

# THE ADVENT *REVIEW* AND *HERALD* SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## A New Year With Our Lord

By WILLARD DESSAIN

So trustingly we look ahead—  
With vision keen and strong,  
To the new year and all it brings—  
To hope is never wrong!  
We'll build us houses stout and right,  
We'll plant us fruitful groves;  
We'll sail the seas, our anchors cast  
In peaceful little coves;  
We'll paint fair pictures, write fine books,  
And hew our dreams again—  
Those fair young dreams that scattered lie,  
And seemed to be in vain.  
Yet nothing is in vain, 'tis said,  
That stirs the spirit, lifts the head!

But wait, is heaven in our plans—  
Those plans that rise and soar?  
Are selfish ends submerged in Christ—  
Does He guide more and more?  
These human eyes, bereft of sight,  
When fixed on things mundane,  
Are they set steadfast on the goal—  
Above earth's wrongs and pain?  
More love and grace to do God's will,  
More walking in the light—  
More strength, we crave; to do His work,  
More yearning for the right—  
More patience and more zeal, that we  
Might good in others always see!

Lord, as the new year's doors swing wide,  
Lead on, we enter by Thy side—  
And as our house of faith we raise,  
Be with us through the coming days!

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## A Thought FOR THE WEEK

[Based on phrases in well-known hymns.—EDITORS.]

### "Where Is the Power That Vies With Thee?"

The completion of the 175-foot-high dam at Aswan, Egypt, some years ago was a matter of international interest, for it helped conserve the waters of the Nile for irrigation purposes. Among those invited to inspect the dam were some African tribal chiefs from the interior. While riding around the rim of the dam they seemed only mildly interested. But suddenly one of them pointed to a pipe coming out of the ground with water flowing from its faucet. The car was stopped, and all gathered round to see the marvel of the water pipe and to quench their thirst. It transcended for the moment the importance of the 6,400-foot-long dam.

How like the tribal chiefs we are in appraisal of small marvels of blessing while the great reservoir of divine power leaves us unmoved. Like the poor cripple by Bethesda's pool, we accept the benefices of the passing hour, hoping someday to appropriate the reputed healing of the waters. Yet not until we affirm with aggressive action our faith in the True Healer, whence all blessings flow, may we enter into the wonder and marvel of His impounded Word.

Of the Corinthians who were engrossed with the forms and outward acts of worship, which became to them a form of idolatry, Paul asked, "Do we provoke the Lord to jealousy?" (1 Cor. 10:22).

We may well ask ourselves the same question as we try to satisfy our heart longings and spiritual needs with the fringes of devotion, or with substitutions for His divine enablings. While we outwardly praise the onward march of God's work as it is manifested in the trickles of power demonstrated by a faithful worker here and there, the Niagara of His power goes unharnessed.

The hour of "greater works" promised by the Saviour is surely here. Should we not be preparing for the opening of the floodgates? To be a channel of His abundant grace is the privilege of all who claim fellowship with Christ.

H. M. TIPPETT

## Well Said

No folly is more costly than the folly of intolerant idealism.—Winston Churchill.

Minds are like parachutes. They only function when they are open.—Thomas Dewar.

If we cannot live so as to be happy, let us at least live so as to deserve it.—Fitch.

The measure of a man's real character is what he would do if he knew he would never be found out.—Macaulay.

THE GENERAL CONFERENCE PRESIDENT  
SPEAKS TO THE CHURCH



GOD Brought You Here" were the first words that the recent refugees from Europe read after disembarking from the planes that had flown them to America. Kind friends had placed these words of welcome and of reassurance over the gateway to the camp entrance where the refugees were first received. On television we were able to see their faces, bright with the new light of hope, and to hear their broken, halting words of gratitude. They had no earthly belongings save a few poor little trinkets with which they had escaped, and the clothing they wore. For freedom they had gladly left all and had broken with the past. Just being free seemed enough.

What a blessing liberty is! We who have been born into it and have known little else often fail to fully appreciate its priceless worth. For it many suffer and willingly die while we accept it as a matter of course. Listen to what one says who very recently has become a citizen of this country, a Seventh-day Adventist whose father was one of our ministers:

"I am one of the many who received United States citizenship. . . . All the years we spent in the Old World were filled with disappointment, persecution, and unspeakable fear for the coming day.

"Not so any more. And that is the reason why I cannot keep to myself the joy that thrills my heart. I want everybody to know how much I do appreciate the opportunity to live in this land of freedom and liberty and to enjoy its blessings.

"For the first time in my life I am able to worship my Lord according to my beliefs without being afraid of the consequences thereof."

The writer closes her letter with expressions of thankfulness to all who have helped her—the Government, her church, friends, and neighbors—and with a new song in her heart:

"Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King."

What a wonderful privilege to help people to freedom, to a better, more secure way of living, when so many today are virtually without hope! Christians have much to do here in this world. But what a wonderful task to labor with the Lord and under God's divine direction. Long ago one who undoubtedly also had been helped by God's servants and blessed by the Lord, testified, "And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. 40:3).

*R. R. Figher*

# Christ Our Example

By G. A. Coon

A devout member of one of our churches was taking me in his car to visit some of his interests, when I turned to him with the question: "What are the laws of soul winning we must observe in this home?"

He gave me an incredulous look as he queried, "Laws of soul winning? I never so much as heard of any such thing!" Then, regaining his composure, he continued, "I have asked you to visit my interests to urge these people to take their stand for the truth."

"It may be they have already had too much urging," I suggested. "You see, it is possible that when we urge people to take their stand, we may be breaking a fundamental law of soul winning, the law of choice. The Bible gives a law in Joshua 24:15. It reads like this: 'Choose you this day whom ye will serve.'"

Concerning this constant urging of people to do right, the servant of the Lord says:

"The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing."—*Testimonies*, vol. 1, p. 162.

Jesus, our example, used altogether different methods. "His blessings He presents in the most alluring terms. He is not content merely to announce these blessings. He presents them in the most attractive way, to excite a desire to possess them."—*The Desire of Ages* (1940), p. 826 (Miss. ed., p. 816).

When we work by impulse in this greatest of all sciences—redemption—we may actually do more harm than good. We may be like the drunkard who appeared in court and when asked why he kicked out the plate glass window, replied, "Your honor, it seemed the only thing to do at the time."

Impulse and inclination are not safe guides, even for those who are burdened for souls. God points out:

"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: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

The psalmist, by inspiration, further speaks of the success that will attend the efforts of those who recognize

rules and laws, rather than being governed by unwise impulses, when he says:

"But his delight is in the law of the Lord; and in his law doth he meditate day and night. . . . And whatsoever he doeth shall prosper" (Ps. 1:2, 3).

We talk law; we discuss law; we preach law; we even sing about the law. There are moral laws, laws of health, laws of prayer, laws of victory, laws of soul winning, and many others. Surely while teaching one rule we should not ignore others of God's sacred rules.

## Results of Obeying Laws

"In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been."—*Christ's Object Lessons*, p. 84. It is "thus that nature becomes a key to the treasure house of the word."—*Education*, p. 120. It is evident, therefore, that the reason we do not win more souls to our Lord may be that we have ignored certain laws governing this great science.

There is a wonderful promise given us through the servant of the Lord. The message that was given her states that "those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day."—*Testimonies*, vol. 6, p. 57.

Often we have thought that the

main reason our friends do not accept the truth is that they are unwilling to do so. But the Lord points out that this is not necessarily true. Years ago we were informed that we could increase our soul-winning results a hundredfold if we would put five simple laws into practice. Here is the statement:

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, vol. 9, p. 189.

This inspired counsel does not call for greater advertising expense in evangelism, although at times more advertising may be wise. It does not point out a new order of evangelistic subjects as a means of bringing men and women to a decision, although this also might be helpful. It does not necessarily call for more literature distribution as the way to win that extra ninety-nine, even though this is important. It *does* point out five simple rules that should govern our attitude toward the unconverted.

What a shining example Jesus was in this five-point program. His life radiated humble love. We are informed that "Christ's favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world."—*Ibid.*, vol. 6, p. 55.

Christ kept the Sabbath, and taught others to do so; He taught the Ten Commandments, and that death is a sleep; He preached the prophecies, and spoke on the final reward of the righteous; but none of these were His favorite theme. His "favorite theme was the paternal character and abundant love of God."

In dealing with souls Christ was humble, kind, courteous, tenderhearted, and pitiful. These virtues, which are rooted in love, form a part in the laws of soul winning that are in effect today. The remnant church can win a hundred to God's great last-day message where now we win but one if we will use these rules of soul winning.

## Changing Methods

A mighty challenge comes to us from the Lord, through His servant, in this message: "Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an *altogether different light*."—Mrs. E. G. WHITE in *The Review and Herald*, May 6, 1890. (Italics supplied.)

We need not be afraid of apostasy

## The Face of Jesus

By BULA L. DEEB

This mortal flesh so full of sin and blight  
Is like a shrouding veil of somber hue,  
Enfolding us and hiding from our sight  
The face of Jesus that we long to view.  
But if our record shows our sins forgiven,  
Then it will seem, despite the passing time,  
The instant that the blinding veil is riven  
We'll see the face of Jesus so sublime.

The rending of the veil need hold no fears  
When He, our loving Father, wills it so;  
For just beyond the suffering and the tears  
The tender face of Jesus we will know.  
Oh, wondrous thought of joy and peace serene—

It is but merciful that we be free  
Of mortal bonds so pitiful and mean.  
For Jesus' loving face we then may see!

as long as we follow the laws of the Scriptures as interpreted in the life of Jesus Christ. Rather, we should eagerly make the change from our unfruitful methods, based on inclination, to the methods that will produce a hundred times the present results.

Several months ago a brother followed me through a series of studies on the laws of soul winning. "I am changing my methods immediately," he exclaimed. A woman who heard one of the studies on the same topic came back into the prayer room at the close of the study with a large number of other church members. They came to pray for a grasp of the laws of soul winning as exemplified in the life of Jesus. Two prayers, or statements, linger in my memory. One was by that sister:

"Lord," she began with bitter tears, "my husband is an infidel. One of my children is in a mental institution. And all my family are unconverted." Then she added this most pitiful

plea: "Lord, before I die, let me win at least one soul to Thee."

The other statement came from a brother on the way into the prayer room. He remarked: "We have been looking at the *wrong man*."

Not long ago my wife and I received a thrilling letter from a sister who is one of the most successful lay soul winners in North America. My wife opened and read the letter first, and handing it to me, exclaimed, "You will *love* that letter. This woman has put into effect the laws of soul winning." It was truly a great delight to read how this dear sister has recently won more than a score of souls to this message and our wonderful Lord.

Let us learn the laws of the greatest science in the universe from the greatest soul winner, Jesus Christ. He invites us, "Learn of me." Then will this promise be fulfilled in us: "Whatsoever he doeth shall prosper" (Ps. 1:3).

*Answer*.—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

What a sacred trust to be the temple, or dwelling place, of God's Spirit.

## 6. What should be the objective of the Christian in eating and drinking?

*Answer*.—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). We cannot glorify God while violating His laws concerning eating and drinking.

## 7. What were the dietary regulations given to Israel, a people whom God desired to be holy?

*Answer*.—The outline of divine standards is recorded in Leviticus 11, where the line is clearly drawn between clean and unclean animals. Note some of those prohibited for food: pork, clams, oysters, lobsters, and all fish without fins and scales.

## 8. At the coming of Christ, what will happen to those who violate the divine laws concerning unclean meats?

*Answer*.—"For, behold, the Lord will come with fire, . . . to render his anger with fury, and his rebuke with flames of fire. . . . They that sanctify themselves, . . . eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (Isa. 66:15-17).

Aside from the natural consequences that follow a disregard of the laws of healthful living, direct divine retribution will be meted out when Christ returns.

## 9. How should women professing godliness dress so as to glorify God?

*Answer*.—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (1 Tim. 2:9).

Dress plays a very important part in the life of a Christian. Anything worn for mere outward show should be avoided.

## 10. What are some of the ornaments recorded in Isaiah 3:19-23?

*Answer*.—Chains, bracelets, earrings, and rings. The Christian who desires to reach the standard of God will not follow the fashions of the world.

## 11. What is the only safeguard against vanity?

*Answer*.—"Whose adorning let it not be that outward adorning of plait-

# Standards of Church Fellowship

(A Bible Study)

By Mary Walsh

We are living in days when Christian standards are at a low ebb. Churches that once had standards on eating, drinking, and dressing according to the Bible are now allowing those standards to be ignored. God has not changed His mind regarding the established rules found in the Scriptures. The disciplinary laws laid down in Holy Writ bring a great blessing to the church that maintains them.

## 1. Who is our example in all things?

*Answer*.—"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin" (1 Peter 2:21, 22).

Using Christ's well-disciplined, self-sacrificing life as our pattern, we should renounce the wrong habits and customs that militate against the development of our Christian experience.

## 2. Are Christians at liberty to do as they please?

*Answer*.—"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in

your spirit, which are God's" (1 Cor. 6:19, 20).

Being Christ's purchased possession, we shall want to follow His counsel rather than our own inclinations.

## 3. What does Christian consecration and service call for?

*Answer*.—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

A "living sacrifice" calls for a healthy body, not one that is broken down because of wrong habits of living.

## 4. Should Christians be concerned about their health?

*Answer*.—"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

The Lord desires His people to enjoy temporal, physical, and spiritual prosperity; therefore, His followers should eat and drink so as to preserve their health.

## 5. What will happen to those who eat and drink to the defilement of the body?



ing the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart" (1 Peter 3:3, 4).

Outward adorning reveals a lack of spirituality. When Jesus, our perfect Example, is in the heart, there will be no desire for external embellishment.

**12. What did God require of Israel on their journey to Canaan?**

*Answer.*—"For the Lord had said . . . : therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by mount Horeb" (Ex. 33:5, 6).

God's people today are journeying toward the heavenly Canaan, and the Lord is appealing to all to lay aside all frippery.

**13. In prophecy how is the apostate church attired?**

*Answer.*—"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls" (Rev. 17:4).

The dress of the apostate church is gaudy and brilliant, indicative of shallowness within. The less beauty she has within, the more she emphasizes the adorning that is without.

**14. What is God's call today?**

*Answer.*—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

As we come out of Babylon we will lay aside her worldly attire. Those who respond to the call to come out of Babylon will be protected from the plagues. By our relation to Christian standards we show clearly whether we are on the way to the kingdom of heaven or on the road that leads to destruction.

## 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.]

### *Cardinal Spellman Gets Gun Salute in Manila*

A 19-gun salute greeted Francis Cardinal Spellman, archbishop of New York, on his arrival in Manila as papal legate to the Second National Eucharistic Congress. The Roman Catholic prelate and his party were met by high church and civic dignitaries, including Archbishop Egidio Vagnozzi, papal nuncio to the Philippines. President Ramon Magsaysay was represented by Oscar Ledesma, Secretary of Commerce and Industry.

### *Reports Giving for Religious Purposes Exceeds Three Billion*

Giving for religious purposes in the United States is now in excess of \$3 billion annually, the Bulletin of the American Association of Fund-Raising Counsel reported in New York. It said estimates for 1955, recently available, indicate total religious giving in that year reached \$3,120,878,358, approximately 10 per cent greater than the previous year. Protestant giving in 1955, as reported by the National Council of Churches, was \$1,842,592,260.

### *North India Church Approves Merger*

A proposed merger of Anglican and Protestant churches in northern India and Pakistan was approved in Indore, India, by the 12th General Assembly of the United Church of North India. The plan would merge five bodies. They are the United Church of North India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist missionary societies; and the Baptist Church. The assembly directed its representatives to obtain clarification of certain points in the merger scheme.

### *Warns Protestant Divisiveness Hampers Christianity in Far East*

A warning that Christianity in the Far East is hampered by Protestant divisiveness and an awakening of new missionary zeal on the part of other religions was sounded in Buck Hill Falls, Pennsylvania, by Dr. Roy G. Ross, general secretary of the National Council of Churches. Dr. Ross told the annual assembly of the council's Division of Foreign Missions that he was particularly disturbed by "the extent to which a new wave of divisiveness is now brought to Asia by sect groups." He said that on a trip to the Far East early this year he found that in Thailand, for instance, "the woods are full of Jehovah's Witnesses sowing seeds of dissension." He also decried "faith healers and racketeers" in India.

## From the Secretary's Desk

By W. R. BEACH, Secretary of the General Conference

## The 1958 General Conference Session

The quadrennial session of the General Conference of Seventh-day Adventists is a most important occasion. It is to this session that delegates come from every part of the world field. The messenger of the Lord stated that the General Conference meeting in session is "the highest authority that God has upon the earth."—*Testimonies*, vol. 3, p. 492.

Certainly the 1958 session, called to convene in a time of perplexity and unprecedented opportunity, will be an important gathering. It must open the doors of church organization more fully than ever to the indwelling of the Spirit; the guidance of God must be completely manifest. To this end the session must be planned and organized minutely.

The place and date of the 1958 session have been fixed. It will convene in the Cleveland, Ohio, Civic Auditorium. The first meeting will be on the evening of June 19; the last will be a sundown vesper service on Sabbath, June 28.

You will note that the session will include two Sabbaths. On June 21 our worldwide program, with all the overseas divisions participating, will

be featured. This mission pageant will be Sabbath afternoon, and overseas representatives, in national costumes as far as practical, will relate the triumphs of God's cause. The second Sabbath, June 28, will include an afternoon pageant featuring the denomination's program of integrated evangelism. All departments of the work will participate in this dramatic service, and special emphasis will be placed on the achievements of our laymen.

Throughout the entire session, priority will be given to the spiritual preparation of the church for the coming of the Lord. There will be a Bible study service each morning. The two Friday evening meetings will be devoted to clear, ringing presentations of Advent truth. The service on Sunday night, June 22, will be evangelistic in nature, giving our friends an opportunity to take their stand with God's people in the remnant church. The evening meetings Monday through Thursday will be devoted to division presidents' reports. There again special emphasis will be on the spiritual triumphs of the Advent cause. The Planning

Committee, carrying out the wishes of the Autumn Council, looks forward to a session characterized by a deepening of the spiritual life of the church and its leadership.

Another outstanding feature to which we can look forward with a certain sense of exhilaration is the plan for a one-million-dollar offering. This special offering will be taken on the first Sabbath of the session, June 21. We believe that the membership of the church in all parts of the world will want to join on this Sabbath in making possible a one-million-dollar offering. How pleasing that would be in the sight of God. It is expected that the churches will be invited to send in reports of their offerings, as far as possible, direct to the General Conference ses-

sion in order to make possible the announcement of the grand total at the close of the second Sabbath eleven o'clock service.

Sabbath, June 28, will be the grand climax of love and dedication. The spiritual throb of the service will be felt out to the ends of the earth. Together God's people will unite in heart and purpose to finish the work of God.

A multitude of further details have been and will be taken care of as the time of the session approaches. Departmental reports and exhibits will have an important part in the success of the gathering. Every detail will be surveyed in an effort to economize, and yet fully portray and encourage the triumphs of the Advent cause.

## The Heritage of Freedom

By H. L. Rudy

"And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born" (Acts 22:28).

These two men were discussing their Roman citizenship. Both were proud of their heritage, for Roman citizenship meant freedom to them. One paid a big price for his citizenship, the other was born a free man.

These two kinds of citizens are found in most countries of the world today—the naturalized and the free-born. Often the naturalized citizen has learned how much it really costs to become a citizen, whereas those who have by birth inherited citizenship need to be educated to its value.

Today we live in a world where freedom and liberty are in great danger. One virile thinker has gone so far as to say that "we live in a world so chaotic that freedom seems like a luxury we may not permit ourselves."

Freedom is obtained only at a great price. Caleb Cotton, an English clergyman, stated: "Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed."

Whether liberty is inherited or is obtained through great sacrifice, even bloodshed, its preservation calls for constant and unflagging efforts. The reason for that need is really twofold: lack of education to freedom, and the danger of its being "nibbled away, for expedients, and by parts," as Edmund Burke so aptly expressed it many years ago.

Among the liberties treasured most by men is freedom of conscience. "Give me the liberty," exclaimed John Milton, "to know, to utter, and to argue freely according to conscience, above all liberties."

As the United Nations charter was

being drafted for adoption by the General Assembly, religious organizations joined in drawing up a statement on religious liberty and submitted it for favorable consideration and inclusion in the charter. In this statement is a special paragraph, which says: "Religious liberty shall be interpreted to include freedom to worship according to conscience, and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes."

In those anxious years during World War II great men gave serious thought to the price of freedom. The things they sought to impress upon the hearts of freedom-loving peoples merit repeated emphasis. What Secretary of State Cordell Hull said in a radio address, July 23, 1942, is applicable with renewed force at this time:

"Liberty is won only when it is guarded by the same watchfulness, the same courage, the same willingness to fight for it which first secured it. . . . It is not too much to expect that free men may learn and never forget, that lack of vigilance is the greatest danger to liberty; that enjoyment of liberty is the fruit of willingness to fight, suffer, and die for it;



### In Business With God

By ERNEST LLOYD

There is no adventure in life equal to that of having God as a partner; there is no thrill comparable to that of knowing you are a co-worker with God in helping Him build the kingdom of righteousness. Taking God into partnership assures one of an inner satisfaction and joy that those who work solely to acquire material things do not possess.

Partnership with God involves the liberal sharing of the good things of life with those who are less fortunate. There is mutual benefit and blessing in this pattern of living that transcends the many selfish forms of existence.

Those who are in business with God understand the blessedness of giving, for giving is an essential part of the Christian religion. In support of this statement the whole New Testament speaks out clearly. The system of redemption is, from first to last, a marvelous process of giving. It climaxed in our Lord's gift of His life for each and all of us. To

such giving, we owe our all. If we are truly His followers, we will share with others even as He did as He walked among the people in old Galilee. We shall personally know the meaning of the Master's statement "It is more blessed to give than to receive."

One of the great benefits of systematic giving and sharing is the prevention of hoarding, which, of course, kills the spirit of generosity and sympathy. It is vital to our spiritual welfare that we share our blessings with others. The offerings that many people make to God too often cost nothing, and therefore profit them little. The blessing comes to the giver who shares liberally and cheerfully.

Giving God a share and a voice in your business makes for genuine happiness because you are working with Him in a very real sense. The apostle Paul's expression "We then, as workers together with God" means not merely working with Him in the preaching sense, but in the building of God's kingdom in other ways as well. The acceptance of the divine principle underlying gifts for the support of Christian missions and institutions is the acknowledgment of God's rightful ownership in our lives. As stewards, in business with Him, let us gladly render an account to Him of all that He has committed to our care. (Suggestive Scripture readings on various aspects of financial faithfulness: Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15.)

that the right of freedom cannot be divorced from the duty of defending it."

Another lover of freedom, William Havard, gave this bit of wisdom to the living generation:

"The greatest glory of a freeborn people is to transmit that freedom to their children."

Here is where Christians must respond with great love and zeal. They enjoy the greatest of all freedoms because they know the truth, and the truth makes them free (John 8:32). Freed in spirit, they are under orders to transmit that freedom to others and to preserve it for future generations.

## What Is True Success?

By Herman C. Ray

Most people want to be successful. What is success?

In its broadest sense, it means to attain a desired end. Naturally this objective might be either good or evil. If a thief were to work out careful plans for a robbery and then carry them out without being caught, his fellow thieves would say he was a very successful man. But a Christian would not consider a thief successful, regardless of his accomplishments.

To a follower of Christ, the future as well as the present is of utmost consequence. Our knowledge of the outcome of sin will not allow us to evaluate as successful anything connected with it. So, from the Christian point of view, a true definition of success would perhaps be: the end result achieved by consecrated abilities.

Those who set out with the avowed purpose of becoming famous or successful rarely attain their objective if fame or success alone is the goal of their ambition. Even if we are absolutely sure that we are successful, we may be mistaken. And we cannot always depend upon the observations of others in their evaluation of our accomplishments.

Sometimes we see only failure when God sees success. This is strikingly illustrated in the experience of the prophet Jonah. If Nineveh had gone up in flames at the end of the forty days, Jonah might have considered his work a marked success. But Jonah had not been entrusted with the outcome of his preaching; he had merely been given the responsibility of delivering the message from God.

Herein lies an important lesson for us. Often much time and thought are consumed in figuring out whether an undertaking will or will not be successful. In reality this is not our responsibility. We are to be concerned only with executing to the very best of our ability the work that God has outlined for us.

Speaking of the commission that

Jesus gave His followers, the messenger of the Lord says, "He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success."—*The Acts of the Apostles*, p. 29. Worry will be avoided and much wasted energy will be released for better purposes when all of Christ's followers leave the responsibility of success with Him.

At times, when someone has attained a measure of success, we hear it whispered that he had "pull" or knew "the right people." But "success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort."—*Christ's Object Lessons*, p. 353.

Think of Joseph in Egypt. After he

had passed through the trials and disappointments of his early years there, everything to which he placed his hand seemed to prosper. We would say Joseph was successful.

Why? Did God work miracles on his behalf? "The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained."—*Patriarchs and Prophets*, pp. 214, 217.

The mark of true success is not necessarily the accomplishing of some large undertaking. Joseph was successful in his youth as well as when he made provision for the feeding of a nation. Moses was likewise successful as a child long before he led the hosts of God's people from the land of Egypt. Both were faithful to the lessons taught them by godly parents.

Not many in life would attain success if it depended on what we call big things. But none can plead his inability to succeed according to God's standards, for "success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things."—*Ibid.*, p. 574.

## Parents' Fellowship of Prayer

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

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

### Converted Through Prayer

We want to share a letter from Texas that gives an insight into the trials and joys of one mother:

"Some time ago I wrote to you about my problem—a drunken husband, an ill son, two lovely teen-age daughters. I wanted to send one away to academy this year, and the other was planning to go to Union College. I received a lovely letter in reply, advising me to draw closer to the Lord and continue to pray for my husband.

"Let me tell you what has happened. My ill son died June 24, my oldest daughter married a non-Adventist, my husband began to drink wine more than ever. I wondered whether I could take much more and stay faithful. I looked outside of the church and saw nothing I wanted there, so stayed inside where I belonged.

"My youngest daughter, just entering the academy, is in one of our schools. Last Sunday night my husband was converted at the

last of a series of meetings held in the church. Many of the members here were praying for him, and a church at prayer for one person is a powerful combination. He went to the meeting on Saturday night, but Sunday night he was not going back. However, several of the men of the church called him and asked him to come. He went and with what a joyous result! I am glad to serve a prayer-answering God."

Surely all of our Parents' Fellowship members will rejoice in the conversion of this dear one. We sympathize in the loss of the son, yet let us remember that the "righteous is taken away from the evil to come" (Isa. 57:1). Only a short while from now our dear ones whom we have lost will be restored to us. The lives of Christ's followers will not be free from trial, but the grace of God will sustain us through every experience. The world has nothing to offer. Let us press together and be faithful until the end.

REVIEW AND HERALD





# • EDITORIALS •

## The Movies—Including *The Ten Commandments*

From time to time the following statement is heard: "I don't see what's wrong with attending the theater if we see only the good movies."

Immediately two questions come to mind: First, by what standards is one to decide whether a picture is "good"? Second, is it wise for Seventh-day Adventists to frequent the theater, even for so-called good pictures?

If each Adventist were to decide for himself which pictures are good, we would probably have as many different opinions as there are members. Some would try to be on the ultrasafe side; others would unashamedly see every picture that was not a brazen glorification of lust and other forms of sin.

Because of this, the only safe standard by which to test all pictures is that given by God: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Do today's Hollywood feature films meet this divine standard? They do not. Are they true? Perhaps, in depicting the vulgarities of life. But in many other respects, no. Anyone familiar with current practices in the industry knows that even facts in biographical representations are changed wherever the producers feel it to their advantage to do so. Portrayals of historical events likewise are often doctored up with one eye on the box office. Yet the viewer in most cases believes he is being treated to an authentic account of a given happening. Distorted and untrue mental images are thus created—images that can never wholly be erased from the mind. No, we are quite sure that few, if any, of today's feature films would meet the standard of being 100 per cent "true" and "honest." John the revelator makes quite clear the fate of "whosoever loveth and maketh a lie" (Rev. 22:15).

Are the movies pure? Are they lovely? Are they of good report? One needs only to scan the reviews of a few films in current magazines in order to conclude that these virtues enter into the thinking of producers only in the foggiest sort of way. We should like to illustrate this point by a recent extract from *Time* magazine (Nov. 12, 1956), in which a new picture entitled *The Ten Commandments* is evaluated. We quote:

"With insuperable piety, Cinemogul DeMille claims that he has tried 'to translate the Bible back to its original form,' the form in which it was lived. Yet what he has really done is to throw sex and sand into the moviegoer's eyes for almost twice as long as anybody else has ever dared to. [The film is about three and a half hours long.] He throws it very cleverly indeed. The dancing girls are numerous, nubile and explicitly photographed. . . . Moses . . . is ludicrously miscast, looks less like a man who staggers into the desert to find God than one who flies to Palm Springs to freshen up his tan. . . . There are moments, in fact, when it seems that the Seventh Commandment is the only one DeMille is really in-

terested in; to the point where the Exodus itself seems almost a sort of Sexodus—the result of Moses' unhappy (and purely fictional) love life.

"Is this blasphemy? Technically not; but it is sometimes hard to determine where the fine line between bad taste and sacrilege is to be drawn. When God speaks to Moses from the burning bush, out booms a big, creamy bass voice that sounds like nothing so much as a TV announcer making a pitch for a local funeral home. At such moments it is impossible to avoid the impression that the moviemaker, no doubt without intending to, has taken the name of the Lord in vain."

Surely if when dealing with a noble theme like the Ten Commandments, Hollywood produced such a grotesque moral travesty, what can be said of its attempts when dealing with lesser topics? If *The Ten Commandments* is a sample of the best in today's movie fare, it would seem patently clear that to meet Bible standards the line on so-called good pictures would have to be drawn so far down the scale that it would probably eliminate all of Hollywood's current productions. And when non-Adventists are so forthright in their condemnation of a film, why should members of the remnant church be guilty of posturing in the role of apologists, either for this picture or for the industry as a whole?

We ask: With all of the legitimate types of recreation that are available to followers of Christ, why should anyone feel it necessary to sift through so much evil to find so little good? Why should we distill sewage to satisfy our thirst when we may freely drink of the Fount of living water?

### The Second Question

Space forbids an exhaustive treatment of this subject, but let us for a moment look at the second question: "Is it wise for Seventh-day Adventists to frequent the theater, even for so-called good pictures?"

We think the answer is obvious. By attending we blunt our spiritual sensibilities and gradually grow to feel comfortable in an environment that historically has not been a source of virtue. Thus we gradually lose our mood of heavenly citizenship, and steadily (and often imperceptibly) become naturalized into the kingdom of this world. As we view more and more of the so-called good pictures, it is inevitable that the line separating the good from the evil ones becomes blurred. Our sharp spiritual vision is lost. Unwittingly those who regularly attend confess this when they say, "I can't see anything wrong with going to the movies if we see only the good pictures."

Some will suggest that there is no difference between seeing a given picture in a theater and in one of our institutions, except that often there is a delay of a few months or years. We confess that we do not always approve of some of the motion pictures that have been transplanted from the soil of the theater into the garden of the remnant church. Many are weeds that should be kept out at all costs.

Yet there is a difference in where a picture is seen. The Bible says, "Abstain from all appearance of evil" (1 Thess. 5:22). There is an evil appearance in attending the theater that is avoided when we visit only the

gymnasiums or recreation centers connected with our institutions. Also we are not lending our influence in favor of attendance at the theater. Is the motion picture industry producing anything so vital that we cannot wait until it is shown in a nonprejudicial atmosphere? Would we be terribly underprivileged if we *never* saw most of Hollywood's efforts, regardless of where they are shown? We doubt it. The real point—and one that many are loath to acknowledge—is that theater attendance is a symptom of spiritual illness. It shows we are not having the close companionship with Christ that satisfies our restless hearts. We are searching among the refuse of this world for the happiness that only Jesus can bring. This search is not merely disappointing; it is positively dangerous.

Times may change, but God's holy standards for His people have not changed. The warning given many years ago by the Spirit of prophecy is still valid and should be heeded: "Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. . . . Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. . . . The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*Testimonies*, vol. 4, pp. 652, 653.

K. H. W.

## Guarding the Truth

The parable of the sower, which shows the attitude of several classes of people to the reception of the gospel, was extended by Christ through another parable given to illustrate a special danger that faces one who has received the good seed into his life.

Of this He said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but *while men slept*, his enemy came and sowed tares among the wheat, and went his way" (Matt. 13:24, 25).

The remnant church may be compared to the field in which good seed has been sown. Here we find a group of people whose hearts have been opened to the truth of God. The seed is bearing fruit in their lives. God's people are doing a great work in the earth, but should we shut our eyes to the very real danger that is on every hand?

Christ has commanded the waiting church to watch and

pray lest the members enter into temptation. It is when the church feels secure in its abundant truth and its good works, when it is comfortable and lukewarm toward the golden treasure with which it is entrusted, that the enemy steals in and sows tares.

When the early members of the church were earnestly searching the Scriptures as for hidden treasures and were daily thanking God for the light directed toward them, there was little danger that subtle forces with their radical or liberal views could gain a foothold among them.

Recent years have found us much absorbed in the work of the church—in sending missionaries to the ends of the earth, in raising mission goals, in scattering the seeds of gospel truths contained in the printed page, in expanding evangelistic efforts. On the other hand, have we been spending as much time in these years as we should have in constantly familiarizing all believers with the present truth?

To this people have been committed great and precious truths, which are the very life of this movement. God is depending on us to guard these truths which contain the final message of salvation that is to go to the world.

Along with the great responsibility of preaching the gospel, which we cannot shirk, let us not forget the equal responsibility of giving "the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

God's people should be studying the present truth, as never before. Every new member should be thoroughly instructed in the special message we have for these times. Every young person in the church should know the sacredness and the importance of this message and the blessings it has brought to this people. We should be alert to the danger of a new group growing up in our midst who know not the background of this movement, and who do not appreciate the fact that God has called us to do a distinctive and final work.

Are we asleep to these dangers? Do we realize that the enemy of this people and the truth we preach is alert to every opportunity to sow tares of doubt in our midst? Let us beware lest in the midst of our great activity to advance the cause of God in the earth we may neglect to feed the flock of God with the truths we represent and prepare them to meet the peculiar temptations of this evil hour. Nothing must be neglected.

God is with this people. We cannot peruse our history and not believe this. We have the truth for this time. Let us cherish this message and make sure that every member of the church is rooted and grounded in the truth that has made us a people and will lead us to certain and final triumph.

F. L.

How shall we get the most from the study of the Sabbath school lesson? Here are a few suggestions:

1. Read the entire lesson Scripture assignment at one uninterrupted sitting. For instance, the assignment for January 18 covers Matthew 13:31-33; Mark 4:30-32; Luke 13:18-21, all of which should be read carefully at one time.

2. Read the recommended Study Helps. These are from the Spirit of prophecy writings, where possible, or from some other reliable source.

3. Read such other complementary material as may be available to you—the *Sabbath School Worker*, the *Review Lesson Help* page, the *SDA Bible Commentary*.

4. Provide yourself with a few choice books recommended by those who know



good books. Mrs. White's books form a wonderful source of inspirational material, though they do not pretend to offer verse-by-verse comment on the whole Bible. The safest commentary, with the best tables, maps, chronology, archeology, et cetera, is *The Seventh-day Adventist Bible Commentary*. Its purchase will be an investment you will not regret.

5. Learn to concentrate on what you read. This is relatively easy when one is vitally and urgently interested in the subject.

6. Having read all the Scripture references

and all the helps, go over the lesson question by question, meditating carefully on each Bible text and the notes in the *Lesson Quarterly*.

7. Set aside some time each day for Bible study and meditation. Allow nothing to rob you of this time. This should not be a hasty moment, but a specific time of quiet. Most of us would be greatly blessed if we determined to devote *more* time in 1957—perhaps twice as much—to daily Bible study.

"Every day you should learn something new from the Scriptures."—*Testimonies*, vol. 5, p. 266.

There are many methods of systematic Bible study for advanced students, but most of us would find much more pleasure and help in Sabbath school lesson study if we would put the above seven simple suggestions into practice.

H. W. LOWE

# Sabbath School Lesson Help

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

FOR SABBATH, JANUARY 19, 1957

## Temperance and Sobriety

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

The four uses of the noun rendered "temperance" in our English Bible (King James Version) come from a Greek word meaning "strength." That is a significant word to keep in mind in every phase of this week's lesson. It will help our understanding of other words and phrases used to illustrate temperance and sobriety.

The nouns "sobriety" and "sobriety" come from the root meaning "soundness of mind," as when Paul told Festus: "I am not mad, . . . but speak forth the words of truth and soberness" (Acts 26:25). One form of these words implies freedom from the influence of intoxicants, and is used spiritually in connection with watchfulness: "The end of all things is at hand; therefore keep sane and sober for your prayers" (1 Peter 4:7, R.S.V.).

An interesting use of the adverb "soberly" in Titus 2:12, 13 embodies the idea of self-restraint, which, through Christ, governs all our passions and desires: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope."

Temperance has assumed a somewhat restricted meaning, hence many modern translators prefer the rendering "self-control," as in the Revised Standard Version.

In Acts 24:24, 25 Paul stands before the Roman governor Felix, who, with his brother Pallas, had been a slave, then a freedman, in the household of Antonia, mother of the emperor Claudius. Then Pallas became bosom companion to Claudius, thus securing the procuratorship of Judea for his brother Felix. There Felix acted like a tyrant with the temper of a slave.

It took a strong man to stand before such a tyrant and speak "concerning the faith in Christ." "And as he argued about justice and self-control and future judgment, Felix was alarmed" (R.S.V.). Justice, or righteousness, represents God's claims

upon men (of which Felix needed reminding), and temperance, or self-control, represents man's response to God's demands. In this wide sense, temperance includes every service we render both to God and to man.

There is a striking sentence in *The Desire of Ages* (1940), page 301 (Miss. ed., page 277): "The highest evidence of nobility in a Christian is self-control." We should remember that we are not dealing with a human energy but with a divine empowerment: "But the fruit of the Spirit is . . . self-control" (Gal. 5:22, 23, R.S.V.). This removes the idea that any form of temperance is attained solely through the power of the human will. Instead, it is the result of divine power through surrendered will power.

The apostle Peter declared that God's "divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." He then exhorts the saints to seek as many of these divine gifts as they can: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience [self-control]" (2 Peter 1:3, 5, 6).

### Some Demonstrations From Life

In Samson we have an illustration of great physical strength coupled with very little self-control in the mental and spiritual life. "Many mistake strong passions for a strong character; but the truth is that he who is mastered by his passions is a weak man. The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."—*Patriarchs and Prophets*, pp. 567, 568.

In Daniel and his companions we see a demonstration of self-control divinely induced through parental training: "No power, no influence, could sway them from the principles they had learned in early life by a study of the word and works of God."—*Prophets and Kings*, p. 482.

These young men knew a better way of life, and were therefore prepared to decline (1) food that, by

token consecration at priestly hands, had been dedicated to heathen gods—a problem faced by Paul in 1 Corinthians 8; (2) a diet that was out of harmony with the simplicity and principles of their dietary laws; (3) strong drink, which deprives men of self-control and mocks their God-given intelligence (Prov. 20:1); (4) participation in the unseemly revelry surrounding the king's banquets.

May we draw a modern parallel? Is it divinely inspired self-control, or is it weak compliance, when men dance to the world's tune in pleasures, feasting, drinking, conforming to worldly customs, rather than standing on the higher ground of spiritual principles? Might there not be more like the young Hebrew worthies if there were more parents like Daniel's?

Samson was a Nazarite (Judges 13:4, 5), as was John the Baptist (Luke 1:15), which involved abstinence from strong drink and a separated, or consecrated, life (Num. 6:2-7). What Samson's history would have been had he been true to God, we do not know, but Amos 2:11, 12 shows some connection between loyal Nazarites and the prophets. "I raised up of your sons for prophets, and of your young men for Nazarites. . . . But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not."

For safeguarding Christians from the extremes to which men in critical days are prone, the apostle has this word: "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5). "Moderation" is rendered "forbearance" by Robertson.

There is a fine distinction implied in the word here rendered "moderation" as between what is strictly or legally required and what is seemly, or in good taste. A Christian refrains from many things, not because they are to him illegal, but because they are incompatible with Christian conduct. In 2 Corinthians 10:1 our word is rendered "gentleness": "Now I Paul myself beseech you by the meekness and gentleness of Christ." In Acts 24:4 it obviously means "patience," "forbearance."

"Take heed to yourselves," said Jesus to the church for all time, but especially in the last times, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). That is a picture of the prevalent insobriety and general intemperance of the last days, and beyond drunkenness, it applies to excesses in things otherwise legitimate. See *Testimonies*, vol. 5, p. 259; *The Great Controversy*, p. 309.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## The Christian Home and Social Recreation

By Mrs. Kenneth A. Wright

The divine plan for social life was established in Eden when God created a helpmeet for Adam. Our first parents were to eat and drink together and enjoy the association of each other in the beautiful garden. The recluse, or hermit, is the oddity in life; to be considered normal, one must enjoy being with his fellow men.

The birds of the air travel in flocks, the animals go in herds, the bees colonize in swarms, and the fish swim in schools. People also are naturally inclined to enjoy company. God made it so!

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Most of the pleasures of the godly, aside from their strictly religious functions, are somewhat connected with eating and drinking and, of course, doing. It is also a known fact that the social evils of these times, as in the days of Noah, are involved with eating and drinking and doing!

How important that we as Christians know how to properly relate ourselves to social functions and also to provide more than ample facilities for our children to keep them busy and happy—learning and doing.

Concerning Jesus and young people, we read in *The Desire of Ages*, page 89 (Miss. ed., page 64):

"There were some who sought His society, feeling at peace in His presence; but many avoided Him, because they were rebuked by His stainless life. Young companions urged Him to do as they did. He was bright and cheerful; they enjoyed His presence, and welcomed His ready suggestions; but they were impatient at His scruples, and pronounced Him narrow and strait-laced."

Jesus mingled with people and was social in order to save them.

"While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted

their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches." —*The Ministry of Healing*, pp. 24, 25.

True, we are living in the world, but we need not be of the world.

Warden Lewis Lawes, for many



### Suggested Books on Recreation

*Recreational Plans*, Review and Herald Publishing Assn.

*Go Till You Guess*, Amos R. Wells, Wilde Company, Boston, Mass.

*Wildwood Wisdom*, Ellsworth Jaeger, The Macmillan Company, New York.

*Camping Out and Woodcraft*, Frank H. Cheley and Philip D. Fagans, Halcyon House, New York.

*Scout Field Book*, Boy Scouts of America.

*Way of the Wilderness*, Calvin Rutstrum, Burgess Publishing Co., Minneapolis, Minn.

*Master Guide Manual*, Review and Herald Publishing Assn.

years connected with Sing Sing Prison, once stated that there would be "less use for the electric chair if more attention were given to the high chair." Doubtless seeing the chain of sin and its subsequent results and hearing the stories of neglect and abuse from childhood on the part of

some of his men led him to this conclusion.

A better picture is penned by Ellen G. White in *Prophets and Kings*, page 219:

"The mother who trains her children for Christ is as truly working for God as is the minister in the pulpit."

This includes both social and religious training, for it is practically impossible to separate the two in the life of a Christian.

By the time children reach the age of six many habits are already fairly well established—morning prayer, blessing at meals, attendance at Sabbath school, nature walks with parents, courtesy to playmates (sharing of toys, et cetera). Up to this time parents have an almost exclusive opportunity to mold the lives of their little ones. Soon thereafter, however, their children will begin to meet the world as they travel to school by bus, go shopping, and mingle with others on the playground and elsewhere.

In some children the age of "collecting" begins at a very early age and lasts all through life—their homes more or less resembling museums. In others it involves passing fancies. In one case it changed from a beautiful rock collection mounted in cotton and properly labeled and glassed, to dozens of Army, Navy, and Air Corps insignia during the war, under the same glass (minus the rocks); to a worldwide stamp collection; to picture folders from all the States in the Union; to pictures of all makes and colors of cars covering one wall of the room; to samples of printing type from every printing house imaginable; and finally to a well-indexed collection of sermons and material for church. Progress!

It takes room to house these collections, but if parents remember the days of their youth and some things they treasured, alive or inanimate, they will exercise more patience with the growing generation. Time will hang heavy when the children are gone, and the space they wasted to house their treasures will hold prettier memories knowing they had plenty of room. One lad said to his mother when he returned home after several months' absence:

"Mother, why didn't you make me clear up that junk?"

She answered, "It wasn't junk to you when you placed it there, and I

knew you'd take it down when you were through." Meanwhile he was clearing the cars off the wooden wall and washing it clean.

Pets hold a large place in the lives of children, and of older people as well. The training of an animal, providing proper housing, feeding it, and teaching it tricks make hours of worth-while fun and entertainment as well as companionship, especially for the only child.

The story is told of a family in the West who trained their parrot to say, "The seventh day is the Sabbath." They put the parrot on the porch, and the mailman came along, to hear this greeting, "Which day is the Sabbath? The seventh day is the Sabbath, the Sabbath, the Sabbath." So it went from day to day with the mailman, the baker, and all other callers. First they were amused, but later their curiosity led them to inquire

further of the people in the house. It is supposed to be a fact that because of inquiries and subsequent Bible studies several persons accepted the truth.

Many of our churches now have recreational centers, where our people get together with provisions made for every age group. A positive program is needed for our young people because Satan makes his inroads on our youth through worldly amusements.

The MV Pathfinder Clubs are doing a great work socially and spiritually for our young people.

Wayne Foster, of the Florida Conference, gives us the following account of the purpose of Pathfinder Clubs:

"A Missionary Volunteer Pathfinder Club is an organization of boys and girls within the church sponsored by the Missionary Volunteer

department of the conference with the following objectives in mind: To provide a positive church-centered recreational program; to develop good character and citizenship; to promote MV Class work; to give guidance in physical, mental, social, and spiritual growth; to demonstrate the attractiveness of Christian ideals in an activity program; to interest parents and senior youth in organized, church-centered social and recreational plans for our boys and girls; and to guide our boys and girls into active missionary service."

Is spiritual training a fundamental objective? Indeed it is. The junior mind is reached through action, and not through abstract sermonizing. Lessons of cooperation, obedience, helpfulness, perseverance, reverence—all are promoted through the activity program of Pathfinder Clubs. These are spiritual objectives, and will build better men and women from today's youth.

Your conference Missionary Volunteer secretary has all the information regarding organization of these Pathfinder Clubs. He will be happy to give counsel regarding the organization of a club in your church.

Our academies and colleges carry on a program of work, recreation, and entertainment designed to help young people physically, spiritually, and morally.

The every-day associations between young people of the same faith, with similar tastes and ambitions, makes a wholesome background for a Christian courtship.

Marriage between believers and unbelievers is forbidden by God: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). "Can two walk together, except they be agreed?" (Amos 3:3). This matter involving a whole lifetime together on this earth is much too vital to be considered lightly.

All through life we need God to guide us. Especially is this the case in the choice of a life partner. Then after our homes are established we need Him to guide our choices in TV, radio, books, and music.

The education provided in our schools and churches is an important part of the training program for our youth, but without parental guidance it will not achieve maximum results. The role of parents is a difficult one, but by devoting sufficient time and thought to the matter of Christian recreation we can do much toward strengthening the home and church ties of our children. Would it do violence to the saying, "The family that prays together stays together," if we should add, "and the family that plays together stays together"?

## THE Children's Story

### Cloud Like a Man's Hand

By ARTHUR S. MAXWELL

Seeing the people on their knees before God, Elijah gave orders that the prophets of Baal who had led them into so much wickedness should be seized and executed. Nobody lifted a hand to save them. Quickly he led them down to the brook Kishon and killed them all.

Then he turned to King Ahab, who had watched everything that had happened that day, and said, "Get thee up, eat and drink; for there is a sound of abundance of rain."

Ahab was glad for the chance to eat. But Elijah climbed up to the summit of Carmel after Ahab had gone, and "cast himself down upon the earth, and put his face between his knees" to pray.

There was nobody on the mountaintop now save the prophet and his servant. The great crowds had gone, leaving a great stillness and loneliness.

Bowing low before God, Elijah poured forth his thanks for this day of victory—for the swift answer to his prayer, for the flash of fire from heaven, for the defeat of the prophets of Baal, and most of all, for the turning of the hearts of the people back to God.

What a wonderful day it had been, like the one when the Red Sea opened, or when the Jordan dried up before Israel! Not for many, many years had God revealed His power so gloriously.

But now, thought Elijah, it was time for the rain to come. The people were sorry for their sins. They had turned against Baal and had helped to get rid of all his false prophets. Now God could bless them again, if He would.

"O God," cried Elijah, "send the rain!"

He knew it would come. He was as sure of

the rain as he had been of the fire. Had he not told Ahab already that he had heard the sound of it? Yet he prayed.

Raising his head, he said to his servant, "Go up now, look toward the sea."

The servant obeyed, but soon returned, saying, "There is nothing."

Again Elijah bowed in prayer, asking even more earnestly that the rain might come. Then he sent his servant a second time to look over the sea. But the sky was still cloudless.

Six times this happened, and yet there was no sign that his prayer had been heard.

When the servant went the seventh time to look, he returned excitedly, saying, "Behold, there ariseth a little cloud out of the sea, like a man's hand."

That was enough for Elijah. He needed no other token. Small as the cloud was—only the size of a man's hand in the great vault of heaven—he was sure it was God's answer.

"Hurry!" he said to his servant. "Go to Ahab and say to him, Prepare thy chariot, and get thee down, that the rain stop thee not."

As Elijah followed his servant down the mountainside, the tiny cloud swiftly grew larger and larger till "the heaven was black with clouds and wind, and there was a great rain."

The storm and the darkness caught up with Ahab as he fled in his chariot for shelter. The deluge soaked him to the skin, the wild wind tore at his clothing, the crashing thunder frightened his horses as they dashed onward through the night.

Suddenly, as a flash of lightning threw a bright, swift glare across the storm-swept countryside, the worried king saw a figure running ahead of his chariot. Who could it be?

Another flash. Again he glimpsed the figure. The man was still running, seemingly without effort and as fast as the horses. Now Ahab recognized him: Elijah! The man of the mountaintop! The man of the fire and the rain! The man of God! Guiding him home through the dark!

"And the hand of the Lord was on Elijah; and he . . . ran before Ahab to the entrance of Jezreel."



## Rather Be Right

By Lynn R. Callender

"Fifty million Frenchmen can't be wrong" was a familiar advertising slogan a few years ago. It was based upon the mistaken notion that right and wrong are determined by the number of people who support a given belief.

Closely allied with this idea is the prevailing conviction that merely because a custom or belief has been in use or accepted for a long period of time it deserves veneration. These two great falsehoods—the infallibility of the majority and the sanctity of tradition—have become twin chains of slavery with which the human race is bound.

In 1633 Galileo appeared before the Inquisition to answer for his publication entitled *Dialogue on the Two Chief Systems of the Universe*, in which he asserted that the earth moves, or rotates, upon its axis and travels around the sun. Because such a view contradicted established concepts, Galileo was tried for his life and the court demanded that he renounce his teachings or die. In order to escape death, he recanted upon his knees, but tradition says that as he arose he stated in a loud whisper, "Nevertheless she still turns." If only Galileo could see the giant new telescope on Palomar! If only his critics could know the astronomical discoveries that have so fully vindicated his theories!

Unfortunately, men and women have not changed much since Galileo's day. There are still many who feel that every new thing is wicked simply because it is new. Most of us are inclined to cherish our long-standing views, and refuse to change them. There are many Christians who are clinging so tightly to the bushes that grow beside the path where they are that God cannot lead them to new experiences and new scenery farther along.

On the other hand, it should be mentioned that there are some who are all too eager for new things and gladly relinquish anything they have, material or spiritual, for something new simply because it is new. Today it is fashionable, today it is stylish, and that is all that matters.

But that which *is* and that which *has*

*been* do not necessarily constitute that which *should be*. That which is new is not necessarily good, nor is that which is old necessarily bad, nor vice versa. Tradition is a chain with which foolish men are bound. Said Jesus, "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:6).

The binding power of popularity is closely related to the evil of tradition. Youth seem particularly afraid of being found in the minority. Yet as J. B. Gough has said, "The chosen heroes of this earth have been in a minority. It is the minority that have stood in the van of every moral con-

### TRUTH FOR YOUTH

Early marriages are not to be encouraged. A relation so important as marriage and so far-reaching in its results should not be entered upon hastily, without sufficient preparation, and before the mental and physical powers are well developed.—ELLEN G. WHITE, *The Ministry of Healing*, p. 358.

flict and achieved all that is noble in the history of the world."

Daniel and his companions were a very small minority; Christ and His disciples were but a handful; almost alone Luther braved the ridicule and persecution of the vast majority.

If you are seeking popularity, always be with the majority. If you would be right, you will often be in the minority.

It should be noted that there are majorities within minority groups, and there are some who are willing to belong to a minority group so long as they are with the majority of that group. As Seventh-day Adventists we are a minority in the world. But when we move in a comparatively small circle, as we often do, especially in an institution or community of Seventh-day Adventists, we tend to become less conscious of our position in the world

and become more concerned with our position within our own circle.

We then face the same old temptation to move always with the majority and avoid being thought odd. Yet there are times when we must stand alone, even within our own ranks. There are times when we must think for ourselves.

From the book *Education*, page 17, comes this pertinent statement: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . 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 thoughts."

He who thinks for himself is like the strong oak upon which the vines climb for support and to which they cling for protection. There are many vines but so few oaks! Long ago Seneca said, "They who have light in themselves will not revolve as satellites." Few there are who shine with their own light, but how many borrow from them! How few suns, but how many moons!

If you would be a leader, think for yourself; people do not follow one who merely reflects the convictions of others. If you would be a good follower, think for yourself; otherwise you will never know whom to follow. If you would gain heaven, think for yourself; letting others think for you is the devil's game.

From the pen of inspiration comes this warning: "Every position of truth taken by our people will bear the criticism of the greatest minds. . . . We must individually know for ourselves what is truth, and be prepared to give the reason for the hope that we have with meekness and fear. . . . We are nearing the time when we shall stand individually alone to answer for our belief."—*Evangelism*, p. 69.

Young friend, think for yourself. Only then will you cease to be an indistinguishable part of a conglomerate mass. Popularity is a fickle thing, and the majority are unstable. Today they applaud and shower with honor the man whom they desert tomorrow.

If, then, we cannot safely follow traditions or trust the majority, what shall be our guide? Dr. Ellery Channing, noted author and lecturer, said, "I must choose to receive the truth, no matter where it leads, from what party it severs me, or to what party it allies." Today let us make the same decision.

And what is truth? Christ said, "I am the way, the truth, and the life" (John 14:6). Let us follow Him even if it separates us from those whom we have called friends. As we follow Him we may find it necessary to surrender

cherished opinions and relinquish lifelong concepts. "Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ."—*Counsels to Parents and Teachers*, p. 20.

Remember that "it is no disgrace to admit that you were wrong, which is but to say that you are wiser today than you were yesterday." Wise men

sometimes change their minds. Only fools never do. Where there is no change, there is no progress.

Yes, "fifty million Frenchmen" can be wrong, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." But "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).



## "Your Eyes"

By D. A. Delafield

On a recent Sabbath, Taylor G. Bunch, pastor of the Sligo church, in Takoma Park, gave a most interesting junior sermon entitled "Your Eyes."

"Some time ago," he began, "I talked to you juniors about 'Your Hands' and 'Your Feet'; now I want to talk about 'Your Eyes.'"

"The eyes are so important that in the Bible they are used to represent not only our sight but also our thinking and wisdom and knowledge and even our characters. We are told that the commandments of the Lord are 'pure, enlightening the eyes' (Ps. 19:18). In other words, they give us vision.

"We are told that the person with 'a bountiful eye shall be blessed' (Prov. 22:9). A bountiful eye means that the person is generous and liberal and kind to others. Such eyes are always looking for something nice to do for others, and such persons go out of their way to be nice.

"The Bible also tells us of the eyes that 'are never satisfied' (Prov. 27:20). Such persons are selfish and greedy and covetous and sometimes even take what does not belong to them.

"The selfish person is also described as one who is always 'right in his own eyes' (Deut. 12:8). Everybody else may know that such a person is wrong, but he still is sure he is right. Such self-centered boys and girls are unpopular, and others do not want to play with them, or work with them.

"One of the chief purposes of eyes is to learn through reading. That is the way you best learn your lessons in school. And you must see to it that your eyes read books and papers that will build characters and make them beautiful, for it is by beholding that we are changed into the image of that which we see and adore.

"So, boys and girls, keep your eyes fixed upon Jesus, and you will gradually but surely be changed into His image, or character."

Well, that was a good sermon, wasn't it? Does your pastor give talks to the juniors on Sabbath? If so, tell him sometime how much you appreciate them. But above all, put into practice the lessons taught in his messages.

## An Incident in My Life

THAT TAUGHT ME AN  
IMPORTANT LESSON

### An Impressive Dream

By A. L. HAM, Vice-President  
General Conference

During my childhood my parents were isolated members. We did not live near a Seventh-day Adventist church. However, my parents regularly held a home Sabbath school. They read to us children the Bible, our denominational papers, and the *Testimonies*.

Often our parents would take us for walks along an old logging road overgrown with trees and branches, and we would sit on a log by the road while Mother or Father read to us. Since we were Adventists and looked for the second coming of Christ, they would often read the description of how Christ will come to take His children home. I wanted to live so I would be ready to go with Him to heaven.

As I grew older, however, my associates did not exert a helpful influence upon me. They were not interested in religion, but were concerned with having a good time. It was a pity that I did not influence them for good, as I might have done, for I had a wonderful opportunity to do so. My faith grew weaker, and the ways of the world and the youth of my day drew me along with them. My dear parents were anxious for me and prayed for me and counseled me often, but without much success. I know I caused them great sorrow of heart.

It came time for camp meeting, and the whole family, as usual, attended. With boys of my own age and older I ran around the town and did not attend many meetings. My father, being much concerned for me, invited me to go for a walk with him in the nearby woods. There he prayed for me. He pleaded with me to give my heart to the Saviour. I wanted to be saved with the rest of the family, but infidel and agnostic questions bothered me much. There were too many questions I could not answer about God and salvation, and the Christian life seemed so narrow.

During the night I had an unforgettable dream, which made a deep impression on me. In the dream I was looking into the sky and saw the Saviour coming in the clouds of glory. He came nearer and nearer until the cloud rested just above the earth where I was standing with my family.

Father and Mother, and others of the faithful, were taken up into the cloud, but I fell on my back on the ground, looking up into the cloud. The earth around me was all darkness.

There in the clouds with Jesus and the angels stood my dear father and mother. As the cloud began to rise and leave the earth I could see Jesus and my parents looking at me in sorrow and disappointment. My early training came to my mind, but I was left behind and lost!

I remembered my father's prayer and his earnest appeal to me to give my heart to the Saviour. As the cloud disappeared I awoke in great distress, for the dream had been so real it was difficult for me to realize that it was not an actual experience. I could not go to sleep again that night, and before morning I gave my heart without reserve to Jesus, who in the dream had looked so lovingly and longingly into my eyes. Great joy came into my heart as I decided to obtain an education and devote my life to the Master.

Only a few times in my life have I related this experience, because it seems so sacred to me, and is so personal, but it has always been such an assurance to me of the Saviour's love for just one wayward boy!

It is now more than forty years since I entered the work of the church, and these years have been filled with joy in service. It is my earnest hope to see the work of God in saving lost sinners quickly finished so that I can *really* see Christ coming in the clouds of glory to take His true ones home.

# The Messenger of the Lord Speaks Out on

# HYPNOTISM

By ELLEN G. WHITE

## Feature Article OF THE WEEK

[In an article entitled "Science Falsely So Called," published in 1884, in the *Signs of the Times*, Ellen G. White restated and summarized points of an article earlier published in *THE REVIEW AND HERALD* of February 18, 1862, which was included in *Testimonies for the Church*, volume 1, pages 290-302. In this 1884 clear-cut presentation, she sounds a warning to the church, especially as we near the close of probation.]

**I**N THESE days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands, and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism,\* he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences, laud them to the heavens because of the great and good works which they affirm are wrought by

[Of late the public press has carried many articles extolling hypnotism as employed in the practice of dentistry, medicine, and psychiatry. This seemingly promising and beneficent application of hypnotism—"mesmerism," as it was termed in days gone by—is not new. From time to time through the years the church has received cautions and warnings from the pen of the messenger of the Lord concerning the employing of hypnotic methods in the treatment of the sick. These counsels appear in various Ellen G. White books, periodical articles, and manuscript statements. As the question of the employment of hypnosis in the healing arts becomes more acute, it seems proper to release to the church through the columns of the *REVIEW* two important statements that have not heretofore been published, and to include, with these, previously published counsels that round out the Spirit of prophecy presentation. The material for this feature article has been compiled in the office of the Ellen G. White Publications. Bracketed explanatory statements are furnished by the compilers.—EDITORS.]

them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders,—with all deceivableness of unrighteousness. . . .

In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from Heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism,\*

\* Before the word "hypnotism" came into use, such terms as "mesmerism," "magnetism," "animal magnetism," and "magnetic healer" were commonly employed by writers and lecturers in reference to the subject.

never was so corrupt as now. Through these sciences, virtue is destroyed, and the foundations of Spiritualism are laid.—*The Signs of the Times*, Nov. 6, 1884.

[In a message addressed to the leaders of the work in the East, at the time a major sanitarium was being established, and in a Sabbath morning sermon given in the chapel of a large sanitarium in the West, Ellen G. White in 1901 and 1905 warned that hypnotic methods should not be employed in connection with the medical practice of Seventh-day Adventist medical institutions, and in this connection she explained some of the perils.]

## Sanitariums Not to Tamper With Hypnotism

Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism,—the science of the one who lost his first estate, and was cast out of the heavenly courts.—Ellen G. White manuscript 86, 1905 (to the Washington Sanitarium), published in *Medical Ministry*, pp. 110, 111.

No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. We may be as weak as was the woman who touched the hem of Christ's garment; but if we use our God-given opportunity to come to Him in faith, He will respond as quickly

as He did to that touch of faith.

It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering.

Every one should be in a position to cooperate with God in directing the minds of others to Him. Tell them of the grace and power of Him who is the greatest Physician the world ever knew. . . .

We do not ask you to place yourself under the control of any man's mind. The mind cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution.—Ellen G. White manuscript 105, 1901 (sermon at a sanitarium church, September 28, 1901), published in *Medical Ministry*, pp. 115, 116.

[In the years 1901 and 1902 at one of our large medical institutions, the leading physician and his wife, also a physician, thought to improve their medical practice by employing hypnotic methods. In two communications Ellen G. White wrote most earnestly pointing out the dangers, both to the practitioner and to the patient, of any method that would lead to the surrender of one mind to the control of another. Here are the warnings.]

### Hypnotic Methods in Medical Practice

I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind cure. You suppose that you can use this mind cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be.

No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. . . . There is something better for you to engage in than the control of human nature over human nature.

I lift the danger signal. The only safe and true mind cure covers much. The physician must educate the people to look from the human to the divine. He who has made man's mind knows precisely what the mind needs.

In taking up the science you have begun to advocate, you are giving an education which is not safe for you or for those you teach. It is dangerous to tinge minds with the science of mind cure.

This science may appear to you to be very valuable; but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and Spirit of Christ. This science does not lead to Him who is life and salvation. . . .

At the beginning of my work I had the mind cure science to contend with. I was sent from place to place to declare the falseness of this science, into which many were entering. The mind cure was entered upon very innocently

—to relieve the tension upon the minds of nervous invalids. But, oh, how sad were the results! God sent me from place to place to rebuke everything pertaining to this science.

I wish to speak plainly to you. You have entered upon a work which has no place in the work of a Christian physician, and which must find no place in our health institutions. Innocent though it may appear, this mind cure, if exercised upon the patients, will in its development be for their destruction, not their restoration. The third chapter of Second Timothy describes persons who accept error, such as one mind exercising complete control over another mind. God forbids any such thing. The mind cure is one of Satan's greatest sciences, and it is important that our physicians see clearly the real character of this science; for through it great temptations will come to them. This science must not be allowed a particle of standing room in our sanitariums.

God has not given one ray of light or encouragement for our physicians to take up the work of having one mind completely control the mind of another, so that one acts out the will of another. Let us learn the ways and purposes of God. Let not the enemy gain the least advantage over you. Let him not lead you to dare to endeavor to control another mind until it becomes a machine in your hands. This is the science of Satan's working.—Ellen G. White letter 121, 1901, published in *Medical Ministry*, pp. 111-114.

### A Second Message of Warning to Physicians Using Hypnotic Methods

Brother and Sister ———, in the name of the Lord I ask you to remember that unless your sentiments regarding the science of mind-cure are changed, unless you both understand that you are in decided need of having your own minds converted and transformed, you will be stumblingblocks, — pitiful spectacles to angels and to men.

The truth has had but little influence over you. It is dangerous for any one, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind-cure is a Satanic science. Already you have gone far enough in it to endanger seriously your future experience. From its very first entrance into your mind until the pres-



E. ZIMMERMANN, ARTIST

Jesus is the Great Physician. His presence brings blessing and healing to those who are sick or in distress. Never should we turn to hypnotism, a science "originated by Satan."

ent time, it has been a most injurious growth. Unless you can see that Satan is the master-mind who has devised this science, it will not be so easy a matter as you suppose to separate from it, root and branch. The whole philosophy of this science is a masterpiece of Satanic deception. For your souls' sake, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly cooperating with him. . . .

Neither one of you should study the science in which you have been interested. To study this science is to pluck the fruit from the tree of knowledge of good and evil. God forbids you or any other mortal to learn or to teach such a science. The fact that you have had anything to do with this science, ought alone to be sufficient to show you, Brother ———, the inconsistency of your being the leading physician in the Sanitarium. . . .

In dealing with the science of mind-cure, you have been eating of the tree of the knowledge of good and evil, which God has forbidden you to touch. It is now high time for you to begin to look to Jesus, and by beholding His character become changed into the divine likeness.

Cut away from yourselves everything that savors of hypnotism—the science by which Satanic agencies work.—Ellen G. White letter 20, 1902 (written February 16, 1902).

[Early in our publishing work, when the demands of denominational printing failed to utilize to advantage the facilities of our large publishing houses, a certain amount of commercial printing was done for the general public. Sometimes this commercial work embodied the production of literature out of keeping with the standards of the denomination. In *Testimonies for the Church*, volume 8, pages 90-96, will be found "A Solemn Warning" on this point. From another communication addressed to the "Managers of Our Publishing Houses" a few weeks earlier, is found this reproof for publishing literature dealing with hypnotism.]

### Counsel as to Publishing Books on Hypnotism

Shall its managers [the publishing house] consent to be the agents of Satan by publishing books dealing with the subject of hypnotism? Shall this leprosy be introduced into the office? . . . Satan and his agents have been and are working diligently. Will God give His blessing to the publishing houses if they accept the deceptions of the enemy? Shall the institutions which have been kept before the people as holy unto the Lord become schools in which the workers eat the fruit of the forbidden tree of knowledge? Shall we encourage Satan in his stealthy entrance into the citadel of

truth to deposit his hellish science, as he did in Eden? Are the men at the heart of the work men who can not distinguish between truth and error? Are they men who can not see the terrible consequences of giving influence to wrong?

If you should gain millions of dollars by work of this kind, of what value is this gain when compared with the terrible loss that is incurred by giving publicity to Satan's lies, by making it possible for the world to say that books containing errors were published at the Seventh-day Adventist publishing house, to be scattered broadcast to the world?

Awake, and realize that your presses have published the devil's lies. Let the men who know the truth act like wise men, placing the whole weight of their influence on the side of truth and righteousness.—Ellen G. White letter 140, 1901 (addressed to the managers of our publishing houses, Oct. 16, 1901).

[In *The Ministry of Healing*, published in 1905, Mrs. White devoted a chapter to mind cure, in which she set forth the proper mind cure in contrast to the hazardous domination of one mind over another. A few paragraphs from the full chapter (see pages 241-258) set forth in bold contrast the point so essential to right understanding of how Seventh-day Adventists should relate themselves to hypnosis in medical and dental practice.]

### The Counsels Summed Up in *The Ministry of Healing*, 1905

There is, however, a form of mind cure that is one of the most effective agencies for evil. Through this so-called science, one mind is brought under the control of another, so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and that patients may be enabled to resist and overcome disease.

This method of cure has been employed by persons who were ignorant of its real nature and tendency, and who believed it to be a means of benefit to the sick. But the so-called science is based upon false principles. It is foreign to the nature and spirit of Christ. It does not lead to Him who is life and salvation. The one who attracts minds to himself leads them to separate from the true Source of their strength.

It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as the source of healing. His dependence must be in

God. In the dignity of his God-given manhood he is to be controlled by God Himself, not by any human intelligence.

God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence, and to impress the need of personal guidance. He desires to bring the human into association with the divine, that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. . . .

The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls.

Fearful is the power thus given to evid-minded men and women. What opportunities it affords to those who live by taking advantage of other's weaknesses or follies! How many, through control of minds feeble or diseased, will find a means of gratifying lustful passion or greed or gain!

There is something better for us to engage in than the control of humanity by humanity. The physician should educate the people to look from the human to the divine. Instead of teaching the sick to depend upon human beings for the cure of soul and body, he should direct them to the One who can save to the uttermost all who come unto Him. He who made man's mind knows what the mind needs. God alone is the One who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. "Because I live," He says, "ye shall live also." John 14:19. This is the life we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they co-operate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul.—*The Ministry of Healing*, pp. 242-244; *Counsels on Health*, pp. 344-346.



# News From Home and Abroad

## On the Trail of the Pioneers in the Bay Islands

By Mrs. Orley Ford

Many years have passed since Missionary F. J. Hutchins and wife plied the waters off the north coast of Central America in the little missionary boat called the *Herald*. Their term of mission service began in 1891.

Even before that date Mrs. E. Gauterau, who had accepted the Advent message in California, had come back to her home in the Bay Islands of Honduras with literature, which she left in all parts where she traveled. The reading of this literature awakened an interest on the Bay Islands, and the people wanted to know more of this new message.

In answer to a petition sent to the General Conference for someone to teach them, Elder and Mrs. F. J. Hutchins were sent. To their surprise and joy, about ten people were already keeping the Sabbath on the island of Roatán as a result of reading the literature that had been given to them. They had read about our health message and other points of doctrine.

Among those who first began keeping the Sabbath was the Smith family. From their reading about the Battle Creek Sanitarium and Dr. J. H. Kellogg, they became admirers of the doctor and named their first son Kellogg Smith.

Some time later Dr. John Eccles came to work with Brother Hutchins. Together they stopped at the different ports along the north coast of Central America, bringing medicines to the sick and hope to those in spiritual darkness. But all too soon, before their work was finished, both of those brave pioneers, Elder Hutchins and Dr. Eccles, laid down their lives in one of the tropical ports where malaria and yellow fever were claiming victims by the hundreds. But the work did not stop.

Three coral islands—Bonacca, Roatán, and Utilá—proved to be fruitful terrain for the third angel's message, and it spread like wildfire from one island to another. Bonacca became the center of our work. Here a church had been started and the building was being erected when our message came. It was turned over to the Adventists, with thirty-five charter members. Some of these members are still there and able to attend church. The building that was erected so many years ago still stands and is in use today. Of course it has been enlarged as the congregation has grown.

In 1893 a school was started on Bonacca, with H. A. Owen in charge, but soon he was transferred to Spanish Honduras, and William Evans, the

father of Dr. Newton Evans, succeeded him, and began the development of an industrial school on the island. Anyone who knows this island can appreciate the great difficulties to be surmounted in establishing a school in such an out-of-the-way place. Only courageous hearts would think of such a project, but that was what the pioneers possessed. Much of the building material had to be brought from the Honduras mainland, then transported on the backs of the students up the steep trails of the island to the place where the school was being built.

Brother Evans shouldered the ax, cut the pine trees, and hewed the logs into shape for use in the building. The workmen battled against mosquitoes, flies, gnats, lack of water and food, but the work went on. They had no modern equipment with which to clear the land before they could plant their pineapples, plantains, yuccas, coconuts, avocados, mangoes, and other plants that would provide them with food. But they were all eager to have a Christian school, so nothing was too hard.

In 1900 another school was established on the island of Utilá, by Winifred Holmden, for many years a teacher of language at Walla Walla College. These schools formed a firm background for the good work that is still being carried on in the Bay Islands.

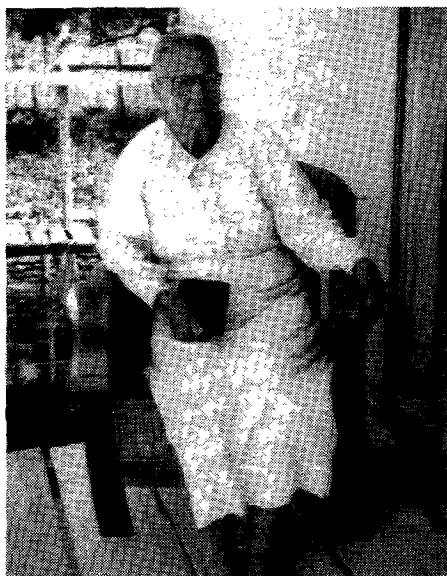
The inhabitants of these islands are seamen, as might be expected, since the only connection they have with the outside world is by boat. Every child learns to manage a dory (canoe), and to swim almost as soon as



A street scene on Bonacca Key. The people live on this reef instead of the mainland because it is cooler and has fewer flies and mosquitoes.



A view of the Bonacca Key, where 2,500 people live. The picture is taken from the island, where the inhabitants plant their coconuts and bananas.



Mrs. Mary McLaughlin, who is more than one hundred years old, and who was baptized by F. J. Hutchins, first missionary to Bonacca Island.

he can walk. The cay on which the town of Bonacca is built has boardwalks extending over several feet of water, so it is necessary to learn to swim, in case one falls off the walk. Most of the men work on ships that travel all over the world, and the women and the old men stay home and care for the small plantations. The church congregations are made up largely of women and children.

All honor is due to those faithful pioneers who laid a firm foundation for the work in these islands. And the work still is onward. Now the little mission launch *Herald No. 2* is carrying on where the original *Herald* first began the work. Missionary Elden Ford and his wife are following the trail of those faithful pioneers of yesterday, braving squalls and tempestuous seas, dodging reefs, and sailing treacherous channels in their launch. They are bringing hope and courage to the grandchildren and great-grandchildren of those who learned the truth through the visits of Elder Hutchins and others.

A few weeks ago my husband and I had the privilege of taking several trips with our son, Elden, as he went from island to island visiting the churches under his charge. In the different congregations we saw many hoary heads who were far past the three-score-and-ten mark. These older members love to talk of the years when the truth first came to them, and when the first *Herald* anchored in their harbors.

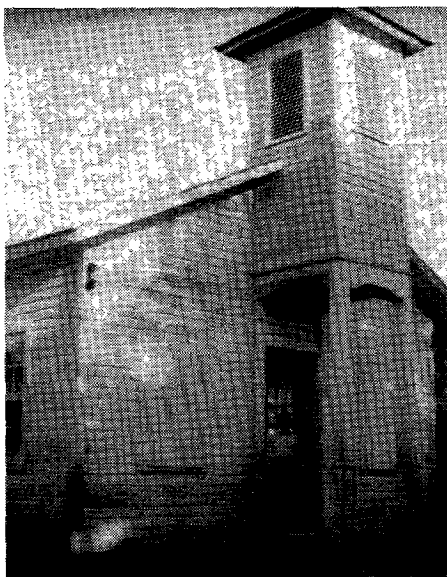
Among their number are Mrs. Gladys Kerconnel, who many years ago was a student of Battle Creek College, but who became homesick for her island home after a few years and came back to teach music. Others are Mary Borden, Ethelin Reives, Mary

McLaughlin, and the Haylock brothers, all of whom are more than ninety years of age. Elden baptized a man recently whose age is between 98 and 104 years.

Our faithful people still sacrifice for the cause they love. Lionel Wesley had been secretary for the judicial department in Coxen Hole, Roatán, for eighteen years. On just a small salary he had sent his children away to our Christian schools while others on better salaries thought they could not afford to send theirs. He had always taken responsible positions in the local church. When the political situation in the Bay Islands became very tense, Brother Wesley was pressed to take an active part in politics, but he refused. Because of this he was required to leave his job. This he gladly did.

When our son asked him what he would do now to care for his large family, he replied smilingly, "The Lord will provide." Since then he has moved farther back in the bush, and is teaching a little school for the children. On the side he has organized a Sabbath school and he holds night meetings. As a result of these meetings a great interest has been awakened and some are preparing for baptism.

Elden Ford has charge of the ten churches on the three islands, and the people of each island are pleading for him to make his headquarters with them. At present the mission home is on Bonacca Island. There the church membership is about 90, with 350 Sabbath school members and a strong church school. Elden loves to work for the island people. He is not afraid of the Janets, the Hazels, and the other hurricanes that come dangerously near to them, knowing that they are in the Lord's hands.



The Adventist church, with one of its oldest members on the island of Bonacca.

## Church Raised Up by Recuperating Worker in Peru

By D. G. Gomez

Chachapoyas is a serene little city of ten thousand inhabitants in the northern part of the republic of Peru. It is almost inaccessible and can be reached only by plane or horseback. Seven Catholic churches and a seminary are located there. For some years the Upper Amazon Mission had been planning to begin work in this city, and missionaries had been sent, but without apparent results. It seemed to be a fortress difficult to overthrow.

Three years ago Felipe González, the colporteur director for the mission, became ill, and it was decided that he should rest for a year in the mountains to recover his health. With this in view he was sent to Chachapoyas. In spite of the fact that his doctor had ordered rest, Brother González, naturally a very active man, thought that if he was able he should do something for the Lord. If he was to die, he would not want to do so with folded arms.

So, having brought with him fifteen hundred health magazines, he decided to quietly visit every home in the city and give each family a paper. The next month he again visited the same people and very courteously asked them whether they had liked the paper, offering to secure a subscription for those who demonstrated an interest. Our brother was surprised to take 200 subscriptions. During the past three years these subscriptions have continued.

Brother González was not satisfied with merely obtaining these subscriptions. He secured permission from the mission to rent a hall and begin public meetings, personally inviting select friends. For a time another worker joined him. As a result fifteen souls were baptized and a Sabbath school of more than fifty members was organized. The president of the supreme court became a very good friend of Brother González, and they often visited and ate in each other's homes.

Such a large interest was awakened that it aroused the attention of the mission, the union, and the division, and it was decided to purchase a piece of property for a church building. About this time Brother González was ordained to the gospel ministry. He himself is directing construction of the church.

To build a church there is not an easy matter, as all the materials have to be brought in by plane. But Brother González is so enthusiastic that he goes to work at seven every

morning and stays until six in the evening, with only an hour and a half break in the middle of the day for dinner. Now, thank God, Brother González is completely well.

For the work, he has only two skilled masons besides the ordinary laborers. Every Friday from one to one-thirty he gathers them all together and gives them a Bible study. One of the masons has been baptized, and the second one will be baptized in the near future with three other persons who are preparing for this sacred rite. Although Pastor González directs and works on the construction of the church, he holds meetings on Sabbath from morning until evening, and also on Wednesday and Friday nights.

Marvelous accomplishments are possible with us when we place ourselves as living sacrifices upon the altar.

## Middle East Medical Cadet Camp

By Everett Dick, *Director Medical Cadet Corps*

Once again the Medical Cadet Corps has proved its value in winning friends in an area where Seventh-day Adventist young men are required to take military training. From the Middle East, where the political situation has grown tense in the last few months, comes this excellent report.

The Lebanese Government, where our Middle East College is situated, required all high school graduates and college freshmen to attend a two-week military training camp in the mountains during the summer. This order affected a number of students of Middle East College.

Wayne E. Olson, acting president of the Lebanon-Syria Mission, who took Medical Cadet training in College, and while on furlough took of-

ficer training at Camp Doss and earned his lieutenant's commission, led out in solving the problem. He presented the Medical Cadet Corps plan to the military leaders of the government, and secured their approval of a project to set up a Medical Cadet Corps camp and allow our young men to be trained there in lieu of service in the government camp. The Ministry of Defense issued an order recognizing our Medical Cadet Camp as a government military institution giving authorized instruction in military training, first aid, and civil defense.

The army furnished two instructors, who courteously aided Lieutenant (M.C.C.) Olson, teaching the drill and giving other military instruction peculiar to the army of that nation. The Lebanese Red Cross sent a doctor and first-aid instructor, who taught the course in emergency medical treatment; and the Department of Civil Defense, under the direction of a British Army officer, provided thirteen experts in the different fields of civil defense.

Thus far the Lebanese Government has no litter-drill manual, and to meet the need the brethren translated the commands from the *Medical Cadet Corps Training Manual*. At first the visiting officers smiled at the commands, shook their heads, and commented that the Lebanese Army had no such commands, and that they were not necessary for litter bearers. Upon observing the excellent drill at the close of the camp, however, the same officers who earlier had smiled at the commands for litter drill, asked for a copy of the manual for use in future training in other places.

On the final Sunday of the camp the army sent two trucks to transport our cadets to the government military camp, where they formed a part of a larger unit that paraded before the commanding officer.

As a part of the graduation exercises of the camp a sham battle was fought. Firecrackers simulated bombs and bullets while litter bearers cleared the fields of casualties, civil-defense units lowered the wounded from the tops of buildings, and a fire-fighting unit demonstrated its work.

To top off the occasion a banquet was held for cadets, distinguished guests, and instructors.

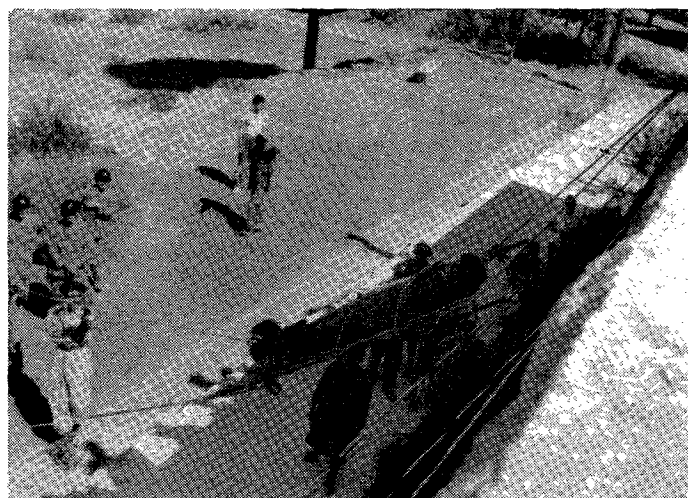
The government left a supply of litters and fifty uniforms, and the college contemplates organizing a regular civil-defense unit that will be uniformed and ready to function in case of any emergency.

## The Cook Islands

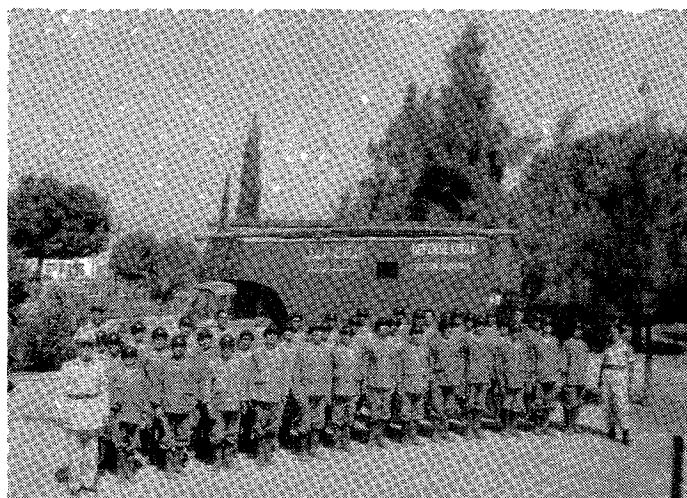
By Gordon Branster, *President Central Pacific Union Mission*

The island of Aitutaki, in the Cook Group, is on the coral air route between Fiji and Tahiti. On this island there are about two and a half thousand people, and of this number nearly three hundred are members of our Sabbath school. On several occasions when I was passing through with one of our overseas leaders, a large number of our believers have gone to the air base and slept there over night under the coconut trees in order to be able to spend about an hour with us while the flying boat refuels. Some of the passengers enjoy refreshments or a dip in the beautiful lagoon on which the plane alights.

One of the islands, called Pukapuka, is about seven hundred miles from our headquarters, and J. H. D. Miller, president of the Cook Islands Mission, is the only leader who has ever paid a visit to the company on this isolated spot. This is only a small island with a population of about nine hundred, but under the blessing of God our national workers who have



Lowering "casualty" from roof by litter and ropes. Knots mean life or death.



Adventist youth training with Lebanese Civil Defense rescue truck and equipment.





## Effort for Spanish-speaking People of Los Angeles

Since September 21, 1956, meetings for Spanish-speaking persons of Los Angeles, California, have been held in three halls throughout the metropolitan area. Walter Schubert, associate secretary of the General Conference Ministerial Association, assisted by twenty-one other workers from throughout the Pacific Union Conference, is speaker for the meetings, which are held two nights each week in each of three areas. Elder Schubert is shown speaking to a capacity

audience in the Casa del Mexicano in the central Los Angeles district. Other meetings are held in Pacoima and Temple City. One hundred and three persons are currently keeping the Sabbath, 98 more have stated their intentions to keep the Sabbath, 143 are interested in the truths being presented, and 248 others are still being visited regularly. It is expected that the meetings will close in May, 1957.

HERBERT FORD

been stationed there from time to time have raised up a sizable company of believers.

During the last two mission sessions held in this group, a number of believers from the church on Pukapuka attended as delegates, and of course it was a real privilege for them to be able to meet with large numbers of people of like faith. Before the session opened they had waited on Rarotonga for some time, because only one or two boats a year call at the island. When asked when they expected to arrive back home, they said they hoped to be home for Christmas, which was three months off. Then they stated calmly that if they did not get home then they expected to be home by March.

From this you will note that when coming to attend camp meeting or a mission session some of our people have to remain away from home for six months or even longer, depending on the transport available to enable them to return to their island. As I thought of what it means to our people to attend a biennial gathering, and considered the amount of money they would need to enable them to pay their fare both ways, and also to keep themselves during the long period of time they remained on the island where the session was held, I wondered how many of our people in the homeland would attend camp

meetings or conference sessions if it meant their having to be away from home for from three to six months.

Cook Islands, politically, are part of New Zealand, since they are governed from there. This makes it easy for the Cook Islanders, who call themselves Maoris (and this is the group from which the original Maoris of New Zealand came), to go to New Zealand to live. In New Zealand they can earn far more than they can on their home islands. One of the difficulties our workers there are facing is the fact that when aggressive young men accept the message they desire to improve themselves economically, and it is not long before they turn their eyes to New Zealand, where they go to work and often to live.

In a letter I received recently from the president of the field, he stated that he had spent a full week on one island, where he held meetings each evening, the congregations averaging about four hundred. Interests were created, but he had to leave the national worker who is in charge of our work on the island to develop these. He was able to call at another island, but only remained there for twenty-four hours.

You may ask why we do not have mission ships in this group to enable our workers to visit our membership more frequently. For one thing, there

are really no good harbors in which to keep ships. If a ship arrives to pick up cargo, and the weather is unfavorable for taking on the cargo in lighters, the ship just moves off to the next port and the cargo is left on the island. When I was last in Rarotonga a large cargo ship approached the island to pick up about six thousand cases of tomatoes, but because of unfavorable weather conditions the ship left the tomatoes on the hands of the exporters.

Our missionaries make use of whatever facilities are available, and from experience I can assure you that at times they are very crude and by no means pleasant to endure. It is impossible to describe a trip on one of these small boats. It has to be experienced to be appreciated and understood.

Some little time ago E. G. McDowell, R. L. Aveling, and I left the island of Aitutaki on an overnight voyage to Rarotonga, where our mission session was to be held. The ship on which we were traveling had been a North Sea fishing vessel, and had been sailed out to the South Seas by the owner. Its name, ironically, was *The Inspire*. The holds were packed with cargo, and the deck from bow to stern was packed with cases and all kinds of cargo, with a few pigs here and there for good measure.

The local passengers, who numbered about a hundred, spread out over the cargo, protecting themselves from the wind and weather with whatever they happened to bring along with them. If one wanted to go to the bow of the ship for any particular purpose, it was difficult to move without treading on someone, for the bodies were packed so closely together. The ship rolled violently in the heavy seas, and one had to be very careful not to be thrown overboard.

Knowing that we were ministers, the captain took pity on us and invited us to occupy his cabin, which was a little box on deck nearly 8 feet square. During the night, as the wind increased and the sea grew rougher, the passengers lying on deck were frequently showered with salt spray. In an endeavor to shelter their babies and themselves, four or five gradually backed into our cabin. Several became seasick, and since no cuspidors were available, not even a bucket, you can imagine the rest.

A number of indescribable incidents took place during the night, and we were all glad when day dawned so that we could at least see what was happening, even though there was nothing to do but endure it.

We were told that according to schedule we would arrive at our desti-

nation about nine o'clock Sabbath morning. At nine o'clock we could see the island of Rarotonga, to which we were going, but its towering mountains and rugged peaks were still a long way off. We did not drop anchor until about nine o'clock that evening. But in spite of these difficulties under which our workers have had to labor during the years, more than eight hundred Sabbath school members have been gathered out of a population of a little more than sixteen thousand.

## Voice of Prophecy Behind Prison Bars in India

By N. G. Mookerjee

A few months ago in a local jail in the district of Hyderabad, South India, a young Indian sat listlessly by the prison radio. He was barely conscious of the music, for his thoughts were far away. In fact, he was thinking longingly of his wife and two little boys at home, and of the aged mother whose prayers had followed her only son even into prison. She still had not lost faith in him.

He writhed inwardly as he recalled the shame and humiliation he had brought upon himself and his loved ones. Would they ever trust him again? he pondered hopelessly. Oh, if only he could have just one more

chance to prove that he really could redeem the past! But how? The question went round in his mind with maddening persistence. He felt the utter futility of his life with soul-searing anguish.

Educated and in a responsible position, he had submitted to temptation in a moment of weakness. How patiently his wife and mother had borne with him and tried to hide their grief to save him from further heartache! With an impatient gesture he brushed his hand across his face as if to chase away the gloom that filled his heart. Someone was twirling the knobs on the radio, momentarily cutting out the gay music that seemed to mock and taunt him.

Suddenly the room was filled with the sound of ringing voices singing in harmony:

"Lift up the trumpet,  
and loud let it ring:  
Jesus is coming again!  
Cheer up, ye pilgrims,  
be joyful and sing;  
Jesus is coming again!"

The Voice of Prophecy quartet, had they but known it, reached down into the soul of a miserable, discouraged human being that day. Strange new feelings surged through his heart as unconsciously he bent forward to catch every word. Now a warm, friendly voice was speaking. A correspondence course of Bible study

was freely offered to everyone tuned in. Here was the very chance he had been looking for. Surely this would be a step toward his elusive goal! Carefully he memorized the address, repeating it over and over to himself lest he forget it. At the very first opportunity he jotted down his request on a post card.

But the feelings that had buoyed him up for a few hours deserted him, and he sank into still deeper despondency. Gone were all thoughts of hope. A few days later he huddled dejectedly in his cell. Steps approached, but he continued to gaze indifferently, and not without a touch of bitterness, into the distance. The steps halted outside his cell. It was the prison guard. "Here you are, fellow; something for you," with which gruff comment he unceremoniously thrust a bulky envelope through the bars.

For a moment the prisoner stared uncomprehendingly at the long brown envelope. Then suddenly the events of the past few days rushed in upon him. Instinctively he thought of the radio program, the proffered lessons, his own request! With trembling eagerness he spread out the material on his lap, where he examined, with a feeling almost amounting to awe, each of the pamphlets and slips.

As he read, his despondency slipped from him like an old, worn cloak. Surely God was still with him, was even now answering the prayers of



### Lake Tahoe Church Dedication

The new Lake Tahoe, California, church was dedicated on September 1. This beautiful chapel in a picturesque setting amid the pines is another miracle of faith in the Nevada-Utah Conference. The project began with three families who believed that a church and school ought to be built. At the present time there are thirty-six church members. Twenty-five children are attending the school.

This new church is valued at \$50,000. It will seat more than 200 people and is often filled to overflowing during the vacation season.

C. L. Bauer, president of the Pacific Union Conference, preached the dedicatory sermon. A. C. Fearing, the local conference president, led in the Act of Dedication, and I. E. Anunsen, secretary-treasurer, offered the dedicatory prayer.

I. E. ANUNSEN



### Dedication of Altaville, California, Church

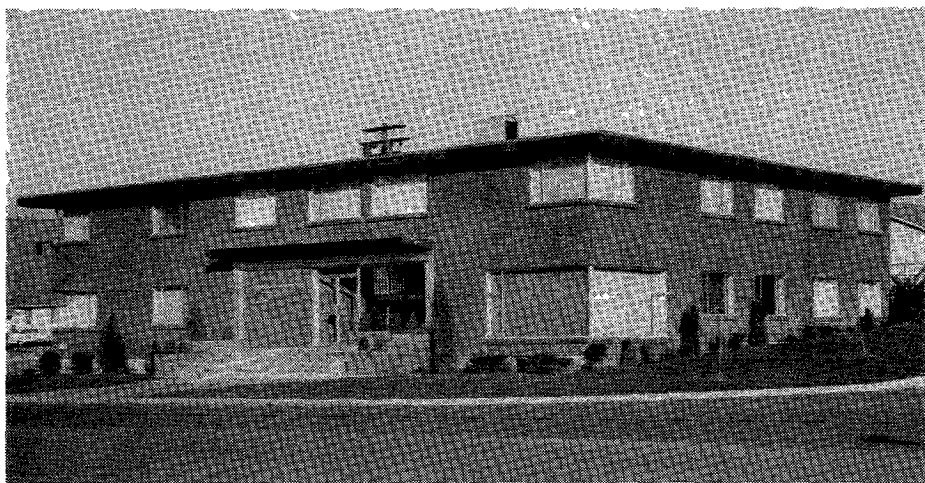
Sabbath, November 17, was a day of rejoicing for the members of the Altaville, California, church. On that day the church, costing approximately \$40,000, was dedicated free from debt.

C. L. Bauer, president of the Pacific Union Conference, gave the dedicatory sermon. Carl Becker and W. J. Blacker, of the Northern California Conference, also participated. Three former church pastors were present—D. G. Sather, V. N. Mallernee, and H. E. McWhinny. Mrs. Corine Greiner read the statement of history.

The church was organized July 27, 1947, by W. A. Nelson, then president of the Northern California Conference. M. R. Bailey, district leader, and Kingsley Minifie, local pastor, assisted him. Through hard work and sacrifice the church was completed for dedication.

H. E. MC WHINNY





Newly constructed administrative headquarters of the Nevada-Utah Conference of Seventh-day Adventists. This beautiful two-story brick building, at 1095 East Taylor Street, Reno, Nevada, was officially opened by the governor of Nevada on November 18.

his mother for his physical and spiritual rehabilitation.

Weeks and months slipped by. New hope and meaning came to his life. So helpful and inspirational had this young Indian found the lessons and supplementary material that he now sought to share the truth-filled message with his fellow prisoners, a number of whom were under sentence of death.

For some reason the prison officials resented his efforts in this direction, and when he still persisted in his endeavors to teach what he had learned, reduced him to solitary confinement. However, in spite of every discouragement, he has kept firm to his newfound faith, and hopes someday to be able to witness openly for Christ.

## Nevada-Utah Opens New Office

By C. A. Oliphant

A modern, attractive, two-story brick office building was officially put into service as headquarters for the Nevada-Utah Conference at an open house ceremony held November 18 and 19 in Reno.

Gov. Charles Russell, of Nevada, cut the ribbon and congratulated conference administrators for their accomplishment in providing such a creditable facility to serve the cause of God. Also participating in the opening ceremony were Reno Mayor Len Harris; Rev. Vernon Kutter, president of the Washoe County Ministerial Association; C. L. Bauer, president of the Pacific Union Conference; E. R. Osmunson, newly appointed Nevada-Utah Conference president; Andrew Fearing, former president of the conference, under whose administration the headquar-

ters was built; and I. E. Anunsen, conference secretary-treasurer.

The new Nevada-Utah Conference office, at 1095 East Taylor Street, is in a good residential area of Reno on a corner lot. It is highly attractive inside and out, and is planned for efficient service to the constituency. It has a full basement with a modern automatic heating plant, a basement assembly hall, and well-planned storage space. Also in the basement are the electronic "brains" for a newly designed telephone system that eliminates the need for a switchboard.

The first floor consists of a spacious office for the president, treasurer's office, business office with built-in vault, an attractive lobby with reception desk, and a well-appointed Book and Bible House occupying an entire wing of the building.

On the second floor are departmental offices, library, chapel, kitchen, and a guest room to accommodate visiting ministers from the field, thus conserving conference funds that otherwise would go for hotel expense.

By doing much of the work themselves, conference officials and ministers under the guidance of Elder Fearing and Adventist builder James Crawford were able to erect a building valued at \$200,000 for little more than half that amount. Ministers from all parts of the conference came in for "building bees." Rough carpentry work, excavating, painting, installing of ceiling, roofing, and numerous other jobs were done by conference employees.

Completion of the office building has greatly enhanced the denomination's facilities in the capital of Nevada, where Adventists now have a beautiful church and a modern, well-built school in addition to the administrative facilities.

## Perseverance Wins Cattleman in Brazil

By John Baerg, *Home Missionary and Sabbath School Secretary*  
East Brazil Union

After a weekend with our lay preachers at Ribeirão in the state of Espirito Santo, Brazil, Sebastian Alves was driving Santiago Schmidt and me in his jeep back to the railroad, about fifty miles away. An untimely rain had made the road impassable to all other vehicles, so we had no traffic problems, only that the going was slow.

Casually I asked Brother Alves, as I often ask our people, "How did you learn of this message?"

"As you know," he began, "I am in the cattle business. Seven years ago I bought the farm we now occupy from Mr. and Mrs. Grosz. Several days after taking possession of the property, I moved all our livestock to this new location. The cattle were quite nervous from the move and from being in a strange environment.

"About the second morning the hired men were milking the cows in the inner corral when suddenly the intermediate gate slammed loud enough to frighten the cows into upsetting two pails of milk.

"We saw a slender, gray-haired woman coming to us carrying a black book. 'Whatever on earth would bring Mrs. Grosz to the corral at seven in the morning?' we thought. 'Doesn't she know anything about zebu cattle?' She kept coming right into the inner corral with a big smile and a hearty greeting.

"'Do you know this Book?' she began abruptly.

"'No, I don't,' I answered coolly.

"'Would you mind if I read you a few passages?'"

"'If you want to,' I stammered. She read several promises about trusting in the Lord, and how He would direct my ways and I would be happy. At the moment I was very unhappy.

"Two days later one of the milkers said softly, 'Look who's coming!' Sure enough, it was Mrs. Grosz, and it was just seven o'clock. I hurried to the outer gate to avoid another disaster.

"'Would you like to have me read another passage from this Book?' she began after greeting me. 'If you want to,' I said, and added, 'One more or less brief, yes?'

"Every third day at seven in the morning she came with her Book, and I was on the lookout to intercept her at the outer gate. On the fourth visit she asked, 'Would you like to own this Book?' 'If it is for me to buy it, No!' was my ready answer. Two days later she appeared with a

brand-new Bible with my name in it. She made some appropriate remarks as she handed it to me.

"Two days later, same time and same place: 'Did you read the Book?'"

"Yes, I read parts of it," I replied.

"Did you understand it?" she asked hopefully. "Not a thing," I answered curtly. She then read me a passage for that day. Everything *she* read I understood perfectly."

At this point the story was suddenly interrupted. A herd of big Brahman steers were coming down the road, going to market. Brother Alves pulled off the road as far as possible, stopped the motor of the jeep, and motioned to Santiago Schmidt and me to keep absolutely still while they passed. As the lead man's horse came near, the steers saw our car and threatened to stop or turn back. At this moment the cowboy, dressed in a leather suit and leather hat, gave his thrilling cattle call in a tenor voice. I'd like to hear it again. The huge animals were charmed and followed their leaders. There were four hundred of these giants, and the road was narrow. It gave me a little while to take notes on Brother Alves' story.

As the jeep started, he continued:

"Next morning at seven Mrs. Grosz brought me a set of Bible study outlines on separate sheets in an envelope. She also read me a few verses. That night I studied until almost midnight. Now I understood the Bible, and I was thrilled. Something happened to me that night. The next morning was the last time we met at the gate. I asked her to please come over in the evening and teach these things to everybody on the farm in a group. She did. The Sabbath became plain and wonderful to me, but I was embarrassed at the thought of entering the Seventh-day Adventist church. What if I made blunders in following the ceremonies? Maybe sometime I would go—later.

"Sabbath morning about seven o'clock a visitor called at our house, a slender, gray-haired woman all dressed up for church—Mabel Spiess Grosz. We all went and we have not missed since. That was seven years ago. But you know, brethren, there is one thing that troubles me. In seven years I have won only six persons to Christ. Now that I have this jeep, I hope to win many more. Sister Mabel and I have a group of fifteen preparing for baptism. She teaches, and I testify what the Lord has done for me.

"When we moved here from Barro Branco seven years ago, it was to avoid another gun fight. Now I travel everywhere, often with very large sums of money, but always unarmed.

God has blessed us materially beyond all our dreams. Last year when we returned to Barro Branco to visit our relatives, people came from three different surrounding towns to hear me speak in the Adventist church and to find out whether it was really true that I had been converted and had become wealthy.

"I thank God for everything, and bless the day He sent Sister Mabel Grosz to our corral. After all, what's two pails of milk?"

## God Protects Share Your Faith MV's in Nigeria

By Roger W. Coon

The superstitious may affirm that Friday the thirteenth is a most unlucky day, but they'll never convince a pair of Missionary Volunteers from eastern Nigeria!

It was on just such a day that Sunday Obiakwata and Adiele Emelogu set out on what they considered just another ordinary journey on behalf of a regular Share Your Faith project that they were helping to support in the small village of Gbongan thirty-nine miles distant.

But there was nothing ordinary in the experience that befell them before they were scarcely a dozen miles from their homes.

Sunday and Adiele are employed as typists by the West African branch of the Voice of Prophecy Bible Correspondence School.

The office is located in Ibadan, capital of the Western Regional Gov-

ernment of Nigeria and probably the largest Negro city in the world, having a population of 800,000.

On this day these two young men put the covers on their typewriters at 2:00 P.M., since their office closes early on Fridays, and they made their way down to the bus station to find transportation that would take them to their destination.

For Sunday Obiakwata, this was a regular weekly visit to the home of his friend and fellow Ibo tribesman, S. O. Nwakanma.

Mr. Nwakanma, an earnest Christian nurse, and his young wife, a grade-1 midwife, after completing their training at the Ile-Ife Seventh-day Adventist Mission Hospital, settled in this small village among the Yoruba people instead of returning to the comforts of their home town, among their own Ibo tribespeople in eastern Nigeria.

Real medical missionaries, they set up their Charity Clinic and Maternity Home about three years ago in Gbongan, where little was known of the truths that they hold dear.

Soon a branch Sabbath school was established, which today numbers more than thirty-five regular members, and which is widely attended by many of their patients, villagers, and even the local chief.

At his own expense Sunday Obiakwata had traveled each Friday to Gbongan to assist this struggling branch Sabbath school, in which he served as secretary for more than a year. Then he had returned to Ibadan in time for work on Sunday morning.



(Left) Adiele Emelogu and (right) Sunday Obiakwata about to board a motorbus at Ibadan, Nigeria. Each week they visit a distant village to participate in a Share Your Faith project.

For him it was a regular visit. For Adele Emelogu, however, it was a new experience.

Just as the boys approached the station they saw a passenger lorry about to depart. A passenger lorry is a combination of bus and truck, with a large roofed-over wooden enclosure bolted onto the bed of a truck chassis. Usually it has two small swinging doors at the rear, with wooden benches for seats running the full length on both sides, and sometimes even down the center.

This bus already had fourteen passengers and their possessions aboard, and was just pulling out as Sunday and Adele climbed on. The only remaining vacant seats were at the rear by the little doors, which fact undoubtedly later saved their lives.

Just as they passed Mile 15 east of Ibadan, the driver, for a reason still unknown, lost control of the lorry. It went careening off the road into the bush.

There was a sickening crash as it rolled first on its side and then over on its top, which immediately collapsed amid a shower of kindling-sized splinters.

The silence of the still jungle air was pierced by the screams and groans of the dying and injured.

When Sunday came to his senses he discovered that he had been thrown clear of the vehicle, but found another passenger lying dead across his body at right angles, and his duffel bag on top of his legs.

After dusting himself off, he went in search of his companion. Adele was wandering around in a daze, obviously in a state of shock, trying to comprehend just what had happened.

They discovered that two of their fellow passengers had been killed outright. Five were seriously injured, and they were immediately rushed to Ile-Ife Hospital, where one died shortly after being admitted.

Our two Missionary Volunteers, however, sustained only two small scratches each.

A government agriculture department driver, who passed the scene of the accident on his way into Ibadan, recognized Sunday and Adele as fellow Ibos, and gave them a ride back to town, where they decided to find another lorry and continue on their way in an attempt to reach Gbongan before nightfall.

Thus, at 6:00 P.M., they finally arrived at their destination after a journey that normally requires only an hour and a half. On the following morning, at the little branch Sabbath school in the Charity Clinic, the boys bore their personal testimony to the protection and watchcare of our heavenly Father.

## Publishing Council

By B. E. Wagner

It was my privilege to attend the annual Lake Union publishing department council conducted in Berrien Springs, Michigan, by the union secretary, R. G. Campbell, November 11 to 14. The courageous leaders in attendance set a goal to deliver one million dollars' worth of Seventh-day Adventist literature during 1957.

During the first ten months of 1956 the literature evangelists of the Lake Union Conference distributed 75,613 tracts, enrolled 12,453 in our Bible correspondence courses, made contacts with 1,075 former Seventh-day Adventists, gave 1,962 Bible studies, prayed in 16,683 homes, and reported 142 baptisms. This is a wonderful soul-winning program, the full results of which will not be seen this side of eternity.

Shall we not frequently pray for our literature evangelists and their leaders around the world as they faithfully labor to take the message to every honest heart?



## Takoma Academy Sets Ingathering Record

Takoma Academy recently broke all records for denominational secondary schools by raising \$5,227.72 for missions in the annual Ingathering campaign. This is \$602.47 more than the same school raised last year, also a world record.

The three highest solicitors during the short drive were Wilford Meyers, Jr. (second from left), Gloria Cauffman (center), and Bill Ford (second from right). The first two solicited \$204.87 each. Fourteen students solicited more than \$50 each. There was nearly one hundred per cent participation in the program.

J. P. Laurence, principal of the academy, directed the fund-raising program, assisted by all members of the faculty, and student leaders. Assistance was given by W. M. Buckman (extreme left), home missionary secretary of the Potomac Conference, and H. K. Halladay (extreme right), home missionary secretary of the Columbia Union Conference. D. A. ROTH

## In Brief

### Atlantic Union

● Dr. Margaret Provonsha, recently from Alaska, has joined the medical staff of the New England Sanitarium and Hospital.

● When Mrs. Doris Thistle, who has been executive secretary of the Maine Woman's Christian Temperance Union, recently resigned this position because of her increased responsibilities as a church school teacher, the WCTU gave her a life membership in appreciation of her many years of efficient service for the organization.

● Howard A. Munson, who spent four years in the Philippines, is the new manager of the Adventist Home, Livingston, New York, replacing Jack Weisberg, who is now personnel manager at the New England Sanitarium.

● A group of doctors and laymen in the Northern New England Conference are proceeding with plans to build a self-supporting medical institution on the outskirts of Brunswick, Maine, to be known as the Parkview Sanitarium. Dr. Ronald A. Bettie is chairman of the board.

● Robert Edwards has been chosen president of the senior class at Atlantic Union College, with Richard Gage, vice-president; Jean Weiss, secretary; George Petti, treasurer; Harold Nembhard, pastor; David Westgate, parliamentarian; and E. W. Tarr, sponsor.

### Canadian Union

● Workers within the Canadian Union have recently accepted the following calls: M. E. Erickson, of the Alberta Conference, to the New York Conference for MV and educational work; E. M. Chalmers, also of Alberta, to Greater New York for evangelistic work; John G. Corban, of the British Columbia Conference, to India; R. G. Christiansen, of the Maritime Conference, to Bangalore, India; and Patricia Crump, of the Ontario-Quebec conference, to Africa for church school work.

● R. A. Wolcott, pastor of the Regina, Saskatchewan, district, has begun a series of meetings at McLean, Saskatchewan.

● Maybelle Vandermark, assistant secretary of the General Conference Home Missionary Department, recently attended a number of Dorcas Federation meetings across Canada.

● Evangelistic meetings are being conducted Sunday and Wednesday nights in Moose Jaw, Saskatchewan, by L. A. Shipowick, pastor of the district.

● Forty-four Pathfinders and Pathfinder leaders from Chatham, Sarnia, and Windsor, Ontario, met in a rally at the Chatham church, Sunday, November 11.

● At an investiture held recently in the Burnt Lake church in Alberta, twelve young people were invested in the various Missionary Volunteer Classes.

● A conference-wide youth rally was held in the Halifax, Nova Scotia, church, November 30, with a good attendance.

● L. R. Ellison, pastor of the Lakehead, Ontario, district, reports branch Sabbath schools being conducted at Schrieber, at Dryden, and at Fort William for the Finnish people. C. A. Phelps, pastor of the Saskatoon, Saskatchewan, district, reports another at Grandora, Saskatchewan.

#### Columbia Union

● The first Pathfinder meeting of the Norristown, Pennsylvania, district, comprising the Norristown, Royersford, and Pottstown churches, was held recently, with twenty-two children attending.

● Seven persons were baptized at Roanoke, Virginia, recently. This was largely the result of Bible studies given by laymen to their neighbors.

● On Friday night and Sabbath, December 28 and 29, the Hyattsville church in the Potomac Conference held a homecoming in commemoration of the twenty-fifth anniversary of its organization.

● The effort being conducted by W. B. Quigley in the War Memorial Building at Trenton, New Jersey, is meeting with success. The attendance has remained steady and the results are satisfactory.

#### Lake Union

● Student members of the Broadview Academy chapter of the American Temperance Society distributed nearly 800 stickers reading "Safety Demands Sober Drivers" to police in the suburbs of Chicago. These have been placed on squad cars and trucks. Letters have come in from police downstate asking for stickers. The project received attention in the *Chicago Daily News* and the *Chicago Tribune*, and when mentioned on a radio newscast the thought was expressed that it would be well if all senior high school students would follow the example of the students at Broadview.

● The Milwaukee, Wisconsin, Central church, with the assistance of the Wisconsin Conference, conducted a temperance booth at the Wisconsin Educational Association convention in Milwaukee, November 1 and 2. More than 3,500 pieces of literature were given away. Many teachers took a number of copies of magazines such as *Listen* for distribution to students in their classes.

● At the close of November, Indiana literature evangelists had delivered \$122,187.62 worth of gospel literature. This is an increase of \$37,559.31 over last year and is the best year thus far in the history of the conference.

#### Northern Union

● The Seventh-day Adventist church, the Methodist church, and the Church of Christ, united in the presentation of a temperance program in Staples, Minnesota, on October 28. Temperance films were also shown in the schools of the city.

## European Emergency Relief

Following is a list of the donors who since the last notice have responded to the appeal for assistance for the European Emergency Relief Fund to be used in sections of Europe where many of our members have found it necessary to flee from their homes. It is heartening to watch these funds grow. This list includes receipts up through December 12, 1956.

|                               |          |
|-------------------------------|----------|
| Mr. and Mrs. C. J. Ackerman   | \$ 20.00 |
| Bertha Barnes                 | 10.00    |
| Mr. and Mrs. Herman Bratten   | 10.00    |
| Mrs. Mark Bullock             | 10.00    |
| Clanton, Ala., SDA Church     | 65.00    |
| Mrs. Fern Dambly              | 10.00    |
| Drs. Henry and Grace Devnich  | 150.00   |
| Earl Duncan                   | 10.00    |
| Ernestine Endres              | 9.00     |
| Edna E. Foster                | 5.00     |
| Mr. and Mrs. O. R. Gallagher  | 10.00    |
| Mr. and Mrs. Fred Greene      | 25.00    |
| Mr. and Mrs. F. W. Griffin    | 50.00    |
| Mr. and Mrs. L. W. Graham     | 25.00    |
| Mrs. Louis Kiffe              | 10.00    |
| W. E. Landstrom               | 100.00   |
| Mr. and Mrs. Truman Lashna    | 25.00    |
| Elder and Mrs. Frederick Lee  | 10.00    |
| Mrs. Martha J. Long           | 1.00     |
| Alberta Malone                | 10.00    |
| Mr. and Mrs. J. J. Matson     | 10.00    |
| W. P. McLennan, Sr.           | 25.00    |
| Mr. and Mrs. R. L. Meredith   | 15.00    |
| Mrs. Evelyn Miller            | 5.00     |
| Mrs. Wilcox E. Moyer          | 20.00    |
| Minnie Mugler                 | 25.00    |
| Lyle Mooney                   | 20.00    |
| Mrs. R. W. Conard             | 10.00    |
| Claremont, S. Africa, Church  | 56.00    |
| Leon Grey                     | 10.00    |
| Ralph E. Neall                | 10.00    |
| Mr. and Mrs. I. G. Ortner     | 10.00    |
| Ada Page Payne                | 10.00    |
| Mrs. Mary C. Raucsher         | 10.00    |
| E. B. Rodgers                 | 15.00    |
| P. G. Rodgers                 | 25.00    |
| I. F. Schneider, M.D.         | 10.00    |
| Pearl Sanborn                 | 10.00    |
| Mrs. Hoyt Smith               | 3.00     |
| Mr. and Mrs. E. W. Thomason   | 10.00    |
| Mrs. C. K. Thompson           | 5.00     |
| Mr. and Mrs. E. M. Trummer    | 25.00    |
| Mr. and Mrs. J. A. Vixie      | 100.00   |
| Mr. and Mrs. W. O. Winterberg | 10.00    |

Total \$1,014.00  
Previously reported 457.00

Total raised to date \$1,471.00

Checks and money orders should be sent to: General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C. Mark contributions: European Emergency Relief Fund.

C. W. BOZARTH

Mrs. Nellie Emerson, temperance secretary of the Seventh-day Adventist church, helped arrange the program.

● On Sabbath, November 10, a rededication of the Aberdeen, South Dakota, church was conducted. R. H. Nightingale, Northern Union Conference president, was the speaker. About a year ago the building was moved to a beautiful new location, and the members and the pastor, A. T. Bidwell, have been working to improve the grounds and the building.

● Students of Maplewood Academy gathered around a big bonfire at the close of the fall Week of Prayer to burn those things that are unlike Christ—improper music and magazines, jewelry, make-up, et cetera. The Week of Prayer was conducted by Paul Gregoroff. Twenty students accepted the invitation to be members of the baptismal class.

#### Pacific Union

● A ground-breaking ceremony for the new Central California Conference office building in San Jose was held November 21.

● "The Sons of God" was the theme of the Week of Prayer recently held at New-

bury Park Academy. Robert G. Milton, pastor of the Ventura church, conducted the services.

● The Tempe, Arizona, church was host to several churches in the Phoenix area for a Sabbath school workshop, November 18. G. R. Knudsen, Sabbath school secretary of the conference, was in charge. O. A. Troy, of the Pacific Union Conference, was the featured speaker.

● The Hawaiian Mission welcomed two General Conference visitors recently—C. L. Torrey, treasurer, and T. E. Lucas, MV secretary.

● R. R. Breitigam, union conference Sabbath school secretary, spent four weeks in the Hawaiian Islands conducting Sabbath school workshops and rallies with L. E. Davidson, Hawaiian Mission Sabbath school secretary.

● The San Bernardino, California, K Street church recently honored the 35 members of their Sabbath school who are more than 70 years of age. One member is 99; two others are past 90.

● The Northern California Conference reports the organization of the Fremont company on Sabbath afternoon, December 1. W. R. Foulston is pastor of the new group, which Chaplain W. C. Hill, of Parks Air Force Base, was instrumental in raising up. Carl Becker, conference president, and W. J. Blacker, secretary-treasurer, were present to assist in organizing the company.

## Church Calendar FOR 1957

|  |                |
|--|----------------|
| Home Missionary Day & Offering               | Jan. 5         |
| Religious Liberty Campaign                   | Jan. 12-19     |
| Religious Liberty Day & Offering             | Jan. 19        |
| Television Offering                          | Jan. 26        |
| Christian Home and Family Altar              | Feb. 2         |
| Home Missionary Offering                     | Feb. 2         |
| Signs of the Times Campaign                  | February       |
| Visitation Evangelism—Home Visitation        | March 2        |
| Home Missionary Offering                     | March 2        |
| Missions Advance Offering                    | March 9        |
| Missionary Volunteer Week of Prayer          | March 16-23    |
| 13th Sabbath Offering (Middle East Div.)     | March 30       |
| Ingathering Rally Day                        | April 6        |
| Ingathering Campaign                         | April 6-May 18 |
| Home Missionary Offering                     | April 6        |
| Spirit of Prophecy Day                       | April 13       |
| Borcas & Welfare Evangelism                  | May 4          |
| Home Missionary Offering                     | May 4          |
| Disaster & Famine Relief Offering            | May 25         |
| Literature Evangelism                        | June 1         |
| Home Missionary Offering                     | June 1         |
| College of Medical Evangelists Offering      | June 8         |
| 13th Sabbath Offering (Far Eastern Div.)     | June 29        |
| Medical Missionary Day                       | July 6         |
| Home Missionary Offering                     | July 6         |
| Midsummer Missions Service & Offering        | July 13        |
| Enlightening Dark Counties                   | Aug. 3         |
| Home Missionary Offering                     | Aug. 3         |
| Educational Day & Elementary School Offering | Aug. 17        |
| Oakwood College Offering                     | Aug. 31        |
| Literature Evangelist Rally Day              | Sept. 7        |
| Home Missionary Offering                     | Sept. 7        |
| Missions Extension Day & Offering            | Sept. 14       |
| MV Pathfinder Day                            | Sept. 21       |
| Sabbath School Rally Day                     | Sept. 28       |
| 13th Sabbath Offering (Southern Asia Div.)   | Sept. 28       |
| Neighborhood Evangelism                      | Oct. 5         |
| (Bible school enrollment)                    |                |
| Home Missionary Offering                     | Oct. 5         |
| Voice of Prophecy Offering                   | Oct. 12        |
| Temperance Day & Offering                    | Oct. 26        |
| Message & These Times Campaign               | October        |
| Witnessing Laymen                            | Nov. 2         |
| Home Missionary Offering                     | Nov. 2         |
| Review of Herald Campaign                    | Nov. 2-23      |
| Week of Prayer & Sacrifice                   | Nov. 16-23     |
| Week of Sacrifice Offering                   | Nov. 23        |
| Home Missionary Day & Offering               | Dec. 7         |
| 13th Sabbath Offering                        | Dec. 28        |
| (Northern European Div.)                     |                |

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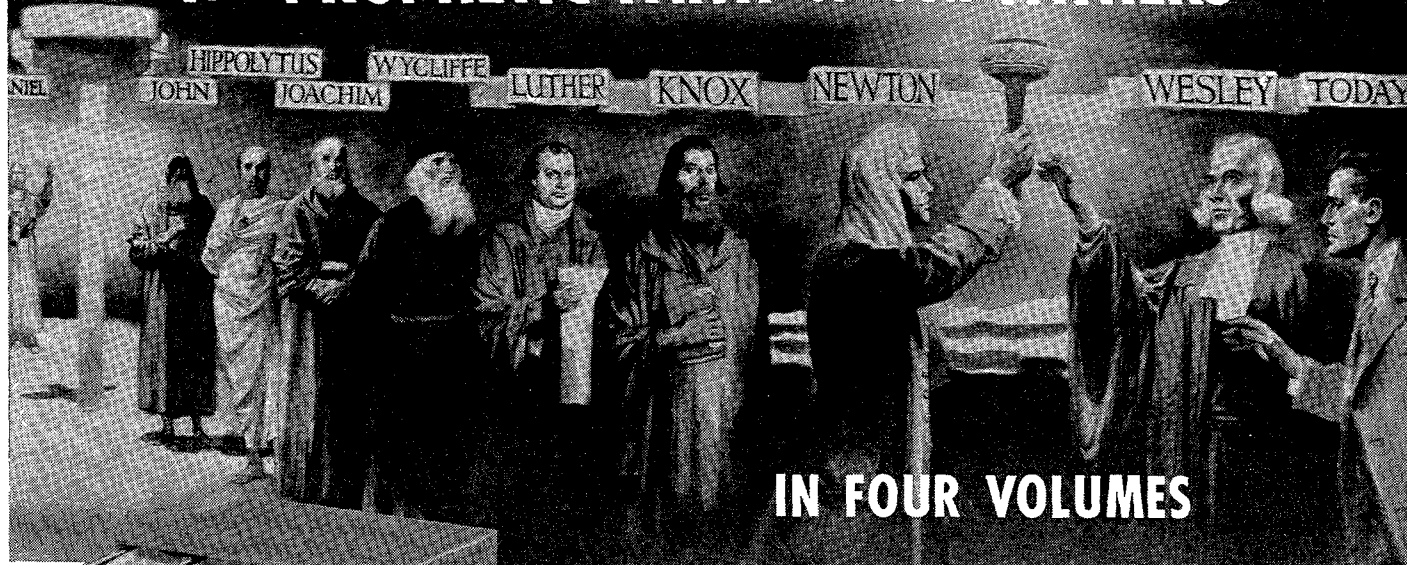
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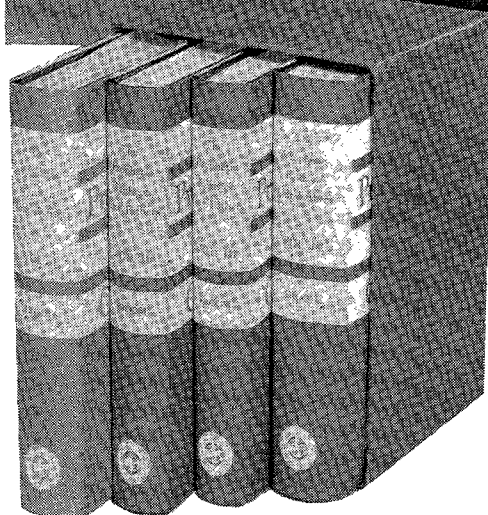
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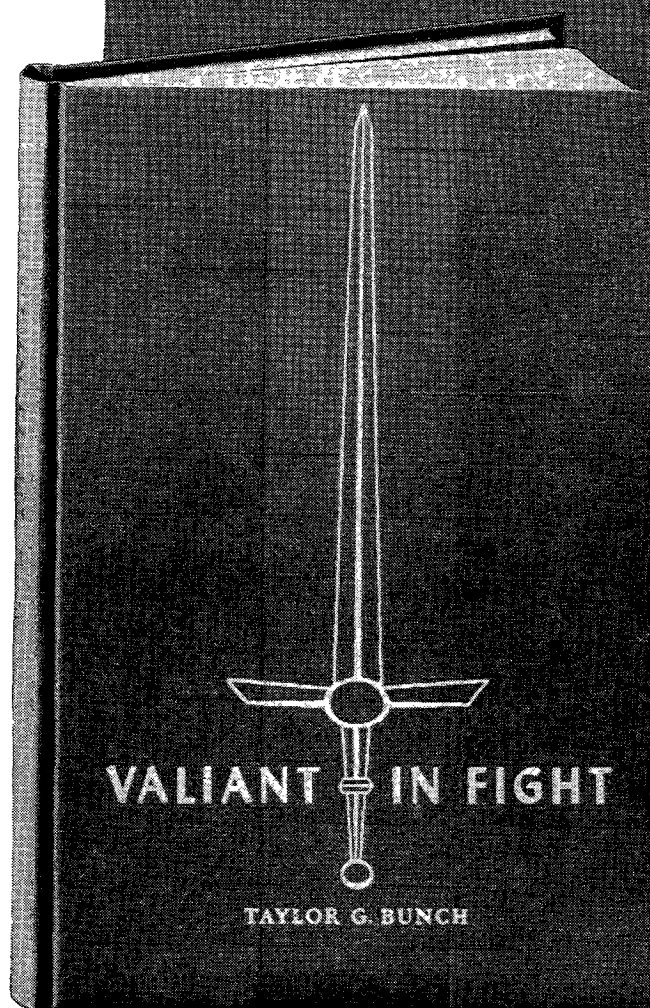
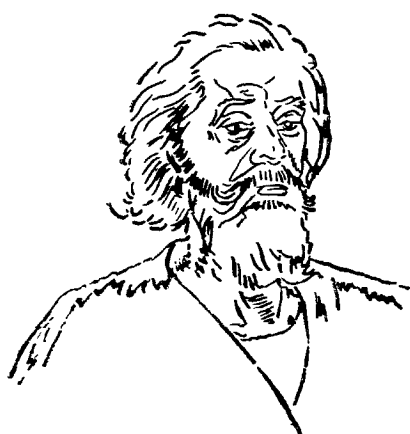
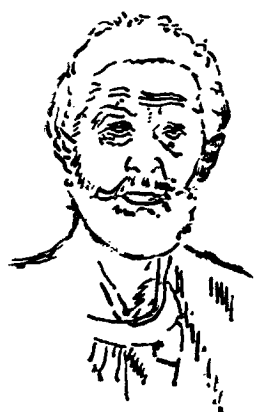
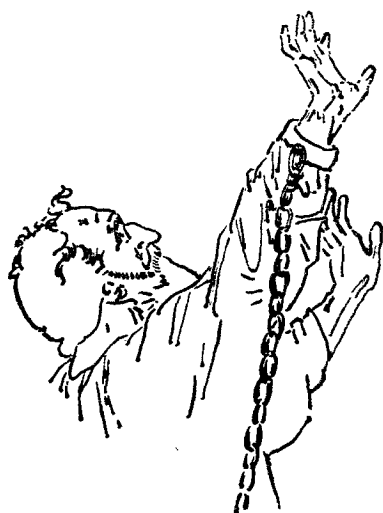
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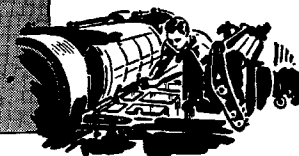
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# As We Go to Press



## Certain Schools in Middle East Closed

According to word just received, our schools in one of the major Middle East countries have been closed, and the property of one union academy has been taken over by the military forces. In another country the elementary schools are still operating, but all our schools above the intermediate level have been closed.

Our brethren in that area are soliciting the prayers of God's people everywhere that peace may come to the whole Middle East and that our schools may again be opened.

RICHARD HAMMILL

## Studies on Soul Winning

We begin in this issue a unique and helpful series of articles on the laws of soul winning, by G. A. Coon, one of our successful evangelists. We are sure these will be read with interest and profit by those who desire to know better ways of bringing people to a knowledge of the truth and how best to lead them to a decision.

## From Home Base to Front Line

Elder and Mrs. Spencer G. Maxwell sailed from England November 21 for South Africa. Brother Maxwell is ministerial, Bible correspondence school, and radio secretary of the Southern African Division. They were accompanied by their son, Stanley V. Maxwell, a teacher at Helderberg College.

Anne L. Hurle sailed from England early in November for India, after spending a short period of leave in England. Miss Hurle is nursing supervisor at the Ranchi Hospital.

Elder and Mrs. J. W. Lehman and daughter Nona Clare, of Corpus Christi, Texas, sailed on the S.S. *Morgenster* from New York on December 11 en route to South Africa. Brother Lehman will act as an assistant station director at the Rwankeri Mission Station in the Belgian Congo.

Mr. and Mrs. Lewis A. Stout and son Alan Wayne, of Marion, Virginia, sailed December 12 on the S.S. *Santa Olivia* from New York, for Peru.

Brother Stout has accepted a call to serve as Bible teacher at the Lake Titicaca Training School in Peru.

Elder and Mrs. F. S. Thompson, returning to the field after furlough, left Miami, Florida, December 1, for Port-of-Spain, Trinidad. Brother Thompson will resume his work as president of the Caribbean Union.

H. T. ELLIOTT

## Medical Work in Saigon, South Viet Nam

Word has recently reached the Medical Department concerning the remarkable success and growth of our little hospital in Saigon, capital of South Viet Nam.

The downtown clinic is crowded. Patients of the best class of people depend upon our institution for their medical care. Important American business concerns, as the result of observing our work in the Saigon Hospital, are looking for Adventist physicians to care for their personnel and their clinics.

Dr. Ervin O. Winton's staff has been strengthened by the arrival of nursing personnel from the Manila Sanitarium, but still the doctor and his wife, who heads the nursing service, and the entire staff are worked beyond their strength.

There are prospects for a new plant in more suitable surroundings for this aggressive work in South Viet Nam.

God is using this medical endeavor for substantially strengthening our work in this newly established nation.

T. R. FLAIZ, M.D.

## More of the Children In

Reports just received from the educational leaders of the union and local conferences of the North American Division indicate a substantial gain in enrollment in the elementary and intermediate schools of this division. There are 1,269 more children in these schools than last year, the figure now standing at 38,960. We thank God for the faithfulness of our conferences, churches, and parents in educating this large army of youth in harmony with God's instructions. Let us continue to pray for our parents and teachers.

G. M. MATHEWS

## Signs Monthly Makes Its Bow

There has just come to our desk a copy of the January, 1957, *Signs of the Times*, the first issue in monthly form. Begun by James White in 1875 as a weekly, this evangelistic paper has made innumerable visits to the homes of both Adventists and non-Adventists through the long years. Now the changed reading habits of the public, coupled with other factors, seem to indicate that it would be better to change from a weekly to a monthly journal. Having looked through the first monthly issue, we would describe it as beautiful, timely, and truth filled. We wish for the new *Signs* good success in circulation and in soul winning.

## European Emergency Relief

A report of the amounts received for European Emergency Relief up to December 12 appears on page 27. Further lists of contributions received will appear on the same page in succeeding issues of the *REVIEW*. Continue to send contributions to General Conference of Seventh-day Adventists, 6840 Eastern Avenue, NW., Takoma Park 12, D.C., marked "European Emergency Relief."

## Public Relations Council

Seventh-day Adventist public relations workers will gather in New York City, January 14-17, in a history-making North American Public Relations Council, the largest such meeting the denomination has ever held.

Conference presidents, departmental secretaries, and institutional workers will discuss denominational needs in the field of public relations and lay plans for greater understanding between the church and the society in which it is giving its Christian witness.

Techniques of cooperation with the public press, the use of other modern communications methods, and suggestions from the fields of social science and public opinion research will be studied, and experience already gained on behalf of the church will be shared.

HOWARD B. WEEKS