

The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Million Letters a Year

By W. H. WILLIAMS
Treasurer, Voice of Prophecy

THE work of the Voice of Prophecy is known to be the greatest single evangelistic effort that has ever been undertaken by this people. It is now more than five years since we began, in an organized way, to give the message over the air. The work has grown until we have more than six hundred broadcasting stations speaking forth this saving truth. The coverage in North America provides a potential listening audience of more than twenty-five million radio families, the equivalent of about 75 per cent of the total population of the United States. Let us add to this the millions in Inter-America, South America, Europe, Asia, and Africa that are being reached by air and the Bible correspondence courses—and it is then that you can begin to understand the enormousness of the work that is being done by this great evangelizing agency.

The secretary of the Voice of Prophecy for the Southern Asia Division, Elder A. E. Rawson, after having organized the work in that territory only a few months ago, writes:

"Although we are still an infant organization, we have enrolled over twelve thousand students, and are enrolling them at the rate of fifteen hundred every month. I might say that hundreds of high-class Hindus have accepted Christ as their Saviour, and a number are already asking for personal contacts. Some even want us to give them the names of our pastors and the addresses of our churches.

"We have Mohammedans who have confessed their faith in Christ Jesus and who have expressed a desire to come out fully and join the Christian church. Truly the harvest is ripe but the laborers are few. The workings of the Spirit of God are manifest. There was never before such an interest."

As we have contemplated the great task of warning the millions of India, who number more than one-fifth of the human race, we have been overwhelmed. Could it be that this is one of the greatest God-given means of reaching these people? We have also wondered how we could best approach the vast population of Moslems with the gospel. By this means God is opening the way.

There is a growing interest in the work of the Voice of Prophecy on the part of the listening public as well as our own church members. You can better appreciate this great interest when we tell you that the workers carrying on the Voice of Prophecy correspondence throughout the world fields are receiving from interested ones nearly a million letters a year. The *opportunities* today are truly unprecedented.

The Voice of Prophecy is doing a wonderful and timely work. Not only is it reaching new souls with the message, but it is also increasing the spiritual life and activity of those who have long been marching in the ranks of the remnant church.

You may not be privileged to join your labors with those of H. M. S. Richards and his loyal band of workers in preparing the message of hope that goes over the air each week, nor help to sing the gospel-filled songs that support that message. Neither may you have the blessed privilege of answering any of the thousands of letters that come from sincere seekers of truth, but by giving of your means you *can* share in the blessings that God has promised to His faithful believers.

Now is the opportunity for a mighty advance with the prophetic voice "to every nation, and kindred, and tongue, and people." But we face a crisis as well as an opportunity in our work. There is a grave danger of having to cut off a number of our broadcasting stations because of the lack of funds. While our opportunities have been increasing our income from all sources has been dropping.

The General Conference has designated Sabbath, October 11, as a day when an offering in the interest of the Voice of Prophecy will be taken. May God bless you as you contemplate giving to this most worthy undertaking.

In This Issue

FRONT COVER

Voice of Prophecy in the Andes

EDITORIAL Page 3

Use of Independent Publications—God's Atoms—Both Sides of the Motto—From Mars' Hill to the Land of the Pharaohs—Come Ye Apart

GENERAL ARTICLES Page 8

Ministering to the Whole Man—Europe's State of Mind—"The Most High Ruleth"—Events Preceding the Second Advent

THE ADVENTIST HOME CIRCLE Page 14

The Wife as a Missionary—What Shall We Do About Athletics?—Keeping Home-canned Food

REPORTS FROM ALL LANDS Page 16

The Voice of Prophecy in Holland—First Youth's Camp in China—A New Sanitarium in Florida—The Call of Latin America—Beggawoman Pays Tithe—Lake Region Conference Session—Colton Church Dedication—General Conference and Overseas Spot News—North American Spot News—Notice—Church Calendar

POETRY

Pointing the Way, p. 9; What Constitutes a School? p. 15

ITEMS OF INTEREST

[The Review subscribes to Religious News Service, the well-known interdenominational news gathering organization. Many of the items below are taken directly from this service.]

¶ By a vote of 50 to 28, the Constitutional Convention agreed to insert in New Jersey's proposed new State charter a provision that public funds may be used for the transportation of children to all schools, public or private. The convention thus affirmed the State's parochial school bus act, which was upheld last February by the U.S. Supreme Court in a five-to-four decision.

¶ ROMAN CATHOLICS have as much right as Protestants to make their influence felt in American life, the Rev. Willard Johnson, program director of the National Conference of Christians and Jews, declared in New York City in an appeal for better understanding and co-operation between leaders of the two faiths. Writing in the fall issue of *Christendom*, published by the American Committee for the World Council of Churches, Johnson, a Protestant, attributed tensions between the two groups largely to Protestant attempts to resist "Catholic intrusion" in a country where the Protestant ideology "has been dominant from the beginning." Johnson urged Protestants to regard Catholics as Christian allies, "not designing or scheming competitors," and called upon leaders of both faiths to "subordinate their minor differences, accept minor adjustments, and find social ways of expressing religious principles which will be acceptable to all men who believe in God."

¶ THE exchange of messages between President Truman and Pope Pius XII pledging mutual efforts for world peace has made a deep impression in religious circles in Rome. Belief among Vatican officials is that while the messages in no way alter the nature of Myron Taylor's mission as President Truman's personal envoy to the Vatican, they are "extremely important" as indicating that the mission is to be maintained "in a spirit and for a purpose to which no one can object." According to Vatican informants, the language of President Truman's message fully affirms the desire for close co-operation between the Vatican and the United States Government in promoting

world peace expressed by the late President Roosevelt, who first appointed Taylor as his personal representative to the Holy See. At the same time, it is felt, Taylor's mission has assumed an even greater significance than when he first went to Rome at the beginning of the war in 1939.

¶ AMERICAN citizenship was denied, in Cleveland, Ohio, to two members of Jehovah's Witnesses on the ground that rules of the sect prohibit members from bearing arms or assisting the country's war effort. Federal Judge Robert N. Wilkin denied petitions of Mrs. Anna E. Strand, of Wickliffe, Ohio, and her daughter, Alice, both Witnesses. "In my court," he ruled, "any Jehovah's Witness would be denied citizenship if he followed the tenets of that sect and refused to bear arms or to assist in any way in the war effort." The refusal to "assist in any way," Judge Wilkin said, placed Jehovah's Witnesses outside the United States Supreme Court ruling a year ago which held that mere refusal to bear arms was insufficient ground for denial of citizenship.

¶ THE United Nations Special Committee on Palestine has proposed that in any solution which may be adopted regarding Palestine, "the sacred character of the holy places shall be preserved and access to the holy places shall be insured in accordance with existing rights." In its majority report, the committee urged partition of the Holy Land into two independent states, one Arab and the other Jewish. Jerusalem and near-by towns, including Bethlehem, would not belong to either proposed state, but would be administered permanently by the United Nations.

¶ THE World Council of Churches now comprises 116 communions in 36 countries, it was announced in New York City by Dr. Henry Smith Leiper, associate secretary. He said 23 communions in 15 countries had joined the council in the last six months, including six Orthodox groups.

75-50-25 YEARS AGO

1872

¶ DURING the recent camp meeting in Indiana, the believers of this State were organized into a separate conference. The usual constitution of State Conferences was adopted. The officers of this new organization are as follows: President, William Covert; Secretary, James Harvey; Treasurer, Isaac Zirkle. The Seventh-day Adventist churches of North Liberty, Alto, Erwin, Salem Center, and Patricksburg were recognized as at present constituting the Indiana Conference.

1897

¶ REPORTING the work being done in Cleveland, Ohio, W. H. Saxby writes: "Charles Fitch, who was such an earnest and consecrated worker in the first and second messages, and whose principal labors were in Cleveland, has a daughter who a few months ago united with us from the Episcopal Church. She said one day to us, 'Why do you take such an interest in my father?' We gave an account of his labors in the first and second messages (1 Thess. 5:13), and when we had given her the reading on the gifts of the Spirit, she accepted the truth set forth. We had her read page 13 of 'Early Writings,' to see what the Lord had said of her father. Her feelings can better be imagined than expressed."

1922

¶ AT the recent Autumn Council, which convened in Kansas City, Missouri, J. E. Fulton was released as president of the North American Division to take charge of the work in Australia. O. Montgomery was invited to take the vice-presidency of the North American Division, and Charles Thompson was elected vice-president of the South American Division. E. E. Andross was appointed vice-president of the Inter-American Division.

EDITORIAL

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Heart-to-Heart Talks

Use of Independent Publications

THAT every man has an undeniable right to publish a book, a tract, or a paper on his own individual responsibility we are not disposed to question. This liberty of individual action does not enter into the consideration of the principle here involved. But that it is expedient, or good wisdom, for our Book and Bible Houses or missionary workers to use such literature, we have serious doubts. These independent publications often contain objectionable features in style or in the doctrines advocated. Very often they are published by one who has become disaffected, and desires to put forth some hobby of his own. This, of course, is not always the case. At any rate they cannot be considered representative Seventh-day Adventist literature.

As the members of our churches engage in missionary work in a representative sense, claiming to belong to the denomination and to represent the same, all that they do is looked upon as if done by the denomination. By their manner, their methods, their general bearing, the church is judged. And in a double sense is this true of the literature they distribute. By the sentiments this literature expresses, by the manner in which it is written, by the very words in which the ideas are clothed, and the spirit accompanying the same, is the denomination measured. In view of this, is it unreasonable to demand that those who labor for others, representing themselves as agents of the body, should in their work use tracts, books, and papers which have the general sanction and approval of the denomination?

Books Submitted to Committees

In the regular course of our denominational work, measures have been adopted to avoid objectionable features. Before tracts or books are published they are submitted to critical examination by committees appointed for this purpose. Comparison of the views advocated are made with the Scriptures of truth. Objectionable words and sentences are eliminated, and the general tone of the matter improved to the fullest extent possible. Thus when the book or tract goes out, it is in such shape as will not reflect upon our work or people.

But this is not all there is to the question. The circulation of independent publications by our workers encourages a spirit that is opposed to order, to system, and to organization. Our God is a God of order, and it is His purpose that this principle of order should be the controlling one in His work in the earth. In an orderly, systematic manner His church is constituted and governed. By regular means He sends forth His ambassadors to proclaim the gospel of His Son. We would hesitate to give support to one who was proclaiming the message on independent lines, unauthorized by the denomination. Does not the same principle apply to the publication of that message? Shall we turn away from one who may be preaching on his own responsibility, and then give support to the same principle in buying and circulating literature put out in the same way? We cannot do this if we would act with true consistency.

Let all who circulate literature purporting to be the

literature of the denomination see that it has upon it the imprint of our regular publishing houses. But let us not be misled even here. Because a tract or paper may be published in the cities of Nashville, Washington, Mountain View, or any of the other towns in the world in which our work centers, we are not necessarily to conclude that it is sent out with the sanction of the denomination. Many documents will be sent out from such places that will have no connection with our work. When our own houses publish literature, and advertise the same through our regular journals, it is safe to conclude that the denomination has a hand in sending it out. Where this is not done, no matter as to the place of publication, we would do well as missionary workers to let it alone, and give it no circulation in our missionary work.

Spring Council Action

The principles stated above were clearly enunciated by the Spring Council of 1926. At the recent Spring Council of the General Conference Committee this question was again considered, and the following statement was unanimously adopted by this representative gathering:

"VOTED, To adopt the following recommendations, as amended, with regard to adhering to Publishing Department policies; from the Officers, Union Conference Presidents, Publishing Department, and Publishing House Representatives:

"WHEREAS, It is pre-eminently essential that the established procedures of production and circulation of denominational literature, as set forth in the working policies of the General Conference, be carefully observed in order to safeguard our denominational teaching and standards; and

"WHEREAS, It is increasingly apparent that some essential procedures embodied in these policies are being overlooked or disregarded through both production and promotion of literature not approved by regularly constituted denominational authority; therefore

"We recommend, 1. That careful adherence to the working policy of the General Conference be maintained in the conduct of all phases and departments of our publishing work.

"2. That in the matter of publication, promotion, and circulation of our literature, conference leaders, ministers, institutional executives, and other workers, including Sustentation beneficiaries, stand loyally by our existing General Conference policies as outlined under the title 'Independent Publications,' on pages 59-62 of the General Conference *Working Policy*.

"With the growing perils of these last days it is becoming increasingly important that the literature issued in connection with the activities of the denomination should receive the most careful editing by competent persons, and the approval of some regularly constituted denominational authority.

"In order to accomplish this:

"1. We consider it pre-eminently essential to maintain the most thorough organization of our denominational activities, in order that a proper balance may be secured and maintained in all our departments of church work, and that our denominational teaching and standards may be safeguarded.

"2. Every individual who prepares manuscript for publication in the form of tracts, pamphlets, or books, shall submit the manuscript either to our regular denominational book committees or to the executive committee of his union conference for criticism and endorsement before printing and circulating it.

"3. Our Book and Bible Houses and churches shall carry in stock and promote the circulation of only those books, pamphlets, tracts, periodicals, and magazines which are regularly

printed under denominational direction or are furnished through our publishing houses.

"4. Our publishing houses and branches should not purchase or carry in stock books dealing with any phase of the third angel's message which are published by individuals on their own responsibility, and which are produced and promoted independently by individuals or by outside publishers, except as hereinafter specified.

"5. All orders received for such publications shall be referred to the publisher and promoter of the same.

"6. It is inadvisable to promote the circulation of such literature or give it an apparent standing or approval through reading notices, advertisements, or by listing in catalogs.

"7. Union and local conferences shall co-operate in a united effort to curtail the publication of independent literature by laborers in conference employ.

"8. Books approved by reading course committees, and such other valuable books, not of a competitive character, as have been approved by a denominational book committee, shall be handled and promoted in the same manner as are denominational publications. It being understood that reading course books not published by the denomination are to be stocked and promoted only during the life of the course or courses of which they are a part.

"9. We urge that greater care be taken in the preparation of articles for newspaper publication, and that as far as possible such articles be prepared in counsel with conference officers. We recognize that it is not always possible that these articles be subjected to such counsel, but we believe that wherever it is consistent this should be done, in order that the public utterances of our writers shall be safeguarded and expressed in the best form possible to represent correctly the sacred principles of truth with which they deal. We believe this is especially necessary in preparing articles for the great metropolitan journals.

"10. College printing plants should confine their work to local and special printing, in counsel with the General Conference Publishing Department, and they should not enter the field of our regular denominational publishing.

"11. No union committee shall sanction an independent publication without first insisting that the manuscript of the proposed publication, whether book, pamphlet, or tract, be carefully read and approved by the regular book committee serving the territory concerned before any printing contract is entered into by the worker concerned.

"12. The reprinting, in tract or other form, of chapters or portions of chapters from our standard denominational works, merits distinct deprecation. Such persons are reminded that such a course is an infringement of copyright, which cannot be permitted.

"13. We appeal to all our denominational employees and Sustentation beneficiaries to stand loyally by our denominational publishing policies in the matter of publication and circulation of our regularly approved literature.

"14. Editors of our union papers are asked to keep the columns of their pages free from advertisements intended to promote the circulation of nonauthorized literature."

We believe this instruction should be carefully followed.

F. M. W.

God's Atoms

ACCORDING to the new terminology, we are living in the year three, A.A. (Atomic Age). Since the devastation of Hiroshima, August 6, 1945, when a single atom bomb wiped out nearly one hundred thousand human beings, we have existed in a world beside itself with fear as men behold "those things which are coming on the earth." Luke 21:26. Says one reporter: "Like a whirling circus performer catapulted out of a cannon at tremendous speed, we have been rocketed end over end into a terrifying new world. We are dizzy and our eardrums

are still numb." Mostly we are concerned about "the shape of things to come." We wonder what will happen in the next few years. One thing is certain; if we have atomic war, it will not take God by surprise! After all, men will be splitting *God's atoms!* And this is still God's world.

We should take a hopeful view of a desperate situation. At a time when the world is tottering like a dying man near an open grave we Christians should look up and take courage, for God is not dead. Our message regarding the Second Advent of Jesus constitutes this world's only hope of deliverance. And for those who believe, what a blessed hope this is!

The avowed objective of the world's great nations is "a peace so great that it will cover all the world," but this worthy plan will fail, for it runs counter to the selfish spirit of man. Nigel Tangye, a wing commander in the R.A.F. recently asked this poignant question which speaks the mind of millions: "Is it too much to hope that there can be one law and one controlling authority in a world, any part of which can be laid waste by the pressure of a single finger?"

Human Nature Doesn't Change

Leland Stowe in his book, *While Time Remains* (page 344), refers to a discussion of this very pertinent question by a distinguished atomic scientist and a well-known Senator as they spoke before the United States Senate's committee on atomic energy. Following is a verbatim report of a portion of the hearings.

"SENATOR BYRD: Human nature doesn't change.

"DR. LANGMUIR: I don't know what human nature is; and in the second place, I don't know that it won't change.

"SENATOR BYRD: It hasn't changed for the better in my lifetime. I think human nature in the last war was at the lowest level ever known.

"DR. LANGMUIR: Let's hope for something better.

"SENATOR BYRD: We cannot base our future on hopes alone.

"DR. LANGMUIR: *The alternative of not doing something is absolute destruction.* The risk in whatever you do is better than total destruction. Don't think there is a risk in undertaking these things. It is the only possible salvation. This is the thing we have to make clear. The worst thing that could possibly happen is to do nothing. *So, therefore, let us do something—and let us make it good.*"

Both the Senator and the scientist spoke significantly. "Human nature doesn't change." "The alternative of not doing something is absolute destruction. . . . So, therefore, let us do something—and let us make it good."

Foundation of World Peace Structure

Men are doing what they can. And God is behind every honest effort to bring peace on earth, good will to men. But how weak is the foundation of human nature upon which the slowly rising structure of world peace is shaping! May God have mercy upon the world's great leaders and grant to them a little longer time to build their peace castle, if for no other reason than to convince them that all human plans must fail. Sadly, "absolute destruction" will come, but for those who accept God's great plan of peace in the gospel of His dear Son, there is a better world and an eternity beyond, where all our fondest dreams will come true.

But not yet. Men have learned to split the atom, and thus shattered the last hope of peace. They are *God's atoms that they are splitting, though. He cannot and will not allow the end to come until the work of the Advent people is finished.* Not that there will be no atomic war until Armageddon. There may be. There has been atomic destruction already. That fact is history. But whether we

have atomic war before the close of probation or not, one thing is certain, the God of the atoms is the Leader of the Advent people. He will restrain and hold the winds until His servants are sealed in their foreheads. The loud cry of the third angel will be heard around the world as the mighty angel messenger of Revelation 18:1 adds his powerful voice to the last message. The Lord will justify His name and His mercy before the end of time. The marvelous maneuverings of Providence we cannot understand, but God is still at work in the earth. "Surely the wrath of man shall praise Thee," wrote the Psalmist: "the remainder of wrath shalt Thou restrain." Ps. 76:10.

If men have discovered the secret of the atom, they have but thought the Creator's thoughts after Him. If men have split the atom and thought to destroy great cities in another fearful war, God has reserved the same weapon of nuclear fission to use in the destruction of them who destroy the earth. When the heavens pass away with a great noise and the elements melt with great heat, men will know the mighty power of God's anger (Ps 90:11.) But it will be too late then to know the power of God unto salvation as it is now revealed in the gospel of Jesus Christ.

It is for us to stir ourselves to lay hold by faith of the strong arm of Him who is "girded with power" (Ps. 65:6), and rise up as a man to finish the work quickly. By confession and putting away of sin we must clear the King's highway and accelerate God's program of world evangelism. He cannot and will not wait for us much longer. While God still holds the nations from atomic war, let us speed the message on to the earth's last frontier. Men may split atoms, but they are God's atoms. He will not let them go too far until His program for the world is complete. You have a place in God's plan. Have you found it? And are you filling it while time remains?

D. A. D.

Both Sides of the Motto

THAT is a fine motto given us in the book *Life Sketches*, by Mrs. E. G. White, as she finished a review of the earliest times of this Advent Movement and turned to look toward the future. Near the close of chapter thirty-one she wrote:

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

That is an encouraging motto, but it is not to be taken lightly. It is not as simple as it looks. We shall do well to turn the motto round and study the other side. It would then read this way: We have everything to fear for the future if we forget the way the Lord has led us, and His teaching in our past history.

This other side of the motto calls us to keep ever in mind a careful review of the way we have come. Many a mile has been lost in the journey of past years by having to retrace steps. Many a year must have been added to the calendar of our too-long history by our wrongly directed efforts and failure to understand right ways. In mercy again and again the Lord has corrected us and guided our feet back into right paths. His care has been wonderful, and the cause has grown from strength to strength as His sure word had foretold from earliest times. He is the leader of the Advent Movement of the prophecy. But we are so close to the end we cannot afford to lose time now by following paths that must be retraced, or by giving time and effort to unnecessary things.

I think no denomination can have such a record of the experiences of the past as we have in the lesson books that the Spirit of prophecy has given us. Of these records it

may well be said, as of the Scriptures, Whatsoever was written aforetime was written for our learning that we might have hope and guidance on the way to the heavenly kingdom. It is tragic if people and institutions must needs turn down many a path that has been tried aforetime, only to find that the Lord has had to save His cause from a wrong way and turn us to the right path. Not only does it lose time to turn aside, but more than once we have suffered loss by the merciful judgments of the Lord before we understood the right way. Really, we must keep in touch with the way the Lord has led us in our past history.

Back of the great body of believers to which we belong, back of the growth of conferences and publishing houses and schools and sanitariums, is a history of providential leading and merciful correction.

That is a bright motto written for us in the book *Life Sketches*:

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

Let us hold to this motto for encouragement—and keep in mind the other side of the motto for admonishment as well.

W. A. S.

From Mars' Hill to the Land of the Pharaohs

(Editorial Correspondence)

Cairo, Egypt

September 3, 1947

FROM Rome to Athens is only a little over three hours by plane. But planes out of Rome have been running late. Down to the airport at 10:30 in the evening. Finally off on the plane at 2:30 next morning. Happy surprise at the Rome airport. Met W. R. Beach, president of the Southern European Division, and R. Gerber, the treasurer. They were en route to Athens also, and for the special purpose of looking at a piece of property that might serve as a center for our work in Greece.

Went with them to see the property. Land or buildings are hard to obtain in Athens, at least in a part of the city suitable for a church. At present the only land we own in Greece is a small property in Salonika. We rent a hall in Athens. The work in this field has been very difficult through the years. We have only about 150 members in Greece. Other religious forces besides Catholicism have made our way hard in some countries of Europe. Then there are problems regarding a trained ministry. No young man can secure permission to leave Greece to train in one of our schools for the ministry, because of military conscription laws that keep all young men in the country. Protestant bodies have also had trouble through the years in securing permission for their ministers to take up residence in the country.

Athens and Greek Culture

This illustrates in part the difficulties under which our work is carried on in some lands. But Greece, where Paul preached long ago, is a land of promise today. Here is a place where people will now come to a meeting, and listen attentively. Funds are in hand to purchase a suitable church building. I think it will not be long before Athens, the center of Greek population and culture, will be very much more conscious of the Advent truth than ever before.

No one would think of going to Athens without visiting the Acropolis, ancient site of the shrine of Athena, goddess of the city. On an imposing hilltop is found one of the most perfect examples of classic architecture, the

Parthenon. No architect today would consider himself properly trained if he did not spend some time studying the design of the Parthenon. One finds in the imposing ruins of Greece an impressive argument against the evolutionary theory that has talked so much of evolving upward. We haven't improved on the Greeks of the fourth century B.C. so far as the arts are concerned. Indeed, we certainly have not outdone them in intellectual power in any field of learning.

Close beside the Acropolis stands a large rock formation, Mars' Hill. Little did the mocking Athenians of nineteen hundred years ago realize that this rock, seat of their first court of justice, and center of speculative discussion, would owe its chief historic importance to Paul, the object of their ridicule. They came ever to hear something new, but the greatest news, the good news, they rejected. Christ and His resurrection were, to the Greeks, foolishness. It was ever true that the world by wisdom knew not God. There are limits to human reason. In truth, reason may actually prove a barrier to the acceptance of truth if the premises controlling the mind are false. You cannot stand on Mars' Hill without gravely questioning the dependability of human wisdom in relation to the deep things of God. Spiritual things are spiritually discerned, and the spiritual nature is a gift from God.

A little distance away from Mars' Hill stands another and larger hill. Here Demosthenes delivered his famous Philippic against the rising power of Philip of Macedon.

In Another World

It's hard to discuss some of these lands without turning back the clock a few millenniums. That is doubly true of the next land on this rather spread-out journey. The air line instructed me to be at their Athens office 2:40 A.M. for the Cairo flight. Our plane actually left at 5:30 A.M. Nice, early start toward various countries. Nine o'clock, and I found myself in an utterly different world than the one I had known in Europe or America.

On every side are signs in Arabic, a script completely alien to my eye, so long accustomed to Roman letters. And my Anglo-Saxon tongue, with its Latin and Greek roots, seems quite unable to produce the sounds distinctive of Arabic words. The equivalent of the American red cap offers to carry your bags, but the red is a fez, and the uniform, well, it's full-length gown that looks like nothing so much as the night apparel of our forebears. Very cool, I'm informed. And that's important in a land where the sun beats down fiercely at times. Egypt belongs to a world apart from the Occident. You sense it in every contact you make.

Not far from the airport is the Cairo suburb of Heliopolis, city of the sun. It is built on the location of the ancient city by that name. Here our Egyptian Mission headquarters are found. Am happy to report that we own a representative property here, which includes both a church and a school.

I was surprised in speaking to this church last Sabbath to discover that most of them understand English. This language seems increasingly to be the second language of people in every land.

In the city of Cairo we meet in a rented hall. The roof is galvanized iron. The supporting posts are whitewashed, and the larger part of the floor is simply mother earth. Yet Cairo is a very large city, one of the largest in the world, and we must do a large work here. I hope that when you read this you won't dismiss the matter by remarking that the General Conference should do something. The General Conference disburses funds, it does not create them. You in all the churches do that. When you are tempted to spend needlessly on yourself, think of Cairo and the rented hall with the dirt floor.

Last Sunday evening I had the privilege of speaking to several hundred in this hall. Most of them were non-Adventists. A more attentive audience I could not have asked for.

Up the Nile

Egypt and the Nile are synonymous. On each side of the river for an average of six miles is fertile land, made so by the annual overflowing of the river, or by canals. The Nile flows north to the Mediterranean Sea. The head of the delta is Cairo; the western end of the base is Alexandria; the eastern, Port Said. In this northern triangle most of the population is found and most of the trade and industry. From Cairo southward for six hundred miles the narrow strip of fertile land is occupied by small farmers who live in mud-brick villages.

Last Monday Neal C. Wilson, superintendent of the Egyptian Mission, and I went by plane from Cairo up the Nile to Assiut, chief city of Upper Egypt. If Cairo takes you completely away from the world you know, Assiut carries you back to the time of Abraham and the Pharaohs. In a day's journeying around to near-by villages we shared right of way with donkeys, water buffalo, and camel caravans. On each side of the road, farmers were flailing wheat and millet to the accompaniment of an endless chant. The chaff of the summer threshing floor

Come Ye Apart

CHRIST'S call to His disciples to come apart for spiritual rest and contemplation was as much a command as His commission "Go and preach." Like the refreshing stream that is fed by hidden springs, so man must have secret communion with Him who is the source of life in order to be a blessing to others. There must first be a time to receive before we have something to give. And the cycle of receiving and giving, giving and receiving, must never cease if we are to be fruitful Christians.

Christ does not call upon us to withdraw from society, and live unto ourselves like some recluse in the desert seeking to acquire virtue by his isolation and hardship. When He prayed for His disciples He did not ask that God would remove them from the world, but that He would keep them from its evil. They were to be a leaven among men, a light to the world. They must keep in constant contact with life and influence its course. But how could they be sure that the leaven would not lose its effectiveness and the light would not grow dim? Some attention must be given to that. Fresh leaven must be added to the lump. And the lamp must be trimmed and replenished with oil.

This is why He bids us come apart and rest "a while." The time may be brief in comparison to the long periods for work that must be done. But that little while, how essential it is! We cannot through ceaseless toil accomplish our ends. The stability of our labor is determined by the understructure. Not that which is seen makes us useful in God's plan but that which is unseen. Communion with Christ in some quiet retreat molds and fashions the life in His likeness and fits us to do His will among men.

The messenger of the Lord has said:

"We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. . . . This is the effectual preparation for all labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."

Before Moses was fitted to deliver Israel he had to spend much time in the wilderness beside the burning bush. Before he was prepared to promulgate the divine law he tarried many days in the mount with God. So now we too should find some time to be alone with God. No day should pass without our heeding the call, "Come ye apart."

Let us not fail in this respect. Indeed, we must not fail if we would know the Lord, whom to know is life eternal.

F. L.

was being blown away as the grain was tossed into the air. Black-gowned women worked in the fields along with the men. And always there were the blindingly bright sun in a cloudless sky and the dust from the vast Sahara that ever disputed boundary lines with the Nile.

In this Abrahamic setting we traveled to native villages—to see what? Not ancient ruins, not cultural remains of earlier civilizations, for the mud-brick towns have none of these. They are simple abodes for peasant farmers. We went, instead, to see fellow Adventists and our church properties. We spoke to the believers of bearing witness for Christ, of lay missionary work. Why not? The formula for Christian living is the same in every age and clime, and that is, witnessing by the life, and winning followers for Christ.

In Ancient Egypt

No one should come as far as Assiut without traveling a few hours more southward to Luxor. The night express from Cairo comes along at 2:15 A.M.—two o'clock is becoming a favorite time for departure. Spent yesterday in Luxor, about six hundred miles south from the Mediterranean. This is a city best known to archaeologists. Here are the ruins of the temple of Luxor, built by two of the greatest of ancient Pharaohs. Near by, the ruins of the temple of Karnak, a monument to the exploits of some twenty-six Pharaohs, including Rameses II and Queen Hatshepsut. Whether Rameses II is to be associated with the affliction or exodus of the Israelites has been debated by Egyptologists. But no matter, he or someone like him was on the throne when God called Moses to lead His people forth from idolatrous Egypt. Probably no land of antiquity was ever more completely devoted to idolatry.

Across the Nile from Luxor lies the valley of the kings. Here great Pharaohs of Upper Egypt are buried. But the burial sites are not pyramids, as with certain great rulers of Lower Egypt, where towering monuments provide a background for Cairo. In the valley of the kings long passageways lead deep down into the earth at the base of high hills. Here are the much publicized tomb of Tutankhamen and tombs of numerous other mighty rulers. The passageways are hewed from solid stone. All along the sides and on the ceilings is a bewildering array of symbolic writing which seek to show how the Pharaoh is being safely conducted through the nether regions. Those who believe in the immortality of the soul can find strong support for their faith on these deep, dark walls! But woe unto them that go down into Egypt for help!

I asked our guide if he had ever heard of Moses' mummy. He hadn't. As I looked at the deep, cold holes that had housed dead Pharaohs I was impressed anew with the wisdom of Moses' choice. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. By refusing to be called the son of Pharaoh's daughter he forfeited the throne and a last resting place in a very deep hole in the valley of the kings. He is in heaven now instead of in a museum. It's the long perspective that reveals the value of right decisions. Most people live only for the moment. Children of God live for the millenniums.

The Nile is now in flood, and is two miles wide at Luxor. We crossed it in an ancient sailboat. Returning, we were becalmed in midstream for a few moments, and began to drift downstream. When the breeze again filled the sail, the devout Moslem crew seemed spontaneously to exclaim: "God is good, God is great." I could understand only one word of their pious chant, the Moslem word for God, *Allah*.

Egypt is a land where the names of Allah and Mohammed are heard five times a day from the minarets of countless mosques. That number of times each day the faithful are very literally called to prayer by men specially

chosen for the task of crying out the call. They are known as muezzins. In the morning call, which is at dawn, are included these words, which are repeated twice: "Prayer is better than sleep." We did not need Mohammed to teach us that, but the words lose none of their force by coming in on the early morning air from a minaret.

Egypt is about 90 per cent Moslem. The principal Christian church is the Coptic, which, tradition says, was founded by the apostle Mark. Until the Saracen invasion of the seventh century, when Mohammedanism was propagated with the sword, Egypt was dominantly Christian. In Cairo are found Coptic Christian churches over a thousand years old. The Coptic form of Christianity seems to have much in common with both the Greek and Roman Catholic branches of Christendom. The head of the Coptic Church is His Beatitude, Patriarch Yousab II. His spiritual domain includes Ethiopia, which is dominantly Coptic.

I found His Beatitude to be a quiet-spoken man who lived in great simplicity. He explained that Egypt was not directly involved in the war and thus did not experience so direct a spiritual effect from it. Religious leaders in other lands have told me of the adverse effect of war on the spiritual life of their people. As to the future, he was not hopeful. He feared that the covetousness of the human heart would bring on a third world war. There seems to be uniformity on this sad prediction, whether it be a bishop in Scandinavia or a patriarch in Egypt.

Visit With Protestant Leader

The leading Protestant personality in Egypt is Pastor Ibrahim Said. He is scholarly, cordial, and fluent in English. An interview with him is something to be remembered with real satisfaction. Pastor Ibrahim—for here men are respectfully saluted by their Christian names—is keenly conscious of the fact that Christianity is but a small island in a vast and increasingly restless Moslem sea. The evidences of quickening Moslem activity as British control recedes from various key areas of the world are easily discernible. But to discuss them would lead us afield into the political arena, in which the REVIEW does not belong. However, one need be neither a politician nor a prophet to see in this Moslem activity a new factor in world unrest, a factor that is most significant for organizations that conduct foreign mission work.

Here is what Pastor Ibrahim said when I asked him for his views regarding the world outlook. "I believe we are very near to the end. The world has tried every way and failed. It is time for God to act. I believe Palestine will be the scene of the final act of the divine drama."

Drove down the street afterward to see the large church building in process of erection that is to hold his congregation. He stressed the fact that the youth of his church are more active and interested in religion than ever before. Had heard a similar testimony in Europe.

Back into the circle of our own work and its growth in Egypt. A few months ago we opened an orphanage in Cairo. This provides a very real and wholesome evidence that Adventists are active in humanitarian work. More and more missionary bodies in far lands are being measured by their display of practical godliness. Our orphanage in Cairo is a good exhibit. The children gathered and sang two songs for us, one in Arabic, the other in English. When they sang the latter, a familiar hymn, I almost thought I was in a kindergarten class at Sabbath school in America. Still think that if I were a rich man I'd found an orphanage for little children. They can smile sweetly in any language.

Must close this letter or I shall be hearing the muezzin calling to morning prayers. Leaving in a few hours for Palestine and Lebanon.

F. D. N.

Ministering to the Whole Man

By H. M. Walton, M.D.

BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. This salutation of the apostle is good theology and is also good medicine. That there is a close, intimate connection between religion and health is an established fact, but often one poorly understood and sometimes wholly overlooked.

The basis for this relationship rests on the fact that man was created a well-integrated functioning whole, consisting of body, mind, and soul. There is no valid evidence that body, mind, and soul, can be separated as entities or set apart in watertight compartments as unrelated components of man's nature. They are part and parcel of the functioning human being and are therefore one—not separate.

With the increase of knowledge and advancement of the medical profession from the days of the Middle Ages, physicians became increasingly learned in the sciences but at the same time became increasingly materialistic in their philosophy. Meanwhile the church and its religious leaders became less and less interested in the scientific field and less concerned with responsibility for man's physical welfare. Thus one of the serious weaknesses generally existing today in the religio-medical world evolved, and the church largely abandoned concern for the health of its constituents, and the medical profession for the most part lost interest in the welfare of men's souls and became unable to minister to spiritual needs.

A Dual Role for Ministers and Physicians

Both the physician and the minister even in our own ranks need to guard against the error of reckoning that it is the function of the minister to pray and the physician to heal.

The recognized ideal situation calls for the minister and the doctor to intelligently and wholeheartedly collaborate, and hand in hand seek the healing power of God and marshal the physical healing agencies in behalf of sick bodies and troubled spirits of mankind.

Circumstances are often such that either the minister or the physician is called upon to minister in a dual role to a greater or less extent. A dual role in service is called for by the counsels of the Spirit of prophecy for both the minister and the doctor. Many references could be quoted, but the following brief statements suffice to support the view that it is the responsibility of the Christian physician to minister to his patients spiritually while caring for them professionally.

"None but a Christian physician can discharge to God's acceptance the duties of his profession."—*Medical Ministry*, p. 12.

"Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients. The Lord expects of us much more than we often do for Him. Every physician should be a devoted, intelligent gospel medical missionary, familiar with Heaven's remedy for the sin-sick soul as well as with the science of healing bodily disease. . . .

"Physicians need a double portion of religion. Of men in any calling, physicians are most in need of clearness of mind, purity of spirit, and that faith which works by love and purifies the soul, that they may make the right impression upon all who

come within the sphere of their influence. The physician should not only give as much physical relief as possible to those who are soon to lie in the grave, but he should also relieve their burdened souls. Present before them the uplifted Saviour. Let them behold the Lamb of God, who taketh away the sin of the world."—*Ibid.*, p. 31.

The Minister a Medical Missionary

In counseling the minister as to his role in relation to the health program, the messenger of the Lord indicates in the following selections the interest he should manifest and the preparation to be made for his part in promoting health among those whom he serves.

"The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. . . .

"Those who understand physiology and hygiene will, in their ministerial labor find it a means whereby they may enlighten others in regard to the proper and intelligent treatment of the physical, mental, and moral powers. Therefore those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory. The Lord will bless those who make every effort to keep themselves free from disease, and lead others to regard as sacred the health of the body as well as of the soul."—*Testimonies*, vol. 6, pp. 300-302.

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul. . . .

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences."—*Ibid.*, p. 376.

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. . . .

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example."—*Counsels on Health*, p. 449.

It may therefore be said by way of summary that the counsels relating to the ministerial and medical phases of the work of the denomination call for the evangelical program to be *medicalized* and the medical work to be *spiritualized*.

The relationship of Christian religion to the maintenance of health and in turn the influence of the state of health upon religious experience is no mere paper relationship or fanciful ideology. It is now well recognized that the effects of fear, anxiety, sense of guilt, and frustration can produce profound disturbance in the function of organs and glands of the human body. Such psychic stimuli, if continued over considerable periods of time, commonly produce functional disorders and may ultimately cause organic or structural disease.

On the other hand, illnesses primarily affecting the mental and the physical organism can react upon the nervous system and so influence an individual's thinking as to seriously affect the spiritual life. A person who is physically below par, malnourished, easily exhausted, and irritable is hardly one to be courageous and persistent in prayer and to enjoy to the full the abiding peace of mind of victorious living.

It is my opinion that the interrelationships of true religion, physical vigor, and physical healing are inseparable. The prayer of faith and the peace and confidence resulting from true worship can surely produce physiological therapeutic effects even in the presence of existing organic disease. Specific medication, on the other hand, which might otherwise prove effective may be vitiated or rendered less potent when the patient is living under a cloud of fear, worry, frustration, or a consciousness of alienation from God. The influence of true, sincere worship becomes a potential factor in opening both the body and the soul to the healing power of God.

Counsel given this church on this subject many years ago seems very pertinent at this point:

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree

locking relationship between the psyche, which has to do with the mental and spiritual life, and the soma, or anatomical structures and corporeal existence, hence psychosomatic.

So-called psychosomatic medicine is by no means a new concept. It is only a new emphasis. Someone has aptly said, "An old common-sense treatment has been wrapped in new paper and has been called psychosomatic."

The concept is to be avoided that any disease is wholly physical or wholly mental. Actually, diseases involve more or less of both, although the weight of the different factors varies in different cases. When environmental, emotional, social, mental, and spiritual factors all operate in harmony, health is promoted. When these factors are in conflict, disease is likely to result.

The influence of emotional and psychological factors upon bodily functions has been recognized from the early days of human history. There are numerous references to such recognition in the Old Testament record. For example, the writer of the Proverbs records certain observations as follows:

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones." Prov. 17:22.

"Heaviness in the heart of man maketh it stoop: but a good word maketh it glad." Prov. 12:25.

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." Prov. 26:22.

"Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." Prov. 13:12.

"Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones." Prov. 3:7, 8.

These and other references which might be cited indicate that from keen observation the ancient men of renown had associated certain psychic stimuli with reactions on essential organs of the body, especially the heart.

The concept of man as an integrated whole to be healed and saved in all areas of his need was unique both in the medical world and in this denomination in the days of the development of its medical work, and called for a distinctive ministry, which gave rise to the founding of our sanitarium program. The present-day so-called psychosomatic approach in the medical care of patients is one of the fundamental foundation pillars upon which Seventh-day Adventist sanitarium care was originally based. The far-reaching significance and the striking therapeutic efficacy of this form of therapy intelligently employed by Christian physicians and nurses have not even yet been adequately appraised and fully appreciated.

According to the Pattern

It is my strong conviction that we as a people, and especially the medical and religious leaders, need yet to earnestly seek God for a clearer vision and a larger appreciation of what the wisdom of the Great Physician can and will accomplish in restoring physical, mental, and spiritual health when the methods are employed in faith "according to the pattern." We need a more fully complete appreciation of the strength and validity of this dual ministry in man's restoration and uplift. Physical alleviation and healing alone are not enough.

Verily the plan of God is a three-dimensional undertaking, involving body, mind, and spirit, and is inseparably interrelated in its approach to the real essence of hygienic, restorative, godly living. Relief of pain and physical restoration are not enough and do not meet the objectives of the Christian physician. Through technical and professional skill of the highest order, the conscientious physician seeks, of course, to bring comfort and healing to his patient, but he at the same time bears a burden for the spiritual well being and the *perfection of the life* of his patient.

Pointing the Way

By HELEN M. WESTON

Just a little closer, Jesus,
May I live from day to day;
Closer to my blessed Master,
So I may not lose my way!
Just a little deeper interest
For my neighbors when we meet;
Just a little bit more tender
To my friends whene'er we greet.
Just a bit more sympathetic
To my brethren through the day
Who are reaching out for something—
May I show to them the way!
Just to know when life is ending,
That my very best was given
To ennoble those about me
And help point their way to heaven!

than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease, the cause of which is wholly imaginary.

"Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. 'A merry [rejoicing] heart doeth good like a medicine.'

"In the treatment of the sick, the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease."—*Ministry of Healing*, p. 241.

In recent years the appreciation of the effect and influence of the adverse reactions of worry, fear, anxiety, and other emotional stresses upon general health has enlarged greatly. The term *psychosomatic medicine* has become quite familiar even in nonmedical circles during the past five years. The term has been coined to convey the inter-

Europe's State of Mind

By L. H. Christian

WE TALKED with many religious people and leaders in Europe, and we were both surprised and disappointed by their dark outlook. They do not wish to appear pessimistic, yet to their minds the years ahead look so threatening to the church and religion that they seemed almost overcome by their dread of what is coming.

The old-time rosy picture of the "twentieth century, a century for the church," which they loved to portray twenty-five years ago, is entirely forgotten. They speak now of a coming "church in the catacombs," meaning that there will be a period of bloody oppression and persecution for the people of God. When we remember how churches and preachers have suffered—and it is even far worse than can be told—it is not hard to understand their fears for the future. This anxious view of the time to come is general in Europe, but it is especially marked in Germany.

People Stunned by Happenings

The religious faith and feelings of the people in Central Europe are different from anything we have ever seen in any land. The intense suffering and the unspeakable horrors of the concentration camps brought shame and discouragement beyond anything we can imagine. All are sorry, of course, that the war was lost, but it is not a mistake to say that there is really little of true repentance. When defeat finally came, the people were stunned by the catastrophe that overtook them. Some of them sought comfort in the gospel.

A few religious writers published very earnest appeals setting forth the reasons why God had dealt with them as He had. They called attention again to some statements that were made by Martin Luther.

In a new book by a prominent Lutheran minister, Edmund Schlink, entitled *Die Gnade in Gottes Gericht* (God's Mercy in His Judgment), the author presents the so-called "prophecy of doom" made by Luther. There is no question but that this prophecy of Luther's is authentic. Pastor Schlink takes the following quotation from a book in German by Hans Preuss entitled *Luther, the German*. Luther's statement in part was as follows:

Luther's Prophecy of Doom

"There will come a dreadful manifestation of revenge upon Germany—a revenge so terrific that it is beyond the imagination of the heart of man. . . . The Lord will remove His gospel from Germany and at that time Germany will know only hunger, strife, pestilence and bloody cruelties. When that day comes the desolation of Germany will be so outstanding and complete that people will say: 'This locality is the place where Germany once was.' Because of ingratitude towards God, Germany will become heaps of rubble. . . . The same fate will overtake Germany that came upon the Jews and Jerusalem, or upon Greece and Turkey. Germany will be sacked in the same way as the Goths destroyed Rome, and all of this will come upon Germany because they have not known the time of their visitation when the Lord wanted by His Word to take possession of the people. . . . Even if there were at that time ten men as mighty in faith as Moses to pray for Germany, it will not help. I feel this when I pray for my beloved Germany."—Page 96.

The fact that Luther at times claimed to speak through the gift of prophecy is well known to those who have read all his writings. Pastor Schlink, concerning the foregoing, says:

"The breakdown of Germany is not merely the work of man but the work of the Lord. He has not only permitted it; He has done it. He has smashed the proud plans of men and the vain boasting concerning Nazi Germany lasting 1000 years. . . . The judgment of God has come upon us. . . . In an anti-Christian rebellion our people have drifted away from God. We have placed the name of one man where the name of Christ should be. We believed in this person with a blind faith. We even gave him the right to decide what things were good and what were evil. We entrusted to him the right to decide which men should live and which should die, and we never asked him to give any account of his dealings. We have substituted pagan ideas for the Bible, a false propaganda for the Word of God. Instead of divine worship we have chosen Nazi party doings, and instead of prayer we have praised our own efforts."—*Die Gnade in Gottes Gericht*, pp. 22, 23.

This is a fair sample of the feelings of some Christian people in Germany. We have read similar statements in Catholic writings. To say that there is a marked revival in Christianity in Germany is a mistake. The largest part of the people seem indifferent, hardened, and even eager for revenge. But this indifference to religious and eternal things is not confined to Germany. It is just as general and strong in other lands.

One sad factor is that this lukewarm attitude toward the gospel is combined with a trend toward religious fads and superstitions. Interest in occult or spiritistic vagaries is on the increase. We see indeed that "the controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of."—*Testimonies*, vol. 5, p. 753. Mankind is getting prepared to accept the last great delusions of the evil one.

Confusion and Bewilderment

Years ago a physician who was then prominent in our ranks used to tell us in his many lectures that he thought the human race was gradually going insane. Some who heard him claimed that he taught that at the very end all humanity would become mentally unbalanced, and they thought this view was extreme. Maybe it was, yet many things today indicate that he was not too far off. One phenomenon that impressed me as I first saw Europe right after the war, in 1945, was the press reports of various conventions or lectures on what they called mental hygiene. It was repeatedly stated that the minds of men had received such a shock and that there were so many nervous wrecks that not only doctors but preachers and teachers must give new attention to the care of the mind. It was especially emphasized that school instructors who found the children unbalanced and almost impossible to discipline should be taught how to deal in the wisest manner with these pitiable cases. In fact, it was said that the entire school plans and courses of study must be adapted to these particular needs of children today.

It is generally true in the world that the minds of men are confused. But I did not sense how greatly the minds of men have been changed till I visited Germany. The people there were in a state of mind that is hard to describe. Not only was it bitterness, discouragement, and in many cases, almost despair; it was more. The thinking of men generally seemed hazy and abnormal, not at all like the clear, keen thinking of former years. The Bible speaks of humanity in the last days as being "drunk."

This confused and often crooked thinking points to

many important lessons for us. We should hasten to give the gospel message of the Second Advent while men and women still have mental power to accept it. We should have more patience in teaching them. We should bring them the true, soothing comfort of the words of Jesus. Soon, far too soon, many will not be able to grasp God's blessed truth and hope. This situation also stresses the urgent need of getting our truth-filled literature to our fellow men quickly, before people become too distracted and excited to value God's Word.

The Book of Daniel—5

“The Most High Ruleth”

By Robert Leo Odom

THE prophet Daniel was not the author of the fourth chapter of the book known by his name. It is a copy of an original official document in the royal archives of ancient Babylonia. Its real author was Nebuchadnezzar, the greatest of the Babylonian kings. Drawn up in the form of an imperial edict, it is an open letter that he addressed to the inhabitants of the world. It opens with these words:

“Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are His signs! And how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.”¹

The royal epistle was penned to tell all men everywhere the wonderful story of Nebuchadnezzar's conversion from the idolatry of paganism to the worship of Jehovah. And is it not a very natural thing for any man to do whose life has been changed by the converting power of God's truth—to tell others what a wonderful Saviour is our Lord?

Translated into the various tongues of the nations, the message was published far and wide. What amazing news it must have been that the swift couriers dispatched from Babylon took to the uttermost reaches of his far-flung dominions!

The King's Second Dream

The story, as told by the king himself, is the case of another dream that came to him on his bed of slumber. In the nocturnal vision he beheld a tree grow up out of the ground until its branches spread to the ends of the world. Its leaves were fair, its fruit abundant and ample to feed all, and the beasts and the birds found shelter in and under its boughs.

A heavenly messenger was seen to descend and order the giant tree hewn down, its limbs cut off, its leaves shaken off, its fruit scattered, and the beasts and the birds driven from it. The decree went on to say:

“Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass . . . ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times [years] pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.”²

To know the meaning of the dream, Nebuchadnezzar turned again to “the magicians, the astrologers, the Chaldeans, and the soothsayers,”³ the very pagan prophets whose claim of exercising clairvoyant powers had been so

Our large and blessed famine-relief work, too, as well as gifts of clothing, is a marvelous help to human minds. It removes anxiety and gives confidence when people see that others have a care for them. Next to faith in God there is no cure for worry like the unselfish love of the brotherhood. We would say more about the horrible famine, especially in Germany, and the many lessons it teaches us; but others have written fully on that sad subject, which in the months to come should be constantly in our thoughts and prayers.

clearly exposed a few years before, and the baseness of which sham had so infuriated him that he decreed their death! This time he even told the details of the dream, but his appeal to the wise men was in vain. Then “at last” Daniel—“master of the magicians”⁴—came in to show his majesty the import of what he had seen.

Speaking of the great tree, Daniel said, “It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.”⁵

Concerning the sentence decreed by the Holy One against the tree, Daniel added:

“This is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times [years] shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the Heavens do rule.”⁶

Then the man of God made this personal plea to his royal master in the name of the Lord: “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.”⁷

Lesson in Dream Forgotten

Heaven was bending low, pleading with the sinful, stubborn heart of this mighty Oriental ruler. In the beginning of his reign Nebuchadnezzar was inclined to be just and generous, but as he prospered and grew in wealth, power, and fame, he became proud, vindictive, cruel, and unmerciful. In the prophecy against Tyre and Egypt he is spoken of as “the terrible of the nations.”⁸

In the symbol of the great tree the Lord had shown the king “the character of a government that fulfills God's purpose,—a government that protects and upbuilds the nation.”⁹ But Nebuchadnezzar had turned his governmental power more and more to his own selfish interests rather than for the good of his subjects.

The impression made by the warning from Heaven gradually wore off, and the king's heart became more hardened in pride and selfishness. One year after the dream had been given him, Nebuchadnezzar walked about in his palatial abode. As he thought with pride upon his success as a ruler and empire builder, he exclaimed, “Is not this great Babylon, that I have built for the house [dynasty] of the kingdom by the might of my power and for the honour of my majesty?”¹⁰

The words *I* and *my* point to the idol in the king's

heart. His uppermost thoughts were not for the good of his subjects or for the glory of his Maker; he ruled and wrought primarily for himself and his family.

Little did Nebuchadnezzar think that the exclamation giving vent to his innermost thoughts of pride and selfishness was the signal for the decree of the dream to be put into effect. "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee."¹² Then followed a repetition of the decree that he had heard in the dream one year before.

The Humiliation of Nebuchadnezzar

"In a moment the reason that God had given him was taken away; the judgment that the king thought perfect, the wisdom on which he prided himself, was removed, and the once mighty ruler was a maniac."¹³ The king suddenly went insane. This is revealed by these words: "Let his heart [mind] be changed from man's, and let a beast's heart [mind] be given unto him."¹³ In this type of insanity the lunatic thinks that he is an animal, and even tries to live and act like one. For seven long years the mighty ruler of Babylonia was a maniac, living the groveling life of a beast.

"At the end of the days," wrote he, "I Nebuchadnezzar lifted up mine eyes unto heaven, and *mine understanding returned unto me*. . . . At the same time *my reason returned unto me*; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me."¹⁴

This humiliating experience did more than bring Nebuchadnezzar to his senses; it brought him to God. "I blessed the most High," says he, "and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation."¹⁵

And then, as the closing words of this remarkable letter to the world, the "king of kings" makes this public confession of his new faith:

"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."¹⁶

"This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God," we are reminded, "was the last act of his life recorded in sacred history."¹⁷

The Most High Ruleth

The principal lesson that God taught Nebuchadnezzar by this experience is "that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will."¹⁸ Our Creator is not an indifferent, absentee landlord insofar as the affairs of this planet are concerned. He is greatly interested in our world, and watches it intently. Mankind is not left wholly to the will and whims of generals, statesmen, and rulers. Divine Providence has a hand upon the helm of destiny, overruling and directing in the shaping of events so that the powers of darkness shall not have full sway over us. This truth is beautifully stated in these lines:

"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."¹⁹

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter," wrote King Solomon under the inspiration of the Holy Spirit: "for He that is higher than the highest regardeth; and there be [One] higher than they."²⁰

Yes, the God whom we serve, "He removeth kings, and setteth up kings."²¹ Sometimes He even "setteth up over it [the government] the basest of men."²²

"When He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."²³ This statement by Moses indicates that in the ordering of the affairs of the world in which the forces of good and evil are at grips, God has the interests of His people—the church—principally at heart. It is hard for us to understand how this can be at times, especially when evil runs amuck, and counter to the cause of truth. It is difficult to understand why God permits wicked men—yes, "the basest of men"²²—to occupy the seats of the mighty and to have sway over peoples to oppress them. Yet in all this He may be counteracting the working of a worse evil that is active among them. "When parents or rulers neglect the duty of punishing iniquity, God Himself will take the case in hand. His restraining power will be in a measure removed from the agencies of evil, so that a train of circumstances will arise which will punish sin with sin."²⁴

In all this stress of war and overturning of governments, as in so many other trying experiences that come to the people of God, "we know that all things work together for good to them that love God, to them who are the called according to His purpose."²⁵

Therefore, let the three following precious statements, given to us by inspiration, be of special comfort and encouragement to God's people as we move deeper and deeper into the shadows of the final crisis.

"In the darkest days, when appearances seem so forbidding—"
(Continued on page 23)

The Background of "Early Writings"—Part 3

Events Preceding the Second Advent

By Arthur L. White

IN THE first great basic vision which was given to Mrs. White with its sweep of events from 1844 to the redemption of the saints, only scant reference is made to the events which were immediately to precede the Second Advent. She saw a people traveling a narrow pathway, then she heard the "voice of God" giving the day and the hour of the Second Advent. This was followed by the appearance of the Son of man coming to redeem the saints.

It would have been difficult at the outset for the believers to understand all that must take place. In succeeding visions given in the years that followed, little by little the Lord revealed in detail what must transpire before Christ should come. These views of future events led the pioneers to earnest study of the Scriptures, where they found a portrayal of these experiences as presented to the prophets of old.

In was in connection with the view of the importance of the Sabbath, to which reference has been made, that Mrs. White was shown the halo of light about the fourth commandment. Here we find the detailed account of the events which cluster about the time when "the voice of God" shall be heard, immediately preceding the Second Advent. A record of this is found in *Early Writings*, pages 32-35.

Selecting the high points, we note that first the Sabbath is proclaimed more fully in the loud cry, then follows a time of trouble for God's people as persecution arises

from the proclamation of the Sabbath truth. This, in turn, brings upon the rejectors of truth the judgments of God—"sword, famine, pestilence, and great confusion"—which are laid to the charge of the Sabbathkeepers.

Mrs. White was shown the flight of the saints from the cities, pursued by the wicked, who are determined on their destruction. There is a time of agony and prayer for deliverance and then the sun comes up; the moon stands still; the streams cease to flow. Heavy clouds clash against each other, and then the voice of God is heard. There is an earthquake, and the day and hour of Jesus' coming are announced and the everlasting covenant is delivered to God's people. Soon after, we are told, the white cloud appears upon which sits the Son of God. Thus this thrilling view opened up to the early believers more of the events to take place before Jesus should come. God was gradually unfolding these events as they could understand them.

The Vision of December 16, 1848

A second vision, giving added details regarding the events which should precede the Second Advent, was given on December 16, 1848. This is found in *Early Writings*, page 41, bearing the title of "The Shaking of the Powers of Heaven," and describes again some of the events to take place in connection with the "voice of God." It clarified certain erroneous teachings which were being promulgated, that the trouble then existing in Europe was the shaking of the powers of heaven.

Three weeks later, on January 5, 1849, another view was given of the closing events in connection with the sealing of the people of God. The vision is recorded in *Early Writings*, pages 36-38, under the title of "The Sealing." This thrilling description of the commission to the angels to "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads," helps us to understand the reason for the seeming delay of the second coming of Christ, for the winds are not allowed to be loosed until the destiny of every soul has been decided.

In connection with this view a fuller presentation is given of the time of trouble preceding the Second Advent. As Christ finishes His work in the sanctuary, He is to put on the garments of vengeance, and then the seven last plagues will be poured out. In connection with the seven last plagues the death decree goes forth to slay the saints. This causes the faithful to cry day and night as they pass through this time of "Jacob's trouble."

It is interesting to note that in connection with this awe-inspiring view, Mrs. White's experience was not very different from that of Daniel's. She was given a view of the four angels receiving a most important commission, but she did not understand its significance. She asked the angel for an explanation, and he told her that she could see no more then, but that he would shortly show her what these things meant. The next day in vision the significance of the view was revealed to her as presented in the full account in *Early Writings*.

With these views of the time of trouble, which was to precede the Second Advent, it was logical that the believers should begin to think of the preparation which they should make, both spiritual and temporal, and the Lord hastened to send further instruction to guard against presumptuous moves.

Another Vision, in January, 1849

It was during the last week of January, 1849, about two weeks after the view of the sealing, that instruction was repeated to Ellen White in regard to our duty in view of the time of trouble. The vision is recorded in *Early Writings*, pages 56-58, and there is presented very clearly that the elect are to make no temporal provision for the time of trouble, for should they do so it would be taken from

them; but every assurance is given that the bread and water of the people of God will be sure and that we "shall not lack or suffer hunger." Instruction is also presented as to our relation to such property as our homes and lands. There is a call to sacrifice, and yet cautions are given against presumptuous moves, and all are urged to place their property on the altar and let God direct as to the disposition. The instruction was very practical in view of the understanding of the relationship of future events which was taking definite shape in the minds of the Sabbathkeeping Adventists.

In March, 1849, through a vision given to the messenger of the Lord, the believers were again reminded of the importance of the Sabbath and of its relationship to Christ's ministry in the heavenly sanctuary. It carried the believers back to 1844, to the time when Christ commenced His work in the most holy place, shutting the door to the holy place, and it presents timely counsel in view of the fact that they were in the sealing time. This vision, under the title of "The Open and the Shut Door," is found in *Early Writings*, pages 42-45.

Closely connected, of course, with the Sabbath truth as a test to the world is the "mark of the beast." In June, 1850, a view which is recorded in *Early Writings*, pages 64-67, under the title of "The Mark of the Beast," was presented to Mrs. White. Attention is first called to the shortness of time and then to the seven last plagues, which are soon to be poured out, and then to those who will suffer these plagues. The helpless condition of the unprotected in the time of the seven last plagues is clearly portrayed, and again the Sabbath truth shines out as the seal of God which will protect the faithful commandment-keeping people in the trying hour which is before them.

Vision of the Judgment and Millennium

A few months later a view depicting the judgment was given to Ellen White, opening more fully the scenes connected with the millennium, which is to follow the Second Advent of Christ. This great panoramic picture opens with a view of the seven last plagues, which will be poured out as Jesus leaves the heavenly sanctuary. Then brief reference is made to "the voice of God" and the deliverance of the saints. The scene quickly changes to the events in connection with the millennium, and here is brought to view for the first time the activities of the redeemed during the thousand years. In earlier visions there had been a description of the harps, the robes, and the crowns which shall be given to the saints as they shall enter the city. Now, after brief reference to these awards, a view was given of Jesus and the saints sitting in judgment, basing their work on the book of life and the book of death. Jesus and the saints, in unison, pass judgment upon the wicked dead.

This view, which fills in the details of events after the ascension of the saints, carries us from the judgment to the descent of the Holy City. The wicked dead are called to life, and Satan is seen to rally his armies in their determination to take the city; then Christ and the saints are exalted, after which fiery destruction from heaven consumes the wicked.

These are the basic visions which constructed in the minds of the pioneers an outline of the events which were yet future. These visions led to a careful study of the Word of God, and our spiritual forefathers soon came to see the events here portrayed were outlined in the Scriptures. How grateful they were to God for calling their attention to these important experiences, thus better fitting them for the future. How grateful we, too, should be for this clear-cut picture which was presented gradually to the early believers as fast as they were able to understand their position and work and the relationship of future events.

Conducted by Promise K. Sherman

The Wife as a Missionary

By Alfred R. Ogden

I WANT in these lines to stress the importance of the work and life of the missionary wife. In doing this I am taking the liberty of presenting the actual experience of one family in the mission field that I have personally known for nearly ten years.

If in any place and circumstance of life the old saying "the better half" is applicable, it seems to me, after some years of personal observation, it is true 100 per cent plus in mission field service. Aside from the "regular" duties of a wife, and mother of three children from four to nine years—all born in the mission field—this sister carries also the duties of secretary-treasurer and Sabbath school secretary of the mission. In addition to these routine duties she is, of course, general nurse for the home and the neighborhood. That goes as a part of every missionary's life and work.

I can bear testimony to the efficiency of vigorous treatments that in one case made it possible for me to carry out a heavy schedule of nightly appointments. On my first visit to one section of our field I was suffering a severe attack of bronchitis. As a result of twenty-four hours in bed with fomentations and all that accompanies a course of such treatments, given in this home, I was enabled by the second night to start on the itinerary mapped out. Thank the Lord for the knowledge of simple hydrotherapy treatments given to this people through the counsel and instruction of the Spirit of prophecy, and thanks to missionaries who know how to make the practical application, with such startling results as we so often witness.

Teaching Various Lines

Besides her regular work, this missionary sister is the schoolteacher for her three children. She is the superintendent of the children's department of the Sabbath school in their local church and is a mother in Israel to the young people of the church, of whom there are about seventy. She invites these young people to her home on certain stated occasions for a social hour, which is helpful as well as entertaining. To the girls, special instruction is given in simple treatments, sewing, cooking, and such like, which will help them to become better homemakers—a very desirable thing in all lands.

All this is valuable, but it requires time from one already busy with "an average" life full of the daily round. As the old saying puts it, "Man works from sun to sun, but woman's work is never done." This practical help and encouragement is all the more important for the young people in a land where as yet we have neither church school nor training center.

But this is not the end of the list. Our sister is teaching some of the girls of the church how to play simple music so that they can play hymns in the church, Sabbath school, and young people's meeting, and, incidentally, so that each might help her husband in the music in his meetings if she should ever become the wife of some young worker. It goes without saying that workers must be trained and developed from the nationals in all lands if ever the message is to be finished. Already we have some fine young workers developing who are giving the message with power, and are winning souls.

While the Lord is greatly blessing the husband's work, yet who would dare venture placing an estimate on the value and importance of the work of this missionary wife? Aside from her work as a model homebuilder, the result of the important fields of endeavor that she is carrying on will, I believe, in the day of final accounting be great in God's sight. Eternity alone will reveal the fruitage of a life so filled with loyal and faithful service. This work cannot be measured in any accounting system that we know. The angel's record has that all properly recorded.

May I summarize again, that the readers may have the list of some of the regular activities of our sister's busy life, all of which seem to be accomplished with such ease. No jar is heard. All work in perfect harmony. Parents and children are all a part of the great missionary program. Here are some of the items as I have observed them in the missionary home.

1. Housekeeper—three children.
 2. Secretary-treasurer for the mission.
 3. Mission Sabbath school secretary—requiring correspondence and reports from all the schools of the mission.
 4. Home and general nurse for the neighborhood. She has had some special experience in medical missionary work in the neighborhood.
 5. Social and welfare worker, especially for the youth of the church.
 6. Director of children's Sabbath school department.
 7. Music director, giving simple lessons in instrumental music to several young sisters.
 8. Teaching sewing, cooking, and nursing to the sisters.
 9. Church school teacher for their three children.
- (Much of this work is done in the French language.)

Budgeting Time

The above list may cause some to ask, How can it be done? Some under more favorable conditions accomplish far less. Much can be done by those who have a desire and a determination to be and to do all that God in His providence permits. All this requires a careful budgeting of time. Budgeting of money is important, but budgeting of time, our greatest asset, is of far greater importance.

Yes, the life and work of the missionary wife is fully as important as that of the husband, though she operates in a more quiet, and as we sometimes say, in a more humble sphere. Yet who can place a proper estimate and a true



evaluation upon such a missionary wife's work? The case referred to in this article is by no means an isolated example. Many, in fact, most, of our workers' wives as I have observed them during the years, are wholeheartedly and sympathetically standing loyally by the side of the husband in his work, and eternity will give the due rewards to each and every faithful worker. To all such the "well done" will surely be the great and eternal reward for their faithful and valued service for the Master.

Christian Education—Part 5

What Shall We Do About Athletics

By Arthur W. Spalding

ATHLETICS is open-air exercise for physical culture, as distinguished from gymnastics, indoor exercise for the same purpose. But athletics has the further distinction that it includes the play motive and nearly always the striving for a prize (which indeed is its etymological meaning), while gymnastics is solely for health building. Indeed, when games are played indoors, they are athletics, not gymnastics. The adjective *athletic*, however, refers not alone to games but to the qualities and powers expected from them, as applied to a person. It means *strong, vigorous, muscular*.

It is good to be athletic. Our physical powers should be well developed and maintained at a high standard. We should be strong, vigorous, muscular. The means by which to assure this is to be our study. There must be some motive, some lure, to induce men and women to



exercise enough to correct physical faults and defects, and to use the acquired powers wisely and well. Athletics is the world's answer.

It has many forms: ball games, running, jumping, riding, swimming, wrestling, boxing, and many others—all of them contests. The lure is partly desire for physical perfection, partly pleasure in social contacts, but mostly ambition to win applause, fame, and money by triumphing over others. In other words, rivalry is the chief motive.

Rivalry Undesirable

We have already concluded that rivalry is an unworthy and undesirable incentive. It is a distortion of a good, natural, God-given character element—emulation. The dividing line between emulation and rivalry is not always easily perceived, because emulation merges into rivalry through the process of "fermentation," the active ferment being selfishness. Just how much selfishness one has is not always apparent, even to oneself, and therefore what may start as innocent emulation may, unless carefully guarded, emerge as ungenerous self-aggrandisement. The only insurance against selfishness is Christian culture, constant reception of the spirit of Christ through communion and exercise.

Most forms of athletics could be pursued emulatively or with only mild competition. Most of them are calculated to develop power and skills that are admirable, even

What Constitutes a School?

What constitutes a school?
 Not ancient walls and ivy-mantled towers,
 Where dull traditions rule
 With heavy hand youth's lightly springing powers;
 Not spacious pleasure courts,
 And lofty temples of athletic fame,
 Where devotees of sports
 Mistake a pastime for life's highest aim;
 Nor fashion or renown
 Of wealthy patronage and rich estate;
 No, none of these can crown
 A school with light and make it truly great.
 But masters, strong and wise,
 Who teach because they love the teacher's task
 And find their richest prize
 In eyes that open and in minds that ask.

—Henry van Dyke.

necessary. Thus, walking, running, leaping, climbing, riding, swimming, are all excellent exercises, and expertness in the water is a valuable accomplishment. Every one of these sports may be engaged in with friendly emulation, and both the social satisfaction and the pleasure of physical activity are enhanced rather than minimized by the absence of rivalry.

Ball games are so deeply imbedded in the recreational consciousness of most people that we cannot expect to win the majority away from them. Higher types of recreation are for the elect, though we are willing to expand the ranks of the elect. The most that can be done for the majority is to introduce and maintain, in the playing of athletic games, the ideal of sportsmanship—fairness in playing, courtesy toward all, good grace in defeat, modesty in triumph. There is also the possibility of choosing the less competitive of ball sports: "town ball" or "work-up" rather than team contests, volleyball in preference to basketball. But if and when any competitive game is admitted in a school or society, you are driving a team of wild horses, and woe be to your Christian ideals if they get out of hand, as they usually will. The Christian leader should be an advocate of noncompetitive recreations rather than a promoter of competitive games.

It is doubtless better, for the body's sake, to get out and play even a competitive game than to sit in the chimney corner twiddling thumbs. And yet we show you a more excellent way.

Recommended Reading: Ellen G. White, *Education*, pp. 210, 211; *Counsels to Teachers*, pp. 348-354. Spalding, *Who Is the Greatest?* pp. 86-102. Breen, *Partners in Play*, pp. 126-133. Vinal, *Nature Recreation*, p. 70. *Rural and Small Community Recreation*, pp. 27-42.

Keeping Home-canned Food

PUT away in a cool, dry place—and promptly. This is an important rule for keeping home-canned food as well as jellies and jams in best condition, home canning specialists of the United States Department of Agriculture remind housewives. If these foods are allowed to stand around in the hot, moist air of the kitchen, they lose quality and may not keep well. In heat, colors fade and flavor and texture deteriorate. Also paraffin seals on jelly glasses may loosen. In dampness tin cans and metal tops of glass jars may corrode and eventually cause leakage.

The specialists add that cool, dry storage is needed also for best keeping of commercially canned goods. These products often deteriorate if left on upper shelves in the kitchen where they suffer from both heat and humidity, or if they stand in sunny grocery store windows.

The Voice of Prophecy in Holland

By G. L. A. Faber

Manager of the Dutch Bible Correspondence School

THE Voice of Prophecy is just a year old in the lowlands on the North Sea. Would you like to know how it came into being? It was in those glorious days when we were once more free men and women and the terrors in which we had lived so many years were a thing of the past. A Canadian Army corps freed our province, and the military camps were placed where we could hear the latest news and receive food. The first evening many citizens walked to the little camp and gathered around a small group of Red Cross soldiers who were making music and singing Christian songs. Many of the melodies were well known to us, and we could follow them with our Dutch words. As soon as the song service ended, one of the men stepped forward and offered a prayer for the night. Many of our people were deeply impressed with the fact that, as wonderful as food is to the hungry, there are things even better than bread. These were not merely Allied soldiers, but soldiers of the cross. They came from their far-off country not to wound but to heal the heavy wounds the war had inflicted.

It was a balm to our hearts to learn that some Adventists were among the group. We eagerly searched them out, and how happy we were to have the latest REVIEWS and *Instructors* they gave to us. We read them word for word, and they were more precious to us than the chocolate, the white bread, and the other good things we were given to eat. They told us about the Voice of Prophecy Bible Correspondence Course, and with intense interest I enrolled.

I was inspired by this new method of proclaiming the gospel, and sought for ways to use it in our own country. I placed an advertisement for the American course in a small newspaper, and it brought in fifty requests for the lessons. This gave us an idea of what could be done if we offered the course in the Dutch language. The union conference committee agreed to furnish the money for this new venture.

Over 7,000 Enrolled

Paper was, and is, of bad quality and very scarce, but we managed to get some paper, and printed the translation of the American Voice of Prophecy lessons. We could not always get the lessons printed on time, so it took us a year to print the whole course of thirty-six lessons. As we cannot advertise over the radio, we printed handbills and advertised in the papers. Our own periodicals advertised the course, and soon the enrollments came in. Already 7,425 persons have asked for lessons.

Our hearts are encouraged to see even now the ripening fruit of this seed sowing. Some months ago a man stepped into our Sabbath school in Leeuwarden. He had followed the lessons, found the Sabbath truth and the way to the Sabbath school. At the time of this writing he has been baptized, and as far as we know is the first soul in Holland to read himself into the truth through the Bible course and the books that we sent him.

Someone once said of our people, "The Dutch are all theologians." At least that is what we think, and we love to discuss and dispute Bible truth, so you can know what sort of letters fill our postbox every day. But, thank the

Lord, we can give a Bible answer to them. The truth is powerful enough to resist all false religion.

We are now planning a greater advertising program in which all our members and the colporteurs will engage in an effort to secure enrollees to the Bible course. Then, too, we hope soon to be on the air in Dutch on Radio Luxembourg, and this mighty voice will be the means of enrolling many students in our Bible course in the Dutch language. Our lessons are not only read by the Dutch in Holland but also by the Dutch-speaking inhabitants of Belgium, the East and the West Indies, and others in various parts of the world.

First Youth's Camp in China

By Milton Lee

THE first Seventh-day Adventist youth's Summer Training Camp in China is now an event of the past. But those who attended will not soon forget this inspiring experience.

On the evening of August 9 a group of young people from the Shanghai central church gathered with their luggage at a chosen spot in the city. There they boarded a truck that was to convey them away from the noise and bustle of this large metropolis to a quiet retreat in the country. Happy over the thought of spending three days in the midst of nature's beauties, these young travelers sang hymns of praise as they motored toward their destination.

In an hour they arrived at the Shanghai Sanitarium, which at present is still unoccupied. The management of the institution had graciously opened its doors to these enthusiastic youth, and provided them living quarters in the nurses' home. No spot in Shanghai and environs could be more conducive to spiritual uplift than the spacious grounds of this sanitarium with its shady trees and colorful shrubbery. And no place of worship could create a reverential atmosphere better than the beautiful church there.

The camp was well organized by the young people themselves, who led out in all phases of activity. Challenging posters with spiritual appeal could be seen everywhere. Meals were served promptly at the designated hour, and each part of the daily schedule was on time.

How impressive it was to arise at five-thirty in the morning and see little groups of young people scattered all about the lawn, engaged in earnest testimony and prayer.

Aside from the morning and evening devotional meetings, the daily program included classes in Bible doctrines, denominational history and organization, health and first aid, and home training. There were also lectures on various vocations. And there was always a time for rest, recreation, and physical exercise. Among those who led out in these instruction periods were James Wang, P. E. Quimby, Ho Ping Duan, Pastor and Mrs. Su Hsing, Shan Ying Ming, David Lin, and I.

Sixty-four young men and women attended the Summer Training Camp. One quarter of them were non-Adventists, but they are now preparing for baptism. Half the young people at the camp had backslidden, and did not attend the religious services of their church. These days of mingling with God's loyal children, and listening to the repeated exhortations to repentance, brought the

wayward back. And today they are rejoicing with the faithful as they join in worshipping God each Sabbath.

It is hoped that the Summer Training Camp idea will be tried by our young people's societies throughout China. And may this periodic turning aside to enjoy the finer things of life bring new vitality into the church, and prepare its youth for the great task that awaits them.

A New Sanitarium in Florida

By E. F. Hackman

President, Southern Union Conference

EARLY this year one of our ministers was soliciting Ingathering gifts from door to door in the small city of Avon Park, Florida. In the course of his visits he came to the home of the city attorney, who in the past had always contributed a liberal offering to our work. Several members of his immediate family had been treated in our sanitariums; consequently, he had more than a passing interest in our medical work.

On this particular occasion the city attorney questioned our minister quite closely as to whether the Seventh-day Adventist denomination would be interested in taking over and operating as a sanitarium a large hotel property that was located near Avon Park. He explained that this property had been purchased by the Government during the war and used as a training school for British cadets. At the close of the war the property had been declared surplus by the War Assets Administration, and was now up for sale. He further mentioned the fact that no hospital facilities were available in the city and county, and that it was their dream that the hotel property could be converted into a sanitarium and hospital. Our brother referred him to the Florida Conference office and the Florida Sanitarium.

Not long after this experience a group of businessmen representing the Chamber of Commerce, city council, and county commissioners from Avon Park, called at the conference office and also the sanitarium. Needless to say, they were much impressed with the sanitarium and the excellent work it was doing in the community. After having gone over the plant and its various departments, they requested our organization to take over the Highland Lakes Hotel property and operate it as one of our sanitariums. This information was relayed to the Southern Union office, and at a specially called committee it was decided to present the matter to a joint meeting of the Southern Union committee and the Florida Sanitarium

board. In the meantime, after counseling with the Federal Housing Authority in Atlanta, Georgia, we decided to place a bid for the property. We found in studying the regulations governing the sale of War Assets property that it was possible for a nonprofit-sharing corporation to make a bid for the property and request one hundred per cent discount.

The joint committee of the Southern Union Conference committee and the Florida Sanitarium board, with two representatives from the General Conference, H. T. Elliott and J. J. Nethery, together with members of the Avon Park city council, county commissioners, and others, convened in the Poinsettia Hotel in Avon Park, Florida. This committee spent seven hours going over the property and counseling together, after which a statement was drawn up and presented to the city officials. In brief, the statement contained four points: (1) That Seventh-day Adventists would operate this institution as a sanitarium and hospital if it came to them at one hundred per cent discount, (2) if it received the approval of the General Conference Committee, (3) if it met with the approval of the Southern Union constituency, (4) and provided that the city of Avon Park and vicinity would raise a fund of \$150,000 to \$200,000 which would be used to provide working capital, purchase of hospital equipment and furnishings, and to remodel the institution.

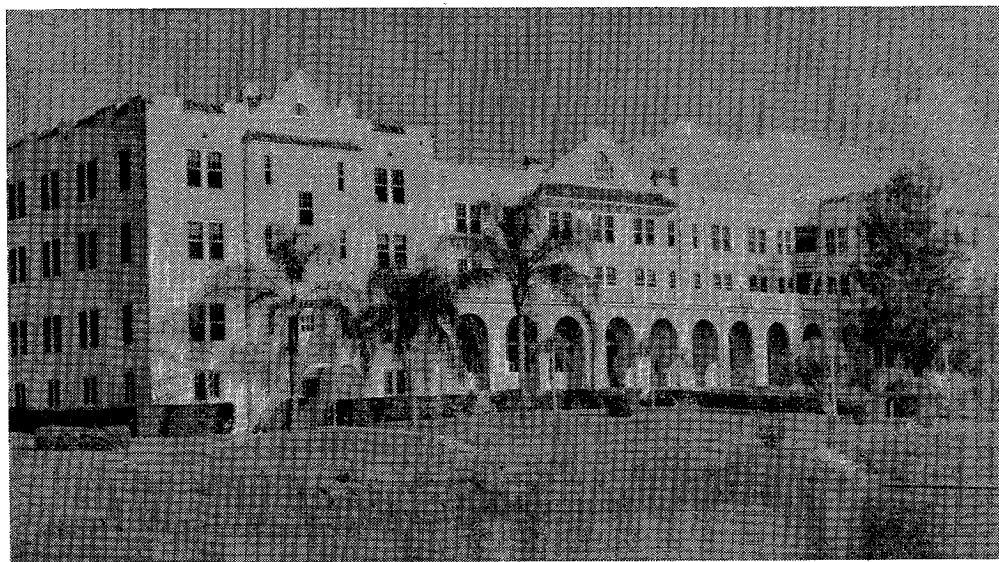
Property Secured

After three months of negotiations with the Government, we are happy to report that the Surgeon General's office, in Washington, D.C., has approved our request. It has also been approved by the Federal Housing Authority and the War Assets Administration. The General Conference Committee has given its approval, as well as the Southern Union constituency. Now we have received word that the property is ours, which we must operate under certain conditions that will in no way hinder the free course of our work. The Avon Park community has accepted our request to raise \$150,000, and at this time are working hard to raise the full amount, having already made \$20,000 available to us.

This new sanitarium will be known as the Highland Lakes Sanitarium and Hospital. It is located three and a half miles from the city of Avon Park, which is about eighty-three miles south of Orlando, Florida, in the heart of Florida's best citrus region. The main building, which originally cost \$250,000 to erect, is well adapted for sanitarium purposes. It contains 114 rooms, with 93 tile baths.

It has a beautiful, large lobby with fireplace; a spacious dining room; a modern kitchen fully equipped with electric ranges, mixers, dishwashers, electric ovens, and stainless steel sinks. Adjacent to the kitchen are three walk-in porcelain refrigerators with compressors.

The Government, in addition to taking over the main hotel building during the war, erected near by on the same property another two-story building, 276 feet long, of hurricane-proof construction. This building is admirably suited for housing nurses and other help. Both buildings are protected against fire by an automatic sprinkler system. The build-



Highland Lakes Sanitarium and Hospital, Avon Park, Florida

ings are hot-water heated with oil; thermostatically controlled. A one-thousand-gallon hot-water tank heated by oil is installed in each. And to ensure that all sewage facilities would be adequate the Government installed, just before the close of the war, a new \$36,000 sewage disposal plant.

Both of the buildings are beautifully landscaped, and to make the picture complete, are located between two fresh-water lakes that border our property.

A Warm Welcome

The entire area is giving Seventh-day Adventists a warm welcome, and we believe it is in the providence of God that another one of our medical missionary centers should be established in Florida, where hundreds of thousands of tourists come for rest and recreation. The Spirit of prophecy makes it very plain that our medical institutions should be established in such centers. Thus through a single Ingathering contact, the favorable impressions made by our medical work in Orlando and Washington, and the providential leading of the Lord, there has come to this people a contribution which totals in buildings and cash more than \$650,000 in value.

At a recent meeting of the sanitarium board Dr. C. J. Larsen was appointed medical superintendent, and H. M. Baldwin manager and treasurer. A. C. Larson, manager of the Florida Sanitarium, will serve as comptroller. The new officers are now busy assembling the staff. They will be in need of trained help such as doctors, nurses, technicians, and supervisors. Our people are responding; which is another indication that God is leading and impressing hearts to serve.

At this writing crews of men are busy getting the institution ready for occupancy. Two new operating rooms, laboratories, pharmacy, hydrotherapy, X-ray, obstetrical, and other departments will be provided. It is planned to have the institution ready for its first patients November 1. We request a special interest in the prayers of God's people that this newest of medical institutions shall do a great work for God in these closing days.

The Call of Latin America

By N. W. Dunn

Associate Secretary of the General Conference

SHOULD not the hearts of God's people yearn in sympathy for the millions in Latin America who are still in bondage to a counterfeit Christianity? Daily these millions congregate to celebrate the service of the mass, bowing down to worship—what? A piece of bread in the form of a round wafer. Idolaters, they are, without knowing it. They have been led to believe that when the priest elevates the symbols of Christ's body and pronounces the magic words, "*Hoc est corpus meum*" (This is My body), a miracle is performed by which the bread becomes the very body of Christ, and as such should be adored and worshiped by the faithful as Christ Himself in person.

The idolatry of the mass and the confessional and the intercession of saints have effectively closed the door of the heavenly sanctuary to millions in Catholic lands. For centuries the precious truth of Christ's ministration in heaven as the sinner's *only Mediator* has been trodden under foot. The people have been led to look for mercy and pardon, not to Christ, but to the priests, the virgin Mary, and to the saints.

Is it not time that a far more aggressive effort be made to provide and to utilize every possible facility in order that "all men may come to a knowledge of the truth," that there is but "one God, and one Mediator between God and men, the man Christ Jesus"? 1 Tim. 2:5. This is the truth for which Latin America is waiting. Countless thou-

sands are longing for the true gospel of Jesus Christ—the everlasting gospel—which, according to the prophecy, must be carried "to every nation, and kindred, and tongue, and people."

Darkness covers Latin America as verily as it does the non-Christian countries of Asia, so far as a saving knowledge of the gospel is concerned. Of what value is it to talk about Christ; to worship Him in the form of a wafer; to participate in an endless round of mystic ceremonies relating to His crucifixion and death; to seek with pious zeal the confessional, and count the beads of the rosary with fanatical reverence, if the grace of Christ is unknown, and His ministration on the sinner's behalf in the heavenly sanctuary is hidden from one's eyes?

May the call of Latin America be heard by all who believe that the true gospel of Christ is to be given to the whole world. May prayers ascend to God on behalf of the thin line of workers out there. May virile, consecrated young men and women offer themselves for foreign mission service. May the necessary means be provided for the support of these missionaries and for the erection of institutions and churches to give stability and permanence to the work. Let the church never forget that "in the Catholic lands of Europe and of South America . . . God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*Prophets and Kings*, p. 189.

Beggarwoman Pays Tithe

By Arthur Mountain

IT HAPPENED on the beautiful tropic island of Penang, two miles off the Malay Peninsula, on the shipping route from Singapore to India, and where our medical work has been prospering for many years, interrupted, of course, by the war and Japanese occupation. Now we are back on a peacetime basis, healing the sick, making many friends, and sowing the gospel seed. The other day our old Indian Pastor Arokiasamy came to see us, and told us about three of his countrymen who are studying the truth and preparing for baptism. One of them is a beggarwoman who is paying tithe. A beggarwoman paying tithe! The thought clung to my mind, and associated itself with the widow's mite. Then one day he



Woman of India Who Heard Truth While She Was Begging in Penang, Malaya

brought her to visit us. We expected to see an old woman; but in walked, limping slightly, a sweet, modest young woman of about thirty with a bright-eyed little boy of about seven. We learned their story. Her husband was working on a rubber plantation when the invasion came. The peaceful family circle was rudely broken. The husband and older boy were taken to work in the infamous Siam Death Railway, where they shared the fate of thousands, dying of malnutrition, malaria, or dysentery, leaving the widow and little boy to face unknown hardships alone.

But she knows now that a heavenly Father has a special care over widows and orphans; and He guided them on the almost impossible journey to the coast and Penang, where they found shelter in the home of Mr. Joseph, formerly employed on the same estate as her husband. Mr. Joseph was earning a scant living pulling a trishaw—not enough to feed her and her son; so she went to the business section of the town and sat where office workers passed to and fro, receiving small amounts with which she contrived to support herself and child. Since coming to Penang, Brother Joseph had learned and accepted the wonderful story of the soon coming of the Prince of Peace. The beggarwoman became interested too; so they brought her to Brother Arokiasamy to be instructed more fully in the way of life. Now she is ready for baptism. Her name is Mrs. Smuthram, meaning "ocean."

The thought of an Adventist begging haunted me. We must find some work for her that she can perform sitting down, for she is lame—probably the result of infantile paralysis in childhood. Maybe our press in Singapore could employ her? But when we suggested this to Brother Arokiasamy we learned that her aim was to return to her people in India, where she owned a little land, and give them the message, putting her boy in one of our schools. Third-class fare would be about \$60. She had no money, of course, and must also wait some time for a passage, on account of priority regulations. We promised to do all that we could to help her hopes come true. We are keeping in touch with her to be sure that she does not want for food. She is too modest to tell us her needs, but Brother Arokiasamy will take an interest in her circumstances and keep us informed. As she left the room she bowed low to us; but we felt that we should do the bowing to one whom the Lord must honor even as He did the widow who gave her mite in days gone by.

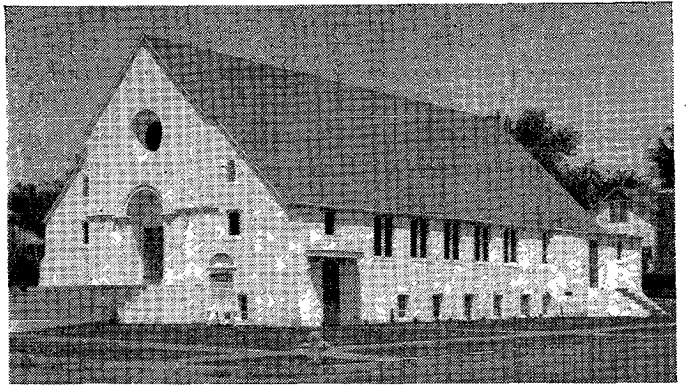
Lake Region Conference Session

By W. A. Butler

THIS conference comprises the four lake States of Michigan, Illinois, Indiana, and Wisconsin. It was organized January 1, 1945, with a membership of 2,376 members and 20 churches. There are now (after two years) 25 churches and 2,732 members, showing an increase of 356 in membership. This is an encouraging growth in membership for the first biennial period. During the next biennial period this number will undoubtedly be more than doubled.

This conference manifests a deep interest in overseas missions. They were happy to release Prof. and Mrs. P. Giddings for Liberia, Africa, and wish them Godspeed in their new field of service. The total offerings for missions during 1945 and 1946 were \$92,832.54, a substantial increase over the two previous years before the new conference was organized. The tithe has also leaped ahead. During the biennial period total tithes show \$313,096.98. This sum enables the conference to maintain a good corps of workers for its scattered territory.

A very progressive spirit is manifested by the various departments, each pushing right ahead. The evangelistic



Colton, California, Church

force in the field is laying wide plans for a large harvest of souls during the next two years. Over one hundred have been baptized in the first six months of 1947. The entire conference force is well organized and equitably distributed.

A piece of property of 150 acres has been secured in Michigan near Cassopolis for a conference boarding academy. Already a building program has started, and the outlook is good. Such an institution is greatly needed, and it will be filled with worthy students from the beginning. The girls' dormitory now under construction will accommodate one hundred students.

The conference session was held in the Shiloh Seventh-day Adventist church in Chicago, August 6-9. Two hundred delegates were present. A wonderful spirit of unity prevailed. The conference leaders much desired to hold a regular camp meeting, but this was not possible this year. Definite plans are laid to this end for 1948.

The officers for the coming biennial term are J. G. Dasent, president, and Religious Liberty secretary; F. N. Crowe, secretary-treasurer; L. B. Baker, Book and Bible House secretary; D. B. Reid, home missionary and Sabbath school secretary; V. Gibbons, publishing secretary; W. J. Kisack, educational and Missionary Volunteer secretary.

Colton Church Dedication

By H. H. Hicks

JULY 19 was the occasion for the dedication of our new church in Colton. The Lord has greatly blessed in the erection of this building, and it will be a real blessing to our work in Colton. Our former church was altogether too small and inadequate for our needs, and under the leadership of W. W. White, Charles Betz, and Irvin Lehman the work has been successfully completed. A few minor improvements remain to be accomplished, but all in all it is a very neat, comfortable church home, providing for the Sabbath school departments, the Dorcas, and an auditorium with a seating capacity of more than two hundred.

Dedicatory services took place Sabbath afternoon. C. L. Bauer, the president of the union, preached the dedicatory sermon; Elder White offered the dedicatory prayer; the church history was given by Brother Walter Owen, who was one of the charter members of the first Colton church. Suitable remarks were made by Charles J. Nagele, Brother Lehman, the pastor of the church, and me.

We are happy to see these new church buildings being erected throughout our conference. The work in the Southeastern California Conference is progressing in all branches in a good way. Plans are being laid for a strong evangelistic effort to be held this winter in Colton.

We ask your prayers in behalf of the work throughout our conference.

General Conference and Overseas
SPOT NEWS
From Our Special Correspondents

South American Division

- ON July 19, Elder and Mrs. W. A. Bergherm arrived in Buenos Aires. Elder Bergherm, who in former years carried the publishing department in the Austral Union, has returned to take up his work as the division publishing department secretary. Being well acquainted with the language, he was able to begin his work immediately.
- OUR hearts have been touched to hear that a good brother who spent many years of his life in the work but who is now living on a little farm, has set aside \$1,250 U.S. for the Famine Relief Offering. This special offering will be taken on October 18 in the South American Division, but this faithful brother, anticipating the need, has already made provision for it.
- THE city of Córdoba, Argentina, has been called the Rome of South America. Here the people are very religious. On June 21 it was our great privilege to dedicate a fine church building in that beautiful city, where we have almost a hundred baptized members. Samuel Weber is in charge of the work in Córdoba.
- ELDER AND MRS. A. M. TILLMAN and their small daughter Marilyn reached Buenos Aires on August 25 after making several other stops in the division. Elder Tillman, who speaks the language well, is to take charge of the Medical Cadet training in the South American Division.
- A POOR brother in the hot "Chaco" of northern Argentina had just finished the hard work of his little harvest when someone told him about the Famine Relief Offering. The entire profit from the harvest was \$25 U.S., and our good brother gladly donated the whole sum.
- ELDER L. H. OLSEN, who has labored for twenty-two years as a missionary in Colombia, South America, has recently returned to this country and is now serving as a minister in the Indiana Conference.

**NORTH AMERICAN
SPOT NEWS**
From Our Special Correspondents

Canadian News Notes

- EIGHT people were baptized on July 26 by W. A. Clemenson in the London, Ontario, district. A second baptism will follow in a few weeks.
- L. L. BOCK, ministerial intern of the Alberta Conference, has now been appointed home missionary and Sabbath school secretary of that conference.
- THE largest Junior camp in the history of the Ontario-Quebec Conference was held August 18-24 in a beautiful campsite just outside Oshawa. Eighty-five Juniors were in attendance and of these 55 requested baptism.

Central Union

- L. R. ALEXANDER, who has served the Nebraska Conference as secretary-treasurer for the past eight years, left recently for the Washington Conference, where he will serve in the same capacity. M. G. Dealy, who has served the Washington Conference for a number of years, has accepted the call to the Nebraska Conference, and is now located in Lincoln.

● THE union conference treasurer reports a substantial increase in tithe at the close of July over the same period of 1946. A 7.6 per cent gain is shown. There is also a gain in the mission offerings, but the percentage is not so large as the tithe.

● ON the last Sabbath of the Nebraska camp meeting held in Lincoln, Nebraska, an impressive baptismal service was conducted in the College View church by A. A. Dirksen and G. C. Williamson. Thirteen persons were baptized and accepted into church fellowship.

Lake Union

- CHARLES A. HIGGS, JR., a ministerial graduate of Emmanuel Missionary College, will become an intern in the Lake Region Conference this fall. He will be located in Inkster, a suburb of Detroit, Michigan.
- C. M. BUNKER, of the Greater New York Conference, has been elected as the new president of the Indiana Conference. S. E. Wright, who has served the Indiana field for thirteen years, ten of which he acted as conference president, is retiring from active service, and will make his home in Berrien Springs, Michigan.
- ON Sabbath, August 23, 6 converts, who are the first fruits of the summer series of Sunday night meetings conducted in the Murat Theater at Indianapolis, Indiana, by D. S. Osgood, went forward in baptism. When they called for those to stand who were ready to enter the next baptismal class 10 responded. This interest has been well attended with good results, and it will soon be transferred to the North Side church.

North Pacific Union

- MELVIN OSS reports the organization of a Sabbath school at Stites, Idaho, on August 30, which will be known as the Stites-Kooskia Sabbath school. Two persons were baptized at the close of the short effort conducted in the community hall by Elder Oss and Brother and Sister Don Spaulding.
- REPORTING for the Pendleton district of the Upper Columbia Conference, Logan E. Houser says I. K. Loe is laying the groundwork in Arlington, Oregon, for an effort there this winter. Several individuals were baptized as a result of the effort in Hermiston, and others are continuing to study. The church membership in Pendleton has grown to 403, and they have a four-teacher school. A group of laymen have been holding a Sunday school and an effort for the colored folk of Pendleton, and several are keeping the Sabbath.

Pacific Union

- THOSE who attended the Music Institute conducted at La Sierra College, August 24-31, express much appreciation for the instruction received and the opportunity for exchange of ideas.
- THE Greenhorn Junior Camp, a local camp conducted for the youth of the Kern County, California, churches, had a record attendance of 125 August 10-17. Thirty-three expressed their desire to join baptismal classes.
- YOUNG people who attend a community Sunday school conducted by Sabbath school workers of the Sonoma church have requested "a young people's meeting of our own." The indefatigable workers have responded by organizing the teen-agers and helping with the Sunday evening meetings. *Gazette* and *Instructor* material is used, and the programs are followed by a Bible study class, correspondence lessons being used.

Northern Union

- C. E. GUENTHER, home missionary secretary of the Minnesota Conference, reports that during the first eight months of this year, 1,790 applications have been received for the 20th Century Bible Correspondence Course which is conducted by the conference. Of this number 530 enrolled and completed one or more lessons. Since January 1 of this year 130 completed the course and 16 have been baptized, partly as a result of taking this course.

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This revised edition of prayer meeting programs will be received with appreciation by every church officer charged with the responsibility of leadership in devotional meetings. It is fertile with suggestions for stimulating midweek services and its programs can be adapted for shorter meetings. The topics are vital with reference to the personal experience, the illustrations are apt and the songs are chosen to fit the theme.

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LIFE AND HEALTH will bring you much helpful information on the prevention and treatment of colds and other common ailments.

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LIFE AND HEALTH will help you to solve the problem of healthful living. A feeling of well-being is worth more from the standpoint of appearance than any beauty treatment purchased at cosmetic counters.

MEDICAL FRAUDS

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● THE St. Paul, Minnesota, church, of which C. W. Teel is the pastor, has more than doubled the size of its church school building. The new addition to the building provides another room for the upper grades so that they may include the ninth and tenth. There is also a library room and another commodious room on the first floor of the new addition for Dorcas society meetings and other church activities. The basement of the new addition provides a large room for recreational purposes. Mrs. George Butler is the principal of the school and is again teaching the upper grades this year; Miss Betty J. Mikkelson is teaching the lower.

● E. O. KING, of the Hackensack, Minnesota, church, has recently sent in an unusual missionary report. The church, which has only 39 members, has reached its full Ingathering goal, and is making improvements on the church building. The members have also mailed Bible school enrollment cards to all rural box holders in the county. They are mailing out 90 copies of the *Signs* each week, 25 *Present Truth* every two weeks, and 100 Temperance Bulletins each quarter, besides many other church periodicals.

Southern Union

● L. H. PITTON reports the opening of a new church school in Marianna, Florida, in the Alabama-Mississippi Conference, with 15 children enrolled. Richard Hasty is the teacher.

● CARLYLE B. HAYNES, E. F. Hackman, and F. O. Sanders were guest speakers at the thirtieth anniversary celebration of the Charleston, South Carolina, church, on the week end of August 16.

● THE Carolina Conference is observing a unique plan that calls for remembering the slogan "12:00 Noon," at which time conference workers, colporteurs, and laymen join in special prayer for the evangelistic program in the Carolinas.

● A THRILLING report of laymen activities in the Carolina Conference gives the following facts: Mr. and Mrs. F. G. Hibben and Mr. and Mrs. Geisinger are conducting meetings at Stackhouse, North Carolina, in the heart of the mountains, with an attendance as high as 65. Matt Brownlee has a Sabbath school at Toxaway, North Carolina, in which 2 members are ready for baptism. Others have been baptized previously there. A. J. Byrd and F. E. Broyles will open a series of meetings in Brevard soon. The brethren at Morganton have organized for holding meetings in a schoolhouse. Mr. Ellis, from Wilson, North Carolina, has a good interest in the meetings he is conducting. Mr. Baize and Mr. Strickland and others from Charleston are conducting branch Sabbath schools. Nick Wallace opened meetings on Sunday night, August 31, in Saluda, North Carolina, which is new territory for the message. Dr. Young, of Columbia, South Carolina, who is conducting meetings at Aiken, reports an entire family of 6 ready for baptism. John Wike, of East LaPort, will begin meetings soon. E. E. Messenger is holding meetings at Hazelwood with a newly developed company of believers, and is also conducting meetings up in the mountains at Cove Creek, where the interest is very good.

Notice

THE next biennial meeting of the constituency of the Southern Publishing Association, postponed from March 31, is called to convene at Nashville, Tennessee, in the publishing house chapel, November 3 to 7, 1947. The first meeting will be called to order at 9 A.M., November 3. A board of directors will be elected and such other business transacted as may properly come before the meeting.

The constituency of the association consists of the Board of Directors of the corporation, such members of the executive committee of the General Conference of Seventh-day Adventists as may be present, the executive committees of the Southern Union Conference and the Southwestern Union Conference, the Book and Bible House managers, publishing department secretaries, and home missionary secretaries of the union and local conferences within the territory of the above-named union conferences, the heads of departments of this association and such other employees of this association as may be recommended by the Board of Directors, and stockholders of the Southern Publishing Association at Nashville, Tennessee (a stock company), who donated such stock to the Association (unincorporated) and who received certificates of membership therefor in said Southern Publishing Association of Seventh-day Adventists.

J. W. TURNER, *Chairman*.
R. M. DAVIDSON, *Secretary*.

OCTOBER 2, 1947

"The Most High Ruleth"

(Continued from page 12)

ding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people."²⁶

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."²⁷

"The programme of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."²⁸

NOTES AND REFERENCES

- ¹ Dan. 4:1-3.
- ² Dan. 4:15-17.
- ³ Dan. 4:7.
- ⁴ Dan. 4:8, 9.
- ⁵ Dan. 4:22.
- ⁶ Dan. 4:24-26.
- ⁷ Dan. 4:27.
- ⁸ Eze. 28:7; 30:11.
- ⁹ E. G. White, *Education*, p. 175.
- ¹⁰ Dan. 4:30.
- ¹¹ Dan. 4:31.
- ¹² E. G. White, *Prophets and Kings*, p. 520.
- ¹³ Dan. 4:16.
- ¹⁴ Dan. 4:34, 36.
- ¹⁵ Dan. 4:34.
- ¹⁶ Dan. 4:37.
- ¹⁷ E. G. White, *Prophets and Kings*, p. 521.
- ¹⁸ Dan. 4:32.
- ¹⁹ E. G. White, *Prophets and Kings*, pp. 499, 500.
- ²⁰ Eccl. 5:8.
- ²¹ Dan. 2:21.
- ²² Dan. 4:17.
- ²³ Deut. 32:8.
- ²⁴ E. G. White, *Patriarchs and Prophets*, p. 728.
- ²⁵ Rom. 8:28.
- ²⁶ E. G. White, *Testimonies*, vol. 8, pp. 10-11.
- ²⁷ E. G. White, *The Ministry of Healing*, p. 417.
- ²⁸ E. G. White, *Thoughts From the Mount of Blessing*, p. 175.

CHURCH CALENDAR

Oct. 4	Colporteur Rally Day	Nov. 27	Thanksgiving Day
Oct. 11	Voice of Prophecy Offering	Nov. 29-Dec. 6	Week of Prayer
Oct. 18-25	<i>Our Times and Message</i> Magazines Campaigns	Dec. 7	Week of Prayer and Sacrifice Offering
Nov. 1-30	<i>Review and Herald</i> Campaign	Dec. 27	13th Sab. (Southern Asia Div.)

NOTE: Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a missions offering is scheduled.

THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Year-End Bible Reading Plan

THROUGH the years the American Bible Society has promoted a year-end Bible reading plan. This has been appreciated by the various denominations, and Seventh-day Adventists have endorsed this very helpful plan and have co-operated in it. Again in 1947 the Bible Society is launching a nation-wide endeavor to encourage millions to read the Scriptures. The plan of listing texts for daily reading is to be followed. Members of the churches of our conferences are asked to not only follow the schedule of daily readings but to co-operate in visiting friends and neighbors in the distribution of book-marks. The time for this house-to-house visitation by all members is November 1-15. This affords an opportunity for our members to visit neighbors once a year, and call their attention to the importance and supreme value of reading God's Holy Word. Let us heartily enter into this plan.

JAY J. NETHERY.

Central School Opened in Korea

RALPH S. WATTS, superintendent of the Korean Union Mission, writes: "Today we had the opening school exercises of the Sinhak (ministerial institute), middle school, and church school. This means a high day for our Koreans. For six years all schools have been closed. Now we begin a new program of Christian education. We actually have more students than we can properly handle. Our little training school out in the country will be filled, as well as the dormitory for ministerial students here at headquarters. Korean young people are most anxious to receive an education. It is from these schools that future workers must come. We have picked well our teachers. There are so many things we need."

From the Roof of the World

THE story of Seventh-day Adventist mission work among the Indians around Lake Titicaca in the highlands of Peru, 12,000 feet above sea level, has attracted wide and favorable attention not only among government officials but also among other Protestant church leaders. Perhaps less has been said in recent years about the work up there on the roof of the world, but this should not be interpreted to mean that less is being done than formerly. It is true that there are fewer foreign missionaries in Peru, since government restrictions make it difficult to secure entry permits for foreigners; yet the work of God has gone forward in spite of this difficulty. Positions of trust formerly held by the foreigner are now occupied by Indian workers who have received their education in the central training school near Lake Titicaca. The historical Broken Stone Mission, for instance, with about 25 schools and a larger number of Sabbath school groups, is under the direction of a faithful Indian leader whose father was one of the first to enter the work in that field.

A recent letter from Andres Achata, educational superintendent of the Lake Titicaca Mission, gives the following report of the work in that field:

"I imagine that you will be happy to know that this year we have 110 schools, with more than 6,000 pupils, and 160 teachers. We have a goal of 84 branch Sabbath schools, 30 having already organized. By the end of this quarter we shall have 50. Our baptismal goal for this

year is 1,195. The young people's activities are also going well. We have a goal of 1,500 Bible Year Certificates and 1,220 persons invested in the Progressive Classes. You can see that we are carrying forward a heavy program."

It is encouraging to know that the work of God goes forward in spite of unfavorable climatic conditions and limited resources. How much more might be done if God's people were wholly consecrated, willing to go to the ends of the earth with the message and to give liberally until every nation and tribe and people has heard the good news of the coming kingdom.

N. W. DUNN.

Refugee Camps in Europe

NOT a few of our believers overseas today are in a refugee camp. In Denmark there are several of these camps with German refugees. Among the members in these camps are a few Adventist preachers. Now the question has come as to whether our people are doing everything possible for these needy refugees. S. A. Broberg, the president of the East Denmark Conference, writes as follows concerning this:

"It is quite natural that the refugees are longing to get home, but it is impossible for us to help anyone to go to Germany before the government decides upon it. Several thousand have been sent home, but there will remain 150,000 here in Denmark during the next winter. All camps in the East Danish Conference have been discontinued. Only in Jutland are there some gigantic camps left. The refugees are not allowed to leave the camps for any purpose whatever. This strict rule has been given because some of them made strong political propaganda; therefore, they now are treated as prisoners more or less. They get food enough, but the constant longing for home and the inactive life make it miserable for them. Several of the refugees have sent their complaints to America. We have got many of those letters back from their relatives, who tell us that we are not doing enough for them; but we can't do any more than we are doing. My wife is writing two or three German letters every day. The poor people have our sympathy, I can assure you."

L. H. CHRISTIAN.

Recent Missionary Departures

ELDER AND MRS. G. M. KRICK and their daughter Arlene, returning to Lebanon from furlough, sailed from New York for Beirut, August 15, on the S. S. *Marine Swallow*.

Mr. and Mrs. Robert E. Maxson, of Forest Lake Academy, left Miami, September 12, for Santo Domingo, Brother Maxson having accepted a call to teaching work in the Santo Domingo Mission.

Mr. and Mrs. Herbert A. Walls, Jr., and their three children, Arthur, Robert, and Donald, of New Jersey, sailed from San Francisco for Bombay, September 12, on the S. S. *President Polk*. Brother Walls has been appointed educational and Missionary Volunteer secretary of the South India Union Mission.

Mr. and Mrs. Owen P. Jones and their little son William left Miami, September 14, for Nassau. Brother Jones, a national of the British West Indies, who has been attending school at Emmanuel Missionary College, has been called by the Inter-American Division to return to his homeland, to serve as a teacher in the Bahamas Mission.

H. T. ELLIOTT.