

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

SEVENTH-DAY Adventists from near-by States who crowded the little William Miller Chapel at Low Hampton, New York, to initiate an annual service of commemoration gave a convincing ring to the old Advent hymn:

"Out on an ocean all boundless we ride,
We're homeward bound, homeward bound."

The service, on August 21, was the first to be held in the little church since it came into joint ownership about a year ago of the Seventh-day Adventist and Advent Christian churches through the gift of Philip M. M. Phelps, a great-grandson of William Miller. Since then, extensive restoration has been completed inside and out under the direction of a committee made up of H. J. Capman, president, and R. G. Burchfield, secretary-treasurer, of the New York Conference; A. S. Anderson, pastor of the Schenectady church; together with three representatives of the Advent Christian Church.

Participating in the special observance were R. R. Figuhr, president of the General Conference; L. E. Lenheim, president, and L. E. Esteb, home

missionary secretary of the Atlantic Union Conference; H. J. Capman; R. G. Burchfield; A. S. Anderson; Leon Robbins, of Albany; and F. M. Dana.

The church was built in 1848 by William Miller and eighteen other charter members of the first Advent Christian church on land that was a part of the old Miller homestead. The farm passed out of the hands of Miller's descendants, but Mr. Phelps retained the church property and has deeded it to the two denominations in order to ensure permanent care. The church has not been in regular use since the turn of the century.

Commemorative Service at William Miller Chapel

By HELEN F. SMITH

The pulpit used in the chapel stood originally in the old Baptist church now fallen to ruin a hundred yards down the road, where William Miller was a member and where he preached some of his first sermons on the great time prophecies of Daniel.

On a wooden plaque to the right are carved the names of the nineteen charter members, who had come through the great disappointment of 1844 with their faith unshaken.

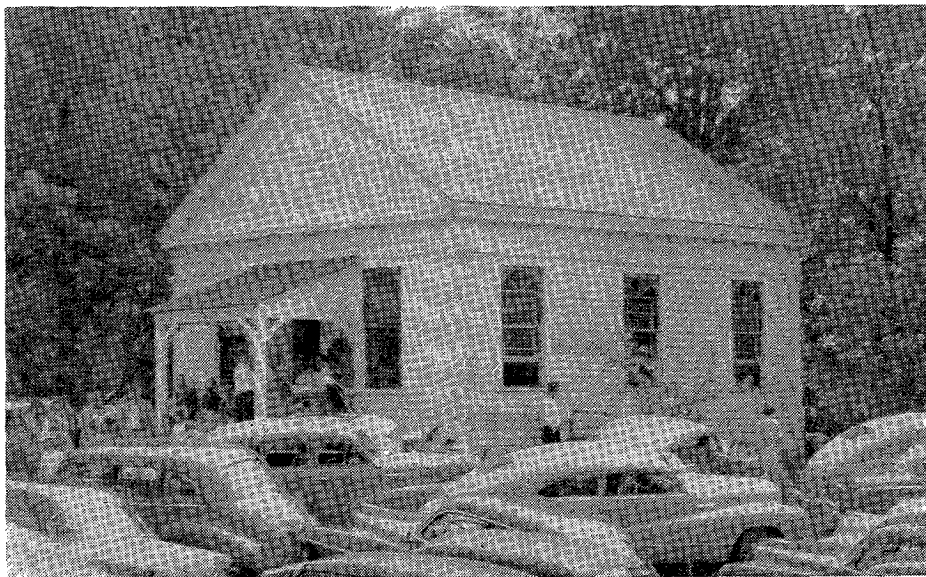
On the wall above the pulpit have been retraced the words chosen by William Miller from Daniel 8:19: "For at the time appointed the end shall be."

More than one heart felt the kindling of the old-time fervor and sense of urgency as we sat in the tiny room with its kerosene-lamp chandeliers, its old wood stove, and its reed organ, and listened to Elder Figuhr trace again the sure foundations of the Advent hope.

The 130 Adventist believers who filled the narrow pews and as many more who overflowed into the churchyard had gathered not simply to honor the memory of a devout and humble man who was signally used as a mouth-piece for truth. In a larger sense the service was a rededication to the spirit of the 1844 message, which long ago filled the hearts of those who accepted it with an unshakable confidence in and joyous expectation of their Lord's imminent return.

As Elder Capman pointed out in announcing plans to hold a service in

(Continued on page 25)



William Miller Chapel in Low Hampton, New York, where a large crowd of Adventists gathered on August 21 to commemorate the work of the pioneer preacher and the early Advent Movement.

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POETRY
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Well Said

Alas! how seldom is it that the soul is so still that it can hear when God speaks to it.—Fenelon.



In prayer it is better to have a heart without words than words without a heart.—Bunyan.



The world's work has always been done by men who have suffered pains or taken pains.—Charles Brent.



A house is no home unless it contains food and fire for the mind as well as for the body.—Margaret Fuller.



A man really believes only as much religion as he is willing to apply to his daily living.—Harold E. Garner.



Don't complain about other people. Day in and day out you'll have more trouble with yourself than any man you meet.—Tit-Bits.



I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him.—Phillips Brooks.



The only religion that will do anything toward enriching your life is the religion which inspires you to do something toward enriching the life of others.—Anonymous.



The love of Jesus is at once avid and generous. All that He has, all that He is, He gives: all that we are, all that we have, He takes.—Rnysbroeck.



Perhaps there cannot be a better way of judging of what manner of spirit we are of, than to see whether the actions of our life are such as we may safely commend them to God in our prayers.—William Law.



Ultimately it is what you worship rather than what you will that makes you what you are. It is what dominates your imagination, fills your thoughts, what haunts you, so to speak, that determines your character and action.—G. A. Studdert-Kennedy.



There is no real happiness in this life save that which is the result of a peaceful heart. . . . The soul which gives itself wholly and without reserve to God, is filled with His own peace; and inasmuch as we are prone to grow like that to which we are closely united, the closer we draw to our God so much the stronger and more steadfast and more tranquil shall we become.—J. N. Grou.

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The Ardent Faith of Believers in the Advent

By R. R. FIGUHR

[Sermon preached at the William Miller Chapel, Low Hampton, New York, August 21. For news story on the special service see cover page.—Ed.]

For nearly two millenniums now the followers of Christ have confidently relied upon the assurance that Christ personally gave His people, that He would return to earth the second time. He declared that His coming would be with power and great majesty, not as a teacher among men or a prophet, but as the mighty Conqueror of the whole world, the King of kings and Lord of lords. He will come as the rightful Ruler of this earth, where alone His sovereignty and right to rule have been challenged.

"I will come again, and receive you unto myself," are the very words of His promise. He spoke these words to His faithful followers shortly before His ascension to heaven. This assurance has long been the blessed hope of His people. The passing of the years has not caused the promise to grow dim. Nothing earthly can detract from the force of this assurance. It is as certain as God's word. Our Lord has not promised something He cannot or does not intend to fulfill. He will come again.

Three thousand years ago the inspired prophet sang this same assurance expressed by those who looked forward to that day in the words: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens

from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:3-5).

We who live today and are known as Adventists are the descendants of spiritual forefathers who have lived and cherished the blessed hope during the six thousand years dating from the entrance of sin into the world. The sad and tragic hour of man's fall was brightened by the first intimation of the coming of the Redeemer. From the Lord Himself, as well as from angelic visitors, our first parents learned of the plan to redeem man from the power of sin, a plan that was to be gloriously consummated at the second coming of God's Son to this earth in glory. The sad outcasts from Eden became fervent Adventists, cherishing the hope of that great day. It was their sole hope—a blessed hope indeed! They taught it to their children. It must often have been the theme of their conversation. Without it they would have been left despondent and the future would have been hopeless. They who had known the bliss and joy of Eden could have been satisfied with nothing less than the assurance of a return to those Edenic days, so filled with happiness and satisfaction as they basked in the smiles of their Creator. The second advent of the Lord meant Eden restored. No wonder therefore that those early dwellers on this saddened earth often

gave voice to their hope, so forcefully expressed by one of their number, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14).

Adventists do not follow cunningly devised fables when they make known the coming of our Lord Jesus Christ, for there is no Biblical doctrine more clearly taught and more oft repeated than this. In the New Testament, on an average, one out of every twenty-five verses mentions it. The apostle Paul in his letters speaks of it no less than fifty-five times. It is the very keynote of the Scriptures. It has been well said that it is "the key that unlocks the Bible." Those who accept this Bible teaching are said to be not in darkness, but to be children of light (1 Thess. 5:5).

A clear understanding of this great truth leads one to a fuller comprehension of God's dealings with this earth and with mankind. He sees that the present order of things is but a passing phase of a divine plan to culminate in the final destruction of all evil and the introduction of everlasting righteousness. In this the redeemed who have made God their choice are to share throughout the unending ages. Therefore Adventists confess that they are but strangers and pilgrims on the earth. "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:14-16).

A clear understanding of and a firm belief in the second advent of our Lord has a definitely stabilizing effect upon Christians. It gives a purpose to Christian living and activity. By faith it makes the unseen and the glories of heaven real.

It keeps Christians from being satisfied with, and placing their affections upon, the passing things of this present world, for heaven is their home. Here they have no abiding city, no permanent dwelling place.

It sustains and brings comfort in the hour of sorrow and suffering as it did to Job who, out of his deep sorrow, declared, "I know that my redeemer liveth, and that he shall



Committee appointed to direct in the work of restoration of the William Miller Chapel at Low Hampton, New York. Left to right, front row: Philip M. M. Phelps, R. R. Figuhr, L. E. Lenheim. Back row: F. M. Dana, H. J. Capman, L. E. Esteb, A. S. Anderson, Leon Robbins.

stand at the latter day upon the earth.”

It leads to loyalty to Christ and to a willingness to share in the practice of self-denial as exemplified by Christ Himself, recognizing that we are but stewards of His goods until He returns from the far country.

Last but not least, the Adventist hope anchors the believers to something sure and steadfast that is amply founded upon the Word of God. He is not tossed about by every wind of doctrine. He knows what the divine program is for this earth, and he knows his relationship to that program. He therefore faces the future with certainty.

We thank God for men and women who, down through the centuries, in clear tones and out of deep conviction, have proclaimed the coming of our divine Lord and the ushering in of the new heaven and the new earth so eloquently depicted by the seer of Patmos.

Here at Low Hampton years ago God raised up such a messenger who was destined to call the attention of the world to this great and prominent teaching of the Holy Scriptures. Despite its scriptural prominence, the doctrine of the second coming of Christ had too largely been lost sight of in recent centuries. The world needed to be aroused and to see that this event of such stupendous importance to all mankind is imminent. To make this impact upon the minds and consciences of Christians, God chose this humble but truehearted instrument, William Miller.

We are here today to honor the memory of this great and good man. It is well that we think upon the devotion and the dedication so unstintingly given to a cause in which he believed with all his heart. To the very end of his days he believed it. Just a few hours before the end of his earthly pilgrimage he sent to his fellow believers in the Advent faith the message: “Tell them [the brethren] we are right. The coming of the Lord draweth nigh; but they must be patient, and wait for Him.”—Quoted in JAMES WHITE, *Life of William Miller*, p. 403.

A Faith Unshaken

Though the last months of his life were filled with suffering and trial, the assurance of his Lord's return sustained and consoled him. Through the last trying days of life he comforted himself with the hope of his Lord's return, and so has many another faithful servant of God through the long centuries. The words of Job have had particular significance to them: “For I know that my redeemer liveth, and that he shall stand at the

latter day upon the earth” (Job 19: 25).

It is a characteristic of good men that they are sincere. There is nothing hypocritical about them. As they believe so they live. What they preach they practice. Their lives bear the closest scrutiny, for they are as open as the day. The life of William Miller bears the stamp of deep sincerity. Men scoffed at him, disagreed with his teaching, and even persecuted him, but they could not deny his sincerity. Tenaciously he clung, despite everything, to what he believed the Word of God taught. People never accused him of hypocrisy or make-believe.

For our encouragement and reassurance let us look at this life, this human instrument over which Providence kept a careful watch, and see how God cares for His chosen vessels

To Be God's Child

By ELEANOR E. HOWE

Dear Lord and Father, what is this
That I, Thy child, may be?
Can I in errant wantonness
Cast this rare gift from me?

O Father, no, there's nought of earth
With this gift can compare!
Earth's richest treasures have no worth
Beside Thy love and care.

—how He carefully shapes them as He wills, and then how effectively He uses them, all the while seeking to bind them more closely and securely to Himself.

We go back 173 years to 1782, to the beginning of this life. Pittsfield, Massachusetts, was the place of William Miller's birth. Four years later the Miller family moved here to Low Hampton. On these hills William grew up. Here he played, dreamed, and developed into sturdy young manhood. His life was that of a normal farmer's son. The blessed influence of a Christian home was his fortunate lot. Strikingly fulfilled to these faithful parents was the divine assurance: “Train up a child in the way he should go: and when he is old, he will not depart from it.”

Though for a period the beneficent face of God became obscure to him through the sophistries of men and cunning deception, the clouds of uncertainty and skepticism cleared away as, with sincerity and humility, he sought for the answer to the universal question that sooner or later arises in every soul—after this life, what? Thank God he found the answer—definite, certain, and satisfying. It was in the Bible. This life, he discovered,

is but a pilgrimage, a brief interlude of conflict and victory, to be followed by an eternity of sinlessness, and filled with everlasting joy and contentment for those who choose the right way; for the rest, irreparable and eternal loss.

Heaven and everlasting bliss, he learned, were made possible by the sacrificial offering by Jesus of Himself. Through Him salvation is freely offered to everyone born into this world. The whole divine plan is to be climaxed and brought to a glorious consummation by the second coming of Christ in glory. This event, he believed with all his heart, was imminent. He found the doctrine of the second coming of Christ clearly taught in the Bible. Having once discovered God's Book, he devoted days, months, and years to a close and meticulous examination of every part of it. A verse-by-verse study was undertaken. The self-appointed task grew increasingly delightful as he recognized God speaking to him from the sacred pages.

Once he had been confused, uncertain, and passing through a great conflict of soul as he groped after God. His pitiable condition is well expressed in the lines penned by him:

“Come, blest Religion, with thy angel's face,
Dispel this gloom, and brighten all the place;
Drive this destructive passion from my breast;
Compose my sorrows, and restore my rest;
Show me the paths that Christian heroes trod;
Wean me from earth, and raise my soul to God!”

But now his gropings were over. He had been weaned from earth and his soul had risen to God. Certainty and assurance had taken the place of skepticism and confusion. His feet were now planted on solid rock. He knew finally where he was going. He was on his way to the abode of the eternally blessed. As a flint he had set his face, and he knew he would not be ashamed.

Spiritual Anchorage

How the people of today need the safe and secure spiritual anchorage that William Miller found. Someone, referring to the fear and uncertainty that man's recent inventions have brought to this generation, has said that for it there is a new apostles' creed, “I believe in the hydrogen atom, almighty, divisible, and with oblivion for all.”

Aptly the Scriptures describe this age as one of fear. “Men's hearts failing them for fear.” We cannot deny that we have come to the time de-

scribed in these words of our Lord, for the wise men of today are the most vocal in calling attention to the doom hanging over the world. Unregenerate man has become too ingenious, too expert, for the safety of the world. He cannot be trusted with his own terrible inventions. Man's worst enemy has become man himself. For this age of fear there is offered a safe and secure shelter—the Word of God and its divine assurance.

A Promise for All Adventists

Speaking to His followers living in the days of His soon coming, who would cherish the promise of His return, Jesus said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Were William Miller here today, I am certain he would not be moved or unsettled by the fear of the immediate future that grips so many hearts. His sure anchorage would securely hold him in this troubled and tempestuous generation, even as it held him in the generation in which he lived.

In speaking of Miller, we cannot fail to mention the matter that inevitably comes up when his name is spoken—his error in setting a definite time for the Lord's return. That a mistake was made in this direction none will attempt to deny. For us today it is difficult to understand how such a diligent and conscientious student of the Word could so grievously err as to set a definite day for the Lord's return, especially in the light of Christ's own clear statement that though His followers would know when the grand event was near, none would be able to tell the day or the hour. The mistake was honestly made. It was not an attempt to deceive. His own life and conduct amply establish this. In his zeal and earnest longing for his Lord's appearance he failed to unearth the full meaning of certain prophecies. For reasons we cannot explain, God could lead him so far but no further in prophetic revelation.

This is not the first time in history that such an incident has occurred on the part of faithful students of the Word. That William Miller was right in so much, and so absolutely correct in discovering his wonderful relation to and salvation through his Saviour, is the event of transcending importance. That Saviour he loved devotedly, and deeply yearned to see Him face to face. All other events were therefore of lesser importance.

On this outstanding climax his eyes were firmly fixed until the day they gently closed in death's sleep.

William Miller rests in his grave. Without the suggestion of a doubt we say, "He rests in the blessed hope of his Lord's soon return." This hope, as old as the history of sin, is as bright and new today as when first given to our sorrowing parents in Eden.

Not long ago a Japanese in his country unearthed, in a peat bog, an ancient canoe long buried there. A botanist and scientist friend estimated that the canoe had been interred for at least two thousand years. With the canoe had been entombed a lotus seed. They examined this little seed two thousand years old. With deep interest they planted it. Would it grow? Had the life and vitality implanted in it two millenniums before perished? Had time killed the life that had been in it? To the delight of these two friends the seed grew and bore—a beautiful lotus blossom. So it is with the blessed hope that has through the ages been the delight and comfort of God's earthly pilgrims. It has bloomed for every generation. The life and vitality implanted in it has survived the passing of all time. If planted in the heart, it grows and bears the beautiful

flower of godliness, for the highest type of Christian living has ever been evident on the part of those who longed for the coming of their beloved Lord.

The final book of the Bible, which we call the book of Revelation, deals almost exclusively with the second coming of our Lord. Prophecy after prophecy takes us down the centuries to the glorious day when the heavens will reveal Him whose right it is to rule, coming in the clouds of heaven in power and majesty, as "King of kings and Lord of lords." On that day there will be but two classes of people on the earth—the prepared and the unprepared. The former will say, with joy unutterable, "Lo, this is our God; we have waited for him, and he will save us." The other, terror stricken and doomed, will cry to the rocks and mountains: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16, 17).

In that great day of days may it be our blessed experience as Adventists to joyfully welcome our Lord, for whom we have watched and waited so long.

"The Sabbath a Delight"

By Ernest Lloyd

Our heavenly Father desires His earthly children to be truly happy, and He is doing countless things by day and by night to make them so. It is His constant purpose to add to man's joy. Indeed, this is the whole intent of His Word, His laws, His teachings, and His plans. They were given "for our good always" (Deut. 6:24).

True happiness, however, can be had only through loving obedience to God's laws, but man has been slow to learn this fundamental lesson. When we obey the physical, mental, and spiritual laws that have to do with us, then real happiness and peace will result, for behind all His laws is His wonderful love.

Many say, in their ignorance, that God's laws are too restraining. This is because they are not willing to study into the true meaning and purpose of those laws. It is through obedience to them that God *protects* His earthly children, thus keeping them in the way of life, "that he *might preserve us alive.*"

One of God's laws concerns the

Sabbath. The Sabbath is a special gift to mankind. It is not to be a burden, as it appears to be with some, but "a delight," a special blessing. The influence of the world about us tends to lower our moral tone. The Sabbath, properly observed, lifts our moral tone, elevates our thinking, inspires our spirits, and gladdens our lives. If we are in full harmony with our Lord and the Sabbath principle, we shall certainly "delight" in it even as Jesus did. He said, "I delight to do thy will, O my God."

Is the Sabbath actually "a delight" to us? If we *really* want to find more delight in it, we can do so by putting into practice the excellent suggestions found in the thirteenth verse of that wonderful fifty-eighth chapter of Isaiah. We are to "remember the Sabbath" as we progress through the week, and the fact that it begins at sunset on Friday. So we all have to do some definite planning for it. And then, with determination, carry out the plan. Father, Mother, and the children must have things arranged so all can welcome in the Sabbath hours.

This is pleasing to God, and it is an important part of the education of the children.

Let us also be determined about the matter of retiring early Friday night so as to be able to rise early Sabbath morning. Since this is the "day of all the week the best," why not make it the longest? If we have given proper time to our lesson study each day, which everyone can do, there will be no need of staying up late Friday night. Late rising Sabbath morning means hurry and confusion, and this is certainly not pleasing to the Lord. But how good it is to be on time at Sabbath school! And to be ready to help in the song service or in doing whatever we can to make the school a real success.

Let us carry our Bibles with us to church, and thus encourage our boys and girls to do likewise. If we walk a few blocks or ride in a bus or street-car a longer distance, we shall be preaching a silent sermon just that long. Let us not be ashamed of the greatest Book in the world. One of our youth who carried his Bible to church was followed by a gentleman who was in trouble. He went into the church behind the boy, was impressed by what he heard, and met the pastor, who invited him to attend some Bible studies. He stepped into the light, found peace and joy, and soon joined the church.

In the church service we can help with the chorus if we cannot sing the solo. We can give our best in listen-

ing to the speaker, remembering that the art of listening is as important as that of speaking. Every speaker is encouraged by seeing his listeners follow him thoughtfully in his address. As we do our part faithfully in a service, however humble the part may be, our happiness and our usefulness increases.

A Walk After Dinner

Beloved, beware of a heavy Sabbath dinner. It is far better for us to eat lightly on the Sabbath day, so that our minds will be clearer to understand and appreciate the many good things that God has for us on His holy day. A walk after dinner is better than a nap. Let the walk take you to some needy family, or to one who needs cheering a bit. Walking not only brings us blessing, but is also a source of "delight" on the Sabbath. Let us walk more and ride less on the Sabbath. (See Isa. 58:13, 14.)

Let us look for the best as we take the Sabbath afternoon walk. Jesus said, "Blessed are your eyes, for they see." These words refer not alone to spiritual truth, but as Jesus saw love and beauty in the world of nature, so may we if we cultivate the practice of observation. And this practice will add to our enjoyment of the Father's handiwork all around us. There are many ways by which the Sabbath may become a genuine "delight" if we plan aright, and seek to do His will and not our own on that day. (See *Education*, pp. 250-252.)

ceremonialism. The people were religious, but not righteous; they were outwardly correct, but inwardly corrupt. There was much form, but little power. The religion of Judaism was bound with ceremonialism, fettered with ritualism. Formalism had supplanted faith.

Christendom is afflicted in these last days with the same powerless, form-filled, and ritualistic religion. The church has not been able to meet the challenge of an almost universal breakdown in morality. There are great evils, such as intemperance, corruption in public life, juvenile delinquency, crime-breeding movies and comics, which the church could meet and vanquish were it not for the fact that the church these days walks hand in hand with the world. The sins of the world are in the church. Religion is at a low ebb spiritually. Oftentimes a single act or incident is an unerring index to the life of an individual or organization.

At one of the late political conventions Bruce Barton made this comment on the prayers that were offered:

"With one or two exceptions, the worst features of the . . . conventions, in my opinion, were the opening prayers. The committee on arrangements does not schedule these prayers from any deep sense of religious devotion. Far from it. The purpose is votes. The Jewish vote is represented by a rabbi; the Catholic vote by a priest; the Protestant vote by two preachers, one white, one black. . . . The petitioner used to pretend, at least, to close his eyes. He does not now, nor do any considerable amount of his listeners. He does not pretend to be speaking from the heart. He produces a manuscript. And the prayers grow longer and longer. They are, in fact, not prayers but speeches. . . . These public prayers are not religious; they are not Christian. And my authority is the sixth chapter of the book of Matthew."—*Sunday Star*, Sept. 14, 1952, p. A 26.

How About Our Spiritual Needs?

Our concern, however, is not so much with Christendom as with us. What of our church and the individuals within the church? Is there so little of spiritual life in some of our prayers and sermons that they must be written out and read? Is our religious life flabby and soft? Do we compromise with the world, walk with the world? Has ritualism crept into our worship? Do we have a form without the power? Do we give to God an imperfect sacrifice, an offering devoid of self-surrender? Do our sermons leave the people indifferent? Are we bound with the cords of ceremonialism?

The Remnant People—4

The Message of Malachi

By Varner J. Johns

There is a message for men today in the book of Malachi. The last book of the Old Testament was written about four hundred years before the birth of Jesus. It follows closely the writing of the book of Nehemiah. The conditions described in the thirteenth chapter of the book of Nehemiah—unholy alliances, marriages with unbelievers, withholding the tithe, transgressing the Sabbath—were the conditions that led the prophet Malachi to bring his message of reproof and counsel. Malachi looked forward to the coming of the "messenger of the covenant," and on through intervening centuries to the "great and dreadful day of the Lord," the second coming of Christ. And beyond this to the destruction of the wicked and the eternal redemption of the righteous.

The key word in the Malachi message is the word "wherein." The Lord brings a sevenfold charge of insincerity against His people, and seven times the people ask "Wherein?" Wherein hast Thou loved us? Wherein have we despised Thy name? Wherein have we polluted Thee? Wherein have we wearied God? Wherein shall we return? Wherein have we robbed Thee? Wherein have we spoken so much against Him? (Mal. 1:2, 6, 7; 2:17; 3:7, 8, 13).

There are two ever-present perils for the people of God. One is formalism, the other is fanaticism. Nothing is so deceptive as a self-satisfied, self-centered religious experience, unless it is the other extreme, fanaticism. The religion of the days of Malachi had degenerated into a cold, lifeless

ON THE Religious Front

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

World Council Sponsors Dalai Lama's Brother

Tagster Denprabcha, elder brother of Tibet's Dalai Lama, awaited clearance from the U. S. Embassy in Tokyo to go to the United States under the sponsorship of the World Council of Churches. He fled his nation's Communist rule recently and was granted asylum by the Embassy while awaiting a permanent residence visa in the U.S. He expects to be attached to an American university project doing research on Tibetan culture, customs and language.

Murray Calls for Scientists Dedicated to God

A call for more trained, devoted scientists who "first dedicate their work to God" was issued in Rensselaer, New York, by Thomas E. Murray, a member of the U. S. Atomic Energy Commission. He declared that man in the atomic age was confronted with the "age-old choice; whether he shall use God's gifts for good or for ill, for the enhancement of his way of life or for his own undoing." The commissioner said that today's "imperative need" is for widespread understanding of "the facts of atomic energy and their implications for the future of the world."

Labor Secretary Asks Workers Be Firm in Faith, Morality

Secretary of Labor James P. Mitchell said in a special message for Labor Sunday (Sept. 4) that while a strong and confident working force is vital to American prosperity, this force will be strong "only as long as its dedication to faith and morality remains steadfast." "It is not so important to have God on our side," Mr. Mitchell said, "as it is to make certain we are on God's side, that we as a nation continue to make all contracts, all agreements and all decisions that have bearing upon our destiny in the single, simple light of morality as defined for us by our faith."

Dial-a-Prayer Service Growing

Dial-a-prayer inspirational services have proved so popular they are being operated in an increasing number of cities by churches and YMCA's. About the size and shape of a portable TV set, the machine contains mechanisms for tape-recording a message of up to several minutes in length. This is placed into position and the unit plugged into the telephone switch so that when the number is called the message is repeated to the caller. Most church groups using the device change the recorded message daily. Some of them offer a prayer for the day. Others give the caller a short Bible quotation and brief spiritual comment in connection with the Scriptural passage.

When I say "our," I mean "mine." It is so much easier to point out the sins of others than to search my own soul for hidden sin. Am I guilty of the sins that the Lord sees in His church? It may be well to list the charges made by the One who sees all we do, hears all we say. There are six serious indictments:

Only the Appearance of Sacrifice

1. *Sacrilege* (Mal. 1:8). Sacrilege has the appearance of sacrifice. An offering is made, but not a perfect offering. God looks upon the hidden motives, and values the offering by what it costs the giver. Do we hold back part of the price? Is there a corner of the heart reserved for self, for impure thoughts, unholy musings, self-seeking plans?

2. *Hypocrisy* (v. 10). Christianity is not a cloak to cover unrighteousness. A pretense of piety is a counterfeit coin unacceptable in the heavenly realm. Envy, jealousy, pride, impurity, covetousness, political maneuvering for position, injustice can never be covered by a robe of ritual righteousness.

3. *Profanity* (v. 12). The root meaning of the word is found in the Latin *pro* ["away from"] and *fanum* ["the temple"]. The profanity of the street is bad; the profanity of the temple is much worse. Cain brought to God an offering of unrighteousness, or self-righteousness. Men sing a hymn and say, "God bless you," on a radio program advertising beer or cigarettes. This is profanity. So also is it profanity when impure hands and hearts minister before the Lord.

4. *Formalism* (v. 13). There is so much of formalism in religion. Many go to church because they are duty bound or for fear of the future, not because they delight in serving God. They find the party of pleasure more to their liking than the place of prayer. A mechanical, loveless religion cannot hear the piteous, pleading cry of the poor and needy. A religion of form is concerned with the ritual of the church; a religion of love reaches out to the ends of the earth in ministering to men. A stern, uncompromising religion of "do" and "don't" drives many a child from the church. The more of love in the life the less there is of form and ceremony.

Perilous to Tamper With the Word

5. *Corrupting the covenant* (Mal. 2:8). It is perilous to tamper with God's law or His Word. We dare not burn common fire upon the altar of sacred truth. To interpret any of God's commands to suit our own convenience is to corrupt the covenant. In the days of Malachi the priests

caused the people to "stumble at the law." Today the law of God is openly flouted by many who profess to be teachers of truth. Doctrine is minimized; church federation is sought. "All roads lead to Rome" is the popular expression that means, in effect, "No matter what you believe or which church you join, you'll go to the same place." Almost all religious roads these days lead Romeward, but only one leads heavenward. Someone has said that "the road to the Promised Land leads past Sinai." Obedience follows conversion.

6. *Condoning wickedness* (v. 17). The church cannot X-ray the heart. The church cannot judge motives. But the church must deal with open sin if it would maintain its purity and power. In the churches of the world, members drink and smoke and dance and play cards. Divorce for unscriptural grounds is so common as to be scarcely considered. The standards of

A During-the-Week Faith

By W. A. Townend

"I don't know what people have to think about during the week when they do not have this Advent message." This was from an older member I called on the other day. He has been a Seventh-day Adventist for about five years.

True Adventism is not merely the way of a church; it is not even a way of life—it is a life in itself. To know the blessed hope as set forth in the three angels' messages of Revelation 14 is to know *life*. It is to know and to have a center in one's life from which one's thinking and actions find satisfactory and satisfying direction. The more whole-hearted our acceptance of the message, the more complete and satisfying is the experience we enjoy.

Let us thank God for a during-the-week faith. And let us share our faith with those who are longing for just such a belief.

yesterday have been thrown to the winds. The remnant church dare not lower its standards or wink at wickedness. The straight testimony must be given. The True Witness must be heard. The church must deal with sin, even while it seeks to save the sinner. To countenance open sin in the church is to invite spiritual decay and death. But in dealing with sin the church must follow the ways of the Master. The One who drove the moneychangers from the Temple sought with infinite love and welcomed the Mary Magdalenes of the day. The church is made up of sinners saved by grace. The sinner must be sought and led to repentance. God does not excuse sin or cover up sin, but He is ever ready to forgive the sinner and to blot out his sin. So it must be with the church.



EDITORIALS

“Crime Still Pays Too Well”

It is generally admitted that Police Commissioner Francis W. H. Adams, of New York City, who recently resigned, did a very good job of checking crime in that great city while he was in office. But one writer for the *New York Times*, July 28, states that in spite of this, crime still pays too well in this teeming metropolis. He gives some enlightening statistics to prove his assertion.

“Despite the gains in policing under Commissioner Francis W. H. Adams, crime still remains all too successful an occupation,” writes the *Times* reporter, and proceeds to give a long list of unsolved crimes. He says:

“One of every eight murders here in the first half of this year went unsolved.

“Three of every ten rapes and felonious assaults also remained unsolved, with their perpetrators at large.

“Just about half of all the robberies and burglaries remained open on the police books.

“Three of every four grand larcenies, aside from stolen cars, and two thirds of the car thefts remained successes—thus far—for the criminals.

“Commissioner Adams is leaving office with the strangling of financier Serge Rubinstein last January still a mystery.

“Still sought are the hold-up men who achieved what was probably the world’s record cash haul in a bank robbery—the \$305,243 machine gun job in Woodside, Queens.”

Police Commissioner Adams reached a peak of 50.4 per cent in crimes cleared in 1954, which was an improvement of 8.9 per cent over 1953. During the first part of 1955 he did even better than this. However, when we realize that in practically 50 per cent of all crimes against persons or property the criminal escapes detection, we begin to wonder what is wrong with modern civilization with its great array of law enforcement methods and activities.

Thus in another area of life, man’s failure to make this a better world, as he promised to do, is most humiliating. If man cannot control lawlessness at home, how can he hope to make much headway in attempts to do so in its international aspects?

We can always hope for a better world in which peace and security will be made certain, but let us not deceive ourselves into thinking that it can be brought about either by the tough policies of an energetic guardian of the law or the good-will treatment of some state representative.

Rebellion Against All Law

We live in a lawless generation in spite of the multiplicity of laws. Rebellion against restraint of any kind has reached its peak in our day.

The wise man well said, “An evil man seeketh only rebellion” (Prov. 17:11). We are told that the last days would be like the days of Noah, of which God declared: “The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5).

We often look down on the pagan world with its

idolatry and superstition. But a prophet of the Lord once declared: “Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (1 Sam. 15:22, 23).

Disregard for the law of God, which often has been ignored both within and without the church in these times, has led to disregard for all law.

The prophet Isaiah declared: “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate” (Isa. 24:5, 6).

Desolation of the Earth

Complete desolation of the earth will come about as a result of man’s lawlessness. While God will send the final judgment, yet the Scriptures declare that it will come to pass as the fruit of man’s own doings. Says the Lord: “Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it” (Jer. 6:19). By present evidences this cannot be long delayed.

But, thank God, this is not the last word, for the Lord further declares: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Isa. 65:17). “If ye be willing and obedient, ye shall eat the good of the land” (Isa. 1:19).

F. L.

Man’s Three Greatest Enemies

In Three Parts—Part 1

Man’s three greatest enemies are the world, the flesh, and the devil. That fact the Bible makes abundantly clear. “If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:15, 16). Thus wrote the apostle John, who adds: “The whole world lieth in wickedness” (1 John 5:19).

As used in the Bible, the word “world” is roughly a synonym for our word “environment.” Thus we conclude that the environment in which we must live and move from the earliest to the last days of life is an evil one, which acts as an enemy to every good desire or purpose. In that environment all have had to live since the days of Adam.

The Bible speaks of the “flesh” as a most deadly enemy. Paul wrote: “I know that in me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18). “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal. 5:17).

We may consider the word “flesh,” so often used in the Bible, as a loose synonym for the sin-infected bodies that are ours, these bodies in which are found the

traits inherited from all our ancestors. In other words, the Bible term "flesh," so far as the problem of sin is concerned, includes that factor in human life known as heredity. Someone has well said that every man is an omnibus in which all his ancestors ride. Since the days of Adam, all the bad as well as the good traits of our ancestors have been passed on to us, along with physical resemblances. And, as we well know today, there is a profound interrelationship between body and mind; one mightily affects the other. No wonder then that the "flesh" proves so deadly an enemy.

We need hardly provide proof that the devil is a deadly enemy of man. The Bible declares that "the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). To change the figure of speech from the jungle to the chemistry laboratory, we may describe the devil as the evil catalyst of the universe. Scientists tell us that certain chemicals, called catalysts, give to other chemicals increased potency without in any way subtracting from the potency of the catalyst itself. Thus it is with the devil. He acts upon both the world and the flesh to increase their potency for evil, but he remains the same in his satanic strength, having lost nothing of his deadly effectiveness. Even without the cooperation of the world or the flesh, the devil can make direct attacks upon man through unheavenly suggestions and temptations to the mind.

Man's Relation to the Three Enemies

And how has man generally related himself through the ages to this unholy trio of enemies? First, how has man related himself to the world? The answer is, He has promptly succumbed to it. The customs and the ways of those around him he has quickly accepted as the measure of all values. His favorite expression in justification of a course of action has always been, "Everybody does it." Even if conscience stirs, and it has stirred in the human breast in varying degrees through all the ages, he quiets it quickly by reasoning that even if the ways of the world around him are not altogether above reproach, he can hardly be expected to swim against the current.

As to the flesh, the attitude of men generally has been the same as that toward the world. They have promptly succumbed to it. Indeed, the great majority through the ages have taken for granted that if certain desires and passions stir within them, such as hatred, lust, gluttony, then those desires must be normal and altogether right to express. In fact, they have baldly viewed the body as the agent for providing thrills. If they have trappings of conscience about any desire or passion, they have succumbed rather than engage in the struggle to resist it. Even in our so-called Christian society we hear people excusing, for example, the free rein they give to their temper: "I can't help it; my father had a bad temper."

As regards the devil, there have been two opposite attitudes taken. In ancient times almost all men, in terror, sought to placate him by various offerings. In modern times men in so-called enlightened lands have sought to reason away the devil, declaring that he is but the figment of superstitious minds. In those instances where men still believe in a literal devil, they generally dismiss the problem of his presence by the simple expedient of trying to forget that he exists.

An Attitude of Defeatism

We may sum up the matter by saying that toward his three greatest enemies, man has rather consistently taken the attitude that he cannot be expected to face them victoriously. From the days of Adam men have

sought to find an excuse for their unholy deeds and lives. Only thus have they been able to live with themselves. So universal, and apparently so needful, has this attitude of excusing become that the long record of man reveals that he has worked out impressive theories to explain why he is the unhappy victim of circumstances, of powers beyond his control. Men have reasoned, for example, that blind fate dictates their lives, or that their destiny is controlled by the stars. Nor have our most modern times been free of such reasoning. With the straightest of faces learned men have declared that people cannot do other than they do because their glands do not function normally, or because their genes transmitted the wrong traits.

Thus have men sought to escape moral responsibility. Certainly if we cannot hope to be master of a situation, we cannot be blamed for what takes place. But men fail to realize that they pay a fearful price for such an escape. They deny, in effect, that they possess the power of choice, the power that marks man as above the beasts and gives to him true dignity. Without free will man is a slave.

God made man upright, but man has sought out many inventions. And the most debasing of all these inventions is the morally paralyzing belief that we are the servants of our environment, our heredity, and the devil who roams the earth. It is tragic enough that man should break the link with heaven by sinning; it is doubly tragic that he should be content to lie in his bed of iniquity under the devil-induced delusion that he is unable to arise. Thus has the evil one sought to make sure that men will never regain their lost estate as sons of the most high God, for the morally paralyzed are the helpless slaves of the devil.

F. D. N.

Dreams!

At the REVIEW office we receive letters occasionally from people who have had dreams and who are perplexed to show the origin of the experience. After reading the letters we cannot deny that in some cases God is speaking to His children through dreams. It is clear, however, from most of these dreams that the source is merely human. Perhaps in a few cases even satanic.

"A dream cometh," said the wise man, "through the multitude of business" (Eccl. 5:3). Apparently referring to this text in Ecclesiastes, Ellen G. White said: "The multitude of dreams arise from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan."—*Testimonies*, vol. 1, p. 569.

People dream because of the pressure of life's problems, joys, and pleasures. Most dreams may be compared to the steam that rises from the hot ground on a summer's day after a passing shower—just vapor. "In the multitude of dreams and many words there are also divers vanities" (Eccl. 5:7).

Why do people dream? There are many reasons. Perhaps they eat heartily just before they go to bed. Others dream because they may be physically, emotionally, or even mentally ill. Guilt and sin may be responsible.

Jude denounces those "dreamers" who "defile the body, make light of authority, and deride majesty" (Jude 8, Goodspeed). These wayward ones "deride anything they do not understand, and the things they know by instinct, like unreasoning animals, they use for their own destruction" (Jude 10, Goodspeed).

In Jude's estimate they are "rainless clouds driven

before the wind: leafless trees without fruit, doubly dead, and uprooted; wild sea waves foaming up their own shame; wandering stars doomed forever to utter darkness" (Jude 12, 13, Goodspeed).

Dreamers are regarded, generally, with skepticism by both bad men (Gen. 37:19) and good men (Job 7:14). Eliphaz the Temanite sought to impress upon Job that he had received a message directly from God: "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling. . . . Then a spirit passed before my face; the hair of my flesh stood up: . . . and I heard a voice saying . . ." (Job 4:13-16).

But Job cries out: "Thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway: *let me alone*" (Job 7:14-16).

Some dreams have a divine, not a human, origin. Said God's servant: "But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the spirit of prophecy as visions. Such dreams, taking into the account the persons who have them and the circumstances under which they are given, contain their own proofs of their genuineness."—*Ibid.*, pp. 569, 570.

As an example of this Mrs. White refers, in her published writings, to a dream evidently of divine origin that came to Elder Loughborough concerning a spring of water. (*Ibid.*, pp. 602-604.) Another dream experienced by this pioneer worker related to a turntable on a railroad. (*Ibid.*, pp. 600-602.) Elder Matteson once wrote to Elder and Mrs. White about a dream that he had had in which oil lamps figured prominently. (*Ibid.*, pp. 597, 598.) William Miller's dream of a casket of jewels is well known. (*Early Writings*, pp. 81, 83.)

The Bible records many instances in which God gave dreams to His servants—Jacob, for example, and his dream of the ladder, with the angels ascending and descending. At times dreams were given to heathen men and women in which the purposes of God were revealed. The Midianite soldier, for example, in a figure was shown the army of Gideon invading the camp of the Midianites. Pharaoh also had an impressive dream, and so did Nebuchadnezzar, and Pilate's wife.

Guide the Conscientious Ones

The Infinite One knows how to reach the hearts of His children. We are not to mark out the manner in which He chooses to work, nor are we to criticize His methods or His providences. Ministers and laymen must carefully guide the faith of conscientious souls who sincerely believe God has spoken to them in dreams. In the last days the Lord will speak in this manner. This is the promise of the prophets. Said Joel: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28).

It is when men and women arise seeking personal gain or glory—when they boast of their revelations and declare that they have light from heaven—that we need to be on guard. And there are those who misinterpret dreams, giving credit to God for the enemy's work. These people may be naïve or emotionally upset. Kindly and in the spirit of Christ they must be made to understand that God speaks to His people through the Bible and the testimonies of the Spirit of prophecy. It is not often that God chooses dreams as a means of revelation, for dreams of heavenly origin may be associated with the prophetic office. (See Num. 12:6.) When He does speak in a dream to one who is not a prophet,

"such dreams, taking into the account the persons who have them and the circumstances under which they are given, contain their own proofs of their genuineness."—*Testimonies*, vol. 1, pp. 569, 570. (See also vol. 5, p. 658.)

The dreams that came to Elder Loughborough and Elder Matteson are typical examples of dreams which God gives when His wisdom dictates. One cannot fail to see the appropriateness of these Heaven-inspired dreams. But neither of these two men was a prophet. They did not claim to be prophets. They were ministers of the gospel—godly men to whom the Lord saw fit to give special spiritual aid in particular situations.

D. A. D.

Are You Bearing a Grudge?

Among the sundry laws that God spoke to Moses on Mount Sinai is this one, which often is overlooked: "Thou shalt not . . . bear any grudge against the children of thy people" (Lev. 19:18).

Too many brothers and sisters in the church are going about bearing grudges. Someone has overlooked and slighted them, said something against them, made promises they did not fulfill. Thinking overmuch upon such things they build up a feeling of ill will and resentment.

There are many burdens in life that are placed upon us against our will, and we must bear them as patiently and cheerfully as we are able to do with Christ's help. But these grudges are burdens we place upon ourselves. We need not bear them. We can be rid of them in an instant if we will let the long-suffering of the Lord fill our hearts.

Never should a passing unpleasantness, a rebuff, intentional or otherwise, or criticism of our actions take a fast hold upon us. Such things should be laid aside as soon as they happen, or else we shall find that we have taken upon ourselves a burden that is both useless and hard to bear.

Two brothers in the church refused to recognize each other for many years because of a misunderstanding that could have been corrected in a moment. Two sisters refused to speak to each other because an unintentional slight was considered as an intentional one on the part of one of them.

How foolish, you say. Yes, to an onlooker it is. But to the aggrieved one who has nursed the offense into an irreconcilable wrong, it is a matter of great concern. "Behold," writes the apostle James, "how great a matter a little fire kindleth!" (James 3:5).

With a thoughtless flip of the hand a glowing match is tossed away by the roadside, where it ignites a few blades of dried grass. At that moment it could be crushed out by the stamp of a foot. But a few moments later a breeze fans the flames, and soon the fire becomes a roaring holocaust that cannot be stopped. All that the helpless fire fighters can do is to quickly wall it about with an area of plowed ground and let it burn itself out. Then what a sorry sight is left.

This is a fitting parable for those who carry about burning grudges that they do not stamp out at the first faint thoughts of them.

When God gave the law against bearing a grudge, He accompanied it with the cure. He said, "But thou shalt love thy neighbour as thyself" (Lev. 19:18). By forgetting how we may please ourselves, and by thinking of how we may please others, we are less likely to bear a grudge against anyone, and thus please God.

F. L.

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Philippians 1:23; "Satan"

Please explain Philippians 1:23.

This verse reads as follows: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

Because of the juxtaposition of the phrases "to depart" and "to be with Christ" this statement has often been misunderstood and has been construed to teach that at death the believer goes immediately to be with his Lord.

So far as the verse itself is concerned, there is no mention of an interval of time between death and union with the Lord. However, that Paul believed such an interval to exist is clearly evident from other statements he made on the subject. In order to discover what any Bible writer teaches concerning a subject, it is necessary to examine all the statements he has made relative to the matter before drawing any conclusions as to his convictions. Isolated statements in and of themselves may sometimes be variously interpreted, but when these are compared with other statements by the same writer, or by other Bible writers on the subject, it is generally possible to determine which of several possible interpretations is the correct one. Properly understood, the Bible does not contradict itself.

Paul on the State of the Dead

Several texts clearly reveal Paul's teaching regarding the condition of man between death and the resurrection.

He informed the Thessalonians that not till the second coming of Christ will believers see their Lord (1 Thess. 4:13-17), and to the Corinthians, Paul wrote that the change from mortality to immortality would not take place till "the last trump" (1 Cor. 15:51-54; cf. 2 Tim. 4:6-8). With these verses may be compared the statement of Jesus who, shortly before leaving this earth, comforted His disciples with the hope of a future reunion. This reunion He clearly showed would not take place until His second coming (John 14:1-3).

Why, then, did Paul apparently relate the two events of death and fu-

ture fellowship with Christ? Doubtless because of the fact that as far as the one who departs is concerned, these are closely associated. Lapsing into complete unconsciousness at death, he is unaware of any passage of time. To him the next event following death is the resurrection. One moment he rests his eyes upon this earth, the next upon his coming Lord.

Historical Background of Statement

It is helpful for a proper understanding of this verse to consider the historical background against which this statement was made. The letter to the Philippians was written during Paul's first imprisonment in Rome (see Philippians 1:13, 14, 16; cf. *The Acts of the Apostles*, p. 479), probably about the year A.D. 63. The wicked and profligate Nero was emperor of Rome at the time, and there seemed to be little hope of Paul's acquittal. Nevertheless, Paul was full of courage, and expressed his confidence to see his brethren at Philippi once more (Phil. 1:25). The congregation there was dear to his heart. They constituted the first church he had raised up in Europe (Acts 16:11-40). These brethren had been liberal in the support of the gospel and had from time to time sent gifts to Paul (Phil. 4:15-17). The present letter was occasioned by another gift sent to the aged apostle at Rome by the hands of Epaphroditus, who was now returning to Philippi and by whom Paul dispatched his letter.

Paul was about sixty years old at this time. It was against the background of the unknown future and the uncertain outcome of the approaching trial that he wrote, "I am in a strait betwixt two, having a desire to depart, and to be with Christ." Nevertheless, in view of the fact that his remaining in the flesh would be more needful for his brethren, he expressed his confidence that he would continue his labors among them (Phil. 1:24, 25). A short time later he was released and able to carry on his work for a brief period before being rearrested and executed.

What is the meaning of the term "Satan"?

The name "Satan" is from the He-

brew *Satan*, which means "adversary," "accuser." *Satan* comes from the verb *šatan*, which means "to act as an adversary," "to accuse." The verb occurs in Psalms 38:20; 71:13; 109:4, 20, 29; Zechariah 3:1. The noun is applied to earthly adversaries (1 Sam. 29:4; 2 Sam. 19:22; 1 Kings 5:4; 11:14, 23, 25; Ps. 109:6), to the angel who withstood Balaam (Num. 22:22, 23), and to Satan, the evil one, himself (Job 1:6 to 2:7; Zech. 3:1, 2). When the reference is to Satan, the Hebrew noun generally appears with the article (see 1 Chron. 21:1 for an exception). Hence Satan is really "the adversary." When the reference is to an earthly adversary, the Hebrew nouns are invariably without the article.

In the New Testament the term "Satan" is the transliteration of the Greek *Satanas*, which in turn is the transliteration of the Hebrew *šatan*, and hence is of the same meaning. The name occurs thirty-seven times, and, as in the Hebrew, generally has the article. A title occurring almost as frequently in the New Testament is "devil." "Devil" is the translation of the Greek *diabolos*, a word used both as an adjective and as a noun. As an adjective, *diabolos* means "slanderous." Thus, the wives of the deacons were not to be *diabolos* ("slanderous"), (1 Tim. 3:11). The aged women were admonished not to be *diabolos* ("slanderous") (Titus 2:3). Paul further warned that in the last days men would be *diaboloï* ("false accusers" KJV), (2 Tim. 3:3). As a substantive, *diabolos* means "slanderer," and in the majority of such occurrences applies to Satan, invariably so when the article is present. *Ho diabolos* designates him as "the slanderer." The two terms "Satan" and "devil" sometimes occur together, as in Revelation 12:9, and Revelation 20:2.

The Great Adversary

Our English word "devil" is from the Anglo-Saxon *dēofol*, *dēoful*, which comes from the Latin *diabolus*, which in turn is from the Greek *diabolos*.

Thus by his names Satan is represented as the great adversary of God and of God's people. He is further represented as the great slanderer, the calumniator, the libeler, the back-biter. Ever since the inception of sin he has withstood God and has brought false accusations against Him. He represents God as tyrannical, relentless, and selfish. The people of God he accuses before God "day and night" (Rev. 12:10; *Prophets and Kings*, pp. 587-589). Ultimately the "accuser of the brethren" will be completely overthrown and annihilated (Eze. 28:19; cf. Rev. 12:10).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

The Seventh-day Adventist and the Church School

By Mae Carberry Bradley

"Of all institutions in our world the school is the most important!"—*Fundamentals of Christian Education*, p. 226.

As a teacher these words thrill me even more today than when I first read them many years ago. They encourage me, too. The teacher has very trying days in this most important institution—the school. Today one student was disobedient, another stole and lied, others were unkind and rough. We took class time for a miniature trial, because a serious wrong had been done and it must be adjusted, lest souls be lost over it. We heard the discussion, the confession, and the forgiveness, and then we prayed that our hearts might be purified.

We had some beautiful Bible lessons today—the story of Noah's obedience, one about David's becoming king, and a thrilling story of John G. Paton of the South Sea Islands. We love these Bible classes.

Did someone say it takes a good stirring television program to arouse the enthusiasm of juniors? That is not a television set those boys are watching over there. It is a physiology chart. They are studying the circulatory system, and the picture is that of the human heart. It is not a dry study to boys who hope to develop strong bodies to use in God's service.

"That picture of the heart is really neat!" exclaims one. He didn't learn that expression in English class, and being somewhat older than he, I am not certain of its real value, but at least it expresses great admiration.

Yes! Our school is the most important institution in the world. And I am a teacher! I must take that rough clay and help the Master mold it into something worth while. What a responsibility!

O that we could help our

people everywhere to realize the importance of this institution! To many, and perhaps even to some ministers, the school is merely an added burden, endured because the conference expects ministers to support, and churches to have, a school. It would be wonderful if every minister at least once each quarter would give a stirring sermon on Christian education. In this way they could convince themselves, if necessary, and their church members, of the importance of the church school. So much material is given in the writings of Ellen G. White on this subject that it would be difficult to exhaust the subject matter. We can quote but a little here.

"Nothing is of greater importance than the education of our children and young people. The church should arouse and manifest a deep interest in this work; for *now as never before*, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death. . . . If ever we are to work in earnest, it is *now*.—*Counsels to Parents and Teachers*, pp. 165, 166. (Italics supplied.)

Some of the reasons parents have

given me for not wanting their children in the schools of the world would not be suitable to print. Let us get our boys and girls away from evil associates, where evil habits are learned and practiced.

"The studies given the youth should be of a character to make them more successful in the service of God, to enable them to follow in the footsteps of Christ, and to maintain the great principles that He maintained."—*Ibid.*, p. 393.

Can we find these studies offered outside the church school?

"I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the central Light of the world. All other lights, all other wisdom, are foolishness."—*Fundamentals of Christian Education*, p. 470.

"The schoolroom is needed just as much as is the church building. . . . Let all share the expense."—*Testimonies*, vol. 6, p. 109.

With all this and much more to encourage us to establish a school, we may be surprised to find such a statement as this:

"Unless parents are ready and anxious to co-operate with the teacher for the salvation of their children, they are not prepared to have a school established among them."—*Ibid.*, p. 202.

"In selecting teachers we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry."—*Ibid.*, p. 200.

Having allowed our conference committee and our school board to select the teacher, we should be able to entrust to the teacher the sacred work of instructing our children. Much has been written concerning the importance of cooperation between parents and teachers. Chapter 54 in *Child Guidance* is worthy of being quoted here in its entirety, but space forbids. You need this wonderful book in your home. If you don't have it, please get it at once and read that chapter.

Teachers must ever remember that to the parent



Of all the institutions in our world the church school is the most important.

his child is his greatest treasure, and that parents are, or should be, interested in all that goes on at school.

Parents should know that the child at home and the child at school are sometimes entirely different. The sweet, meek, loving little fellow at home may be a bully and a rascal at school, or the other way around. The tales he tells about his schoolmates or the teacher are not always true. The more sympathy he gets the bigger his tales may grow. Very few children are truthful at all times, and there is a special temptation to cover their own misdeeds with falsehoods.

"Do not allow your children to see that you take their word before the statements of older Christians. You cannot do them a greater injury. By saying, I believe my children before I believe those whom I have evidence are children of God, you encourage them in the habit of falsifying."—*Child Guidance*, pp. 273, 274.

I have seen some very pitiful situations when a child's word is accepted instead of the teacher's word. The discouragement of the teacher, and the decision to seek more pleasant fields of labor, are sad enough, but just as sad is the fact that the child encouraged in the path of sin often continues in that path to his own destruction.

The criticism is sometimes made that teachers are too severe, and this often by parents who are unjustly severe themselves. Much is said about love and kindness in dealing with children, but we forget that love and kindness are to be mixed with firm discipline.

Limits to Kindness

"Even kindness must have its limits. Authority must be sustained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and the indulgence, used toward youth by parents and guardians is the worst evil which can come upon them. Firmness, decision, positive requirements, are essential in every family."—*Testimonies*, vol. 5, p. 45.

Our love for our children must not be blind, so that we do not see their faults, else how will they ever be perfected? We dare not follow the example of Eli in bringing up our children. Love them so wisely and tenderly that you will thank anyone who sincerely helps you to see and correct their faults.

Our teacher shortage could be greatly relieved if as parents we would determine to cooperate one hundred per cent with the teacher. Visit the school, invite the teacher to your home, and let your child see that you respect his teacher as a faithful serv-

ant of God. Many causes may combine to remove teachers from our schoolrooms, but never should it be because the teacher has been discouraged by uncooperative parents. Teachers are needed more than ever before. Their task grows more difficult as the enemy of souls realizes the great work that is being done by Christian education to anchor boys and girls to the church. He knows his time is short and he resents interference.

The beginning teacher must start somewhere. If it be in your school, you can be a real blessing and a help to keep that teacher teaching. Even the experienced teacher may make a mistake, but loving and helpful brothers and sisters in the church can help to overcome weakness and to develop strength and efficiency. We all need one another. Talk over your misunderstandings with the teacher in a Christlike way, and not with the children.

We want to go home soon. Our

children are all we can hope to take with us. The school is our best help outside of our homes to prepare them for life in that better world. We believe that we have the best schools in all the world. Let us work together to make them even better.

We are to send our petitions through the darkest clouds that Satan may cast over us, and let our faith pierce to the throne of God encircled by the rainbow of promise, the assurance that God is true, that in Him is no variableness, neither shadow of turning. The answer may appear to be delayed, but it is not so. The petition is accepted, and the answer given when it is essential for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters His blessings all along our path to brighten our heavenward journey.—*MRS. E. G. WHITE in The Review and Herald*, Nov. 19, 1895.

Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25

In and Out Again

Years ago in Phoenix, Arizona, a minister's wife described to us a young man who never seemed to settle down. "He is always getting into trouble," she said, "and he's always in and out of the church. But there is one thing about Paul, when he is in trouble he knows where to go. He heads straight back to the church."

Not a few of our sons and daughters are "in and out." They leave us. Then they come back. Then they leave us again. Then they come back once more. Their instability reminds us of Reuben, who was "unstable as water." Yet Reuben finally found himself and planted his feet on a sure place. Like David, he found in Christ the answer to his search for stability. "My foot standeth in an even place: in the congregations will I bless the Lord" (Ps. 26:12).

A mother from California writes asking earnest prayer for her son Joe. "Some time ago I asked the Parents' Fellowship to pray for my dear boy," she said, "and our prayers were answered. He came back to the church. But a dreadful thing happened. He said that our members were so indifferent to him that he became discouraged again, and now he has left us and joined another Protestant church.

"Joe wants kindness, love, and Christian warmth," this mother says. "He has always wanted to be a leader in the young people's work, but somehow he never seemed to get a chance. I am asking the Parents' Fellowship to pray as never before for Joe and his little seven-year-old son that God may bring them back to the true church. Nothing

but the power of God can help him now. I would give up my place in heaven for him any time. The Lord called him when he was two and a half years old. He had a beautiful dream. He said to me, 'Mamma, I saw Jesus, and He was so bright. We were all together, and we had a nice home in heaven.'

"The Lord has been good to him, but the devil has tried to wreck his life. He was just like an angel until he was sixteen years old. Then the boys made fun of him, and said he was tied to his mother's apron strings, and complained that he was too good. Then he began to change for the worse. My boy has come back. Now he has left again. O pray that he will come back and stay this time!"

This is a plaintive call for God's help. Brethren and sisters, pray for this young man and his family. Claim the promise: "I will save thy children." While you are praying remember other youth in our midst who have been in the church and are out of the church again. Plead with God to plant their feet on an even place and make them stable, steadfast, immovable. And please be friendly and gracious and warm-hearted with these struggling young people. When you have had an answer to your prayers, write to the Parents' Fellowship of Prayer, Review and Herald, Takoma Park, Washington 12, D.C., and share your experience with others. Don't forget, the special time for the Fellowship to join in prayer for our youth is Friday evening at sunset worship. Won't you join us?

After Years of Searching—

The Wise Man Finds Happiness

By Nathaniel Krum

Solomon's early life as Israel's sovereign was marked with strict obedience to God's laws, with mercy, tenderness, and largeness of heart, deep consecration, fidelity of purpose, and more than human wisdom. But as the years sped by, he drifted almost imperceptibly from his early integrity. Pride, surpassing wisdom, fabulous wealth, and far-reaching power and fame turned his heart from the service of God and humanity to the service of Satan and self. God's laws were carelessly cast aside for the customs of surrounding nations. "From the wisest and most merciful of rulers, he degenerated into a tyrant."—*Prophets and Kings*, p. 55. The apostate king finally learned through hard experience that *self-seeking is the root of all unhappiness*.

As long as Solomon remained true to God, his life overflowed with happiness. But when he set out on the road of apostasy, he left all true happiness behind. The "great . . . wisdom and knowledge" (Eccl. 1:16) that was given to bring blessings to Israel and honor to God's name was turned to selfish ends. Solomon had finally to admit that "in much wisdom is much grief" (Eccl. 1:18).

Worldly Pleasures

Self-centered wisdom having led him astray, Solomon next turned to undisciplined, worldly pleasures. He determined to "prove . . . mirth" and "enjoy pleasure." But what was the result? Let the wise man testify from personal contact: "This also is vanity" (Eccl. 2:1).

Solomon now turned to self-indulgence, hoping through this means to find happiness. But he misjudged his own strength. He also misjudged the beguiling nature of strong drink. Instead of drowning his troubles, more and more came to the surface. In misery he sighed, "For the miserable man every day is unhappy" (Prov. 15:15, Smith-Goodspeed). Disillusioned at last, Solomon reached the awful conclusion that "wine is a mocker, strong drink is raging; and whosoever is

deceived thereby is not wise" (Prov. 20:1).

The unhappy monarch now turned to desire and passion. From the idolatrous nations around him he chose "seven hundred wives . . . and three hundred concubines" (1 Kings 11:3). Surely these would bring him happiness. But he was doomed to disappointment. They brought him only "travail and vexation of spirit." Disgusted and humbled, Solomon observed that "the end of joy may be sorrow" (Prov. 14:13, Smith-Goodspeed).

Wealth and Great Possessions

Israel's king now set his heart on wealth and great possessions. "I gathered me also silver and gold" (Eccl. 2:8). He acquired such abundant riches that when the queen of Sheba came to visit him she marveled, saying, "I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy



The queen of Sheba discovered that the secret of Solomon's wisdom was in the God of Israel, whom he finally came to serve with all his heart.

wisdom and prosperity exceedeth the fame which I heard" (1 Kings 10:7). But wealth could not better the king's unhappy state. With wealth came responsibility and anxiety, and "anxiety in a man's heart makes it sink" (Prov. 12:25, Smith-Goodspeed). Sick at heart, Solomon cried, "He that loveth silver shall not be satisfied with silver" (Eccl. 5:10).

To what could he turn now in his apparently fruitless efforts to escape unhappiness through self-seeking? Yes, there was the witchery of music. Why hadn't he thought of it before? So he secured "men singers and women singers, and . . . musical instruments . . . of all sorts" (Eccl. 2:8). Did the charm of music drive away the unhappiness that unceasingly tugged at his heart? No, it did not. "As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart" (Prov. 25:20).

Traveling on the Wrong Road

Solomon took the wrong road in his search for happiness. While his thoughts were self-centered it was impossible for him to be happy. Self had to die first (John 12:24). Happiness, he at last realized, is like a beautiful butterfly. When it is pursued, it is always beyond our grasp. But if we sit down and wait quietly, it will most likely light upon us.

Knowledge, worldly pleasure, self-indulgence, desire, passion, wealth, and music—these externals pursued for pleasure's sake were powerless to fill the emptiness of Solomon's apostate heart. Utterly disappointed, Solomon ultimately saw, as John B. Sherin so clearly points out, that "happiness is *not in circumstances but in ourselves*. . . . Happiness is something we are."

Although Solomon had wandered far from God, the Lord did not forsake him. By reproofs and judgments, by the discipline of suffering, by bitter experience he "learned the emptiness of a life that seeks in earthly things its highest good."—*Prophets and Kings*, p. 76. In deep humiliation and repentance he renewed his early fidelity to his Maker. He discovered that "when Christ is formed within, the hope of glory, then the truth of God will so act upon the natural temperament that its transforming power will be seen in changed characters."—*Counsels to Parents and Teachers*, p. 194.

A new vision, born of experience, taught him the precious truth that not in serving self, but in serving God is true happiness found. For you and me he leaves this invaluable lesson: "He that keepeth the law, *happy is he*" (Prov. 29:18).

Little Catholic Helper

How would you feel, juniors, if you were a colporteur selling books in a city where only Catholics lived? No Protestant families in the city—no even one! And, of course, no Adventist homes.

When Lillian was sent to a French city in Quebec, Canada, to work for a scholarship, she wasn't frightened a bit. She started to canvass even before she found a place to stay. In fact, Lillian was so eager to begin that she left her baggage at the railroad station and began ringing doorbells.

That afternoon she met a very sweet Catholic woman who had several children, one of them a little five-year-old boy who took a great interest in her books. Lillian gave her canvass and asked the woman whether she might rent a room while she was working in that city.

The woman was very kind to Lillian and said, "Yes, by all means. I'll be happy to rent a room to you." She even said that later on she might buy a set of books. Lillian was happy when she went to the railroad station and brought her baggage to the house. That evening she unpacked her clothes and went to bed with a prayer of thanks on her lips.

A Faint Rapping on the Door

The next morning, while she was getting ready to begin canvassing, she heard a faint little rapping on her door. Would you like to know what happened? Listen!

"Upon opening it she saw the little five-year-old boy of the family, who had been so very much interested in the *Bedtime Stories* the evening before. As she greeted him he looked up into her face with great eagerness, and said, 'Lillian, could I help you sell some of them . . . books like you were showing my mom last night?'

"Smiling, Lillian took the little chap into her room and set him in a chair while she went to her book supply for a paper copy of *Bedtime Stories*. She told the little fellow that he could have it for his own. The little lad took the book and ran to show it to his mother, but he did not stop until he had shown it to every other youngster in the whole neighborhood.

"Lillian went to her work that day and forgot all about the boy and the

book she had given him. But the next morning when she was about ready to start to work there came another faint knock at her door. And when she opened it, there stood the same little boy with nineteen other neighborhood youngsters lined up in a straight row behind him. Again he looked up into Lillian's face, and said, 'Lillian, all these here kids wants some of them there books, but I don't know where to get them. Could you help me?'

"So all Lillian had to do that day was to visit the nineteen homes from which the youngsters had come, and she wrote up orders for nineteen sets of *Bedtime Stories*.—R. G. CAMPBELL, *Adventuring With Gospel Literature*, pp. 87, 88

Lillian had a good little Catholic helper, didn't she? You see, boys and girls, there are lots of nice juniors in other churches besides our own. Never forget that. If you have a set of *Bedtime Stories* or *The Children's Hour*,

or some copies of *Our Little Friend* or *Junior Guide*, share these good things with your neighborhood pals.

Just a few weeks ago we had visitors in our home, and the junior boy was so happy to read the exciting stories in *Junior Guide*. When worship time came we invited this boy and his father and mother and brother and sister to listen while we read the thrilling story of the little Indian boy who played a fife and drove a man-eating tiger away from his house into the jungle. (See *Junior Guide*, July 27, 1955). They were all thrilled and said, "My, that's a good magazine!"

Some of the juniors reading these lines have sold *These Times* and *Life and Health* to earn a scholarship for church school or junior camp. You know that Jesus wants us always to keep our eyes open and do what we can to help juniors in other churches to become better acquainted with Jesus.

D. A. D.

THE Children's Story

God Finds Another Boy

By Arthur S. Maxwell

As Saul lay there in his tent that night, thinking about all that Samuel had told him, he began to wonder what the prophet could have meant when he said that the kingdom would be taken from him and given to a neighbor of his, someone who was better than he. If God was looking for another king, He hadn't given a hint as to whom it might be. That is, not to Saul.

But He had to Samuel.

"Go to the home of Jesse of Bethlehem," God had said to the prophet, "for I have found a king among his sons."

When Samuel arrived at Jesse's home he soon discovered that he had a bigger problem than he had expected. For Jesse had many sons, all of them tall, strong, handsome young fellows. How was he to tell which one God had in mind to be the next king of Israel?

Samuel asked Jesse to introduce his sons to him, and he was very happy to do so, for he had some very fine sons.

First, was Eliab, the eldest. So tall and good looking was he that Samuel felt sure that this was the lad he was to anoint. But as he was reaching in his pocket for his vessel of oil God told him not to look at the young man's face or height, "because I have refused him: for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart."

Just why God refused to take Eliab the

Bible does not say. Then Jesse called his second son, Abinadab. But as Samuel greeted him warmly, God whispered that He hadn't chosen this lad either.

Next came Shammah, and the same thing happened again.

Jesse then brought his fourth son, his fifth, his sixth, and his seventh. But as the boys were introduced God kept saying to Samuel, "Not this one," "Not this one," "Not this one."

By this time Samuel was really puzzled. "Jesse," he said, "are these all your sons?" "Well, no," said Jesse. "There is still the youngest. He is out caring for the sheep."

"Send and fetch him," said Samuel, all excited now. Surely, he thought, this must be the boy God had in mind. Eagerly he waited while a servant ran to bring him.

When David arrived from the fields panting, Jesse hurried him right into the presence of Samuel.

Scared at having to meet such a famous man, the young man blushed all over. But the lad's kindly smile, his friendly bearing, and the goodness that shone out of his beautiful eyes, won Samuel's heart at once. At the same instant the prophet heard God say, "Arise, anoint him: for this is he."

Without a word Samuel took his vessel of oil and poured it on David's head.

From that moment everything was different. Though Samuel had said nothing about what God was planning for David, Jesse and his wife were sure that some great destiny lay ahead of their youngest son. The seven older boys must have had the same idea about their little brother. As for David, while he went back to caring for his father's sheep, "the Spirit of the Lord" came upon him "from that day forward."

God had found another boy. Someday, if he was good enough, wise enough, true enough, he would be honored as the king of all Israel.

Glimpses of God's Messengers



1.

You're visiting the Central California camp meeting, in Soquel, California. It's two hours before the evening meeting. You're watching H. M. S. Richards, Voice of Prophecy speaker, as he warmly greets a young man, formerly a U.S. Coast Guardsman stationed on a lighthouse assignment in Alaska. A few months ago he dialed to the Voice of Prophecy program and enrolled in the Bible correspondence course, which led him to accept Christ and to be baptized. Today he's rejoicing in the message. Pastor Richards tells you this is typical of many men in the armed services who have made similar decisions. It is also typical of hundreds of young people in civilian life who are finding their place in life as a consequence of getting right with God and learning the truth about the Bible through the study of the Voice of Prophecy Bible Correspondence Course.



PHOTOGRAPH

Your next stop is the A... ing. It's a hot evening. I... Heralds and Elders Ric... messages of inspiration... Iversen asks, "How ma... baptized as a result of... hands go up. The ne... leaves for the next appo... converts line up for a... on the right and Pasto...

2.

A Word From a New Convert

Lying on his bed in a large tubercular hospital in Florida, a young man chanced to pick up the Voice of Prophecy program on the radio. Long before, he had disowned his faith in God, but somehow the message touched his heart. He recognized one of the voices on the broadcast, and old memories were revived. When he received his first Bible correspondence lessons, which he had requested, he became so enthusiastic that he enrolled many of the other patients in the same institution. A few weeks ago this young man wrote: "You will be glad to know that the lesson on baptism helped me to make my decision to return to God. A few weeks ago I was baptized and united with the church." Truly there is no limit to God's power to save!

Meanwhile, a little way across the campground Jerry Dill and Bob Edwards of the King's Heralds chat with Braulio Perez, Spanish Voice of Prophecy speaker, as he autographs a young woman's camp meeting program folder. As you join the group your heart fairly sings for joy as Pastor Perez announces that in the eighteen months the Voice of Prophecy has been heard in Spain over 18,000 letters have been received in response! Pastor Perez smiles as he tells you the Voice of Prophecy is broadcast in twenty languages, that the King's Heralds sing in five languages. You are amazed to learn that in some parts of the world 95 per cent of all who are baptized have taken the Voice of Prophecy Bible Correspondence Course, and that in the United States alone nearly 15,000 persons have been baptized as a result of Voice of Prophecy evangelism.



"My word . . . shall not re

the Air Waves and Their Work

With the Voice Radio Group!

Prophecy radio group at your camp meeting now it would be to travel with them to other that you see on this page will be a partial

make a trip with H. M. S. Richards, radio . Iversen, the associate speaker. Here before l of them converts of the Voice of Prophecy. ht to them by the Voice of Prophecy radio elistic radio and its use by the Seventh-day

t camp meetings in North America. You will have been won to Christ as a result of the



YNE HOOPER

-Mississippi camp meet- notice it, for the King's and Iversen are bringing sermon and song. Elder his audience have been ice of Prophecy?" Many ning, before the group t, nine Voice of Prophecy e, with Pastor Richards en on the left.



5.

Last stop—Hope, British Columbia, Canada. Time has gone by too quickly. Every day you've traveled with the group, you've learned to love them more. You've heard their fervent prayers. You know why God is blessing the Voice of Prophecy!

A group of juniors gather about Brother Iversen just before the group leaves. He tells them of the interesting mail that comes to Box 55, in Los Angeles. Nearly 57,000 have graduated from the junior course and many of them have been baptized as a result, so Pastor Iversen encourages them to invite their friends to listen to the programs—and to enroll.

But now—it's time to part. You must go your way and they must go theirs. Your eyes are misty. There's a lump in your throat—a prayer in your heart—as the group waves good-by. They're on their way, bringing more blessings, adding more souls to the kingdom.

4.

... And on to Michigan! Camp meetings and rallies since you left Alabama-Mississippi have been equally thrilling. You've seen how God has answered prayers as the Voice of Prophecy has gone "Forward in Faith."

Here Donna, Mary, and Charlotte, with their mother, Mrs. Hutson Roelof, want to meet the Voice of Prophecy group. They are thankful for the Voice of Prophecy and for Dr. W. Howard, a physician practicing in Kalamazoo, Michigan, who invited them to tune in to the broadcast and to enroll in the senior and junior Bible correspondence courses. Little Dorothy Jane, in front of her mother, tells Pastor Richards that she plans to be baptized too! Every year scores of persons brought to Christ by the Voice of Prophecy enter Seventh-day Adventist academies and colleges to prepare for service in the Christian cause.

A Testimony of Gratitude

From a little town near Natal, Brazil, came a letter in Portuguese that is typical of many: "Not very long ago I lost a son in a disastrous accident—a son who was the joy of my life. I was inconsolable. I remained in my room and wept bitterly. In my desperate sorrow I asked God to show me a sign if I would ever again embrace my beloved son. It was already night. In a moment I was impressed to turn on the radio, which since his death had been silent. Then I heard the Voice of Prophecy! The message seemed to be especially for me. It brought spiritual comfort, faith in God, and the hope that someday I will again embrace my dear son. How I appreciate the Voice of Prophecy!" Like a multitude of others, this friend now waits in confidence the resurrection day.

urn unto me void" Isaiah 55:11.

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, OCTOBER 8, 1955

Angels Higher Than Man

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

The Bible reveals various ranks, or orders, among God's created beings, and there are certain comparisons between created beings and men as well as between created beings and the Deity. The Bible gives us only such partial knowledge as is necessary for the sons of grace to know.

Angels are said to be a higher order than man (Ps. 8:5). They are spiritual beings (Ps. 104:4), superior to man in wisdom (2 Sam. 14:20), and "greater in power and might" (2 Peter 2:11). Yet these beings have their limitations. When they fell "at the feet of their Commander, and offered to become a sacrifice for man," it was made known that "an angel's life could not pay the debt; only He who created man had power to redeem him."—*Patriarchs and Prophets*, pp. 64, 65.

The infinite superiority of Christ to the angels is clearly seen in Hebrews, chapter one, in which angels are spoken of as spirits and fiery ministers of God's will (verse 7). "Christ does God's will too, . . . because God's will is His own. 'I do always the things that please Him.' . . . Christ is altogether beyond their range—a different, a higher being. Christ is spoken of as 'begotten' (ver. 5); as 'Son' (ver. 5); angels are said to worship Him (ver. 6); He is spoken of as 'God' (ver. 8); as 'Creator and Controller' (vers. 10, 12); as 'Throne-sharer' (ver. 13)."—*The Preacher's Homiletic Commentary on Hebrews 1*.

According to Colossians 1:16, angels were created for and by the Son of God, although, according to Job 38:7, this was long before the creation of man, "when the morning stars sang together, and all the sons of God shouted for joy."

Here is a partial list showing the superior nature of angels, remembering that our knowledge is largely limited to their part in human redemption. Angels are:

1. *Watchers over world events* (Dan. 4:13, 17, 23).

2. *Executors of God's judgments on earth* (Isa. 37:36; Matt. 13:30, 41; Acts 12:23; Rev. 14:19; 15:1).

3. *Observers of human conduct* (1 Cor. 4:9; Eph. 3:10).

4. *Helpers in human distress* (Heb. 1:14; Luke 22:43; Acts 12:7).

5. *Messengers of the King* (Matt. 1:20; Luke 1:11; Rev. 1:1).

6. *Superior by creation* (Ps. 8:5; Gen. 1:26-28).

7. *Warriors in the fight against evil* (Dan. 10:13, 20; Rev. 19:11-14).

8. *Spiritual beings unhindered by physical restrictions* (Heb. 1:14; Acts 12:7).

9. *Guardians of individuals and of nations* (Ex. 23:20; Dan. 10:13-20; Matt. 18:10).

10. *Independent of perpetuation by marriage* (Luke 20:34-36).

Superior Nature of Angels

It will be of interest now to observe another list compiled from Mrs. White's writings on the superior nature of holy angels.

1. *They can read human thoughts.*

"I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God. . . . In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc."—*Testimonies*, vol. 1, p. 124.

2. *They are of dazzling splendor in their natural state, and incredibly swift of flight.*

"As God's messengers they go forth, like 'the appearance of a flash of lightning,' so dazzling their glory, and so swift their flight."—*The Great Controversy*, p. 512. "As they [the angel watchers at the tomb of Christ] were waiting with the deepest emotion the hour of His triumph, a mighty angel came flying swiftly from heaven. His face was like the lightning, and his garments white as snow. His flight dispersed the darkness from his track,

and caused the evil angels, who had triumphantly claimed the body of Jesus, to flee in terror from his brightness and glory."—*Early Writings*, p. 181.

3. *They are invisible to man's natural sight.*

"We cannot behold their forms with our natural sight; only by spiritual vision can we discern heavenly things."—*The Acts of the Apostles*, p. 153.

4. *They were benefited by Christ's victory at the cross.*

"Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. . . . In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven."—*The Desire of Ages*, pp. 19, 20.

5. *They never needed grace to save from sin.*

"God loves the sinless angels, who do His service and are obedient to all His commands; but He does not give them grace: they have never needed it; for they have never sinned."—*Testimonies to Ministers*, p. 519.

6. *They can choose words for God's saints and influence their actions.*

"When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions."—*Christ's Object Lessons*, pp. 341, 342.

7. *They can cast evil spirits from the soul of man.*

"The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power."—*The Desire of Ages*, p. 259. (See Isa. 49:24, 25).

8. *They can restrain the passions that would destroy the earth.*

"As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose."—*The Great Controversy*, p. 614.

In Hebrews 2:9 we read, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." Nine times the name Jesus, suggesting the human nature of the Redeemer, occurs in this book, and here the destiny of the redeemed is assured because He brings "many sons unto glory." And when that glory is realized, men will be in some senses "equal unto the angels," since they can no longer die (Luke 20:36), and in some senses "higher than even the angels who have never fallen."—*Christ's Object Lessons*, p. 163.

REVIEW AND HERALD

News From Home and Abroad

The Western Laymen's Congress

By J. Ernest Edwards

Associate Secretary, General Conference Home Missionary Department

In a seventy-acre setting of towering evergreens at Gladstone Park, Oregon, the Western laymen's congress was recently held. The chautauqua building on these grounds had once resounded to the silver-tongued oratory of William Jennings Bryan and the evangelistic fervor of Billy Sunday. More than seven thousand workers and members from the fifteen conferences of the Pacific and North Pacific unions, and the British Columbia and Alberta conferences, were in attendance at this great gathering. The four delegates from beautiful Hawaii, in their leis and colorful dress, and the Alaskan delegation, which included an Eskimo in Arctic costume who had never before seen an automobile, were congress attractions.

The opening procession was distinguished by flags, conference banners, and soul winners in occupational dress. Each conference president introduced a soul-winning trophy to represent the hundreds won by laymen in their field since the first North American Laymen's Congress four years ago. Among them was a former Protestant minister. As each of the fifteen conferences reported the total of souls that laymen had been instrumental in winning, it was flashed on the screen until the grand total reached 12,241.

Welcomes from the General Conference and the North Pacific Union were climaxed by a Kodachrome presentation by L. E. Biggs of the beauties of the Northwest and its points of denominational interest.

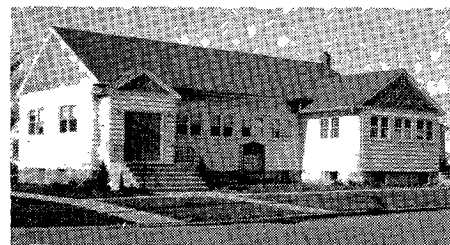
"God Bless America," sung by H. Turner, accompanied by Brother Rice and his two sons on trumpets, was followed by the reading of telegraphed greetings from President Eisenhower.

The costumed bearers of greetings from the ten overseas divisions forcefully reminded the Adventist laymen of our world fellowship. The solo "Hiding Place" preceded the keynote address by the general chairman, T. L. Oswald. His forceful message based on the Master's instruction,

"Give ye them to eat," was illustrated by thrilling soul-winning experiences of laymen—Andrew Morgan of Jamaica, who during his first year in the message won thirty-seven; the two transformed natives in the South Seas, who converted a cannibal island to Christ; and the North American layman, who under the inspiration of the first laymen's congress went home to win his gambling neighbor and sixteen others.

When the fluorescent colors of the congress mural of Christ pointing to city and country were blacklighted, a great anthem of purpose, "Send Out Thy Light," rose from the workers and delegates.

The practical instruction given in the three workshops—literature and visitation, health and welfare, and Bible evangelism—the demonstrations on how to win souls, the panels for the discussion of better methods, the problems clinic in which hundreds



Wahpeton, North Dakota Church Dedication

Sabbath, May 14, will long be remembered by the members of the Wahpeton, North Dakota, church. On this date their beautiful building was dedicated free of debt to the Lord. The occasion drew many members from nearby churches. The presence of the Lord was manifested in a rich manner.

The sermon of dedication was given by R. H. Nightingale, president of the Northern Union, and the dedicatory prayer by A. E. Millner.

Plans are already under way to enlarge the church school to care for an increased enrollment. Bright days are ahead for the members at Wahpeton as the work moves forward.

A. E. MILLNER
President, North Dakota Conference

of questions from the delegates were answered, and the five special classes all centered in the one great theme, "Decisions for Christ and the Truth."

One of the outstanding contributions was the decisions class, taught twice each day by Glenn A. Coon, who in a fascinating way presented from his rich evangelistic experience the keys to the heart, and the modern application of faith, hope, and love to soul winning. This helped all to realize that "by being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse."—*Gospel Workers*, p. 193.

Helpful Devotional Services

Each of the five congress days opened with an early devotional service attended by the entire delegation. The messages of T. Carcich on "The Privileges of Service," R. R. Bietz on "Only Jesus," C. A. Scriven on "The World's Greatest Need," and C. L. Bauer on "A Burden for Souls," stirred the hearts to deeper devotion and fuller surrender. Each devotional service closed with testimonies or prayers by laymen seeking witnessing power and the outpouring of the Holy Spirit.

The excellent cooperation of the Oregon Conference workers in housing the many delegates and visitors, and in the daily management of the campground, greatly contributed to the smooth running of the congress. Often this comment was heard about the dining-room service: "Isn't it remarkable how quickly they serve thousands of diners? They do it in less than an hour!"

The first evening's feature program included a soul-stirring film portraying the experience of a Douglas aircraft mechanic, Charles Carter. He won 265 persons in the last five years and raised up two churches with eighty and two hundred members. This young lay evangelist now conducts a thirty-minute radio program each Sunday, holds four cottage meetings each week with an average attendance of 35 at each, and leads out in a graveyard shift (3 A.M.) Bible study, using the Sabbath school lesson, with twelve men in his aircraft department, as well as one weekly public evangelistic service.

The presentation of the health and welfare challenge and the recounting

of welfare exploits around the world by color slides and sound film entitled "The Good Samaritan Lives Again" impressed upon all the importance of "prefacing the giving of the message with deeds of love and benevolence." This feature program, directed by L. E. Esteb, was given in the setting of a pastor helping some of his members get a broader concept of love in action.

The Thursday evening feature entitled "They Shall Shine as the Stars" depicted on the screen and by pantomime the laymen of yesteryear, today, and tomorrow. This program, sponsored by D. E. Reiner, had more than a hundred participants representing the pioneers, the successful laymen of today with their trophies, and the forecast of greater soul-winning conquest.

At sunset Friday the Sabbath vespers were conducted by C. E. Moseley, who presented a message on the days of creation and illustrated it with beautiful color slides of nature.

The congress theme, "Arise and Shine," was presented in the Friday evening message by W. B. Ochs. His comments on the light-giving church (Isa. 52:1, 2; 60:1) sent every delegate and visitor out with the determination to do his utmost as a light bearer.

High Day of the Congress

Sabbath was the congress high day. The congress Sabbath school, under the direction of L. L. Moffitt, made a deep impression with these unusual features: the international report, the enthusiastic testimony of thirty-five members on their branch Sabbath schools and vacation schools, the interesting Sabbath school lesson given as an informal interview by P. C. Heubach and W. O. Baldwin, and the unusual mission appeal in which V. T. Armstrong interviewed costumed missionaries from Japan, Singapore, Indonesia, and the Philippines. Three head-hunters in skins, carrying spears, bows, and knives, representing west New Guinea and Borneo, brought a skull that they were willing to give up for the true God. They pleaded, "We have waited six years for a teacher. We need a teacher now!"

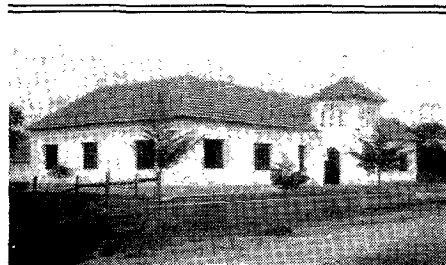
The church missionary service centered in the five-point congress follow-up plan for October and November this year.

Under the spell of the Oregon ministers' choir, the Rose Chorale, and a union choir from ten Portland churches singing "The Lord Is Coming Soon," the Sabbath worship hour began. The Holy Spirit in a marked manner was present and used L. K. Dickson in making real the call found

in Ephesians 5:25-27 to glorify God by bearing much fruit in Christian graces and in spirit-filled soul winning. Laymen covenanted to give their all to Christ, and the ministers came forward to dedicate themselves to a more devoted and faithful ministry in the "narrow" of human history.

The Sabbath afternoon program, "Laymen on the March," featured the story of an entire family won to the truth by *These Times*; the graphic portrayal of Bible correspondence school baptisms in the Southern Union, totaling 2,615 in four years; the personal testimony of almost a score who found the message through *The Signs of the Times*; the visitation exploits of fifty-six laymen in three nearby towns, distributing two thousand *Signs* and securing hundreds of enrollments in one hour's time; and the closing challenge given by C. A. Scriven.

The grand finale of the western congress under the direction of K. H. Wood, Jr., included the march of the honor guard, composed of commissioned "120" workers and members from each conference; the procession of many hundreds of laymen qualified by training and soul-winning success for commissioning as members of the "120"; and the memorial service, with pictures of devoted workers and faithful members who since the first laymen's congress in 1951 had laid down their lives. Then followed the chal-



Cuale, Angola, Mission School

The Cuale Mission is situated in the northern part of Angola, about 320 miles from the coast. The people of Gingas are very backward. But the children like very much to go to school and learn. The population is dense. Since we started our work here we have had a good matriculation in the school. We had difficulty for many years because we did not have a suitable building for the school. We conducted our school under the trees, in the church, and in small, dirty huts without light or fresh air. The leaders understood our difficulties, and in 1950 they decided to give us the overflow from the Thirteenth Sabbath Offering to build the school and mission. Today, by the grace of God, we have a good school with a capacity for more than four hundred pupils. May God use the school to help finish His work in the earth is our sincere desire.

A. M. CANDEIAS
Director, Cuale Mission

lenging message by V. G. Anderson for each layman regularly to commit time each week to soul-winning service. The surprise two-thousand-mile telephone call, taken on the platform, told of a new church raised up that very week in a former dark city. How? By home visitation, Bible correspondence enrollments, and evangelistic meetings.

Next came the registration of service hours, when delegates covenanted to give 257,501 hours in soul-winning service next year. As each conference home missionary secretary, with a torch ablaze, marched forward to report the pledged total of service hours, his conference territory was lighted up on the giant North American screen map.

With the wholehearted singing of "Send Out Thy Light," the Western laymen's congress closed, thus marking another mighty uprising of laity to join hands with the ministry in the last great call to carry the gospel to every soul.

Colporteur Beginnings in Iran

By Kenneth Oster

The production and sale of books in the Iran Mission has opened a new era for the work in this field. In April of this year, when Wadie Farag, our Division publishing department secretary, visited Iran in connection with the World Calendar issue, he urged us to get at least two books off the press before vacation time so that the students could spend the summer months working on a scholarship for the following school year.

The translated manuscripts for *The Impending Conflict* and *Our Children*, ably translated by Joe Azarnia and Farzaneh Vaezzedeh respectively, were immediately placed in the hands of two different printing houses, and the presses began to roll.

Early on the morning of June 19 when B. E. Wagner and Wadie Farag, seasoned publishing men, entered the gate of our mission compound at Teheran, we were in the very act of unloading a carful of *Our Children*, ready to place them in the hands of the new corps of literature evangelists.

By invitation of the Iran Mission six responded from far and near—from Teheran, Tabriz, and Arak—six young men who were to carry the torch of light to millions in darkness!

The inspiration of the morning devotionals, instructional periods, and evening public meetings, all made intensely captivating by typical literature evangelist experiences served to bring sincere determination to these

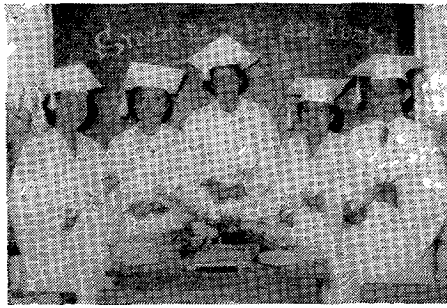
six to engage in the colporteur ministry.

During the institute the importance of thoroughly covering the territory was repeatedly stressed. Strangely enough, however, the new recruits didn't get the significance of this point until it was demonstrated to them. Two young men had been working a certain avenue—one that had most of the large business establishments in town. After two days they insisted that they needed new territory! In two hours ninety-nine books had been placed in the hands of persons in territory that had been "thoroughly worked"!

Along with *Our Children*, a fifteen-year-old edition of *Epidemics* is also being sold, or rather sold out, as we rush with the preparation of Dr. D. W. Hewitt's *The Cigarette and You* and Dr. J. W. McFarland's new *Better Living* to take the place of *Epidemics*, which will soon be out of stock.

The phenomenal success of the first week of colporteuring induced two others to join the ranks of the first six. For their special benefit Brother Farag courageously conducted a special institute, which prepared the workers for the task that lay ahead. At the time of this writing, just eight selling days after the first faltering efforts were made, approximately half the total printing cost of the entire edition of *Impending Conflict* has been turned in to the Book and Bible House in cash!

As these eight gallant young men, along with their newly appointed publishing secretary, M. H. Morovati, set out every morning, wont you, dear reader, offer up a petition for their guidance also?



First graduating class, five nurses, from Bandung Mission Hospital, Java.

Bandung Mission Hospital Nurses' Graduation

By Mrs. D. N. Holm

Another milestone of progress was attained on June 19, 1955, when our hospital in Bandung, Java, graduated its first class of nurses. The graduation was held in conjunction with the commencement exercises of the Indonesia Union Seminary.

The school of nursing, so capably directed by Miss Wilma Leazer, R.N., first began in August, 1950, when the hospital operated with a capacity of twenty beds. At the present time the hospital has enlarged to accommodate sixty beds and additional facilities for the nursing school.

Whereas the first class of nurses admitted contained seven members, of which five successfully met the requirements for graduation, the new class to be admitted in September, 1955, will contain ten members.

The school of nursing operates in connection with the Indonesia Union Seminary and our graduates receive their degree from that institution with a specialty in nursing.

Service Center at San Antonio, Texas

By W. H. Bergherm

Inasmuch as many of our people have had some part in contributing to the San Antonio Service Center, we believe this very touching tribute written recently by an Adventist soldier will be read with unusual interest.

"When I entered the Army and was sent to Fort Sam Houston as a Seventh-day Adventist for my basic training, I wasn't sure I really wanted to be a church member. For a long time I'd found fault with the church and the doctrines, and when I got there I had about decided this would be the end.

"As a Seventh-day Adventist I naturally got Sabbaths off and went to the Service Center to stay on Friday nights. Really, you'll never know how much good the Service Center did me. It's nothing I can put my finger on, but just the getting together, the clean home, church, the Christian attitude of the people who operate the Service Center, the outside Sabbath dinners, vespers—well, just everything made me feel right at home, as I know it does other Seventh-day Adventist servicemen.

"The Service Center was just the light in the darkness that I needed, and I pray that it will never close so long as there are Seventh-day Adventist men at Fort Sam. The wonderful feeling of getting to a home away from home for a good Sabbath day's activities really builds one up for a richer Christian experience. Now I am at Fort Jackson, South Carolina, and I feel stronger religiously than I have during my six years as a Seventh-day Adventist. May God always bless the Seventh-day Adventist Service Center there and all devoting their time and funds to it.

"[Signed] Pvt. Ronald K. Bloxton."

Expresses Feelings of Hundreds

Pvt. Bloxton has expressed the feelings of many hundreds of other young men who shared with him in the blessings of the Service Center at San Antonio. Through the kindly ministry of Elder and Mrs. Chester Holt, who have been placed in charge of this commodious center, they have found what every serviceman longs for, a home while away from home. We know the parents and loved ones of those who must serve their country for a while at San Antonio are grateful for this splendid home at this important center, where so many of our fine men come for their training.



Colporteurs in attendance at first institute for literature evangelists held recently in Iran.

WELFARE MINISTRY DAY

OCTOBER 1, 1955



E. ZIMMERMAN, ARTIST

Do you want to follow in Jesus' steps: Through the welfare ministry "we shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*Welfare Ministry*, p. 119.

Have you considered: "If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life."—*Ibid.*, pp. 48, 49.

YOUR HELP BLESSES OTHERS: "Make others happy. This is your first work."—*Ibid.*, p. 79.

HELPING OTHERS BLESSES YOU: "Our happiness will be proportionate to our unselfish works, prompted by divine love."—*Ibid.*, p. 302.

All need the blessing of serving others.

"We want men in the church who have ability to develop in the line of organizing and giving practical work . . . in the line of relieving the wants of humanity."—*Ibid.*, p. 105.

"Read this chapter [Isaiah 58] carefully and understand the kind of ministry that will bring life into the churches."—*Ibid.*, p. 29.

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

Rio Grande do Sul Marches Ahead

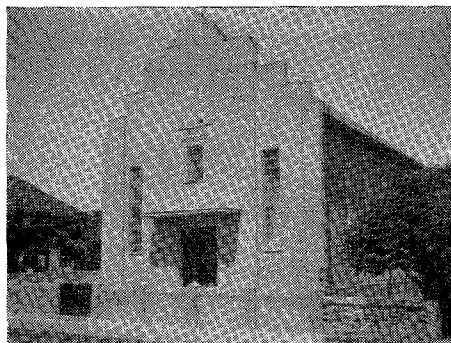
By G. F. Ebinger

We are thankful to the Lord for all that He has done for us in Rio Grande do Sul, the southernmost state in the vast country of Brazil. New churches have recently been constructed and stand as witnesses to God's power. Last year two large churches were dedicated. One of these was in the city of Taquara, near our conference academy, and the other was in the suburbs of the large city of Pôrto Alegre, our state capital.

Another project completed was the remodeling of the girls' dormitory at our academy. This has made the school atmosphere much more pleasant for our worthy students. Several large public efforts have been conducted, and God has richly blessed our faithful evangelists. At present two large campaigns are being held in cities where our message had not entered—Cachoeira and Itaquí. Already over one hundred are matriculated in our Sabbath school in the city of Cachoeira, and in the city of Itaquí several families are already keeping the Sabbath.

A building campaign was recently launched throughout Rio Grande do Sul in an effort to raise seven million cruzeiros—approximately \$100,000 in United States currency—for new churches and better buildings at our academy. Funds raised will help to finish the new boys' dormitory and construct a new dairy barn at our Taquara Academy. This money will also make it possible to begin the construction of a new Pôrto Alegre hospital on land obtained two years ago and to erect new churches in several of our principal cities.

The colporteur work has proved to be one of the most successful avenues of evangelism in Rio Grande do Sul. Last year our literature evangelists sold 2,909,365 cruzeiros' worth of literature, or approximately \$65,000 worth, a real record for Rio Grande do Sul. Prospects are bright for a



The new Taquara, Rio Grande do Sul, Brazil, church, which was inaugurated the latter part of 1954.



The new Floresta church, in the suburbs of the large city of Pôrto Alegre, capital of the state of Rio Grande do Sul, Brazil.

greater increase in 1955, because our student literature evangelists delivered more than a million cruzeiros' worth of books during the December-February vacation—over \$20,000 in United States currency. At times our Brazil Publishing House finds it difficult to print books fast enough to keep our literature evangelists supplied.

The federal government has approved of our welfare work in Rio Grande do Sul. It has seen that we have used our funds wisely.

About fifteen local stations in the interior of our state are broadcasting the weekly Voice of Prophecy program. Some of these stations are making no charge whatsoever, and others are charging only very nominal fees, which our local churches are paying.

We must preach truth with greater power, thus giving the ring of Christian certainty that anxious multitudes are grasping for today.

Our Growing Navaho Mission Work

By Bill Oliphant

"Well, it must be that Seventh-day Adventists are going to stay now or they wouldn't build such a nice building."

This remark was made by a weather-beaten Navaho who stood watching Indian students and other workmen busily erecting a new dormitory for girls at the Navaho Mission School at Holbrook, Arizona. His statement is typical of the new attitude that has developed recently toward Adventist mission work among the Navaho and other tribes in the northeastern Arizona Indian country.

To train Indian young people to do educational and evangelistic work

among their own people is one of the primary purposes of the Navaho Mission School at Holbrook. Approximately one hundred boys and girls, ranging in age from six to twenty, attend this boarding school.

"We Doubted You Would Stay"

How much the attitude of the Indians has changed as a result of the work being done at the Holbrook school is demonstrated by this statement made to Frank J. Daugherty, principal, by a leader among the Navahos: "When Adventists made application to put a school on the reservation some years ago, it was voted down by the Indians. We doubted that you would be permanent. We thought you would be like so many other mission societies, who build little schools and make a big noise over them, but do very little work. Now we realize you are different. When you are ready to start a school on the reservation, I will give you the land and help you build."

This man's granddaughter is a student at the Navaho Mission School. She enrolled in the first grade at the age of fourteen, and was soon baptized.

"She is one of our stanchest Adventist girls today," says Brother Daugherty, "and her grandfather is very proud of her."

The principal reports that "already two graduates of this school are preparing to enter service for the Lord as workers among their own people. They have completed high school at Thunderbird Academy, operated by the Arizona Conference, at Scottsdale, near Phoenix. We have other consecrated Indian young people who are making plans to become workers for God when they complete their training. The Navaho Mission School was established in 1947 to serve as a light of hope to illuminate the dark lives of thousands of American Indians still following their ancient practices of devil worship. This project is meeting with success, and is also winning friends for the cause of God among the citizens of Holbrook and the surrounding area.

Thirteen Baptized in 1954

Professor Daugherty reports that "thirteen of our mission children were baptized this year. They were the cream of the students, and they made the decision to join the church themselves. No pressure was put on them to do so. One little girl waited two years, desiring to make sure her decision to join the church was a sound one.

"A little incident that occurred during the school year reveals the sincerity of the Indian students. Five

little girls, ages seven to ten, approached me as I was going across the campus toward the new dormitory building. I thought they just wanted to be recognized, so I said 'hello,' but that wasn't enough. As I passed them one little girl called, 'Mr. Daugherty.' So I turned around, and the little girl, beaming and happy, held up a tin can. I looked inside the can. It contained a dollar bill and eighteen pennies. I said, 'Now, what's this?' The little spokesman said, 'We want to help with the new dormitory. We went Ingathering among ourselves for the dormitory.' One of the children, Jennie, who is just seven years old and in her second year at the school, had given the dollar. Her parents are very poor, and the dollar was the first money she had ever possessed. Her brother, working for a railroad in California, had come home and given her a dollar. She gave it all to help build the dormitory. Evidently her heart is with the mission school, and her heart had been deeply touched by God."

New Dormitory for Girls

The new dormitory for girls, which will be occupied this school year, will correct an overcrowded condition. The girls' bunks have had to be stacked three deep in a classroom. The much-needed new building will correct this situation and give the girl students comfortable living quarters. The dormitory building will also provide ample space for a cafeteria.

Brother Daugherty tells us that in spite of the hardships the school is giving the Indian youngsters an education equal to the best to be had at any of the denomination's schools. The students are also learning the practical duties of life through the school work program. Every child works at some task. The girls operate the kitchen and laundry and help with some of the housekeeping. The boys are learning all phases of the building trade by actually working on the various construction projects, including the new dormitory. This not only provides good training for



Floyd Hilliard, left, pastor of the West Philadelphia church, is shown with three charter members of the church at golden anniversary ceremonies. The three members are Mrs. J. R. Teany, William Quinn, and Mrs. Howard Taylor.

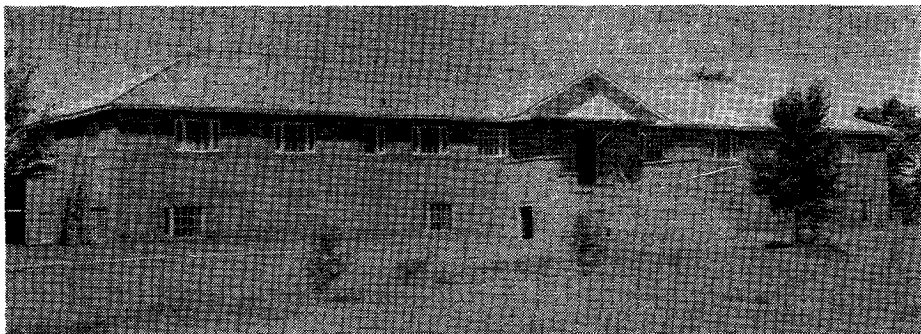
the students but also reduces building costs.

The Indians in northeastern Arizona are pleading for us to visit their homes to teach them the Seventh-day Adventist message. The time is ripe for the message to be given to these people. We do what we can to visit nearby Indians, and they are extremely grateful. When one accepts the truth he does so in a permanent way. But we have to turn a deaf ear to most of their pleas to come, because we do not have the money with which to buy gasoline. This is heartbreaking.

Workers Give All They Have

Brother Daugherty says:

"Many of us at the mission have given all the money we have, and we are giving all our strength to this project for God. We want to hear the words, 'Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord.' But as we enter through the gates of the kingdom of God, we want to take hundreds of our Indian boys and girls, men and women, with us."



Dormitory just constructed for girls at the Navaho Mission School, Holbrook, Arizona.

Anniversary Services in West Philadelphia

By D. A. Roth

The year 1955 marks the golden anniversary of the West Philadelphia church. Fifty years of service to the community was appropriately marked in the three special services, which drew the largest crowd ever to assemble in Philadelphia's oldest Adventist church. R. R. Figuhr was the main speaker.

It was a thrilling day for three charter members of the church—Mrs. Howard Taylor, Mrs. J. R. Teany, and William Quinn. They recalled with vividness that Sunday afternoon in early 1905 when the cornerstone of the present church structure was laid. The first service in the church was held on Sabbath, July 15, 1905. The church was erected under the supervision of James Peterson and John Dennis, both deceased. Since that time the congregation has grown and progressed until now it is one of the strongest supporters of the cause in the East Pennsylvania Conference.

Church Produces Many Leaders

Its present pastor, Floyd Hilliard, directed in the celebration program. Former pastors John Mitchell and A. W. Ortner participated in the Sabbath school and worship services. The church auditorium was filled to capacity for these services. Many teachers, ministers, doctors, and other workers in the cause have gone out into the harvest fields from the West Philadelphia church.

The Hamburg Publishing House

By S. Christoffers, *Manager*

It is now sixty-six years that the Hamburg Publishing House has been holding up the torch of literature evangelism in Germany. There have been times when the light of this torch has been shining brightly—for instance just previous to World War I when books, tracts, and periodicals in about twenty-five languages were printed in this house and sent out not only all over Europe, but far into Siberia and down to the southernmost tip of Africa. This light also shone again between the two world wars, when many branch houses were established in different countries of Europe, such as Switzerland, Austria, The Netherlands, Czechoslovakia, Hungary, and Rumania. But there also came a moment when the flame of this torch began to flicker and almost was extinguished. This was in 1945, when, after the buildings had been bombed in 1943, the work of the house, as far as publishing Adventist literature was concerned, practically had come to a standstill.

Since those black days the house, thanks to the providence of the Lord and the generous help of our believers in America, has had a remarkable recovery. In spite of severe handicaps in the postwar years, such as lack of material (paper, ink, and metal), shortage of skilled labor, crowded room conditions, worn-out equipment, and a deplorable deficiency in working capital, in a comparatively short time all our periodicals reappeared until we have again seven of them

today. Furthermore, book after book was issued, for the church as well as for the public, and our colporteur force was built up systematically. It was a hard, uphill fight that is not over yet, but our publishing work in Germany is again well established, and during the last two years we had sales that were the highest in the history of the house.

But in spite of all that has been achieved with the help of the Lord during these last ten years since the close of World War II, we feel that this is just a beginning. The larger part of our task is still ahead of us. Our foremost goal has been to build up a substantial Spirit of prophecy library. The books *Steps to Christ*, *Thoughts From the Mount of Blessing*, *Messages to Young People*, and *Education* already have been issued; reprints of *The Ministry of Healing* and *The Great Controversy* and first editions of *Testimony Treasures*, volumes 1-3, that have required tedious and painstaking translation work, are in the making or nearing completion. In its recent session the publishing department advisory council voted to publish *The Desire of Ages*, *Christ's Object Lessons*, *Christ Our Saviour*, *Patriarchs and Prophets*, *Prophets and Kings*, and *Acts of the Apostles*.

All these plans require a heavy investment of means. Besides that, our worn-out machinery has to be replaced and our lack of space must be alleviated. Legal requirements for creating adequate working conditions call for the establishment of an extension building that also would give us the much-needed storage space for our books. Up to now these are stored mainly in a faraway part of the large

city of Hamburg—a very costly arrangement.

We are confident that our problems will be solved in time. The Lord has given us a great task in the days ahead. He will help us to fulfill our commission.

Commemorative Service at William Miller Chapel

(Continued from page 1)

the chapel on the third Sunday of August each year, "We meet here to reaffirm our confidence in Christ's soon coming."

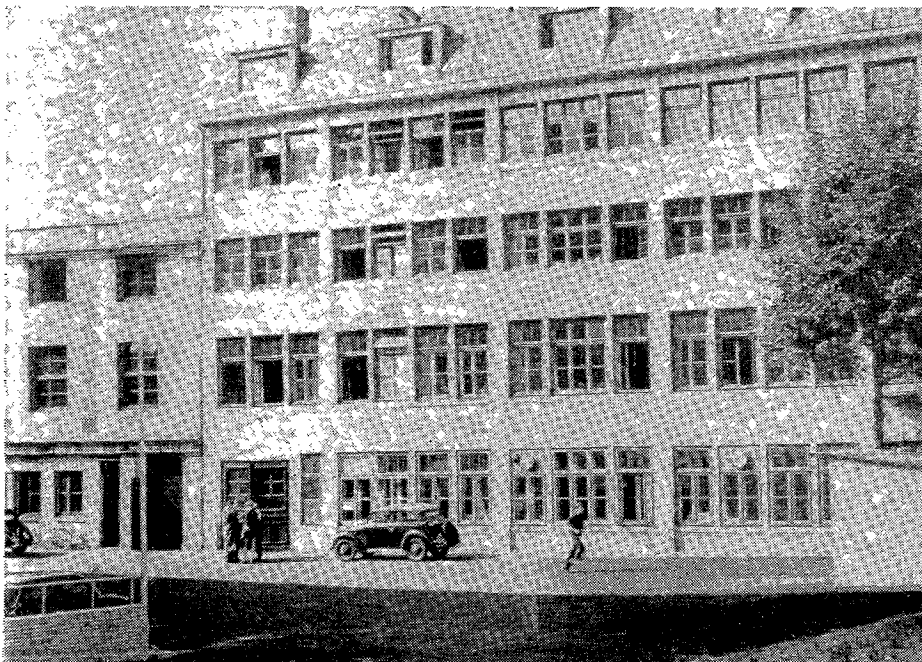
For Adventists of these latter days, meeting in the old chapel 111 years after 1844, when the first Advent believers looked for Christ's return with such eager anticipation, the sense of rededication must be mixed with the sobering thought that but for our unbelief and failures we should long since have seen that glorious appearing.

Repeatedly we are reminded in the Spirit of prophecy that "it was not the will of God that the coming of Christ should be so long delayed."—*The Great Controversy*, p. 458. "Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages*, pp. 633, 634.

The passage of more than fifty years since those inspired words were penned does not lessen, but rather increases, the responsibility of all who have received from the pioneers this priceless heritage.

May the little church at Low Hampton stand as a reminder not only for the group who met there but for all who cherish the Advent hope, that "it is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*Christ's Object Lessons*, p. 69.

Those who are enlightened will give freely to support the work done in their behalf. They will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain the Lord's cause not only in the home fields, but in the regions beyond.—*The Acts of the Apostles*, p. 358.



The Hamburg Publishing House in Germany.

A Visit to the Schouten Islands

By S. H. Gander

It is just over four years since we first sailed into the beautiful all-weather anchorage of Koil, one of the islands of the Schouten group, a string of islands lying out two and a half hours' sailing from the Sepik River mouth, New Guinea.

The first day we entered Koil the people sat on the beach, wondering—what's the white ship, the government? No, it is different. Let us go out and see. The canoes came out, and all the men were smoking and chewing betel nut. We had a great talk, and I was pleased to see that they were friendly.

I could not help loving the people. We stayed there four nights. They lighted coconut shells, which act as lamps and are useful to them in many ways. The leader was Giris, a wonderful character, married to one wife, and he had two sons. The people gathered nightly to what they called their school. We would call them Bible studies. We were happy to see Giris and others converted.

During a bad sea a canoe was lost, with thirteen men. I took Giris to the government office and got him a store license, and he has been able to help his people. He has supervised the village economy, selling the copra and operating the store. But best and foremost, he has supported the church and led out as deacon. He has had many problems and severe trials, but through it all he has remained strong and true. He has shone as a leader of all our people throughout this Schouten group.

I have just returned from furlough in Australia, and how sad we all are to learn that Giris has died of heart trouble. What a blow! But Giris has "fought a good fight." I have a longing to see him in the earth made new. I honestly believe he will be there. He had a serious physical disability, but he had had a heart change, and he died serving the Lord.

Literature Evangelist Saves Man From Suicide

By M. V. Tucker

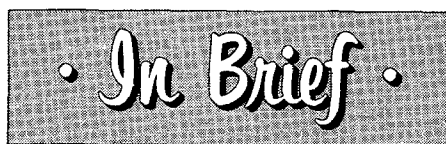
Those engaged in literature evangelism frequently arrive at the opportune moment to accomplish the greatest good. Brother Ridley of Seattle, Washington, reports the following experience:

"I was canvassing near Kent and called at a house set back off the road. A woman answered the door and re-

fused me entrance, explaining that she had a special problem I knew nothing of and did not feel like talking to me. Just as I was ready to leave, a man about fifty, her husband, looked over her shoulder and invited me in. She then left the living room, and I got the details of her special problem from him. He explained that he was an alcoholic and had just quit his job. He said he wished I was a preacher so that I could pray for him, because he was going to commit suicide. He had been drinking, but at this time was not drunk.

"This man was in a terrible frame of mind. He said he did not have a Bible but that he did have a Bible book. He showed me a copy of *Bible Readings* in the limp binding. He did not know where or when they had bought it. I asked him whether he had read the book, and he said he wanted the Bible, not someone's doctrines. I gave him a little Bible, as he had no money, and then I had prayer with him. The wife came in and knelt with us. He had two little girls, and I appealed in my prayer that God would give him courage to be a decent father to his children. When we got up he was crying, and he told me he wouldn't commit suicide. He also asked me to take him and his family to church with me, that he thought that would be the answer to his problem. I signed him up for the alcoholic course and promised to return. When I left the family had accepted me as their friend. Pray for this man. He really needs God's help."

The literature evangelists in the Northwest are doing outstanding work. God is blessing their efforts.



OVERSEAS

South American Division

● A third series of meetings was recently begun in the section of Lima, Peru, known as Jesús María. A former dance hall was remodeled into a presentable lecture hall. From the beginning of the evangelistic campaign the attendance was excellent, and at the close of one of the first meetings when a call was made, 200 signified their purpose to accept Jesus as their personal Saviour. Amaro Peverini is in charge of the meetings.

● At the close of the second quarter, the São Paulo Conference in Brazil reported a membership of 9,326. The Lake Titicaca Mission of the Inca Union reported 9,196. These two fields have the largest number of members in the South American Division. During the first six months

of 1955 there were 314 persons baptized in the São Paulo Conference.

● Early in 1954 an evangelistic crusade was conducted in the unentered city of Villa Rica in Paraguay, by Arturo Schmidt. As a result, a new church was organized, and a building was purchased and remodeled for a church home. During the last months of 1955, V. C. Aeschlimann, president of the Paraguay Mission, will hold a second series in this city, which will serve to confirm the new believers in the faith.

Southern European Division

● Dr. Arthur R. Bergman of Silver Spring, Maryland, who took a course in tropical medicine in England for about one year, and who also spent several months in Paris for French language study, left for Africa with his family during the month of August. Dr. Bergman will be a visiting doctor at the Ile-Ife hospital in Nigeria for two or three months before taking over medical missionary work in the French Cameroun hospital, to which he was appointed.

● Sylvain Meyer, president of the Nanga-Eboko Mission of the French Equatorial African Union Mission, reports that since the beginning of this year about 250 Africans have been baptized in his field. Fifty-eight of these are pupils in our mission school at Nanga-Eboko. Elder Meyer says that others are preparing for baptism this year, and that the mission will certainly exceed its goal of 300 baptisms for 1955.

● A small chapel was dedicated to the Lord recently at Dakar, French Senegal. It has a seating capacity of about 70. The inhabitants of Dakar are largely Moslems.

● Another chapel has been opened for church services at Nikaia in the suburbs of Athens, Greece. It serves also for public lectures and evangelism.

NORTH AMERICA

Atlantic Union

● Roger Ferris, ministerial intern, has located at Williamsville, New York, to work in the Buffalo and Tonawanda sections.

● Clarence Passer, AUC graduate of 1955, moved to Portland, Maine, where he will teach the upper grades of the White Memorial School.

● Our Hartford church has been designated by the Red Cross, Civil Defense, and Welfare Department as the official center for distribution of food and clothing for flood relief in that area. All Dorcas Societies in the conference are taking a definite part in helping victims of the recent flood disasters in New England.

Central Union

● Neil Tilkens will join the Union College music staff this fall to teach advanced piano, musicology, and upper division theory.

● The Missouri Conference welcomes Brother and Sister R. E. Perrin and family into their force of workers. Brother Perrin will take charge of the Missionary Volunteer, Educational, and War Service Commission departments.

REVIEW AND HERALD

Lake Union

● The Urbandale church, near Battle Creek, Michigan, under the leadership of Robert Williams, is celebrating its 50th anniversary in September with both morning and afternoon services. Among the guest speakers are former pastors, local and General Conference ministers. This church has grown from a very small charter membership to the present 176 members.

● The Lake Region Conference held its first senior youth camp this year at Casopolis, Michigan, September 2-5. Guest speakers were C. E. Moseley, Jr., for Sabbath, which was MV Day, and M. L. Rice for Sunday, which was MV Outing Day. There were many other interesting features, such as crafts, nature study, recreational pursuits, and leadership training.

● The Indianapolis, Indiana, South Side church has just closed its second annual Vacation Bible School, which was conducted by Mrs. Floy Addis, with the help of 22 assistants. Out of the 109 children enrolled, 50 were non-Adventists, and the average attendance for the entire ten days was 75. The school has been successful in creating much interest and good will in the vicinity of the church.

Northern Union

● J. A. Nordstrom, for many years pastor of the Southside church in Minneapolis, has been asked to serve as associate pastor of the Minnesota Conference church.

● At a district meeting held at Edmore, North Dakota, the members of the Bowesmont company were organized into a church. E. F. Irish, the district pastor, reports that a building site has been purchased and plans are in progress to build a church.

● R. E. Cash, pastor of the Jamestown district in North Dakota, reports the baptism of five persons who joined the Cleveland church. At this same baptism five more persons were baptized and joined the Streeter church, of which E. D. Sorensen is the pastor.

North Pacific Union

● The first baptism above the Arctic Circle was held recently. Paul Ballot of Selawik, our first convert, was baptized. Merle W. Smith also states that two adults were baptized in the Anchorage, Alaska, church on August 6.

● Thirty-four degrees, five of them on the Master's level, were conferred in the summer commencement exercises at Walla Walla College, Saturday evening, August 20, by P. W. Christian, president, assisted by F. A. Meier, academic dean, and Mrs. Irene Smith Black, registrar. Preceding the conferring of degrees, C. J. Nagele, manager of Harris Pine Mills and member of the college board, addressed the class. R. W. Engstrom, pastor of the Seattle Central church, was the speaker for the Friday evening senior consecration service. In the baccalaureate sermon Sabbath morning, J. C. Kozel, secretary-treasurer of the Union Conference and member of the college board, evaluated service in

the light of the enduring principles of the Sermon on the Mount.

Pacific Union

● Elementary and intermediate teachers of the Pacific Union Conference, numbering about 500, met for an institute at Pacific Union College, August 21-24. G. M. Mathews represented the General Conference Department of Education.

● During the Central California Conference camp meeting at Soquel, four young men were ordained to the gospel ministry: W. T. Will, John DuNesme, Robert Odell, and David Neidigh.

● Northern California Conference literature evangelists, including students working for the summer, celebrated the conclusion of their summer Big Week by a three-day rest at the conference summer camp at Pinecrest. Sales for the year so far are \$30,000 more than for the same period of 1954. Baptisms resulting from colporteur contacts have been six more than for the entire year in 1954.

Southern Union

● On Sabbath, August 13, a church of 21 members was organized at Greenville, in the Mississippi delta. Bert Benson is the pastor. It is the hope of the Alabama-Mississippi Conference that this is just the beginning of a large work in this delta section of the conference.

● LeRoy J. Leiske, president of the Alabama-Mississippi Conference, reports baptisms as follows: 5 in Birmingham by O. L. Heinrich and T. J. Mostert; 5 as a result of W. D. Wampler's meetings in Columbia; 1 at Natchez; 3 at junior camp; 2 in Meridian by W. E. Peeke; 5 were baptized and 1 received on profession of faith by C. R. Lickey at Jackson; 22 have been baptized so far by W. R. May as a result of the effort at Huntsville, Alabama.

● Three Faith for Today viewers were baptized by L. H. Pitton, pastor of the Spartanburg, South Carolina, church on July 30.

● In Florida the Cemer evangelistic team, in cooperation with C. F. O'Dell, H. L. Flynt, H. L. Yates, and the members of the Eustus church, held an effort in Leesburg, as a result of which a church of 35 members was organized.

● The Georgia-Cumberland Conference reports 22 baptisms for the month of July as follows: G. E. Carter, 1; Arnold Kurtz, 8; O. S. Plue, 5; A. C. Rawson, 2; W. W. Walker, 2; H. A. Welklin, 2; and C. D. Wellman, 2.

● J. Harold Turner and Jim Wolter, working with the members of the Hildebran church in the Carolina Conference, held a short effort at Hickory, North Carolina, July 7 to 17, as a result of which 17 made their decision to keep the commandments of God. Following further studies a beautiful baptismal service was held Sabbath afternoon, August 13.

Southwestern Union

● A most successful junior camp for the youth of Oklahoma was conducted at

Lake Murray State Park, July 24 to 31. Approximately 77 young campers participated in the camping program and thrilled to the many and varied activities. They all enjoyed the blessings and fellowship that junior camps offer.

● The Texico Conference camp meeting, which was held in Portales, New Mexico, came to a close the night of August 20. On the last Sabbath Joseph Espinosa was ordained to the gospel ministry. The Sabbath school offerings amounted to \$684.15. The theme of the meeting was "Seek ye the Lord," and those who attended enjoyed a spiritual feast.

● A most successful Vacation Bible School, under the direction of Mrs. Rodney Dale, has just closed at Weslaco, Texas. It had an enrollment of 52 children, representing five different denominations. The children were very enthusiastic about the crafts, and made some lovely things that were displayed the night of the graduation exercises. Many non-Adventists who attended the graduation spoke highly of the school and what it had accomplished.

● Another branch Sabbath school was started recently in the home of Mrs. Luther Bishop in Kilgore, Texas.

NOTICES

Christian Record Benevolent Association, Inc.

Notice is hereby given that a meeting of the constituency of the Christian Record Benevolent Association, Incorporated, will be held at 11 A.M. on October 24 in Takoma Park, Maryland, in connection with the Fall Council session of the General Conference of Seventh-day Adventists for the election of a board of trustees and such other business as may properly come before the members of the association.

Further notice is hereby given of proposed changes in the Articles of Incorporation and By-laws setting the constituency meetings quadrennially instead of biennially, substituting the word "publishing" for "benevolent," and providing for meetings of the constituency to be held at places other than in connection with the Fall Council session.

JERE D. SMITH, *President*
CLAUD W. DEGERING, *Secretary*

International Insurance Company

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Agency will be held at 10:10 A.M., October 24, 1955, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the agency and the election of three directors for the term of three years and one director for the term of one year.

INTERNATIONAL INSURANCE COMPANY
OF MARYLAND
VIRGIL L. SANDERS, *Secretary*

Church Calendar FOR 1955

Sabbath School Rally Day	Sept. 24
Thirteenth Sabbath Offering (Far East)	Sept. 24
Neighborhood Evangelism (Home Visitation)	Oct. 1
Voice of Prophecy Offering	Oct. 8
Message Campaign	October
These Times Campaign	October
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
Review and Herald Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31

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BY ARTHUR E. LICKEY

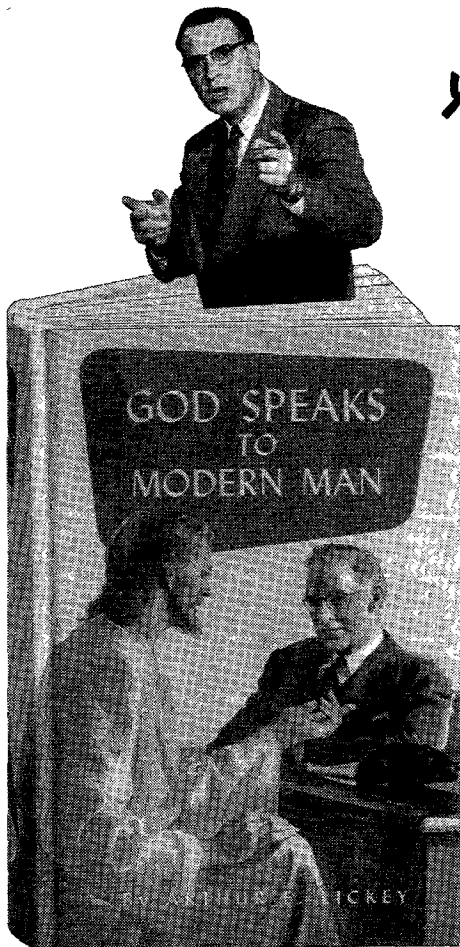
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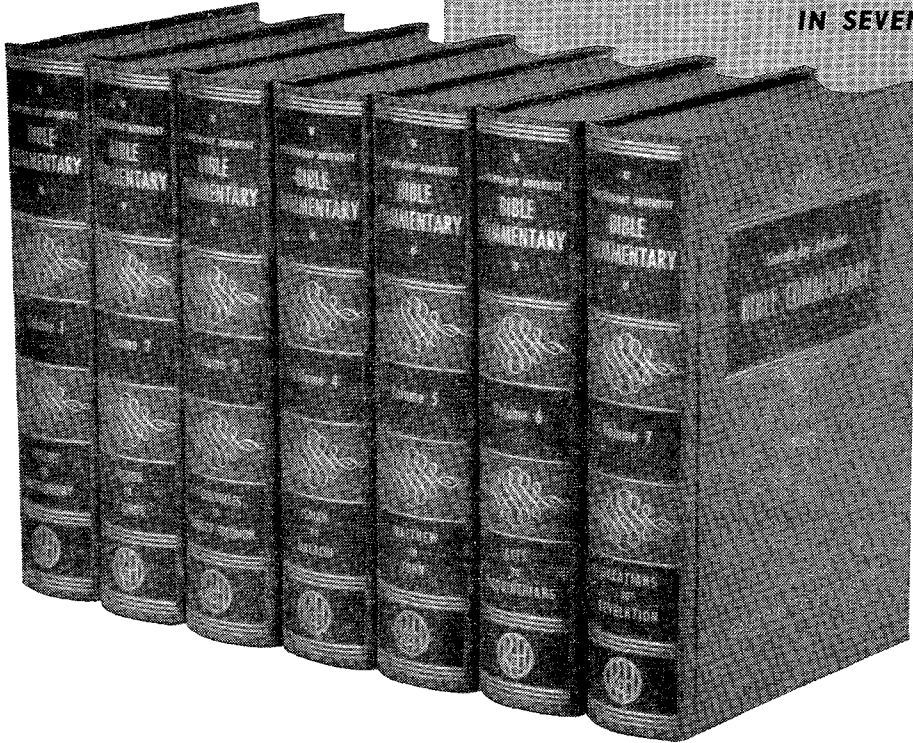
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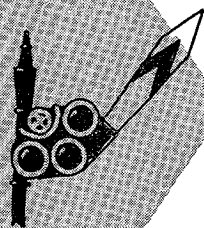
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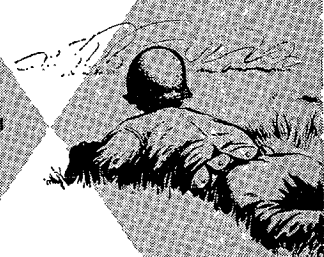
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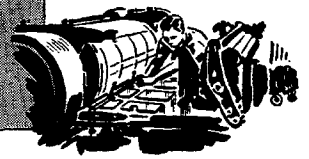
by Taylor G. Bunch

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As We Go to Press



100,000 Sabbath School Members in the Congo

A letter from R. H. Wentland, president of the Congo Union, tells of the rapidly expanding membership in that fruitful field. We quote:

"The statistical report for the second quarter of 1955 reveals that our Sabbath school membership now stands at 102,606. We have passed the 100,000 mark. Our baptized membership at the end of this quarter is 43,379. We have 39,273 in our hearers' classes, and 15,895 in the baptismal classes. So far this year we have baptized 4,417. We are still hoping to reach our goal of 10,000 baptisms for 1955."

Bangkok Sanitarium Receives "Peurifoy Fund"

The following experience came to the Bangkok Sanitarium in Thailand at the time of the accidental death of John E. Peurifoy, ambassador to Thailand.

On Friday, August 12, the American ambassador, with his son Daniel Byrd, was killed in a head-on collision of his car with a truck. His other son, Clinton—seriously injured—was brought to the sanitarium.

General Prince Sura Narong, chief aide-de-camp general to His Majesty the King, was sent to visit the sick boy. His Majesty was eager to render every possible service. Following this, a letter addressed to Dr. Roger T. Nelson, who is taking care of Clinton, came to us from Field Marshal Pibul Pibulsonggram. We quote:

"In recognition of the genuine friendship and interest shown toward Thailand by His Late Excellency John E. Peurifoy, the American Ambassador to Thailand, and in solicitude for his only surviving son, Master Clinton Peurifoy, your patient, who has sustained injuries from the accident, His Majesty's Government deem it fit to keep the name of Ambassador John E. Peurifoy alive in Thailand and to care for his son; therefore, some form of contribution should be made.

"Under these circumstances 'John E. Peurifoy Fund' is decidedly to be established and donated to a charitable institution in the name of Mrs. Peurifoy. Since Master Clinton Peu-

rifoy is under the medical treatment of the Bangkok Sanitarium and Hospital, it is thus appropriate that this fund should be given to the Bangkok Sanitarium and Hospital.

"Therefore, I have pleasure in enclosing in the name of Mrs. Peurifoy a cheque . . . for Baht 200,000 [equivalent of U.S. \$10,000] to be drawn on the Bank of Thailand.

"Field-Marshal P. Pibulsonggram."
Much good will has been created from the many contacts made as a result of this regrettable accident.

A. I. KRAUTSCHICK,
Manager, Bangkok Sanitarium

Buddhist Priests Request Baptism

A young Buddhist priest on the island of Ceylon sent for the Voice of Prophecy Bible lessons. He did not dare have them come to the temple in his name, so he gave a fictitious name. Several of the other priests met with him, and they studied the lessons in secret, not daring to enroll directly. Some time ago several of these young priests from different places came to our worker to inquire about our message and stated they wanted to be baptized. In addition to the Voice of Prophecy broadcast, Your Radio Doctor and Your Story Hour programs are heard each week in Ceylon and are much appreciated.

E. R. WALDE

A Miraculous Flood Deliverance

The day of miracles is not past, as will be noted from the following experience regarding the recent tragic flood, sent to us by T. E. Unruh, president of the East Pennsylvania Conference. Brother Unruh says that immediately after the flood he called on Brother and Sister Bob Hilliard and their four children. Their furniture was scattered all about the yard, where they were attempting to salvage some of it. Then they related their experience.

The flood struck very suddenly. The water rose at the rate of a foot and a half a minute, and this family had no warning whatsoever until the water was creeping up into their yard. It was just a matter of minutes until they had one and one-half feet of

water on the first floor of their home. As they recognized what was happening, Brother Hilliard helped his wife and little brood of children into the attic, where there was hardly room enough for them to move around on their hands and knees.

The family spent the entire night in that small attic praying that God would keep the humble little home from moving off its foundation. God marvelously answered that prayer. All about them homes were being washed down the stream. Within one hundred feet of their home four houses piled up and were practically demolished.

By the next morning the water had receded, and they were able to come down from the attic. Their house had not moved off its foundation. When men began digging nearby, the bodies of eight people were found buried in the mud.

Brother Unruh says that "as we talked to the Hilliards they inspired us with their faith. They said, 'We are still young. We can start all over again,' and continued to praise God for His marvelous help and protection."
C. L. TORREY

Dorcas Lives Again in Hamilton, Ontario

For residents of Hamilton, Ontario, Canada, the Dorcas of Bible days walks again. The 1955 Dorcas is 80-year-old Mrs. Florence Henderson, who spends all her time preparing and distributing supplies to the needy. A recent feature in the Hamilton *Daily News* introduced the kindly woman to citizens of Hamilton who had not yet had the good fortune to meet her.

"For twelve months of the year people somewhere are hungry and need help, not just at Christmas," the newspaper quotes Mrs. Henderson as saying. Then it goes on to tell a little of the busy woman's monthly welfare program. "Last year she sent parcels to 22 different countries," it says. "During the flood last year the Red Cross called on her for help, and she stands ready with supplies if another disaster should strike."

Mrs. Henderson is identified as the leader of the Dorcas Welfare Society of the Seventh-day Adventist church in Hamilton.

M. CAROL HETZELL