, Dec. 26, 1866; and passed away Feb. 5, 1942, at the home of his youngest daughter, Mrs. Dan H. Brown, of Oklahoma City, Okla. At the age of fifteen he came with his parents to America and settled near Hillsboro, Kan., where in 1884 he accepted the third angel's message. He was married in 1886, and in 1892 his companion passed away. The same year he took up a homestead in Blaine County, Oklahoma. In 1893 he was married to Eva Beisel, to which union six children were born. After ten years his companion passed away. In 1903 he again was married, this time to Mary Brickman, to which union were born two sons and two daughters. A year ago his companion passed away.

ELDRED.—Mrs. Ridley Mahaley Eldred, nee Watson, was born Nov. 14, 1851, in the State of Mississippi; and died Jan. 30, 1942, at Brenham, Tex. In 1852 her parents moved with her to Texas. She was married to Eugene F. Eldred in 1869, and to this union were born seven sons and seven daughters, nine of whom are still living. Besides these children, she is survived by forty-one grandchildren, thirty-eight great-grandchildren, and six great-great-grandchildren. She was a faithful church member for forty years. She was laid to rest in the Prairie Lea Cemetery, by the side of her husband.

CUMMINGS.—Mrs. Jessie Counselman Cummings was born in Baltimore, Md., Aug. 1, 1879; and passed away after a short illness in Los Angeles, Calif., on Feb. 1, 1942. Soon after the completion of her nurses' training at the Battle Creek Sanitarium in 1902, she was united in marriage with Doctor Roland H. Cummings. Together they worked at the Paradise Valley Sanitarium and other places in California. Three children and an extended circle of friends are left to cherish her memory.

CARPENTER.—Jennie Carpenter passed away at the home of Mrs. Fred Draper, near Johnsville, Ohio, Jan. 19, 1942. She was seventy-eight years of age. Miss Carpenter was a retired schoolteacher, and three years ago became a member of the Seventh-day Adventist church at Blooming Grove, Ohio.

STRICKLAND.—John William Strickland was born in Madison County, Georgia, Sept. 22, 1861; and passed away in Atlanta, Ga., Jan. 27, 1942. He died with confidence in God and hope of the resurrection at the call of the Life-giver.

CONGER.—George Henry Conger was born in Utica, N. Y., July 22, 1854; and died in Rochester, N. Y., Dec. 10, 1941. He was one of the charter members of the First Seventh-day Adventist church of Rochester, organized nearly fifty years ago. He is survived by his wife, one daughter, and four sons, one of whom is M. G. Conger, president of the New Jersey Conference.

KNUTSON.—Mrs. H. G. Knutson was born at Tavedestrand, Norway, Sept. 5, 1865; and died at her home near Lacombe, Alberta, Canada, Feb. 4, 1942. She first heard the truth through J. G. Mattison, our pioneer worker in Norway. In 1889 she was married to Halvar G. Knutson, who preceded her in death in 1920. Four daughters, six grandchildren, and other relatives cherish her memory.

GAGE.—Enoch Putnam Gage was born Jan. 19, 1861, at Beloit, Wis., and died at Bruno, Minn., Oct. 8, 1941. About forty-six years ago he accepted the truth and became a charter member of the Seventh-day Adventist church at Clear Lake, Wis. Those left to cherish his memory are his wife, Mrs. Mary Angeline Gage, two sons, Roy, of Cleveland, Ohio, and Vern, of Bruno, Minn., and one daughter, Dolly.

LEFEVRE.—Mrs. Rosa King LeFevre, widow of John M. LeFevre, passed away Jan. 31, after a lingering illness at the Sanitarium-Hospital in Mansfield, Ohio. She was born in Rush County, Indiana, March 11, 1864. She accepted the Adventist faith when she was about twenty years of age. Surviving her are one daughter, Mrs. Robert Coleman, of Mansfield, and two brothers, besides other relatives.

OSTOIA.—Mrs. Margaret Riemann Ostoia died Jan. 29, 1942, at the age of seventy-three years. She is survived by her husband, Vasile Ostoia, of Warren, Ohio; two sons, Bert Riemann, of Chicago, Ill., and Maynard Riemann, of Carnegie, Pa., at whose home she was staying at the time of her death; and two daughters, Mrs. Nora Robling and Mrs. George Kalpakas, besides several grandchildren and a large circle of friends.

DEAN.—Mrs. Martha Metzger Dean was born at Little Valley, N. Y., Dec. 21, 1881; and died at Glendale, Calif., Jan. 30, 1942. For a time she served as an editorial secretary and proofreader at the Review and Herald Publishing Association. In 1923 she was united in marriage to Doctor Lloyd E. Dean, since which time they have resided in Southern California. Interment was at Little Valley, N. Y.

SURDAM.—Ona Merlin Surdam was born at Russell, Ohio, Oct. 26, 1857; and died at La Sierra, Calif., Sept. 9, 1941. In 1883 he and his wife heard and accepted the third angel's message, becoming charter members of the Springside, Kans., church. He was a faithful witness to the truth he loved, and a strength to the believers under his leadership. He leaves to cherish his memory, his wife, three children, five grandchildren, one brother, and one sister.

HENWOOD.—James T. Henwood was born in Cornwell, England, on Dec. 28, 1862. At the age of twelve years he came to America with his parents. In 1912 he was united in marriage with Miss Lela Kinney. For the last thirty years they have lived on their farm near Breedsville, Mich. He passed away recently at his home. Besides his wife, he leaves to cherish his memory three daughters, Mrs. Mabel Isenberger, Mrs. Mary Beardsley, and Mrs. Clara McKibben.

OSS.—Mrs. Theressie Elizabeth Johnson Oss was born on the Island of Udsire, near Haugesund, Norway, April 6, 1868. At the age of twenty she came to the United States, where at Newman Grove, Nebr., she was married to Ole G. Oss. Five children were born to this union. The family later moved to Gregory County, South Dakota, where Mr. Oss died in 1938. Mrs. Oss passed away Feb. 24, 1942. One of her sons, Gordon, who was a missionary in the Caribbean Islands for a number of years, was killed in an automobile accident two years ago. The other four children who survive her are all in the work: John, a missionary in China; Melvin, formerly a missionary to India, now connected with the Upper Columbia Conference; Mrs. A. G. Youngberg, now located in Texas, formerly a missionary to India; and James, assistant business manager of Pacific Union College, Angwin, Calif.

ROHDE.—George A. Rohde was born in New York City, Nov. 25, 1869; and died at Teaneck, N. J., Feb. 4, 1942. He was elder of the Second Seventh-day Adventist church of Jersey City for twenty-five years and served as elder of the Hackensack, N. J., church for fifteen years. He leaves to cherish his memory, his wife, Lillian Rohde, his son, George, and many friends.

DOUGLASS.—Mrs. Lillian Frances Douglass was born at Galveston, Ind., June 13, 1870; and passed away on Jan. 30, 1942, after a long illness. At the time of her death, she resided at Kokomo, Ind., where she had lived since childhood. She was a graduate nurse from the Battle Creek Sanitarium, and followed her profession for a number of years.

PETER.—Julius C. Peter, of South Bend, Ind., passed away Feb. 18, 1942, at the age of seventy-seven years. He leaves to cherish his memory a son, J. C. Peter, Jr., of the Review and Herald Publishing Association, and three daughters. He will be missed by the South Bend church, for he was a faithful attendant and participant in its activities.

HAYES.—Mrs. D. P. Hayes, nee Hale, was born at Union, Wis., March 16, 1843; and went to her rest Feb. 23, 1942. During much of her long, full life of almost ninety-nine years, she worked faithfully in the cause, both in missionary colporteur work and in assisting her husband in his ministerial work. Interment was at Caldwell, Idaho.

GAEDE.—Phillip H. Gaede was born March 10, 1900, at Moundridge, Kans., and was accidentally killed April 23, 1941, at his home at Sand Lake, Mich. He is survived by his wife, one daughter, Phyllis, one son, Charles, his father and mother, one sister, and four brothers.

BATTERSBY.—Mrs. Evelyn Dodge Battersby, wife of Harry E. Battersby, of Takoma Park, Md., passed away on Feb. 16, 1942, after only a brief illness. She is survived by her husband and one son, Don, and by her mother and brothers and sister, all of New England.

HOFFMEYER.—Mrs. Katherine Hoffmeyer was born in Germany, Dec. 19, 1865, and passed away peacefully February 15 at her home in Cincinnati, Ohio. In 1937 she accepted the advent message and was a faithful member of the Berea church.



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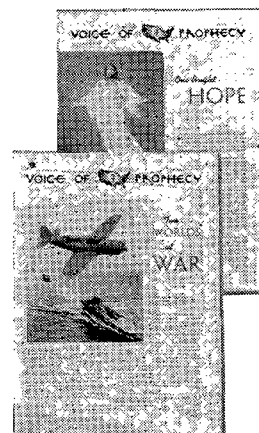
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OF SPECIAL INTEREST

Greetings From the British Isles

THE British Union Conference has just completed another year under war conditions, and we are glad to report that in practically every respect it has been one of the most remarkable in our history. Our tithe income, mission offerings, literature and health-food sales were all the highest we have ever had.

Our periodicals are considerably affected by the paper shortage, and they are looking somewhat emasculated at the present time. Nevertheless, they continue to spread the knowledge of the truth under war conditions.

Evangelism continues throughout the whole of our union, and although it is sometimes difficult to obtain handbills and halls, all our men are on their toes, and our membership is beginning to swing upward encouragingly. Our liberties to worship and to preach the gospel have under God's providence been preserved for us.

We have had to change the location of our college, which was in the nature of a great upheaval for us; but it has been accomplished, and although we have lost a few weeks' of schoolwork, by the time this appears in print our college will be in full swing. We do not think that the supply of workers for God's cause will be seriously hindered by this move.

We shall shortly be getting ready for another Harvest Ingathering campaign under war conditions. The period of the campaign will be shortened to seven weeks, and although war conditions tend to become more difficult as time goes on, and although we shall be able to use only a limited amount of appeal literature, we hope to have another successful campaign in which we shall not fall below the extraordinary achievement of \$40,000 in 1941. Figures do not in these days adequately represent the loyalty of God's people under the pressure of unprecedented conditions.

We are conscious of the fact that the various parts of the advent family are rather isolated; nevertheless we feel prayerfully at one with our believers all over the earth.

After my return from the General Conference we held an excellent gathering of our evangelists, and set for ourselves the great goal of increasing our membership during 1942 by 10 per cent. It was a helpful meeting, full of courage and inspiration. We are grateful to God for the liberty to hold these gatherings and to carry forward our work with such freedom under war con-

ditions. We have many problems, and shall be glad when these things pass away, but everybody here is of good courage in the Lord Jesus Christ.

We greet our fellow believers everywhere through the good old REVIEW.
H. W. LOWE.

Missionary Departures

MRS. EUGENE PLATA and her two children, Arnold Eugene and Roger Lee, returning from furlough to Colombia, South America, left Miami, March 11, by plane for Barranquilla.

Mr. and Mrs. R. G. Mote, of the Paradise Valley Sanitarium, left Brownsville, Texas, March 15, by plane for La Paz, Bolivia, South America. Brother Mote has been called to serve as treasurer of the Bolivia Mission.

A. W. CORMACK.

Messages From China

LETTERS recently received from occupied China, though long delayed, having been written the last part of October, tell of continued progress in the work since the evacuation of our missionaries. This naturally rejoices the heart of those who have long labored in this field. One from Pastor T. R. Shen, director of a large local mission, tells of an itinerary he made in the northern section of his field. His letter was full of praise to the Lord for the way the work is going forward. At one place he had baptized eleven people and planned to visit every company in this section. He expects a good harvest of souls.

Another letter, from the wife of one of our leading Chinese workers, refers to her hope in the soon-coming Saviour. Another letter, from Miss Helen Woo, the treasurer of the East China Union, states that the tithe for 1941 went far beyond that of any former year and that the Harvest Ingathering work was a great blessing as well as a fine success. Her heart seemed full of faith and courage. She spoke of missing the counsel of our missionaries.

One other letter told of the women's work. Four Dorcas Societies were being conducted in Shanghai, and the Bible women in that city were having good success. Several women from among the wealthy class were accepting the truth. These letters all tell of many hard problems, but they likewise speak of the courage of our

workers and believers. I thank God that we have a loyal people in China who will press on until the work is finished.

MRS. B. MILLER.

Our Missionaries

ON March 3 we received a cable from our Cape Town office indicating that the missionary group that left India toward the end of February had touched at Cape Town, South Africa, and were proceeding to America. We hope soon to be able to report the arrival of these workers.

From Sydney, Australia, has come a message reporting the safe arrival there of R. M. Milne and his wife, F. R. Millard and his family, Frieda Clark, Mrs. L. F. Bohner and her son, Mrs. Sarah Williams, L. I. Bowers, and J. M. Nerness and his family. We were very happy to be able to pass this good news to the relatives of these workers here at home, and are sure that our people generally will be glad to receive it through the REVIEW. This report from Sydney accounts for all the missionary groups we have mentioned in previous reports as having sailed from Singapore or Batavia.

Inquiries continue to come, of course, concerning the situation in Burma and India. It will be remembered that mention was made in our last report of an exchange of cables between the General Conference and our Southern Asia Division office in Poona. We may be confident that in the light of the counsel given, our leaders in India are watching developments and keeping in touch with the consular authorities in India with the safety of our workers there in view.

Thinking of our missionaries around the circle and of our believers in these troubled areas, as well as of the many questions that arise concerning the general situation, we fall back on the question asked by Paul in his letter to the Romans, and rejoice in the all-satisfying answer that Inspiration supplies to that question. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? . . . 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, 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."

A. W. CORMACK.