

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

The Call to Prayer

THOSE who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for Thee, Lord, to work; for they have made void Thy law." Let the servants of the Lord weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought for His people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to His power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, His truth, and His people, can be turned aside, even as the rivers of water are turned, if He orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,—the same infinite Creator will work in behalf of His people if they call upon Him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict.

"The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber.

Thus it has been in the past history of God's people. For refusing to worship the great golden image which Nebuchadnezzar had set up, the three Hebrews were cast into the fiery furnace. But God preserved His servants in the midst of the flames, and the attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and great men of the vast kingdom of Babylon.—Ellen G. White, in "Testimonies," Vol. V, pp. 452, 453.

HEART - to - HEART TALKS by the Editor

The Danger of Extremes

THERE is danger in every reform movement that some will be inclined to carry even wholesome measures to extremes, and particularly is this true in the field of dietetic reform. Man looks at the outward appearance, but God looks upon the heart. Man is inclined to judge his fellow man by the cut of his coat or the style of his hat or by what he eats and drinks. These things are truly an indication of character, but it is not for us to set up some standard of our own adoption and seek to measure others by it.

My wife enjoys fruits of a strongly acid character. I must content myself with sweet or subacid fruits. I have a neighbor who can partake freely of the coarser vegetables, such as cabbage and turnips. I must partake of blander foods and foods easier of digestion. How inappropriate it would be for me to judge my wife by my standard, or for my neighbor to judge me by his standard.

Long years ago we labored in a certain church attended by an old soldier brother. Unfortunately, he saw no harm in the use of tea and coffee, drinks which undoubtedly injured him physically, and which are condemned by the instruction that has come to us. In the same church was a good sister, at whose home we lived for several months, who was a confirmed dyspeptic. Life to her was a constant burden. She criticized very severely the brother to whom we have referred, because he drank tea and coffee, but her chief diet consisted of rich pastry, particularly fried doughnuts. Undoubtedly these rich foods did her quite as much injury as was done the brother by the use of tea and coffee. Both of these sincere but misguided persons have passed to their rest, and so we speak of this experience without embarrassment to them.

Another brother, now sleeping, refrained from the use of butter because he believed it injurious. Perhaps this was true. In any event it was his privilege to do this. But he took it upon himself to apply the rule to everyone else, and he judged the sincerity of others who were seeking to live out the principles of health by his own course of conduct.

Against this spirit of pharisaical judgment we have this very definite counsel:

"There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food cannot be converted into good blood. An impoverished diet will impoverish the blood."—*Testimonies*, Vol. II, p. 367.

"While we would caution you not to overeat, even of the best quality of food, we would also caution those that are extremists not to raise a false standard, and

then endeavor to bring everybody to it. There are some who are starting out as health reformers who are not fit to engage in any other enterprise, and who have not sense enough to take care of their own families, or keep their proper place in the church."—*Id.*, pp. 374, 375.

Extremes in Diet

"Not all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation.

"Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply the elements needed to make good blood. Their health suffers, their usefulness is impaired, and their example tells against rather than in favor of reform in diet."—*Ministry of Healing*, p. 318.

The Exercise of Good Sense

Concerning the exercise of good sense in the practice of the principles of health, we have this statement from the same author:

"There is real common sense in health reform. People cannot all eat the same things. Some articles of food that are wholesome and palatable to one person, may be hurtful to another. Some cannot use milk, while others can subsist upon it. For some, dried beans and peas are wholesome, while others cannot digest them. Some stomachs have become so sensitive that they cannot make use of the coarser kind of graham flour. So it is impossible to make an unvarying rule by which to regulate everyone's dietetic habits."—*Christian Temperance*, p. 57.

Three Classes in the Church

There are many loyal believers who recognize the importance of the principles of healthful living, and who, to the best of their ability, are endeavoring to follow these principles in their own personal lives and in their homes. This class have always been found in the church, and we are glad to believe that their numbers are larger today than ever before. On the other hand, it is to be regretted that there is a second class found in the church who, in their attitude toward this question of healthful living, throw their influence directly against the instruction which has come to us. They are either indifferent or prejudiced against the subject.

Glorying in what they call their "liberty," they regard with an indifference amounting almost to contempt, those who are seeking to carry out health principles in their own lives. It is possible that some of this class are found even among workers and representative men and women in the church. They have failed to place their influence on the side of constructive, well-balanced reform; contenting themselves with deriding some misguided votary of health reform who is doing the best he knows to promote important principles.

These take the exceptions expressed in the writings of the Spirit of prophecy, and make them the rule of their lives. They are very ready to

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Special Day of Fasting and Prayer

Deliverance Through Prayer

By W. A. SPICER

[At its meeting of March 19 the General Conference Committee took the following action:

"Voted, That in view of the seriousness of the times into which we have come, the problems daily confronting us in connection with our work, and the hardship and suffering the present world situation has brought to many of our people, we appoint Sabbath, May 9, as a special day of fasting and prayer."

We earnestly hope that our church leaders and members will join wholeheartedly in fulfilling the purpose of this important action. Special articles are appearing in the REVIEW, beginning with the following one by Elder Spicer. Next week the editor will write on "A Call to Prayer." W. H. Branson's message to the Spring Meeting of the General Conference Committee, delivered at the New York meeting the evening of April 3, will be printed as a supplement to the REVIEW of April 30, and is the reading to be used in our churches on the appointed day. E. D. Dick will write for

the issue of May 7 on the foreign mission situation. We believe that Sabbath, May 9, will be a season of blessing and opportunity for all. Surely it should mark the beginning of a new and deeper experience, a preparation for a more efficient service in these difficult days.

GENERAL CONFERENCE SECRETARIAL DEPT.]

THE fiftieth psalm is a special psalm of the second advent—"Our God shall come." Notice how, in the heart of it, the Lord encourages His people now to look to Him for deliverances: "Call upon Me in the day of trouble," He says; "I will deliver thee."

In Christ's prophecy of the troublous times of the last days—"distress of nations, with perplexity"—He assures us that prayer will bring deliverance from evil, whatever may come upon us:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

To be made ready to stand before Him, that is everlasting deliverance, come what may of trouble here.

Prophecy sets the prayer for this time: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days." Isa. 51:9. From ancient times prayer has brought deliverance in times of crisis.

Elijah, a man of common nature with believers today, prayed, as the apostle James said, and the rain fell on a drouth-stricken people. Again and again, in our own story of missions, brethren of ours have prayed for rain before the challenge of heathen unbelief, and rain was sent, "as in the ancient days."

In peril from his brother Esau, who was approaching with an army of men, Jacob confessed his sins to God and pleaded the promises. He wrestled with God by the brook "until the breaking of the day." Then came deliverance. I remember a deliverance that came to one of our colporteur leaders after a night of agonized wrestling in prayer. In a land where year after year had seemed to show that the book work could not succeed, one more trial was to be made. Every group was failing, however. Then the leader spent an all-night season in prayer—"left alone," as the Scripture says Jacob was, with God. By the break of day assurance had come of deliverance. From group to group the colporteur leader made his way, saying "Come on; we can sell books now!" And they did. More than twenty students came in with scholarships earned for the whole year's schooling; and our literature has been selling in that land of nationalism and Catholicism ever since.



My Prayer

ARTHUR R. FISH

GIVE me the faith, dear Lord, that I may stand
Unmoved amid the stirring winds of strife;
In all my way discern Thy guiding hand,
Accepting what Thou givest me in life.

Give me the strength, dear Lord, to stand alone
And honor Thee when others turn away;
To serve Thee first, to give to Thee Thine own,
And yield not for one moment, come what may.

Give me such love, O Lord, as thou dost show
To mortals in their weak and sinful state,
That I might love my brothers even so;
And triumph over envy, greed, and hate.

Give me the wisdom, Lord, that I might know
The way that I can best help other men;
Then they will know that I have been with Thee,
Favored as one to help them rise again.

Give me the patience, Lord, that I may wait,
Unchanged by any trial love might send,
In all my ways be upright, clean, and straight;
So steadfast stand until the very end.

And, last of all, dear Lord, be close to me
And guide my footsteps that I may not roam,
That I may walk yet nearer, Lord, to Thee;
And closer to Thee, Lord, be nearer home.

In time of terrible invasion, "all Judah stood before the Lord" in prayer, "with their little ones, their wives, and their children." "Our eyes are upon Thee," they prayed. 2 Chron. 20:13, 12. And deliverance came.

In the days of the Civil War in America, our leaders appointed days of fasting and prayer, praying God to intervene and end the cruel time. James White wrote in the REVIEW afterward:

"Never have we realized such intensity of feeling, such drawing of the spirit to the very throne of heaven, such confidence in the answer of fervent prayers, as during these days of humiliation and prayer."—*Review and Herald*, April 25, 1865.

Our church was but a little flock in those days, and they were the last to assume any important role for themselves. But they did believe in seeking God in prayer and fasting; and they felt that it was God's answer of intervention when the war's end was brought about just after a four-day season of special prayer.

Never have I heard such earnest praying as I heard in the last round of conferences in Europe just before the storm of this second World War

broke. The tenseness of the impending calamity seemed over all. Women's voices mingled freely with others in the public prayer seasons. Children's voices joined with the voices of the older members. These prayers have echoed in my ears as the news has come of the desolating storm that has swept over these parts and over so many of these praying brethren and sisters.

We know not the next immediate stage of events. But we may spread this broken world before God, and pray that the hundreds of thousands of believers, severed so much from one another, may be kept under the shadow of the Almighty. As we hear some of the reports, we are forced to say, It is a miracle! Pray for the suffering. Pray God to overrule, and restrain, and keep open the ways for the message of salvation to reach the waiting seekers after help. May God save us from sin and keep us ever ready, and ever working. Now, quickly, must come the fulfillment of the promise: "I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people." Isa. 51:16.

Reconciliation

By P. E. BERTHELSEN

RECONCILIATION is the world's greatest need today. Man is by nature alienated from God. The spirit of selfishness, hatred, envy, greed, and revenge predominates in the hearts of men. Sin separates, and in these days of its final and greatest triumphs it is widening and deepening the chasm between man and God. It is in rebellion against God, His law, and His government. It is self-destructive, a gruesome monster, subtle, deceitful, stirring up the worst passions in men and bewildering the senses of those who submit to its deadening influence. Force and fear prevail; "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Made One With God

Unity is the very essence of reconciliation. This is God's plan; it is His program to win and to gain, not by force, but by love, those who are separated from Him, who are "afar off" and know Him not. This plan of reconciliation was accomplished on the cross of Christ, where God's great love for fallen man was manifested. Throughout the long ages from creation to the crucifixion of Christ, patriarch, priest, prophet, and people were saved, just as we are, by faith in the virtue of the cross, the central object in the great plan of redemption.

On the cross complete atonement was made for penitent sinners. We are saved from the penalty of the broken law of God by grace through faith in

Christ, the remedy for sin. We confess our sins, and they are renounced. God supplies grace; His pardon is abundant. A new life, a new nature, is then begun, wherein love, confidence, and trust replace hatred, force, and fear. There is a lasting cessation of hostilities, lasting peace. There is no more condemnation; the law of God is satisfied. Such in brief and in part are some of the marvelous results of the work of reconciliation wrought out by the world's Redeemer on the cross. God's law and His government stand fully vindicated.

This experience of reconciliation is an individual one, in which we realize to some extent the amazing and infinite love of God in providing a Substitute for us and for a world of sinners. A life of loyalty, of voluntary obedience and service to the Master, is begun, in which we with Paul vow that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:39.

"Without the cross, man could have no union with the Father. On it depends our every hope." "If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin. Christ's death proves God's great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, *reconciling us to Him*. . . . Through the cross we learn that the heavenly Father loves us with a love that is infinite."—*Acts of the Apostles*, pp. 209, 210.

"For He hath made Him to be sin for us, who

knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. He was treated as you and I deserve, in order that we might be treated as He deserves.

Peace and Unity in the Home

By reconciliation the sinner who was the enemy of God is by the cross restored to friendship with God. The result of this experience is peace. There are so many homes that are sadly in need of such a transformation. In many so-called Christian homes the enemy has succeeded in sowing seeds of discord. Angry words, contention, strife, are of frequent occurrence. If the inmates of the home individually would humbly and penitently, by confession and faith in Christ, seek God and become reconciled to Him, there would soon be a marvelous change in the atmosphere of that home. The incongruity would all vanish. There would be no more bitterness, no more strife, no more contention. Discord would give way to concord, strife to harmony and peace. That peace is not an armistice, an enforced peace, which leaves room for hostilities; no, it is a lasting peace, where love reigns. Confession and prayer and the spirit of forgiveness produce harmony, and calm troubled waters.

For forty days after His resurrection Jesus remained on the earth, meeting with His disciples and explaining to them things that before that time had not been clear to them. They were to receive the endowment of the Holy Spirit, which would qualify them for their work. After the ascension of their Lord, they returned to Jerusalem, where they spent ten days in the upper room. There were about one hundred and twenty believers present. Like other human beings, they naturally had undesirable traits of character; their natures were not well matched. There had been envy, strife, and desire for supremacy among them. During the ten days there was self-examination and deep heart searching. They put away their differences and sought God most earnestly for a fitness for the work of soulsaving upon which they were to enter.

As the disciples and believers drew closer to God, they also came close to one another. Their

hearts were filled with unselfish love, and they were reconciled to God and to one another. They went out from that upper room as a unit, their hearts knit together in love. They "were of one heart and of one soul." There is no limit to what God can do for and by mortals who are thus surrendered to Him. The record of the book of Acts is unique in that respect.

A Reconciled Church

And so today, as we near the close of earth's history, God wants a reconciled church, of which Christ is the head and the members are the body. The body is subject to Christ, and He is the Saviour of the body. Christ loves the church; it is the object of His supreme regard. Christ gave Himself for the church, that He might sanctify and cleanse it by the "washing of water by the word." He wants to present it a glorious church, not having spot or wrinkle or any such thing, a clean church. (See Ephesians 5:23-32.) There is no provision made in this body for schism, division, factions.

Unfortunately, there are those in the church who although they profess to be reconciled to God, do not love one another. They forget that "we being many, are one body in Christ, and *every one members one of another.*" Rom. 12:5. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. We read further, "Let love be without hypocrisy. . . . In love of the brethren be tenderly affectioned one to another; in honor preferring one another." Rom. 12:9, 10, R. V.

The gospel is a work of restoration, not condemnation. Restoration is reconciliation, close unity. Where the gospel is there should be no unkind, destructive criticism, no malice, no evil-speaking. If criticism be needed, let it be constructive, in the spirit of love. "That man only who has unselfish love for his brother has true love for God." "It is the fragrance of our love for our fellow men that reveals our love for God." —*Acts of the Apostles*, pp. 550, 560. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

A Shepherd-Minded Ministry—No. 7

Who Is Sufficient for These Things?

By M. E. OLSEN

CARING for the spiritual needs of one or more churches involves much labor and toil on the part of the minister. Not only in the Sabbath morning sermon and at the prayer meeting, but also during the week, the faithful shepherd is concerned over the wise feeding of the flock. The apostle Paul is an outstanding example of the true pastor-evangelist. Whether traveling from place to place or confined within prison walls, he had ever on his heart "the care of all the churches." As a teacher of the word he

was conscientious and thoroughgoing. He kept back nothing that was profitable, but taught his converts "publicly, and from house to house." He "ceased not to warn everyone night and day with tears."

"The heart of the true minister is filled with an intense longing to save souls. Time and strength are spent, toilsome effort is not shunned; for others must hear the truths that brought to his own soul such gladness and peace and joy. The Spirit of Christ rests upon him. He watches for souls as one that must give an account. With his eyes fixed on the cross of Cal-

vary, beholding the uplifted Saviour, relying on His grace, believing that He will be with him until the end, as his shield, his strength, his efficiency, he works for God. With invitations and pleadings, mingled with the assurances of God's love, he seeks to win souls to Jesus, and in heaven he is numbered among those who are 'called, and chosen, and faithful.'—"Acts of the Apostles," p. 371.

Our Sufficiency Is of God

When we consider the magnitude of the work of the minister, the many cares that rest heavily on his shoulders, the difficulties that seem almost insurmountable, the continual demands made upon his time and strength, we are led to exclaim with the apostle, "Who is sufficient for these things"! but then we remember those comforting words, "Our sufficiency is of God." The minister is following the path made glorious by the Saviour's presence. It was in Galilee that He gathered about Him a group of disciples, mostly working-men, and taught them faithfully during the whole period of His ministry. When He departed from this world, He gave definite instructions to those disciples: "Go ye therefore, and make disciples of all nations; . . . lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20 (margin).

It is our privilege as ministers to gather about us a group of consecrated men and women, and give them personal help and guidance as they seek earnestly to develop their talents. Besides the twelve who were always with Him, except when sent on missionary tours, the Saviour gave a certain amount of instruction to seventy of His followers, who were likewise sent out to the various cities which He later visited Himself. The pastor of today may give limited instruction to a larger group, in fact, to the majority of the members of his church, in order that they in turn may teach their friends and neighbors the truths of the gospel.

Back of this work of teaching and preaching there must be a strong spiritual life. The teacher himself needs to increase daily in knowledge, and in spiritual power. For this to be so, he must do much praying. Many hours will be given to intercessory prayer. The pastor will remember by name the men and women he is training to be his fellow workers. He knows their individual needs, for he lives with and for them. He prays that this timid brother may become bold in confessing his Lord, that this weak brother may become strong, and the proud one humble; he prays for the boys and girls, that they may shun worldly pleasures, and give their hearts to Jesus; he asks God to make the parents kind and loving and considerate. He prays that coldness and indifference may depart from the church, and that zeal for the work of God may be as a burning fire in the hearts of all the members.

He prays for himself, that he may follow more closely in the footsteps of the Master, that his sermons may be something more than sound expositions of Scripture coming from a sincere and loving heart; that there may be about them a graciousness of tone and words, a fragrance like that of the sweet-smelling oil poured on the head of Aaron, and running down to the skirts of his

garments; a something not definable which at once comforts and reproves the hearer, and gives him new glimpses into heavenly realities. Study of the profoundest sort cannot put this precious something into the sermon; but earnest, abundant, and importunate prayer will do it, and nothing else.

While the minister's heart is drawn out in earnest petitions for himself and for every individual member of his church, he comes gradually to realize that the burden he is carrying is shared, not only by a number of willing helpers in the church, but also by the Saviour Himself. He is associated closely with heavenly agencies in all duties of his office, and the thought gives him comfort and strength. More and more in all his praying and preaching and in his house-to-house visitation he is enjoying the companionship of the Master. Thus he comes to feel that it is his privilege to recognize in himself one of the sheep whom the Good Shepherd is leading day by day to the green pastures and "waters of comfort." Even when perplexities thicken, and dark shadows press on every side, he takes comfort in the thought of the continual presence of Jesus, and he boldly says: "I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

God uses many different instrumentalities in forwarding the interests of His kingdom, but the work of the pastor-evangelist, in its duties and responsibilities, its cares and perplexities, its joys and its sorrows, probably is the most satisfying work ever committed to man, for the pastor lives as perhaps no other man does in the hearts of his people.

The Church as a Garden of Roses

This is particularly true when he is sharing his duties with an increasing number of the officers and members of his church. They are his pupils, and he watches with the interest of a fond parent their growth in intellectual strength, in spiritual vision, and in love for their fellow members. It is pleasant to walk in a rose garden of one's own planting. How much greater is the joy that comes from seeing human buds unfolding their beauty, and giving forth their fragrance. The young people feel at home with a pastor who is studious, open-minded, and genuinely interested in their growth and development, and they cannot but be in love with a church full of warmhearted men and women who show a deep interest in boys and girls.

Such a loving, growing church is bound to reach out into the community, for it is a light shining in a dark place. Members conscious of the divine presence in their lives cannot but look with compassion on the multitudes who are outside the fold of safety. As they put forth earnest efforts to help these people, as they draw out their soul to the hungry, and bring comfort and help to the afflicted, their own light will break forth as the morning, and their health spring forth speedily; the Lord will guide them continually, and they will be "like a spring of water, whose waters fail not." The pastor has his supreme joy in seeing his spiritual children walking in the truth.

The Gospel Worker

By N. P. NEILSEN

THE gospel workers are engaged in the greatest work that there is in all the world. It is the highest work and the noblest cause in the earth. It is the grandest work ever committed to man. It is the cause of the omnipotent One in which they are engaged. Its purpose is to save sinners from destruction, and to lift them up on a higher plane of life, even the heavenly one.

The gospel workers are molders of mind and builders of character. They are building for eternity. They must needs put into their work materials which the fires of the last days will not consume, nor the final earthquake destroy. The work which they are constructing must be fire-proof and earthquake safe.

They must put into this work the noblest of characters, the choicest of gifts, and the very best of effort. Less than this will not suffice.

They must ever be learners in the school of Christ and become more and more efficient in His cause. Their Master and Teacher is the One of

whom it was said, "Never man spake like this man." They may sit at His feet and drink instruction from His lips.

They may indeed pass from one classroom to another in the school of life; but they will never finish their education on earth. They may be leaders in this cause of God; but still they will continue to be students. Their whole life is to be a schooling, a preparatory course, from which the faithful student is granted a permit to enter the higher grades, an advanced course, in the school of the hereafter. There heaven will be their classroom, nature their lesson book, and the universe their field of study.

Yes, the gospel workers, called of God, are engaged in such a cause as this. They are not left alone, for God is with them. Their courage must not falter, their faith must not grow weak, nor their hope grow dim. Ever must they go forward in the name of their Master and rejoice in the triumphs of His cause.

"All Things Work Together for Good"

By A. R. OGDEN

WE know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. What comfort this assuring promise has brought to many sad hearts, to those passing through hard and trying experiences in life. In a world filled with disappointments, with all of its uncertainties, how comforting it is to have a promise of certainty—"We know." To the people of the world, especially under the present trying ordeal through which individuals and nations are passing, it is indeed comforting to have such a definite and certain assurance, "We know." Truly this is one of the most precious promises of the Bible. Thus it has been to the writer for the more than half century of his connection with and confidence in the message of God for these "last days."

But, like all of God's promises, this one also is based upon conditions. To claim the rights and blessings of this promise the first condition is that we must "love God." This does not mean a mere profession of love. It means loving God with all the heart and soul and mind and strength. No halfhearted, divided love can be accepted and the individual claim the promise of our text.

Perhaps a little closer thought to this verse and its precious assurance might not be amiss. Some people make the text say that which it does not state. It does not say that all things are *good*. It does declare that "all things *work* together for good to them that love God." Many things are not of themselves good—many things are positively bad, wrong. The Bible gives many illustrations of this fact. The experiences of Joseph were not

all good. It was not good and right that he should have been sold by his brothers into Egypt. It was not good that he should have been by false accusations thrown into the Egyptian prison. But God could and did cause that all these bad things should "work together for good" for Joseph. He came to the throne. He came to the place where he was a real blessing to his own family. He was in a position to save his own father and brothers from starvation.

So while in our lives we may—and all of us do—have experiences that are not of themselves *good*, if we truly "love God," then it is our blessed privilege to claim the promise, to know that "all things work together for good." We may not for the present see or understand; we may not even in a lifetime understand. There is an eternity, if we are saved in the eternal kingdom, during which God can and will reveal the certainty of His promise in our text. So let us each take courage and renewed confidence in the promise, "We know that all things work together for good."

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more difficult your position and the heavier your burdens, the more you need Jesus.—"Ministry of Healing," p. 511.

EDITORIAL

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

LAST week we summarized certain objections that a minister of another denomination raised against our teachings on the second advent. We examined, in part, his contention that ever since Christ's ascension men have been saying that Christ would come, but that "He has not come yet." We showed what was the real teaching of the apostles who preached immediately after the ascension. We wish now to carry our discussion of this particular objection a little further.

We admit that no *man* can tell whether Christ will come tomorrow or a thousand years from now. But prophecy can and does. We wonder how diligently the objecting minister has studied these prophetic writings. Has he obeyed the injunction of Christ Himself to read and understand the prophecies of Daniel? (See Matt. 24:15.) Has he studied Christ's own prophecy of His return? (See Matthew 24 and Luke 21.) Is he one of those who can claim the blessing because he has read, prayerfully and diligently, the Revelation? (See Rev. 1:3.) Until then, why declare that nothing can be known about the second advent? Seeing that the Bible reveals so plainly that in all past ages God has always told men when a great event was near at hand, is a Christian minister ready to contend that God has changed His plan toward men, and will not give us any knowledge of the coming of an event that surpasses in grandeur any that has ever occurred? (See Amos 3:7.)

The Charge of Vain Expectancy Examined

And now, in particular, what of the charge that some people through all the centuries have been predicting and vainly expecting Christ's advent? All Protestants will agree that through most of the long centuries there was little of the Bible available, and that the blackness of the Dark Ages so definitely obscured truth that the Reformation was required to restore even the most primary doctrine of salvation by faith. Would we reason, therefore, that because distorted ideas concerning salvation have been rampant through the centuries, we cannot hope to know anything about this vital truth of salvation by faith? To this we would all reply in candor that we need not be in darkness because men in former centuries were. We can study the Bible and learn what is truth on this subject. Then why not take the same attitude on the subject of the second advent?

The Bible explicitly declares that we who are Christians need not be in darkness regarding the second advent. And this is said in contrast to the

prediction that the "day of the Lord so cometh as a thief in the night" to the unbelieving world. (See 1 Thess. 5:2-5.) The apostle Paul assures us: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

We do not know how to harmonize a statement like this with the objector's declaration that we cannot hope to know anything about the coming of Christ. Certainly if we cannot know anything about the coming, then pray tell how will the Christian be any less surprised by the advent than the worldling will be? Would the objector set himself up against Paul? We doubt that he would confess to such boldness. But in the name of honest thinking how can a person believe Paul's statement regarding the possibility of our knowing about and being ready for the advent, and at the same time believe the objector's declaration that we "know absolutely nothing about it"?

Our Lord's Forecasts

But we have further questions to ask in this same connection. When our Lord drew near to the end of His earthly ministry, His disciples came to Him with a very pointed question. They knew He was going to leave them soon. They knew also that that departure was not the end of His relationship with this world, but that He planned to come again and to bring an end to this evil world. Hence they asked: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Now if we are to be guided in our thinking by those with views like the objector's, we should expect Christ to rebuke them for impertinence if not impiety and to admonish them to focus their attention simply upon improving Roman society. But Christ did no such thing, and His failure to do this is in itself the most pertinent fact that can be set forth in this connection. Instead, our Lord introduced His answer with a warning: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many."

Quite evidently, then, we should expect to find, from a study of Christian history, that many have made false predictions and held false hopes concerning the second advent of our Lord. Therefore, instead of our being skeptical of any teaching concerning the advent, simply because of false predictions, we should constantly be on our guard against the false, in order that we may be sure we are holding to the true. That is the most significant fact that stands out in His answer.

Only Conclusion From Christ's Recital

But because of this fact that many deceivers would arise and false teachings on the advent would abound, did our Lord warn them against desiring an answer to their question? No. On the contrary, He proceeds to tell them what will be the sign, or signs, of His coming and of the end of the world. And He does this at some length. But why such a detailed answer if we cannot hope to know anything about the second advent? The simple fact that Christ set forth a series of signs that bear upon this matter of the second advent permits of only one conclusion, that is, that Christ intended we should know something very definite and specific about His return. To conclude otherwise is to assert that the long recital of signs by our Lord has no significance at best and is a deception at worst. But that would be blasphemy.

When we come to the end of the long list of signs, we find our Lord declaring: "When ye shall see all these things, know that it [the second advent] is near, even at the doors." Verse 33. How altogether logical is this statement in conclusion of the description of the signs! The disciples wished to know something definite about the signs that would reveal the nearness of the Lord's return. Hence the Saviour's declaration at the close of the recital: "When ye shall see all these things, know that it is near, even at the doors."

We may regret that many have made false forecasts on the strength of their interpretation of Christ's words and those of various Bible prophets. But that does not reduce one whit the declaration of our Lord that there is a series of signs to be anticipated, that we are to "see all these things," and that we may know when His coming is near, "even at the doors." Not a skeptical, but a prayerful, attitude is the one to assume as we think of the mistaken ideas that have been held regarding the second advent. There is much for us to know about the advent, for the Scriptures speak very frequently of it. Therefore, let us pray the more earnestly that God will enlighten our minds to understand these scriptures. This approach to the matter gives promise of help and enlightenment. No other approach will succeed.

The Adventist Approach

And it is on this basis that we as Adventists approach the transcendently important subject of the second advent. We humbly believe that we have a correct understanding of the main lines of Bible prophecy that bear on this subject. We believe that the very developments of our day provide a remarkable corroboration of all that we have said would come to pass. We can recall the day when many people made sport of our forecasts and called us calamity howlers. They wondered why Adventists painted such a dark picture of the future—wars and rumors of wars, general world calamity and destruction. But today no one is calling us calamity howlers or ridiculing as absurd our picture of world conditions. Why? Simply because the picture we have always

painted of the future is now reproduced on the front page of each morning's newspaper.

We also recall that there used to be a group of idealistic people, chief among whom were clergymen of various denominations, who preached consistently and insistently that the world was getting better and better. They believed the doctrine of inevitable progress. They based their forecasts on Darwin rather than the prophets. It was these idealistic persons who most frequently called Adventists calamity howlers. It has been some time since we have heard any rosy forecasts concerning our world! But Seventh-day Adventist forecasts and preaching remain the same.

F. D. N.

The Danger of Extremes

(Continued from page 2)

accept the counsel which has been given wherein it conforms to their individual beliefs and practices; and they are equally ready to deny the application of principles from the same source which require a reform in their habits of life. Such a regard for the testimonies of the Spirit of God is a virtual rejection of them.

A third class, in their unwise zeal to forward what they consider a holy cause, have exercised such intemperance in the application of the principles, and such an uncharitable spirit toward those who do not view things from the same standpoint, that they have brought the subject of health reform into contempt.

These last two classes, representing the extremes, have acted and reacted upon each other. The Master, we believe, would have us take a reasonable middle ground between these extreme views. He would have us study the question of healthful living from its true physiological and moral standpoint, and in the fear of God make an application of these principles to our own lives and to the lives of our families, leaving every other family and every other member of the church absolutely free to do the same thing.

Christ Not an Extremist

"Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control, never violated the laws of good taste. He knew when to speak and when to keep silent. He was always self-possessed. He never erred in His judgment of man or of truth. He was never deceived by appearances. He never raised a question that was not clearly appropriate, never gave an answer that was not right to the point. He silenced the voice of the caviling priests by penetrating beneath the surface and reaching the heart, flashing light into the mind and awakening the conscience.

"Those who follow the example of Christ will not be extremists. They will cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives."—*"Gospel Workers,"* p. 317.

"DESIREs for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing."

BEACON LIGHTS

When Men Worship Darkness

Strange paradox of this age of light—physical light, spiritual light, scientific light—is the fact that on occasion, as an editor of the *New York Times* (March 27) writes, “we worship darkness,” for nothing is so important during an air raid as the obliteration of light. Impressed with the blackout experiment on lower Manhattan, sparkling center of twentieth century life, the editor felt to comment as follows:

“When we black out Coney Island, Staten Island, part of Manhattan Island, Westchester County, the State of Connecticut, or, as may ultimately be the case, the entire Atlantic coast, we have to reverse our values. We have to make a kind of photographic negative in which black areas are a good thing and white areas a bad thing. The ancient Persians worshiped a god of Light and feared a god of Darkness; in Plato’s famous parable, people sat in a cave with their backs to the sun, which was deplorable; the poets in all ages have worshiped the dawn, the play of sunshine on dappled meadows, the welcoming candle in the window, the lighthouse beam guiding the sailor home, the light that never was on land or sea. All this has been changed. Now, at the appointed times, we worship darkness. Darkness is the proof of our intelligence, our unselfishness and our loyalty.”

When men chose scientific light in preference to spiritual light, hoping thereby to add to their material comforts and physical well-being, they committed a great error, the fruits of which may be seen today. Christ declared, “I am the light of the world.” We must now be aware that there can be no light for the world except as men come to that light and permit the principles that Christ enunciated to dominate their lives. We are assured that God, who once commanded the darkness to retreat before the light, will again utter the words “Let there be light,” and we will see a new world come forth in which there will be no night, no death, no fear.

All Roads Lead to Rome

The announcement has already been made of the appointment by Japan of a special minister to the Vatican. The apostolic delegate in Japan has been raised to the position of a diplomat, though as stated by *America* (April 11), “he refuses to belong to the diplomatic corps.” Mr. Ken Harada, the Japanese minister to the Vatican, is a non-Christian, but his wife is a Catholic.

Next in line before the Vatican doors stands China. She, too, has made request for an exchange of diplomatic representatives, and this is being accepted. With approximately 20,000,000 Catholics in the Far East now affected by the titanic struggle, the influence of the Pope upon these peoples evidently is something to be considered.

Christian Inspiration Needed

Sir Stafford Cripps, prominent British statesman, recently expressed his fundamental philosophy of life in an interview given to a representative of the *Methodist Recorder* of London, and was quoted as follows in the *Christian Advocate* (March 26):

“There must be a new intention and determination to carry into all the activities of our daily life the fundamental teachings of the New Testament. And that means that we must be prepared to accept all their implications for our social and political life. Different people may interpret those teachings in different ways, and they may differ as to aims and methods of procedure, but I think it is fairly clear, for one thing, that we have got to move toward greater equality and greater ‘community’ of living.

“I feel strongly that we have got to have a moral background to our whole life. We have tended to

divorce our religious and ethical values from our practical affairs. We try to live in two worlds. One is the world of our religion, our thought, our imagination; the other is what we call the ‘real’ world of politics and society and business. But we must learn to do as we think. To bring those two worlds together we need the Christian inspiration.”

Fulfillment of Man’s Hope

The Archbishop of Canterbury recently made a statement on “The Spiritual Grounds of Hope.” We quote the concluding sentences of this statement as it appeared in the *United Presbyterian* (March 19). It reads as follows:

“Christian civilization can go forward; yet it will not on earth reach its goal. . . . For till man is sinless his civilization will not be free from evil. We are to prepare for the coming of God’s kingdom on earth. But its fulfillment is in heaven.”

The Rediscovery of Sin

It is rather surprising to hear one who has been classed among the gilded Christian liberalists expressing himself on original sin as Harry E. Fosdick does in his book, “Living Under Tension,” an excerpt from which is printed in the *Christian Advocate* (March 19). From this we read:

“Today we and our hopes and all our efforts after goodness are up against a powerful antagonism, something demonic, tragic, terrific in human nature, that turns our loveliest qualities to evil and our finest endeavors into failure. Our fathers called that sin. If you have a better name for it, use it, but recognize the realistic fact.

“Certainly, every path that man is traveling today leads to the rediscovery of sin. There is scientific inventiveness, for example. How full of hope for man’s abundant life that once seemed! Here were gifts in endless affluence that he could use to build a better earth. But see to what tragic misuses they are put! We have achieved electric lights, but they have not lighted the way to justice and brotherhood. We have mastered refrigeration, but it has not cooled the angry passions of man’s heart. We have built towering skyscrapers, but they have brought us no nearer God. We have achieved giant power, but it has never been powerful enough to save a single man from inner evil.”

Liberalists in Christian doctrine or human philosophy talk often about facing realities. It is time that they faced the reality of human depravity and original sin. This is a reality that “evolutionists” will not face, for it spells disaster to a pet theory that has charmed the world for some time. We are happy to see some awakening along this line, but we wonder what effect such admissions as Doctor Fosdick makes, if generally accepted, would have upon Christian liberalism.

When Protestants Observe Good Friday

The editor of *America* rejoices in the fact that more and more Protestants are coming to observe Good Friday; and well he may, for they thereby recognize an institution of the Catholic Church, the same as they do when they observe Sunday. Here is what the editor writes in the issue of April 11, after he had received a number of announcements of meetings on Good Friday from a correspondent in the South:

“From these clippings it appears that services were to be conducted on Good Friday by congregations of Methodists, Baptists, and Disciples of Christ. . . . Those who knew these same congregations even twenty years ago will rejoice at the change which has come to pass. The movement which has been zealously carried on for the last few years is bringing forth harvests in unexpected fields. Formerly, many of these people, misled by a prejudice for which they were really not responsible, would have considered these Good Friday services a superstition.” F. L.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

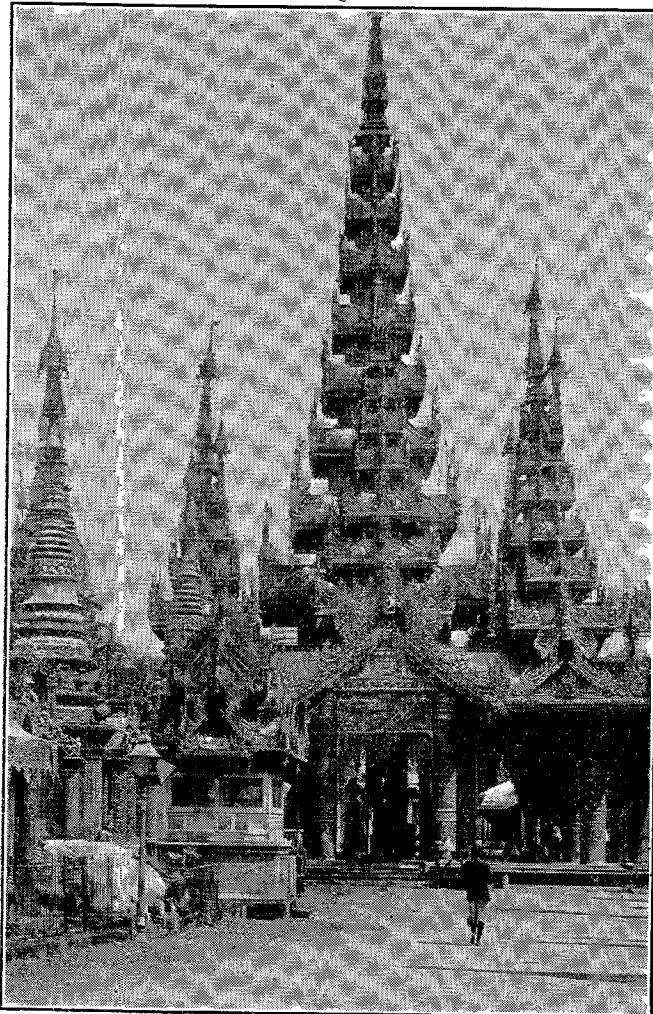
The Burmese Water Feast

By MAVIS ISACKE*

APRIL is the hottest time of the year in Burma. It is just before the monsoons set in, and the whole country is hot, dry, and dusty. A good shower would be very refreshing, but there is not a drop nor even a sign of rain anywhere.

It is at this time of year that the Burmese have their Water Feast. For months ahead the people prepare, and when the three days selected for the feast come, everything is in readiness. A day or two before the actual feast, frameworks of bamboo are erected in front of the houses and on the lawns and streets. These are covered with paper and daintily decorated with paper flowers. Inside are placed chairs and tables, and at one end is a refreshment parlor. Usually the woman of the

* The writer of this article was born in Burma, and when she wrote this, a few months ago, was a senior student in our Manila Sanitarium and Hospital School of Nursing, Philippine Islands. With all eyes now focused on these Oriental lands, we believe our readers will be interested in this glimpse of one of Burma's unique customs.



house acts as hostess, with several attendants to help her serve the guests she knows will be coming.

Early morning of the first day of the celebration finds trucks loaded with young people with musical instruments, singing and making merry. But what is that each carries? Why, each one has a cup or a water pistol, and in the center of the truck is a huge barrel of water. What will they do with this strange paraphernalia? Wait and see.

Off go the loaded vehicles, carrying their passengers out for a day's fun. The first person a crowd of these merrymakers happens to see, be he an old man or a child, is greeted with a shower of water over his shoulders and a shout of laughter. But the victim does not become angry; he takes it smilingly and seems to enjoy the wetting as much as do the youngsters who threw the water. And so on the mischievous young people go, greeting everyone with a splash of water.

When they reach a house, the truck stops. Some of the young people go into the decorated room out on the lawn, and others remain in the truck. Refreshments are served to everyone, with no restrictions whatsoever. The hostess and her attendants treat all with hospitality and kindness, whether they are acquainted with those who come or not. Food and drinks are prepared for anyone who might happen to stop at the house during this feast.

After the visitors have all been served and are ready to leave, some of the people from the house take their places near the door, where there are several barrels of water, and as the guests depart, each one receives a cup or spray of water over his shoulders. Don't you think you would be insulted by this kind of farewell? I should. But not so they—everyone is laughing and apparently enjoying it. All get back into the truck, and off they go to repeat the same procedure at the next stop. And so the merrymaking continues until evening.

This is carried on for three successive days. Think of the amount of water wasted! But the Burmese believe that this procedure will in some way stimulate the rain. And, strange to say, it does rain within a few days. Whether the precipitation is due to the moisture in the air or not, it is impossible to say. And when the rain comes, the people rejoice, for now they can get the fields ready for planting rice.

PHOTO BY EWING GALLOWAY, N.Y.

Shrines of the Shwe Dagon Pagoda, Rangoon, Burma

Of course, at the end of the three days many of the revelers have colds and fever, owing to their carelessness. But they soon get well, and then, one and all, they go out to work the ground, which has been softened by the rains.

In case you should visit Burma during the month of April, you will surely meet this Water Feast experience. But now that you know about it, it will not be so great a surprise to you when you are greeted with a shower of water.

Experiences of a Housewife in War-Ravaged France —No. 3

By LOUISE OLSEN WALTHER

NEXT to the question of food, the shortage of fuel has become the most acute problem in France. Many who used to heat their homes with furnaces have had to close up their furnaces for lack of coal, and now they heat just a room or two with a little stove. True, they receive coupons entitling them to obtain coal, but the coupons are often worthless, for there is no coal to be had.

One of our friends told us of the unusually fine wood he had found for his stove. "It is extraordinary," he said. "The same wood warms me three times over."

"Warms you three times? What do you mean?" we asked.

"Well, it warms me once when I go to cut it down in the forest," he explained. "And it warms me again when I chop it up in my back yard," he continued. "And it warms me a third time when it burns in my new stove," he finished, with a twinkle in his eye.

This same friend, a worker in one of our institutions, also told us of his experience in buying a stove. The sudden demand in that line created a great shortage of stoves and stovepipes. Our friend found a little stove in a certain store and asked the price. "Eight hundred francs plus a month's butter coupons," replied the merchant.

"That's outrageous!" exclaimed our friend. "The idea of asking butter coupons for a stove!" So he went out to look in other stores. But he found nothing, and finally went back and paid twice the ordinary price, and, in addition, forfeited his butter coupons for the month, to procure that little stove.

We have learned from recent letters that there is not enough fuel to heat the dormitories in our French school now. They have worked out a system whereby they heat the boys' dormitory during the week and hold classes and chapel and study periods in that building. (The administration building has been closed since the beginning of the war.) Then on Friday night and Sabbath they heat the girls' dormitory and hold the Sabbath services there. On that one day of the week they enjoy the luxury of eating their meals in a warm dining room. This arrangement is not any too pleasant in such a cold climate—the school is situated in the foothills of the Alps, and the winters are long—but I know those young folk well enough to believe that they are having a good school year and are enjoying themselves in spite of their hardships.

The obvious solution to the problem of keeping warm is to wear plenty of clothing. I found that by wearing warm underclothing and stockings, a wool skirt, a sweater, and a jacket, I could keep comfortable even though the temperature in our apartment was usually between 40 and 50 degrees Fahrenheit.

But the obvious solution was not easy to accomplish. The restrictions on textiles made it impossible to buy warm clothes in France the past year, or even to buy wool yarn or cloth with which to make them. The only thing we could do was to dig around in attics and trunks and make old things into new. Knitted garments which had been discarded as out of style or faded were now ripped up, the yarn washed and dyed, and out of this, new sweaters, jackets, leggings, and mittens were knit. It was really surprising to see what one could do when it was necessary. And then the mending! I opened my eyes wide in astonishment at the way the French women could mend beyond a point ever dreamed of by us Americans.

Yet there were restrictions even on mending. Spool thread—plain black and white sewing cotton—disappeared shortly after the armistice, and soon it became almost impossible to buy darning cotton. Needles also became extremely rare, until—well, here is a little experience of my own which gives an idea of our predicament.

I went with my husband to Lyon, France, one morning. We had come for an appointment with the American consul. I was wearing my last pair of silk hose (we had not been able to buy any for almost a year at that time), and I had had an accident while pulling them on that morning. What to do?

"Please give me a package of needles and a spool of darning thread," I said to a clerk in the city's largest department store.

"Sorry, we have no needles or thread," she replied.

"Please, mademoiselle, do you have any needles and thread?" I asked a clerk in another department store.

"No needles, no thread," was the curt reply.

I repeated my request in a third store, and received the same answer.

"Isn't there any store in Lyon where I can get a needle and some thread?" I asked at last, in despair.

"I can't say for sure, but perhaps you'll find something if you try some of the little stores on the outskirts of town," the clerk suggested.

I took a streetcar and set out on my search. Luck was with me. At the first dusty little dry-goods store I entered, the woman agreed to sell me a yard of thread and to let me borrow a needle. So I sat on the stool by the counter and mended my stocking, and then went out triumphantly to meet my husband at the American consul's office.

Shoes were another problem. None could be bought in the stores without a certificate secured at the town hall. Everyone who applied for a certificate had to fill out a blank, stating what kind of shoes he wanted, and how many pairs he had on hand. In addition, he must explain why the need was urgent, and express his willingness to submit to an inspection at home to corroborate the truth of his statements. But even after we went through all this red tape, our request for a certificate remained ungranted for weeks and

months. Finally we asked the mayor the reason for such a long delay. "We have received," he replied, "coupons for only twenty-six pairs of shoes for the months of January and February, and there are 2,000 people in the village. Just figure out how far that goes."

We did. That made 156 pairs of shoes a year. This meant that it would be between twelve and thirteen years until everyone in the village received a coupon for one pair of shoes! We immediately developed a great respect for the shoes we had on hand, and gave them our most tender care. Leather was so scarce that the shoe-repair shops could not keep up with the demand for half soles. However, soon the shoe stores displayed shoes with thick cork and wooden soles which were sold without coupons.

(To be continued)

Curls or Character

By FRANCES DUNLAP HERON

GRANDMOTHER HEATH was reminiscing with her old friend, Miss Ellen Sanders, when two little girls appeared at the front door.

"Come in, children," grandmother invited. "I want you to meet Miss Sanders. She and I went to school together when we were as young as you are. These are my granddaughters, Ellen. This is Edith." A blue-eyed, doll-faced child, with a mass of golden curls, came forward. "And this is Ruth." A gray-eyed little girl, with straight hair, cut in Dutch bob, shook Miss Sanders' hand and smiled.

"What fine-looking girls!" Miss Sanders greeted them cordially. Then, with a glance from one to the other, "But isn't it a shame, Edith has all the curls!" The smile faded from Ruth's sensitive little face.

"But Ruth's hair is unusually fine and silky," grandmother hastened to say, "and she can take care of it herself, while Edith has to depend on her mother." Ruth looked happier.

"My, I'm sorry I spoke as I did about the curls," Miss Sanders said as soon as the two sisters had run off to play. "I'm afraid I hurt Ruth's feelings."

"Poor child—she's getting hardened though. You see, Ellen, whenever anyone meets those children for the first time, Ruth is pretty apt to hear exactly what you just said. Even strangers in restaurants or on trains say it with their eyes if not with words. It seems that the whole world loves a curly-headed child and pities her straight-haired sister. I think curls are lovely, too, but I do not see why they should be considered so essential to attractiveness. In fact, I believe straight hair is more becoming to Ruth's type of features than curls would be—whereas fluffiness just suits Edith's pink and white cheeks. We've played up that point to Ruth, and she's beginning to feel somewhat compensated. People just don't realize the uncomfortable embarrassment they cause children by casual remarks and comparisons."

"I should have known better." Miss Sanders was contrite.

Grandmother continued, "I learned my lesson about considering children's feelings when my Kenneth was a little boy. He was such a towhead, I often apologized for it to other people, in his presence. One summer my cousin and her little boy, Donald, visited us. Donald was about Kenneth's age, and had beautiful wavy dark hair. I had a great deal to say about Donald's hair.

"One evening when I went out to the woodpile to get chips I heard a choked voice coming from the smokehouse. It was Kenneth saying over and over, 'I wish I had pretty brown hair like Donald—oh, I wish I had pretty brown hair like Donald!'

"I was ashamed and distressed. You may be sure I said no more about Donald's dark hair. Instead, I began to talk about Kenneth's brown eyes and his sturdy shoulders. Today, he's a handsome six-footer with brown hair—yes, it turned!—and he is as good as he is handsome."

"It's strange, isn't it," Miss Sanders remarked thoughtfully, "that adults put so much emphasis on hair and eyes, or height, or the shape of children's noses? The important thing, of course, is personality—character."

"Yes," said Grandmother Heath, "and personality can actually be harmed by frequent discussion of a child's personal appearance. The child who is always being complimented is apt to become vain, while the disparaged child is pretty sure to suffer a feeling of inferiority."

Miss Sanders was silent a few moments. Then she said, "I guess the old saying, 'Beauty is as beauty does,' is one that parents—and outsiders like me—need to remember."—*National Kindergarten Association.*

EVERY church should support two pastors—one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*

MISSIONS EXTENSION WEEK



April 26 to May 2, 1942

More Room, Please!

By V. E. ROBINSON

HEAR you say, "What! Malamulo standing in line again?" Yes, standing in line again, and in good company, too, with the scores of worth-while projects around the circle of the earth, waiting to be built and equipped by funds raised by means of the 1942 Missions Extension program. This time it is for a school building; and a big one, too, please. I hear you say again, "Is it possible that Malamulo, our largest training school in Africa, has no school building?" Yes, it is possible. And in another sense it is impossible—impossible to continue this way much longer.

Half of our training-school classes still meet in the little brick church erected thirty-four years ago by Malamulo's pioneer European missionary, J. C. Rogers. Perhaps it was adequate then, when the total student body numbered no more than fifty. But now, with one hundred girls and two hundred and fifty boys gathered here from all parts of Nyasaland and its surrounding territories, it is a very different matter. We are using parts of our beautiful new church (a Missions Extension project of several years ago) for our crowded classes. This is far from an ideal arrangement, and we are looking forward to the day when our church may be reserved exclusively for religious services.

The classes are large. Here is

standard one with fifty-two enrolled. Occasionally the teacher, seeking fresh air and more elbow room for his pupils, takes them outdoors to sit on the grass, his portable blackboard accompanying him. This is very pleasant in the cool, dry winter months, when the students rather enjoy the effect of the sunshine, but quite different during the rainy season.

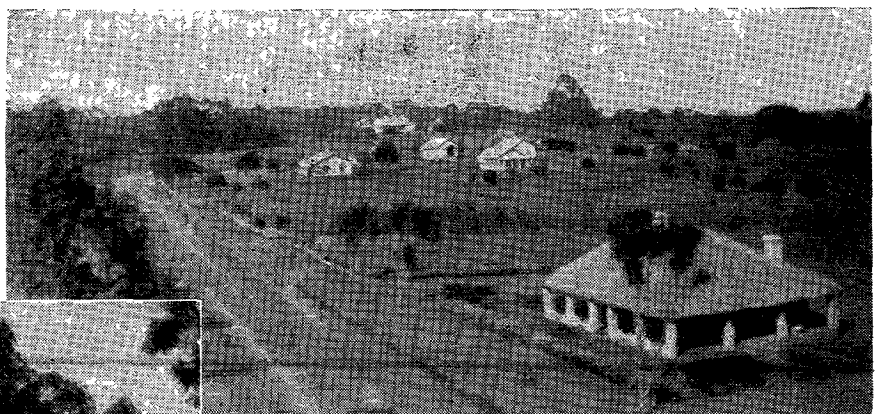
Would you like to take a little walk around Malamulo, and see some of the projects for which we have been grateful to the Missions Extension in years past? Coming down the main road, we first reach the European hospital, a four-roomed iron-roofed building up near the top of the hill which overlooks the rest of the mission. Dr. E. L. Morel has been unusually busy of late, caring for patients in this building. It is really growing too small to accommodate them. Only last month, overflow hospital patients were sleeping in a spare room in the doctor's house. "More room,

please," says the hospital also.

Down past the doctor's house we go, and arrive at the African hospital. Such an inadequate building it is. This is another project for 1942, and it certainly is a worthy one. Hundreds come here, seeking medical and surgical care. This is where the African orderlies are trained. They go out after graduation to man our dispensaries, which play such a vital part in our program on every mission station.

Then come the new church and the central *bwalo*, or court. Near by are the main workshops of the mission. Down on one side is the dairy, where the country-wide-famous "Malamulo butter" is made. Seven thousand pounds went out of that neat little building last year. Down on the other side stand our farm buildings. Dozens of our students line up here daily for a very important course in their education. Still farther down stands another row of buildings, industrial shops, these—carpentry, tailoring, blacksmith, and shoe-repairing. Every year new boys are taken into these departments as learners.

Then there is the print shop. This is a most vital spoke in the

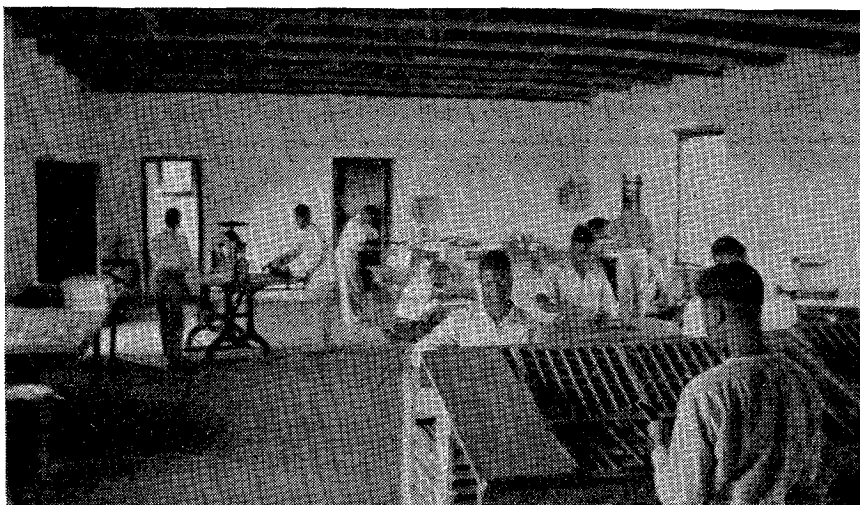


SCENES AT THE MALAMULO MISSION STATION

Left: Large Women's Class Seated on the Grass Outside Small Classroom

Above: General View of the Malamulo Mission. African Hospital Buildings in Center. European Hospital at Right





In the Malamulo, Africa, Print Shop

Malamulo wheel. From here must come much of the evangelistic literature for use in the Nyasaland field. We have two presses (one of them a 1941 Missions Extension project), and for the last six months they have been printing steadily from seven in the morning until ten at night. Business in the shop has increased eighty-six per cent in the last four years. Power is supplied by a strong Diesel engine, which grinds simultaneously the ten tons of maize needed to feed our students and staff each month.

Yes, there are many wheels turning at Malamulo. We are thankful to be able to say that on this, our largest mission station in the world, with an annual budget of twenty-five thousand dollars, the work is ninety per cent self-supporting. How grateful we are to the pioneer workers who, in years gone by, have had the vision and the courage to establish these industries which are making such a remarkable feat possible. Our gratitude must also go out to you who, in the homeland, have given so freely through the

years, for the fostering of these industries.

But after all, the great purpose of the training school is to prepare workers. Does Malamulo do that? Yes, it does, and by the grace of God will continue to do so. Our schools, more than one hundred and fifty in number, scattered throughout the length and breadth of Nyasaland, are manned by Malamulo graduates. For years every graduate has been placed. We have one hundred and five taking advanced training work this year, and five thousand more in the preparatory schools throughout the protectorate. Shall we be able to continue to accept them? to educate them? The answer rests partly with us—and partly with you.

And so, in striving to maintain our work as one of the modern "schools of the prophets," we find the place where we dwell "too strait" for us. We trust you will be willing to come with us and help us build something bigger this year by bringing in a liberal offering on Missions Extension Sabbath.

A Clinic for Iquitos

By R. A. HAYDEN

NEVER has there been such a good opportunity as now to enter the city of Iquitos with the medical work in an institutional way. Iquitos lies in the center of the Upper Amazon jungle. It is an important center, as it is the capital of the inland state of Loreto, and is the navy, army, and air base for the eastern defense of Peru. Hundreds of army, navy, and air officers live here. However, many of these officers leave their families on the coast, or send them there by airplane for the most simple medical treatment. Sickness abounds everywhere. All around the mission compound can be found hundreds of sick that need institutional care, with the service of nurses or doctor.

Every day we receive, from both rich and poor, many requests for medical attention.

Here in this needy place the people have not forgotten the days of Elder and Mrs. Stahl. They have not forgotten the kind medical care that these pioneer missionaries gave them in their many years of service in this town and on the rivers of the jungles of the Upper Amazon. Hundreds of people come every year to the mission compound, asking for care, many of them needing the care of a doctor and an institution. A small

clinic, with a doctor and two nurses, would serve the great need of this jungle mission. For more than fifteen years the people have been waiting for this help. As I travel up the many waterways of this Upper Amazon jungle I encounter every day people who ask if we have a hospital or a clinic in Iquitos, where the mother, father, or children may be cared for. I travel for five hundred miles in one direction and a thousand in another without seeing a doctor or anything that represents a clinic. Is it any wonder that the unfortunate people are pleading for some kind of medical and institutional care?

Traveling far into the interior, hundreds of miles from any medical facilities, treating the sick, medicating their tropical sores, pulling hundreds of infected teeth, and preaching the gospel, I find hundreds of people who are dying for lack of medical care. Time after time they have pleaded with me to take their sick to some place where there is a hospital or a clinic.

As I write these lines I am far up the Amazon River, several weeks' journey from my family, which remained in Iquitos. As I push on and on into this jungle land I am reminded of the great need of this jungle mission, a clinic and a doctor. Just today I met, far in the interior, a man who told me that seven years ago a Seventh-day Adventist missionary by the name of Stahl saved his wife's life, that he stopped with his little mission launch and stayed until his wife was out of danger. Today I found the woman in the best of health, and with only praise on her lips for that great pioneer missionary.

I am pushing on into the interior of the great Amazon jungle, obeying the gospel charge of the Saviour, but before going farther I send back this call to the homeland, to God's chosen people, "Help us in this great need."



Missionary R. A. Hayden, of South America, Treating an Indian of the Shipibo Tribe

Sharing Our Blessings

By G. E. NORD

IN one of the interdenominational church papers in America, under the caption, "A New Year's Citizenship," appears the following comment on the Saviour's commission to "make disciples of all the nations:"

"A real question in 1942: Shall we naturalize, Americanize and Christianize, those of different race, creed, and color—than ourselves? . . . Has your church any program or concern for foreign-born, 14,000,000; Negroes, 12,000,000; Latin-Americans, 3,800,000; Mexicans in the Southwest, 1,750,000; Indians, 340,000; and Alaskans, 54,000? 'Christ died for all' of us. He plays no favorites."

Have we a program? What should we do in 1942? God surely has pointed out and made plain our duty. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." The whole gospel to the whole world, by the whole church, is our program, and we are told that every part of the great harvest field must be worked. There are many dark corners in our own land.

For many years foreigners from all lands have been coming to our shores, until America's population is largely foreign. Her great cities are practically foreign cities.

There is a real providence in this. It is God's purpose that men gathered here from every nation under heaven shall hear the last message of mercy. We are told that the Pentecostal experience is to be repeated. The message will close with greater power than it began.

In order that the foreigners in our cities may be reached, house-to-house work must be done with the periodicals and books which are printed in their own language. What an opportunity the Missions Extension effort affords. They can both hear the message in their own tongue and by purchasing literature help give it to others. Christ's servants are to proclaim the message from door to door.

"The message must be given to the thousands of foreigners living in these cities in the home field."—*"Testimonies," Vol. VIII, p. 34.* Remember them during Missions Extension time. "Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*"Christian Service," p. 200.*

There are 40,000,000 in this country who were born abroad or whose parents were born abroad, roughly

a third of our population. Among the 3,500,000 Scandinavians in America there are more than eight thousand who have accepted the message. In the majority of cases, these people have been won through the faithful efforts of Scandinavian workers, who from the very beginning worked faithfully to give the message through literature and preaching in their own tongue. This is true of other nationalities.

According to the information given, there are 5,000,000 of Italian descent. There are 8,000,000 Americans of Slavic descent. Of these, 40 per cent are Polish, 33 per cent are Russian, and 17 per cent Czecho-Slovakian.

In "Steps to Christ" we read: "If the followers of Christ were awake to duty, there would be thousands where there is one today, pro-

claiming the gospel in heathen lands, and all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. . . . We need not go to heathen lands, or even leave the narrow circle of the home if it is there that our duty lies, in order to work for Christ."

It is clear that our duty lies in doing all in our power and influence to bring the light and truth to the millions of heathen and strangers right within our gates, as well as in faraway heathen lands.

Now, as never before, as custodians of God's message for "every creature," we should determine to do a larger work in extending the kingdom of God among the millions of foreign-language peoples of this fair land, and gladly share our many spiritual blessings with them, doing our utmost to make many citizens from among them for the kingdom of Christ during 1942.

NATIONAL SERVICE

A New Questionnaire

By CARLYLE B. HAYNES

THE Selective Service registrants of February 16 will receive a questionnaire not heretofore sent to former Selective Service registrants, and the men in this registration from 35 to 45 years of age will quite possibly receive this new questionnaire before they receive the regular Selective Service Questionnaire itself.

This is an Occupational Questionnaire by which the Government seeks to ascertain the occupational background of registrants. It will not be sent to the 20-21 year-old men, at least at present, but will go now only to the 35-45 year-old men who registered on February 16, and will be the only questionnaire which will be sent to the 45-65 year-old men after their registration on April 27.

The Occupational Questionnaire will be sent out by local boards, the data obtained will then be forwarded to the National Roster of Scientific and Specialized Personnel, in order to discover the occupational background of persons with professional and scientific qualifications. The data will also be sent to the United States Employment Service to classify those with "critical and essential" occupations.

There are two lists of occupations on the questionnaire. One is headed "Professional and Scientific Workers;" the other is "Selected Occupations." Many detailed questions are asked in order that the Government will have the data to prevent the fitting of square pegs into round holes.

The questionnaire has been prepared under an order to the Selective Service System to make an occupational inventory of all persons now or later registered, except those already inducted into the armed forces.

The purpose is to obtain information regarding the present employment and activities of registrants, and their

skills and aptitudes. The data will serve as an important aid in achieving a more complete and efficient utilization of the man power of the country in connection with the war-production program.

The new questionnaire is in the form of two pages, and is to be filled out in duplicate. It lists thirty-six professional and scientific groups, from accountant to veterinarian. It lists also 319 skilled labor occupations, arranged alphabetically, from airplane fabric worker to woodworking machine operator.

This Occupational Questionnaire calls for the Social Security number of the registrant, the date of his birth, his race, his citizenship, his marital status, his dependents, the number of children living with him under eighteen years of age, the number of other persons living with him supported by him, the number of persons not living with him whom he supports, his education, his present work status, and his employment class in his present job. He is to describe in detail his present job, giving its title, the length of his employment in it, the products he works on, or the service which he performs, the machines he operates, the tools he uses, his present employer and place of work, the business engaged in, to describe the job for which he thinks himself best fitted and its duties, to describe the job for which he thinks he is next best fitted and its duties.

This Occupational Questionnaire has nothing in it dealing with religion or the question of noncombatancy. That will be covered in the regular Selective Service Questionnaire, which will go also to all registrants of February 16, but will not be sent to the registrants in the 45-65 age group who are to register on April 27.

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.

Colored Work in the Pacific Union

RECENTLY great and important events have followed one another in quick succession. There have been many innovations. We face changed conditions and new responsibilities. The task before us is great, and its accomplishment calls for more than human wisdom and strength. We need clear vision, undaunted courage, and boundless faith. Our ministry needs to be baptized anew with the Spirit, that power from on high may be imparted for the winning of souls. Our believers must be imbued with a degree of sacrifice and service that has never been witnessed since the day of Pentecost. While the outlook before us is fraught with danger and difficulty, it is bright with promise. The same mighty Captain who has led us on during past years, is still our leader; therefore victory is sure. His admonition is, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

In response to an invitation extended by L. K. Dickson, union president, I spent five weeks among the churches of the Negro Department on the Pacific Coast. On my arrival in California a most cordial welcome awaited me. It was indeed a pleasure to meet with the pastors and workers. I shall always remember the spirit of unity and Christian fellowship experienced as I associated with the brethren.

Los Angeles

My first visit was at the Wadsworth church, where F. L. Peterson is pastoring a congregation of more

than six hundred. I found the members of good courage, and well organized for aggressive service. At the recent session of the union conference our brother was elected secretary of the Negro department of the Pacific Union. This makes him a member of the union conference committee. The more complete organization of the colored work in the Pacific Union demonstrates a spirit of collaboration on the part of the conference to develop this department.

I must not neglect to mention that the Wadsworth church fosters a ten-grade academy. It is housed in a separate, three-story brick building, owned by the church. The school, which has an enrollment of 146, is well equipped. Its principal, Professor J. A. Dent, is doing excellent work. Associated with him are five teachers.

I was very happy to see P. G. Rodgers. During his seventeen years of labor in Los Angeles, a strong work was developed, and the present beautiful church edifice was erected and paid for. We solicit the prayers of God's people in behalf of Sister Rodgers, who has been ill for a number of months.

Watts

At Watts I found a new, modern structure valued at \$12,000, and a membership of fifty. Harold Lindsay, a promising young man, is our intern in charge. His work is under the supervision of F. L. Peterson.

Pasadena

Owen A. Troy is the pastor of the Pasadena congregation, which owns

an attractive building situated in a residential section of Southern California. The membership numbers 106. Home-nursing classes and welfare work are included in the program of this growing church. It also conducts an eight-grade school.

Elder Troy has secured for Bible work the services of Sister E. Van Nockay-Smith, of Detroit, who spent the winter term at the Theological Seminary at Washington, taking the advanced Bible workers' course.

Pomona

At Pomona I visited with J. Marion Campbell, our retired worker, and was glad to find him enjoying good health once more. We have no organized church here. Elder Campbell is holding Bible studies and endeavoring to create an interest. He also looks after the work in Monrovia, which was organized December 28, 1940.

San Bernardino and Riverside

The San Bernardino and Riverside churches are under the leadership of Dennis Black. This brother formerly was a successful businessman in San Bernardino, but as the great urge of soul winning fastened upon him, he left his business and completed training for our work at La Sierra College.

While he is engaged in his church work, he comes in frequent contact with former associates, many of whom have been won to the advent message; and it is gratifying to note that he enjoys their confidence. Under the leadership of our brother, the Riverside church has begun the erection of a building. This project will be carried on to completion unless it is hindered



British Union Conference Evangelistic Council, Watford, Herts, England, September, 1941

by the scarcity of material. Our work in San Bernardino consists of an organized church of about 80 members. The congregation have a church building of their own.

San Diego

G. N. Banks, who has served the San Diego church for nearly five years, is doing excellent work. The present building, valued at \$6,000, has a seating capacity of 150. The church members are raising funds for remodeling and enlarging. They already have in hand nearly \$1,000. The children of our believers attend the union academy, an institution maintained by the several Adventist churches of this city. The loyalty of these 100 believers is demonstrated by their faithful payment of tithe. During the month of February, \$333.49 was paid, which shows a substantial gain over the same month last year.

Fresno

Fitzgerald Jenkins, who previously labored in Buffalo, New York, has recently been called to Fresno. The believers in this city, twenty in number, are known as the "Fresno West Side Company." They hope soon to be organized into a church. Meetings are conducted in a rented church building of another denomination. Elder Jenkins is working ardently to provide permanent quarters. He also plans to launch an evangelistic effort in the near future, after which he hopes to complete the organization.

Oakland

The Oakland church, with a membership of 148, has well-organized plans for the remodeling of the church building. "Our plan is to have a beautiful stucco building with a seating capacity of 275 and an additional room for juniors," states H. D. Dobbins, the pastor, in a recent letter.

During my visit I was greatly impressed with the zeal of the members in all their endeavors. Last year \$1,000 was raised in the Ingathering campaign of seven weeks. The tithe per capita for 1941 was \$32.25. It was my privilege to spend six days with them, holding meetings every night, at which time we were blessed in seeing several come forward for membership, most of whom were young people.

San Francisco

F. H. Jenkins, district leader of Fresno and San Francisco, accompanied me to San Francisco. A plan was worked out by the Central California Conference for our brother to spend some time each month with the San Francisco church. As this was his first visit, it was my privilege to introduce him. The colored population of San Francisco, numbering about 3,000, is greatly scattered. Our members are worship-

ing in rented quarters. We are grateful for their response to all lines of denominational activity. They are full of enthusiasm and courage in the Lord. The former pastor and district leader, N. S. McLeod, is now laboring in Buffalo, New York. Brother and Sister Jenkins received a warm welcome to their new field of labor.

Salt Lake City

In Salt Lake City I was met by W. G. Green and J. H. Brockman, local elder and deacon of our church. The building, which is very inviting, is free from debt. The members, who number about twenty-three, are good, loyal Seventh-day Adventists. During my brief stay, I held only one meeting, but spent some time counseling with the officers previously mentioned. For a number of years, Brother Green has had charge of our work in this city, on a self-supporting basis. He enjoys the esteem and the respect of the church members, and of a large number of businessmen and city officials. The same can also be said of Brother Brockman, who is an old resident of Salt Lake City.

In summarizing my appointments among the churches of the Pacific Union, I was profoundly impressed with the development of the colored work. There are 13 organized churches, 6 ministers, and 3 Bible workers. The liberal assistance of the conference and the sacrificial spirit of our members have made possible the owning of several representative church buildings, free of all debt.

I shall long remember my pleasant and profitable visit to this territory. The workers represent efficient and aggressive leadership. Their most genial spirit, and willingness to co-operate with the Negro Department in its various plans, are greatly appreciated. With such a class of workers, we may look for great accomplishments in the work of God. May the protecting care of the Almighty surround the dear children of God on the Pacific Coast in this time of peril.

GEORGE E. PETERS, *Secretary,*
North American Negro
Department.

Porter Sanitarium

THE Porter Sanitarium, which was founded as the result of one of the largest gifts this denomination has ever received, held its eleventh constituency meeting February 9, 1942.

The reports rendered by the medical superintendent, the superintendent of nurses, the chaplain, and the business manager revealed that much progress was made during 1941.

It was pointed out that during

the year under review, 2,259 patients were admitted for surgical, medical, and maternity care. The institution enjoyed the most prosperous year since it was established, the net business for the year amounting to \$278,385.38. It was the pleasure of the management to hand to the treasurer of the Central Union a check for \$1,469.89 as a tithe on earnings of the institution. Many improvements were made during the year. Celotex was put on the ceilings of the second and third floors, in order that much of the noise might be eliminated. In the past most of our laundry was done at the Boulder Sanitarium, but after careful consideration it was decided to purchase some equipment and set up a full laundry at Porter. We feel that this will not only prove to be more efficient, but will be a financial saving as well. Also, a new gas oven was purchased for our culinary department. Many other improvements have been made in the various departments that have meant greater efficiency in service to the patients.

The Lord has greatly blessed the operations of the Porter Sanitarium. In spite of the present national emergency, it is felt that with the continued blessing of the Lord, and with the loyal and unselfish support of the sanitarium workers, the year 1942, with its problems, will only serve as another steppingstone for spiritual and physical growth.

J. C. SHULL.

Another Milepost

FOR months and years the membership of the Parsons, Kansas, church have been longingly looking forward to see what they saw and experienced Sabbath, February 14, 1942.

The departmental secretaries of the conference had planned a church officers' convention to fit into the concluding program of the Leiske effort at Parsons for the entire Southeastern district. The brethren from the district had come in early for a large and interesting Sabbath school program. Then something happened. Someone from the Parsons church received the inspiration to have their new church building dedicated in the presence of all the workers and the large gathering of our people from the district.

One obstacle, however, stood in the way before this new church, with a seating capacity of 225, could be fully dedicated to God and His worship. Obligations amounting to \$600 had been incurred during the construction of the edifice. One brother suggested to the district leader that he would provide \$100 of the \$600. The district leader and the conference president held a six-minute conversation with

a member who volunteered her check for \$200 if the church were dedicated on that particular day. At this point the congregation was informed regarding the suggestion of dedicating the church. They responded with sums ranging from \$1 to \$25 until within less than twenty minutes \$650 had been given in cash and pledges; and the church was dedicated. J. H. Roth, president of the conference, preached the dedicational sermon, and A. A. Leiske gave the dedicational prayer.

The city of Parsons, with a population of 15,000, is a railroad center, and the home town of the present governor of the State of Kansas. Several efforts have been held in this place in the past; but it was felt that the work would be greatly strengthened if the brethren could have their own place of worship.

After counsel with the conference committee, the church purchased a centrally located corner lot more than a year ago. Money was raised by the Dorcas Society, by the membership, and from conference workers. Elder and Mrs. N. J. Aalborg were especially active in helping to raise funds and with the planning of the building. Late in 1941, construction work was started under the leadership of N. J. Aalborg, then pastor of the Parsons church. The work was carried on on an economical and safe basis. Much of the labor and material was donated, so that when the Leiske effort closed in February, the new believers could be invited into this attractive \$7,000 structure for their place of worship. Many evidences of providential guidance were seen during the planning and the locating of this church on a prominent corner on Highway No. 59.

During the effort, thirty-eight

members were added to the church by baptism. Others are still in the valley of decision, and we believe ten or twelve others will soon unite with the church.

With the Leiske effort were associated Mr. and Mrs. Meissner, Mr. Schumann (chorister), Mr. and Mrs. Jesske, and Miss Grace Burke. This company has now moved, with its tabernacle, to Coffeyville, Kansas, leaving the Parsons, Kansas, church greatly strengthened and comfortably housed in a new, commodious building which is a credit to the church and to the city.

In this planning, the Parsons church did not overlook the church school. A beautiful, sunny room has been provided and equipped, where fourteen pupils gather each day for regular church school duties.

J. H. ROTH.

District of Columbia Barber Bill

ON March 23, the House of Representatives engaged in an extended debate on a bill, H.R. 5444, entitled, "Amending the Act to Regulate Barbers in the District of Columbia." A part of the bill seeks to regulate opening and closing hours of barbershops. Its main purpose, however, is to provide for the closing of barbershops one day in the week. It authorizes the Board of Barber Examiners—an appointive board—to send out questionnaires to all the licensed barbers of the District to learn from them what day of the week the majority desire to have their shops closed.

There is no need for a new law, since the present law demands that every barbershop in the District

of Columbia must be closed twenty-four consecutive hours every seven days, leaving it to each man to choose his own closing day. The sponsors of this bill want a Sunday law.

The present bill as originally introduced would have prevented any barbershops from being open on the day chosen for closing by the majority of the barbers.

The Religious Liberty Department naturally opposed this measure, and the bill passed offers an exemption for certain classes. This exemption is vicious. The following is its provision:

"That the closing day preferred by the majority of licensed barbers of the District of Columbia, as disclosed by the completed questionnaires, shall be adopted by the Board of Barber Examiners for all barbershops of the District of Columbia, and that the adopted closing day shall become effective for all barbershops in the District of Columbia thirty days after the date on which the Board of Barber Examiners ascertained the majority preference for the one particular closing day in seven, excepting that any barbershop proprietor of the District of Columbia may keep open his shop on the date voted by the majority to close upon a proper showing duly made to the Board of Barber Examiners by the proprietor to the effect that the adopted closing day conflicts with the tenets of his religion, and, provided, that his shop shall remain closed on the particular Sabbath of his religion."

This constitutes a religious test for the carrying on of one's private business. The Congress of the United States is prohibited by the Constitution from making a religious test "as a qualification to any office or public trust under the United States." What Congress cannot legally do with respect to a public official, this bill empowers an appointive board to do with respect to a man's earning his livelihood in private life.

The bill says that "upon a proper showing duly made" by one who is affected adversely with respect to his religion he may be exempted from the provisions of the bill.



The Parsons, Kansas, Church Membership, in Front of Their Fine New Church Building. Picture Taken the Day the Church Was Dedicated

This leaves the Barbers' Board to decide whether or not there was a "proper showing," and whether or not it was "duly made."

The only exemption granted is a religious exemption. If this bill becomes a law, it means that the Congress of the United States has enacted a religious bill. It doubtless means that what is done in the District of Columbia will be attempted everywhere else in the country, because those who promote Sunday laws have long looked upon the District as a kind of "proving ground." Since Washington is the nation's capital, what it does may be pointed to as an example for others to follow.

Among the forty-three men who voted against this measure was the Honorable Fred L. Crawford of Michigan. During the debate Mr. Schulte, a Congressman from Indiana, declared that only one individual had consistently and repeatedly opposed any and all legislation that would help the barbers. This thrust was at Elder Longacre,

and drew from Mr. Crawford this forceful statement: "It is absolutely immaterial to me whether one man or a hundred million men oppose a proposition if my individual right is being trod upon—a right guaranteed to me by the Constitution. I have a right to oppose that so long as I live. My duty is to hand that right, as an inalienable right, down to my offspring."

Evidently Mr. Crawford was much exercised over the whole matter, because in the *Congressional Record* of March 26, there appears under the heading, "Extension of Remarks," and the title, "The Four Freedoms Get a Shave," the following stirring statements.

"Mr. Speaker, not long ago the President of the United States proclaimed to the world his now famous 'four freedoms.'"

"One of these four freedoms is our freedom of religious worship—a sacred possession of the people of the United States for more than a century and a half. American citizens need not make apology to any man for their religion—no matter how far afield their religion may go from that of the majority."

"Repeatedly efforts have been made to make the District of Columbia a proving ground for certain types of blue-law legislation—a proving ground to the extent that

those who would curtail certain inalienable rights granted for religious freedom under the Constitution may say, 'Congress has set the example in the nation's capital so our States should follow the plan.'"

"The latest effort in this direction came the other day in the form of the so-called barber bill, which was passed by this House. I opposed the bill, spoke against it, and voted against it, because it is not a barber bill, but a religious bill. The reasons assigned for this bill are grossly misleading."

"A union shop or a limitation of hours per week are not the issue and form no part of my basis for opposition because if other crafts are to receive the benefit of maximum hours, certainly the barbers are entitled to the same benefits. However, I have yet to find in any of the labor legislation previously passed by this Congress any such provision as contained in this bill which establishes a religious belief as a factor in working or operating a business. Under this bill a man with minority religious views, differing from the majority, is put on trial before the Board of Barber Examiners, and that board determines whether he can operate his barbershop in accordance with his religious beliefs. It is that phase of this bill to which I object."

"Certainly no member of this House would for one moment stand in the way of any steps to protect the public health, public safety, and general welfare of the people of the District of Columbia. That is what section 2 of this bill sets up as the purposes of the measure."

"But wherein is the public health, public safety, and general welfare of the people of the District served by forcing a religious minority group before a court of barber examiners in order that their religious beliefs may be passed upon as a requisite of doing business?"

"This bill is a direct thrust at religious minorities and a curb on religious freedom—the very thing the President said we are fighting to preserve. The 'four freedoms' have been given a shave."

"Under this bill a majority of the barbers—without consideration of religious beliefs—decide upon what day they shall close, and then all shops are required to close on the day selected. It does not in any way set up religious beliefs as a standard for selecting a closing day, and no barber is required to prove that he has any religious beliefs which cause him to vote with the majority. But the minute someone, because of his religious beliefs, opens on the day selected for closing by the majority, and then closes his shop on another day in accordance with his own beliefs, he is haled before the examining board and threatened with having his license revoked unless he can present 'a proper showing duly made before the Board of Barber Examiners by the proprietor to the effect that the adopted closing day conflicts with the tenets of his religion.'"

"If this bill becomes a law, it will establish a new kind of a court. It gives the Board of Barber Examiners judicial powers. Any barber not complying with this measure, if it becomes law, is immediately put to a religious test. The Constitution of the United States, Article VI, says: 'No religious test shall ever be required as a qualification to any office or public trust under the United States.'"

"Under this bill an appointive board is given the power to do, with respect to an individual's right to earn a living, what Congress cannot constitutionally do with respect to a public official. The only way a man can be exempt from the provisions of this act is by a religious test. No other interpretation can be put upon the exemption clause."

"Just what a man will be required to do to convince the religious trial board that his religion would be adversely affected is not set forth in the bill. Neither are standards in it to guide in duly making a proper showing. This would be left to the whim of the board."

"I heartily agree with Madison in his statement: 'It is proper to take alarm at the first experiment upon our liberties.'"

"If the Congress of the United States has the right to set up a religious test in the District of Columbia, it has a right to set it up for the whole United States—for all the territory for which it legislates. If we can enact a law for barbers that demands a religious test to make it effective, then we can do it for farmers, for bus drivers, for railroad engineers, and for every other class."

"If we do this, we will be embarking upon a very dangerous course, one that can only be fraught with evil."

Mr. Crawford is right. By doing what they did, our Representatives embarked "upon a very dangerous course—one that can only be fraught with evil."

The bill carried by a vote of 222 yeas to 43 nays. These forty-three

National Radio Program

The Advent Message on the Air Each Sunday Evening

	Station	Kc.	Local Time		Station	Kc.	Local Time
Atlantic Union				Central Union			
New York, N. Y.	WMCA	570	7:00	Great Bend, Kans.	KVGB	1400	6:00
Rochester, N. Y.	WSAY	1240	7:00	Emporia, Kans.	KTSW	1400	6:00
Syracuse, N. Y.	WAGE	620	7:00	Wichita, Kans.	KFBK	1070	9:00
Boston, Mass.	WAAB	1440	7:00	St. Louis, Mo.	KWK	1380	6:00
Springfield, Mass.	WSPR	1270	7:00	Kansas City, Mo.	KITE	1590	6:00
New Bedford, Mass.	WNBH	1340	7:00	Lincoln, Nebr.	KFOR	1240	6:00
Lowell, Mass.	WLLH	1400	7:00	Denver, Colo.	KFEL	950	5:00
Pittsfield, Mass.	WBRK	1840	7:00				
Greenfield, Mass.	WHAI	1240	7:00	Southwestern Union			
Hartford, Conn.	WTHT	1230	7:00	Little Rock, Ark.	KGHI	1230	6:00
Bridgeport, Conn.				Texarkana, Ark.	KCMC	1450	6:00
New Haven, Conn.	WICC	600	7:00	Hot Springs, Ark.	KWFC	1340	6:00
Waterbury, Conn.	WATR	1820	7:00	Dallas, Tex.	WRR	1810	6:00
New London, Conn.	WNLC	1490	7:00	Houston, Tex.	KXYZ	1470	6:00
Providence, R. I.	WEAN	790	7:00	San Antonio, Tex.	KABC	1450	6:00
Lewiston, Me.				Arlene, Tex.	KRBC	1450	6:00
Auburn, Maine	WCOU	1240	7:00	Amarillo, Tex.	KFDA	1230	6:00
Rutland, Vt.	WSYB	1380	7:00	Sherman, Tex.	KRRV	910	6:00
Laconia, N. H.	WLNH	1340	7:00	Oklahoma City, Okla.	KOCY	1340	6:00
				New Orleans, La.	WNOE	1450	6:00
Columbia Union				North Pacific Union			
Philadelphia, Pa.	WIP	610	7:00	Seattle, Wash.	KOL	1300	9:15
Pittsburgh, Pa.	WCAE	1250	7:00	Spokane, Wash.	KGA	1510	9:45
Washington, D. C.	WOL	1280	7:00	Tacoma, Wash.	KMO	1360	9:15
Baltimore, Md.	WFBR	1300	7:00	Yakima, Wash.	KIT	1280	9:15
Cincinnati, Ohio	WKRC	550	7:00	Everett, Wash.	KRKO	1400	9:15
Columbus, Ohio	WHKC	640	7:00	Aberdeen, Wash.	KXRO	1340	9:15
Cleveland, Ohio	WHK	1420	7:00	Olympia, Wash.	KGY	1240	9:15
Richmond, Va.	WRNL	910	7:00	Long View, Wash.	KWLK	1400	9:15
Norfolk, Va.				Centralia, Wash.			
Newport News, Va.	WGH	1340	7:00	Chehalis, Wash.	KELA	1470	9:15
Roanoke, Va.	WSLS	1490	7:00	Portland, Oreg.	KALE	1330	9:15
Southern Union				Eugene, Oreg.	KORE	1450	9:15
Atlanta, Ga.	WATL	1400	7:00	Klamath Falls, Oreg.	KFJI	1240	9:15
Albany, Ga.	WALB	1590	7:00	Marshfield, Oreg.	KOOS	1230	9:15
St. Petersburg, Fla.				Roseburg, Oreg.	KRRR	1490	9:15
Tampa, Fla.	WTSP	1380	7:00	Albany, Oreg.	KWIL	1240	9:15
Gainesville, Fla.	WRUF	850	7:00				
Columbia, S. C.	WCOS	1400	7:00	Pacific Union			
Winston-Salem, N. C.	WATR	1340	7:00	Los Angeles, Calif.	KHJ	930	9:15
Birmingham, Ala.	WGSN	610	6:00	San Francisco, Calif.	KFRG	610	9:15
Nashville, Tenn.	WSIX	1240	6:00	San Diego, Calif.	KGB	1360	9:15
Memphis, Tenn.	WMPS	1460	6:00	Fresno, Calif.	KFRE	1340	9:15
Chattanooga, Tenn.	WDEF	1400	7:00	Bakersfield, Calif.	KPMC	1600	9:15
Louisville, Ky.	WGRC	1400	6:30	San Bernardino, Calif.	KFXM	1240	9:15
Lake Union				Santa Barbara, Calif.	KDB	1490	9:15
Chicago, Ill.	WIND	560	6:00	Santa Ana, Calif.	KVOE	1490	9:15
Indianapolis, Ind.	WTBC	1070	6:00	Eureka, Calif.	KIEM	1480	9:15
Detroit, Mich.				Marysville, Calif.	KMYC	1450	9:15
Windsor, Ont., Can.	CKLW	800	8:30	El Centro, Calif.	KXO	1490	9:15
Northern Union				Chico, Calif.	KHSL	1290	9:15
Minneapolis, Minn.	WLOL	1330	6:00	San Luis Obispo, Calif.	KVEC	1230	9:15
St. Paul, Minn.	KABR	1420	6:00	Monterey, Calif.	KDON	1240	9:15
Aberdeen, S. Dak.	KMRC	1400	6:00	Merced, Calif.	KYOS	1080	9:15
Jamestown, N. Dak.	KLPM	1390	6:00	Redding, Calif.	KVCV	1230	9:15
Minot, N. Dak.				Phoenix, Ariz.	KYUC	550	10:15
Rock Island, Moine, Ill.				Tucson, Ariz.	KTUC	1400	10:15
Davenport, Iowa	WHBF	1270	6:00	Bisbee, Ariz.			
Des Moines, Iowa	KSO	1460	6:00	Douglas, Ariz.	KSUN	1230	10:15
				Salt Lake City, Utah	KLO	1430	5:00
				Provo, Utah	KOVO	1240	5:00
				Price, Utah	KEUB	1450	5:00

men I look upon as patriots of the highest order. They evidently see beyond the immediate present. They understand that more is involved than closing barbershops in the nation's capital.

The Religious Liberty Department will do all it can to prevent the passage of this bill by the Senate, and will at a later time advise readers of the REVIEW AND HERALD how they may help in this work.

HEBER H. VOTAW.

Text of New Barber Bill

A BILL

To amend the Act to regulate barbers in the District of Columbia, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That this Act may be cited as the "District of Columbia Barbers' Opening and Closing Hours of 1941."

SEC. 2. That the following provisions and regulations of this Act are declared to be enacted in the interest of the public health, public safety, and general welfare of the people of the District of Columbia, and that by legislative determination the profession of barbering and the operation of barber shops are hereby declared to be affected with a public interest.

SEC. 3. The Board of Barber Examiners for the District of Columbia shall have the power to submit to each licensed barber of the District of Columbia a questionnaire providing for the licensed barber to state his preference as to the opening and closing hours for barber shops in the District of Columbia. That the Board of Barber Examiners shall be empowered to require a reasonable time, within which each licensed barber of the District of Columbia shall complete and return the questionnaire to

the Board of Barber Examiners. That the Board of Barber Examiners shall inspect all the completed questionnaires on the next day after the time limit for their return has expired, and that the Board of Barber Examiners shall ascertain from the completed questionnaires which opening and closing hours for barber shops are preferred by the majority of licensed barbers of the District of Columbia. That the opening and closing hours for barber shops preferred by the majority of licensed barbers of the District of Columbia, as disclosed by the completed questionnaires, shall be adopted by the Board of Barber Examiners for all barber shops of the District of Columbia, and that the adopted opening and closing hours shall become effective for all barber shops in the District of Columbia thirty days after the date on which the Board of Barber Examiners ascertained the majority preference for opening and closing hours. That immediately after ascertaining the majority preference for opening and closing hours, the Board of Barber Examiners shall post a public notice in its offices concerning its findings on the majority preference for opening and closing hours, and shall cause to have published in two District of Columbia newspapers its findings on the majority preference for opening and closing hours.

SEC. 4. That the Board of Barber Examiners for the District of Columbia shall have the power to submit to each licensed barber of the District of Columbia a questionnaire providing for the licensed barber to state his preference as to the one day in seven on which barber shops of the District of Columbia should remain closed. That the Board of Barber Examiners shall be empowered to require a reasonable time within which each licensed barber of the District of Columbia shall complete and return the questionnaire to the Board of Barber Examiners. That the Board of Barber Examiners shall inspect all the completed questionnaires on the next day after the time for their return has expired, and that the Board of Barber Examiners shall ascertain from the completed questionnaires the one day in seven on which the majority of the licensed barbers of the District of Columbia prefer to have barber shops of the District of Columbia remain closed. That the closing day preferred by the majority of licensed barbers of the District of Co-

lumbia, as disclosed by the completed questionnaires, shall be adopted by the Board of Barber Examiners for all barber shops of the District of Columbia, and that the adopted closing day shall become effective for all barber shops in the District of Columbia thirty days after the date on which the Board of Barber Examiners ascertained the majority preference for the one particular closing day in seven, excepting, *that any barber shop proprietor of the District of Columbia may keep open his shop on the day voted by the majority to close, upon a proper showing duly made to the Board of Barber Examiners by the proprietor to the effect that the adopted closing day conflicts with the tenets of his religion, and, provided, that his shop shall remain closed on the particular Sabbath of his religion.* [Italics ours.]

SEC. 5. The Board of Barber Examiners shall adopt and enforce all rules and orders necessary to carry out the provisions of this Act. All rules and orders of the Board of Barber Examiners, under the provisions of this Act, shall be printed and posted for public view in the offices of the Board.

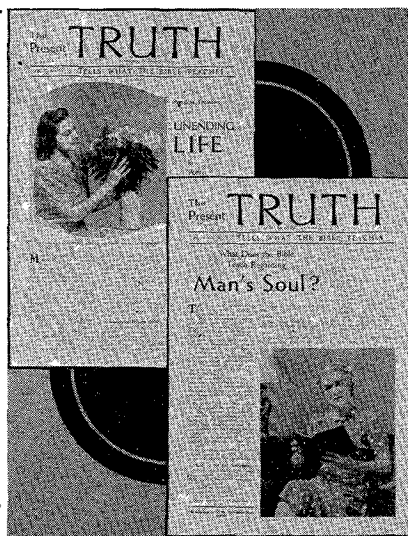
SEC. 6. When the uniform opening and closing hours for all barber shops of the District of Columbia have been approved and adopted by the Board under the provisions of this Act, and have become effective, it shall be unlawful for the owner of any barber shop or for any agent or employee of such owner to permit such barber shop to be open for the business of barbering for revenue, pay, free, or otherwise, outside of the opening and closing hours adopted by the Board for all barber shops. It shall likewise be unlawful for the owner of any barber shop or for any agent or employee to permit such barber shop to be open for the business of barbering for revenue, pay, free, or otherwise, on the day of the week which the Board of Barber Examiners has adopted under the provisions of this Act as the one on which all barber shops shall be closed, subject to the exception provided in section 4 of this Act.

SEC. 7. The Board of Barber Examiners, upon due notice and opportunity of hearing to the licensee, may suspend or revoke any barber's license when the Board is satisfied that the holder of such license has violated any provision of this Act. Any licensee who considers himself aggrieved by an action of the Board suspending or revoking

Number 55 MAN'S STATE IN DEATH



Few realize that for many there will be two deaths—one natural, and the other eternal. Some will escape the second death and enjoy the priceless treasure of unending life in a perfect world. The explanation of Christ's parable about the rich man and Lazarus will help many to understand the nature of man.



Number 56 HARD TEXTS



What does the Bible teach regarding the soul? Did the witch of Endor actually cause Samuel to appear before Saul? Did Christ promise the thief on the cross immediate access to heaven? Will the fires of hell burn forever? Here are brief, satisfying explanations of Bible texts that are sometimes hard to understand.

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his license may, within thirty days after receipt of the order of the Board, take an appeal from the action of the Board to the District Court of the United States for the District of Columbia, which court shall have jurisdiction to reverse, vacate, or modify the order complained of, if, after hearing, such court is of the opinion that such order was unlawful or unreasonable. Upon service of notice of such appeal, the Board shall, with its answer, file a transcript of testimony taken during the hearing before the Board, and the original papers, or duly authenticated transcripts thereof. No proceedings to vacate, reverse, or modify a final order rendered by the Board shall operate to stay the execution or effect thereof, unless the court, on application, and three days' notice to the Board, shall allow such stay.

Sec. 8. If any clause, sentence, paragraph, or part of this Act or any rule of the Board adopted pursuant to it shall for any reason be adjudged by any court of competent jurisdiction to be invalid, such judgment shall not affect, impair, or invalidate the remainder thereof, but shall be limited in its operation to the clause, sentence, paragraph, or part thereof directly involved in the controversy in which the judgment shall have been rendered.

Sec. 9. That all expenses incidental to the administration of this Act shall be paid from the funds of the Board of Barber Examiners in the manner and form governing other expenditures of that Board.

Week of Prayer at Union College

THE home missionary secretary of the Northern Union Conference, D. E. Reiner, conducted the spring week of devotion at Union College, March 6-14. Elder Reiner presented the often-told story in a simple and direct way.

He presented the idea that every

one must come again and again to make his account clear with God, that everyone is in need of repentance. He told of the love of Christ, illustrating it by stories of earthly devotion. His final statement, "Nothing is ever settled until it is settled right," brought the entire student body to a realization of the momentousness of the decision. Many weighty decisions were made. Almost the whole school took part in the consecration service.

Valuable help was given by the prayer-band leaders. Leaders for the women were Marjorie Schweder, special student from New York; Louise Leeper, junior from Missouri; Marie Sanders, senior from Potter, Nebraska; Margaret Blue, senior from Lincoln, Nebraska; Violet Hanson, junior from Iowa; Marcy Hartman, academy senior from Lincoln. Leaders for the men were William Grotheer, senior from Iowa; Rendall Cavinness, senior from Lincoln; Francis Wernick, senior from Iowa; Kenneth Wenberg, senior from Fullerton, Nebraska; Hampton White, senior from Lincoln; and Perry Green, senior from Arkansas.

This Week of Prayer has been one of the best that Union College has enjoyed. Students and teachers alike have been strengthened to face the trials of these hurried days.

G. D. HOGSTOTZ.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

Elder McElhany Takes Needed Rest

THE president of the General Conference, Elder J. L. McElhany, has felt obliged, on the counsel of his physicians, to suspend active work for a period of six months. Some months ago Elder McElhany spent several weeks in the Glendale Sanitarium, and although he made an encouraging recovery at that time he did not fully regain his strength. Accordingly, after the union conference sessions, he found himself in need of further recuperation and has therefore relinquished his administrative duties for the present. At the time of the Spring Meeting of the General Conference Committee in New York, April 3-8, Elder W. H. Branson was appointed acting president of the General Conference, to serve during the period of Elder McElhany's absence from the office.

We are sure that our people will remember both Elder McElhany and Elder Branson in earnest prayer that they may be divinely sustained. The strain of responsibility for leadership in our worldwide work is constant and severe at the present time.

Our Missionaries

WE are happy to report the receipt of two messages from the Philippines, both bearing date of April 6, signed respectively by Elders L. C. Wilcox and Forest Pratt. These make it plain that the various groups of our missionaries are safe and well. Those from the China Division, as indicated by Brother Clinton Lee's message, which appeared in the last issue of the REVIEW, are safe and well, as also are the following Philippine workers, now in Baguio, and mentioned in these recent messages above referred to: B. B. Davises, Mrs. Mary Blake, Mrs. L. C. Wilcox and her mother, Mrs. Lyle, Dr. Vera Honor, Mrs. E. J. Urquhart, Mrs. H. M. Dyer. Those in Manila (see list of names given in previous issues), have been released from the internment camps. The Riffels, Pratts, Lees, and Andersons are reported safe.

It will be of interest to many to know that evidently some mail is coming through to the United States from points in free China. We have heard from Elder E. L. Longway, from the present headquarters of the China Division in Chungking, who reports encouragingly concerning the advancement of the work throughout the field.

And Sister N. A. Johnson, of Washington, reports the receipt of a letter from her son Floyd, written in January of this year. The letter, bearing stamps to the value of \$9.60 Chinese currency, had been sent by Clipper air-mail, and evidently came by way of Africa. This letter reported that Brother Johnson and his family were well, comfortably located, and enjoying their work in Lanchow.

We take this opportunity of mentioning to REVIEW readers the receipt from many members of missionary families here in the homeland of expressions of gratitude to the Lord and to our people generally for the prayers that have ascended in behalf of their dear ones who have lived and traveled amid dangers in recent months.

A. W. CORMACK.

Inter-American Division Headquarters

MILITARY activity on the Panama Canal Zone has caused rigid restriction in the movements of civilians to and from the territory. This situation has made it advisable for the headquarters of our Inter-American Division, formerly in Balboa, Canal Zone, to be moved temporarily to the vicinity of Havana, Cuba. The exact location has not been fixed at the time of writing, but the general plan has been adopted. Glenn Calkins, president, and C. L. Torrey, secretary-treasurer, are now in Cuba perfecting arrangements.

Our Inter-American Division publishing house, also in the Canal Zone at the Atlantic end, in Cristobal, is not planning on any change of location at present.

Death of Ruth Nerlund Holley

THE readers of the REVIEW will be pained to learn that Ruth Nerlund Holley, who at one time was editor of our Home Department, and who contributed from time to time many beautiful articles for the REVIEW, passed away April 3 at the Washington Sanitarium. She with her husband spent over two and one-half years in the Far Eastern Division, as missionaries in Japan and Celebes. They were forced to evacuate because of the war. She was a devoted Christian and an efficient worker. To her bereaved husband, Roger Holley, to her par-

ents, Elder and Mrs. O. J. Nerlund, and her sister, Miss Marie Nerlund, and to other relatives, we extend sincere sympathy.

Only One Door Away, but Lost

THE story is told of a young Filipino, who traveled to Chicago and registered at a hotel. In taking a walk around the business section of the city, he became lost. As he could not remember the name or the location of his hotel, he was unable to find his way home again.

Consequently it became necessary for him to secure another room. Unwilling to acknowledge to the authorities that he was lost, he tried for five days to find the hotel in which he had left his baggage.

Being unsuccessful in his attempts, he was finally compelled to appeal to the police for help. The police soon found his hotel and informed him that for five days he had lived next door to the place where he had first checked in. Only one door away, but lost.

The world today is full of people who are lost in sin, trouble, and despair. They live perhaps only a door away from our homes and our churches, but are lost. Not knowing the way of life, they are anxiously looking about for someone to show them the way.

Last fall a child was lost up in the mountain regions of the Northwest. Within a few hours the whole neighborhood was out looking for the lost child. Surely now is the time for united action by the church of God to seek those who are lost in sin.

LOUIS HALSWICK.

A Call to Prayer

THE General Conference Committee is requesting all our churches throughout the world to join in a day of prayer and fasting on Sabbath, May 9, on behalf of our missionaries who are interned in the Orient, and for our work in all those countries where our people are suffering as a result of the present world situation.

A special reading has been prepared for use in our churches in North America on Sabbath, May 9, and this will appear as a colored four-page supplement in the next issue of the REVIEW.

As far as possible, this reading should be used in the regular Sabbath morning services.

Our people are urged to plan to fast as well as to pray. In this we know that all our people will receive great spiritual blessings, and God will hear our prayers.

W. H. BRANSON.