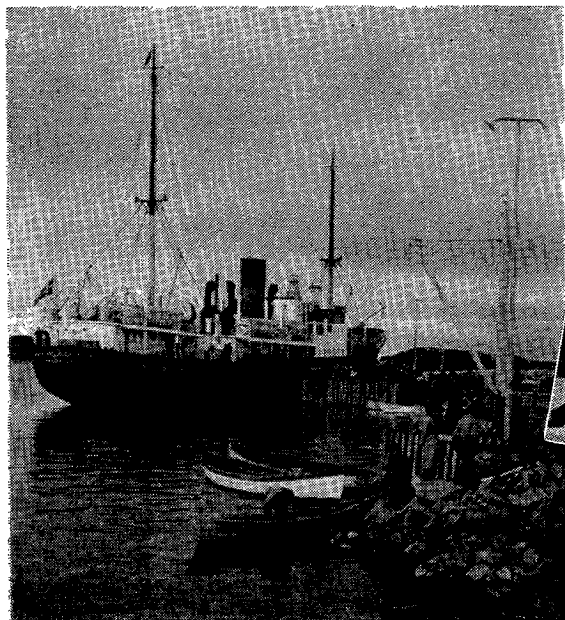


THE ADVENT SABBATH **REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Left: Motor vessel *Dronning Alexandrine* tied up at the dock in Egedesminde, Greenland. Right: Andreas Nielsen, missionary to Greenland, with portion of the village of Egedesminde in background.

My Unforgettable Visit to Greenland

By A. F. TARR

President, Northern European Division

IT HAS been an unforgettable experience to visit Greenland, and to be associated for a brief period with our intrepid pioneer missionary here, Andreas Nielsen. And now, as our 1,870-ton Danish motor vessel, *Dronning Alexandrine*, makes its way through Davis Strait and toward home again, and with "Greenland's icy mountains" still in view, I should like to share with the "Review and Herald" readers some of the high points of my visit to this latest field into which the Northern European Division workers have entered.

It was at Reykjavik, Iceland, that I first boarded this stout little twenty-eight-year-old boat, known to Greenlanders as *Queen of the Night* because she slips in and out of their ports mainly in the hours of darkness. Entrusted to my care was a good-will parcel that our warm-hearted Icelandic members desired to send to Brother Nielsen, who on his way to Greenland had paid them a brief visit and who has since shared a big place in their affections.

From Reykjavik we traveled westward and slightly southward for nearly three days, through very stormy seas. Then, sighting Greenland at Cape Farvell, we

turned northward into colder but calmer seas. Icebergs of all sizes, some so large as to make our vessel seem like a tiny speck beside them, now majestically bestrode our pathway.

Our first call was at the naval base of Gronnedal, close to Ivigtut, called rather proudly the Klondike of Greenland. Here at Ivigtut cryolite is mined in great quantity, and exported largely, they told me, to the United States. We had already by-passed Julianehaab, and now from Gronnedal and Ivigtut we continued northward, following the never-ending range of mountain peaks that mark Greenland's entire coast line.

Among our passengers were a number of little Greenlanders returning to their homes. Twenty-three of these, the radio operator told me, had been "repaired" of TB in Denmark at government expense. The majority of sufferers, however, are now being treated in Godthaab, and a nurse bound for this hospital sat opposite me at the dining table.

It was at Godthaab that I was to have the pleasure of meeting Andreas Nielsen. Brother Nielsen, a Dane,

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Well Said

Prayer is the voice of faith.—Horne.

★ ★

Happy is the man who does all the good he talks of.—Selected.

★ ★

Chide a friend in private and praise him in public.—Solon.

★ ★

The world has not yet learned the riches of frugality.—Cicero.

★ ★

Faith is the pencil of the soul that pictures heavenly things.—Burbidge.

★ ★

Men find it more easy to flatter than to praise.—Richter.

★ ★

The best way to run a church is to specialize in helpfulness.—Roy L. Smith.

★ ★

Justice consists in doing no injury to men.—Tully.

★ ★

The goal of yesterday will be the starting point of tomorrow.—Carlyle.

★ ★

The seeds of our punishment are sown at the same time we commit sin.—Hesiod.

★ ★

Friends are much better tried in bad fortune than in good.—Aristotle.

★ ★

The greatest truths are the simplest: so are the greatest men.—Selected.

★ ★

The diminutive chains of habit are seldom heavy enough to be felt until they are too strong to be broken.—Johnson.

★ ★

Purchase not friends with gifts; when thou ceasest to give, such will cease to love.—Fuller.

★ ★

Prudence is a necessary ingredient in all the virtues, without which, they degenerate into folly and excess.—Jeremy Collier.

★ ★

Moderate labour of the body conduces to the preservation of health, and cures many initial diseases.—W. Harvey.

★ ★

We are more heavily taxed by our idleness, pride and folly than we are taxed by government.—Franklin.

REVIEW AND HERALD

The Disappointments of Jesus

By RICHARD HAMMILL

[A devotional talk given October 22 at the Autumn Council by an associate secretary of the General Conference Department of Education.—EDITOR.]

One hundred and eleven years ago this morning our spiritual forefathers in this message were bitterly disappointed. They had expected that Christ would come back to the earth on October 22, 1844. All through the day they had watched with prayer and feverish expectation for His coming. As the hours of the day wore on and midnight finally came, they were grief stricken—their disappointment too great for adequate description.

In our church we refer to this experience as the great disappointment. So intent have we been on explaining the disappointment that came to the band of Advent believers that we have overlooked the fact that the Lord Jesus was doubtless greatly disappointed in His church too. Indeed, His disappointment has not been confined to one particular occasion, but time and again down through the centuries since Jesus came here to this earth His professed followers have failed Him. I believe, this morning, that it is more appropriate for us assembled here at the Autumn Council to think of the things His disciples did that disappointed Jesus most while He was here on earth, and to try to learn by this means how we may avoid bringing heartache to Him.

One of the greatest disappointments that came to our Master while here on earth was the failure of His disciples to recognize the things that are the most important. This is illustrated in the experience recorded in Mark 10:13, 14, which reads as follows: "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Jesus realized that the future welfare of His church depends upon the winning of boys and girls and young people to believe and trust in Him. With clear vision He saw that the youth are not so prejudiced, and that young hearts, when yielded to Him, can be more easily molded by His teachings and partake more fully of His Spirit than older people whose opinions and outlook have become set. He recognized that the greatest

asset of the church is its young people. How much it pained Him, then, to see that His close followers, those who in a short time would be the future leaders of His work, considered the children as unimportant and insignificant. To the disciples the people that counted most were the older ones; thus they completely failed to recognize that which is most important in the Lord's work.

The discovery of the child as a person with "inalienable rights" of his own has been a long, tragically slow process in the Christian church. In the past when some Christians with real insight and imagination have pleaded that children might have their full rights as children of God, they have often been rebuked by the church and the society of their day. Even in our time some workers and laity regard the church school and the kindergarten, primary, and junior divisions of the Sabbath school as bothersome stepchildren tolerated grudgingly and of necessity, and

rating far below the real importance of evangelism for adults. Such people show themselves fatally blind to the greatest wealth and power that the church has.

The Scripture says, "When Jesus saw it, he was indignant." (Mark 10:14, R.S.V.). Yes, Jesus was upset when His followers turned the children away, and left them uncared for. What would He say if He walked the streets of our cities today, and visited in some of our churches, and saw the feeble, intermittent efforts being put forth to care for the needs of the children?

A Lack of Faith and Consecration

Another great disappointment that came to our Master was the lack of faith and consecration in His followers, particularly His own disciples. This was highlighted in the experience that took place while Christ, with three of the apostles, was on the mount of transfiguration. Jesus had left nine of His disciples at the foot of the mountain because they were not in the right spiritual condition to enter with Him into the forthcoming marvelous experience.

While Jesus and the three were gone, a crowd collected around the disciples. Among them was a father who brought his demon-possessed son, asking that the demon be cast out of the boy. Prior to this, Jesus had given His disciples authority to cast out demons, and they had done it. Now in the name of Christ they commanded the torturing spirit to leave his victim, but the demon only mocked them by a fresh display of his power.

The scribes who were present in the group derided the disciples, and doubtless said, "Jesus himself couldn't help this fellow." It was at this juncture that Jesus and the three disciples came down from the mount of transfiguration after having passed through a glorious experience. The Scripture says that when He came near to His disciples "he saw a great multitude about them, and the scribes questioning with them." Jesus came right up to the group and spoke to the scribes, saying, "What are you discussing with them?" (Mark 9:16, Goodspeed). "Discussing" was all either the disciples or the scribes could do in the midst of this emergency. Both groups were powerless to help. It is often that way in

Home at Last!

By CLETIS HANAHAN

Home at last

On the sea of glass,
Saved for eternity.
There in the throng who have overcome
I find myself secure.
There with my friends and loved ones too,
At last where joys endure.
There by the throne and the tree of life
All safe from Satan's grasp,
There where the crystal river flows,
Redeemed—I'm home at last!

Home at last

On the sea of glass,
Saved from a world of woe.
There with the Christ I have learned to love
I look upon His face.
Clothed in His spotless robe of white,
Saved by His matchless grace.
There by my faithful angel who
Has helped me tread the way.
There to enjoy the heavenly choir,
At last, I'm home to stay.

Home at last

On the sea of glass,
I must indeed be there.
Lord, in this world of sin and strife
Where foes are ever near,
Make me Thy fortress, live within,
Reflect Thy glory here.
Here where the enemy claims domain,
Here, as the dark days pass,
Make me so pure that I shall feel
At home on the sea of glass.

our own church and in our own time. In the face of sad plights and great challenges all we hear are arguments, debates, rebuttals—words, words, words. That is about all we can do when we do not have adequate power from above to help with our tremendous problems.

When the scribes did not answer Jesus' question the father stepped forward and told Him that he had brought the child to His disciples, asking that they cure him, but that they were unable to do so. Jesus looked at the boy in his terrible condition, and then at the father with the pleading agony in his eyes, then turning to His disciples, He said, "O faithless generation, how long shall I be with you? how long shall I suffer you?" (Mark 9:19). These words reveal the deep disappointment of our Saviour. He knew the reason why they had failed to cast out this demon, and that was what hurt Him.

Why Couldn't We Heal Him?

After Jesus had healed the boy and the crowd had gone, the disciples asked Jesus, saying, "Why couldn't *we* heal him?" In this scripture the word *we* is emphatic. "You healed him, Master. Why couldn't *we* do it?" The words were spoken with bitterness. Jesus did not hesitate to tell His followers in a straightforward manner what had brought about their defeat. There were three reasons. First, He said, "Because of your unbelief" (Matt. 17:20). Then He added, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29).

These nine disciples of the Master had become jealous when Jesus took the three disciples with Him to the mountain and left them behind. Instead of occupying their time by prayer and by fasting, they had been dwelling on their discouragements and personal grievances. This had brought spiritual darkness and unbelief into their hearts. In this condition they had undertaken the conflict with Satan and had failed. Ellen G. White described their spiritual state in the following words: "Their unbelief, that shut them out from deeper sympathy with Christ, and the carelessness with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness."—*The Desire of Ages* (1940), pp. 430, 431. Today we are told, "Souls whom Satan has enslaved are waiting for the word of faith and prayer to set them free."—*Ibid.*, p. 429. Let us not disappoint our Master by spiritual atrophy brought on by lack of faith and consecration.

Another thing that disillusioned our

Master and crushes His hopes is the gross personal ambition that sometimes is manifested in the lives of His followers. This is exemplified in the following request that James and John, the sons of Zebedee, made to Jesus: "Master, we would that thou shouldest do for us whatsoever we shall desire" (Mark 10:35).

"What would ye that I should do for you?" Jesus asked. They replied, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" (verses 36, 37). To this our Master said, "Ye know not what ye ask." Truly, they didn't know. They were asking for a favor in the spiritual realm for selfish purposes. No doubt our Master is baffled and crushed today to see so many of His people ruled by selfish ambition. He notices every attempt to elbow ourselves into prominence. He is grieved when our prayers become selfish, composed of numerous requests for things for our own pleasure and indulgence.

Peter was one of the chief apostles, and yet what great disappointment he brought to his Master when he showed his unwillingness to undergo sacrifice and pain in order that God's purposes be carried out. On one occasion the Scripture says that Jesus "began to teach them, that the Son

The Power of Song

"The ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

"They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord; . . . and their soul shall be as a watered garden; and they shall not sorrow any more at all." . . .

"Song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

"It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls! . . .

"As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise."—*Education*, pp. 167, 168.

of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31). As Jesus made this statement Peter took hold of his Master and began to rebuke Him. We are almost surprised at the vehemence with which Jesus openly rebuked Peter, saying, "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men" (verse 33).

How could Peter, who had just acknowledged Jesus to be the Christ, so quickly presume to rebuke Him? The answer is simple. Jesus was telling how it was necessary for Him to suffer many things and to be crucified on the cross in order to carry out the will of His Father. Peter flinched at the mention of a cross. He felt it was not vital for Christ or His followers to suffer, so he said, in effect, "Master, we don't want any such program as that."

Peter was not alone in his feeling that sacrifice is unnecessary. We too seem to prefer a conception of discipleship that leaves the cross out of it. The multitudes prefer a moderate "sensible" religion that eliminates the necessity of painful sacrifice. The Lord's church, by its actions, its desires, and its shrinkings signifies that it feels as Peter did. It rebukes its Master for His claim to undivided allegiance, for His insistence on the denial of self. The twentieth-century Christian, too, flinches at the mention of a cross.

A conception of Christian discipleship without the cross is a satanic delusion. The remnant church especially is admonished by the servant of the Lord, "If you are unwilling to sacrifice that you may save means for the work that is to be done, there will be no room for you in the kingdom of God."—*Testimonies*, vol. 9, p. 103, 104.

No Help in the Hour of Need

Another bitter disappointment came to Jesus when His disciples failed to help Him in the hour of His greatest need. With the climax of His life approaching, with the cross only a few hours away, with the present mental agony of bearing the sins of the world, Jesus desired greatly the fellowship and friendship of those who were nearest to Him on earth. As He went into the Garden of Gethsemane that night with His eleven disciples around Him, and His heart torn with love and sympathy, not for Himself, but for them, He yearned for that feeling of companionship and support that surpasses any—the steady, calm, determined presence of good friends. He wanted

them near, and yet He wanted to be alone in prayer too. And so, as He went into the Garden of Gethsemane, He said to His disciples, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me" (Matt. 26:38).

Then He went a little farther and engaged in earnest, heart-rending prayer. His soul was disturbed. He was ill at ease. He asked that the cup pass from Him, and yet that His Father's will be done. In His extreme agony of spirit, He desired again the fellowship of His disciples; and rising from prayer, He returned to where He had left them, and found them asleep. He aroused them, and with loving words said, "What, could ye not watch with me one hour?" (verse 40).

He went away again and prayed. Later, feeling the need of their support, He returned, hoping to find them engaged in prayer, asking the heavenly Father to sustain their Master. But again He found them asleep. How could they be guilty of such an appalling failure of friendship at the time of His greatest need! Yet, from our own experience, if we examine ourselves carefully, we find that we too know something of sleep in hours that call for vigilant watchfulness. In our secret autobiography there may be pages that record our having slept when God's people and God's church were in need of our services.

Asleep With Heavy Eyes

It has been so, not only with us today, but also with others down through the ages. Throughout history pressing dangers have threatened Christ's church, and great but fleeting opportunities have knocked at the door only to find the church asleep with heavy eyes and dull ears. When the Roman Empire was going down to decay, and ancient religions had lost their hold upon the people, a vigilant church willing to uphold the truth could have hastened the finishing of the gospel work by centuries, and millions could have been saved.

We think again of the days of Marco Polo, when he was enjoying great favor with the emperor of China. He had visited his homeland in Europe, and was going back again. If the church then had been awake to an opportunity, how different the history of the world might have been. Nearer to our own day was the opening of Japan in the late nineteenth century with opportunities of evangelization such as have seldom been seen in the world. But the church was asleep.

And finally, here in these last days

with men inquiring everywhere for the light of truth, we are hardly less sluggish. But the church is made up of individuals. In our personal lives great vigilance is needed in an hour like this, when manifold poisons deadly to the soul are luring Christians into the fateful sleep. If the disciples had watched and prayed

with Christ, they would not have made so miserable a showing when the test of loyalty came. Let us not, as did the disciples, lose our last opportunity to watch with our Master, and thus bring to Him disappointment of far greater magnitude than any eternity has yet brought to His great heart.

The Removal of Sin—6

Salvation Without Limit

By Carlyle B. Haynes

As you have studied the epistle of 1 John, you may have detected a seeming contradiction between the words "If any one sin, we have an Advocate with the Father—Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," (1 John 2:1), and the positive declaration of 1 John 3:6 that "no one who continues in union with Him lives in sin: no one who lives in sin has seen Him or knows Him" (Weymouth).

This apparent contradiction, cleared to a degree by Weymouth's "lives in sin," instead of the King James's "if any man sin," is but a surface contradiction. It need not divert us long from the main channel of the beloved disciple's teaching on this subject. But it will help to examine it here before going on with that analysis.

One text (1 John 3:6) emphasizes the total exclusion of sin from the life of a Christian; the other (1 John 2:1) provides for the case of a Christian who falls into sin. In chapter 2, verse 1, John admits the possibility of a true Christian experiencing a lapse into sin. Later, in 1 John 3:6, 9, he declares, "Whosoever abideth in him sinneth not. . . . Whosoever is born of God doth not commit sin; . . . he cannot sin, because he is born of God."

The contradiction, as I have said, is relieved when we observe in the more accurate translation from the original in Weymouth, that the verbs in 1 John 3:6-9 are in the present tense, denoting a continual, even habitual, action, a continuance, a living in sin, whereas in 1 John 2:1 the Greek tense suggests a single occurrence, possibly limited to the barest act of sin, committed once, and immediately repented of, confessed, and forgiven through the intercession of the Advocate we have with the Father.

Such was the well-known fall of Peter. You will do well to observe that in the second clause of 1 John 2:1 the Lord Jesus appears as Advocate. This presupposes the sinner's confession and plea for mercy. Christ is no Advocate for the persistent wrongdoer, the man who habitually sins, but rather for the sinner who renounces his offense, admits his need and peril, acknowledges his guilt. On such a penitent's behalf He is ready to intercede. In Peter's case He hastened to send the word, "Go . . . , tell his disciples and Peter that he goeth before you into Galilee." The condition of 1 John 1:9, "If we confess," is quite indispensable before our Advocate intercedes in behalf of the guilty. Quite indispensable, too, before forgiveness by the righteous Judge is obtainable.

The possibility of a Christian falling into a transgression is admitted by John. What he is emphasizing is that continuing in sin, living in sin, persisting in sin, by Christian believers, has something monstrous about it. The possibility of an occurrence of sin, of a transgression, of a wrong act, is not denied; but sin as a habit is ruled out as wholly inadmissible in a Christian.

Two Classes of Christians

John's expression, "Every one that sinneth," or "that doeth sin," is equivalent to saying, "Every sinner, every one whose life produces sin as its fruitage," "*walk[s]* in darkness" (1 John 1:6). The apostle is not contradicting himself as between 1 John 2:1 and 1 John 3:6-9. He is dealing with two broadly contrasted classes of professed Christians.

John recognizes, as did Paul, that a man with sincere faith may be "overtaken in any trespass" (Gal. 6:1, R.S.V.). He is not dealing with such in 1 John 3:6-9. He has in mind two wholly different groups—those who follow Jesus and those who do

not. He is dealing with the latter, mere pretenders to Christianity, who excuse wrongdoing and make provision for the flesh to fulfill its lusts, and say they have no sin, or who justify sin as not only permissible but normal in Christian believers. Against such vain talkers and hypocrites and deceivers, against all who would defend a life of sin, John lays down the simple, common-sense axiom of 1 John 3:7, "Let no man deceive you: he that *doeth righteousness* is righteous, even as he [the sinless Saviour] is righteous."

Any person who wears the cloak of the Christian faith, but who continues to live in sin, would change Christ's admonition to forgiven sinners from, "Go, and sin no more" to "Go, and sin again."

We proceed now to the remaining reasons in John's teaching as found in 1 John 3:6-9 why Christians should not sin. First, it is *ruinous*. Second, it is *illegal*. Third, it is *unchristian*. Fourth, it is positively *diabolical*. "He who is habitually guilty of sin is a child of the Devil" (verse 8, Weymouth).

Two Leaders

The children of God, those who are cleansed by His blood and who abide in Him, have as their leader the righteous Son of God. The doers of sin, those who live in sin, no matter what they profess, have another leader, the great adversary of God, the devil, who has sinned from the beginning.

That is to say, sin is the devil's

domain, his sphere, his work. Every sinner is his ally, his agent. The habitual committer of sin belongs to the devil's party, partakes of the devil's spirit. And finally—in harmony with the dreadful words of our Lord (Matthew 25:41)—calls down on himself the devil's doom. He gives himself to building up the "works of the devil" that Christ came to destroy and tear down.

This is a terrific indictment of those who persist in sin while claiming to be Christians. Such are part of the warp and woof of a great web of iniquity, cogs in the huge machine and system of evil that pervades the whole world. He is part and parcel of that gigantic and monstrous conspiracy against the divine government. It is spoken of in the Bible as the kingdom of darkness, and the kingdom of Satan.

Habitual sin in believers, John concludes, is not only ruinous, illegal, unchristian, and diabolical, but also *unnatural*. "No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin—because he is a child of God" (1 John 3:9, Weymouth). Sin is contrary to the very nature of the regenerate life. It constitutes a denial of its reality. It is alien to the nature of the redeemed man himself, wholly foreign to the Christ in whom he dwells and who dwells in him. It separates him from Christ and allies him to the devil.

The child of God, then, is not "habitually guilty of sin." The fruitage of his life is not of that sort, of that nature. As a matter of principle "he does not sin." He has been reborn. The Son of God has taken up His dwelling in him, and provides him with His own sinless life.

No Place in the Christian's Life

In the very nature of things sin is that thing that has no right to be. It never had any such right. It does not have it now. It never can have it. Consequently, it *must* not be. Christ has declared that it shall not be. In the child of God, transformed, regenerated, made over, reborn, sin has no place whatever. It is banned and barred at every point. God hates it as an abominable thing. It is vile in itself. It is ruinous to all His creatures.

It is against law. It is against nature. It is unchristian. It is devilish. It destroys every virtue. It blights every aspiration of the soul. It is disorder, disease, disfigurement, death.

Only Christ can conquer it, overthrow it, destroy it. This He has engaged to do. More, this He has

Parents' Fellowship of Prayer

"I will love thy children"—Ezekiel 49:25.

Never Give Up!

An anxious mother sat down by her desk a few weeks ago and wrote a long, long letter to the REVIEW. In this correspondence she described in some detail the steps that marked her boy's drift away from the church to the world. She seems to be a conscientious mother—not critical nor unkind in her observations and conclusions. She senses that she has fallen short herself, and she believes that others have contributed to her boy's backsliding.

"Johnny has been educated in our denominational schools from the first grade through the academy," she says. "As a little boy he was well-behaved. People often remarked about what fine children we had. There were two sisters besides John, one older and one younger than he. When Johnny entered the academy in his teens his troubles began. Being self-conscious, he got the impression from something one of his teachers said that he was undesirable. This embarrassed him, and he 'crawled into his shell.'"

"He wasn't a perfect boy, and he made mistakes, and others would remind him that his mother was a faculty member. This he resented very much. People seemed to watch him, and he became somewhat defiant. When he had an accident with our car and was accused of driving while under the influence of liquor, he was humiliated. After all, he had not touched a drop, and yet an attempt was made to arrest him. Now John has ill feeling in his heart toward the one who accused him. During all this time no one seemed to take any personal interest in John's spiritual well-being, and he just drifted along."

"When he got out of school, he joined a club made up of boys who drive these 'hot rods.' This weaned him away from the church, and now he seems to be losing his way in the world. He wants to leave home and work in the city."

This dear mother is greatly concerned.

"From the time John was an infant," she continues, "I would pray that God would help me to bring him up right. I could not bear to think of being in heaven without my children. Sometimes the question arises, Does God turn a deaf ear to my prayers? This heavy burden that I carry for my son has nearly weighed me down at times, and I have been almost completely discouraged. But I dare not give up, for when I stop to think of God's blessings, I have much to be thankful for."

"I have two wonderful daughters, who are praying for John's conversion. They are a comfort to their father and to me. Will you ask every praying parent to pray for my son that he will return to the fold at any cost to me? When you pray, please ask the Lord to strengthen my faith."

The burden of this mother represents the burden of many mothers and fathers and teachers. We would encourage them all to keep trusting. Said God's servant: "Cultivate restfulness, and commit the keeping of your souls unto God as unto a faithful Creator. He will keep that which is committed to His trust. . . . Let the Lord have room to work. Do not block His way. He can and will work if we will let Him."—*Testimonies*, vol. 9, p. 136.

After reading the letter from our sister we thought that it would be well to suggest that we all let our young people know that we believe in them and that we are counting on them. Once a youth thinks that he is regarded as a problem, he will act that way. There need to be more personal, heart-to-heart talks with youth.

Have faith in God, and He will bring this young man through. Let all our prayer fellowship members remember this mother's son in their petitions. Pray especially on Friday nights during the sunset worship period in your home.

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.]

60,000 Attend World Peace Service

A dramatization of Christ's journey to Calvary presented by the Fordham University Passion Players and 1,000 Catholic high school students highlighted a World Peace Service sponsored in New York City by the New York Archdiocesan Union of the Holy Name Society. Some 60,000 persons gathered in the Polo Grounds, home of the New York Giants baseball team, to watch the pageant and hear the service. Francis Cardinal Spellman, Archbishop of New York, presided, and Valerian Cardinal Gracias, Archbishop of Bombay, India, preached the sermon. Speaking on the theme "World Peace Through Prayer and Penance," the Indian cardinal said that "we want the kind of peace which is not just cold neutrality nor merely a respite between two periods of restlessness and anxiety, but peace which lies in tranquility of order and is the work of justice."

Jews Enter Adventist Compensation Case

The American Jewish Congress and the North Carolina Association of Jewish Rabbis filed *amicus curiae* (friend of the court) briefs with the State supreme court in Raleigh, North Carolina, in support of Mrs. Imogene R. Miller, a Seventh-day Adventist who was refused unemployment benefits because she refused to work on Saturday. "As religious organizations," the briefs said, "we are concerned over a decision which would require an unemployed, financially distressed person to choose between the sacrifice of his religious convictions and the unemployment benefits desperately needed to carry him and his family through a period of unemployment."

Baptists Ask Ban on Sunday High School Games

A ban on Sunday football for public high schools in the state was urged by the Massachusetts Baptist Convention at its 153d annual convention in Haverhill. The delegates asked the Convention's department of Christian social relations, "in cooperation with other religious bodies," to file a petition with the state legislature to outlaw such Sunday games. The Baptists said Sunday football "greatly disrupts the program of our churches by making it impossible for players, band members and others to attend morning worship services and youth programs." Sunday football, the resolution continued, "tends to destroy our traditional American concept of the sanctity of the Lord's Day and other things sacred."

done. He has met sin, grappled with it, gained the victory over it, and its ultimate destruction and elimination from God's world await only His return to earth.

Meanwhile as a result of His vicarious atonement He offers to all sinners a free salvation from this hateful thing, freedom from its degrading bondage—a salvation that is without limit either in duration or degree.

Doing Exploits With God

By Ernest Lloyd

"The people that do know their God shall be strong and do exploits" (Dan. 11:32).

Amid the confusion and conflicts and calamities of our prophetic times, these words from Daniel ring out a rallying call to quiet confidence in God.

"The people that do know their God." They have *spiritual enlightenment*. And how is that obtained? We have many illustrations in the realm of friendship and literature. We come to know our friends by companionship with them. We share their thoughts and hopes. We come to know a book by careful study, and the mind of the author is revealed, although we may never see him in person. So it is that we come to know God through the study of His Book, through His revelations of truth and love, and through His manifestations of mercy and power in nature, and also by living in harmony with His laws and purposes.

Spiritual Energy

"Shall be strong." They have *spiritual energy*. The knowledge of God leads to strength. The more sure we are of God, the greater our spiritual power. Physical strength is desirable, but there is something infinitely higher than that—the strength that comes as the result of personal contact with the living Christ, the contact of the branch with the Vine.

"And do exploits." They engage in *spiritual enterprises*. Spiritual exploits! Victorious living! The realization that we are the sons of God here and now. Sharing the knowledge of His loving, redemptive purposes. Glorifying in the fact that God can use us to help in the bringing in of His kingdom of everlasting peace and righteousness. What thrilling exploits are reported each week in the REVIEW! And many more there are that never appear in print, but that are recorded in the book of acts now being written on high concerning God's faithful, remnant people.

Faithfulness

By Arthur H. Grauman, M.D.

"The same commit thou to faithful men" (2 Tim. 2:2).

Faithfulness is more than a declaration of fealty. It is more than a response to some dramatic challenge. It is rather a consistent and even unspectacular application to tasks at hand, to the routine supportive acts upon which the main event is so dependent. Faithfulness is less a matter of speech than of action.

A vacancy in the presidency of a corporation is usually filled by calling upon one who has demonstrated talents combined with loyalty in a lesser role within the organization. Rarely does a church nominating committee select a novice for Sabbath school superintendent. Rather a division leader is promoted, one whose faithfulness in a former task is a recommendation for larger responsibility.

Now it is easy to recognize the necessity of faithfulness when a place of prominent leadership is under discussion. But it is harder to realize the equal need of faithfulness in the less spectacular assignments. "Anyone can do what I'm doing. Nobody knows I'm around. The spotlight is on the head man."

I recently heard a story about the organist associated for so long a time with Henry Ward Beecher, the pulpit master of the nineteenth century. We don't know his name or whether he was old or young. We know nothing about his training or his degrees. All we know is that Beecher said he was faithful and that "he prayed with his fingers." Year after year, as the organist sat hidden behind the huge console, the notes of hymns came forth from his fingers. His preludes, offertories, and postludes reached the ears of the congregation not only as examples of the best composers but as divine praise and worship.

The author writes the book, but the faithful proofreader, whom no one identifies, is indispensable. The great presses print it, and the apprentice who remains in the pressroom alone and cleans up the huge ink rollers may also be unknown, but his faithfulness is essential for continued operation of the project.

There are two things to consider. Even the most lowly task, if faithfully done, gives us a community interest in the idea expressed by Paul, "We then, as workers together with him." And there is always a chance that faithful application to a menial task will reveal in us an unsuspected capacity for a larger one.



• EDITORIALS •

Scientists Forecast Big Quake

The message of Jesus, "And there shall be . . . earthquakes, in divers places" (Matt. 24:7) is now being repeated by the scientists. Their prognostication is not, however, general in nature, but local. "Another big earthquake, rivaling in intensity the one that destroyed San Francisco in 1906, is due to hit that area again soon," says *Science News Letter*, Nov. 5, 1955. "Scientists cannot say exactly when, but they expect it to be a real earth-shaker. 'Something's got to give,' they say, and chances are the earthquake will be catastrophic when it occurs."—*Ibid.*

This forecast is not an indication that the scientists are prophets, or that their words are certain to be fulfilled. It is the scientists' estimate of expected movements in the San Andreas Fault, a large crack in the earth's surface that slices through California and Mexico.

Other cities than San Francisco might just as well be the center of these expected temblors. "In divers places," Jesus said—not necessarily in the same place.

Ten years ago the atomic scientists took up the cry of judgment that Adventists had preached for years. Now the seismologists are repeating the cry of Jesus, "Earthquake." What will happen next to add further meaning and significance to the warnings we are giving to the world?

D. A. D.

An Appraisal of Television—5

By Beholding We Become Changed

We grant that many of the entertainment programs on television—and, remember, they constitute 77 per cent of the programs—cannot be described as baldly and blatantly bad. They do not picture murder, robbery, and other varieties of sin in their gross, sordid forms. No, many of them are what would be described in theater language as vaudeville skits or song and dance numbers. On the screen comes an actress singing a popular song, and accompanying it, maybe, with various rhythmic motions. Not very bad, perhaps, but also not very good. The person who views such programs for a time becomes conditioned to view more theatrical numbers that are presented on the screen. It is this gradual conditioning, which inevitably results from many of the entertainment features on television, that presents the gravest danger to Seventh-day Adventists.

We wish to say here with all the earnestness we can command, that men and women who seriously and sincerely seek to make ready for heaven, will find no help in that direction by spending hours looking at and listening to an entertainer sing a popular song with the rhythmic accompaniment that generally marks such features. And if a program so apparently harmless and clean as this is a hindrance rather than an aid in the journey toward heaven, then what of many other of the programs that are found on television, programs that are condemned even by those who are in no way con-

cerned about the business of making ready to meet God? We should never forget that by beholding we become changed.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

ALEXANDER POPE, *An Essay on Man*.

We pray "Lead us not into temptation." But how can we sincerely offer this prayer and keep within arm's reach a whole array of seductive temptations? The answer is that we can do so only if we belong to that small minority who possess not only high and holy desires but also a resolute, inflexible will that is unfailingly invoked to discipline every moment of our waking hours. We do not doubt that a portion of our membership have that much-desired kind of will. We are equally certain that many others among us do not possess that kind of will. We would go even further and say that some who feel that they have the kind of will that protects them from all danger are sadly deceived people.

Our safety lies, not so much in thinking that we have a strong will, as in remembering the warning: "Let him that thinketh he standeth take heed lest he fall." It has been well said that if we would avoid sin, we must avoid the occasion for sin. There are many people who have felt that they could walk safely along the edge of a precipice, but who were sadly mistaken. How many have felt that they were free from a variety of temptations in life, only to discover in a moment of weakness that their self-confidence was their undoing.

It is in dealing with the problem of TV, we believe, that the words of our Lord most rightly apply: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29). If one's eyes are increasingly tempted to go beyond the quite limited number of truly worthwhile programs, then we would paraphrase our Lord's words and say that it is better to go into heaven minus a few good programs than into hell with a swirling array of questionable ones.

Let us never forget that we cannot reach heaven by accident. The holy heights will be gained only by those who, by the grace of God, make a serious day-by-day and hour-by-hour business of rising toward heaven in thought, desire, and affection. We need to give constant attention to the command of Holy Writ: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2).

In the light of the fact that the large majority of TV programs are entertainment—with most of that entertainment falling short of Adventist ideals—do we not face a constant temptation to violate this holy command when we have a TV set in our homes?

We repeat, no one will ever reach heaven by accident. There must be a daily discipline, a constant watching unto prayer, a filling of the mind with heavenly thoughts and heavenly songs. Thus only will we be prepared for "the hour of temptation, which shall come upon all

the world, to try them that dwell upon the earth" (Rev. 3:10).

Someone may inquire whether we think, therefore, that anyone who has a television set in his home is a sinner. We have expressed no such thought, nor do we entertain it. God has not given us the task of classifying Adventists as sinners or saints, or of deciding who has will power to control his TV set, and who has not. But we do believe that it is undebatably our task to raise a warning note against anything and everything that may lead into sin those who seek to be ready for heaven.

To those who might ask: Should I buy a television set? we would reply: That is a personal question, to be settled by the individual in the light of all the evidence, and in communion with his God.

We are not forgetful that a most promising work is being carried on through television in terms of the Faith for Today program. For that let us thank God and take heart. Here is an illustration of how the wrath—or rather the folly and foolishness—of man is made to praise God. But the fact that the denomination spends money to bring the truth to men via the television, provides in itself no grounds for our concluding that we are justified in spending money for a television set. We sometimes rent a theater in which to preach the gospel. But the preaching of the gospel for that particular hour does not thereby sanctify the shows that may later be presented from its stage. We may justify standing at a street corner in a disreputable part of a city to preach the gospel to those who live in that area, but this provides no justification for tarrying in such an area when we have accomplished our mission for God.

We must never forget that we are a people who believe that we should be separate from the world. Few will question the statement that it is hard to be in the mood of separation from the world when we are viewing much of what appears on the TV screen. Nor do we believe there are many among us who will challenge the further statement that a most potent temptation for ourselves, and even more so for our children, ever resides in the TV set, whose limited number of worthwhile programs are sandwiched between those that present unheavenly entertainment.

Are we sure that we are sufficiently alert spiritually, and possessed of a sufficiently strong will, to prevent any unheavenly program from coming on the screen? This is the heart of the problem, and with this question we conclude our survey of television.

F. D. N.

Prayer's Greatest Results

People pray for signs or miracles to indicate God's will in a given situation. Isn't it better to pray that *God will guide our minds*? Certainly God is able to reveal His will by signs, but is He not able also to bring conviction to our heart and light to our minds? The Word of God and the Spirit of prophecy enunciate right principles. These we should understand. His Spirit also speaks to our hearts. The voice of Providence may be heard and nature may testify to His will if our ears are sensitive to the thunderings and whisperings of God in the things that He has made. But the principal thing is a yielded heart, a mind that is active and alert, searching for evidence of the Lord speaking.

The purposes of redemption are to revitalize all the faculties of man, to restore us to our true selfhood—a righteous man communing with God. This does not mean developing some innate goodness. It means making us into what we might have been had not sin defiled us. This is how prayer brings its greatest results in the realm of human nature.

D. A. D.

Meditating on God's Law

God has great regard for His law. This is evident in the great care He manifested when He made known the law to the children of Israel. Although Moses spoke the lesser laws and wrote them in a book, God Himself spoke the basic law of Ten Commandments to the people, and then wrote them with His own finger on tables of stone (Ex. 31:18).

Furthermore, after Moses had broken the tables of stone, thus typifying the breaking of the law by the children of Israel in the worship of the golden calf, God said, "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest" (Ex. 34:1). "And he wrote upon the tables the words of the covenant, the ten commandments" (verse 28, last clause).

In talking to Israel about His law, God made it very clear that their future happiness and welfare both material and spiritual were based upon their willingness to be obedient to that law. In order that they might not forget this law, He instructed them:

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:6-9).

Meditate Day and Night

To Joshua, God said: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" (Joshua 1:8).

The psalmist, following this thought, wrote the first psalm, which says:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (verses 1-3).

Here is the picture of the prosperous man upon whom God smiles, and he is the one who, meditating upon his law, loves it and is obedient to it. It is only as we meditate upon God's precepts that we begin to appreciate them and understand that they are for our good.

These promises concerning God's law are for all men as much as they were for Israel. They still stand. The man or woman who has such a regard for God's holy law that he meditates upon it during the day and the waking hours of the night most certainly will flourish spiritually, and he will have greater success in all that he does.

When we meditate on the law, we learn that it is more than a barrier beyond which we must not go. It is a hedge within which we find security and shelter. "If ye be willing and obedient, ye shall eat the good of the land," said the prophet Isaiah (Isa. 1:19).

We find, too, that the law, instead of robbing us of happiness, restrains us from doing those things that bring us unhappiness.

The more we think of what the law really means to us, the more we will understand what Paul said, "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

F. L.

The Rugged Sense of Responsibility

Kermit Eby, professor of sociology of the University of Chicago, who was reared in the traditions common to his Mennonite Brethren ancestors, writes in the *Christian Century* on the sense of responsibility, which was so important a virtue among his forebears, but is so lacking today.

The Brethren would never sign a note nor swear to tell the truth, for they looked upon both as a violation of the dignity of man and an inference of the lack of integrity. The general saying was "A Dunkard's word is as good as his bond."

Mr. Eby's grandfather was known as a man who would keep his promise no matter what the cost to himself. "This integrity," Mr. Eby states, "was also expressed in the attitude toward work, particularly if the obligation was to others. For example, on threshing . . . day it was a matter of pride to be there 'before the whistle blew.' . . . It was a matter of integrity not to soldier on the job."

"Perhaps one of the most significant lessons of my life," he continues, "was taught me by my grandfather. We had been threshing oats all day, and it was smutty and dusty. Late in the day, as the sun was going down, we were 'cleaning up' beneath the feeder—one of the dirtiest and dustiest jobs imaginable. Disgusted, I stepped back and let others equally tired do my job. Seeing me leaning on my shovel, Grandfather, then an old man, took it and said kindly yet firmly, 'Kermit, a man always helps clean up.' Since then, whenever the going gets tough in politics and government or even in my family and church, I hear my grandfather say, 'A man always helps clean up.'"

Regard for Others' Welfare

This sense of responsibility was more than personal. It also took on social manifestations. For example, the writer states, the good farmer in those days would not let his thistles go to seed and thus be blown over on his neighbor's farm; he kept the stream passing through his farm cleaned out so that it would not clog up and flood his neighbors' fields; he saw to it that surface water did not wash away top soil and that hillsides and gullies should be sodded, thus protecting the land for future generations.

"From respect of the land to respect for its products is an easy transition," writes Mr. Eby. "Little need be said of the quality of agricultural products grown by the Pennsylvania Dutch. Their excellence is proverbial. What carries over in my background is the modesty of character which kept my ancestors from putting the biggest apples or the smoothest potatoes on the top of the basket. Doing so would destroy the discovery of the goodness underneath. Their products, like their lives, were better the deeper they were penetrated."

Mr. Eby concluded: "There is no substitute for integrity. Furthermore, it is my conviction that the integrity of the man must always transcend the contract or law he is called on to administer."

In these days too many are seeking by devious ways to be free from their obligations in personal, social, and governmental dealings. We who preach so earnestly the need of men not only to live up to the letter of the law but to its spirit also, need to be sure that we have a deep sense of responsibility in all our relationships.

Among those whom the psalmist declares shall abide in God's holy hill is the one who "swaureth to his own hurt, and changeth not." It is not always easy to do this. That is why we call it the *rugged* sense of responsibility.

These rugged traits of character so much manifested among Christian men and women in days gone by are called to our attention again and again in the writings of Mrs. E. G. White. God expects His people to lift high the standards of human conduct and show to the world both in word and action that we desire to be men of integrity in all that we do. Thus we read:

"When a man is indeed connected with God, and is keeping His law in truth, his life will reveal the fact; for all his actions will be in harmony with the teachings of Christ. He will not sell his honor for gain. His principles are built upon the sure foundation, and his conduct in worldly matters is a transcript of his principles."

F. L.

An Undying Influence

No man lives to himself or dies to himself, said the apostle. No one knows how far-reaching will be his acts of good or evil. "A little more than two hundred years ago an old Puritan doctor wrote a book and died without knowing whether his book had done any good. The name of the book was *The Bruised Reed*. Richard Baxter was converted through reading *The Bruised Reed*, and he wrote *A Call to the Unconverted*. Philip Doddridge was converted through reading Baxter's book and wrote *The Rise and Progress of Religion in the Soul*. William Wilberforce was converted through reading this book, and wrote *A Practical View of Christianity*. Thomas Chalmers read Wilberforce's book and was converted. A young minister by name of Leigh Richmond read Chalmers' book and he was inspired to write *The Dairyman's Daughter*, which has been the means for the conversion of tens of thousands." This true story shows how a book, sermon, poem, or article may form a link in the golden chain of influence which in God's providence grows longer and longer."—Herald and Presbyterian.

Said Mrs. White: "When a man dies, his influence does not die with him; but it lives on, reproducing itself. The influence of the man who was good and pure and holy lives on after his death, like the glow of the descending sun, casting its glories athwart the heavens, lighting up the mountain peaks long after the sun has sunk behind the hill. So will the works of the pure and the holy and the good reflect their light when they no longer live to speak and act themselves. Their works, their words, their example, will forever live. 'The righteous shall be in everlasting remembrance.'"

"But what a contrast to this is the life of those who are earthly, sensual, devilish! The sensual pleasure was indulged. In the light of the judgment, the man appears as he is, stripped of the livery of heaven. He stands before others as he is in the sight of a holy God. Let every one of us think seriously whether the works following us will be the mellow light of heaven or the shadows of darkness, and whether the legacies we bequeath are those of blessings or curses."—*Testimonies to Ministers*, p. 429.

Which shall it be with us? Not much can be done about the past, but we can change the future by deciding today to live for God and His church and His truth. "Every passing hour of the present is shaping our future life. These moments spent in carelessness, in self-pleasing, as if of no value, are deciding our everlasting destinies. The words we utter to-day will go on echoing when time shall be no more. The deeds done to-day are transferred to the books of heaven, just as the features are transferred by the artist onto the polished plate. They will determine our destiny for eternity, for bliss or eternal loss and agonizing remorse. . . . As though written with an iron pen, they may be found *lead* in the rock forever."—*Ibid.*, pp. 429, 430.

D. A. D.

Advancing With the Light

By Joyce Wilson

"These principles [of health reform] will commend themselves to those who are seeking for light; and such will advance from this to receive the full truth for this time."—Mrs. E. G. WHITE, *Counsels on Diet and Foods*, p. 472.

With this quotation I concluded an announcement I made during the missionary period in one of our large city churches. I had been urging the church members to invite their friends and neighbors to a series of classes in nutrition and healthful cookery to begin the following Monday evening and to be taught by one of our nutrition instructors. I had emphasized especially the fact that such classes could be evangelistic in nature, and that they could win souls.

On Monday evening the Health and Welfare Center, where the class was to be held, was comfortably filled. The nutrition instructor and I were secretly pleased to note that at least half the audience were definitely non-Adventists ("outward symbols" are quite helpful at times). The class proceeded smoothly, and soon the two-hour session was over, and we were bidding the class members good-by.

Just then a plump little woman bustled up to remark, "Oh, my dears, I enjoyed that so much!" I noticed a puzzled look cross the instructor's face, but it was gone in a flash, and she spoke warmly to the woman. I couldn't contain my curiosity, and, when everyone had departed, I asked our instructor why she had looked so puzzled.

She was quick to reply that she had been so surprised to see this particular woman at an Adventist cooking class that she had not known quite how to respond. She explained that she had met this class member before, when she and her husband (one of the church pastors) had called on this woman and her husband, inviting them to meetings or to have Bible studies, and that they had refused on both counts and had appeared, indeed, almost adverse to further contact. Furthermore, she added, this woman and her husband

lived several miles out of town, and she did not know at all how she had even learned that there was a cooking class going on. She was plainly at a loss to explain this, and eager to discover what chain of events had led to this woman's attendance at the cooking class that evening.

The following week we had our questions answered. We couldn't resist asking the woman how she had found out about the class. She answered as follows:

"A week or so ago my husband and I were in your church for the first time, and we heard this nurse [meaning myself] talking about a cooking class that was going to begin. I knew that was *just* the thing I wanted, so I said to myself, 'I must go.' When I mentioned it to my husband, he thought I was quite foolish to drive all that way into town, especially when he had to drive me in, but I was determined. He told me I knew how to cook well enough already, but I've found out there were lots of good things I didn't know. So here I am, and it's simply wonderful!"

As she spoke, I suddenly remembered the words I had quoted when I had announced that class in church: "such ["those who are seeking for light"] will advance from this to receive the full truth for this time." I had stressed this very strongly. She surely couldn't have misunderstood, could she? She knew that we wanted her to "advance from this" cooking class, and she had come anyway—she who had refused a Bible study and an invitation to an evangelistic meeting!

Happily, this woman's interest in our cooking class *did* lead her to "advance" from it "to receive the full truth for this time." Likewise, it led her husband also to accept it. They both have received instruction and followed the light of truth.

This experience shows that there are many ways of teaching and preaching the message of Christ, that there are many avenues to the soul, and that we must not overlook one.

One of these ways of teaching and

preaching the message of Christ, one of these many avenues to the soul, is *healthful living*. For years it has been an integral part of the Adventist belief, but are we practicing it? The comment is frequently heard that if Adventists lived up to the light they have been given, they would be the healthiest people in the world, but are they? What kind of teachers, preachers, and avenues of healthful living are we? Are we advancing to receive and live the full truth of healthful living for our time?

Says the servant of the Lord: "God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly."—*Ibid.*, p. 45.

Not only do we eat improperly, but, with regard to the whole broad spectrum of health principles, we *know* better than we *do*. Whereas God calls us to a higher plane of living healthfully we grumble, complain, and mutter something about "We're getting along all right as we are." Alas, we are failing to prepare as we should our *body*, soul, and spirit for heaven.

People Are Watching Us

People of the world are watching us. What are we teaching them by our way of living? Our health message is quite well known among health personnel in the world today, but are we *living* this message before them?

For instance, we know that an adequate diet without the use of refined sugars will, to a large extent, control tooth decay. But if we survey Adventist youth, do we find perfect, or even near-perfect, teeth? Dr. Ralph R. Steinman's studies at our College of Medical Evangelists do not indicate this, alas, or even any degree of being better because of our knowledge concerning the results of excessive amounts of sugar in the diet. (See the August, 1955, issue of *The Medical Evangelist*.) This same example may be drawn in many other instances of our daily living.

As from a city set on a hill, the light of truth on healthful living should be shining from the life of every Adventist. Every Adventist church should be a center for health education. Others should be able to come to us for information, for good practical knowledge. If in 1902 we had "come to a time when every member of the church should take hold of medical missionary work" (*Testimonies*, vol. 7, p. 62), then how much more have we come to it now, fifty-three years later!



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Relationships of the Teacher

(Concluded from last week)

By Mrs. K. C. Beem

Mutual understanding and respect between parents and teachers will eliminate many problems. The teacher learns much by visiting the homes of the children. Short visits with the parents are helpful. What a boon to the teacher who senses in these contacts a feeling of warmth, an atmosphere of trust, and mature, broad-minded, intelligent cooperation. But she may also find a suspicious, critical, fearful attitude, which is sometimes exhibited in the home before the children and in other places where it is harmful. But the teacher gets a glimpse of the home life of the children, which will help her in working for and with them. Circumstances of real need might develop where the teacher could be of definite help. The teacher-child relationship is close, and special attention from the teacher is very precious to a child in times of personal stress.

The parent in turn gains much by visiting the school. She learns what she may not have known before—that the teacher is not a super-person, not an infallible one, but withal efficient. She can also see her child in relation to others. She senses how he is accepted by the group and if the behavior noticed at home is common in children of his age. Then the fact that a parent cares enough to visit school means much to the child. School must be a very important place if father or mother take time from a busy program to come to visit. Parents should be especially anxious to attend special meetings at the school, such as Home and School programs. But some parents stay at home instead of cooperating with those who are working for the true success of the school. Then, when their children fail to get along, they are

amazed and wonder how it happened!

By keeping in touch with the school and its program parents may supplement the school's efforts in the home, especially where they see the child is weak. Parents may discover special aptitudes and interests in their children that may well be enriched in the home.

Schools have changed so much in recent years that parents would do well to refrain from scoffing at things the school is trying to do. A parent should be encouraged to learn about the school's approach and be slow to give a hasty opinion. The parent and teacher have such a wonderful, common ground on which to stand—that is, their mutual interest in the same child. It should be easy to get together.

The church school teacher's relationship with the individual child is important, as well as with the group.

The child knows the teacher to be his friend. She is also interested in his success and is willing to help him whenever necessary. The child may not always understand the teacher's methods, but because of mutual love and respect he will know the teacher's way is probably best. As the child grows older, the teacher is ready to explain and talk over the problems in detail. Once this warm, friendly spirit is destroyed, and only a toleration exists, much is lost, and the only thing gained is trouble. A child is keen to feel the sincere love of his teacher. All the form in the world cannot replace this.

The teacher detects the halting, timid child who needs special help, and she will use greater patience to draw out his very best. Likewise, the forward ones will be restrained with the same kindly understanding.

The teacher will look after the physical protection of the children under her care. She will see to the careful adjustment of temperature and window shades, and will enforce strict habits of hygiene in the school. She is equipped with first-aid materials and knows how to use them. Best of all, she also knows how to prevent accidents.

When a parent visits the school she will observe the teacher's almost uncanny ability to notice and remedy little situations. For instance, the sun is shining on Johnny's book, so she pulls the blind. She sees Ruth's pencil break and has a sharpened one in her hand almost immediately. She sees Donald's feet are wet and has him go near the register to dry out. She detects Mary's listlessness is due to having eaten no breakfast, and quietly tells her to slip down to the cafeteria and drink a glass of milk. These instances are not unusual. Situations like these rise every day and are cared for along with the teaching of the three R's. How gratifying to a parent to know that her child is well cared for—and children appreciate these little attentions too!

One of the best ways a teacher can help her pupil



H. A. ROBERTS

The church school teacher's relationship with the individual child, as well as with the group, is important.

is to teach him to help himself.

The schoolroom is a much brighter, happier place if the teacher has a quick sense of humor. Many problems can be laughed away, and where no principle is involved, some situations can be ignored.

A teacher places a premium on good manners and the niceties of cultured people in the schoolroom. She knows children should be taught these things the same as they are taught reading and writing.

She takes time to listen to the pupils' accounts of happenings in their lives. She helps them to express themselves. She respects their ideas. She helps the backward ones adjust to group activity.

One thing many parents notice about the modern church school is the more informal atmosphere that exists in contrast with what they were accustomed to when they were in school. Many remember the "position, stand, turn, pass!" commands that were given daily as we passed from our seats. This in itself is not a bad thing, and teachers may use it any time when it seems necessary to preserve order, but a teacher will maintain decorum and discipline by conducting a busy, interesting program with as much freedom for each child as the age and temperament of the children will allow.

A teacher seldom answers questions outright, but more often calls forth the child's reasoning ability by giving clues to help him find the desired information. "It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought."—*Education*, p. 17. She will not attempt to funnel vast quantities of information into little heads. It is more her work to sharpen the child's mental tools so that he may acquire knowledge for himself.

A teacher conducts herself as a mature, professional person. She is consistent. She cannot afford to be otherwise. She cannot make too many mistakes in this line, because they influence too many persons. She has shown her ability to differentiate between essentials and nonessentials. This is perhaps one of the most outstanding evidences of her maturity.

The requirements of God and the expectations of society are often at variance. "In the days of Christ, the religious instruction of the young was thought to be so important that the town or city which did not provide schools for this purpose, was regarded as under the curse of God. Yet in both the school and the home, the teaching had become mechanical and formal."—*Fundamentals of Christian Education*, p. 442.

We as leaders of youth would do well to follow the blueprint carefully. Solomon fell through carelessness. He was miserably deceived. We are no wiser than he.

Perhaps the teacher appears to be a particular person. We hope so. To prepare a child for this world and the next one takes about all the time and talent the teacher and parents can claim. So the teacher dedicates her life to this "nicest work ever assumed by men and women."

When They're Away

By Iris Elizabeth Ford

Last night she went through Jacob's trouble! Pacing the floor, sighing, wringing her hands—all the signs of an inward tumult. Her only two daughters, neither of whom had been away from home before, were away training to be nurses. Trying to comfort herself with reading brought little relief, nor could she mend or sew. She thought of Lisa, and of her large expressive eyes, and of Julie's mischievous grin.

Quietly picking up the letters she had just received she read them over and over again: "Mother, we are so lonely, so very lonely and homesick!" O that she could tell them of her loneliness too!

Going to the desk, she tried to pen them a letter. The pen dropped from her hand as a tear splashed the ink on the page. She knew all too well that anything she would write at that moment would only add to the crucial time for her darlings.

Then a silly little notion, one only a mother would feel enveloped her. "If I look at their things, their clothes, the unopened stockings they left, or their outgrown clothes—" she murmured. Mother Taylor went to the room the girls had shared together in the little home. Quickly she pulled out the top drawer of the old oak dresser. There, on the top of some clothes was one of our maga-

zines with the title of an article standing out boldly. Little did the writer ever dream it would be looked upon at such an opportune moment, but it was so striking that it startled the mother out of a great deal of her loneliness.

"An angel must have placed this here, I've never seen it before!" she exclaimed, as she viewed the title "Enlist in God's Army."

At once she saw soldiers from homes just like hers, and their brave mothers, writing them, encouraging them, praying for them. She thought of the mothers who would receive the news, "We regret to inform you—" She thought of the gallant young people facing the mission fields with hearts so full of love that they regret they have but one life to give. Quickly she met the challenge of the hour.

"Dear Lord, you haven't asked this of me," she said quietly, as if her Friend were visible. "I'm sorry I have been so unnecessarily lonely. How can I be so selfish as to wish them home, when they're in Your army?"

Now little memories of her own mother's counsel came to her ears, "Vesta, they are going to marry the kind of young people they are around! Mind you, if you don't allow them to mingle with Adventist young people, they are more than likely to marry non-Adventists!"

She smiled as she walked briskly to the kitchen. Her hands quickly began to mix some cooky dough. She smiled as she thought of what cousin Ethel always said, "To young folks, a package of goodies from home is the best antidote for loneliness." Her mind went rampant with courageous thoughts now: "Yes, I'll busy myself being a good mother. My children have been brave enough to enlist in 'God's army.' This calls for a good 'backer-upper' on the home front."

The Little Kitchen General

Through the course of the days the Little Kitchen General, as she called herself, wrote dozens of letters, perhaps six for each she got in return. She sent clippings, some of the humor of life, bits of counsel; news of the village, its babies, weddings, deaths, accidents, and the like.

Before long both girls were writing encouragingly. There were thanks for the new blouses Mom had "whipped up," and news of the Week of Prayer meetings, of the strange feeling that she had been praying for them. They said the packages of food were devoured by all the girls on second floor, and they had had quite a party. A girl friend wanted the recipe for the date bars. They closed the last letter by saying, "You're a real Mom!"





Luggage

By Mrs. E. E. Andross

Soon after boarding the S.S. *Cavina* for Trinidad, I discovered that I was to have two cabinmates, and I wondered who among the crowd swarming on the deck would be my companions. Since the ship would not sail until midnight, I left that problem unsolved for the time being. It was a beautiful afternoon, and while the setting sun was slipping away below the horizon I went down the gangway to a long pier for a farewell look at England's glorious hillsides in their autumn colors, and for an all-alone visit with the best of all traveling companions.

In due time I met the women with whom I was to share the cabin. One was returning to Barbados; the other was a round-tripper, just out for a bit of sea air. They both seemed very pleasant, as did all the passengers I met on the good ship. But it was, indeed, a cosmopolitan group, as was seen in the manner in which they employed their days spent on the sea. Some sat quietly in their deck chairs, reading and writing, or visiting with their neighbors, and now and then taking brisk walks around the deck. Others seemed to glory in confessing that they spent most of the day resting so they could devote the night to revelry.

But it was my round-tripper cabinmate who gave me a special lesson in the matter of luggage. It was pathetic at times to look at her puzzled face as she tried to recall what she had already worn and what still awaited display. Nor was that a simple problem, for there seemed to be at least two garments for each day, with shoes and headgear to match—yes, and a box of earrings and necklaces to blend with the various colors.

Often, as I heard her climb into the berth above my own in the wee hours of the night, with her little leather-covered flask of brandy to tone up her drooping spirits, I longed to help her find a better way of traveling. And then I would go on thinking—thinking of the voyage we are all taking across the great sea of life. What luggage are we carrying on that voyage? Are we packing wisely for it? Possibly we have some things in our luggage that should be discarded to make room for essentials.

For those who would make the voyage over life's restless deep as pleasant and profitable as possible, a safe Guidebook is provided. It gives explicit directions and lists all necessary equipment or luggage. The Guidebook needs no revising. It is adapted to all ages, to all seasons, and to all climes. That Book every traveler should carry with him, and he also needs a radio set tuned in with Headquarters, that he may receive special instruction and help needed for the daily duties and for emergencies that arise.

And, further, the Guidebook makes it clear that to travel well equipped over life's turbulent sea the traveler must provide himself with a liberal supply of things for which there is an insatiable demand, a never-failing market—kindness, cheerfulness, helpfulness, and those other things recommended in the Guidebook, against which "there is no law." It also recommends a first-aid kit of useful information and practical experience for the hour of need, together with an extra emergency bag of patience, forbearance, and justice mixed generously with mercy.

Then as the golfer carries his clubs, the musician his instrument, the physician his medicine case, the carpenter his tools, so the Christian must carry with him his equipment for soul-winning service. He travels as a representative of Jesus Christ. He travels to demonstrate the saving and keeping power of the gospel, and to be God's helping hand.

And when I think about good travelers on life's sea I often recall a dear missionary nurse. The duties of the home claimed much of her life. Tenderly she cared for her aged father during his last years. But she also found time to minister to other fellow travelers. The neighborhood children came to her with their bruises, and the mothers sought her counsel. The blind woman looked forward eagerly to the regular visits of this good Samaritan. She was ever ready to point the sad and lonely to the precious promises in God's Book. So she was a great blessing to the entire community, for she ever had a heart ready to soothe and sympathize.

But one day, on the train, I noticed a fellow traveler who had made a sad mistake in the selection of his luggage for the voyage of life. I never saw his face, but the picture of him still hangs before my eyes as a danger signal. I chanced to occupy a seat behind him for just one brief hour. Absorbed in the book I was reading, I had not noticed the arrival of this new passenger. But soon a muffled, clanking noise attracted my attention. There was a multiplicity of sounds around me. I had become accustomed to them, but this was a bit different. I paused to look around. Presently I noticed that the man sitting in front of me was chained to his seatmate.

Suddenly my intriguing book lost its appeal. My eyes were fixed on the unfortunate traveler just ahead. His whole frame heaved with deep breathing. Waves of red and purple played up and down the back of his neck, while the cords seemed to knit themselves into knots. I never heard him utter a word, but once I saw his free hand steal up to wipe an irrepresible tear from his wet cheek. The scene depressed me. My heart ached for the poor, unfortunate man. Satan had deceived him, and persuaded him to smuggle into his luggage for life's voyage some of his wares—wares that always cause trouble sooner or later.

No Smuggling!

Once, when on a small coastal steamer going up along the shore of British Honduras, I noticed some officers come aboard. They began at once to search the vessel. Soon I learned that they were looking for certain drugs they suspected the captain of trying to smuggle into the country. Again and again I have heard travelers boast of having concealed articles in mysterious places where the customs officials did not find them, and so they managed to smuggle them into the country of their destination without having to pay duty.

But it is different in the voyage over the great sea of life. There are no mysterious places where passengers can hide contraband goods—however small—from the penetrating eyes of the customs official at the port of entry to the heavenly land. He reads even the secret thoughts of men. And from His decision there is no appeal. There is an embargo on all Satan's wares in that country. And more than that—to anyone carrying any of Satan's goods the immigration laws of that better country absolutely prohibit entrance.

These are some of the rules in the Guidebook that all must follow who expect to enter that goodly land.

Stolen Tools!

One evening one of our ministers conducted a cottage meeting in the home of one of the church members. It was a solemn service. The Spirit of the Lord was present, and everyone felt sober and near to God.

When the guests departed, the minister was about to say good-by to his kind host, but he was urged to stay and visit for a few moments.

"I have something that I want to counsel with you about, Pastor," he said, "but first let's go up into the attic." So together they climbed the stairs into the dark room above. There a light was switched on, and the pastor found himself gazing on a large and complete assortment of tools.

"I work in a machine shop," said the man. "I have worked there for years. Night after night I would slip one of these expensive tools into my pocket or my lunch box and walk away. No one suspected me."

"Now," he said, "I have been convinced right along that I have been doing wrong. I want to make things right. I have thought of returning these tools to the owner, but I do not have the courage to do that. So I plan to sell these tools and give the money to the church."

The pastor looked at him with a kindly expression on his face. "No, Brother Curtis," he said plainly, "you must take these tools back to the machine shop. They belong to the owner of the shop—not to the church. God does not need your money that much. Besides, you cannot buy your way into heaven. Take the tools back where they belong in the machine shop." The pastor's words were spoken softly, but with such conviction that the poor man could say nothing except to agree that that was his duty.

So the next day he gathered the tools together, loaded them into his truck, and drove down to the plant. Every mechanic in the shop who saw him unload the tools was impressed, and many questions were asked. They were surprised at what they learned, but they all respected Mr. Curtis for his courageous confession and for making things right. Even the boss understood and forgave him freely. Did he lose his job? No, not only did he keep his work but he found a peace in his heart he hadn't enjoyed

for years. He wondered ever afterward why he had yielded to the temptation to steal.

He who robs gains temporarily that which he has stolen, but he loses peace of mind and a good conscience. He may think that he has more, but he has less, for he exchanges his self-respect and honor and his good name for a few paltry possessions.

With Mr. Curtis it was a question of the tools or God. He knew he couldn't have both. So he gave up

the tools and chose God. One of the lessons we ought to learn when we are young is that we cannot serve God and Mammon, as Jesus said. We will either hold to God and despise Mammon, or hold to Mammon and despise God. Let's get it straight. To be a Christian means to be honest. If we have been dishonest, make it right. Then God will forgive us, and all will be well once more and we will have peace in our hearts.

D. A. D.

THE Children's Story

Brave, Beautiful Abigail

By Arthur S. Maxwell

It must have been hard for David to find food for his six hundred men. They could not live forever on the plants and berries they found in the woods, or even on the birds and wild animals they were able to shoot with their bows and arrows. Now and then they had to ask farmers and ranchers to help them.

Of course they could have taken food without asking for it, but that was not David's way. He was not a thief or a highwayman. Always he remembered that he had been anointed by the prophet of the Lord as the future king of Israel.

One day he sent ten of his young men to ask for food from a very wealthy rancher named Nabal. This man owned three thousand sheep and a thousand goats, which was a lot of animals in those days. But he was as mean as he was rich.

"Peace be both to thee, and peace be to thine house, and peace be unto that thou hast," said the young men courteously, as they told Nabal what David wanted.

But Nabal was in a very bad mood.

"Who is David?" he snarled. "And who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?"

Not a loaf of bread, or a drop of water, or even a single kid would he give to David, and he sent the young men away empty-handed.

Now it was David's turn to get angry. He had never met such meanness before, and he couldn't take it. So he ordered four hundred of his men to follow him to Nabal's ranch, planning to punish the man for his rudeness and selfishness.

But he did not need to get so stirred up. God was still working things out for him, as He always had before.

It so happened that Nabal's wife, Abigail, was a wise woman, besides being very beautiful and brave. When her servants told her how her husband had treated David's ten messengers, she was much upset. And more so when she learned that David's men had

long been protecting both her shepherds and her sheep.

At once she wanted to do something to make things right. Without saying a word to Nabal, she "made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses."

That, she knew would seem a wonderful feast to men who had been living off the wilderness for a long time.

Wisely, Abigail sent her servant ahead with the food-laden asses, while she rode behind. Perhaps she remembered how Jacob had once sent presents before him to appease his brother Esau.

When she was part way down the hill-side trail, she ran right into David and his men. In a moment they surrounded her and her servants.

The sight of all these fierce-looking men was enough to frighten anybody, certainly a lone woman. But not Abigail. She had expected something like this to happen, and was ready for it. Calmly she got off her donkey and bowed respectfully to David.

Then she pointed to all the food, and explained how this was a present she had brought for his young men.

Anger melted away. Smiles broke out on the faces of those four hundred men at the thought of the wonderful meal they would soon enjoy.

What could David do? His heart was touched. He couldn't go and punish this lovely woman's husband now. She was just too sweet and beautiful, and so very gracious!

"Blessed be the Lord God of Israel," he said to her, "which sent thee this day to meet me: and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood."

Everybody was happy now. Eagerly the men took the food off the asses, and with many thanks went back the way they had come.

Abigail returned home and, finding her husband drunk, told him nothing about what she had done until the morning. When at last she broke the news to him he was so shocked he had a stroke and died a few days later.

When news of Nabal's death reached David, he was very happy, for he had taken a great fancy to Abigail, the brave woman who had dared to come alone to meet him when he was angry. So he sent messengers to invite her to come and live with him in the wilderness. Gladly she said Yes, and became his wife.



Village scene in Nayia, Thailand.

Mission Story OF THE WEEK

IT WAS just before Christmas, 1954, and a group of believers in east Thailand were making plans for their special holiday dinner. Somehow the time-honored practice of having such a repast did not have its usual appeal.

Perhaps it was their nearness to the borders of Indochina that caused them to feel differently. Maybe the difficulties of the work of these church members influenced their thinking, for nearly all of the little group were workers at the Ubol (pronounced Ubon) Mission Hospital. Constant daily contacts with the townspeople impressed upon their minds the needs of the thousands of very poor people in their community.

What could be done? It was decided that pencils should be given to the two hundred children attending the four branch Sabbath schools. How pleased they would be to get such a gift! But this was not enough. What else could be done, they asked each other. It was then that Richard C.

Hall and his Thai associate Nai Pruie told of their recent trip tracing down rumors of a Christian living in a large village of about seven hundred houses, twenty-four miles away. And this, it proved, influenced their actions at Christmastime.

Crowds of curious spectators gathered around the pick-up truck when they stopped in the village, and the children began to feel the smooth paint. Sticks were used to rub the paint to see if it would come off. Some did, and it became necessary to keep the crowds away. But this did not matter; they were enjoying this experience of having strangers among them.

As is the custom, the chief of the village had an old gong sounded. Those not working in the rice fields gathered around to hear Nai Pruie tell, with the help of the picture roll, the story of God and His great acts of creation. All listened intently as they sat in the deep dust of the village street.

It was evident that many of the listeners were sick and needed medical attention, with a large percentage suffering from leprosy. Many would die, as had their friends and relatives in the past, because they had no

money to make the trip to Ubol for medical treatment.

People in this part of Thailand are mostly farmers and very poor. Rain, during the past two years, has not been sufficient for cultivating the crops, and the rice mills are closed. What little rice was available was being used for food. There was none to sell. In drier sections many had no rice at all and had left their farms to form small groups near towns, where they sought for work and food.

Before taking leave, Pastors Hall and Pruie distributed literature to those who could read, and the chief of the district was told that attempts would be made to bring a doctor to them later. As our workers drove away the children lined the road waving good-by until dust and distance obscured the truck.

After hearing this experience the group at the mission hospital asked the question, "What can we do at Christmas?" Now they were even more positive that giving pencils was not enough. Then the plan began to unfold. Why not take the whole clinic staff to the village and help the people? All agreed, but wondered how the medicines would be paid for. Then it was decided to take a special

Christmas in East Thailand

By ERNEST N. WENDTH



Christmas offering on the Sabbath.

Preparations were made, and on the Sunday morning following Christmas (which came on Sabbath) a group of fifteen, with a good Christian spirit, climbed into the pick-up and headed for the village of Nayia. It was a rough, dusty ride over "washboard" roads and ox-cart paths impassable to the average car. Only the four-wheel-drive pick-up could manage the deeply rutted, loose sand road. But their spirits were good for the entire ride.

To the surprise of the clinic workers no one in the village was expecting the hospital group. Two letters had been sent to the chief of the adjoining district on the main road, but he had been murdered the same day the letters had arrived and they had not been passed on. The chief of Nayia, however, quickly sent runners through the village with the word that a doctor had come, and before the medical supplies were set up a huge crowd had gathered around.

One-half hour after the workers arrived, word was given for the sick to line up. Dr. Roger Nelson, a relief doctor from the Bangkok Sanitarium and Hospital, was examining the first villager. He worked as rapidly as pos-

sible, examining, diagnosing, and calling prescriptions to laboratory technician Chalee for filling. Chalee's wife, Benjawan, a clinic nurse, gave injections and assisted the doctor in the examinations. Nai Sawn, the clinic janitor and general helper, heated water, sterilized instruments, and aided in other ways.

Nai Choy interpreted for Dr. Nelson as old and young kept coming for treatment. Leprosy, yaws, tuberculosis, malaria, pneumonia, upper respiratory infections, were only a few of the cases treated. All worked feverishly until time was called for lunch. Many patients did not leave, but sat and waited. They didn't want to lose their place in line.

As the crowd gathered again, Dr. Nelson told the people of the Master

and how He went about doing good; and how He relieved the suffering and healed the sick when He was on earth. The doctor told of Christ's command to go to all the world and carry on the gospel work. The Thai natives listened to the wonderful story of His soon coming to remove sin, sickness, and sorrow from the earth and to reward the faithful with an everlasting home. Then Brother Pruie, with the picture roll, used the Christmas story to tell of God's supreme gift to humanity.

At 2:30 the work began again at the same rapid pace and continued without a break until after 5:00 P.M. The clinic workers talked about going, as it would soon be dark, but the people kept on coming. Several times word went out: "This is the last patient"—but they kept on coming. Finally the chair was empty, and the workers quickly gathered together the supplies and carried them to the pick-up. More patients came, but it was time to go.

The chief of the district worked all day helping to maintain order and to keep things going well. Often he shouted above the hubbub, "Go to the mission clinic in Ubol if you need further attention." But the clinic workers wondered how many would be able to afford the trip.

Those who were not medical workers were kept busy giving away literature and Voice of Prophecy enrollment cards to those who could read. Several hundred pieces of literature were distributed.

As we loaded into the pick-up to return home, the chief spoke many words of gratitude and thanks. All could see that the medical help given

(Continued on page 25)



Dr. Roger Nelson examining patients at Nayia, Thailand.

Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 31, 1955

The Ministry of Angels

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

Our knowledge of the earliest activities of the angels comes from Isaiah and Ezekiel. The prophet of the exile saw the origin of evil in the heart of "the anointed cherub that covereth" (Eze. 28:14), or "a cherub stretched out, and protecting" (Douay Version). "Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven."—*Patriarchs and Prophets*, p. 35. This being, known to us as Satan, or Lucifer, was perfect from the day of his creation (verse 15), from which we conclude that all angels are created beings, "in nature superior to men."—*The Great Controversy*, p. 511. (See also Ps. 8: 4, 5.)

Isaiah saw similar things and expressed the reason for Lucifer's fall in his fivefold "I will" (chap. 14: 12-14). From the fall of this willful angel and his expulsion from heaven (Rev. 12:7-9), a ceaseless scourge of satanic enmity has assailed man as God's crowning creative work in this world (see *Patriarchs and Prophets*, pp. 44, 45). The two objects of Satan's hatred are Christ in heaven and man on earth, both of whom are the objects of the Father's greatest love. (See John 3:16; 17:23; *Testimonies*, vol. 4, pp. 562, 563.)

From the drama of war in heaven, the picture proceeds to an unfinished drama on earth. Moses presents Job as the ideal man, and therefore the target for a venomous satanic attack. "The first movement in the drama is one in which we are admitted to events in the spiritual world, and are thus shown the relationship between that world and the material. Heaven is seen in argument with hell about earth. God is heard in defence of a man against Satan."—G. CAMPBELL MORGAN, *The Graded Bible*, p. 81.

In the record of this council angels are called "the sons of God" (Job 1:6), a term which in 1 John 3:2 is applied to the saints on earth: "Beloved, now are we the sons of God."

By what steps do sin-tainted men regain the status of God's sons? "Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power, to unite with human effort. Thus by repentance toward God and faith in Christ, the fallen children of Adam might once more become 'sons of God.'"—*Patriarchs and Prophets*, p. 64. And in time God plans to make such men "like him," or like the Son of God (1 John 3:2).

Myriads and Myriads

It is the regaining of complete sonship that Satan's angels have implacably opposed, and that the good angels persistently foster. Daniel (7:10) saw a numberless host of angels before God: "thousand thousands . . . , and ten thousand times ten thousand (King James Version); 'thousand thousands . . . , and ten thousands of myriads' (Septuagint); 'millions of angels were at his service and myriads attended him' (Moffatt); 'thousands of thousands . . . , and ten thousands times a hundred thousand' (Douay).

These ministering myriads are invisible to man except as they appear as men at the divine will, but the prophets described them as of lightning appearance, with eyes of fire, limbs like burnished brass, and with voices like that of a great throng (Dan. 10:6).

The psalmist (Ps. 103:20) portrays the angels as excelling in strength, doing God's commandments, and waiting upon His word. This introduces striking differences between Christ and the angels. "Christ is spoken of as 'begotten' [Heb. 1:5]; as 'Son' (v. 5); angels are said to worship Him (v. 6); He is spoken of as 'God' (v. 8); as 'Creator and Controller' (vs. 10, 12); as 'Throne-sharer' (v. 13)."—*The Preacher's Homiletic Commentary* on Hebrews 1.

In Mrs. White's writings angels are said to be dazzling in glory, swift in

flight, excelling in strength (*The Great Controversy*, p. 512), with garments white as snow (*Early Writings*, p. 181), as crowding about the saints (*Early Writings*, p. 269), to whom they are constantly sent on errands of mercy. "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.

The two chief functions of the angel hosts would seem to be: (1) their ceaseless praise of God (see Isa. 6:3—"Holy, holy, holy, is the Lord of hosts") in some majestic liturgical forms not revealed to us, but suggested in Ezekiel's first chapter; and (2) their unfailing care for human welfare (Heb. 1:14). In between lie all those innumerable activities that the warfare between righteousness and sin involves. "The battles waging between the two armies [of good and evil angels] are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend."—*Prophets and Kings*, p. 176.

Angel ministry is colossal when we think of the teaching of Moses (Job 1:6-12), the psalmist (Ps. 91: 11, 12), and Jesus (Matt. 18:10) that every person is provided with a heavenly guardian. They record our words, motives, and actions (Matt. 12:36, 37; Eccl. 5:6; Rom. 2:6), and thus provide the evidence upon which a merciful God will judge the world in righteousness (Rev. 20:11-15) by the standards of His holy law.

Angel guardianship should not lead us to the presumption of Satan when he suggested that Jesus cast Himself from the Temple spire because "it is written, he shall give his angels charge over thee, to keep thee" (Luke 4:10). His error was "in ignoring that God's promises are conditional, while His precepts are absolute. By voluntarily creating a danger for ourselves, we deprive ourselves of the promises of help and deliverance which God will fulfill to those who are in danger while they are pursuing the path of duty."—*The Preacher's Homiletic Commentary* on Luke 14:10, 11.

Jesus lived by God's precepts and therefore the most remarkable angel guidance surrounded His life. Job, Abraham, Jacob, Daniel, Elisha, Ezekiel, Peter, John, et cetera, were all men of faith and obedience who thereby became the special wards of God's angels. Like them, we too, if true to God, shall through the resurrection enter into that great spiritual world where the redeemed are "equal unto the angels" (Luke 20:36).

News From Home and Abroad

Light Bearers of Bucaramanga

By Roy R. Henneberg

To every believer in Colombia, Bucaramanga means a place of progress and amazing growth. Only thirteen years ago William Baxter, Jr., began the work here in this city of one hundred thousand. Angry threats and persecution did not discourage the first evangelists. The first church building was designed to accommodate nearly one thousand members, with adequate facilities for a large school. It is centrally located in a fine section of the city.

Persecution has always played a major part in the growth of Adventism in Bucaramanga. Several times attempts were made to blow up the building. One man who had placed two bombs in the church was later baptized and is now a worker in the cause. He has won many converts to help fill the church that he tried to destroy.

Persecution has spread the gospel and won hundreds of converts in Bucaramanga. The laymen have carried their efforts from this center to large areas of Colombia. A large band of well-organized lay preachers travel to many points away from the

city each weekend to preach, conduct Sabbath schools, and give Bible studies. Leaving their work and places of business, they travel by train, by bus, by canoe, on horseback, and on foot. Some go to the remote areas in the mountains, others go to the hot, malaria-infested lowlands. Often they return sick with the dreadful disease. Every week some go on journeys that take three or four days to make the round trip.

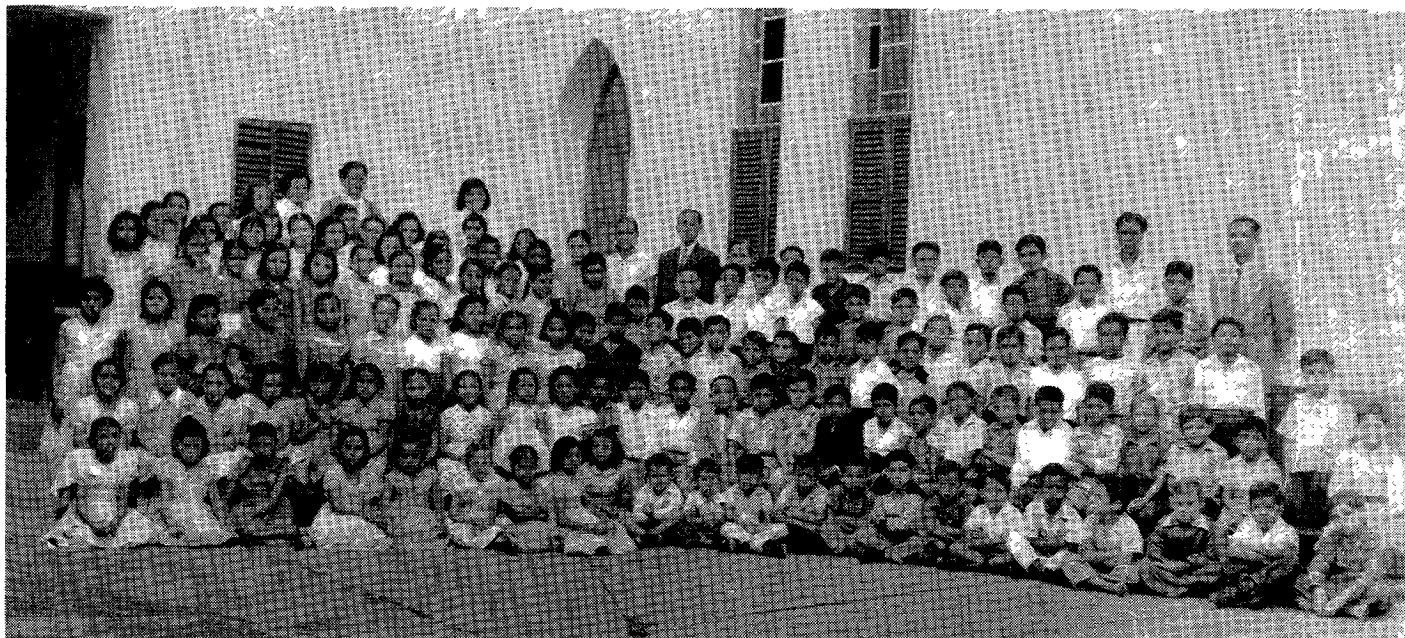
Eighteen groups have already been raised up by these faithful light bearers. Some of the groups are very large. It is planned to organize four of them into churches this year.

It was my privilege recently to visit, together with L. Florez, one of these typical groups. We traveled on an old-type narrow-gauge railroad for six hours. We got off at a point where there was no town or station. From this point we rode on mules for another two hours down narrow paths and across numerous streams. The territory is very sparsely settled. It was Friday. When we arrived at the home where the group of believers meet, the lay preacher had already

arrived. I asked, "How many persons meet here every Sabbath?" The brother said that about seventy-five come together every week. I questioned him on how that was possible as I had not seen any houses in that vicinity. Hungry for the truth, believers and friends alike walk for several hours to enjoy the services. At night they come wading the streams without the aid of lamps or flashlights. For the Friday night meeting sixty-five were present. On Sabbath morning eighty-five came together for the Sabbath school. We sang their favorite songs while the wild parrots and other tropical birds sang with us from their perches in the trees around the thatch-roofed home. In the afternoon we baptized eight of the converts of the lay preachers' work in a nearby stream.

In that region there isn't a home, in spite of its being an out-of-the-way area, where there are not Adventists or people well informed in regard to the message. Such is the spirit of Bucaramanga.

While one group of lay preachers work the country areas, others remain to work in the city. In this way the membership in that mother church of Bucaramanga has grown in these few years to more than eight hundred faithful members. Frequently more than a thousand members crowd into the church for the Sabbath services.



One hundred and thirty happy children and four consecrated teachers form our school in Bucaramanga. This photo was taken in the patio of the school alongside the large temple. Luis Bolivar appears at extreme right in back row.

This church alone baptizes two hundred souls every year through its lay evangelism. Of the five hundred baptized within the last three years only eleven have apostatized.

It is impossible to describe fully the sacrifices made by these men and women of Bucaramanga. Some have suffered martyrdom for the cause. To be cast into prison is common with them. Enemies lie in wait for these stalwart soldiers of the cross.

It is likewise impossible to estimate the influence of their labors. Through them the gospel has penetrated to the most inaccessible places.

At the same time the lay workers have so saturated the city of Bucaramanga with truth-filled literature and have awakened such an interest that we need prepare no public announcements for evangelistic meetings. It is now forbidden in Colombia to announce Protestant meetings outside the meeting place. In the effort recently launched in Bucaramanga we have to prohibit all baptized members from attending the lectures. The hall seats only three hundred persons. Every night, long before the lecture begins, the hall is filled to capacity by nonmembers, who come in spite of the fact that all those who attend a single meeting are threatened with excommunication from their

own church. This threat brings an even larger attendance.

The latter rain is falling on Bucaramanga. It seems to me that this church is a model of what the church around the world will accomplish before the end when persecution strikes and when God's Holy Spirit is poured out.

Letters From North Sumatra

By E. E. Cossentine

Many letters come to the General Conference office describing the great needs in the advancement of our work in the world field. These letters, of course, are not written for publication. However, I want to share with you two I have just received. They were written by G. A. Haas, president of the North Sumatra Mission, and R. A. Figuhr, principal of our training school in that field. Until a short time ago the school was in the city of Siantar. It was in a very poor location, so it was necessary to move to a more desirable place. In regard to this Elder Figuhr writes:

"We are now moved out to the new location, and it feels good! We don't have pigs wandering around our

campus as we did before, and we can have a chapel program without children throwing stones onto the roof. At first it was so quiet that my ears buzzed. Now all we hear is the strokes of hammers as the men nail up the two temporary dormitories that will house—we hope—at least two hundred young people. The contractor was kind enough to lend us one of his trucks for a couple of days, and we moved all the tables, benches, chairs, and beds in one week's time. The office equipment came out in my pickup in about twenty loads.

"About ten students are here working, and we have a couple of acres cleared for gardens. The matron is taking an active interest, and sweet potatoes and tapioca are now planted. We wish we had a tractor for a while to pull out tea bushes. It is not easy for young people with hoes, but they get them out."

It was during the recent summer vacation that the school was moved to the new site outside the city. This move was made possible by the hard work and sacrifice of the workers and members and some help from the General Conference and the Far Eastern Division. Speaking of the opening of the present school year, Elder Haas writes as follows:

"Many of the public officials from the government were present, and also from the army and police departments. Several gave speeches of congratulation. A prominent doctor of the city was also in attendance, and I have since visited him for Ingathering and he gave a good offering.

"Our enrollment now is 188. However this was the figure a few days ago; I am sure that it is even higher now. This is quite an increase over the total enrollment of 133 last year in the old temporary place. We have had to order fifty new beds, and still about twenty-five students are sleeping on the floor. We don't have any more money, but we should go ahead immediately and have forty new benches made for the chapel. Brother Figuhr and some of the boys worked hard before school opened and erected a temporary dining room from scraps.

"Another problem is our water supply. We have almost all the buildings surrounded with rain gutters, but we still do not have a way of getting it all into the big supply tank. Then, too, the weather has fooled us and the rainy season seemingly will not start on time. So the boys and girls walk a kilometer and a half to a spring for bathing. We don't like this part of our coeducational system. I wonder what school director at home would like it? But we cannot change it until we get a good well.

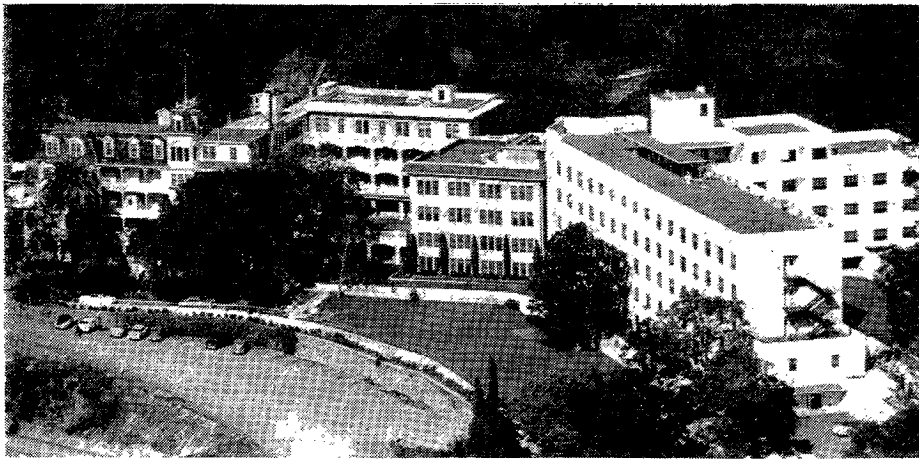


Food for Hurricane Victims

Members of the Spanish churches in Los Angeles recently sent more than three thousand pounds of food and clothing to persons in Mexico and the Caribbean Sea area who were adversely affected by recent hurricanes and floods. Through the courtesy of Lyon Van and Storage Company the shipment was transported across the United States free of charge. In the picture Samuel Weiss (left) of the Los Angeles Spanish-American church,

checks supplies with Norman E. Stranne, manager of operations for the Lyon Company, as the shipment is transferred from the truck belonging to the Southern California Conference to one of the company's vans. Paul V. Erwin, zone coordinator for Lyon, a member of the Los Angeles Italian church, arranged the courtesy transportation.

HERBERT FORD



Aerial view of the St. Helena Sanitarium and Hospital.

"We have many needs, but we do have the two dormitories with good zinc roofs, the teachers' duplex, and the good main building. It appears as though our days for Ingathering here are about over. We cannot get the permit in Medan, which is our largest city. We hope and pray that someday soon a Thirteenth Sabbath Offering may come our way."

We sometimes wonder about the results of our work in the foreign fields, and a paragraph from Elder Figuhr's letter telling about the results of the last school year is as follows:

"You'll be glad to know that we baptized fifteen of our young people before school was out. Brother Tamba, an ordained minister in this district, conducted the class following the Week of Prayer by A. Wawo-roendeng. Now many of these students are out canvassing. We had a fine spirit last year, and we know things will improve."

The Ministry of Prayer at St. Helena

By Margaret Greene

The ministry of prayer at the St. Helena Sanitarium and Hospital in northern California has produced remarkable results. A small group, including the chaplain, the Bible worker, and the occupational therapist, meets every Tuesday morning and prepares a list of patients with special problems, who are responding to the call of God.

This list is duplicated and sent to thirty-five separate departments, where the workers pray daily for specific things. Here are three recent incidents of special interest.

A man whose wife and daughters had prayed and labored for more than forty years to bring him into the message came to the sanitarium for major surgery. He was fearful of the

outcome and sent for the chaplain, not knowing that his name was on our workers' prayer list and that throughout the institution prayers were ascending that he might surrender his heart wholly and completely to the sweet influence of the Holy Spirit.

Several representative members of the sanitarium staff gathered in his room for prayer and anointing, and as they rose from their knees it was to witness a miracle. The heaviness had left his eyes, and in its place there was a new and joyous light. He felt a new strength in his body, and his whole outlook was transformed. He faced (and passed) surgery triumphantly and was determined to make things right as soon as possible. He has been baptized and has returned to his home to win his relatives to the truth.

An evangelist of one of the leading denominations was here recently to be with a relative who had been in a serious accident. Before leaving, this evangelist told us that his brother has been the subject of prayer ever since he was a boy, but that until he came to St. Helena the prayers had appeared to be utterly in vain. The patient has now returned home and he is studying the message.

Last April a seventeen-year-old girl was thrown through the side of the station wagon in which she was riding, when it violently struck a tree. For more than a month she lay in a complete coma with two terrible gashes on her head. Brain specialists, called in consultation, predicted that she would never recover mentally. Nevertheless, prayer brought her through, and her recovery has been spectacular.

In addition to these and other heartening results, there have been twenty baptisms of patients who were introduced to our message while hospitalized here, and at least thirty-five others show every indication that they anticipate full acceptance.

A Friendly Church in Tacoma

By William H. Bergherm

While visiting the church at Tacoma, Washington, not long ago, I was shown a guest book containing the names of 168 different servicemen. Brother and Sister Alfred Sayler were the proud possessors of this interesting book. In its pages I noted the names of many boys whom I had met in Korea and the name of at least one who never returned. These devoted people are members of the Tacoma church, which is near Fort Lewis, one of the largest military centers in North America. During the last few years hundreds of thousands of men have passed through this center, many going on to posts of duty overseas. Among this number have been many of our own boys. To these Brother and Sister Sayler's home has always been open. On one Sabbath nineteen gathered about their table. For this service this good family expected no remuneration. It was their way of serving the Lord and of showing their love to Him who had done so much for them.

"Were the boys grateful?" I asked Sister Sayler.

How I wish you could have seen their beaming faces as this dear couple recounted the joys they had received from this ministry. The letters these boys wrote back to them have more than repaid them for the service they were able to render.

Today the draft calls are fewer than during the years of the Korean war. However, it seems certain that young men in good health will be called into service as the need for men becomes apparent. Many churches have appointed war service secretaries to assist in seeing that all servicemen are invited to various homes from week to week.

Our people realize that when our boys do not have this kind of reception, they have little alternative but to wander about the streets on the Sabbath day. To return to the camp would place them in an atmosphere that is not conducive to Sabbathkeeping. For this reason they are grateful when homes are opened to them. When servicemen come dressed in Sabbath "civvies" it is difficult in our larger churches for them to be recognized, so inquiry will have to be made. Our young men are most appreciative of the treatment they have received while in the service. For Brother and Sister Sayler and others like them who have opened their homes, our servicemen are very grateful.



A panel discussion conducted at the recent meeting of Adventist dentists in Berkeley, California. Left to right: Dr. Albert C. Koppel; D. A. Venden, president, Central California Conference; Carl Sundin; Carl Becker, president, Northern California Conference.

Adventist Dentists Meet in Berkeley

By Carl Sundin
Associate Secretary, General
Conference Medical Department

Perched high on the tree-studded slopes of Berkeley Hills is the spacious Claremont Hotel. With its breathtaking panoramic view of the San Francisco Bay area it proved an ideal place for the 1955 annual convention of the National Association of Seventh-day Adventist Dentists. The meeting convened under the leadership of president Dr. Claudius C. Ray, of Miami, Florida, Thursday evening, October 13, and adjourned Sunday noon, October 16.

NASDAD, as the organization is known among its members, is an auxiliary of the American Dental Association. It is composed of dentists who are members of the Seventh-day Adventist Church and whose common purpose it is to serve the interests and objectives of the church in the pursuit of their profession.

This year's meeting had the largest attendance in the history of NASDAD, with over 325 present at the Sabbath services. Dr. Glenn Mayer and his committee on program arrangements had made careful plans for the meetings.

Dr. Gerald Mitchell, of CME, has for many years in his characteristic way presented the Friday evening sundown vesper service. His message was very much appreciated again this year.

Alger Johns, pastor of the Oakland church, spoke at the Sabbath morning service. His sermon was a challenging and thought-provoking message.

The traditional NASDAD report was given Sabbath afternoon. Seven members were interviewed about their missionary activities for the past year. This was followed by a panel discussion on "The Christian Dentist

on the Gospel Team." Those taking part in the panel were Carl Becker, president of the Northern California Conference; D. A. Venden, president of the Central California Conference; and Dr. Albert C. Koppel, of Washington, D.C. Carl Sundin, chaplain of NASDAD, was moderator at the afternoon service.

Featured at the banquet Saturday night was a pictorial presentation by Dr. Clinton Emmerson of the need of the Monument Valley Indians and our mission there. The color moving picture "Convention in the Sun" was also shown. One could not help being impressed with the talent found

Forward in Missouri

By V. T. Armstrong

The Missouri Conference with a membership of 4,203, made up of fifty-six churches, is divided into fourteen districts. The staff of field and office workers number twenty-seven, besides the church school teachers and the faculty members of the academy. The conference is also fortunate to have within its borders several consecrated physicians and dentists, who are faithfully doing their part in the expansion of the work in that field. There are also several retired workers who are assisting in the work.

Now in its tenth year of operation, Sunnydale Academy, near the town of Centralia, is prospering. The school is blessed with a staff of consecrated men and women who are molding the lives of students. The school farm with seven hundred acres of fertile land, together with the production of health foods and the building up of other industries, furnishes work to the 125 students enrolled.

It was my privilege to spend some weeks in the Missouri Conference accompanied by H. C. Klement, the president of the field. We visited thirty of the churches throughout the fourteen districts. The members are of good courage, working to promote the various lines of missionary endeavor and loyally supporting the work with tithes and offerings. A well-situated lot has been secured for a new central church in St. Louis to replace the one destroyed last year by fire.

within this group and with their dedication to God and His church.

Elected to serve as officers for the ensuing year were Dr. Albert Burns, of CME, president; Dr. J. Glen Linebarger, of Jacksonville, Florida, vice-president; Dr. John Bata, Jr., of Washington, D.C., secretary-treasurer; Dr. Walter Dorn, of Silver Spring, Maryland, editor; and Carl Sundin, chaplain.

Milton Murray, public relations officer of the College of Medical Evangelists, arranged for newspaper coverage of the meeting.

"Thou Shalt Hear a Voice . . . Saying—"

By A. C. Thompson, President
Gilbert and Ellice Islands Mission

For three days we had been planning a trip north along a narrow, coconut-covered strip of land encircling a turquoise lagoon. Now after the Sabbath had closed we received a request from one of the church members that we go south the next day and pick up copra and other things she wished to move to Abemama. What were we to do? There was only one day for the trip—Sunday. Against my own will I agreed to go south along the Nonouti atoll and call at Temotu, the last island in the coral necklace. It was hot, the tide was out, and we did not arrive at the village till near midday.

I was leading the way down the road past the *maneaba* (large community meetinghouse) to the village when a greatly excited man came out from the meeting, and said something to me that I did not understand, so I pointed to my interpreter. They wished us to come in. We entered, and there in the middle of the large building were a number of large dishes filled with food. We were invited to dine with them, but none partook of the food in the middle. Each had his own portion. The dishes in the middle were divided among us visitors.

As we ate, the headman, a native of about sixty, began talking rather seriously in a voice all could hear and to which all listened attentively. My interpreter told me this was his story. In this part of the world food is scarce. Fish, coconuts, and pandanus fruit are practically all there is to eat. This year had been a particularly good season for pandanus, and no rain had come to spoil the precious fruit or the sun-dried cakes that are made from it. The people had wanted to thank God for His goodness.

They had scheduled their special thanksgiving meeting for Monday,

but it seemed they had got mixed up in the days, and there they were, almost the whole village, in the *maneaba* on Sunday. They had put their thank offering in the large dishes in the middle of the floor, without having the faintest idea of what would happen to it. I said that when I saw it I thought they had seen us coming and quickly placed this portion in the middle for us. We were assured this was not so.

The leader then expressed the conviction that the people felt that God was leading in this service, for here was a missionary who had just called to receive the portion set aside as their thank offering. Their meeting and the missionary's visit had coincided, despite plans for the morrow.

By this time I too felt that God had planned the meeting. Then I related our side of the story, telling first of our plan to go north, and then the change to go south. It was a great opportunity that I had, and I continued to show how God had planned the meeting that they might hear of His last message. Tears began to stream down the old man's face, and some of the others were wiping their eyes. God was there and we knew it.

I thank God that despite the difficulties of great distance, lack of finance, and qualified helpers we can see wonderful manifestations of divine leading in the most simple affairs of our daily lives.

Honest Hearts in Burma

By F. A. Gerling

In the northern reaches of Burma near the China border is a race of people known as the Shan. We have one Seventh-day Adventist of this race whose home is in this area.

He came to my office last week with the report of how a pastor of a popular Christian church in that region is desirous of following Jesus and wants to be led by the Holy Spirit. However, this retired man is confronted with obstacles. He has heard a little of our message and has been given some papers by our believers. He has become aware that the message we teach is fully scriptural and that he has been preaching wrongly for so many years. The light has begun to dawn upon him. He has made some mention of this new light to his members and friends. His wife has discouraged him in this, however, as they are on subsistence allowance, and she is afraid it might be discontinued. A few months ago he received a beautiful gold medal for his fifty years of service. In receiving such an honor it would appear that his al-



Our lone Adventist believer among the Shan people of Burma.

legiance would be bound to that organization and that he would fear to speak those things that are contrary to the teachings of that organization. However, this is not the case. He has a tender regard for truth, and the Holy Spirit is working on his heart.

One Sunday morning he stood before his congregation in his village on the China border and spoke the following words: "Children [brethren and sisters], I've led you wrong all these years. The way Mr. Sam Gaw [our believer] has been telling us is right. The seventh day is the right day to keep according to the Bible." To be sure, this caused a stir among that particular group of people and in that whole area.

What a witness this is for the truth, and how happy I am for such a report from this dark corner of Burma. I am pleased because of the witness of our believer, who let his light

shine among his people. This pastor's financial income may be at stake. He is wanting to follow the dictates of his conscience and desires to follow Christ.

Please, dear reader, remember him in your prayers, that he will make a full surrender to Him who knocks at every heart door. Pray that the Holy Spirit will soon be poured out in great measure in this heathen land.

Exhibit at Texas Fair

By Inez Storie Carr

On a dry and hot Texas fairground where only carbonated drinks were available to the visitors, a drink of water proved to be a real blessing. Yes, our water fountain near our display tent was a drawing factor at the recent five-county Cleburne, Texas, fair.

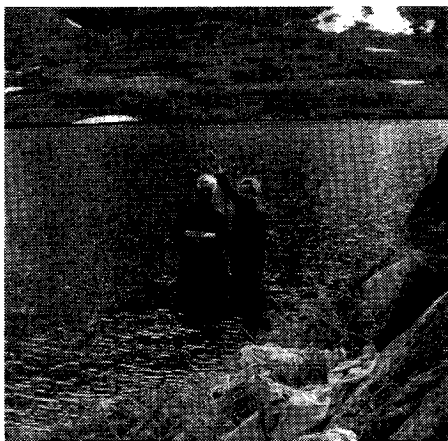
Here many formed their first acquaintance with the worldwide work of Seventh-day Adventists. Here for the first time people from far and near were made aware, through movies, exhibits, and literature, of the branches and extent of the work the Adventists carry on in all the world.

The Harris Pine Mills decorated the entrance to the exhibit with snowy-white trellis and low fencing. The Stars and Stripes and the Texas flag set the boundaries, and good reading material was to be had for the taking.

Our Keene group, under the direction of L. G. Scales and his helpers, offered a friendly hand and a smile to the public, and many contacts for Christ and the message were made. We expect to see souls saved in heaven as the result of this exhibit.



Church booth at the five-county fair, Texas.



Baptism of first convert in Greenland, Amon Berthelsen of Holsteinsborg. Andreas Nielsen is officiating.

My Unforgettable Visit to Greenland

(Continued from page 1)

made his first visit to Greenland while serving in the Faroe Islands. He came as a colporteur for two successive summers, and on the second was accompanied by another Danish worker, Ernst Hansen. At the close of this second visit Brother Nielsen expressed a burden to do more permanent work for the people of Greenland, and at the request of the division was released a year ago for this purpose by the West Nordic Union. For ten months now Brother Nielsen has labored alone, there being no place as yet where his family might live.

As in the darkness our boat maneuvered itself against the little wharf, I heard the voice of Brother Nielsen calling. What a joy it was to greet him the moment he was able to get aboard! Greenland is one of those countries where, except at its naval base, there is no observable restriction on arrivals or departures or on the handling of baggage. As soon as a vessel approaches the wharf, there is a general scramble to disembark or board the boat as soon as the distance, in each individual's estimation, is negotiable. Brother Nielsen was ready to jump a long time before my own estimation would have approved!

Our first visit, at my request, was to the site of Brother Nielsen's future home. A few days earlier builders had laid the foundation, and now its progress was to depend upon weather conditions and the availability of cement. If all works out as is hoped, Brother Nielsen's family will join him in May, 1956, and what a happy reunion that will be.

It is planned also to erect, adjoining Brother Nielsen's home, a hall for evangelism and for Sabbath services. In the basement of the house Brother Nielsen has with his own hands dug

a well that will ensure a supply of water, a commodity greatly prized in Greenland. In most of the smaller communities people depend upon the icebergs floating past for their supply of fresh water. In summer they go out in their little kayaks and tow pieces of these icebergs to the shore. In winter, with their dogs and sleds they cross the frozen ocean to where icebergs have been trapped, and, chopping away the chunks, haul them back to the mainland. Godthaab does not have to do this. A few favored homes are supplied by pipeline from a central source, while most of the residents draw their water by hand pump at community wells, or pay very dearly for its delivery by wagon at their doors.

Leaving the building site, we visited the homes of some of those interested in our message, including the family where Brother Nielsen has been fortunate in finding accommodation. His rough attic room is furnished much as the prophet Elijah's seems to have been in his Shunammite home. And Brother Nielsen is extremely grateful for what he has, and for the unprejudiced attitude of the family who have befriended him. The tender care and devotion with which he nurtures these and other Greenlanders is something long to be remembered.

With heavy packages of books, tracts, and food, as well as special clothing and sleeping bag, Brother Nielsen joined our ship and we became cabinmates for several days. During this time I learned of the strong opposition to our work in Greenland that came after a recent visit from one of the state church leaders in Denmark. Meetings had been held, and our work and doctrines severely denounced. One of our

Radio Ministry in South Carolina

For about two years *Your Bible Speaks*, our radio program, has been heard from Charleston, South Carolina. When a radio station opened in July, 1955, in Darlington, South Carolina, *Your Bible Speaks* was one of the first live programs to be heard. We thank God that both programs are gaining rapidly in a regular listening audience. The programs cover most of eastern South Carolina. We are hearing good reports of the blessings gained through the program.

R. E. TOTTRESS

former friends, a schoolteacher, had discontinued his translation for us, and had written from Egedesminde refusing to meet Brother Nielsen again, and stating that all future literature sent to his town would be burned. It was now with much anxiety that Brother Nielsen planned a meeting in Holsteinsborg, our next port of call, where our only convert in Greenland had been baptized. Brother Nielsen had not heard from him for months, and it was in his town too, we understood, that some of the denunciatory meetings had been held. Had he remained faithful despite opposition? was the question constantly recurring in Brother Nielsen's mind. But I shall never forget the night when on the deck of our boat that long-anticipated meeting took place. The two men just wrapped each other in their arms. A father could not have greeted his son any more tenderly, nor a son his father, than did Andreas Nielsen and Amon Berthelsen as they greeted each other after months of separation and after so much had taken place. And now, instead of Brother Berthelsen's being weakened by opposition, we learned



Interested Greenlanders waiting for a gospel meeting in Jakobshavn. Meeting was conducted by Ernst Hansen.

that on the previous day three other members of his family had joined him in worship on the true Sabbath.

Here in Holsteinsborg, as in other places, we heard on every hand the word *Ardlorit*. Sometimes it was whispered by one friend to another as they watched us pass. At other times it was spoken more loudly, while on yet other occasions someone would press into our presence, grasp Brother Nielsen by the hand, and repeat the word enthusiastically. *Ardlorit* is the equivalent of "Survival Through Faith." Literally it means "looking up," and it is the name of the Greenlandic tract which Brother Nielsen on an earlier visit took to every home, distributing them by the thousands.

It was in Egedesminde that the major opposition toward our message was started. Here four ministers and fifty-two catechists had met together, including the teacher who, as mentioned above, had discontinued his translation and refused to meet or communicate with Brother Nielsen again. We decided to call at this man's home, but found him out. Later we met him as he was returning, and despite a few moments of embarrassment, Brother Nielsen's disarming cordiality soon put him at ease and we parted on what seemed to be surprisingly cordial terms.

We went also to the home of the state church minister, where a very interesting hour was spent with him and his family. The impracticability of becoming a Seventh-day Adventist in Greenland, with its restricted food, was the main difficulty that he presented as he talked with us. The visit proved to be an illuminating and very helpful one. We assured the minister that Seventh-day Adventists had not come to starve the people, and that healthful living consisted in eating the most healthful food available in the environment in which people found themselves.

Another problem, perhaps peculiar to Greenland, is that the days of the week are known not by names but by numbers. Monday is the first day of the week, and Sunday, called *Sapat*, the seventh. Most of the people know no other names, and to accept as sacred what they have always known as the sixth day of the week, seems to them to be an insuperable difficulty. By the association of carefully selected texts, Brother Nielsen is endeavoring to meet this unusual situation.

Last night at nearly midnight, I said good-bye to Brother Nielsen. I left him at Egedesminde, where he proposed to remain some weeks, and then to visit other places before his return to Godthaab. We had made some very helpful visits together. His

life alone in that country has not been an easy one. With a strange language, with living and travel conditions equally strange and taxing, and with the religious opposition of his own countrymen as well as of the people of Greenland, it has indeed been difficult. Yet his courage under every condition has been most heartening.

But despite the difficulty of Brother Nielsen's task, we rejoice that so sturdy and courageous and self-sacrificing a representative of the Advent Movement has answered the call and has devoted his service to that land of which we have sung so long and which we have now at last been able to enter. For Brother Nielsen and for the people of Greenland's icy mountains, we solicit the earnest prayers of all REVIEW AND HERALD readers.

Christmas in East Thailand

(Continued from page 17)

was deeply appreciated by the people.

Fifteen workers, tired, dusty, but very happy, arrived in Ubol well after dark. They had helped, physically, 172 patients; they had told hundreds about the Great Physician and His sacrifice for them; and they were looking forward to repeating this ministry in the near future in other villages.

Thailand needs the prayers and support of all in order to break through the mighty barriers of Buddhism. Our mission workers know that there are thousands of honest Thai people without the hope of Jesus and His soon coming. Pray that our workers will find a way to reach honest hearts in Thailand with God's last message.

• In Brief •

Atlantic Union

● Gunnar Nelson of Chicago is spending three months in New York City conducting a Swedish effort. V. A. Lidner, pastor of the Swedish churches in the city, is working with Elder Nelson in this effort. A fine class of people attend the meetings and prospects are good for a rich harvest.

● W. D. Brass is now assistant pastor of the Washington Avenue church in Brooklyn, N.Y. Jamile Jacobs is pastor of the Kingston district.

● Pedro De Jesus is on leave of absence from the Greater New York Conference in order to complete some schoolwork, and H. S. Mendez has assumed his duties as pastor of the Spanish Bay Shore

church, in addition to being in charge of the Union Square Spanish church.

● Eighteen were recently baptized at the Ephesus church, New York City, by V. L. Roberts, assisted by S. A. Hutchins.

Canadian Union

● R. J. Radcliffe, who has been connected with the Kingsway Publishing Association as treasurer for the past few years, has recently accepted a call to the Manitoba-Saskatchewan Conference to take over the secretary-treasurer's work in that field. He will replace E. J. Heisler who has recently connected with the Andrews Memorial Hospital, in Kingston, Jamaica.

● On Sabbath, November 5, a church was organized at Bolton Centre in Quebec. Evangelistic meetings under the direction of H. J. Brendel resulted in this church organization. On November 6, Elder Brendel opened a new evangelistic series in the city of Quebec. He is being assisted by Brother and Sister Carl Wessman.

● On October 15, thirteen persons from the Niagara Peninsula were baptized at the Welland church in Ontario by F. B. Wells. Some of these were the results of contacts made at the Camp Frenda youth camp, and also through the efforts of Gilbert Andersen.

● A good interest is reported by J. G. Corban in his combined pastor and lay evangelistic effort at Cloverdale, British Columbia. Elder Corban conducts the meetings on Sunday nights and Brethren Blake and White share in conducting the Wednesday night meetings. Elder Corban is holding another series of meetings at Hope during the week.

Central Union

● At each conference workers' meeting in the Central Union D. E. Reiner, home missionary secretary of the union, held Ingathering rallies, and challenging goals were set.

● The Central Union is sending two new recruits to the mission fields. Mr. and Mrs. Tedd Snyder are leaving Denver to serve in the newly opened Bella Vista Hospital in Mayaguez, Puerto Rico.

● James E. Chase, associate secretary of the Radio and Television Department of the General Conference, has held a very successful Week of Prayer at Union College.

Columbia Union

● A practical program of field training for ministerial students is being given by the theology department of Washington Missionary College. Leslie Hardinge, head of the department, is conducting an effort in Baltimore, Maryland, with the assistance of theology students, and Arlyn Stewart, associate professor of theology, is conducting an effort in Rockville, Maryland, with the help of several students.

● A youth rally was held for youth of the Chesapeake Conference, November 25 and 26, in the Baltimore First church. Speakers included E. L. Minchin, A. J. Patzer, W. H. Shephard, and Lester

Harris. It was directed by Robert Tyson, newly-appointed MV secretary of the conference.

● John Ford, of Strasburg, Virginia, has been appointed new pastor of the South Richmond, Virginia, church. The church was pastored formerly by S. R. Jayne, who remains as pastor of the larger Richmond, Virginia, church.

● John McGraw, of Marion, Virginia, is the new pastor of the Strasburg-Front Royal district in the Potomac Conference.

● Melvin Hickman, formerly of Wisconsin and South Dakota, has been appointed new pastor of the Lewisburg district in West Virginia. He takes the place vacated by Harold K. West, who became dean of boys and instructor of physical education at the Mount Vernon Academy in Ohio.

● Mr. and Mrs. Jack Tegler, formerly connected with the Plainfield Academy and the local church school, have accepted a call to foreign mission duty.

Lake Union

● During the first ten months of 1955 the literature evangelists of the Lake Union Conference have delivered \$488,856.77 worth of our message-filled books and periodicals and of this amount more than \$75,000 was sold by 127 youth who engaged in the scholarship plan during the summer vacation, qualifying for a total of 71 scholarships. During this ten-month period 157 souls have been bap-

tized where the first contact was made by our faithful literature evangelist. Our goal for 1956 is to deliver \$700,000 worth of literature and win 235 souls.

North Pacific Union

● The arrest of C. Lloyd Wyman, a minister in the Oregon Conference, on November 8 in Gresham, Oregon, for visiting the homes of the people and selling Bibles and religious books in violation of the Green River Ordinance has received wide publicity in newspapers, and over radio and TV throughout the Northwest. This is a test case to ascertain the legal application of the Green River Ordinance as it pertains to religious work in the city of Gresham. The ordinance forbids house-to-house soliciting of sales without invitation from the occupant of the home, and, if strictly enforced, could stop practically all house-to-house religious work.

● A series of meetings began October 9 in the new church building in Hillsboro, Oregon, by Don Gray and his evangelistic company, which includes Mrs. Gray, Mr. and Mrs. Clifton A. Walter, and the pastor, O. E. Schnepfer. Meetings are held three evenings each week, and there has been a good attendance from the very first service.

Pacific Union

● The Nevada-Utah Conference reports the following changes of leadership within its field: B. H. Matthews, of Las Vegas, Nevada, becomes pastor of the

Ogden, Utah, church; A. Frank Purcell, of Salt Lake City, moves to Las Vegas; J. B. Currier will care for a district that includes Salt Lake City, Provo, and the Liberty Park church in Salt Lake City. Henry Miller will live in Provo and associate with Elder Currier in that area.

● E. L. Minchin, of the General Conference Missionary Volunteer Department, was the speaker for the fall Week of Prayer at Pacific Union College. His sympathetic, practical approach to youth problems brought a hearty response from the student body.

● The Pacific Union Conference has welcomed W. S. Lee as secretary of the Regional department. Elder Lee was formerly a pastor in the Northeastern Conference of the Atlantic Union.

Southern Union

● A. D. Burch, pastor of the Winter Park church in the Florida Conference, conducted the Week of Prayer at Forest Lake Academy. At the close of these meetings ten young people were baptized.

● J. L. Shuler, a Southern Union evangelist, recently held a three-week evangelistic campaign in the church at St. Petersburg, Florida, during which 12 adults and 4 young people took their stand for the message. Twelve of these were baptized by the pastor, Ray Davidson. During the meetings 362 enrollments for the Bible course were secured from non-Adventists.

Periodical Price Increases

By action of the Review and Herald Board all periodical prices are to be increased January 1, 1956. Your orders placed before then will save you money.

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Review and Herald Publishing Association, Washington 12, D.C.

A Statement on Prices

By the Review and Herald Publishing Association

THE Review and Herald Publishing Association was the first organization created by the Advent Movement. It participated in the beginnings of all our missionary endeavor and was the base for the promotion and development of our work. It was organized for the purpose of serving the denomination and to assist, through its publications, in bringing the knowledge of the Advent truth to any soul thirsting for righteousness and for the assurances found in God's Word. This institution is not operated through donations, tithe, or other offerings, but only from the income brought about through the sale of the literature it produces.

Any economic changes taking place in the business world affect the earnings of the institution. The material we use in the manufacture of our magazines and books is all controlled by wages and prices set up by worldly organizations. Whenever these are increased, our costs are increased immediately. It is therefore necessary in the management of an institution like this that we keep alert to the financial situations in many lines that affect our costs, and therefore our income.

In 1945 the prices following the war had taken an inflationary trend, and all materials by that date had increased substantially. Accordingly, we have had to make changes in the prices of our books and periodicals once, and in some cases twice, since the war. However, we are now faced with the fact that the item of paper stock alone has practically doubled since 1945, and there have been three raises in price during the year 1955.

Wage increases have been frequent in the large corporations of the country, and though they were already high during the year 1955 they have been raised from 10 to 15 cents per hour. The impact of these raises has probably not been felt to the full as yet, as far as the prices of materials we need to buy are concerned.

It is necessary rather frequently to

buy new machinery to keep up with the changing times, so that our products can be produced at the lowest possible expense. There is probably no field in industry that is improving its methods by new machinery faster than is being done in the printing trade. Quality, speed, and costs of work all combine to outmode much of the old equipment. The cost of machinery of various kinds is more than double what it was a very few years ago.

The new labor law changes the minimum wage from 75 cents to \$1.00 per hour beginning March 1, 1956. This requires us to pay \$1.00 per hour to young people who have had no training or experience of any kind.

It is also necessary from time to time to expand our plant and our building to accommodate the ever-growing work. I am sure all our members and readers of the REVIEW will understand that such costs have been greatly multiplied in recent years. These considerations have caused the management to give careful study to the pricing of our literature for the future, and as a result of this study a general increase in price has been made for almost all of our products.

We are certain this does not come as a surprise to most of our thinking people, as the price of our literature has not kept up with the increase of prices of other articles with which we are all familiar. We seek to produce our periodicals and books at the lowest cost possible for our people in order that the poorest among us may avail themselves of the REVIEW and the other church papers, and our books. We have given the reasons for the necessity of these price changes, believing that our people will be glad to have that understanding. Advertisements or special bulletins will give detailed information as to the new prices. (See accompanying page for new prices on periodicals.) *It may be noted that the increase in subscription price for one year for any of our*

periodicals is less than an average workman's remuneration for one hour.

The amount of literature going out from this publishing house is increasing by leaps and bounds. In the last ten years the amount has been more than it was during the preceding forty years. The year 1955 will prove to be the largest we have ever had in volume of business.

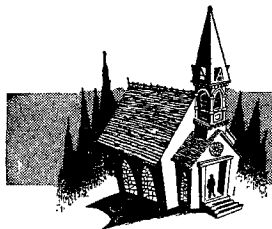
We have reports concerning a greater number of baptisms than ever before traced definitely to the reading of our literature. In all these experiences we are reminded of the statement Ellen G. White made concerning our publishing houses:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140.

We wish to thank our loyal members for the good support they have given to the distribution of the truth-filled literature our publishing houses have produced. Many of our readers have been thrilled with personal experiences they have had as a result of their bringing the literature to the attention of interested individuals. It is inspiring to all of us to receive these reports and observe the wonderful uplift to everyone who has a part in such endeavor.

May we all work to the end of getting THE REVIEW AND HERALD, our official church paper, into every Adventist home, and may we greatly increase the amount of literature placed in the hands of others, so that many will come to the foot of the cross and be added to the church in the year 1956. It should be a glorious year for the work of God.

HARVEY A. MORRISON
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SONS AND DAUGHTERS OF GOD

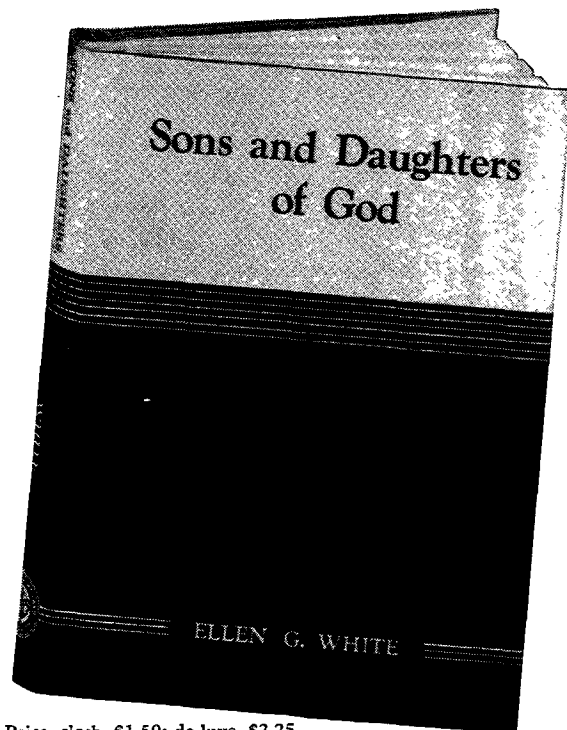
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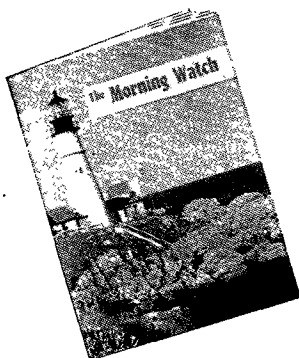
bearing on the general subject, *Sons and Daughters of God*; even the poem for the first month, written by Adlai A. Esteb, carries the same title. The poems throughout the booklet, with one exception, are written by Seventh-day Adventists—H. M. S. Richards, Pearl Waggoner Howard, Nathaniel Krum, Louise C. Kleuser, I. H. Evans, Robert Hare, Norma Youngberg, Willard Dessain, Arthur W. Spalding, and Adlai Esteb, already mentioned. The cover shows the famous Portland Head Lighthouse, a symbol surely of the light that each one needs for guidance through the day. That light can shine on the pathway of each Christian through the Bible study, meditation, and prayer that starts the day in the morning watch. These booklets make wonderful substitutes for the seasonal greetings sent at year's end. Mailing envelope furnished.

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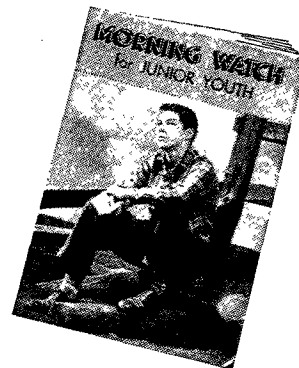
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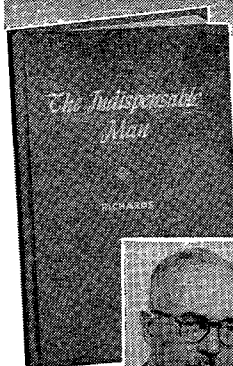
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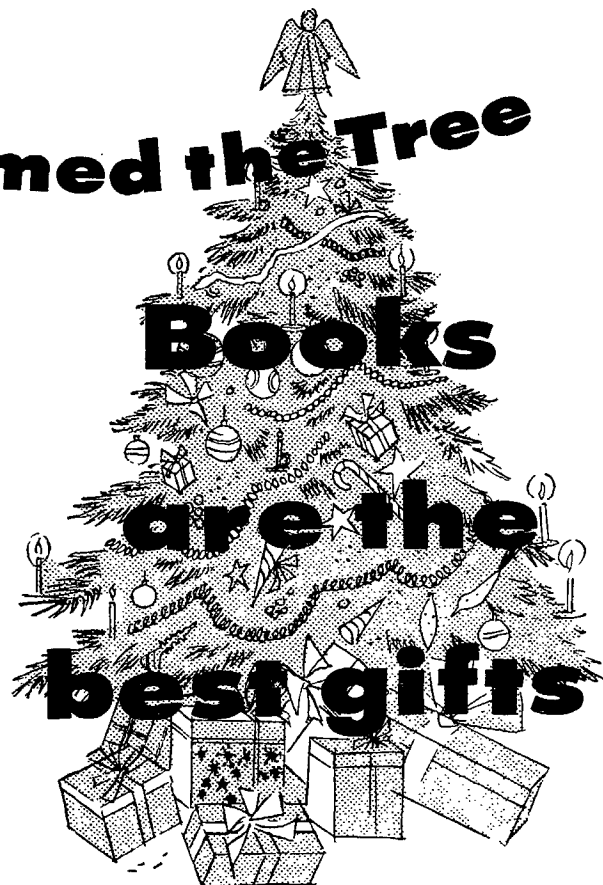
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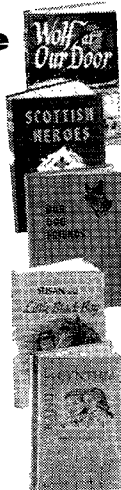
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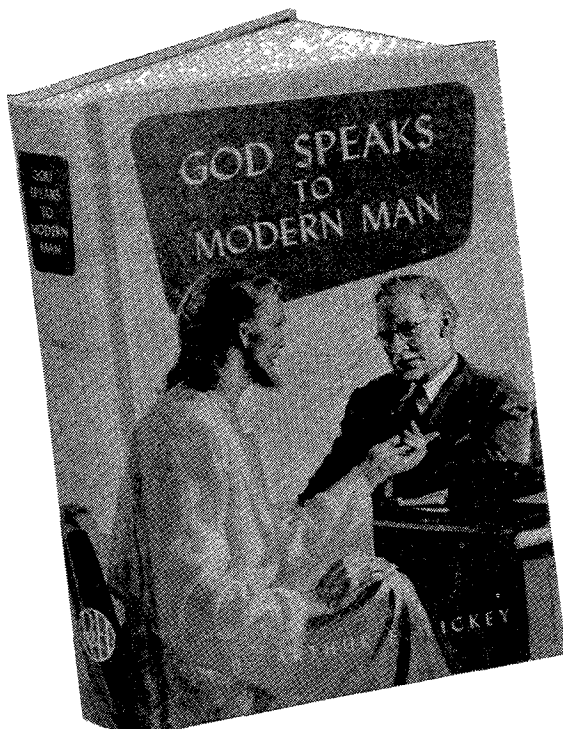
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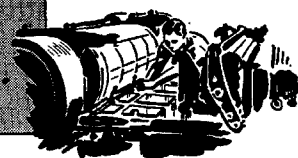
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DECEMBER 15, 1955

As We Go to Press



Hurricane Relief Fund

We are happy to announce that since last week the gifts sent in for the Hurricane Relief Fund total \$2,105.02, giving a grand total thus far of \$2,275.02. We sincerely hope that many more of our people will respond. The need is great and urgent. Make checks payable to: General Conference of Seventh-day Adventists. The address is: 6840 Eastern Ave., Washington 12, D.C. [A list of the names of this week's contributors, with amounts given, will appear in the Reports section of next week's REVIEW. It is too long to print here.—EDITORS.]

C. L. TORREY

Notice of Price Increases

We wish to call special attention to an article by Harvey A. Morrison, the general manager of the Review and Herald, on page 27. This article deals with price increases. On page 26 a report of these price increases as they apply to our periodicals is given. Knowing that all our readers will want to take advantage of the very liberal savings in effect through December 31 of this year, we invite your careful and prompt attention to this item. We regret that we are forced to announce this price increase, but you may escape this by ordering now. See page 29 for a handy order coupon.

R. J. CHRISTIAN

Jamaica Youth Won by Voice of Prophecy

The Voice of Prophecy Bible Correspondence School work is an effective soul-winning agency in Jamaica. During the second quarter of this year more than 100 students were baptized and a much larger number are keeping the Sabbath and preparing for baptism. In one district an average of eight out of ten students who take the course become active church members, and even in the face of persecution remain steadfast. In one village nine students were baptized recently. Among them was a brilliant young man who came to the island for his Jamaica local examinations. Although he won a scholarship to one of the most outstanding training colleges in the island, he refused it. He was stoned and abused and

turned out of his home. Now he is working his entire way in the West Indian Training College, where he can be trained as a worker for God.

JAMES E. CHASE

Literature Gains in South America

Nicholas Chaij, publishing secretary of the South American Division, reports outstanding accomplishments on the part of our literature evangelists in his territory. He writes as follows:

"The South American Division is delivering one fifth of the books being sold in all the world outside the United States. More than 212,000 books were placed in the homes of the people last year—books full of divine power able to convert souls.

"During the first half of this year the three Portuguese-speaking unions of Brazil had a 56 per cent increase in deliveries over the same period last year. The Inca and Austral unions, containing the Spanish-speaking countries, also show an increase in deliveries.

"In 1954 the Inca Union colporteurs interested 461 people, of whom 136 are now keeping the Sabbath and 67 have been baptized. In the South Brazil Union the colporteurs found 478 interested souls; 172 are Sabbathkeepers today, and 57 have taken baptismal vows.

"In June of 1954 we had 386 colporteurs; during the same month, 1955, this was raised to 428."

W. A. HIGGINS

Vacation Bible Schools Show Encouraging Results

Reports from the conferences of North America reveal that in 1955 213 Vacation Bible Schools were conducted, with an enrollment of 14,191.

Incomplete returns to date list the following encouraging results:

Joining regular Sabbath schools	416
Joining branch Sabbath schools	357
Attending church school	132

In addition numerous enrollments in the Junior Voice of Prophecy Bible Correspondence Course were reported, many parents were interested, and several persons have already been baptized.

L. L. MOFFITT

Ingathering Victory in Carolina

A telegram from the Carolina Conference, signed by C. H. Lauda, president; W. D. Walton, secretary-treasurer; and W. O. Coe, Home Missionary Secretary, reads as follows:

"THIS THANKSGIVING SEASON HAS BROUGHT TO US RICH BLESSINGS OF GOD. WE ARE CELEBRATING TODAY [Nov. 28] OUR 1956 MINUTE MAN INGATHERING VICTORY."

Recent Missionary Departures

Dr. and Mrs. Kenneth H. Burden and their small sons, Gary, Daniel, and Donald, of Warm Springs, Oregon, left Miami, November 14, going to the Bella Vista Hospital in Puerto Rico, where Dr. Burden will join the hospital staff. Until recently he has been with the U.S. Public Health Service.

Dr. and Mrs. Richard E. Davenport and their sons, Robert and William, returning after furlough to the Ile-Ife Hospital in Nigeria, West Africa, left New York, November 29.

H. T. ELLIOTT

Literature Ministry in West Africa

D. L. Chappell is doing a most unusual work serving as publishing department secretary of the West African Union Mission. He travels by bicycle, taxi, African transport lorries, trains, planes, canoes, ferries of various types, and automobiles.

During the first nine months of 1955 he personally worked with 51 colporteurs and magazine workers in Nigeria, Gold Coast, Liberia, and Sierra Leone—a 2,000-mile front. The total orders amounted to \$3,360. These sales were mostly made up of \$3.50 books. He writes:

"God has abundantly blessed the literature ministry during the past six years. Deliveries from January, 1950, to December, 1955, amount to \$185,870 as compared with \$15,371 for the same period of 1945 to 1949."

B. E. WAGNER