

The Advent **REVIEW** AND **HERALD** Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Voice of Prophecy in the Andes

By B. A. LARSEN

IN a small town hidden away in one of the deep valleys among the Andes Mountains in Peru sat a schoolteacher listening to his radio. He tuned in for a new station, when he suddenly heard the beautiful voices of the King's Heralds. Touched and inspired by the unusual program, he wrote at once to the radio station: "Last Sunday night I heard for the first time the Voice of Prophecy over the radio waves from Lima. This radio broadcast of the gospel has come just in time to fill a great need in this country. The historic moment in which we live demands this, and I am sure that the results will be plentiful."

This broadcast and the letter from this government teacher was the beginning of a regular public effort by correspondence in this far-off village, where never a missionary, not even a colporteur, had ever been. The preacher in this effort was the Voice of Prophecy, and the Bible instructor the Bible Correspondence Course. This schoolteacher began to study the Bible Correspondence Course with interest, and got his assistant teacher to enroll. The two teachers then began a great campaign in favor of the Bible school, and it looked as if the whole town was interested.

Soon a letter came to the Bible school: "I am not saying too much when I tell you that my whole life has been changed in a marked Christian direction, and for this I am very thankful to you. It is all written in my heart with letters of love, and some day my soul will say yes to it all."

These teachers began to teach their new religion in the school and began to hold meetings. At Christmas time they wrote that on Christmas Eve they held an evangelistic meeting in the public school, and that they knew the Lord would bless the sowing of His Word. After certain opposition had been overcome,

the teacher wrote that the opportune time had arrived for preaching the gospel, and he begged that a missionary be sent to visit them.

Later it became possible for J. P. Ramos to make the long and hazardous journey over the lonely mountain roads to this isolated village. There was much danger of bandits on this road, and no one was willing to accompany Elder Ramos or to rent him a horse for the trip. He looked for several days for someone who would go with him, and prayed much to God. Finally a man came with an extra horse and offered Elder Ramos his help. He was very happy for this. On the way he made friends with his guide and also with another man who joined them. Later he found that these men were two of the most feared bandits in the district. God blessed Elder Ramos, and he reached the village safely. Being the first missionary of any denomination ever to visit this place, he was met with great joy by the schoolteachers. There were many persons interested in the gospel message; consequently, he held meetings with them and organized a Sabbath school. One schoolteacher was made Sabbath school superintendent, and the last we heard, the number of members in the Sabbath school had been doubled and a new Sabbath school was being organized in a neighboring village.

How wonderful is the work of the Voice of Prophecy. Its messages are carried to distant places where the living preacher never has been, awakening interests in the hearts of men and women who might otherwise be overlooked. May this good work continue.

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"Lifting as We Climb," p. 15



[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.]

¶ A "TREMENDOUS" interest in Christianity and democracy exists among Japanese youth, members of a religious deputation reported in Minneapolis, Minnesota, on their return from Japan via plane. As an example of the interest in Christianity, they reported that Dr. Toyohiko Kagawa in one recent month got 18,000 Japanese youth to sign pledges committing them to Christianity.

¶ PARTICIPATION in political life, "without sacrificing maternal duties is one of the means by which Catholic women can help restore peace to society," Pope Pius XII declared at an audience to 1,500 delegates from 44 countries gathered in Rome for the eleventh International Congress of Catholic Women's Leagues. Speaking from his throne in the Hall of Benedictions, the Pope declared that women also should "show a true and pure faith," especially wherever the Christian religion is menaced, and should join activities sponsored by the Catholic Church to combat social theories harmful to society, and especially to family life.

¶ CHURCH publications in the United States have greatly increased their circulation in the past seven years, according to a survey of Religious News Service. The survey, which covered 70 representative Protestant and Roman Catholic newspapers and magazines, showed that 57 of the publications enjoyed a gain in circulation, ranging from 10 to 1200 per cent. Only eight papers reported a loss, and five others had neither gain nor loss. Total circulation in 1940 of the 57 publications reporting a gain was about 2,593,000. Today their combined circulation runs over 4,225,000. On the average these publications enjoyed a circulation increase of nearly 65 per cent.

¶ THIRTEEN Christian colleges in China have received a grant of about \$500,000 from the Chinese National Government for rehabilitation and support of their plants, it was announced in New York City by the United Board for Christian colleges in China. In a letter announcing the Government grant, Dr.

Li-wu Han, Chinese vice-minister of education, said, "Christian education has rendered invaluable service to China and has still an important role to play in the training of personnel for the reconstruction of the country."

¶ EIGHT Protestant mission boards in Tokyo have proposed the creation of a "Council of Cooperation in Japan." The council would be composed of seventeen members, eight of whom would represent an interboard committee to be set up later, and eight to be chosen from the Church of Christ in Japan. The seventeenth would be the moderator of the Church of Christ in Japan, thus giving the Japanese a majority of one on the council.

¶ DR. E. STANLEY JONES, missionary, writer, and lecturer, began a national "crusade for a United Church of America" at Rutland, Vermont, with a speech before 1,100 persons who packed the auditorium of the Congregational church. He will speak in 33 cities on behalf of Christian unity. Discussing a "united church for a united world," Dr. Jones, who appeared under the sponsorship of the Vermont Church Council, outlined a plan for a federal union of churches. He termed his program "a grass roots organization for a united church" which would not be sponsored by any single denomination and through which laymen and ministers could bring together the 256 church denominations of this country. Dr. Jones dismissed attempts at amalgamation of the many Protestant groups in the United States as "impractical" and "impossible." "Only in a federal union of church do we fulfill the instinct and desire for union with the whole and at the same time the instinct for self-expression and local self-government," he said.



1872

¶ REPORTING the recent Iowa Conference, James White says: "It was one of the most solemn and happy hours of our ministry when we saw bowed in a half circle in front of the preachers' stand, Brn. Hare, Mitchel, Nicola, Kilgore, Morrison, and Osborn of that Conference to receive ordination to the work of the ministry by the laying on of hands. While we pen these words we feel the tenderest Christian sympathy drawing these brethren to our heart, and tears blind our sight. O God, keep these men pure in Thy sight, and make them strong for Thee."

1897

¶ AN encouraging report comes from Manitoba. A. C. Bourdeau recently baptized fifteen persons at Wakopa, and the church there now numbers thirty-five. H. J. Dirksen has been laboring among the Germans at Morden, and fourteen have been baptized. A building has been purchased and is being remodeled for a church. Twelve adults are keeping the Sabbath at West Selkirk, the result of meetings held by E. H. Huntley and Alex. Ritchie.

1922

¶ WORD has been received of the death of S. N. Haskell. Concerning the labors of this beloved worker, W. A. Spicer says in part: "Elder Haskell was a pioneer in missionary promotion at home and abroad. He believed the third angel's message with all his heart and soul, as Christ's last message to men; and the one business of Seventh-day Adventists to his mind, was to give this message to the world. . . . In 1869 Elder Haskell inaugurated our regular church tract and missionary society plan, which is still one of the great seed-sowing agencies among us. The conference tract and missionary office was his device, introduced in 1871."

Inquiring of God

AT THIS time in the history of the church it is unsafe for God's people to make any moves large or small without inquiring of God. It has always been the privilege and the responsibility of God's people to ask for divine guidance in any undertaking, but as we near the hour when the delusions of Satan will multiply and obstructions arise to hinder the work, human wisdom and strength will not suffice to lead us out of our difficulties. With all power and signs and lying wonders the devil is at work to deceive if possible the very elect. He has come down with great wrath against the remnant people of God.

In this evil hour we must all learn to go to God for directions. Like the apostle Paul we must ask at every step of our journey heavenward, "Lord, what wilt Thou have me do?" Acts 9:6. The wisdom and strength of Jehovah are at our disposal. The guidance of the Holy Spirit who is the commander of all the heavenly intelligences "awaits our demand and reception." But we must learn to inquire of God.

Anciently, Israel would seek to learn the divine will by inquiring of Moses and Aaron. These ambassadors of Israel's King would then seek the Lord and His will would be manifest by the light or shadow appearing on the stones worn near the breast plate of the high priest.

"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation."—*Patriarchs and Prophets*, p. 351.

The history of Israel was always a happy one whenever their journeys through the wilderness or in the land of Canaan were marked by a humble submission to the will of God. But the Sacred Record is full of failures on their part. Think of their experiences at Sinai, Kadesh-barnea, and Ai! These names connote rebellion, obstinacy, and self-will. The idolatry of Sinai, the unbelief and presumption of Kadesh-barnea, and the wilfulness of the people at Ai, suggested a failure to humbly wait upon God for directions that might have averted disaster and calamity for Israel.

Results of Submission

But on the other side of the ledger there is the account of the passage through the Red Sea, the fall of the walls of Jericho, and the utter routing of the forces of the Amalekites. In each victory there was a turning of the people to God for counsel and a humble dependence upon His pledged strength and power for victory.

Oh, what blessings would come to us today and to the Adventist people if we would all learn to inquire of God at every step of the way to the heavenly Canaan.

The history of David, while blackened by its dark chapters, is none the less full of inspiration. It was the custom of Israel's king to inquire of the Lord before his great battles, "Shall I go up to the Philistines? wilt Thou deliver them into mine hand?" And the Lord would not fail to guide His servant. More than once the Lord said to

David, "Go up: for I will doubtless deliver the Philistines into thine hand."

On one occasion the answer came, "Go not up after them; turn away from them. . . . And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines." And God interposed to work a miracle for Israel. We are told that "if David, like Saul, had chosen his own way, success would not have attended him. But he did as the Lord had commanded, and he 'smote the host of the Philistines. . . . And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.'"—*Patriarchs and Prophets*, p. 704.

Often the answer of God to David's inquiries was no. Sometimes it was yes. It was David's part to be patient when God bade him sit still and behold the salvation of the Lord. When the command was to go forward, it was David's work to move into line with the divine will and fight the battles of the Lord without delay.

It is important to inquire of God. It is also important to do what God says when the answer comes. We all have trouble in both ways. We fail to inquire, or if we do inquire, and find the way, we lack the courage to obey the command of God.

Why cannot we bring to our life and service the spirit of the soldier who does not question the command of his captain and who is always eager to perform the will of his leader. The following experience represents the responsibility of every believer:

Gentlemen, Obey Your Marching Orders

"The Duke of Wellington was once present where a party of Christian men were discussing the possibility of success in missionary effort among the heathen. They appealed to the duke to say whether in his judgment such efforts were likely to prove a success commensurate to the cost. The old soldier replied: 'Gentlemen, what are your marching orders? Success is not the question for you to discuss. If I read your orders aright, they run thus, "Go ye into all the world, and preach the gospel to every creature." Gentlemen, obey your marching orders.'"—*Gospel Workers*, p. 115.

Should we not now take time to examine our habits and conduct to determine the position in which we stand before God? Have we been walking in the light of our own kindling or in the precious light of Heaven? Have we inquired of God concerning the positions we take in the Christian life?

To be specific, have we placed our talents at God's disposal to be used in the field of service best suited to our personal gifts? Are we asking God for guidance in the matter of moving to the country and getting out of the city? Concerning our habits of eating and drinking and dressing, have we inquired, "Lord, what wilt Thou have me to do?" Regarding the choice of proper recreation, have we asked, "Does this please God?" Are the youth consulting inclination and personal feelings in the choice of a life companion instead of asking the Lord for His counsel and pleasure? Regarding our possessions, have we placed them on the altar with the plea, "Lord, show me when to sell and how to use my treasures for the cause."? Do we inquire of God in all these things and in all others? God will not, cannot, fail to show us what is right if we inquire of God each step of the way.

Let us "always be trying to find out what best pleases the Lord." Eph. 5:10, Twentieth Century New Testament. We cannot fail of knowing the divine pleasure if we will bring this spirit of inquiry into the personal life, into the home, into our institutions, and into the closing work of the remnant church of God. D. A. D.

Palestine—Land of Contrasts and Conflicts

(Editorial Correspondence)

Traveling in Palestine
September 8, 1947

LESS than two hours by air carries you from Cairo across the Suez Canal to the Palestinian airport of Lydda. An hour's ride eastward by car, and you are in Jerusalem. The very mention of the name has quickened the pulse of millions—Jews, Christians, Moslems—for thousands of years. The ancient Jew exultantly cried, "Our feet shall stand within thy gates, O Jerusalem." The early church, stemming from the church at Jerusalem, naturally turned to that center for the first Christian Council. The Moslem Saracens, believing that Mohammed ascended from Mount Moriah to receive sacred revelations, built a mosque on the site.

Christian Crusaders in the eleventh century and onward set out to free Jerusalem from the "infidel" followers of the prophet. They boasted of putting seventy thousand Moslems to the sword, besides many Jews, after they successfully stormed the city. Later the city and all Palestine again fell into Moslem hands, and remained in their control until General Allenby's successful campaign near the close of the first world war.

This was the city and country that my eyes rested on last Thursday for the first time. Never in my life have I experienced such conflicting emotions as have passed over me the last few days. Reared from infancy on the story of the Promised Land, blue Galilee, and Jerusalem the golden with milk and honey blest, I was wholly unprepared for the reality. My reading has not been too limited, but I cannot recall of having read anything that accurately pictured Palestine as it is today.

Contrasts Between Old and New

Palestine, above all else, is a land of startling contrasts. First is the contrast between old and new. There is old Jerusalem, within city walls, whose foundations reach back two thousand years. Outside is new Jerusalem. In the old are streets too narrow for cars, hosts of little shops, and squalid living quarters, probably little different from the days of our Lord. In new Jerusalem are ultramodern buildings with every convenience.

Closely related is the contrast between garden and wilderness. Some areas that have come under intensive cultivation, especially the coastal plains, blossom as the rose. But the larger part of Palestine—and I have traveled its full length—is the very opposite of a Promised Land. Much of it is hilly, and the hills are as barren as Gilboa. No tree grows on them, or scarcely anything else. Often an endless series of rock formations stand out starkly as though the skeleton of the earth had broken through the surface. Believing, as I do, that God gave Israel a fruitful land that could support a population like the sands of the sea, I am forced to conclude that the judgment of God has been resting heavily on this once favored place. To the agriculturist the sight of most of Palestine is depressing; to the romanticist, disillusioning.

Palestine presents, too, a painful contrast between peace and war. The psalmist enjoins the faithful to pray for the peace of Jerusalem. The last half of the word, *salem*, emphasizes the thought of peace. The Prince of Peace was born in Palestine, while attending angels proclaimed "peace, good will toward men." And from this land went forth the good news of a peace that passeth all understanding.

But if it is peace you seek, do not come to Palestine. During my stay in Jerusalem I have listened nightly to the tramp of patrolling soldiers and looked out upon a machine-gun nest not more than one hundred feet from my window. Only three hundred feet away stands the King David Hotel, one wing of which was demolished by bombs not many months ago. Barbed wire is the most plentiful thing to be seen in Jerusalem's streets. Tanks patrol the highways and not infrequently close them to check on all who are traveling. Your military pass must constantly be ready for presentation. Poor Palestine, the shadow of the sword that darkened its days when Sennacherib, Titus, and the Crusaders marched upon it, still spreads balefully across its length and breadth. This is a simple statement of the facts. The relative rightness or wrongness of the acts of all engaged in the conflict, I leave to others to discuss.

The Sacred and the Secular

Palestine is also a land of sharp contrast between the sacred and the secular. Here every mountain is a monument to sacred history, every rivulet runs rich with memories, and even a lone well of water is filled with the echo of Abraham's voice. There is the Mount of Olives, the Garden of Gethsemane, the Brook Kedron. And as I write the sun sends its early morning rays across the calm surface of Galilee. I can hear the water lapping the shore. But I have also heard since five o'clock this morning the raucous cries of hucksters, for Palestine is a land of small shopkeepers, of barter and exchange, of street-side portable department stores.

One moment you lift mind and memory to Mount Olivet, the next you concentrate on the need of agile movement to escape the congested traffic that includes army trucks, autos, push carts, and not infrequently a camel caravan or an inoffensive, burden-bearing donkey. On every side is the jarring conflict between sacred and secular. Perhaps that is inevitable. But nothing better illustrates the contrast between heaven and earth. One thinks again of the contrast between Martha and Mary. The dwellers in Palestine, as is true of the dwellers in all lands, have given little heed to the words of our Lord: "Seek ye first the kingdom of God, and His righteousness."

History and Legends

Palestine is a land of distressing contrast between historical facts and pious legends. We can know some things for sure regarding places and events of the long ago. Mountains, rivers, and plains maintain their place through the ages, and despite the destruction of wars, even cities and villages hold tenaciously to one spot, building again and again on the ruins of the old.

We can be sure we are looking at the Mount of Olives, the Sea of Galilee, the Jordan River, Jerusalem, Bethlehem, and numerous other towns. That fact in itself gives a mysterious appeal to Palestine. For example, the feelings that stir in one's soul as he approaches Nazareth, where Jesus was brought up, defy any attempt of one's pen to describe.

But the natural desire of the human mind for exact

knowledge, coupled with pious devotion and curiosity, has produced pathetically ludicrous results in Palestine. Solemn-faced guides—often priests in monastic habits—will point to the “exact” spot on Mount Olivet from which our Lord ascended. The place marked by a silver star where our Lord was born. The grotto where the Angel Gabriel announced to Mary that she would conceive by the Holy Ghost. The spot where the carpenter shop stood. The place where the water jugs stood when Christ performed the miracle in Cana of Galilee. And most fervently of all, they point to the very hole in the rock in which Christ’s cross was placed, and a few yards away, the holy sepulcher itself.

A Conflict of Emotions

For the devout, but critical mind, the conflict of emotions is painful. At one moment you feel to fall upon your knees, for is not this sacred ground? The next moment you find yourself skeptically asking the guide, “On what evidence is the claim for this spot based?” But my inquiry has usually been greeted either by a vacant or a hostile expression of face, and a studied silence. When I repeated the question down in the grotto of the holy sepulcher, the guide confidently instructed my skeptical ignorance by telling me that Constantine’s mother, Helena, came to Jerusalem to discover and restore the holy places, and was miraculously led by a vision to find the place of the crucifixion and burial. That is typical of the stories you are told—and for a price. You are unblushingly invited to pay for a sight of holy places.

Sometimes in our devotion to the doctrine of faith, we denounce all questioning as of the devil, to the bewilderment of certain types of minds, particularly of youthful minds. But the critical, questioning faculty has its place. Rightly used, it serves as a protection against pious frauds that lead the gullible into superstition.

Again, Palestine is a land of contrast and conflict between religions. The Holy Land has often been made profane by religious warfare. For 3,400 years the Jews have been here, for 1,900 the Christians, and for 1,300 the Moslems. That combination has spelled tragedy and carnage in earlier centuries. No hatreds can compare with those engendered by religion. Christ said that the time would come when he that killeth you will think that he doeth God’s service. And if that was to be true in the name of Christ, we ought not to be surprised at what has been done in the name of Moses or Mohammed. Ardent belief naturally generates abhorrence of error and heresy. And that leads on to intolerance and suppressive action unless the mind and hand are stayed by a belief in religious liberty. God has not given judgment into our hands. That truth the persecutor always forgets.

Arabs and Jews

Racially, Palestine is divided between Arabs and Jews. Christians, though influential by virtue of British control, are really a very small segment of the population. In fact, an Arab seems to feel that strangers of European extraction, and very particularly those who appear to be Americans, are Jews. At Allenby Bridge, that carries you across the Jordan into the neighboring kingdom of Trans-Jordan, the Arab guard looked at me closely and inquired of the English officer beside me, “Jehudi?” “Jew?” I replied promptly with the one phrase I had learned in Arabic: “Ana Moush Yehudi.” “I am not a Jew.”

The British military police at the Damascus Gate on the north side of old Jerusalem stop you to make sure you are not a Jew. They explain that this is done to protect the Jews against incidents that might occur. The Moslem authority who granted to a group of us passes to the Mosque of Omar, on Mount Moriah where the temple

once stood, asked for our passports and searchingly inquired, “How can I know that you are all Christians?” No Jew is permitted to enter the mosque.”

There is one place in old Jerusalem where Jews may regularly go, and be under military and police protection. That place is the Wailing Wall. Against a small section of the ancient wall, still preserved, come Jews from all lands to weep and wail over a glory that has departed, and to pray for the restoration of that glory. Here against a little strip of cold, unyielding, and unresponsive stone is daily re-enacted the tragedy of a rejected nation. In the wailing notes I seemed to hear the echo of Christ’s mournful words: “Behold, your house is left unto you desolate.” And in the rhythmic swaying of their bodies in an ecstasy of sorrow I found the last and most tragic contrast of Palestine—the contrast between the dire lamentation of today and the far-off jeering cry, “His blood be on us, and on our children.”

You must possess very tough emotional fiber to remain unmoved amid the sights and sounds of Palestine, and those emotions run the whole gamut from awe on Olivet, through sorrow by the Wailing Wall, to disillusionment and even disgust in some places.

The Advent House

But Jerusalem has one place of which I have not yet spoken, a place of great interest to every reader of the REVIEW. That is Advent House, the denominationally owned center of our work in Palestine. On the lower floor are treatment rooms and a chapel. Upstairs are offices and apartments. It seems almost unnecessary to remark that the work here has gone slowly. No Christian missionary group has made much impress on this land. Though the company on Sabbath morning was small, I found a strange thrill in preaching in Jerusalem. Everyone present had to have a military pass to reach our chapel, for it is inside one of the barbed-wire zones, and the passes of the church members are good only for Sabbath morning. These military restrictions greatly hamper all church work, and have quite closed up our treatment rooms. But missionary activity has not ceased. Literature can always do its work, and it is being carefully used.

Not far north of the Damascus Gate is found “the garden tomb,” an ancient Jewish tomb hewn out of the rocky wall of a bluff that roughly parallels the northern wall of Jerusalem for a short distance, and that at one point strangely resembles a skull. Here, “without the gate,” is the place which a number of Protestant and secular archaeologists believe best fits the specifications of Golgotha and the new tomb of Joseph of Arimathea. The evidence is excessively persuasive that within a small radius of the little garden that encloses the hewn tomb took place the climactic acts of our Lord’s passion and resurrection. Not far away is Mount Olivet, and nearer still, the Garden of Gethsemane. In the garden of the tomb no sacerdotal trappings or heavy incense obscure the view. The place is under the care of a Christian gentleman who talks of archaeological evidence and not of superstitious legends.

To this place, so quiet and secluded, a group of us came on Sabbath afternoon near sundown. Alongside a hedge of hyssop we walked to the far end of the garden and sat down. Directly above was the promontory that appears like a skull, and not far to the left, the rock-hewn tomb. There we recited with new meaning John 3:16; there we sang as we had never sung before, “Jesus, Lover of My Soul”; and there we prayed. God grant that the feelings and resolutions of that moment may never depart from my heart. Wonder, O heavens, and be astonished, O earth, that the Son of God should die for sinners like us—for a sinner like me.

F. D. N.

Background of a Message of the Spirit of Prophecy

FROM Florida, recently, I received from Dr. D. H. Kress a copy of a letter that he wrote years ago to an early leader in our medical work who had then left us. The letter reviewed the working of the Spirit of prophecy in the medical department of this Advent Movement and touched on a message that Mrs. White had sent many years before from Australia—a message that our brother who left us had made much use of in criticism of Mrs. White's work.

Years before, this brother and associates in our first health institution at the old headquarters in Michigan had been active in rescue mission work in Chicago. Earnest work was done for the victims of drink and dope in the congested part of the city. The Spirit of prophecy commended the work for these poor souls. But as the idea spread and more and larger rescue missions were planned for in the cities, cautions came from the Spirit of prophecy that this line of work was not to supplant the great preaching efforts that were being called for to reach the masses in the cities. In one message to the former leader in the medical work Mrs. White was led to speak of a view that had been given her of buildings erected in Chicago for this rescue work, with an expenditure out of proportion to what should have been made.

The Message Used Against the Gift

All this was in the 1890's. When in 1902 our former medical leader began in an open way to discredit the Spirit of prophecy and was intent to promote religious ideas altogether contrary to the faith of the church, this message of the buildings seen in Chicago was made a prominent feature of opposition to the Spirit of prophecy. The leader gave the answer that there were no such buildings erected. The message was held up as proof that the claim of inspiration was false. It came frequently into discussions.

So far as I ever saw or heard in those times from Mrs. White her answer was a quiet assertion of the fact that a view of such buildings had been caused to pass before her.

Facts by One Who Knew

Just here comes in the information given in the letter by Dr. Kress, a copy of which he recently sent me. While this controversy about the message of the buildings was going on, Dr. Kress was far away in Australia. He was pioneering a new sanitarium into being in that land, and ministering the message in the field. But some years later he was back in the work in America. As he got in touch with some features of the controversy that had been on over the Spirit of prophecy, he could freely write to his old leader and friend as one who knew all about the plans for the buildings in Chicago in those years now long past. He was there then. He had a part in the planning. He knew why the plans were not carried out.

In this letter which Dr. Kress wrote to our former brother he said:

"There is one thing I have thought many times of calling your attention to, but for some reason I have neglected to do so. I have heard you say many times, in referring to a statement made by Sister White (that she saw buildings in the city of Chicago) that this was not true; that there were no buildings there.

"My attention was called to 1 Samuel 9:19. Saul in search of his father's asses was influenced to go and see Samuel, and Samuel said to him: 'Go up before me unto the high place; . . . and I will tell thee all that was in thine heart.' The Lord revealed to Samuel what was in Saul's heart. I think the Lord revealed to Sister White what would have been should we have

carried out our plan. She saw the buildings in Chicago. It is true they were not there, but I have no doubt they would have been had she not written to us.

"God speaks of 'things which be not as though they were.' (Rom. 4:17.) In other words He sees what is in the heart. We can see how in this way Sister White could have been shown the buildings in the city of Chicago, which were not really there at the time, but which we were planning to erect."

How the Gift Worked

I have copied this from a letter in which Dr. Kress was trying to help an old friend and brother to see a principle that is illustrated in the Scriptures. Many a time in our experience with the Spirit of prophecy in this movement have we had to wait for time and circumstances to make clear some representation that at the moment did not fit into our knowledge of things.

If others were like myself they always found clear light in counsels after a period of weekly questioning. And thereby, to some extent, the lesson was learned to wait without questioning.

In some experiences no doubt the agent also had to wait, under sense of criticism perhaps, for time and developments to reveal all the detailed meaning of representations imparted by the Spirit. The gift worked independent of the human agent's knowledge. So it was in olden times. "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

That was a good exposition of Bible principles given in the words quoted from the letter of Dr. Kress to his old friend and leader.

Experiences of the Past

In sending this matter to me the doctor wrote something of his memories of old-time associations with fellow workers in the days when the former medical leader was with them:

"The doctor and I had offices side by side in the old sanitarium. We young men sat at his feet as learners when he was upheld by Sister White as one of God's chosen ones to uphold the principles of health, and when she called upon our ministers to stand by his side. At that time God greatly blessed the efforts put forth to aid men and women both physically and spiritually. The work was carried forward on our knees, and God made effective what we were aiming to do.

"I feel thankful that when engaged in active work I spent much time in the study of God's Word and the writings of the Spirit of prophecy. I also feel thankful for the privilege I had of being associated in my younger days with Sister White and some of the older workers who were men of God. I refer to such men as Elders Loughborough, Butler, Olsen, Irwin, and Farnsworth—men who had the utmost confidence in the testimonies as I did. Sister White was a mother to me as she called my attention to some of the extremes we advocated as temperance workers at the old headquarters, and later as I worked in Great Britain and Australia. I received these corrections and aimed to shape my message accordingly. Since then, however, I fear the pendulum has been swinging too far away from the extreme views then advocated, and attention needs to be called anew to the principles of health as they have been delivered to us."

What a journey it has been in this Advent Movement of the prophecy. We grieve at losses and mistakes by the way, and we rejoice that the leadings of the Lord have been so manifest in the widely spreading work. While cherishing the hope that many a soul who apparently lost the path may have turned to God in the last moments of life and found mercy and healing of soul, we must ever realize how perilous a thing it is to allow anything to cause us for a moment to let go of faith in this blessed truth committed to the remnant church of the prophecy.

W. A. S.

WORLD TRENDS

The Vatican and the United States

RECENT events make it clear that the Vatican and the United States are seeking a closer relationship than they have hitherto had. On August 29 newspapers published an exchange of letters between President Truman and Pope Pius XII. The President said in his letter that the consultations which his personal representative, Mr. Myron Taylor, has had with the Pope "have already contributed profoundly toward a sound and lasting peace and to the strengthening of the impelling convictions pursued by peoples of the world in their quest for a moral order firmly established in the life of nations." The President then wrote:

"As the chosen leader of the people of the United States I am privileged to pledge full faith to you once again to work with Your Holiness and with every agency of good the world over for an enduring peace. An enduring peace can be built only upon Christian principles."

It is most significant that President Truman should deem it necessary to continue such close relations with the Vatican and to do it in the face of strong protests on the part of the leading Protestant denominations in the United States. It must be because the Vatican has such great political influence that it cannot be ignored, and that the problems of this day are forcing the United States and this politico-ecclesiastical power into closer relation with one another. Bible prophecy indicates that such a relationship will grow until under the influence of this apostate church the United States will be led to repudiate its heritage of religious freedom and persecute dissenters as every other power has done which has been closely allied with the Papacy.

Pope Calls for Action Now

A FEW days after President Truman's representative at the Vatican, Myron Taylor, had presented the President's letter to the Pope pledging support to the Pope in his efforts on behalf of enduring peace, the head of the Vatican State made one of the most stirring speeches of his career. Before a gathering of 250,000 persons in St. Peter's Square on the occasion of a meeting of Italian Catholic Action organizations on August 7, the Pope warned Catholics that "the time of reflection and planning is past and now is the time for action." The Pope declared that "the opposing fronts in the religious and moral fields are becoming even more clearly defined and the time of test is here." When he followed these words with the question "Are you ready?" a thunderous YES was the reply.

Concerning this event the Associated Press reported:

"While a plane dropped thousands of leaflets bearing the Ten Commandments on the vast throng, the Pope, his voice transmitted over a series of loud speakers, declared that the battle in religious and moral fields hinged on five points: religious culture, the sanctifying of Sunday, the saving of the Christian family, social justice and loyalty, and truthfulness in dealings."—(Washington) *Evening Star*, Sept. 8, 1947.

The Pope now is playing the role of defender of Christian principles and the moral law. One of the big issues for which he will fight, he tells us, is the sanctification of Sunday, and he says the hour for action has come. Such developments as these should awaken Seventh-day Adventists to the serious times in which we live. The Pope said in his speech, "Even a few seconds could decide the victory." We now can better understand the words: "The final movements shall be rapid ones."

America in the Middle East

Two dispatches in the news magazine *World Report* telling of conditions in the Middle East are of great significance. Once we thought of that part of the world as a region of disunited states and tribes that was remote from the United States and concerning which we had little to do. Now this is all changing and ominously so. Under date of June 17 we read:

"At least a half billion dollars of private capital from American industry is beginning to pour into the Middle East. The consequence of the projected development will extend far beyond oil fields. . . . Once the United States becomes firmly entrenched in this explosive area, American relations with Britain, France and Russia will fall into a new pattern."

In the issue of July 8, *World Report* states:

"The Arab States [Egypt, Trans-Jordan, Lebanon, Syria, Iraq, Saudi-Arabia, Yeman, which were formed into the Arab League, March 22, 1945] today hold more real power than at any other period in modern history. What is more, Arab leaders are looking forward to the development of the Arab League into an association of free states stretching from Morocco to the borders of India. Such an empire would seek to lead an alliance of the world's 300,000,000 Moslems. This is the Arab dream. . . . A turn in world affairs . . . gives them hope that his pan-Arab dream may become a reality."

The acuteness of the situation in that region of the world is seen in the quick reaction of the Arabs to the report of the United Nations special committee on Palestine in which it was suggested that Palestine be divided between Arabs and Jews. The Arab Higher Committee declared that any move in that direction "will only lead to trouble and bloodshed and probably a third World War." While the Arabs are determined that there shall be no partition of their homeland, the Jews of the world are as determined that the promise after World War I to establish a Jewish state in Palestine shall be fulfilled. No issue now pending before the United Nations today is more fraught with danger to world peace, for the Middle East is still the crossroads of the nations and here many interests clash.

Typhoon Weather in Asia

LESLIE B. MOSS, director of the Church World Service, recently returned from a trip to the Orient, says in the *Christian Century* (August 20):

"When you live any place in the western Pacific you soon become aware of the weather phenomenon known as the typhoon. . . . Like these storms are the forces of great political destruction now brewing in this part of the world. Political typhoon warnings are everywhere in evidence. The war with its world-wide operations has stirred up the atmosphere to such a degree that only a man wiser than Solomon could predict what the outcome will be."

In an address given shortly after his return Dr. Moss made the following statement:

"The ferment in the Orient today could be the most potentially destructive force in the universe unless it is harnessed with a new sense of community, morality and responsibility, which will tie these people into a new worldwide framework. . . . This turmoil represents the unbridled license of new ideas fermenting in the bottles of an age-old civilization. It is electrifying, challenging of the best aid we can give. The alternative is more terrifying to contemplate than any atom bomb. It would mean a people—one-third of the people of the world—in explosion."—*Christian Century* (August 20).

Surely we have come to that time of which the prophet Joel spoke, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, . . . let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3:9-12.

F. L.

Weighed and Found Wanting

By Robert Leo Odom

IN HIS speech before the philosophers assembled on Mars Hill in Athens, the apostle Paul declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and *hath determined the times before appointed, and the bounds of their habitation.*"¹ The Revised Standard Version gives a little clearer wording: "Allotted periods and the boundaries of their habitation." This means that Divine Providence is the supreme factor that determines what shall be the life span and where shall be the boundaries of a nation.

Ancient Babylon is a remarkable example of the truthfulness of the apostolic observation. Back "in the beginning of the reign of Jehoiakim the son of Josiah king of Judah"² the Lord sent this message to the nations:

"I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and *have given it unto whom it seemed meet unto Me.* And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And *all nations shall serve him, and his son, and his son's son, until the very time of his land come:* and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation I will punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."³

Nebuchadnezzar had not yet become the sole ruler of the world, for his reign as such did not begin until the fourth year of Jehoiakim.⁴ God speaks of him here as "My servant," although that prince was then a confirmed heathen. Yet the Lord would use Nebuchadnezzar as a means of directing the course of world affairs as "it seemed meet," or best, to Him. Furthermore, God determined beforehand that "all nations shall serve him, and his son, and his son's son, until the very time of his land come." Thus Babylon's universal sway would come to its end in the reign of a *grandson* of Nebuchadnezzar. Then "the very time of his land" would come.

Babylon's Punishment Sure

Did God assign to Babylonia an allotted "time" of probation? Yes, He said beforehand: "*These nations shall serve the king of Babylon seventy years.* And it shall come to pass, *when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, . . . and the land of the Chaldeans, and will make it perpetual desolations.*"⁴ The Hebrew text reads, "It shall be (that) as to fulfill seventy years I will," etc., implying that the punishment of Babylon would come upon her as the seventy-year period should near its end, and that then she would be deprived of her dominion over the nations.

The Lord even told more than one hundred years in advance who would lead out in the overthrow of Babylonia. Through Isaiah He forecast the fall of Babylon, and said, "Go up, O Elam [Persia]: besiege, O Media."⁵ And in a later message God declared that He had "raised up the spirit of the kings of the Medes: for His device is against Babylon."⁶

Moreover, long before Babylon's last king was born Jehovah uttered the feelings and thoughts that Belshazzar would have on the fateful, festal night of his kingdom's fall:

"Therefore are *my loins filled with pain:* pangs have taken hold of me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. My mind wandered [margin], fearfulness affrighted me: the *night of my pleasure* hath He [God] turned into fear unto me."⁷

In the fifth chapter of Daniel is recorded the fulfillment of these divine predictions. Belshazzar, "the grandson of Nebuchadnezzar,"⁸ was on the Babylonian throne. He had been "admitted in his youth to a share in kingly authority,"⁹ and was now in the third year⁹ of his reign as the second ruler of Babylon. His father, Nabonidus, technically regarded by his resisting subjects as the first in authority, had fallen into the hands of the enemy the year before, 539 B.C.

The Siege of Babylon

According to the Chronicle of Nabonidus,¹⁰ the forces of the Medes and Persians defeated the Babylonians at the Battle of Kesh (Opis) in the month Tammuz (in the summer) of 539 B.C. Sippara fell without a battle on the fourteenth, and Nabonidus fled. On the sixteenth the troops under Gobryas entered the western division of Babylon, and took Nabonidus prisoner. In this section of the city was located E-sagila, Babylon's most famous temple. On the third day of Marheshvan (in the autumn), Cyrus himself arrived in Babylon. From the month of Kislev to that of Adar (the winter season) he proclaimed peace to the city. But on the eastern side of the river Belshazzar stubbornly held out in his fortified palace, and it was not until the following Marheshvan (in the fall of 538 B.C.) that he was taken.

"Belshazzar was acquainted with the dealings of God with Nebuchadnezzar," says Ellen G. White, "but this knowledge had no effect upon his own course. He blindly clung to the worship of idols, and gave himself up to sensual indulgence. It was not long before reverses came. He had been defeated in battle by Cyrus, and for *two years had been besieged in the city of Babylon.* Within that seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and supplied with provisions for a twenty years' siege, the voluptuous monarch felt secure, and passed his time in mirth and revelry.

"One night he made a great feast to a thousand of his lords. . . . That very night the words of the prophet were fulfilled. The city was occupied, the king slain, and the kingdom taken, by the Medes and Persians."¹¹

Daniel says that the reckless Belshazzar, "whiles he tasted the wine, commanded to bring the golden and silver vessels which his [grand]father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein."¹² And having filled them, the king and his guests added insult to sacrilege when "they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."¹²

At that moment an uninvited and unseen Guest made His holy presence known to them. "When the revelry was at its height, a bloodless hand came forth, and traced upon the walls of the palace characters that gleamed like fire,—words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king and his guests."¹³ The gleaming words were inscribed opposite the lampstand and "upon the plaister of the wall of the king's palace,"¹⁴ so as to be in full view of Belshazzar and his lords.

Its effect was terrifying. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."¹⁴

In his desperation the dissolute, terrified king even "cried with might [margin]"¹⁴ for paganism's prophets—"the astrologers, the Chaldeans, and the soothsayers"¹⁴—to be brought in to show him the import of the handwriting on the wall. He decreed royal honors—a robe of scarlet, a neckchain of gold, and the position of third ruler in the kingdom—for the man who should reveal to him the mystery. But the heathen wise men were at a loss to explain it, and this left Belshazzar and his lords astonished and troubled.

Then the queen-mother suggested that Daniel be called, relating how he had solved for her father, Nebuchadnezzar, problems of this kind when the pagan wise men had failed. Then the seer was brought, and the king repeated to him the offer of the high reward.

The Handwriting Explained

Brushing aside the proffered honor, Daniel gently reproved the monarch for his sinful disregard of the claims of the Most High God. Then he related to the king the story of Nebuchadnezzar's humiliation and repentance, and added, "And thou his [grand]son, O Belshazzar, hast not humbled thine heart, though thou knewest all this."¹⁵ He rebuked him particularly for the sin of sacrilege and insult shown to God that very night by the desecration of His holy vessels and the use of them for toasting idol gods.

Then the part of the hand disappeared, and the writing left on the wall was, "*Mene, Mene, Tekel, Upharsin.*"¹⁶

These are Aramaic words, and their literal meaning doubtless was easily understood by the Babylonian wise men, for Aramaic was the tongue of the learned in that

day. What they did not understand was their prophetic significance. *Mene* is a participle (passive form) of the verb *menah*, which means to "number," i.e., "to sum up" or "to count." *Tekel* is a participle (passive form) of *teqal*, which means "to poise" or "to weigh," as in a balance. In *upharsin* we have two words: *u*, a conjunction which means "and," plus the participle of *paras*, meaning "to cleave" or "to divide," used as a plural noun. Therefore the mysterious message literally read: "Numbered, Numbered, Weighed, And-Diversers."

It is interesting to note also that the term for "Persia" is *Paras*, and that *Parsin* is plural form of the name for "Persian," in both the Hebrew and the Aramaic languages. Hence the word *parsin* (the letter *p* changing to *ph* when preceded by the prefixed conjunction *u*) had a double meaning, in this case signifying both "dividers" and "Persians." The Persians made up the principal forces used by Cyrus to break up the Babylonian empire.

Daniel, well acquainted with the prophecies of Isaiah and Jeremiah concerning the overthrow of Babylon, and being a prophet himself, understood the prophetic import of the writing on the wall. Here is his interpretation:

"MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."¹⁷

Then, by order of Belshazzar, "they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom."¹⁸

Daniel had long served as a statesman, even as prime minister, in the government of Babylon, and was loyal to his imperial master to the very last, as shown by his presence in the besieged palace on this night. Now he was elevated to the position of royalty. But it meant little or nothing to the godly seer, for "in that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."¹⁹

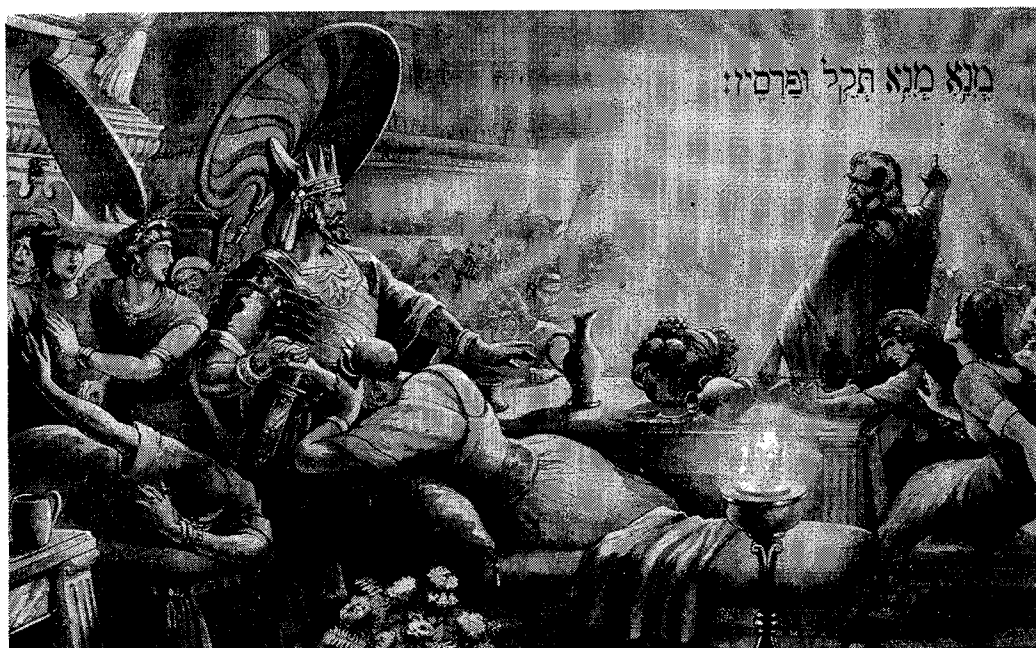
Cyrus Succeeds Darius

We are told that "Babylon was besieged by Cyrus, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians."²⁰ This Darius was "the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. . . . Upon his

[Darius'] death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon."²¹

The citadel in which Belshazzar made his last defense was the fortified palace that stood on the east bank of the river Euphrates. It is described as a "seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance."²²

(Continued on page 23)



The Handwriting on the Wall Heralded Babylon's Fall

The Church Stands Unshaken

By L. H. Christian

FOR many years the Spirit of prophecy messages had instructed our people to leave the large cities, and had warned against the danger of remaining in these centers of business, pleasure, and sin. Here and there our believers heeded this instruction, but the majority remained in the cities. Our work in Europe, however, was almost wholly confined to the factory towns and other centers. We had almost no churches in the country.

When the war began and one great city after another was bombed, our people found themselves in great perplexity. In some instances they tried to flee by night, and indeed many tried their best to get into the country, but nearly all of them had to return. They could find no houses in the country, the farmers would not sell them food, and because of other conditions most of them went back to the towns again. In one instance where some had ridiculed the divine instruction to leave the cities, fifty of our people perished in one dreadful bombing.

In those parts of Europe today where starvation and tuberculosis and other causes are mowing down people by the thousands, we find that those who are out in the country are better off by far. They can at least get a little to eat, and the lack of fuel, which is so terrible in the cities, can better be overcome in the country. Surely there is an object lesson in this experience that Adventists in America and other countries should take to heart.

Value of Our Health Program

No one can visit postwar Europe and get acquainted with the Adventist work there without being impressed by the great value of the light God has given us on health reform. Millions of people suffered, as they thought, real privation, because they could not get tobacco at all and very little liquor. They also found it a great hardship that tea and coffee were not to be had. To Adventists the lack of these things was no trial. In fact, they saw that people were better off without them. Then, too, the teachings we have on healthful living helped us to prepare plain dishes in a tasty manner when food was scarce. In many places where doctors were few and it was hardly possible to obtain medicine, our water treatments turned out to be a real boon.

The value of our sanitariums too stood out in a clearer light. When every other Adventist institution, whether educational or publishing, in large sections of Central Europe was closed up, our sanitarium and hospital in Berlin was like a haven in the midst of rubble and disasters. Though the property was bombed seven times every one of those seven missiles of death fell out in the garden or yard, and our buildings were not hurt. Dr. Conradi and his faithful helpers went right on day and night caring for the wounded and healing the sick. We venture the assertion that never in our history as a church has a medical institution stood more loyal or the physicians worked harder or more unselfishly to honor the Lord and serve humanity than did these loyal medical workers.

The large Skodsborg Sanitarium too, up near Copenhagen in the north, had an outstanding experience. Though the occupying forces requisitioned more than half of the institution, the doctors and nurses remained true to their duty and under most trying circumstances cared for thousands of sick and needy folk. Today as Dr. A. Andersen reports, the house is more than filled, and many are waiting to be admitted. The influence for

the Advent message of this health work cannot be measured.

Both in Finland and Sweden the health work is being built up stronger as our leaders there have seen its importance, and in Norway our people have bought and equipped an entirely new sanitarium. During the war the Nazis would not permit Ingathering for missions, but the home government of Norway let us gather nearly \$200,000 for medical work. Even way north inside the Arctic Circle in the city of Tromsø we have now started a medical center. As we observe these experiences we understand better the message that the nearer we come to the end, the more our missionary work will include medical ministry.

Protection of Thorough Organization

During the war the General Conference had almost no connection with our churches and members in the land of the Axis Powers or within countries they occupied. Many, many times we wondered how things were holding. What about our self-sacrificing foreign missions in the lands afar, and how about the missionaries? How were our members, preachers, and churches in other lands doing, and what of our schools, publishing houses, sanitariums, and other institutions? But, above all, how were our members getting on? Had many died in the war, and were those who remained true to God and loyal to the Advent message? These and other questions constantly came to mind, and many earnest prayers were sent up to the throne of grace in behalf of our people in Europe.

When the cessation of hostilities made communication with our beloved people overseas possible, and when men from here began to visit the lands involved, the joyful reports revealed the astounding fact that the Adventist Church and work had held and stood strong in all places. Thousands of our members who had suffered severely had stood true—many in prison, some in death. Adventism has deep taproots in the hearts of our members, and no human power is able to destroy it. The love of the truth and the power of God held the Advent brotherhood together and weathered every storm.

But God also used another means to protect His church from falling apart or going astray. That means was a carefully planned and thoroughly organized church order and mission program. Never has Adventist organization been tested as it was in this last war, and the test is not yet over. It was found that we had no needless or superfluous branches or departments. Everyone filled an important place, and the war made these activities stand out yet more distinctly. It gives a good object lesson to observe how our departments came through.

Some have wanted to know which department stood the strongest. This was different in different lands. But as a rule the young people's department was the first to be attacked and forbidden, but also the first to come back into action. When I came to Hamburg, Germany, the first meeting attended was a young people's rally in a little room in a dark rubble-covered street. Since then they have had Missionary Volunteer meetings everywhere—large ones too. I saw the same in Finland and other places. Our youth work started out first—and with flaming enthusiasm and courage.

But if we were asked which of the departments stood the best in the war itself, holding on in spite of all, we

should say the Sabbath school. Even if the church seemed to waver and stop its meetings, the Sabbath school held on. There were no printed lessons and, of course, no Sabbath school helps of any kind. Yet the schools went on. I had seen this in Russia during and after the revolution. Now I saw the same in other lands. Years ago in the old European Division, L. L. Caviness, secretary of the Sabbath school department, went from country to country and held Sabbath school conventions. Some wondered why he took such pains to instruct officers and drill teachers; a few thought he did too much of it, but that sowing back there brought a bountiful harvest.

Again and again members said to me: "Young people's societies were disbanded; evening prayer meetings were forbidden; we had no ministers, and the church elders and deacons were gone, but we met in Sabbath school, often conducted by our sisters. Many times our lessons were only a chapter in Isaiah or some other book we studied. We had our reports too and took up a collection."

Some among us have looked on organization as needless machinery, but a well-ordered church, like a well-drilled army, cannot easily be defeated. In view of the tests ahead, we must build solidly on the Rock Christ Jesus, and train leaders who fear God and love His message.

Certified Seed

By William A. Butler

TO ASSURE good crops and bountiful yields, farmers have developed certified seed. With these seeds there has been much research and experiments with heat and cold in different climates over a period of years. One brother, a wheat grower, stated that he had perfected wheat that would withstand drought or heavy rain. Certified hybrid corn is becoming popular among farmers. It produces a very liberal yield. There is a large ear of corn on my desk which has 800 kernels, and all from one seed.

Solomon said, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. Of course, God has in mind the gospel seed. The sower is to use well the light of the day in sowing good gospel seed.

We are to distribute the tracts and books so liberally provided for us. During the last fifty years God has multiplied our various periodicals many hundredfold. We are to pray over the seed sown or give Bible studies to interested ones. Sowing the gospel seed and giving Bible studies will bring in souls proportionate to our devotion and enthusiasm.

The Gospel Seed

David says in Psalms 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Here you notice that the precious seed is God's certified Word. It is precious because it is the best. There is none other like it. It is the very seed of life. God's Word has withstood the storms of six thousand years. All kinds of tests and pressure have been heaped upon God's Word. It has withstood literal fire and flood and the opposition of infidel, atheist, and agnostic in each century. It has surely earned the title of *Certified Seed*. It has come forth full of spiritual vigor, and is just as powerful now to reproduce an abundant harvest as at any other age. It changes men's lives in the coldest climates—the Klondike, Hammerfest, Norway, Siberia, and the Straits of Magellan. And it is equally as powerful in the hottest regions of any land. In the Amazon, in African jungles, or in the isles of the seas God's Word bears fruit.

Unseen forces from God's hand of nature are released when that kernel of grain is carefully tucked away in the bosom of Mother Earth. There is life in it, and after fully yielding to the course of nature its dynamic power is revealed. It has surrendered its individual self and comes forth a new plant to reproduce itself and bring a blessing to mankind and all animate nature. It is multiplied many hundredfold.

As in the natural seed, so in God's Word there is life—eternal life. And since one kernel of corn can produce

800 more, and these 800 reproduce a similar harvest—so it is with God's Word. We find one soul for God; that soul may win a thousand.

When I had been preaching this great message for about twelve years, my mother was in the audience one Sabbath. The congregation had been instructed and exhorted to be faithful in doing missionary work, and God would bless with souls saved. At the conclusion of the service mother said, "Son, I have been sowing the gospel seed, selling and lending our books, and talking this truth for over thirty years, and I can't count one soul that I have won," and her countenance seemed a bit downcast.

"Mother," I said, "Listen. You remember when this truth was first preached in our city, brother and I attended those services with you; and when you began to keep the Sabbath, we came right along with you, for you taught us it was right, and you read the texts from God's Word. We both, though very young, believed the truth and rejoiced that we were doing right. We believed your testimony.

"Then, Mother, you recall that later you studied and prayed with our three sisters, and they came into the truth. One of these became a missionary. All are faithful. These years I have been in this ministry God has given me many souls for His kingdom, and now I devote my time to training home missionary workers to go forth in this grand seed sowing, and thousands are being trained to help finish the harvest. There are many other mothers who would be so happy if they had just one of their children with them in the faith." Mother's countenance changed to one of peace and gratitude, and she seemed to be looking away into the distance as she replied, "Son, I had not thought of it in that way." Is there any limit to the reproducing power of God's Word in the hearts of His children? God's seed is producing and reproducing; it is marvelous in this harvesttime. Thus it is in all the world field.

Personal Seed Sowing

In New York City a sister boarded a bus going to Boston. Seated beside her was a gentleman from Buenos Aires, Argentina. He was an American, but represented a large lumber company in Argentina. Besides being on a business tour for his company, he had planned to look over the colleges in America in order to find a place for his eldest son. This timid sister, actuated by the Spirit of God, soon had the stranger in conversation regarding the Bible. They discussed the return of Jesus and other truths as the bus rolled on through New England to its destination. She told him about the Sabbath and its change. Some of the time near-by passengers in the bus were attentively listening in.

When the bus arrived in Boston, our sister immediately went into a telephone booth and engaged a room at the Melrose Sanitarium for the gentleman. They parted, but some gospel seed had fallen into fertile soil. He made himself acquainted with some of the sanitarium workers, learning more about the truth. He then went away to attend to his business and also to look over educational institutions in quest for a place for his son.

Within a few weeks he was in New Orleans. He had been keeping the Sabbath and studying earnestly the other truths. He was baptized there, and told the pastor he had not written his family that he had been, but would wait until he returned home to them to tell them all about it. He inquired whether we had any colleges, and when some were mentioned and where, he enrolled the son in Pacific Union College, where he finished pre-medical and then went on to Loma Linda.

When he arrived back home in Buenos Aires, his wife and children joined him in the Adventist faith, and all

have become loyal and helpful church and missionary workers. This brother is now leader of the Men's Missionary Society in our greater Buenos Aires church.

What a miracle! A timid sister had planted God's certified seed in the heart of an honest soul. Myriads of hearts in all parts of the world are looking for the light that will show them the way out of this dark hour that has settled down on the earth.

"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon His heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250. God has thousands of such loyal ones all over the earth. They are burning torches, light bearers for the kingdom.

Hurry, brother, sister! Be one of God's trained light bearers. Do and dare for Him. By thousands of voices, and in thousands of ways all over the world, the message of salvation is being proclaimed by planting the good certified seed of God's Word in hungry hearts.

The Spirit of Prophecy and Tithing

By W. G. Turner

THE greatest task ever set a comparatively small people faces the Seventh-day Adventist Church today, and it is to be done in a short time. Is it to be wondered at that God has, therefore, emphasized for these last days the teaching of systematic benevolence, or tithing? He has a plan, known through the centuries of history, whereby adequate material resources may be available for the speedy accomplishment of His purpose.

In stating this we do not in any degree limit God's power to finish His work without the employment of gold or silver or precious jewels. We recognize that in the ultimate the possession of money should occupy comparatively little time in the thinking of God's workmen. Today the chief resources of the church are not in dollars and cents or in other of this world's currency. Faith, obedience, vision, courage, prayer, and the doing of God's will, and the living of the consistent holy life to the glory of God are much more important than the mere possession of money or its equivalent. Yet from earliest times God has provided the material things of earth for the purpose of trade and for the progress of His work in certain essential services. He who redeems man also provides an adequate means for his sustenance while on the earth.

New Emphasis on Tithing

For the furtherance of the gospel Christ recognizes the place and ownership of money or of goods. Of thirty-eight of the Lord's parables in the New Testament, sixteen treat on the relationship of man to his possessions. How fitting, then, that as the truth of right Sabbathkeeping came into the remnant church as part of God's closing message, the tithe should again be brought, with new emphasis, to those preparing for the imminent Advent of their Lord.

Soon after the first vision given the messenger of the Lord in 1844, which placed emphasis on the seventh-day Sabbath as being binding upon Christians today, we find clear counsel being given on the tithe and its place in the worship of every sincere disciple.

We shall note, without comment, a number of statements directed by God through His chosen messenger, all of which bear directly upon the giving of our increase for the finishing of the work.

"The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back

as the days of Adam. In complying with God's requirements, they were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchisedec, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel, an exile and penniless wanderer, lay down at night, solitary and alone, with a rock for his pillow, and there promised the Lord, 'Of all that Thou shalt give me I will surely give the tenth unto Thee.'—*Testimonies*, vol. 3, p. 393.

"The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it to them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich Himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed."—*Ibid.*, pp. 404, 405.

"Not until God ceases to bless His children will they cease to be under bonds to return to Him the portion that He claims. Not only should they render the Lord the portion that belongs to Him, but they should bring also to His treasury, as a gratitude-offering, a liberal tribute. With joyful hearts they should dedicate to the Creator the first-fruits of their bounties,—their choicest possessions, their best and holiest service. Thus they will gain rich blessings. God Himself will make their souls like a watered garden, whose waters fail not. And when the last great harvest is gathered in, the sheaves that they are enabled to bring to the Master will be the recompense of their unselfish use of the talents lent them."—*Acts of the Apostles*, pp. 339, 340.

"Spiritual prosperity is closely bound up with Christian liberality. The followers of Christ should rejoice in the privilege of revealing in their lives the beneficence of their Redeemer. As they give to the Lord, they have the assurance that their treasure is going before them to the heavenly courts. Would men make their property secure? Let them place it in the hands that bear the marks of the crucifixion. Would they enjoy their substance? Let them use it to bless the needy and suffering. Would they increase their possessions? Let them heed the divine injunction, 'Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' Let them seek to retain their possessions for selfish purposes, and it will be to their eternal loss. But let their treasure be given to God, and from that moment it bears His inscription. It is sealed with His immutability."—*Ibid.*, pp. 344, 345.

"Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be

abundance to carry forward His work."—*Testimonies*, vol. 5, p. 150.

"If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full."—*Acts of the Apostles*, p. 338.

We live today in the closing hours of earth's history. Soon money and property will be of little value in life's plans. If we have failed to recognize God's purpose in our relationship to the means in our hands, shall we not therefore, while time is ours and opportunity is all about us, reveal to the full our willingness to acknowledge His purpose for us, and as He has blessed give to bless others still in need of truth?



"This Is God's Money"

MY SISTER Joan, living in Wisconsin, was left alone to support her four-year-old son, who at the time of this experience was very sick. Because of this Joan had not been able to work. The day came when all the food was gone, and little Thomas was very hungry. In desperation my sister walked to the dresser, took from the drawer a small purse that contained the tithe she had carefully put away until she could again attend church; but as she held the tithe in her hand she thought, "This is God's money. I have no right to use it."

She knelt and asked God to help her out of this distressful situation without using the tithe. The impression came to her to go to the post office. Quickly she put on her wraps, told her little son to keep very quiet in bed while she went to get something to eat. Once on the street the thought came to her, "How can I face my little boy with nothing to eat if I am all wrong that there is mail with money in it!"

She had left the tithe at home. Upon calling for her mail she was handed one letter, and her heart sank as she saw my familiar handwriting. A less likely source of funds was hardly possible, for at that time I was in self-supporting work and also caring for our invalid mother. She had not told me of her trouble. With tears in her eyes she opened the letter, and this is what she read:

"DEAR SIS: This twenty-dollar bill was sent to me by a friend. Somehow I feel that I should send it on to you."

This experience greatly strengthened Joan's faith, for she has been an Adventist only a short time.

Wisconsin.

"It Pays to Pay Tithe"

AS a boy living with my parents, I was taught to pay tithe. When I married, and began to earn money, my wife and I at first paid our tithe. I rented a farm, bought a team and tools, and made a good crop. Being anxious to get ahead financially, we felt that we could not spare the tithe, so used it for ourselves.

We rented another farm of good land and planned to make some money. Before planting time, while I was chasing cattle, my horse fell, resulting, for me, in a badly smashed foot that took months to heal.

I planted most of my land four times, but did not get any cotton and only enough corn to pay my debts. During the summer we lost our little boy, nine months old. I closed the year absolutely broke.

I rented another farm, and promised the Lord that if He would bless me with a crop I would pay my tithe and a pledge I had made toward building Union College. I had made the pledge two years before, but failed to pay. I also had pledged to enter the colporteur work, if the call came to me.

I made a bumper crop, paid my tithe and pledge to Union College, and, as the conference president gave me no rest, I sold out everything and entered the colporteur work, not knowing whether I could sell a book or not. My success was above the average from the first, and I have been a tithepayer ever since. I learned that it pays to pay tithe. It is not a burden but a privilege.

California.

"I Am a Blind Girl"

I WAS glad when the REVIEW AND HERALD gave the opportunity to relate experiences concerning tithing. I am a blind girl, but if I find work weaving chairs I pay my tithes regularly. This gives me great satisfaction to serve the Lord in the spreading of His cause. I await the day when the eyes of the blind will be opened at the sound of the trumpet. Let God bless the good work.

Beirut, Lebanon.

NEW TESTAMENT WORDS

The Believers' Anointing

By R. E. Loasby

THE English verb *to anoint* is used in the New Testament as the translation of two Greek words. In classical Greek there is little if any difference in the use of these two words, but in the Greek of the New Testament a difference is maintained that is very interesting. One word, *aleipho*, in all cases is used of the mundane and profane, and *chrío* is rigidly used of the sacred and religious, that is, only of the Holy Spirit.

The word *aleipho* is found nine times in the New Testament, and is used of the medicinal application of ointment and oil, as was common in the East. An example is Mark 6:13, a description of the activities of the twelve when they went out two by two. Literally it says, "They went on to oil with oil and to heal." This use of olive oil was not undertaken again by the disciples in subsequent preaching tours. Perhaps Jesus had suggested it to them, though He Himself never used oil in this way. One rather suspects the oil was ordered for purely psychological effect, merely as an aid in inducing faith in the twelve and in the patients.

The second word translated "to anoint" is *chrío*, used only five times in the New Testament, never of oil or ointment, but always of the Holy Spirit. One can understand this, for the word *Christ* is of the same root. This is a sacred word, absolutely restricted to the anointing of the Son by the Father, with the Holy Spirit, for His holy work, and of the believer for his work: "Now He which stablisheth us with you in Christ, and hath anointed us, is God." 2 Cor. 1:21.

This use of *chrío* certainly teaches that Paul and the believers shared the unction of the Holy Spirit with Christ. Christ and we are anointed by the same Spirit. The believers enter into Christ as members of His body when they become Christians; and God is continually confirming them in that relationship by the indwelling of the Holy Spirit.

Finding Recreations in Nature

By Arthur W. Spalding

AND the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2:8, 9. When we consider that God made the world and all that is in it for the express purpose of satisfying and gratifying man, His own child, and that our whole life is spent in this environment and is dependent upon its successful functioning, it is wholly natural to conclude that in nature we shall find the sufficient means to refresh and recreate our powers when they are fatigued. Yet in recreation how far the majority depart from nature!

The preacher says, "This only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. The preacher is noncommittal as to whether the inventions are good or bad, but the implication is that they depart from uprightness. We may be in doubt as to the value of many invented recreations; but with the preacher we are certain that the recreations provided by God will make man upright.

If we could start out with a clean slate, if we could ensure that all children from the earliest age were taught the wonders and mysteries of nature, we should have no difficulty in making nature the greatest resource in recreation. But when we come to youth and adults, we find the majority have been subjected to recreational inventions, and anything lacking in excitement, nervous tension, contest, and strife seems to them insipid and unpalatable. How familiar the exclamation from such recreational dyspeptics: "Oh, that's too slow!" "No pep!" "No sale!" "Cuts no ice with me!" Before any progress can be made in selling nature recreation to them, an eliminative process has to be gone through, to get out of their systems the poison of rivalry. That is to say, they must be converted to Christ.

Nature recreation may be divided into two departments—nature study and nature activities. The first is the quiet type of recreation; the second, the more strenuous. They are not necessarily separated; indeed, the ideal is a commingling of the two. The wide diversity of interest and occupation in those two fields ensures adequate recreation for every type of person, every state of mind and body, and every mood.

Nature Study

Nature study starts with that basic trait, curiosity. It is a trait that comes as a gift with developing life. The child is naturally curious, wanting to discover the why, how, where, and when of all he meets. The normal person, or more exactly the ideal person, retains this curiosity throughout life, and it is his lure to knowledge. Unhappy he who has become so drugged with repetitious processes, in labor or in recreation, that his desire to find new knowledge or to experience new reactions has atrophied. In labor such drugging comes from monotonous manufacturing processes; in recreation it comes from mo-

notonous playing processes—cards, rule-bound games, unimaginative play.

Whatever sense of curiosity remains needs to be seized upon by the teacher, to challenge by any of the manifold surprises of nature—the germination of the seed, the first bluebird in the spring, the weaving of the spider's web, the hideaway of the columbine and the walking-fern, the lightning's flash, the sunset's crimson splendor where—

"God is at the anvil, welding golden bars;
In the scarlet-streaming flame
He is fashioning a frame
For the shimmering silver beauty of the evening stars."

—LEW SARRETT.

Nature study may be pursued in any one or any number of departments—flowers, trees, birds, insects, shells, marine life, rocks, soils, crops, weather, stars, and heaven itself. The creation is so bound together, its divisions are so interdependent, that some breadth of study is necessary to understand any part of it. A bird cannot fly without air—what is air? A plant will not grow long in pure sand—why? A bee visits the clover to get nectar to make honey—why does the clover blossom give it to her? What has the shining moon to do with the coming in of the tide on the shore?

Specialized Study

But while the base of nature study must be broad enough to support the superstructure, specialized study of one particular subject at a time is desirable to allow concentration. We can never take into our minds the whole creation, any more than we can eat all that grows; but we can take sufficient of nourishment from the whole—now from one source, now from another. Thus, flower study is especially tempting in the spring rush of flowering plants. Bird study likewise with the coming of migrating birds, though a winter feeding station offers possibilities of intimacy not so free in nesting season. Proximity to the seashore invites shell study and progressive study into seashore life. Rocks are a specialty of mountain regions. The study of insect life and mutations, not initially attractive to most people, becomes a fascinating year-round study once it is sympathetically entered upon. Nature study for children and older persons is a recreative resource that, while welcoming special hours, is operative at all times in some degree, if the student is living in the midst of nature.

Nature activities is a term we apply to more active physical exertion in contact with nature. Such are strolls, hikes, tree climbing, mountain climbing, horseback riding, bicycling, skiing, skating, boating, swimming, exercise in woodcraft and campcraft. Some of these, it is true, may be pursued without reference to nature environment or study, but on the other hand they may all be connected with it, and some of them are distinctively nature pursuits. The hike will be made more interesting, instructive, and recreative if some specific nature study is pre-

scribed along the route or at the objective point. The mountaintop, or even the treetop, presents lessons in topography, forestry generalization, scouting atmospheric effects, and general exhilaration. Night hikes, day camping, sunrise breakfasts, many other forms of outing, present, each in its particular sphere, novel and distinctive experiences.

Nature games were mentioned in the article on children's recreations. They serve also to stimulate interest in youth and adults. Especially when nature recreation is in its beginning, with a group of novices who have had little or no special training of the senses to detect phenomena, nor cultivation of spirit to appreciate them, games which contain a core of nature knowledge serve as sugar-coated concoctions to get the vitamins down. Those who enter deeply into the love of nature will soon dispense with such games for themselves, but should keep their hands in to administer first aid to the needy.

The accessory arts mentioned in the article on children's recreations are of equal interest to adolescents and adults, especially those of artistic bent. Some of these arts, which help greatly in recording scenes and forms, are photography, sketching and painting, pyrography, spatterwork, and blueprinting.

Deepest and most significant of truths about nature recreations is that it brings us close to the Source of life. Nature testifies of her Creator. It is a language and a

literature which we have in great part lost, but which may be in degree recovered if we go about in the right way to discover it. In nature the Creator is most busy in recreating.

Recommended Reading: Ellen G. White, *Education*, pp. 99-112, 211-219; *Counsels to Teachers*, pp. 79, 80; *Messages to Young People*, pp. 364-366. Spalding, *Who Is the Greatest?* pp. 98-100. Price, *Adventuring in Nature*, pp. 11-26, 73-86. Breen, *Partners in Play*. Govan, *Wings at My Window*. Lutz, *A Lot of Insects*. Teale, *Grassroot Jungles*. Bralliar, *Knowing Insects Through Stories*; *Knowing Birds Through Stories*. Rural and Small Community Recreation, pp. 174-186.

The Power of Example

By Margaret Conn Rhoads

I INQUIRED of a certain mother who had three wonderful children what problems she had found most difficult in training them so well.

She answered without a moment's hesitation: "My greatest problem in raising my children was myself."

Then she went on to explain.

"I was fortunate enough, a few months prior to my marriage, to hear a brokenhearted mother who was returning from a criminal courtroom say, 'I see it now. I was a model housekeeper, but a poor mother. I kept my mahogany dusted, but had little time left for Jim and Edward.'

"That night when I was talking with my husband-to-be, I told him that all my plans for furnishing our house were changed. I had decided I would have the simplest kind of furnishings and the most efficient kind of household helps. 'I am going to specialize on being a good mother, provided I am fortunate enough to have children,' I told him, 'and I want to be given the chance.'

"I had the children, three of them, and I determined they should be physically well, mentally keen, and morally clean. How did I bring it about? Not by giving most thought to rules for their conduct, but by specializing on my own.

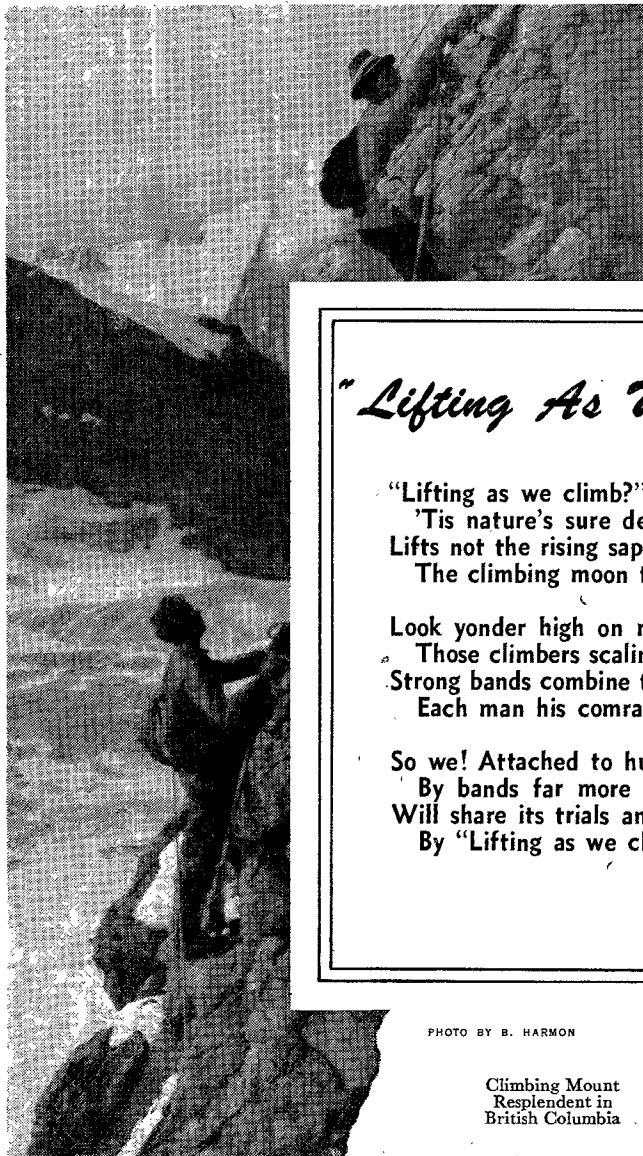
"Can you conceive of children in the home never hearing cross words, never getting sharp commands that antagonize by their very unkindness, never being overwrought because the mother is unstrung, and never hearing jangling between father and mother?

"We all agree that children are mimics. If you use sharp tones, be assured that you will hear their echo. If you are overworked and your own temper is on edge, expect the children to react in like manner.

"Too many parents spend precious time making rules for their children's conduct when they should study their own. Both my husband and I found that specializing on being good parents made us bigger and finer, and gave our children an example to follow which helped much to make their conduct what we desired.

"My advice to all young parents is: Simplify your household duties in order to give time to yourself and your children; set a rule of conduct for yourself, rather than for your children; provide health-giving foods, in-

sist on enough sleep, show an interest in each child's inclinations; fill the children's time with enjoyable occupations, and thus give them a chance to learn good habits, which are, fortunately, just as hard to break as bad habits."—National Kindergarten Association.



"Lifting As We Climb"

"Lifting as we climb?" Ah, yes!

'Tis nature's sure decree.

Lifts not the rising sap the bud,
The climbing moon the sea?

Look yonder high on mountain side

Those climbers scaling cliffs,
Strong bands combine the group as one;
Each man his comrade lifts.

So we! Attached to human life

By bands far more divine,
Will share its trials and its hopes
By "Lifting as we climb."

—Author Unknown.

PHOTO BY B. HARMON

Climbing Mount
Resplendent in
British Columbia

Workers Arrive in Portuguese East Africa

By Roger Altman

IN 1941 E. P. Mansell and his family started from San Francisco to Portuguese East Africa. The war overtook them in Manila. They were interned for the duration of hostilities and then returned to the United States. Shortly after the 1946 General Conference session in Washington, D.C., Brother and Sister Mansell started again for their field of labor, this time going by way of Lisbon, Portugal, where they spent a year working and waiting for the necessary official permission. Brother Mansell now writes from the Munguluni Mission station, announcing their arrival and giving a brief report of the situation as he finds it there:

"You will be interested to see that we are in Portuguese East Africa at last. The getting here has involved the most strenuous years of my life, and we are glad to have arrived after six years of attempt. We hope that the General Conference will not have made this investment in vain.

"The very fact that we are the only American Seventh-day Adventists here, with no other white Adventists in this vast territory, makes us tremble and even feel weak in ourselves as we face the future. The responsibility makes us wish we had some help. The fact is that without teachers from Portugal with diploma from the sixth-grade lyceum to train future native teachers, the work here will remain at a standstill. With native teachers and evangelists new missions can be set in motion. I am happy to tell you that we are in correspondence with lay members in Portugal who, we hope, will soon be prepared to travel to this needy land.

"I must say that Brother and Sister Webster have done a marvelous work in establishing the station and holding things together for these long years. And certainly they need a rest. It seems that some years ago they were promised a vacation in the United States as soon as relief came. Now we are here, and we hope that this promise will not be forgotten. They have built up lovely buildings that are a credit to the denomination. The church and schools, as well as sturdy living quarters, can be seen for many miles and are a witness to the power of the gospel among apparently the most backward peoples of all Africa. We ask your continued prayers that the trust that rests upon us may yield much fruit.

Mission Well Located

"It is a strange sensation to find oneself in a land full of lions, leopards, and tigers, as well as other wild animals, and see on all sides quasi-naked natives. The Websters were indeed farsighted. They established the mission on a well-drained section and planned wisely for the future. They planted many valuable fruit trees and a lovely vegetable garden. The mountains in the distance are inspiring, yet it is a lonesome place with no neighbors for many miles.

"Did we not plan to advance and be diligently occupied in the salvation of souls, it would be anything but hopeful. But we are finally here after attempting to cross two oceans, coming west in 1941 only to be upset in our plans by the war with Japan. Too, we feel that it is nothing short of a miracle that an American citizen has been able to get into the country. We found no opposition at

all at the frontier. In fact, after talking with the official and telling him that we had just come from Lisbon, he said with happiness, "*O, minha linda Lisboa,*" which merely was his way of expressing his sentiment for home back in Europe. Now we are registered as residents, and it was so easy. Of course, our papers were all in order, and we look forward to friendly association with these officials who already praise the work that the Websters have started.

"So another chapter opens in our mission experience. Brazil, Madeira, Azores, Mozambique, and the others have only been necessary experience to prepare us for this field. We thank God for this privilege, and hope that we will be able to fulfill the expectation of the Mission Board."

Vincent Hill College Week of Prayer

By D. S. Harris

RECENTLY it was my privilege to be invited to conduct the Week of Prayer at Vincent Hill College. This college, which is enjoying a capacity enrollment this year, is located at Mussoorie, a hill station nestled in among the beautiful hills of northern India from which can be seen the eternal snows of the great Himalayan Mountain Range. Looking to the south from the school, down on the plains below, one can see the flat, productive rice fields of the rich agricultural area surrounding the city of Dehra Dun.

Over a wide area of India, Vincent Hill College is noted for its high scholastic standards and for the refuge it affords those who are desirous of obtaining a *Christian* education. Besides the scores of students from Seventh-day Adventist homes who attend the college, a large number of non-Adventist students are annually admitted. Much appreciation has been expressed by those who have thus been welcomed into this college, which combines an excellent study program with a true Christian environment. In this way the college is enabled to exert a tremendous influence for the good along both educational and evangelical lines.

This year the Week of Prayer was observed July 18-26. The constant support and help of the principal, H. T. Terry, and his staff of Christian teachers was especially appreciated during this soul-winning endeavor and contributed much toward its success.

During this period a series of meetings was held daily for the various age groups with a genuine interest shown by all the students. On the last Friday night of the Week of Prayer the great majority of the students gave public testimony of their determination to give their lives unreservedly to the service of the Master. It was during the closing vespers service that the Holy Spirit was manifested in a special way and many of the students rededicated their lives to the cause of Christ.

Under the capable leadership of the Bible teacher, C. A. Boykin, a baptismal class has been organized. We are especially happy that a large number of students have joined the class and are now preparing for the baptism, which will be conducted before the close of the present school term.

As a fitting climax to the Week of Prayer a special meeting was held on the afternoon of the last Sabbath

of the meetings, in which a question-answer program was featured. For over an hour the time was devoted to answering students' questions which dealt largely with the many problems that confront the youth of today.

It is with thanksgiving to God that we rejoice over the victories gained and the blessings received during the recent Week of Prayer at Vincent Hill College. We earnestly solicit the prayers of God's people everywhere for the faithful teachers and for the students in our schools in the Southern Asia Division, in which new recruits are being prepared so that the consummation of our God-given task may be speedily effected.

The Story of Sino and His Ship

By Reuben E. Hare

SINO was born on Mussau, and, as he puts it, when he was a little boy "that feller time we no got lotu, village people 'in 'e make big feller feast. All boy and girl 'im 'e get lobe belong ear cut hang tortoise shell in."

Sino was working for a trader when the missionary came to Mussau, but an idea struck him, and he promptly left his work and went back to Mussau and to school. Some time later he was taken as a member of the boat's crew on the *Veilomani*, and after a year on the schooner he was made native captain of the crew of the *Malalangi*. This was the mission boat that worked around Mussau, Emirau, Manus, Kavieng, and Rabaul, and for twelve years Sino was its captain.

Sino was in Rabaul with Pastor Atkins when the first of the Japanese bombers came over. The white women had been sent out, and these men, instead of making for the south and safety, immediately set out right in the path of the enemy, because they knew there were some other white men still there who did not have a boat in which to get away.

They returned to Mussau, but found Japanese there before them, so Pastor Atkins asked Sino if he would help him get to Rabaul and on to Australia. Sino did not answer. "Me no talk, me fright." But when asked the second time, he replied, "A'right me help you, me go."

They left Mussau about seven at night. The passage in the reef was very narrow, and they prayed God to direct them so that they could get out. They came safely through, and laid their course for Emirau to pick up Mr. Collett and Mr. Cook. From Mr. Cook's plantation they tried to get in touch with Kavieng by the secret wireless they had hidden out in the jungle, but there was no answer. They tried then to raise Rabaul, but again no answer—the enemy were there. They continued toward Kavieng, but found the harbor full of enemy ships. Traveling by night and hiding by day, they at last sneaked, in the dead of night, past Rabaul, right under the beam of enemy searchlights, and dropped anchor off Put Put.

The Floating Island

Pastor Atkins and Sino went ashore to try to find Mr. Sharpe, the secretary of our mission, and Mr. Hiscox, the headmaster of the training school; but Deni Mark reported that they had just left by plane, that Pastor Abbott, the superintendent of the mission, and L. Thompson were prisoners of the Japanese, and that the *Veilomani* had just sailed with the last of the service personnel and civilians who could be found in the retreat from Rabaul. The *Malalangi* was at once headed south in the course of the *Veilomani*. It soon caught up with the larger boat, and then the two boats continued the journey together, sailing by night and anchoring by day. The ships were disguised so that from the air they looked like small islands and not boats. Evidently the crew had made a good job of it, but at last one Japanese pilot, more observant than

most, reported an island that would not stay "put" but showed up on his map in a different place every day—and anyhow it was not supposed to be on his map at all.

A gunboat was sent out to investigate the case of the elusive island, and at last they found it. The men on the two schooners swam ashore, and from the edge of the jungle watched the Japanese shell their boats and then send a boarding party to see that they were finished. An ax soon stove in the timbers of the *Malalangi*, but the *Veilomani* was too stoutly built, so the engine was wrecked and a fire started. The Japanese left, in case there were other boats about. They were annoyed, because they knew that the white men were escaping from their cordon in some way, and they were determined to put an end to it. The moment the warship was out of sight, Pam, the native captain of the *Veilomani*, heartbroken at the sight of the destruction of his beloved ship, plunged into the shark-infested waters and swam out to see what could be done about it. There he battled with the flames and eventually put the fire out. Then the rest of the crew joined him.

A night of intense agony followed. Not daring to show a light, those men toiled and sweat in an endeavor to get that engine going. But it was not to be, and as the morning dawned, the weary, heartsick men crept back into the jungle, and from its friendly shade watched the Japanese return and sink their boat—their only hope of safety—with shellfire.

Death of Our Missionaries

In a forlorn attempt to get in touch with an Australian outpost, the weary cavalcade of men crept through the jungle filled with Japanese. They had gone but a few days march when Pastor Atkins took very ill, and rather than hold up the rest of the party, because he knew the Japanese patrols were out searching for them, he decided to return to Put Put and take his chance. Trevor Collett, who had come down from Emirau on the *Malalangi*, refused to leave Atkins alone, and giving up all hope of ever seeing his loved ones and home again, he went back with Atkins and Sino to Put Put.

The health of Pastor Atkins grew worse and worse, and as there were no medicines at Put Put, Sino went to Kokopo, about twenty miles away, and asked the Japanese officer if he would take Pastor Atkins to their hospital. The Japanese officer sent some soldiers with a truck, and both Atkins and Collett were taken prisoners. Sino visited Pastor Atkins in the hospital once, but the second time he went Pastor Atkins was dead. This was just three weeks after he was taken in. Trevor Collett was put into the prison with Pastor Abbott and Len Thompson, and the three of them perished in the sinking of the prison ship *Mont Video Maru*, with more than one thousand other white prisoners.

One day Sino and Pam walked into Rabaul, about thirty-five miles from Put Put, and there they saw the three men, who were at that time cooking and caring for the rest of the Australian prisoners. On that occasion Pastor Abbott sent this message to Deni Mark at Put Put: "You tell Deni that he and all the other boys must go back into the big bush and make gardens there." That was the last time these men were seen. The boys came again, but they had gone—to their death.

Daring Rescue Work

Shortly after this some talk went round that an Australian airman was missing. Sino and another Adventist mission boy searched the jungle and found him, fed him on tapioca and sweet potato, and eventually got him safely through the lines to an Australian camp. On another occasion four Australians were hidden in the jungle for a whole month, but the natives from another mission put the Japanese on the watch, and the

Australians were taken prisoners. The Japanese lined our mission boys up and demanded to be told if they had any more Australians or Americans hidden in the bush. Fortunately at the moment there were none, so they could truthfully say they had none. This frightened the natives, so most of them fled back into the jungle where their new secret gardens were, but Deni and Sino decided to stay around and carry on the work of rescue as best they could. Many were the exploits performed by these men. On one occasion they kept an American aviator hidden for nine months, and then got him out to safety. Those who know credit these faithful boys of Put Put, headed by Deni Mark and Sino, with saving upward of three hundred lives.

The Japanese began to get suspicious, and on several occasions had Deni flogged. The natives from another mission had thrown their lot in with the Japanese and were spies for them, and again the Japanese had put a heavy price on the head of any native who helped the Allies in any way.

Deni died, but Sino lived through it all, and today, as I write, he is in Sydney, waiting to take his place in the crew which will take back to New Guinea a new boat to replace the one on which he served long and faithfully.

Columbia Union Camp Meetings

By L. K. Dickson

Vice-president of the General Conference

FROM June 12 to August 24 eight camp meetings were held throughout the territory of the Columbia Union Conference, as follows: West Virginia, Potomac, East Pennsylvania, Ohio, New Jersey, West Pennsylvania, Allegheny, and Chesapeake. An encouraging attendance was seen at each of these meetings, and it was evident that God's blessing and presence by His Spirit graced them all. A deep spiritual note was sounded from the beginning and to the close of each gathering and many hearts were refreshed and brought nearer to God as a result of Heaven's blessing upon the preaching of the Word.

Beside the union and local conference staffs which were present at all these meetings the visiting speakers from the General Conference included A. V. Olson, M. L. Andreasen, M. K. Eckenroth, W. A. Butler, C. B. Haynes, W. A. Scharffenberg, E. J. Johanson, W. H. Teesdale, E. B. Hare, G. E. Peters, and L. K. Dickson. Missionaries in attendance included G. B. Hoag and R. J. Ritchie. Washington Missionary College and several boarding academies were well represented at each camp meeting.

It was a great pleasure to join in these important meetings with our brethren in this great union conference and to note the earnest and sober attitude of our faithful people in seeking after a nearness to God in this important hour. The ready response to the spiritual invitations given and for help in behalf of the great world-wide mission program of the church revealed a consecration on the part of the brethren and sisters in this large field commensurate with the needs of the moment to which we have come.

A great interest in a larger evangelistic program was manifested in each of these fine camp meetings and gives good promise of the advancement of the soul-winning work for the future on the part of both ministers and people. There seemed to be at each meeting a genuine desire on the part of the membership to face realistically their great task of warning the large population of nearly twenty-nine million through a church membership of some 27,123.

In the Columbia Union there are at the present time 359 organized churches, with many new church buildings

now in the process of erection, soon to be dedicated free from debt. During 1946 the tithe of this union amounted to \$2,112,261.90, or a per capita of \$82.16. The total mission offerings for this same period amounted to \$904,139.56, or a per capita of .676 cents per week.

During the camp meeting period offerings for missions and evangelism amounted to \$32,914.70. The total Book and Bible House sales during the camp meetings amounted to \$35,299.52.

We are inspired to see the large force of young aggressive workers now engaged in the work throughout this union conference. Nineteen of these were ordained to the gospel ministry during this season's camp meetings. These men, with their conference leaders, are planning for many theater, hall, and church efforts during the fall and winter.

The literature ministry is going strongly everywhere throughout the Columbia Union. The average deliveries for the first seven months of 1947 were \$47,770.85 a month, or \$11,146.53 a week. There were 100 student colporteurs in the field during the summer. Strong plans are being laid in each one of the conferences for great advancement of the book work during the coming year.

Washington Missionary College serves this great union conference. Its total enrollment during the last school year was nearly 800. There are eight academies throughout the field. Three of these are boarding academies; the others are day schools. One of the boarding academies is the Pine Forge Institute, operated by our colored believers in the Allegheny Conference. One hundred church schools are being operated within the union territory.

Unity and harmony prevail everywhere throughout this large field, and it is evident that God is richly blessing the strong leadership of the union president, D. A. Ochs, and his associates, both in the union and local conference organizations and institutions. May the coming year see God's hand outstretched in blessing and rich fruitage in the labors of the faithful working force and leadership in this challenging field with its great needs and opportunities.

The Southern California Camp Meeting

By Roy F. Cottrell

LIKE the ancient Feast of Tabernacles, the Southern California camp meeting, conducted August 15-24, was a season of spiritual uplift to the Israel of God. It was held on the grounds of the Lynwood Academy, and the weather was ideal throughout. David Voth, our conference president, and his associates had made every effort to provide for the convenience and comfort of the three thousand campers in the tent and trailer city. Brother and Sister V. J. Logan, of the Glendale Sanitarium, were in charge of the cafeteria, and the excellent food and service were thoroughly appreciated.

As the conference constituency meeting had been held earlier in the year, no business sessions were required, and the entire time of the encampment was devoted to spiritual uplift. Over the two week ends the estimated attendance was nearly 13,000, and on both Sabbath mornings J. L. McElhany, president of the General Conference, brought messages of confidence in God and appeals for complete consecration of heart, energy, and possessions to the finishing of the great gospel task. The daily Bible studies on Christian character-building, by F. H. Yost, were greatly appreciated. The beauty of the gospel is its simplicity. Accepting Christ as our "wisdom, and righteousness, and sanctification, and redemption," we become "His workmanship, created unto good works."

Other speakers from the General Conference were C. S. Longacre, D. A. McAdams, and W. H. Teesdale, each of whom brought most timely messages; A. S. Maxwell, editor of the *Signs of the Times*, gave a forceful discourse on the march of current events and the imminent return of Christ.

Of unusual interest were the evening lectures by outstanding speakers on the fundamentals of the Advent message. These were well advertized in the daily press, and the attendance was most gratifying. Probably no previous camp meeting conducted by Seventh-day Adventists received so large and favorable an amount of newspaper publicity; and for this we are in large measure indebted to the tireless efforts of D. H. Thomas, recently chosen press relations secretary of the Pacific Union Conference, and to Miss Helen Carpenter, of the General Conference Press Bureau.

Under wise leadership the spiritual interests of the youth and children were ably served. Aside from the regular services in the main auditorium, meetings were also conducted in Spanish, German, Japanese, Italian, and Russian.

Representing the great missionary task in fields afar were K. Tilstra, of Java; F. G. Reid, of East Africa; C. A. Bradley, of Rhodesia; T. S. Geraty, of West China; and M. S. Krietzky, under appointment to Poland. Also following a Sabbath afternoon sermon by C. L. Bauer, president of the Pacific Union Conference, two young men, Robert Greiner and O. R. Scully, were ordained to the gospel ministry.

In response to the mission appeal \$31,248 in cash and pledges was dedicated to our world-wide work. In addition, the Sabbath school offerings totaled \$8,283; Newbery Park Academy, now under construction, received \$4,485; while the Book and Bible tent reported sales exceeding \$16,000.

All departments of our work were strongly featured by the local and union conference secretaries. The camp meeting was a season of rich spiritual refreshing, and at its close ministers and laymen returned to their homes with enlarged vision and renewed determination to proclaim the good tidings of our Lord's return.

The Theological Seminary

By Axel Varner

AFTER a stay of seven months in the United States, my wife and I came back home to Scandinavia last May just in time to attend an important meeting of the Northern European Division, at which large plans for this summer's work were formulated. We have most beautiful memories of our visit and work in the United States. The kindness of our believers there, the large-hearted spirit and unity of the General Conference brethren, will never be forgotten. But of these happy months overseas our attendance at the Seminary in Takoma Park stands out as especially profitable. How glad I would have been to spend an entire year at this "school of the prophets" in these the last days of the remnant church!

After many years in large-city evangelism it felt like a spiritual rest and refreshing once more to ponder the revelations of God's Word.

Space does not permit me to enlarge on my experience. Day by day I rejoiced to study the teachings of Jesus and measure its superiority over human philosophy as set forth in modern systems of philosophy. I was happy to notice that not a few students were there from outside of America. There should be more. The Seminary is indeed a living monument to the world-wide extent of the Advent work today. Here were men and women from

every corner of earth, under the uplifting influence of godly, experienced, and highly educated instructors. Our stay at the Seminary strengthened our confidence in the leadership of this church and renewed our dedication to the Master's service.

President Commends Religious Press

[The following letter from President Truman was prepared for publication during Church Press Month, which is sponsored by the Associated Church Press, an interdenominational organization. We can be happy for the religious freedom that is ours today. We are glad to be able to help publicize the sentiments of the President of the United States in regard to the spiritual needs of the world today.—EDITORS.]

The White House,
Washington,
July 23, 1947.

DEAR DR. LIPPHARD:

The conflict of principle and policy which the world witnesses today emphasizes with tragic reality the need of all men for the strength which can be found only in God's guidance—in the everlasting reality of religion.

If we are to be saved from chaos and confusion the formula must be spiritual. Only God can make men moral.

On this account, I welcome the recurrent observance next October, by The Associated Church Press, of Church Press Month. I trust that this will become an annual observance.

In this country religion and democracy have risen side by side. They have prospered together and have mutually strengthened each other.

I have always felt that the church papers fill a need not met by the secular press. In the realm of spiritual interpretation of events chronicled on the far-flung news fronts of the world, the church press has a very special duty and responsibility.

Problems of the greatest import are before us in these postwar days. Whether in the field of domestic affairs or in the larger realm of our relations with other nations these problems can be solved only if approached in the spirit of the Christian religion.

In the plain teaching of the New Testament will be found the answers to all the questions that perplex a troubled world today. I wish for the observance of Church Press Month the success which its high purpose merits.

Very sincerely yours,

HARRY S. TRUMAN.

Reverend William B. Lipphard, D.D.,
President,
The Associated Church Press,
New York 16, N.Y.

College Teachers' Council

By W. H. Clark

THE college teachers of science and mathematics met at Campion Academy, Loveland, Colorado, from August 25 to September 4. Thirty-three delegates were present, representing all the senior and junior colleges in the United States and Canada except one.

The daily program included devotional studies, section meetings (biology, chemistry, mathematics, and physics), and general sessions. Many important problems were discussed, and resolutions were adopted that will strengthen the teaching of science and mathematics in our colleges.

Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing.—*Ministry of Healing*, p. 254.

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

- N. W. DUNN has recently joined the General Conference staff as associate secretary. His family will be moving to Takoma Park soon. Elder Dunn has served in the Inter-American Division as well as in the South American field, so he brings to his present work a varied and valuable experience.
- E. D. DICK and H. M. Blunden, with their wives, have just landed in Australia after a restful sea voyage from New York to Brisbane. Elder and Mrs. Blunden are natives of Australasia and will spend some months in their homeland. Elder and Mrs. Dick go on to India after their present appointment, returning to the United States in the spring of 1948.
- ONE by one, workers from America are entering some of the difficult and needy lands of Europe to join hands in the earnest work that is being done there. M. S. Krietzky, of North Dakota, sails for Poland in early October. E. H. Knauff, of the Michigan Conference, has been called by the Southern European Division to Salzburg, Austria, and hopes to sail before the close of the year.
- G. A. HUSE, R. H. Adair, and H. W. Barrows have returned from extended tours abroad. Brethren Adair and Barrows audited the accounts of the China, Far Eastern, and Southern Asia Divisions. Brother Huse visited the same fields to help in the strengthening of our publishing houses.

Southern African Division

- THE goals for souls to be won throughout the territory of the African Division during 1947 is 20,500. Reports so far indicate that good progress is being made toward this goal.
- THE Voice of Prophecy in this field is now publishing literature in three African languages, in addition to the two languages used by Europeans in the Union of South Africa.
- ALBERT BRISTOW has been appointed superintendent of the Northern Rhodesia Mission Field to replace A. W. Austen, who has been called to do departmental work in the union.
- THE small band of workers in Angola recently had the joy of welcoming a new family, when B. E. Sparrow and his wife arrived from England. Brother Sparrow is to be departmental secretary of this union field.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Columbia Union

- A CITY-WIDE program of evangelism in which all the churches of Philadelphia will participate co-operatively has been recommended by a special committee on evangelism appointed by the East Pennsylvania Conference committee. A five-day intensive public effort will be conducted by M. K. Eckenroth, associate secretary of the General Conference Ministerial Association, in the American Academy of Music, beginning September 21. The public effort is to be followed by Sunday evening meetings by the pastors of the five city churches, Bible schools, cottage meetings, and house-to-house labor. A weekly radio broadcast will also be sponsored.
- As a result of two series of evangelistic meetings in Hamilton, Ohio, this year, 47 persons have been baptized into the church there. The meetings were conducted by Orvel A. Canada, pastor-evangelist for the district.

Lake Union

- Two positions have recently been filled in the Illinois Conference. F. F. Bush, who was serving as pastor of the South Side church in Chicago, is taking up the work of the educational and Missionary Volunteer departments in the conference. H. J. Thomsen, of the Montana Conference, has accepted a call to become pastor of the Humboldt Park, Chicago, church.
- A TEACHERS' INSTITUTE was held on the Michigan campgrounds, at Grand Ledge, August 25-27. Sixty primary teachers from the Michigan, Ontario, and Quebec Seventh-day Adventist church schools, and a number of normal instructors from Emmanuel Missionary College were in attendance. W. A. Nelson, union educational secretary, and Bro. D. V. Cowin, the Michigan Conference educational secretary, led out in the instruction and counsel.
- THE Indiana Academy at Cicero opened its first day of the school year with 136 students enrolled and more coming in. The girls are moving into the second floor of the dormitory extension and are very happy with their new rooms. The loss of the academy barn by fire is a serious handicap, but the school is making definite plans for rebuilding it and hopes to have the cattle sheltered before long.
- J. L. SHULER and his company of workers opened a city-wide evangelistic campaign in the Masonic Temple auditorium of Detroit on Sunday night, September 7. There were 3,450 by actual count, in attendance at the opening meeting. The offering was \$721.43. It is estimated that 2,250 of the 3,450 comprising the opening attendance were non-Adventists. Thirteen hundred people came back to hear the second lecture on Tuesday night following the opening Sunday night lecture.

Northern Union

- THE home missionary department of the Northern Union announces that plans are now ready, and literature on the way, to supply 50,000 families with at least six subjects between now and May 30, 1948. This is done as an introduction to the 20th Century Bible Course and enrollment of students from among the readers. So far this year twenty-five have been baptized through the influence of this course and follow-up work in the district.
- AT the Minnesota camp meeting this summer a keen interest was manifested in healthful living and in medical instruction. The conference committee provided two hours a day for five days—two days for instruction and demonstrations in simple treatments, and three days for instruction and demonstrations in healthful cooking. It is planned that wherever possible one or the other or both lines will be conducted in the churches in connection with literature distribution and the Bible correspondence course.

North Pacific Union

- LESTER A. BORDER, teacher of industrial arts at Auburn Academy, reports the addition of several pieces of equipment for teaching stronger courses in the manual arts. A grinding machine, gear machine, and large lathe were purchased for the machine shop, and a milling machine, a shaper, and several new welding machines have been procured for the metal shop classes.
- SEVEN persons were baptized September 6, at Glendive, Montana. The conference president, O. T. Garner, officiated. Four joined the Glendive church and three the conference church.
- THE Highland Park Dorcas in the Washington Conference took as a recent project the making of twenty infant layettes to be sent to Germany. An average of five ladies attending the Dorcas meetings each week, besides putting in many hours at home, have accomplished the task.

Pacific Union

- THE Northern California Conference has opened 44 church schools, with 99 teachers, this being three schools and eight teachers more than at the close of school last June.

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- ★ Special discussion of the two covenants
- ★ Religious liberty principles
- ★ Some things we do not believe
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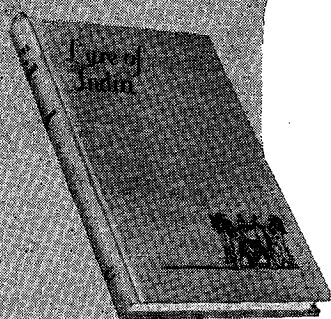
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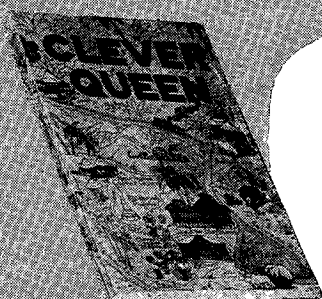
Lure of India, by Elva B. Gardner

Mrs. Gardner has been awarded "an honorary membership in the National Association of Authors and Journalists for an outstanding contribution to contemporary literature in 1946" for her work on *Lure of India*.

"*Lure of India* is just as charming as the title promises. The 'Fish-eyed Goddess' is a gem. If I were teaching composition I would use it as an excellent example of economy in writing."—Mrs. Ivamae Hiltz, speech instructor, Atlantic Union College.

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Pacific Press Publishing Association, Mountain View, California

● THE Tempe, Arizona, M.V. Society, with a membership of 15, has begun an intensive clothing drive. Collecting in three towns, they hope to have a large supply of clothing for the Indians of Arizona and to ship to Europe.

Southern Union

● OAKWOOD College young people have been very active in missionary work this summer under the direction of Dr. Eva B. Dykes. Literature has been distributed, and Sabbath afternoons have been spent in visiting near-by communities, giving Bible studies, and creating new interests in the Voice of Prophecy. They have recently ordered from their conference 1,000 tags for garments to be sent to the needy in Europe. These have been sorted, mended, washed, and dry-cleaned.

● ENROLLMENTS are continuing to pour in to the Carolina 20th Century Bible School. The colporteurs have done their share in creating this interest. So far this year 54 have been baptized who have taken the course.

● THE Carolina Conference will conduct a week-end camp, September 26-29, for senior young people, at King's Mountain State Park.

● KENTUCKY-TENNESSEE has baptized 43 new members this year as a result of the Twentieth-Century Bible School work.

● MISS VIOLET RITCHE has joined the Kentucky-Tennessee force of workers as Bible instructor in Memphis.

● MISS GENEVA CRAWFORD and Mrs. C. F. Adams are new additions to the Kentucky-Tennessee Conference stenographic staff.

Weighed and Found Wanting

(Continued from page 9)

"Even while he [Belshazzar] and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, 'as with caterpillars,' and their triumphant shouts could be heard above the despairing cries of the astonished revelers."²²

"In the unexpected entry of the army of the Persian conqueror into the heart of the Babylonian capital by way of the channel of the river whose waters had been turned aside, and through the inner gates that in careless security had been left open and unprotected, the Jews had abundant evidence of the literal fulfillment of Isaiah's prophecy concerning the sudden overthrow of their oppressors [Babylon]."²⁴

To Cyrus, who had been specifically named by the Lord more than a century before his birth, this message had been penned: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. . . . I will break in pieces the gates of brass, and cut in sunder the bars of iron."²⁵ And through Jeremiah was foretold the drying up of the waters of Babylon as a means of bringing about her downfall.²⁶

The execution of God's messages of warning and threatened judgment on a nation is dependent on its response to them. He is merciful to every one who repents. His promise is:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them."²⁷

"With unerring accuracy the Infinite One still keeps account with the nations. While His mercy is tendered, with calls to repentance, this account remains open; but when the figures

reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf."²⁸

Comparing Babylon to a criminal fleeing from justice, God said, "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, *because thou hast striven against the Lord.*"²⁹

NOTES AND REFERENCES

- ¹ Acts 17:26.
- ² Jer. 27:1, 5-8.
- ³ Jer. 25:1.
- ⁴ Jer. 25:11, 12.
- ⁵ Isa. 21:2.
- ⁶ Jer. 51:11.
- ⁷ Isa. 21:3, 4.
- ⁸ *Prophets and Kings*, p. 522.
- ⁹ This is shown by the fact that the vision of Daniel 8 and 9 was begun "in the third year of the reign of King Belshazzar" (Dan. 8:1) and was terminated "in the first year of Darius" (Dan. 9:1). That is, the Babylonian government had been succeeded by the Medo-Persian in the interim.
- ¹⁰ See Albert T. Clay, *Light on the Old Testament from Babel* (2d. ed.), pp. 374-379. Note: It is remarkable how many of the conclusions drawn by Dr. Clay from his interpretation of the Chronicle of Nabonidus correspond to the facts as stated by Mrs. White concerning the fall of Belshazzar. The work *Nabonidus and Belshazzar*, by R. P. Dougherty, is an excellent treatise on the subject. (Yale University Press, New Haven, Connecticut, 1929.)
- ¹¹ E. G. White, article "The Life of Daniel, an Illustration of True Sanctification," in *Review and Herald*, Feb. 8, 1881.
- ¹² Dan. 5:2, 4.
- ¹³ *Prophets and Kings*, p. 524.
- ¹⁴ Dan. 5:5-7.
- ¹⁵ Dan. 5:22.
- ¹⁶ Dan. 5:25.
- ¹⁷ Dan. 5:26-28.
- ¹⁸ Dan. 5:29.
- ¹⁹ Dan. 5:30, 31.
- ²⁰ *Prophets and Kings*, p. 523.
- ²¹ *Ibid.*, pp. 556, 557.
- ²² *Ibid.*, p. 523.
- ²³ *Ibid.*, p. 531.
- ²⁴ *Ibid.*, p. 552.
- ²⁵ Isa. 45:1, 2.
- ²⁶ Jer. 50:38.
- ²⁷ Jer. 18:7-10.
- ²⁸ *Prophets and Kings*, p. 364.
- ²⁹ Jer. 50:24.

CHURCH CALENDAR

Oct. 11	Voice of Prophecy Offering	Nov. 27	Thanksgiving Day
Oct. 18-25	Our Times and Message Magazines Campaigns	Nov. 29-Dec. 6	Week of Prayer and Sacrifice Offering
Nov. 1-30	Review and Herald 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

Literature Sales For 1946

THE General Conference Publishing Department reports that in 1946 the world sales of literature totaled over \$10,000,000. This is a large increase over 1945. The following table shows the totals in North America and those outside North America for the years 1946 and 1945.

	1946	Total Sales
In North America	7,845,881.19	
Outside North America	2,345,167.04	
Totals, 1946	10,191,048.23	
	1945	
In North America	7,381,550.24	
Outside North America	1,910,044.55	
Totals, 1945	9,291,594.79	
Increase 1946 over 1945	899,453.44	

Schools in the Philippine Union

IN a recent note to the General Conference Department of Education, A. M. Ragsdale, educational secretary of the Philippine Union Mission, gives the following brief report of the opening of schools in that union:

"Our schools have been in operation now for two months. Our enrollment is unusually large. In our five academies we have a total enrollment of 995. This is especially significant. Only one of them has a permanent classroom. The administration buildings for the others are under construction at the present time. In the elementary field we have 128 schools, with 178 teachers. Our opening reports are not all in yet, but I presume the enrollment will total between 3,000 and 4,000. We have a tremendous task over here and we shall appreciate your prayers and counsel."

Ingathering Day in Shanghai

WM. C. WILLIAMS, a member of the faculty of the Far Eastern Academy in Shanghai, writes: "Today was Ingathering day and we want you to share our enthusiasm over the results. Our goal was set at \$20,000,000, and one felt it was just too much for our little school. Well, tonight we had a victory-praise-experience-meeting, and do you know, \$63,237,000 was turned in. We have several 'back calls' to make, and are sure of at least \$10,000,000 more! You never saw more enthusiastic and willing workers." [All figures are in Chinese inflated currency, \$63,000,000 amounting to about \$1,500 in U.S. currency.]

National Radio Consultation

FORTY-FIVE church leaders of various denominations met recently in Bronxville, New York, to consider the formation of a Protestant radio commission. Two representatives of Seventh-day Adventists, H. H. Votaw and Paul Wickman, were present.

The agenda consisted of the following: (1) Survey report of Protestant Religious Radio today, (2) the proposal to form a Protestant radio commission, (3) a comprehensive religious radio research study. Full and free discussion was given. The figures presented by Dr. Cavert, executive secretary of the Federal Council of Churches, showed a total of radio expenditure for religious radio

broadcasting per year to be approximately \$3,400,000. The Lutheran Hour and the Voice of Prophecy spent nearly \$3,000,000 of the total amount. The purpose of the meeting was rather to discover ways of an aggressive front in radio and to eliminate groups not well organized. High praise was given the work of the Voice of Prophecy. No suggestion was made that it be banned from the air. This should give every individual sponsor of the Voice of Prophecy courage, and we should pray for its continued favor. We discovered that the Voice of Prophecy has well established itself among the top church leaders as an inspirational and profitable religious program.

PAUL WICKMAN.

Meeting in Luther's Church

THIS interesting word has come to us from Elder E. Simon, former missionary in the Arabic field, who is located at what is now known as Lutherstadt Wittenberg, that is, the city of Luther. He says in part: "You will be interested to learn that we have just held our Missionary Volunteer convention, June 28 and 29, in the Castle Church at this place. For months I have had this plan in mind, and the good Lord has so graciously helped us to realize this cherished hope. It was indeed a thrilling event to all of us, to preach the Advent hope in the venerated place of those early Reformation days. For it was here that Luther posted his famous ninety-five theses against the abuses of indulgence on the church door. Here Luther and his devoted friend Melancthon also lie buried. To us ministers, who had the opportunity of preaching the message here, it was in particular a unique and inspiring event. The hymns, 'Beautiful Valley of Eden', 'A Mighty Fortress Is Our God,' and especially the closing song 'Lift Up the Trumpet,' which latter was sung by the young people's choir, were most impressive."

We rejoice with our brethren at this unusual experience. It is an encouraging indication of the increasing good fellowship that is evident among Christian believers in these days of mutual suffering and unprecedented hardship which tend to break down the former barriers.

W. K. ISING.

Recent Missionary Departures

MR. AND MRS. H. O. MARSH and their four children, of Emmanuel Missionary College, left the States for Mexico early in September, Brother Marsh having been called to serve as farm manager of the Mexican school, at Montemorelos.

Elder and Mrs. R. L. Odom and their two sons, Robert and John, of Nashville, Tennessee, sailed from San Francisco for Manila, September 19, on the S.S. *General Gordon*. Brother Odom has been the book editor at the Southern Publishing Association. He is connecting with the Far Eastern Division to serve as editor for the Philippine Publishing House.

Elder and Mrs. M. C. Warren, returning to China from furlough, sailed from San Francisco for Shanghai, September 19, on the S.S. *General Gordon*.

Mr. and Mrs. Gordon A. Otter and their two children, Michael and Carol Marie, of Nebraska, left New York for Johannesburg, South Africa, September 22, to connect with the work at the Luwazi Mission, in North Nyasaland.

H. T. ELLIOTT.