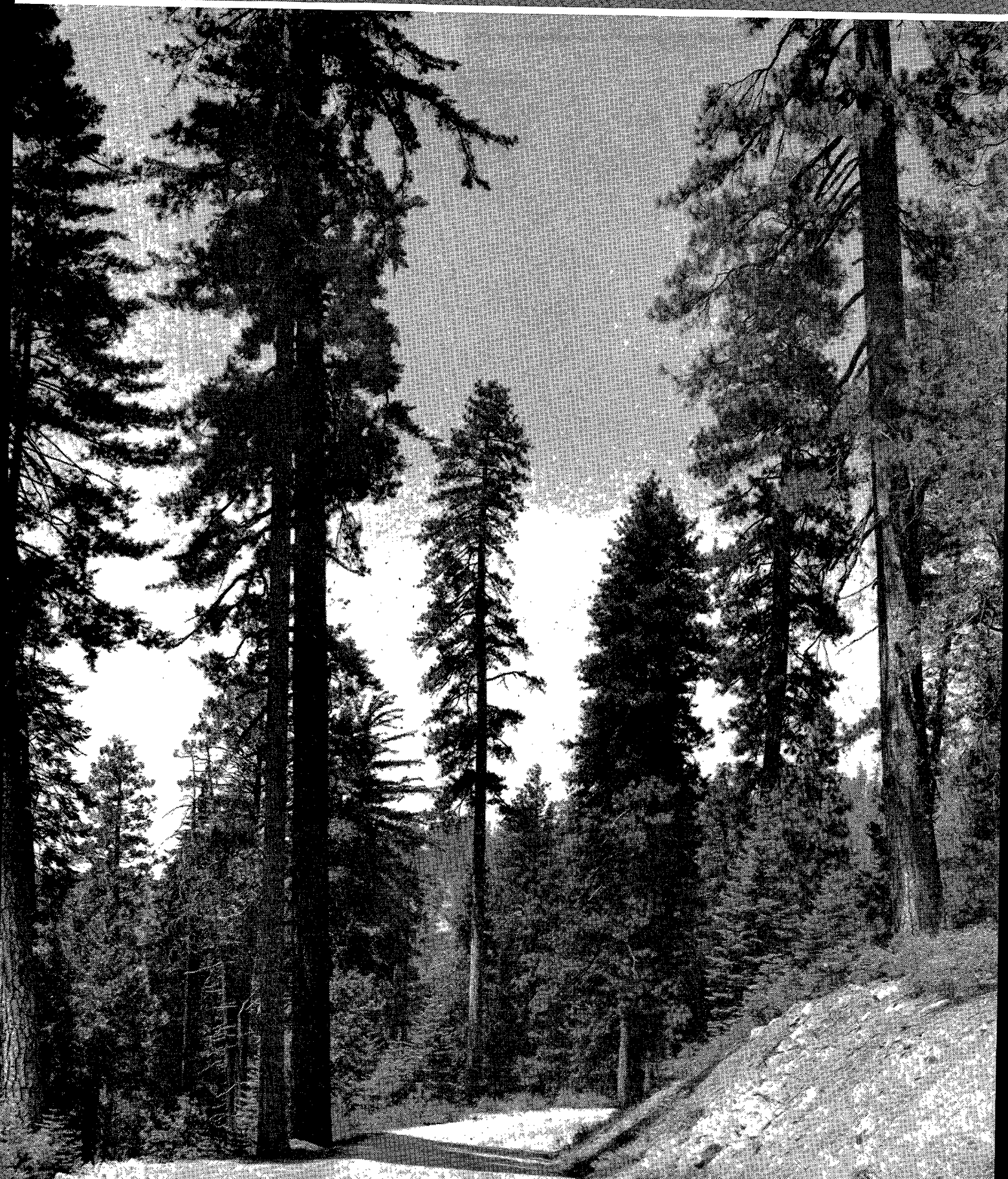


REVIEW AND HERALD

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



HEART - to - HEART TALKS by the Editor

Questions

Pertaining to Christian Experience

IN the putting away of sin, something more is required than simple confession or the acknowledgment of that sin. We next inquire:

3. Have You Made Restitution for the Wrong You Have Done?

I may steal from my employer. In the hour of sorrow over what I have done I go to him and confess my theft. This confession does not place back in his possession the money I have stolen. I must replace that which I have wrongly appropriated to my own ends. This principle is clearly taught in the Scriptures.

"The Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or hath found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found." Lev. 6:1-4.

This teaching of the Old Testament was represented in the experience of Zacchaeus. Zacchaeus was very desirous of seeing Christ. So on one of Christ's journeys Zacchaeus ran ahead of the throng and climbed up into a tree. The Saviour stopped right under the tree where Zacchaeus was, and looking up He said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." We may well believe that Zacchaeus descended from that tree very joyfully. And then he told the Lord about his own experience.

"Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Luke 19:8.

And Christ the Lord approved of this manner in which Zacchaeus proposed to make right his wrongs, for He said to Zacchaeus:

"This day is salvation come to this house, forso much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." Verses 9, 10.

But making confession and restitution for the wrong done is not enough.

4. Have You Forsaken the Sins of the Past?

It will not do to be sorry for the sins we have committed, and confess them to God, and then continue on in the old life we have been living. We must get rid of the terrible incubus which has dragged us down into the pit. We must have a sorrow that produces results.

The Bible speaks of worldly sorrow and godly sorrow. Worldly sorrow leads one to confess because his sin has found him out. He has been overtaken by the hand of justice. He acknowledges his guilt in order to secure some temporal advantage. He pleads mitigating circumstances which led him into crime. But his heart has undergone no change. If opportunity affords, he will return to his old life of sin.

Not so, however, with godly sorrow. This will lead the contrite one to renounce his old ways and habits, to clear himself from past incumbrances, and to devote his life to new aims and purposes in the path of righteousness. And this is the teaching of the apostle Paul:

"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:10, 11.

We are told in the book of Proverbs that he that covereth his sins shall not prosper, but whoever confesseth and forsaketh his sins shall find mercy. Prov. 28:13.

5. What Is the Mercy Promised to the One Who Forsakes His Sin?

The definition of mercy is to treat the offender better than he deserves. The sinner has broken God's law. He is a rebel against the divine government. "The wages of sin is death." But the merciful God provides a substitute to die in the sinner's stead. And in accepting this substitute the poor sinner is pardoned by the infinite God, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. To the repentant, believing sinner, the Lord promises, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This is the mercy which the Lord bestows upon those who turn from the paths of sin to the paths of righteousness.

A young man in the army of Napoleon was condemned to die for remissness of duty. He was found asleep as a sentinel. His mother went to the emperor to plead for his life. Napoleon said, "Your son does not deserve to live. Justice demands that he be punished." The mother cried out in her agony, "Sire, I do not ask for justice, I ask for mercy." Moved by her plea, the emperor said, "He shall have mercy." And the son was pardoned.

Justice demands that the repentant sinner shall be forever banished from God and His presence. But mercy triumphs over justice, and the great Heart of love, moved with pitying tenderness, bids the sinner live.

We may well consider next: How will the repentant sinner be able to keep free from the thralldom of sin? How will he keep from reverting to the sins of the past? This we shall next consider.

F. M. W.

The Hidden Treasure of the Word

By HARVEY A. MORRISON

Secretary, Department of Education, General Conference

THE invitation to address you upon this occasion has conferred upon me a sacred honor. I recognize it as an honor which I have done nothing to achieve.

This is an hour to which many of you have looked forward with great anticipation. It is always an inspiration to arrive at the successful completion of any task. But the finishing of a task the very purpose of which is to fill to overflowing one's storehouse of knowledge and wisdom in order that the saving grace of the Lord Jesus may be much more greatly magnified in the world—the completion of such a task not only is filled with joy and pleasure for those who have achieved, but acts also as a mighty stimulus and inspiration to those who observe. It is to such an hour as this that we assemble here tonight.

It is also very gratifying to those who have labored and toiled through the years for the students of the Seminary to see some of the fruition of their labor as these students arrive at the goal of their endeavor and thus participate in this commencement hour. This institution has been established that our ministers and Bible teachers might dig deeper into the great hidden truths found in that most important and greatest of books—the Bible. It has no equal and no competitor, and there is nothing with which to compare it.

In a popular work known as "The Masterpieces and History of Literature," edited by Julian Hawthorne and others, Hebrew literature is discussed, and the following statement concerning the Bible is made:

"Between the Bible and any or all other literature, no just parallel can be drawn. It purports to be the word of God; and in spite of the 'higher criticism,' and all other criticism, it vindicates its claim. Books conceived and written by men are soon fathomed, their end and quality determined; but no one has sounded the depths of the Sacred Scriptures."

When we realize the importance of a teacher's or minister's work and the life decisions that are

sometimes made because of only a featherweight's difference in expression of truth, we are led to put forth every effort to be prepared not only sufficiently, but amply. If our own souls have been filled with truth, it is not too much for our own consumption; we cannot hope to have that attractive influence on others that we should have, until our own cup is filled to overflowing.

One has no inspiration, no food for others, who has not enriched his own life and soul and his own mental culture to the degree of overflowing. For it is recognized that it is only out of the overflow that one can give those things worth while. Therefore, for us who are carrying responsibility, the most important thing is to have an overflow that has come from deep understanding of the word of God and a rich personal experience in the truths contained therein.

"Thousands of men who minister in the pulpit are lacking in essential qualities of mind and character because they do not apply themselves to the study of the Scriptures."—"Counsels to Teachers," p. 460.

"If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of truth, he will not receive the rich blessings that God would be pleased to bestow upon him."—*Ibid.*

"The richest treasures of thought are waiting the diligent student."—*Id.*, p. 461.

"As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word."—*Ibid.*

Purpose of the Seminary

The word of God is simple, and those most deficient in education are able to understand and experience the power of God unto salvation. The demand for such an institution as this is not that students may find a truth sufficient for their salvation, neither is it the purpose of the Seminary to produce or test the doctrines that we hold. Students, having known salvation and having participated in passing the same on to others, should have the opportunity of greatly increasing their supply of spiritual food. It is therefore the

duty and purpose of the Seminary to lead its members into researches that will yield rich returns in new rays of light which, when focused on the known truths, will greatly magnify their meaning. Or rather it is its purpose to bring its students into those experiences that will prepare them to take these excursions under their own motivation and direction.

The people of the world are so variable, their mentalities so



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different, their experiences so widely divergent that what appeals or applies to one brings no help to another; so it behooves the earnest worker to prepare himself as nearly as possible to meet all exigencies.

The biologist does not trust his natural eye in his search for truth. He brings to bear all the inventions of man that will assist him in determining the characteristics of the various forms of life. Many times the identification is made by the revelation of some small part which can be seen only through the microscope. Or he may find that the microscope does not satisfy his query and he must resort to chemistry to bring the revelation he is after. If the searcher for truth is sufficiently rich in knowledge and experience, he will follow his quest until he is familiar with every part, atom, and characteristic of his study. When he contacts his fellow men, he draws upon this masterful knowledge in accordance with their background of interest and their ability to understand. For instance, if he were talking to a man versed in chemistry, he would reveal the characteristics of this particular form of life through the chemical facts.

The word of God is so full and rich that it has points of appeal for every kind of experience and every type of mind. The problem is: Has the preacher or the teacher sufficiently mastered the word so that he can draw upon that which will be attractive and helpful to the particular individual with whom he is dealing. This special feature of attraction may be a very minor and an almost insignificant truth except as it is used to throw light upon the major truth, and intensify its meaning and magnify its charm.

The great fundamental truths are supported and made to glisten by innumerable subordinates. Each of these subordinates is especially adaptable to certain types of mental attitudes and experiences. Fortunate, indeed, is that worker who has had the privilege of putting into his storehouse of knowledge many bright and shining gems that draw one to the great mine of truth. These cannot be found and extricated from their hidden sources by mental processes entirely, but diligent study accompanied by a "humbled, subdued heart with self hid in Christ, and with earnest fervent prayer," will uncover them.

The Hidden Treasure

We live in a world of darkness and in a day when that darkness has become very dense. Men's minds are fogged and confused; sin has shut out the glorious rays of light. Men's thoughts and meditations are upon themselves and their worldly achievements. Humanity seems to be unable to break through the clouds and let the light and life of Heaven shine upon the pathway. The treasure is covered so deep with human interests, concepts, and traditions that it seems only a few can penetrate to the abounding riches in God's word.

Many start to make the search, but either become discouraged and cease their endeavor, or become satisfied with a very shallow penetration and remain on that level so long that this treasure ceases to shine with brightness and becomes so discolored with human speculations and traditions that it no longer can be spoken of as treasure.

Many years ago during the gold development in the West, one man with his associates was convinced by the surroundings that there was a great deposit of gold at a certain point. They did their digging and drilling. They used up all their money and all the money that could be obtained from their friends until the project was abandoned. They found no gold. Their search was in vain. A few years later another company was formed and they undertook to continue the quest. They penetrated but a few more feet until they reached the object of their search. They had discovered one of the richest gold mines ever found by man.

Many who have only stirred the surface in their search of the Scriptures have fallen by the wayside, because they did not have faith, were not humble, were not hungry for truth, or because they put the traditions of men in the place of a "Thus saith the Lord." They have given up before they arrived at their anticipated goal.

"We have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure."—*"Christ's Object Lessons,"* p. 113.

A Hunger for Wisdom

In order for us to realize the prize for which we are seeking, we must be motivated by hunger after wisdom and knowledge, by thirst after righteousness, by a longing to comprehend and understand God's great love to a dying world.

When Solomon became king of Israel, the Lord appeared to him in a dream and said, "Ask what I shall give thee." 1 Kings 3:5.

"O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1 Kings 3:7-12.

It is very clear that the thing uppermost in Solomon's mind and heart was to receive heavenly wisdom that he might be able to perform the task

God had given him to do. It was evidently the great longing of his heart, and as a preparation to receive that wisdom he was humble as a little child. The Lord abundantly granted his request, as He always responds to honest, earnest, confident entreaty.

He gives the same promises to us: "He satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107:9. Open minds and humble, hungry hearts are necessary for the fulfillment of God's promises to the soul.

The Power of Faith and Prayer

The seeker of truth must possess another quality if he is to experience the fulfillment of God's promises to the full. He must do his digging in faith. His scholarship must be motivated by a heart filled with faith. Faith is as real as logic. Logic is human. Faith is divine. It is the gift of God. It connects the heart with the Divine.

Many philosophers will recognize the reality of faith even though they do not know how to experience it. As searchers of the word of God, we must have the experience of that reality. I think this was what Blaise Pascal meant when he said, "The heart has its reasons, which reason does not know." The apostle Paul says, "With the heart man believeth unto righteousness." Rom. 10:10.

This brings us to the conclusion that it is utterly futile to expect to master the meaning of the Scriptures in the same manner that we would a human production. We are told to think deeply, to dig earnestly, to put our mental abilities to the full stretch. This is necessary, but it is only the logical or human side. It must be paralleled with the divine touch; it must be accompanied by the believing heart. When these two qualities go side by side, each entwined with the other, there is no limit to the onward march of acquiring wisdom and knowledge. True education is bringing one into possession of these characteristics, but it is more than that; it is teaching one to love them, and that love is the stimulus which drives one on in his effort of labor and mental search for the truth. The true motivation for going deep into this great mine of truth comes from the heart.

There is another great aid to the one who is seeking to fill his cup of rich experience to overflowing for the purpose of dispensing it to those who are in darkness and sin. I refer to the power of prayer. Almost continuously we are admonished to ask, with the promise that we shall receive. The apostle James says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

It is very apparent that Solomon received his wisdom as the result of asking—an asking that was prompted by the deep longing of the soul. It is also recorded how it pleased God to have him ask, and what an abounding supply God gave him in response.

As we study the Scriptures and the Testimonies, we observe that the invitation to search and dig deep, is almost always associated with prayer.

We can rightly draw the conclusion that prayer is a considerable part of study. We must make sure, however, that we do not rest upon His promises with the presumption that prayer will take the place of human effort.

"As we study the Scriptures, we should pray for the light of God's Holy Spirit to shine upon the word, that we may see and appreciate its treasures."—*"Christ's Object Lessons," p. 113.*

The Holy Spirit becomes a forceful and animating instructor. We read that "when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. In a school where these principles of search are recognized, the angels delight to dwell. He who has the privilege and opportunity of being directed by professors who help to create and motivate such an environment, is greatly obligated to the world. The only way he can balance this debt is to draw heavily upon that vitalizing experience in serving his fellow men in need.

There is another characteristic manifest by Solomon that has much to do with one's arriving at the goal of his search. He describes himself as being as a little child. It is unsafe to enter the fields of higher learning without much of this humility and a real saturation with the various qualities previously named.

The first great triumph of the church had its beginning when, on the way to Damascus, a graduate of the University of Tarsus humbled himself at the feet of the Master. His logic, his oratory, his scholarship, had not changed, but his heart had been created anew. Out of this humility, with the aid of the Holy Spirit, was developed the great preacher and teacher and apostle to the Gentiles.

The Word Exemplified by Christ

He who studies the word should recognize that he must rally his best powers of mind and develop an intense concentration in order to penetrate to the deep things of God. No better example of this can be given than the life and habits of the Master Himself. In all His teaching He uses the Scriptures with mighty force and power. He not only shows His familiarity by quoting them, but reflects His deep understanding of every delicate shade of meaning, and He knew just where to apply each expression. He was the marvel of all who heard Him. The common people were greatly joyed to find one with a heart of love who could understand their needs, one who could give hope to a weary sin-sick soul. He recognized the faith of the humble centurion and healed his servant. His faith and humility so impressed the Master that He declared it was beyond anything He had seen in Israel.

This manifestation of love and insight into human need is a quality splendidly illustrated by the Christ life, and also one that during all ages is manifestly humanity's greatest need. In fulfilling this, He always made it plain that He was carrying out the injunction of the Scriptures, which He knew so well and which He translated into life. He frequently withdrew with His dis-

ciples to places of quietness where they could study and He could teach them the Scriptures and their meaning. He always revealed to them new light, and the word took on new meaning. His teaching gave a vitality to these truths which had become so mechanical and formal to Israel. He always breathed out to His followers the impression that they would advance more definitely if they would *search* the Scriptures.

We have come upon an evil day. Unbelief and doubt seem to prevail. The word of God does not receive respect from men generally. It is spoken of as a myth, as a thing human, old-fashioned, and not in accordance with modern knowledge and thinking.

The Challenge of This Hour

All these things should motivate every believer to fill his own heart with the richness of the words of life and be determined to pick up every apparently small ray of light that might lead anyone to consider the truth. When the love of Christ is overflowing in the heart, the life will breathe forth a fragrance that will lead others in *the way*. It will bring a new thirst for the refreshing power of His word and be a great stimulus in its study. It will lead men not only to do right, but to *love* righteousness.

These conditions in the world, and the great need of the knowledge of the saving power of the gospel and of the soon coming of the Master, bring a great challenge to the advent people. This institution was planted to help meet that challenge. Our hearts have been made happy to see ministers, teachers, and missionaries of experience seeking to sharpen their swords of truth by placing themselves under the direction of the teachers of this Seminary. You who have had this privilege must recognize that it is different from any and all other graduate schools for the study of the Bible. The spirit and atmosphere of the classrooms here reveal that these teachers are not only scholars, but scholars who find their knowledge and wisdom through deep study with a prayer of faith in the heart and with the assurance of God's leading and directing hand.

On the human side the achievement of this institution is largely dependent upon three forces—the teachers, the students, and the field or constituency from which the students come. Therefore to the graduating class of 1942 may I address these words?

Counsel to the Class

After some years of service in preaching or Bible teaching, you were evidently motivated by some inward drive to fill your cup of learning and experience so that there might be a greater outflow to a sin-sick and dying world. You have been associated with teachers who are scholars, who no doubt have proved to you that they are accurate and true in their search and in the motivations they have given you. In addition and beyond that, no doubt, they have given you that environment of quiet trust and faith that the heart so greatly needs as the mind delves

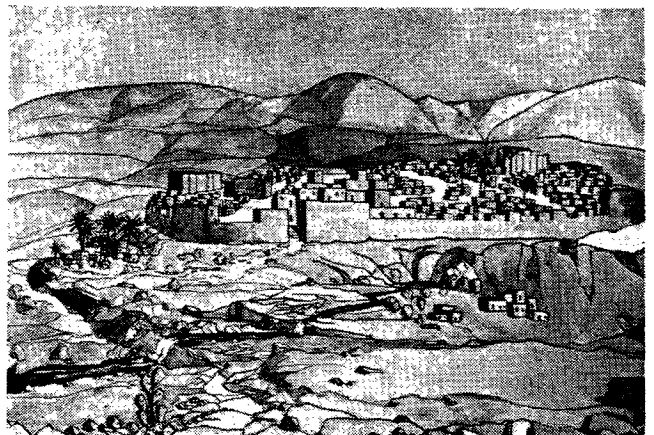
into the deeper things of God. The spirit of prayer, devotion, and consecration, I am sure, has been magnified and enlarged. The spirit of pride has been abased, and the humble spirit so exemplified by Christ has been manifest. This is a most important attribute of the learner, especially as he contemplates the teaching in the word of life. Your concept of all the truths of the gospel, including His soon coming, has no doubt taken on new color and significance.

You have completed your course; you are going back to your tasks. It is of minor importance whether or not you are leaving this institution with a brain filled with a few more facts. It is highly important, however, that you are taking with you a new and greater power of thinking and a greatly magnified faith in the message of the advent people and its power to fulfill the need of those who will receive it.

The measure of your achievement here will soon be tested. Whether or not you are able to shed a greater light than ever before, will soon be known. The extent of your understanding of the vitalizing power of the Scriptures will soon be manifest. The magnitude of your love toward humanity and its need, will soon be revealed. The strength of your faith and the depth of your consecration will be an open book to those about you. The sympathy that is in your heart for those who are the embodiment of failure will easily be seen. The surety and confidence that you have in God and His word and present-day truth will be common knowledge. The freshness of your Christian vigor will be revealed in your teaching and preaching. Your storehouse of wisdom and knowledge will be put into the balance and measured in accordance with God's pattern.

As you go back to the duties of your calling, may it be with the assurance in your soul that God has helped you to enlarge your vision, lengthen your cords, and strengthen your stakes. As you meet the resistance of the world, may your life be a placard of the might and dependableness of our God. May the strenuousness of your godly living be able to drive conviction into the souls of those who hear the truth from your lips.

I trust that your candles of light have been greatly multiplied by your experience here. As you return to go about the King's business, which



Reconstruction of Canaanite Jericho From the East
(From painting by Miss M. Ratcliffe, in the book, "The Bible Is True")

demands haste, may your soul glow with the love of God as manifest by the Lord Jesus. May it not only glow, but may it be fanned into a burning flame until there goes forth from your life a living

fire which reveals the might of our God. And with these rich experiences may you thus make your contribution to the finishing of the task God has given us.

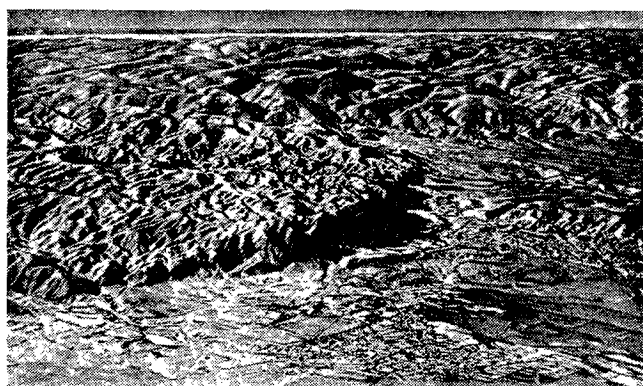
Archeology and the Bible—No. 3

The Reality of Biblical Backgrounds

By LYNN H. WOOD

IN giving the lover of God's word substantial ground upon which to base his faith, archeology has as many facets as a jewel—no matter from what angle it may be viewed there is always a new color, new discoveries to emphasize the fact that the Biblical author was a contemporary of the times about which he wrote. The very fact that later historians forgot certain incidents mentioned in the Scriptures shows that they did not consult one of the greatest sources at hand. As referred to in previous articles, a good illustration is found in Isaiah 20:1.

The Scriptures were written at a time when Sargon, king of Assyria, was well known, but none of the ancient historians of later years seemed to know of such a king. This led modern scholars to say that the Bible was unhistorical, and it was not until archeologists found Sargon's name on tablets that they were willing to admit that the Bible was a better source than were the products of these ancient historians. But many times no such absolute proof comes to hand—indirect general knowledge of contemporary backgrounds takes its place and shows us the thorough acquaintance of the author with the facts pertaining to his story, and in such a way as to assure



Environs of Modern and Ancient Jericho
(Picture taken from the book "The Bible Is True," by Sir Charles Marston)

the truthfulness of the story and the contemporaneity of the characters with the author.

The Times of Abraham

C. L. Woolley spent several years excavating Ur of the Chaldees; yet during that time he found no reference to the actual name of Abraham. He did, however, find much that threw light upon his times, and thus was able to verify the accuracy of the background against which Abraham's life was placed. He found many gods of the domestic cult—just such clay images as Rachel hid among the camel cloths as she left Haran—called tera-

phim. He found the civilization of Ur almost the same as that of Haran—both worshipping the moon, both having many of the same idols—which confirms the reasonableness of the idolatrous background of Abraham's forefathers. (Joshua 24:2.) Upon Terah's death and Abraham's settling



Reconstruction of Canaanite Jericho From the West
(Reconstruction drawing by Miss M. Ratcliffe, from *Illustrated London News*)

in Canaan, new forces began to work, molding the civilization of these western lands.

For years scholars thought that Hammurabi was a contemporary of Abraham, but archeology has now definitely proved that the great Chaldean king came at least two centuries later than Abraham. But instead of this error's tending to disprove the accuracy of Scripture, it is really doing the exact opposite. Hammurabi was the king of Babylon, but the leader of the western campaign of the four kings of the east as described by Genesis 14 was Chedorlaomer, the king of *Elam*. Had Hammurabi been a member of the attacking force, no other king would have displaced him in leadership.

Pushing the kingdom of Babylon down so far has brought a period of history into synchronism with Abraham's time in which the Tigris-Euphrates valley was divided among four peoples, the Akkadians, Sumerians, Gutis, and the Elamites. While the actual names of the kings mentioned in Genesis 14 have not as yet been found, the future discoveries of archeology will without doubt continue to add greater clarity to the picture even as they have already done in the past few years. Certainly the trends are all toward the verification of the Biblical story.

The Story of Jericho

To find the writer of the Scriptural account so conversant with the general backgrounds of his story is one of the greatest internal evidences of early and contemporary authorship. Any later

author would probably have omitted little incidents of local color that naturally would be included by one familiar with the actual background. Who, for example, but one familiar with the environs of Jericho, could have put in such perfect touches of local color in the story of Rahab the harlot and the Hebrew spies, as told in Joshua 2? Read the account carefully; then close the Book and try to reconstruct the scene.

Would you have had the men of the city pursue the spies down the road toward "Jordan and the fords"? Did not spies in those days know enough to keep off main traveled roads? But the author knew that the big spring that gave Jericho its bounteous water supply lay to the east of the town, and the people living in the suburbs near their fields, that were watered by the overflow from the spring, would look with great suspicion on any stranger wandering across the fields. This would not have been true to life were the spring on the western side of the town, for the people always congregated near the water supply. Then, do you know whether there were mountains near Jericho? Having read the story you say, yes, but suppose you were writing the account in later years, the way the critics say, would you have made Rahab tell the spies to "get . . . to the mountain"?

Jericho From the Air

During the early part of the century and again during the last fifteen years, Jericho has been carefully studied with the aid of the archeologist's spade. The picture above is taken from the air looking west from the Jordan valley. The modern town of Jericho is in the right foreground, and the ancient site of the city destroyed by Joshua is marked by the letter "J." The western walls were only a few hundred yards from the mountains. A cemetery occupied the sloping ground there, and apparently was untillable. Probably no people lived on that side of the town, as would not be true of the eastern side, as shown in the picture.

Jericho From the East and West

After careful study of the ruins of the city, involving the foundations of the walls, houses, etc., that still may be seen, the archeologist was able to make a reconstruction of the city as shown herewith, looking toward the west. The one eastern gate with its attendant watchtowers is shown close by the copious spring which is so large even today that a regular young river flows from its outlet, bringing the life-giving water to the gardens along its course. Jericho, as Joshua knew it, was a tiny town of not more than five to seven acres, nestled close against the hills. In times of peace the people lived near their fields in the "suburbs," fleeing to the walls only in time of danger.

Archeology has discovered the foundations of a building right on the walls in the northwest corner of the town, as shown in the reconstruction made from the west—no doubt the building from which the spies were let down over the wall by Rahab. Thus the facts as revealed through

excavation all witness to the truth of the Biblical story. The house "upon the wall" was toward the western part of the city. Habitation, if any, was very sparse on this side of the town, because of the cemetery and the proximity of the hills. The time of flight was after sundown, when the cemetery grounds would be empty. The hills were only a few steps away. Certainly the author had firsthand knowledge of the details of his story.

The accuracy of Rahab's part in the account is attested not only by the reference to her by at least three authors of the New Testament, but also by the perfectly natural way in which the spies found her. In a Canaanite town of that day many sacred prostitutes were in the service of the local god. It was so high a calling that the king of Babylon made his daughter the head of such an organization. For strangers to go to the house of one of the "vestal virgins," so to speak, would attract the least attention possible. Couple this with the heart longings of Rahab after something better, as revealed in Hebrews 11, and the guidance of the Holy Spirit is clearly shown as a supernatural agency at work for the salvation of souls. Was it not Mary Magdalene who sat at the feet of the Saviour as He visited her home, and counted her and Lazarus and Martha as among His truest followers?

So no one need fear that the facts as uncovered by archeology will do aught but clarify the Biblical backgrounds and make more understandable the stories of those "days of yore." God is shedding an abundance of light on His Sacred Book. May we be keenly alive to events occurring around us so as to recognize quickly the trends of modern discovery and analysis, and thus have our faith in His messages to us more firmly grounded.

Look to Christ

BY FLORENCE WILHITE

My neighbor's barn is always full;
He never has those weeds to pull.
His grass is greener,
His life serener;
I wonder why.

His field of wheat looks just like gold;
The stacks of hay seem not to mold.
His flowers are brighter,
His burdens lighter;
I wonder why.

His horses, mules, and cows are sleek;
The shingled roof springs not a leak.
His well is colder,
His faith is bolder;
I wonder why.

He never seems to want for things;
Must be the blessing tithing brings.
His hope is stronger,
His prayers are longer;
That must be why.

Don't look at man and fail to view
The precious good Christ brings to you.
Look far above,
Accept His love,
You will see why.

EDITORIAL

Spirit of Prophecy—No. 1

God's Plan of Guidance

WHAT a crisis there must have been when the line of communication between earth and heaven, between God and man, was broken! Ever since the day that man had been created in the image of God, and his helpmeet had been brought forth to stand by his side, God had attended the holy pair and personally instructed them in the way of life. We have a picture in the third chapter of Genesis which suggests the possible manner in which God communicated with Adam and Eve. Here we have evidence that God's relation with man was as personal as that of friend with friend.

The Crisis in Eden

Thus we read, "They heard the voice [the sound] of the Lord God walking in the garden in the cool of the day." Just as you might hear footsteps on the path leading to your door and look up and see a familiar friend approaching to pay you another evening visit, so Adam and Eve heard and saw the coming of their beloved Lord. But instead of joyously going out to meet Him as they must have done on many another occasion, they hid themselves in shame for the sin which they had committed.

Then "the Lord God called unto Adam, and said unto him, Where art thou?" How often Adam must have heard those welcome words! But now he fears to answer them.

Then follows a most personal conversation, though at this time most disheartening, from which we get a glimpse of conversations hitherto. How often God must have visited Adam and Eve to give them instruction! Whence came Adam's knowledge of the birds, animals, and all living things? Who gave him guidance from day to day? It was God who talked with him and his happy spouse face to face. Thus we read:

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*"Patriarchs and Prophets," p. 50.*

"Adam had enjoyed the companionship of God and of holy angels."—*Id., p. 56.*

"In their innocence and holiness they had joyfully welcomed the approach of their Creator; but now they fled in terror."—*Id., p. 57.*

Now what was to be done? In their sinful state Adam and Eve could no longer have personal touch with their Creator. They were to be far removed from the One who had been their daily counselor. With their minds beclouded by sin, and their pathway bestrewn with thorns and thistles, they needed divine guidance even more than before. Would God abandon them to their

lot, or find some way to make contact with them?

In this final conversation that God had with Adam and Eve in the garden, the sinful pair had to hide themselves from the presence of the holy God. Even now as He approached their hiding place, God had to veil His glory. They heard His voice and nevermore saw His person. And thus did God speak to men soon after sin entered the world.

In the early history of the world God spake audibly to a chosen few, men whose hearts were repentant and receptive. There were Enoch and Noah. God must have spoken to them with an audible voice. Those holy men still had their ears tuned to the language of heaven. When God spoke to them they heard and understood. This is what we are led to believe as we read the Scriptures.

Of Enoch we are told, "Enoch walked with God: and he was not; for God took him." Gen. 5:24. There must have been conversation in that walk. In fact, the association between God and Enoch must have been the same as that between God and Adam before Adam's fall, except that Enoch did not see God face to face. But that was remedied when God took him out of this sinful world into His own presence.

Of Noah we read: "Noah found grace in the eyes of the Lord." "Noah walked with God." "God said unto Noah. . . ." "Thus did Noah according to all that God commanded him, so did he." Gen. 6:8, 9, 13, 22.

No doubt God spoke to these men as He took special occasion to speak to all Israel when he proclaimed His law. Moses said, "The Lord spake unto you out of the midst of the fire: *ye heard the voice of the words, but saw no similitude; only ye heard a voice.*" Deut. 4:12.

As we pass along down the course of history, we find God turning to other means to communicate His will to man. God instructed the patriarchs in various ways. "Now the Lord had said unto Abram." Gen. 12:1. "The Lord appeared unto Abram, and said. . . ." Gen. 12:7. "The Lord said unto Abram." Gen. 13:14. "After these things the word of the Lord came unto Abram in a vision, saying. . . ." Gen. 15:1. "The Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him." Gen. 18:1, 2. Of two of these "men" we later read, "There came two angels to Sodom at even." Gen. 19:1.

It is evident that God used every means at His disposal to communicate His will to the father of the faithful. He spoke to him in an audible voice, in vision, and in the disguise of a man. To other men in that day He communicated His will through angels in the disguise of men. Jacob wrestled with

God and heard His voice, but saw not His form. He, too, received instruction in dreams. To Joseph God spake often in dreams.

The Writings of Moses

Noah was a man of whom it was said that he saw God face to face. Since the time when God walked in the garden and talked with Adam, perhaps no man came so close to seeing God as did Moses. He did not actually see God's face, but he did see His person, and had long conversations with Him.

"The people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses. . . ." Ex. 20:21, 22.

"The Lord said unto Moses, Come up unto Me into the mount, and be there: and I will give thee tables of stone, and a law and commandments which I have written; that thou mayest teach them."

"Moses alone shall come near the Lord. . . . Moses came and told the people all the words of the Lord. . . . Moses wrote all the words of the Lord." Ex. 24:2, 3, 4.

Thus it was that God made Moses His special mouthpiece. He could not ever be speaking to people in an audible voice, as He did at Mt. Sinai. It was necessary for God to select chosen men who would listen to His voice and pass on His words of guidance to the people. Moses received much instruction from God which he wrote in a book. Not alone for that early day was that counsel recorded, but for all time. Paul tells us that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

With the writings of Moses a body of counsel was being formed which came directly from God and which would be of use for all mankind until the end of time. After Moses, God settled upon a particular method of revelation to make His will known to men.

"He said, Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Num. 12:6-8.

God had much to reveal to Moses concerning the beginnings of the world and its history thereafter, as well as the principles of His law and the plan of salvation. To him He had to speak definitely and clearly. But to later prophets God spoke mostly in visions and dreams. Thus we have the writings of the major and minor prophets which make up a large part of the Old Testament Scriptures. We have, too, the historical books and the Psalms, and the books of wisdom, all of which were inspired and recorded under the special direction of the Holy Spirit. (2 Tim. 3:16; 2 Peter 1:21.)

We now begin to see God's plan of guidance. Unable to speak with men face to face as He did in the Garden of Eden, or even to speak in an audible voice to all men, God chose a few to whom He could reveal His will, which He did in "divers manners." Heb. 1:1. Thus did He guide men in ancient times. How did He continue to guide them in later times? This will be discussed in the following article.

F. L.

Why I Am a Seventh-day Adventist—Part IX

Because Present World Chaos Demands the Advent

IN the light of what has been presented in preceding weeks, I want to offer a few comments before presenting the last reason why I am an Adventist.

Seventh-day Adventists started to make their prophetic forecasts at a time when world conditions gave little or no clue to the mighty changes that were to occur in the next seven or eight decades. It is hardly possible to put too much stress on the fact that our predictions could not therefore have been explained as merely shrewd guessing. The very ridicule that confronted us for years forbids that explanation. The world about us not only did not believe that our forecasts would come true, but they actually held in many instances that the very opposite would come to pass. That is what makes our predictions take on their greatest significance today.

Others Have Made Forecasts

That brings me to my second comment; namely, that Seventh-day Adventists are not the only ones who have been making predictions concerning the future. Those who formerly ridiculed our forecasts were also in the business of predicting an

end to present conditions and the ushering in of a new world. They talked about the end of the old order of things that was rapidly taking place, so they said, and of a new world into which we were speedily moving. They forecast world-wide peace in the political and in the economic world. They forecast increasing stability and higher levels for society, and a steady enrichment of spiritual faith over the world. They predicted hope and increasing confidence for men as they faced the remaining problems still to be surmounted. They painted in glowing colors a future world with international friendship unshackled from every bondage, by the spread of democracy, moving happily and hopefully on to an early utopia.

Sufficient time has passed and sufficient changes have occurred in our world to provide an answer to three questions which bring into sharp relief the contrast between our predictions and those of others.

There is provided, first of all, an immediate answer to the question, Who are the false prophets? Certainly it is not Seventh-day Adventists, for time has proved our predictions true.

Who Are the Calamity Howlers?

There is also an answer to the question, Who are the real calamity howlers? It is certainly not Seventh-day Adventists, for while we have described, it is true, calamitous things that were to take place in the world, we have always made these predictions in the setting of the glorious truth of the second advent of Jesus Christ. The real test of whether a religion is doleful or joyous, is whether it gives peace and joy to the soul of a man when the world around him is most distraught. The test of time and changing conditions proves that ours is not a fair-weather religion.

But when we look over into the camp of those who were formerly singing paeans of praise to the majesty of man and the progress of the world, we now hear much doleful wailing. Time has revealed that their joyousness was artificial; at least, it was not substantial. There is more unadulterated calamity howling in the world today than Seventh-day Adventists ever voiced, and it is a wailing chorus that seems to have few overtones of hope.

The rapidity of world changes in our generation provides an answer also to the question, Why is it not reasonable to believe that the future holds even more catastrophic changes, as prophecy demands? This is a very important question. The Seventh-day Adventist conception of the last days of earth's history and the supernatural intervention of God as the climax of the drama, calls for sudden, cataclysmic happenings in the world. But such an idea of swift change is abhorrent to the modern mind that has been saturated with the scientific idea that changes in the world order all come about in a measured way, conforming to well-known established laws.

The suddenness and the far-reaching nature of events in our generation give increasing force and reasonableness to the general picture that we offer of the suddenness and greatness of the final events that are to take place. Seventh-day Adventists see in the rapidity of world changes a commentary on those numerous passages in the Holy Word that describe the end of the world as coming suddenly and altogether unexpectedly to those who are not diligent students of prophecy.

Why Should God Delay?

There is really one more question that can be answered in the light of all the evidence presented concerning present world conditions, particularly the evidence concerning the trend of the world toward collective destruction in world war. That question is this, Should it be thought a thing incredible that God would bring an end to a world that is engaged in a conflict that actually has in it the possibilities of mutual suicide? That question was timely in connection with the first World War. It was timely in the period between the two World Wars, for then nations were preparing feverishly for conflict. It is tenfold more timely today. And who will say today that it would lose any of its timeliness even if the war should close tomorrow? That brings me to

the statement of the final reason why I am an Adventist: Because the present world chaos demands the advent.

A great many people have little or no realization, apparently, that the global wars that began in 1914 are startlingly different from those of all former ages—so different indeed as to place them in a class by themselves. They are different not only in extent but in deadliness. Lest anyone might possibly think that I as a Seventh-day Adventist am trying to present a picture of present warfare in a particular way to support a special interpretation of world affairs in the light of prophecy, I want to quote from none other than the Right Honorable Winston Churchill.

Churchill's Comments on World

In 1924 he wrote an amazing article under the title, "Shall We All Commit Suicide?" His article opens thus: "Up to the present time the means of destruction at the disposal of man have not kept pace with his ferocity."—*Hearst's International*, August, 1924. Then he summarized briefly the hit-or-miss fashion in which much of the fighting of all ancient times was waged, and continues: "It was not until the dawn of the twentieth century of the Christian Era that war really began to enter into its kingdom as the potential destroyer of the human race."

He showed how mankind has been organized into great states and empires, which makes possible the establishing of vast armies and the successful financing of them. More important still, in our present day "science unfolded her treasures and her secrets to the desperate demands of men and placed in their hands agencies and apparatus almost decisive in their character." He explains how science has made possible the starving of whole nations and the destruction of civilian population by air raids, to say nothing of the frightful array of engines of destruction that are the fruitage of our scientific era.

After reciting in great detail the way in which science has made possible wholesale destruction, Churchill concluded his article thus—and remember he was writing in the year 1924:

"Such then is the peril with which mankind menaces itself. Means of destruction incalculable in their effects, wholesale and frightful in their character and unrelated to any form of human merit; the march of science unfolding ever more appalling possibilities; and the fires of hatred burning deep in the hearts of some of the greatest people of the world, fed by the deepest sense of national wrong or national danger!

"On the other hand there is the blessed respite of exhaustion, offering to the nations a final chance to control their destinies and avert what may well be a general doom. Surely if a sense of self-preservation still exists among men, if the will to live resides not merely in individuals or nations but in humanity as a whole, the prevention of the supreme catastrophe ought to be the paramount object of all endeavor."

The "blessed respite of exhaustion" ended with the opening of the second World War. Whether "a general doom" and "the supreme catastrophe" will be realized in connection with this present war I do not know, nor is it necessary for me to attempt an answer. We may devoutly pray that right and justice may be victorious. God grant

that they may! But such longing and hope does not in any way minimize the force of the appalling picture that Churchill presents.

Mankind's Tragic Plight

Mournfully Churchill observes, "Mankind has never been in this position before. Without having improved appreciably in virtue, or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in human destinies to which all the glories and toils of men have at last led them."

These words from Churchill provide me a point of contact with the very first reason that I offered for being an Adventist; namely, that I refuse to be deceived by the false promises of men to bring in a better world by mankind's own efforts. In a very limited sense of the word, something better may be brought to our world for a little while by the valiant courage of those who fight for the right. And that hope should be sufficient to give fortitude and courage even in the midst of reverses.

But having said all that, I must add immediately that all the evidence points unmistakably toward the conclusion so forcefully set forth in the Good Book, that there is something basically wrong with our world, that there is something evil that takes hold of the hearts of men and plays havoc with them. That evil thing the Bible calls sin, and adds that "sin, when it is finished, bringeth forth death."

The two great world wars, if they have proved nothing else, have proved beyond all question the old Christian doctrine of the reality of sin and the awfulness of it. They have proved, too, that mankind has not improved, even though he be more civilized.

Why Should God Wait Longer?

Now if mankind has not improved, if the whole trend in our world is such as to make Churchill, for example, raise the terrifying question, "Shall we all commit suicide?" just what rational view of God in His relationships to our world shall I take? As a Christian I believe that God lives and rules and is profoundly interested in our little world. I believe that He has waited long in patience, seeking to turn men from wickedness to salvation. The apostle Peter declares that God is "long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. This is one of the chief reasons why God has seemingly delayed to take summary action in our distraught world. When we have come to the day that witnesses the second world-engulfing struggle, with its dread possibilities of "general doom" and the "supreme catastrophe," as Churchill confesses, is it unreasonable for me to believe that God will step in and bring an end to the tragedy? Why should He wait longer? If man cannot bring order to our world, is it not time for God to step in?

The times demand the advent of our Lord. The prophecies unitedly declare that His coming is near, even at the door. How could I be other than an Adventist!

F. D. N.

A Blind Following of Tradition

THE hymn writer, Dr. Isaac Watts (who died in 1748), was an earnest dissenter from state-prescribed religion. In these lines that follow, he protested also against blind following of religious customs not based on Scripture:

"Mere Hazard first began the track,
Where Custom leads her thousands blind
In willing chains and strong;
There's scarce one bold, one noble mind
Dares tread the fatal error back,
But hand in hand ourselves we bind,
And drag the age along."

How thoughtlessly men may at times follow custom, was illustrated by a conversation that one of our early London members had with some officials of the staff of caretakers at Westminster Abbey. Every day, it should be understood, there is a service in the Abbey, with repetition of the ten commandments and the response after each precept, "Incline our hearts to keep this law."

One of our early members in London worked with an organ-building firm that had the care of the great organ in the Abbey. One day our brother, the late Edward Mylrea, had finished his work on the organ, and was talking with two or three of the men in charge of Abbey arrangements. "There is one thing I wish you would explain to me," he said. "Every day of the week a service is held here. A service is held every Saturday, which is the seventh day of the week. You repeat the fourth commandment, which says, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' The congregation responds, 'Lord, have mercy upon us, and, incline our hearts to keep this law.' And then you all go out and straightway take up regular work on the seventh day. What about that?"

One of the officials clapped his hands and exclaimed, "So we do; I never thought of that before!"

He had no explanation. So, where hazard first began the track, and where willful tradition had beaten the way for centuries, thousands were blindly following, forgetful of the commandment, never stopping to think. Yet all the time the first word of this fourth commandment was ever repeating, "Remember—Remember the Sabbath day, to keep it holy."

With all mankind at last to be called into the court of Heaven, where the commandments of God are the standard of judgment, it is truly by the goodness and mercy of God that the final gospel message is now calling to all men, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. People must be startled into thinking, and not be left to go thoughtlessly along the path of transgression.

W. A. S.

Do your duty and don't swerve from it. Do that which your conscience tells you to be right, and leave the consequences to God.—B. R. Haydon.

IN MISSION LANDS

Kumasi, Gold Coast, Africa

By J. CLIFFORD

THE first Europeans visiting Kumasi a century ago were so impressed by the numerous human sacrifices that they called it, "The City of Blood." Today, Kumasi is one of the cleanest and most rapidly developing towns on the west coast of Africa.

For many years our believers in Ashanti had felt the need of a church building in this important capital. Their gifts, with the assistance of the Church Extension Fund, have now made this building possible.

As usual in most growing cities, suitable building land was difficult to obtain, and for a long time it looked as though it would be possible to lease land only by paying a very high rental. But the Lord answered prayer, and after somewhat protracted negotiations, the government favored us by granting a lease of two plots of land in a residential area, at a nominal rent of one shilling a year. This enabled us to go forward with our plans.

The foundations were laid early in 1939, but for a time progress was slow. The war made many essential building materials difficult to obtain, but in one way it helped. Since people who had made concrete blocks for their own buildings were unable to use them, we could purchase an adequate supply for less than the peacetime cost of making them. Gasoline to bring in local timber was granted, and we were favored with permits to buy other necessary materials. Members lent a hand so that by the end of last May the building was completed.

The dedication was held Sabbath, June 20. The local paper gave free announcements of this opening service, and a full column report was printed afterward. The district commissioner granted a

request for radio publicity, and two announcements of the service were broadcast from the local radio station on the preceding nights. Our singing bands, too, helped to advertise the meeting by singing up and down the streets the evening before, and from 6 A. M. on the Sabbath day, so that when the service began, the building was packed with over five hundred people seated inside, and many others were seated around the doors and windows outside the building.

This was a very happy event for our believers throughout Ashantiland. Elders were present from many of the Seventh-day Adventist churches, also teachers, evangelists, and two African pastors who assisted with the service.

During the meeting Chief Owusu Afriye II, on behalf of the king of Ashanti, made a speech of welcome. Our veteran African minister, J. K. Garbrah, spoke from Luke 1:17, showing the purpose for which our mission was established in Kumasi, and emphasizing the necessity of personal preparation for the coming of the Lord.

The importance of the regular worship of God was set forth by the writer, and from Romans 12:1, 2, the appeal was made to all to offer not only a building or money, but also their lives, to God and His service. The dedicatory prayer was offered by Pastor S. B. Essien. The collection amounted to £54. This inspiring service was brought to a conclusion by the hearty singing of the hymn, "Take Time to Be Holy."

Though the walls have been built in troublous times, we thank God for His favors in helping us to complete this memorial to His truth in the metropolis. We pray that as a result of the evangelistic work that is being done, a harvest of souls may be gathered for the kingdom of God.

In East and South Brazil

By F. L. HARRISON

THE months seem to pass swiftly in South America, where our program is full. The month of December and the first part of January are usually occupied with our annual division meeting and other committee work which follows in the Argentine. It was January 16 this year when several of us left Buenos Aires to attend the annual committee and board meetings in the East and South Brazil Unions. In the company were J. F. Wright and Elder and Mrs. W. E. Nelson of the General Conference. Elder Nelson's help was very much appreciated at the Brazil Junior College. Having served over a quarter of a century in connection with our educational work,

his counsel was valued as we studied the work of that institution. Elder Wright, who recently connected with the General Conference, after having served for a number of years as vice-president of the General Conference in the dark continent of Africa, gave us much-appreciated help in connection with mission problems. J. D. Cornell, the cashier of our division office, spent several weeks in Brazil, and assisted in the auditing work of the various organizations. While he was away from the division office, W. Everist, our veteran accountant, and Mrs. F. L. Harrison looked after the work in the treasury department.

In the East Brazil Union the committee meeting

was held at the East Brazil Academy. Two years ago the budget for this academy was based on their having an attendance of twenty-five students. Last year their attendance was one hundred twenty-five. The boys' dormitory is a suitable building constructed of brick. With the help appropriated by the General Conference at the last Autumn Council, they can now go ahead and complete this building. The boys have been living in it during the past school year without windows and doors or proper flooring.

Everything around the Brazil Junior College looked well kept, the buildings and grounds being representative of our schoolwork. I was impressed with the large gardens at the school this year, the products of which are furnished to the college, a considerable quantity also being sold in the city of São Paulo. A number of summer guests were at the school during the vacation. One interesting feature was the dining room which had been arranged for the vacationists by converting certain rooms for this purpose.

One of the projects about which the brethren are very happy is the Casa de Salud which has

been purchased and rebuilt. This building is located in a very good part of the city of São Paulo, and it is hoped that many will find relief for their ailments and also learn of our message through the work of this institution. Dr. C. C. Schneider has been with the clinic for the past several months, assisted by Sister Bertha Lipke as nurse. Pastors Belz, Ritter, and others have shown a deep interest in getting our medical work started in the city of São Paulo.

On February 19, I left Rio de Janeiro and spent three busy weeks in the North Brazil Union. It had been two years since my previous trip to Belém. Our work is growing in that large field, and one of the first changes I noticed was their new, commodious office and church school building, located on the same lot with the Belém church. J. P. Lobo has been carrying the treasurer's work of the North Brazil Union for several years, with the help of Miss Barbara Burnett as office assistant. Recently Brother Lobo received an invitation to connect with the Rio-Minas Geraes Mission as secretary-treasurer, and B. W. Steinweg has been chosen to act as secretary-treasurer of the North Brazil Union Mission. He is on furlough in North America as these lines are written, but it is hoped he may soon be in Belém to assume his new duties.

This past year two new launches have been built for work on the Amazon River and its tributaries. These launches are modern and afford the conveniences which are so essential to the health of our workers who labor in the Amazon section. It was my privilege to spend a little time with Pastor and Sister L. B. Halliwell and Dr. L. A. Smart of California on the "Luzeiro II." It was very interesting to get a glimpse into the life of the folk who live along the great Amazon. Two meetings were held at night, and Pastor Halliwell anchored his launch near the location of the meeting place, furnishing his own lights from the plant on the "Luzeiro," which name means "light bearer." Elder Halliwell, aided by stereopticon slides, spoke to the people about the signs of Jesus' coming, a theme which made a profound impression on those who listened. The people came for medicine. Much medicine is given and many people are treated on each trip made by the "Luzeiro."

In Manáos, while I waited for the river steamer to take me to Iquitos, Peru, it was my privilege to spend two days with Brother and Sister F. C. Pritchard on the "Luzeiro I," which has been on the Amazon River for nearly twelve years. They carry on their work in a way similar to that of Elder and Mrs. Halliwell, our veteran missionaries on the Amazon. One feature of Brother Pritchard's meeting that seemed to interest the people was his teaching them to sing. At first they hesitated, but after perseverance on his part they joined him and took delight in their accomplishments.

The river steamer "Victoria" was to leave Manáos on March 18, but did not leave until the 22d. At midnight of this date, we pulled away from the dock with a heavy load of cargo for Iquitos, a sixteen-day trip up the great Amazon River.

When Jesus Comes

BY C. E. GREY

WHEN Jesus comes in glory,
With the great angelic host,
Will I look up with rapture,
Because I've loved Him most?

Or will I flee in terror,
And hide my face and cry,
"Rocks and mountains, hide me
From Him who sits on high"?

For love of self, and pride of life,
And greed for worldly things
Will cause sore anguish and dismay
When comes the King of kings.

Prepare me now, dear Saviour,
For that bright home above.
Take sin and self out of my heart,
And fill it with Thy love.

That with Thy people I may be
Prepared to see Thy face.
We'll say, "Behold He cometh
To save us by His grace."

Yes, long we've waited for Him,
His blessed face to see;
Oh, soon He'll come to save us,
From sin will set us free.

He'll take us home to glory,
No more can evil harm;
He rescues from all danger,
For mighty is His arm.

Prepare us all, dear Jesus,
For those mansions built on high;
When Thou shalt come in glory,
We'll meet Thee in the sky.

With Thee we'll dwell forever,
Then we shall see Thy face,
And through the endless ages sing,
"Thou hast saved us by Thy grace."

BY THE FAMILY FIRESIDE

And So the Church Prayed

By RUTH CONARD

THE STORY THUS FAR: Davie Jensen, a Middle Western farm boy who attended the little white country church where a group of about fifty Seventh-day Adventists met each Sabbath for worship, was called to Army service soon after his twentieth birthday. Each Sabbath following his induction, the members of the church crowded around Father and Mother Jensen to hear what news had come in letters from "their soldier boy." Then one week a letter failed to arrive.

DESPITE all the natural causes which they conjured up in their minds for failure of a letter from Davie—forgetfulness of someone given the responsibility of mailing the letter, loss in the mail, delivery to a wrong post office—there was nevertheless a dismal cloud of worry which hung low over Father and Mother Jensen. And gloom settled down upon the group gathered at the little white church the following Sabbath morning. Where was Davie? What was he doing? Was he in trouble? Had he already embarked on a ship bound for some danger zone?

Father Jensen, working at the barn early Monday afternoon, heard the train whistle blow, as it approached Farmingham, three miles away. He looked up quickly. That was the train from the west, and there was mail on it. Perhaps—oh, perhaps a letter from Davie. Dropping the harness he had been repairing, he hurried to the house.

"Mother"—he found his wife in the kitchen,

swishing hot suds around in the milk pails, rinsing them, and turning them up on the back of the stove to dry. "I'm going down to the post office. The train's just coming in, and maybe there's a letter on it from Davie."

"Yes, there might be. I hope so. I can't believe that Davie would just neglect to write. And here's a list of things to get at the store. Be sure not to forget the salt. I'm just about out."

Mother Jensen watched from the screen door as her husband made his way toward the barn, which served also as a garage. The sputter of the engine warming up preceded the appearance of the car, jolting out over the rough barnyard toward the road. Anxiety shadowed Mother Jensen's face as she turned back to her work.

The hour which father was gone dragged very slowly for mother. Her ears were alert for the well-known chug of the faithful family conveyance, for its sound might herald news from her Davie. How many, many times in that same kitchen she had listened for sounds of her boy. Here twenty years ago she, as a young mother, had washed milk pails, keeping the while one ear cocked for the plaintive cry of her infant first-



H. M. LAMBERT

Let's Have One More Afternoon of Fun Down by the Creek Before the School Bell Calls to the Serious Business of Learning "Reading, Writing, and 'Rithmetic"

born, snuggled in the clothesbasket in the sunny living room. A few years later, the music of a child's prattle outside the kitchen door kept her informed that her active little Davie was close by.

Then there were the years when he was old enough to venture farther away, when the district school claimed much of his day, and no boyish voice was heard around the house for hours at a time. Though two little daughters took a great deal of her attention, still her mother ears were alert for the boyish hoots and halloos which came very regularly at mealtime, from far down the pasture at first, then nearer and still nearer, until by the time Davie reached the kitchen door they had resolved themselves into an emphatic, "I'm starved, mother! Anything to eat?"

The academy years, of course, had left extended gaps. But this past year she had once more become accustomed to listening for Davie, coming in from the farm with his father for meals. Her heart had tuned in to all the different sounds of the growing boy. And now it had had to shift again—to the chug, chug, chug of the family car, bringing—not Davie himself, but at least the possibility of a message from him.

That was it now—chug, chug, chug. She hurried to the screen door, a choking sensation of hope and fear struggling inside of her. Would there be a letter from Davie? The little car, panting down the lane, did not divulge the secret. But as soon as it had pulled to a stop in the barn lot, the agitation which Father Jensen displayed as he climbed out of the car and came toward her, indicated that there was a letter.

"Here it is," he cried excitedly as he came up on the porch. "I don't have my glasses. Open it right away and read it."

They sat down on the back porch steps as Mother Jensen took the white envelope.

"He's gone to a different camp." She observed the postmark—of a camp in the far Southwest. "That's why we didn't get the letter sooner. I knew he wouldn't forget to write. Of course he's all right."

Mother Jensen's heart held a sense of peace, of well-being. But only for a moment. She gave a little gasp as she glanced down the letter.

"What does it say?" Father Jensen leaned forward.

"He's not all right." Her voice quavered. "Not at all. He's in the guardhouse. Listen:

"DEAR FOLKS:

"Was sent to this camp last Monday, for a special course in truck driving. Couldn't get into the medical corps, because I haven't had the necessary training. Got along fine here until I asked the sergeant to let me off on Sabbath. He said I'm in the Army now, and will have to forget about my funny religious notions. He gave me permission to see the company commander, but told me it wouldn't do any good. And it didn't. The company commander had never heard about Adventists, and didn't seem to want to know anything about us.

"Of course, I just couldn't break the Sabbath; so I stayed in my barrack Sabbath morning.

Pretty soon the sergeant came in and marched me off to the guardhouse. And I've been here ever since. The work is pretty hard, with long hours. I've been digging fox holes around the camp today. By the time they have taken us to supper and back again to our barrack under guard, about all I want to do is get into bed. My sergeant was in today to ask if I'd changed my mind about Sabbath, and when I said I hadn't, he was very angry.

"I didn't write sooner because I hoped I would be out of this soon, and I didn't want to upset you. But I guess it may take a while. I wrote to our conference president, to see if he could help me. Don't worry. I'm sure it will come out all right.

"Remember me to the church folks.

"As ever,

"DAVID."

Father and Mother Jensen, seated there on the steps, looked at each other for a long minute. Davie in prison! It couldn't be worse. Ah, but, yes, it could be worse. Davie giving in and desecrating the Sabbath—that would be worse—far worse! The knowledge that Davie was standing firm for principle served to ease a little the pain which settled around their hearts at knowledge of his critical situation.

Just why Davie should have been sent to this particular Army camp—a camp which, although they did not know it, was noted in Army circles for its strictness and the severity of its officers—Father and Mother Jensen could not comprehend. And yet, there certainly must be some reason for his being there. They had always believed in a divine plan behind each life, and they clung to that belief even in the face of this severe trial. There must be some reason. There just must be.

"There's not much we can do for Davie—except pray." Father Jensen spoke at last.

"Yes, we can pray." What a wonderful thing prayer was—that plugging in on the exhaustless resources of Omnipotence. Surely nothing—not officers, or Army regulations, or guardhouse iron bars—could withstand the mighty force of the divine power thus released!

Father and Mother Jensen prayed as they went about their work that day. The grace at table that evening was more extended than usual, and included an earnest petition for the absent member of the circle, who was in trouble far, far from home. And when, following supper, the time came for evening worship, the supplication was long and earnest that Davie might be delivered from prison. Sally and Dot, not quite understanding the full significance of the guardhouse, but sensing that something was very wrong, included in their prayers the plea that their brother might be delivered. Even little Ronnie, after saying the "Amen" to the request he always appended to his prayer rhyme to "bless poppy and mommy and Davie, and Sally, and Dot," added, "Most specially Davie. Amen."

The Wednesday night prayer service brought the members together at the little white church. And there, to those who had not already heard about Davie, Father and Mother Jensen told the

story. The knowledge that Davie was in trouble cast a cloak of sadness over the little company. They were really one body—those church members—and no one of their number could be in distress, even though he were many miles away, without the rest experiencing pain.

When Brother Olsen, hurrying through the door just before eight o'clock—he had stopped by to see Nels Kessler's little boy, who had fallen off the farm truck that day and broken his arm—heard about Davie, his eyes shadowed. The members gathered around, to hear what he might say. Looking at them for a moment, he said simply, "Well, we can pray." Each head nodded in concurrence. Yes, they had all thought of that.

Brother Olsen and Brother Madsen walked to the front of the room, and the members found their places in the pews. The opening song—a short prayer by Brother Madsen. Then John Olsen arose. "Peter therefore was kept in prison," he repeated slowly, "but prayer was made without ceasing of the church unto God for him."

Yes, he had used that text only a few weeks ago in church, and it was not the verse he had planned to read this evening. But after hearing about Davie, he knew that it contained the very message which was needed in this hour of perplexity. He looked into the serious faces before him, and came right to the point.

"Friends, our Davie is in trouble. You have all heard about his being put in the guardhouse because he refused to break God's Sabbath. When Peter was put into prison, the church members gathered together and prayed for his release, and the Lord sent an angel to deliver him. Fellow church members, the Lord is just as able now to open those guardhouse doors which confine Davie, as He was then to unfasten the iron gates of that ancient Roman prison. And He will do it, too, if we ask Him. Just how and when, I cannot tell. But I know He will do it, in His own good time and way. Brethren and sisters, we have in the past prayed away the clouds of disaster which have hung low over our little company. We can do it again. Our loving Father in heaven will not fail to hear the appeals of His faithful children here on earth. Let us pray for Davie this evening, and let us continue to remember him at family worship and in our private devotions. One of our number is in trouble, and we must help him out."

Yes, one member of the little church was in trouble. Davie, their soldier boy, was in trouble.

And so the church prayed.

They prayed earnestly at that midweek prayer service. Long the little group remained on their knees that evening. As person after person prayed, the name of Davie was again and again presented with compelling urgency before the throne of the Father of all. When they finally did arise, there was a look of calm confidence on each solemn face. The burden for Davie, which every member bore back to his home, though it still weighed heavily, had been purged of the acute sensation of pain which they had all felt before that season of prayer. It was as though a divine hand had been placed under the load—not removing it, but easing its harshness.

And strange to say—or was it—a certain soldier boy, lying on his hard Army cot in the guardhouse barrack of a far Southwestern Army training camp, looked up into the darkness, and seemed to see a little white church, shadowed by wide-spreading elms. He forgot the high wire fence, topped with barbed wire, which surrounded the building in which he was confined; forgot the guard, gun on shoulder, patrolling just outside his window; forgot the ignominy of being marched with the other prisoners to meals, and afterward lined up and searched, to make sure none of them had slipped a knife surreptitiously into his pocket. Instead of the discord of rough, loud talking, punctuated by oaths and raucous laughter, which was still going on around him in the darkness, he seemed to hear the harmony of voices raised in prayer, and there flashed into his mind Brother Olsen's parting remark, "Remember, you have a praying church behind you."

He even forgot for a moment his harrowing experience of last Sabbath morning, when he had refused to shoulder a pick and go out to work. Angry, the guard had loosed on him a torrent of oaths, and ending his tirade with the threat, "You low-down C. O., you're in the Army now, and you're going to do what you're told, or you'll be sorry for it," had stamped out, leaving him alone for the day, to read his Bible and pray and wonder what the future held.

Yes, on that evening, when the members of the little white country church were praying for him, there faded from Davie's mind all the trials and difficulties which now surrounded him, and a sense of calm, inexplicable yet very real, filled his heart. Can anyone say that those prayers offered so many miles away had not in truth lifted his spirit out of this confining prison experience into the true freedom which only God can give?

(To be continued)

Heaven's Provisions

BY T. S. GERATY

If Heaven could provide—

Hope to a fallen Adam in a Garden of Eden;
Confidence to a troubled Job surrounded by calamities;
Prosperity to a faithful Abraham in lands of sojourn;
Assurance to a fugitive Jacob at a providential Bethel;
Guidance to a meek Moses from an Egyptian bondage;
Deliverance to an obedient Gideon encompassed with Midianites;
Food for a sought-for Elijah by a mountain brook;
Wisdom to a humble Solomon as he began a regal reign;
Strength to a trustful David standing before a Goliath;
Protection to a loyal Daniel in a den of lions;
Visions of God to a captive Ezekiel by a river Chebar;
Salvation to a penitent thief dying upon a cross;
Peace to anxious disciples on a Mount Olivet;
Sleep to an imprisoned Peter chained to two soldiers;
Courage to a stoned Paul at a heathen Lystra;
Communication to an exiled John on an Isle of Patmos;

THEN WHAT CANNOT HEAVEN PROVIDE—
For me today?

WORLD-WIDE FIELD

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

A Great Evil

AMERICA is now spending nine million dollars a day for alcoholic liquor. This wasteful expenditure at any time is deplorable. In the present hour of national stress and need it is tragic. Money for alcoholic liquor is wasted money. It results in crime, poverty, disease, and death. It provides nothing that is physically, mentally, or spiritually uplifting.

To manufacture this destructive brew, upwards of four billion pounds of wheat, barley, rye, corn, and sugar are annually required. The grain consumed for the making of distilled and fermented liquor would daily provide upwards of one million loaves of bread for hungry people. In North America during 1941 nearly \$1,000,000,000 more was paid for alcoholic liquor than for education. What a tragedy it all is!

Today we read much of the need of national physical and mental efficiency, and yet this nation, facing possibly the greatest crisis in its history, is placing in the hands of its citizens the destructive poison, alcohol.

Seventh-day Adventists have always been advocates of temperance and sobriety. We stand as one of the few denominations who have always believed and practiced complete abstinence in the matter of alcohol and tobacco.

Maintaining this position, we should today occupy the leading place in educating the youth and the public on the harmfulness of alcoholic drink. Many thinking leaders of the nation are becoming seriously alarmed at the rapid increase of drunkenness. Several large church groups have lately acted, publicly appealing to the Government to restrict drinking somehow, particularly among the men in the service.

We have never faced a more opportune hour for the furtherance of temperance principles than at the present. To assist in meeting the issue, the Pacific Press is now printing a special temperance issue of the *Signs of the Times*. This is undated and will soon be available for sale and distribution.

The outside cover is appropriately illustrated and will immediately appeal to all who see it. The contents are full of helpful, enlightening information. This number of the *Signs* is probably the best temperance issue we have ever published. We feel that not less than five million copies of this special

Signs should be circulated, and earnestly appeal to our people and church leaders to take an active part in quickly placing this excellent paper in the hands of many.

While recently traveling on the train and having in my possession an advance copy of this Temperance *Signs*, I was able to pass it on to an Army officer, who, as a leader of his men, told me he would value the contents and would use the paper wherever he could. He frankly said that he deplored the present appalling trend toward drinking, particularly among the troops. Let us remember the stirring words of Mrs. E. G. White:

"Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death."

"More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. . . . Sons and daughters are growing up under the shadow of this terrible evil.

What outlook for their future but that they will sink even lower than their parents?"

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."

We appeal to all to do their part in educating others in this tremendous hour of great national need, and we are confident that our people will in no way fail us in this time of unusual opportunity.

W. G. TURNER.

Our Graduate School

WE believe that the Lord has guided in the development through the years of our fine system of denominational schools. Our church schools take our boys and girls through the grammar grades, and then come our academies and junior and senior colleges. The grand objective of all of these schools is to train our children and young men and young women to be workers in this movement, to train them for lives of general usefulness, for good citizenship in this world, and particularly for a home in the kingdom of heaven.

We believe that our schools have realized in a large measure their objectives. Our list of workers in every department has been greatly augmented by men and women who have obtained a training for Christian service either in our academies or in our colleges. From these institutions a great multitude have gone to other lands—to Catholic and heathen countries—and in these mission fields have done a wonderful work for God.

There have been brought together as teachers in each one of these schools a fine group of men

and women whose hearts God has touched and who are loyal to the principles of truth as expressed in divine revelation. While other so-called Christian schools have succumbed to the subversive influences connected with modern education, we are glad to believe that our own denominational schools have maintained their integrity. We believe in our schools. In the educational world they are the only safe institutions existing at the present time to which we can send our own youth for a Christian education.

Educational standards in the world have advanced during the last few years. It has therefore been advisable for us to elevate our standards in order to meet the requirements of accrediting associations. This has made it necessary for some of our teachers to attend the university for additional instruction in the particular branches which they teach. The teacher of mathematics or of science or of literature could find in some of these larger schools that which was necessary in perfecting his knowledge of the subjects he taught. But this has not been true so far as church history and religion are

concerned. The teaching of these branches in many of the universities has been fraught with much more danger than has the teaching of some other lines of study. The leaders of the denomination, therefore, have felt for a number of years that it was necessary to create a graduate school of our own, in which the students may major particularly in religion and church history. This led to the creation of the

Seventh-day Adventist Theological Seminary

The work of this institution was begun in accommodations furnished by the Pacific Union College, and was carried on there for three years. It was felt, however, that it would be better to establish the Seminary at the headquarters of our work, and to erect a building suitable for its accommodation. Before the erection of the building in Takoma Park, the work was carried on under great difficulties, in rooms rented from the Review and Herald. Much credit belongs to the president of the Seminary, Professor M. E. Kern, for his heroic endeavors to carry forward the work under these adverse conditions. But the Lord greatly blessed his labors and those of his associate teachers, and the institution now is equipped with a fine building, well suited to its work.

For some time it has been felt that the Seminary should grant the Master's Degree to those who finish certain prescribed courses of study. Upon the completion of the building, authority was secured from the Educational Department of the District of Columbia for the granting of the Master of Arts Degree in Religion. The first commencement exercises were held in the Seminary chapel Wednesday evening, August 19. Professor M. E. Kern presided and presented the degree of Master of Arts in Religion to the following workers: Otis Bernard Edwards, B. A., Union College; Wilbur Holbrook, B. A., Pacific Union College; Edward Newton Lugenbeal, B. Th., Emmanuel Missionary College; Ernest William Marter, B. Th., Walla Walla College; Charles Oscar Smith, B. A., Emmanuel Missionary College. W. H. Branson offered prayer, and E. D. Dick pronounced the benediction.

In the commencement address, H. A. Morrison emphasized the great mine of truth existing in the word of God. This address appears on another page.

After completing their college work, and particularly after spending some months in active field work, students will find a few months spent in study in the Seminary both refreshing and most helpful. Here they can major in four fields—theology, archeology, church history, and Biblical languages. And workers of older years will find that a few months spent at the Seminary in intensive study will be of material value in a better preparation for their work.

Literature Sales in Inter-America

THE book work in the Inter-American Division shows an inspiring gain over any preceding year. W. A. Bergherm, secretary for the publishing department of the division, is to be congratulated on the remarkable growth that the reports coming in from the field tell in the tremendous gains that are being recorded. Elder Bergherm is ably assisted by outstanding leaders in the several unions: D. A. McAdams in the Antillian Union, C. A. Edwards in the Caribbean Union, M. E. Lowry in the Colombia-Venezuela Union, F. W. Steeves in the Central American Union, and W. R. Mulholland in the Mexican Union. These men in turn have the able and consecrated assistance of the leaders in the local conferences and mission fields. We are thankful for this capable, devoted leadership of our publishing work.

For the first six months of 1941 the book sales in the division amounted to \$81,345. For the corresponding six months of 1942 the sales had jumped to the phenomenal figure of \$131,007, a gain of nearly \$50,000. This remarkable increase has been made in the face of great difficulties, not the least of which is our inability to secure all the books that we need from the publishing houses, owing to most unsatisfactory and uncertain shipping conditions. Our books must be shipped largely by water, and the shipping facilities in the Caribbean are anything but dependable these days. Oftentimes the books that are ordered by a Book and Bible House may not be received for many, many months, and sometimes not at all. But in spite of this, these remarkable gains are

being made. Prior to 1942 the peak year in book sales in the division was in 1939, when during the first six months \$85,000 worth of books were sold, but the record of sales for the first six months of 1942 shows an increase of 53 per cent over this former high mark. At the beginning of 1942 a goal of \$200,000 worth of deliveries was set for the year, but it now appears that this will be exceeded. We hope and pray that God will give us at least \$225,000 in sales by the end of 1942.

The Antillian Union shows the largest percentage of increase of all the unions for the first six months, a gain of 111 per cent as compared with last year. Three of their local fields have exceeded \$13,000 in deliveries for the first six months, Jamaica leading the union with \$14,994.

The Caribbean Union also has an enviable record. Starting with sales of only \$6,200 for the entire year of 1931, Brother Edwards, with the able support of his assistants and the large army of colporteur men and women, has succeeded in steadily increasing their sales year by year until at the close of 1941 the cumulative report for the year stood at \$21,568. The full six months' report for 1942 has not yet been received from the Caribbean Union, but the first five months show a wholesome increase over the first six months of 1941. The South Caribbean local conference has in five months exceeded the sales of the entire union in 1931.

F. W. Steeves of the Central American Union is away on furlough, but in spite of this, his field shows a substantial gain of 60 per cent for the first six months over the same period for last year. The Panama Conference takes the lead among the local fields in that union, in deliveries, to the amount of \$12,846. Again, as a comparison, may I say that this amazing feat of the Panama Conference in delivering this large amount of books exceeds the entire deliveries of the Central American Union in 1935. Colombia-Venezuela also shows a very substantial increase of nearly 50 per cent over last year. The leaders in that field hope that by the end of this year that percentage may even be increased. Brother Lowry is to be congratulated, as are those associated with him.

Brother Mulholland, secretary of the Mexican Union, has been away on furlough during this year. He has just returned within the last few weeks to his field. Even with the union leader absent, Mexico shows a good increase over the preceding years, with the Pacific Mission under J. A. Salazar leading the way among the local fields.

God has given this people a mar-



E. N. Lugenbeal

C. O. Smith

W. Holbrook

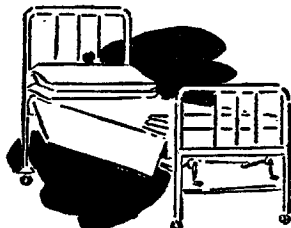
O. B. Edwards

E. W. Marter

Graduates of the Theological Seminary

★ What You Buy With WAR BONDS ★

It's not a pleasant picture to contemplate, but War calls for "blood and sweat and tears." And the Army Medical Corps, with its efficient nurses and its volunteer Red Cross "Angels of Mercy," needs thousands of surgical beds for field and base hospitals on every front.



These beds cost approximately \$22 each. They are the latest thing in modern hospital beds, with elevating springs. In some instances surgical cots are used in temporary field hospitals and there is a folding bed which may be used in ambulances. Your purchase of War Bonds and Stamps can buy many of these beds for the Army. You'll sleep better, if you know our boys have every hospital comfort. Buy War Bonds every pay day. Invest ten percent of your income.

U. S. Treasury Department

velous gift in Heaven-inspired literature. No other denomination in the history of Christendom has been blessed with such a wonderful array of books and periodicals, both large and small. In these Latin countries the colporteur is the pioneer of the message, the one often carrying the truth for the first time into the many isolated places. Many churches have been raised up as a result of the work of a faithful colporteur. In addition it has been from the ranks of the colporteur army that we have drawn largely for our ministers, and they usually prove to be most profitable workers for God.

There is no group of workers that I honor more than the faithful colporteurs, and I am sure there is no individual who will receive a greater blessing from our heavenly Father in the day of our reward than the man or woman who has been faithful and self-sacrificing in trudging up and down the highways and byways, carrying the Heaven-inspired truth of the printed page. We are proud of the army of colporteurs in this division. We are proud of the leadership in the publishing work in these many local fields as well as in the unions and the division, and we earnestly solicit the prayers of our people everywhere that God will continue to bless them.

GLENN CALKINS.

Russian-Ukrainian Camp Meetings

It has been a real pleasure to join with workers and our faithful Russian and Ukrainian believers in three camp meetings.

The first of these meetings convened at Max, North Dakota, July 2-5. The president, DeWitt S. Osgood, and M. S. Krietzky, the latter in charge of the Russian work in North Dakota, with their able and enthusiastic leadership contributed much to the success and inspiration of this long-to-be-remembered meeting. L. H. Christian and G. E. Nord from the General Conference, T. T. Babienko and A. M. Baybarz from Saskatchewan, and D. E. Reiner, departmental secretary from the Northern Union, as well as local conference workers, all shared in the spiritual work of the camp meeting.

The meetings were well attended, especially the evening services, as most of our Russian believers live in the country.

There was a good assortment of books and Bibles on display, and many took a good supply of literature with them home.

Two young Russian men were to connect with evangelistic efforts that had been planned for the summer, one to assist with a Russian effort to be held in the same place.



Present Truth for SEPTEMBER

★ No. 65—JUDGMENT and 2300 DAYS

Every reader will be profoundly impressed with this issue of PRESENT TRUTH, which bears the title, "The Hour of God's Judgment Is Come." It is illustrated with the new prophetic chart picture which shows the individual standing for judgment before the law of God. The explanation of the 2300-day prophecy is made clear by a diagram and pictures showing the divisions of this prophetic period.

★ No. 66—RELIGIOUS LIBERTY

"Liberty, both religious and civil, is safe only so long as the people understand the principles on which it is based." Lest anyone might rest under the impression, "It can't happen here," all should read, "Present-day Restrictions of Liberty," by Heber H. Votaw, secretary of the Religious Liberty Department.

You can enter PRESENT TRUTH subscriptions now that will begin with the first issue of the 1943 series. One copy will be mailed every two weeks. This enables readers to study each subject carefully before another is presented. Yearly subscriptions are 35 cents, or three for \$1. In Canada, 70 cents; District of Columbia, and foreign, 60 cents.

ORDER FROM YOUR BOOK AND BIBLE HOUSE



North American Division Gleanings

Atlantic Union

On a recent Sabbath 8 members were added to the Manchester, New Hampshire, church by baptism, and 2 were accepted on profession of faith.

As the result of twenty-eight Sunday night meetings conducted in the Boston, Massachusetts, Temple, augmented by the earnest efforts of the lay members of the church, 30 persons were recently baptized. Another class now awaits baptism.

On the day that the effort at Pittsfield, Massachusetts, closed, August 15, 2 persons were baptized, bringing the total up to 42 members brought in as a result of this effort.

Three lay workers, Charles Sell, John Mitchell, and Harry Wagner, have recently been conducting street meetings in the heart of New York City, at 59th and Columbus Circle, and report that they have been having good-sized audiences. To make the prophecy of Daniel more vivid, they have a hand-carved statue of the image, seven feet tall, appropriately painted to represent the four kingdoms. Before the service is over, they ask for a show

of hands of those who will accept Christ, and the response is always good. Then they pray for these earnest searchers after truth, and give out gospel literature.

Central Union

The Columbia, Missouri, church members are now happy to be meeting once more in their own church building. For several months they have been holding their services in a rented building while their own house of worship was being remodeled and enlarged.

A number of evangelistic efforts are being started in the Wyoming Mission, including meetings at Rock Springs, Sheridan, Burns, Guernsey, and Newcastle.

Columbia Union

A large public effort was opened September 13 in Philadelphia, Pennsylvania. The meetings are being held in the Town Hall, which is situated in the central part of the city, and is easily accessible to all parts of the city. All the Seventh-day Adventist churches in Philadelphia are co-operating in promoting this effort, which is under the direction of John Mitchell.

Henry Berg, who has been laboring in Cincinnati, Ohio, has accepted a call to the German work in New Jersey. Erwin H. Lehnhoff is going from New Jersey to Ohio, to serve as pastor and evangelist of the Cincinnati-Berea district.

North Pacific Union

On August 8, 21 additional converts were baptized in Spokane, Washington. This makes a total of 163 new members brought into the church through the effort held there recently by R. H. Nightingale.

Pacific Union

Recent improvements and additions on the Pacific Union College campus include the completion of painting of McKibben Hall, repainting of Paulin Hall, an attractive stone fireplace in the gymnasium, and an addition to the dairy barn which doubles the space for milking and feeding and provides additional room for the storage of feed.

Southern Union

Sewellton, Kentucky, was the scene for a baptismal service recently, when 8 persons were taken into the church by means of this sacred rite.

Southwestern Union

C. D. Smith is opening an evangelistic effort at Tahlequah, Oklahoma. Melvin Wahl, a ministerial intern, is assisting him. R. C.

"Let's Talk It Over"

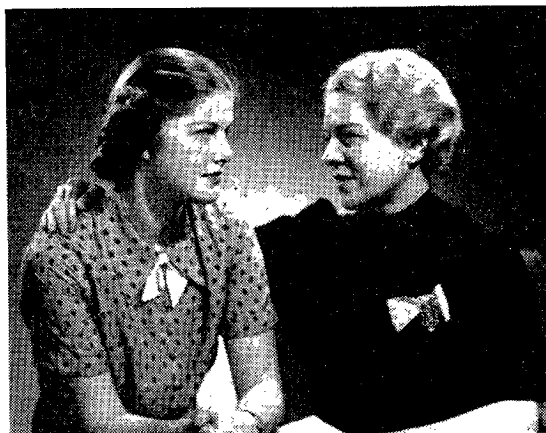
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BOOK AND BIBLE HOUSE

lars was given for larger evangelism in the conference and \$278 for missions. Even at this early date all the Russian churches in the district had reached their Ingathering goals.

Alberta, Canada

This meeting was held at Bleauvallen, where the work among the Ukrainians first started. In spite of continual rain, cold weather, and bad roads our people—the greatest number of whom were Ukrainian—came to most of the meetings and stayed faithfully by till the close, July 12.

Present at most of the meetings were C. W. Degering, president of the conference; J. M. Ackerman, the new departmental secretary; P. G. Yakovenko, in charge of the Russian-Ukrainian work in the conference; and W. A. Butler and G. E. Nord from the General Conference. All carried their full share of the meetings. George Saloniuk from British Columbia was also present and rendered most excellent help in interpreting the messages as well as in preaching. He was one of the first to accept the advent message in that place, and his help was greatly appreciated. Elder and Mrs. W. Polishuk, who formerly labored in that field, were there visiting relatives and friends before leaving for South America, their new field of labor; they too, rendered excellent help with music and song. It was uplifting to listen to the good singing by the choir and the host of young people in attendance.

At the close of a young people's meeting I requested that all from the ages of fifteen to thirty-five remain. Eighty-three stayed. From this fine group of young people there should be a large number in training for work among the many Ukrainians and Russians in Canada and in the States, as well as

for the millions in the great land of their forebears. There were fifty Juniors, forty Primary children, and thirty-five Kindergarten tots on the grounds. I had the privilege of speaking to them on several occasions.

Over \$400 was given in the Sabbath school for missions, nearly \$200 for the evangelistic program in the home field, and about \$50 in other collections. The brethren also turned in more than six hundred one-year subscriptions for the Ukrainian monthly magazine, amounting to about \$200, the conference subsidizing an equal amount. There was other literature on sale, too, of which many took a good supply home with them for their families and for distribution. Fifteen had expressed a desire for baptism, but all except one (who had come from a long distance) were hindered on account of the weather.

There is but one worker in this large field among the many thousands of Ukrainians and Russians who can be reached only through their own language. The conference is planning, however, to take on another young worker soon.

Saskatchewan

In the Saskatchewan Conference the Russian camp meeting was held in connection with the regular camp meeting at Saskatoon, July 28 to August 4. There was a large Russian tent pitched on the campground in the outskirts of the city, where many Russian and Ukrainian believers and a number of churches were represented. The Beaver Creek church is the largest in the Manitoba-Saskatchewan Conference. It was there the work was begun in this field years ago under the energetic labors of T. T. Babienco.

There were two Russian and two Ukrainian preachers present throughout the entire meeting, T. T. Babienco and M. S. Krietzky, from the North Dakota Conference; Elders Baybarz and Philbrick, the latter also serving as campmaster. Truly the camp was a model one and a real credit to those in charge of the camp. We E. Read and G. E. Nord from the General Conference took turns in these meetings with the union and local conference presidents.

A number of subscriptions for the Ukrainian magazines were taken. A substantial Sabbath school offering was also given, and over \$300 in cash, besides pledges for certain acres of wheat estimated at about \$100, was given for local and foreign mission work.

Later it was my privilege to visit the Beaver Creek church in company with Elders Babienco, Krietzky, and Baybarz. We found the church packed full of young and old. It was inspiring to listen to their excellent choir and see their

Three hundred twenty-five dol-

greatly enlarged church building, recently rededicated to the service of God. Just a little distance from the church the brethren had been able to rent one hundred and forty acres of land, which they had seeded down to wheat, donating their time and labor for the need of the cause of God. It was a beautiful sight, the wheat reaching above our waists. They said it gives promise of forty bushels to the acre. It was the finest wheat field I saw in passing through Canada—a worthy example for others to follow.

Elder Baybarz moves from this field, where he has spent a number of years in service, to replace Elder Polishuk in Toronto, and T. T. Babienco is now left alone in charge of not only the Beaver Creek church, but all the Russian and Ukrainian churches and work in Saskatchewan. We learned that the Ukrainian church in Toronto (62 members) reached its Ingathering goal of \$250, and went over the goal by \$100 in one week. Another Ukrainian church of twenty-four members in that conference reached a goal of \$150 in three hours and five minutes.

It was also my privilege to hold several meetings with the Scandinavian believers at both the Saskatchewan and Alberta camp meetings. Though there are no Scandinavian workers at present in these fields, there is still an interest among our Scandinavian people in behalf of their countrymen.

G. E. NORD.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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LOTS of TIME for STUDY

WE HAVE HEARD from a number of our boys in the various camps. One of them writes, "I have lots of leisure time for study, and wish to take work with you." There must be other boys in camp, and many boys and girls in their own homes, who would enjoy taking one of our attractive courses, and thus have something pleasant to do in the winter evenings. Time spent in supervised study always brings very satisfying results.

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OF SPECIAL INTEREST

A Glad Occasion

THE arrival of the S. S. "Gripsholm" in port at Jersey City, on the morning of August 25, was a matter for great rejoicing on the part of many people in many places. This ship brought among its passengers a group of our missionaries from the Orient. The people of our churches here in the homeland, with many in other countries, have been praying earnestly for months for these missionaries of ours who were at their stations when war developments closed the way to their coming out, and brought about their internment or detention where they were. Our people will find in their release and return to the homeland great cause for gratitude and praise to God.

The General Conference Committee had made provision for the wives of these missionaries to meet their husbands at the boat, and it was good indeed to witness the glad reunions that took place at the Jersey City pier. The process of disembarkation was necessarily slow on this occasion, and almost three full days elapsed after the arrival of the vessel before the members of our group were all ashore.

There were among the fourteen hundred and fifty-six passengers that came to New York by the "Gripsholm" eight hundred and fifty-four missionaries, including children, representing fifty-one societies. Needless to say we were able to rejoice wholeheartedly with these fellow workers in the service of the Master, as they found awaiting them many friends and loved ones. Our missionaries, we are glad to report, were in good health notwithstanding the privations and trials through which they had passed, and all expressed themselves, in meetings that we were able to have at the hotel on two occasions, as being of good courage in the Lord. They brought a good report of the work left behind, and of the courage, fidelity, and devotion manifested in many ways by our national workers and believers. The experiences related and testimonies borne by these fellow workers confirmed the conviction that resides in our hearts that in all the arrangements the General Conference has made for the evacuation of missionaries from various places since the war began, the good hand of God has led in a very remarkable way. In those cases where the missionaries were called upon to endure the hardships of imprisonment and internment camps, they feel that even these have "fallen out rather unto the furtherance of the gospel." We give here under the names of those who came by the "Gripsholm," together with

the places from which they have been repatriated:

From Hong Kong: N. F. Brewer, A. L. Ham, C. A. Carter, H. H. Morse, Mrs. B. L. Anderson, Charles F. Larsen and his wife, C. C. Krohn, and C. E. Winter. From Bangkok: R. P. Abel and his wife, L. F. Bohner, Dr. G. G. Innocent, his wife, and children, Dr. D. P. La Tourette, his wife, and children, and Ruth Munroe. From Amoy: J. G. MacIntyre. From Canton: Helen Anderson.

God has been good to these workers. This is their testimony. They have been permitted to pass through a time of severe trial, but they have also had opportunity of bearing faithful witness to the truth under these unusual circumstances. We have heard not one but several talk already of their hope that they may be able to return to their fields for further service at some future time. They love the people for whom they have been working, and from whom they have now had to separate for a time; and they cherish in their hearts a warm appreciation for many outstanding evidences of faithfulness and courage that these dear fellow workers have given them during this time of stress and difficulty, requesting in behalf of these workers and church members, upon whom the burden of the work now rests, the prayers of our people everywhere.

Welcoming these returned missionaries as they join fellow workers in service here in the homeland and rejoicing with loved ones and friends whose prayers in their behalf have been answered, we solicit anew the continued supplication of our believers in behalf of those who are still detained in places in the Orient.

A. W. CORMACK.

Bible Translations

THESE ten years we have rejoiced that the Holy Scriptures were speaking in a thousand tongues. It seemed a fulfillment of the old hymn writer's prayer,

"O for a thousand tongues, to sing
My great Redeemer's praise!"

We well understood, however, that this did not mean the whole Bible in a thousand tongues. Recently, in the American Bible Society *Record*, a writer gives an informative analysis of the report of Scripture translation and publication. I was glad to get the facts in the following statement by Margaret T. Hills, librarian of the Bible House, in New York:

"The summary as of December 31, 1941, is as follows:

"Languages in which the whole Bible has been published	184
Languages in which the whole New Testament has been published	229
Languages in which at least a complete book has been published	554
Languages in which only selections have been published	88

Total number of languages in which some part of the Bible has been published 1,055

"It is probable that other Gospels were issued from mission presses, but no word of them has reached us in New York. We have not received the report of the British and Foreign Bible Society, one of our usual sources of information; so we may not be aware of some of their publications."

Years ago it was estimated that the languages into which some portion of the Bible had been translated and published made the words of life accessible to 95 per cent of the inhabitants of earth.

W. A. S.

In England

ONE of our preachers supplies an interesting comment on the fashion in which our people in certain danger areas continue their church life. The evangelist was in the midst of the prayer at the Sunday night services, the air raid warning having sounded some minutes before. During the prayer, raiders suddenly appeared overhead and dropped bombs which damaged near-by houses and smashed the windows of the church vestry. The preacher asked the people to lie flat on the floor, which they did for a few minutes. The raiders having passed, the service was then resumed. You can see how easy it would be for preachers in such districts to discontinue their work under such conditions, but I am glad to say that not in a single instance has this happened. That, I think, is the spirit of determination and triumph which we find everywhere in the advent movement.

H. W. LOWE.

Our Cover

A ROADWAY in Yosemite National Park, California, beckons the vacationist on to new delights of nature. Photograph, courtesy, U. S. Department of the Interior.

THE temperance program for the Temperance Sabbath of October 10 has been prepared for use on that occasion. This program is printed in leaflet form, and will be sent out to our church pastors and elders.