

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



The author conducting a baptism of a group of young people in the Middle East who have heard the call, "Follow Me."

## YOUTH WHO ARE FAITHFUL UNTO LIFE

By A. Gordon Zytkoskee

**T**HE history of Christianity is replete with stories of courageous men and women, many of them youth, who under persecution refused to give up their religious convictions. Even in the face of flame, hunger, and the guillotine, they found supernatural courage to remain true until death.

The church today also has its heroes and heroines. We cannot forget those who have been faithful unto death. God has used their sacrifices to glorify His name. However, let us not be unmindful of the many youth of our church who would find death a welcome door of escape from their sufferings. God has not granted this, but instead has allowed them to suffer for the truth's sake in order to prove that His children can be faithful unto life—life with the loss of friends, loved ones, and worldly homes. To die in a hostile atmosphere is noble but merciful. To live according to the principles of the everlasting gospel in such an atmosphere takes all of the strength and devo-

tion of manhood and womanhood combined with infinite grace.

It is a most trying experience for our young people to accept the truth in the lands of the Middle East. There are customs and traditions that, like millstones around the neck of a swimmer, make the life of a young person who is convicted of the truth most miserable. He must be willing to give up home, inheritance, and many of the normal things of life. For such an experience he must exercise implicit trust and courageous faith in God.

If you could visit our churches and schools here in the Middle East, you would be greatly inspired by interviews with many of our youth who know what it means to live faithful lives in the midst of severe persecution. These young men and women have been threatened with death, but when their persecutors found this to be ineffective they turned to other methods more heartless and more difficult to endure.

*(Turn to page 24)*

# In This Issue

COVER . . . . . Youth Who Are Faithful Unto *Life*

GENERAL ARTICLES . . . . . Page 3  
 "The Spirit Driveth Him"—The Mystery Man of Prophecy—Full of Years—Job—On the Religious Front—God's Appointments—Changes Made Through Prayer

EDITORIALS . . . . . Page 8  
 The Goal of Our Publicity—One-Talent Men and Women—Day of Fasting and Prayer

SABBATH SCHOOL ACTIVITIES . . . . . Page 10

SABBATH SCHOOL LESSON HELP . . . . . Page 11  
 The Great Commission; The Twelve Apostles

OUR HOMES . . . . . Page 12  
 Lydia, A Seller of Purple, Part 3—Faithful Little Maid, Part 1

FOR ADVENTIST YOUTH AND JUNIORS . . . . . Page 14  
 Living Too High on Too Little—Midgets—Thanks, but I Can't Accept

MISSION STORY OF THE WEEK . . . . . Page 16  
 Among the Australian Aborigines

BIBLE TEXTS EXPLAINED . . . . . Page 18  
 Pray to Whom?—"The Sixth Hour"—Resurrected Saints

NEWS FROM HOME AND ABROAD . . . . . Page 19  
 Seventh-day Adventist Hungarian Refugees Arrive—South China Island Union—Relief Project for Hungary—Seattle Mayor Commends MV's—Chicago, Illinois, Welfare Depot Ready for Emergencies—New Church School in North Carolina—Good Sales Record in East Pennsylvania—Victories in the Ruwenzori Mountains of Africa—Bible Correspondence Schools in Southern Europe—Christian Welfare Service, 1956—Youth Activities in the Netherlands Antilles—in Brief—Church Calendar for 1957

POETRY  
 Empty Places, p. 7

## A Thought FOR THE WEEK

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

### "As Learners in His School"

In one of the picturesque churches in France there stands a badly scarred and mutilated statue of Christ. To the casual visitor it seems cheap and crude amid the exquisite stained-glass windows, the white marble altar, and the tall, graceful columns that reach to the high, curved roof. It arouses the curiosity of passers-by because all the other images in the church are objects of real beauty. Upon closer inspection one finds the statue has no hands. At the base of the statue a bronze plaque bears the inscription: "You Are My Hands."

It appears that when the original church was bombed in the last war, this relic was the only thing salvaged from the rubble. The pastor of the new church saw in it an opportunity to impress upon his flock a lasting and spiritual appeal.

In His life on earth the Saviour's hands were often raised in prayer and blessing. They were laid upon the sick, and they became whole again, upon the blind, and they were made to see, upon the deaf, and their ears were unstopped. With His hands He held the little children close to Him, broke the bread for the hungry multitude, and washed the disciples' feet.

But the promise of Jesus was, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12). As He went about doing good, so must we do the same. This text seems to suggest that we must first follow His example in doing works of blessing as we have opportunity, if we would be prepared for those "greater works" we hope to do in His last-day Pentecost.

God's work will be accomplished with or without our consecrated skills. It is for us to choose whether we will accept the privilege of sharing with Him the glory of the day of ultimate triumph.

H. M. TIPPETT

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## Well Said

The only way to keep from falling is to grow.—*Unknown.*

I would give nothing for that man's religion, whose very dog and cat are not the better for it.—*Roland Hill.*

To those who believe, no explanation is necessary; to those who do not believe, no explanation will satisfy.—*Franz Werfel.*

Virtue is not to be considered in the light of mere innocence, or abstaining from harm; but as the exertion of our faculties in doing good.—*Butler.*

# "The Spirit Driveth Him"

By DALLAS YOUNGS

"And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him" (Mark 1:12, 13).

We will study the temptation of Jesus in five parts: (1) being driven of the Spirit into the wilderness; (2) the wilderness; (3) Satan; (4) the wild beasts; (5) the ministering angels. I shall deal with only the first point in this article.

When was Jesus driven into the wilderness? "Straightway," or "immediately" after His baptism. At His baptism He was given visible and audible approval from Heaven. The Holy Spirit in the form of a dove rested upon Him as He prayed on the banks of the river. In connection with His anointing of the Spirit, the voice of the Father was heard declaring, "Thou art my beloved Son, in whom I am well pleased" (verse 11). Before any man recognized Jesus as the Son of God, the Father declared it from heaven. That divinity which the chosen people failed to see in Jesus after more than three years of merciful public ministry, the Father proclaimed at the outset.

As soon as He had received the divine anointing, the Spirit led Him into the wilderness to be tempted of the devil. Before He began His work on behalf of sinners, He was to be subjected to severe temptation. He was brought face to face with the enemy that He might have opportunity to conquer him, and thus be able to provide victory for lost mankind.

Why did the Spirit drive Jesus "immediately" into conflict with Satan? That was a divinely appointed strategy. That was seizing the initiative, and that is always good generalship. As one author puts it: "The initiative in this temptation was not taken by Satan; it was taken by the Holy Spirit. He displayed masterly generalship. He did not wait until the tempter came, but obliged the tempter to come. He forced the fighting."

Fellow believers, here is a lesson for us. Let us take a page out of the book of divine generalship in dealing with Satan.

Let us take the initiative. For example: Let us pray before we start the automobile trip, rather than only after the accident happens. If we see trouble arising on our horizon, let us pray, asking God for wisdom and grace with which to meet it.

We rejoice because Jesus defeated Satan on every hand. Now we fight a defeated foe. Jesus won over the enemy's strongest temptations under the adverse conditions of the wilderness.

But although temptations are a part of God's plan and purpose, no man should say that he is tempted of God: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). One writer puts it this way: "Persecutions come sometimes by the devil, but not of the devil; that is, by him as the instrument and not of him as the author. We are in the hands of God, not in the hands of the devil."

Trials and temptations are often said to be God's workshop wherein He builds characters for eternity.

Someone has said: "Virtue untried is no virtue." How do you know you are honest if you have never been tempted on this point? How do you know you are pure if you have never been tried on the point of impurity?

There is no time that man needs Jesus more than when he is tempted. He needs the example that Jesus provided in obtaining complete victory over the enemy. He needs the strength and power of Jesus in his life to reinforce his resolve to resist.

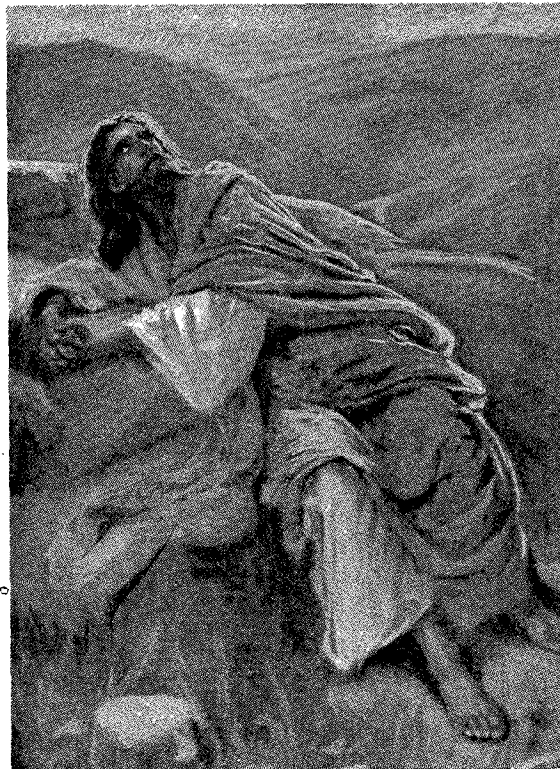
Some may ask, "Was Jesus' temptation a reality?" It was indeed. If it was not a reality, then it was a colossal farce, and all Christianity is a hoax. This is unthinkable. Jesus was "in all points tempted like as we are." He felt the full pull and power of temptation.

Jesus met temptation not as the Son of God but as the Son of man. He gained the victory in the same way in which we may gain it—by the power of the Holy Spirit. He refused to follow Satan's suggestion that He make the stones into bread.

Since Jesus, the Son of God, had to be tried and proved, we should not think it strange that we too must meet and conquer temptation before we can be admitted into the realm of eternal bliss. Before the United States Navy accepts a battleship from the builder it is subjected to rigid tests. Before the Air Force receives a bomber or fighter plane, the plane is tested. It is put through every conceivable maneuver to see if it will stand the strain of actual warfare—to make sure it will not fall apart.

That is why God tests Christians. He must see the material of which they are made. He must see if they have the qualities of Abraham, who became the father of the faithful by successfully enduring the most severe test ever given to a human being.

Are we able to understand God's purpose in every trial? By no means. Consequently, we are not always able to appreciate God's purpose in a given experience. That makes the trial the harder. When we come to the place in our Christian growth that we see in every trying situation the hand of God preparing



HAROLD COPPING, ARTIST

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us for a place in the eternal world, we will be able to endure the trial with a great deal more grace. We should always remember that no matter how bitter the potion, the cup is held to our lips by the hand of our loving heavenly Father. Remember, too, that God will not permit us to be tried more than we are able to endure, but will with the temptation make a way of escape, that we shall be able to bear it. Let us come to the place, as did the apostle Paul, where we rejoice in afflictions, knowing that God designs them for our good.

How did Jesus successfully meet Satan's temptations in the wilderness? He exercised the power of His will, He was controlled by the Holy Spirit,

and He used the sword of the Spirit, which is the Word of God. Repeatedly He said, "It is written." Famed though He was when Satan tempted Him to turn the stones into bread, Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We have at our command every means that Jesus had to obtain victory. We have a measure of will power, the power of the Holy Spirit, and the Bible. Let us make it a habit to get the victory over temptation. And one day by His grace the pearly gates will be thrown open to those who have obtained full victory by the power of God.

## The Mystery Man of Prophecy

By G. Burnside

People are interested in mysteries. Men have spent vast fortunes and devoted valuable time and painstaking effort to the unraveling of earthly mysteries. In most instances the solution of the mystery destroys it, just as completely as light dispels the darkness. The mystery men of earth have never satisfied, and never can.

But the mystery man of Bible prophecy stands out in the annals of the race, paramount in the history of men, the only one who can satisfy the longings of the human heart. And the more we look into the mystery, the more we stand amazed at the wonder of it all.

The apostle Paul, awed by the contemplation of this mystery, which even his brilliant mind was incapable of comprehending, sums it all up in these words: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). Jesus Christ, the Saviour of Galilee, is the mystery man of Bible prophecy.

The universe will never see a greater mystery than the Son of God laying aside His royal robes and stepping down from the throne of the universe to take upon Himself the likeness of human flesh. He is the wonder man of the ages. We bear our testimony to that fact every time we date a letter. Each new year the calendar bears its witness that the Mystery Man of the dear old Book has divided the ages to and from the point that witnessed His advent.

Caesar, Shakespeare, Napoleon, conquerors, statesmen, and scientists,

all pale into insignificance alongside this Jew of humble birth—the Man from an obscure town in a conquered nation. History books perpetuate the memory of earth's heroes, but the very centuries themselves prostrate their years at the feet of Jesus. There can be found but one explanation. It is the mystery of godliness—"God . . . manifest in the flesh."

The Bible is a book with one theme, and one only. It tells one story, the story of Calvary. The whole restoration plan revolves around the axis—"God . . . manifest in the flesh." Christ stands as it were in the center, surrounded on every side by prophets and apostles, each with arm extended and finger pointing to the Man of their testimony.

If it was your duty to meet a friend on his arrival as a stranger in your city, you would need certain information. How is he coming—by plane, by train? When will he arrive? And if you were previously unacquainted, a description would be necessary for identification purposes. The first advent of the Mystery Man created a need for the possession of such information.

### Identification Supplied

Thus God hundreds of years in advance supplied everything that could be desired. "The Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ" (1 Peter 1:11). Peter's message is that it was the Spirit of Christ that spoke through the Old Testament prophets. We dare not disregard the witness of the Old Testament. Through the pages of the prophets the Spirit of Christ was tes-

tifying beforehand of His appearance as the Messiah. In other words, we have the striking phenomenon of a Man, the Mystery Man, writing His life story before He was born.

Every biography naturally begins with some reference to the early home and family circumstances of the hero, and the one before us is no exception. Micah 5:2 mentions the exact place of His birth—Bethlehem. But it is apparent from the New Testament records that the home of Joseph and Mary was not in Bethlehem but in Nazareth. Bethlehem was not the home of his parents, and they had no intention of moving there.

But the Scripture cannot be broken (John 10:35). Seven hundred years before, the prophecy had said Bethlehem would be the birthplace of the Messiah. So a pagan emperor issues a decree for a census; and the prophecy is fulfilled to the letter. This decree took Joseph and Mary to Bethlehem, and on the evening of their arrival the Child of prophecy was born in the very place named hundreds of years before (Micah 5:2).

The biography goes on to tell of His parentage. "Behold, a virgin shall . . . bear a son, and shall call his name Immanuel" (Isa. 7:14). The God who introduced His Son miraculously into the world, also named Him, named His birthplace, and the time of His birth, some seven hundred years before His appearance in the flesh. The New Testament records the harmonious outworking of the prophecy in actual fact.

### Isaiah Predicts Work

Isaiah 61:1, 2 predicts an outstanding work to be performed by the Saviour. "To bind up the broken-hearted" is a task beyond the ability of men. A repair shop in Sydney, Australia, exhibits a sign, "Everything mended except broken hearts." Here, at man's extremity, the Saviour steps in.

Isaiah 53 depicts Him as "despised and rejected of men." But Zechariah 9:9 gives a seemingly contradictory picture of victory—the triumphal entry into Jerusalem, His proclamation as King. How can the two pictures be reconciled? The records of the Gospels abundantly demonstrate the literal fulfillment of both passages. The city that only a week before had hailed His humble approach, cried out soon afterward, "Crucify him."

Zechariah 11:12 predicts the exact amount of the bribe that lured Judas to commit the world's most despicable act. "For my price thirty pieces of silver," the Spirit of Christ had testified through the prophet. And, thirty pieces of silver it was, confirms Matthew, the disciple (Matt. 26:15).



But we must read on in the prophecy of Zechariah, chapter 11, verse 13—"Cast it unto the potter." Judas discovered, as every man eventually must, that worldly gain derived from the betrayal of the Saviour of men is useless property (Matt. 27:5). He casts the silver before the priests. But Bible prophecy had said, "Cast it unto the potter," not to the priests, not to the treasury, not to the Temple. The next scene from Matthew portrays the very priests who clamored for the life of the Son of God, fulfilling this prediction. "And they took counsel, and bought . . . the potter's field" (verse 7).

Psalm 22:16 foretells the exact manner of Christ's death and crucifixion. How remarkable when we remember that in David's day this method of capital punishment was unknown! When it did arise, the method used was to tie the hands and feet to the cross, leaving the victim hanging there until death by exposure brought welcome deliverance, sometimes several days later. But the reference cited definitely states that Christ's hands and feet would be pierced. The gospel story tells that it was performed exactly that way. They drove the nails through the quivering flesh of the Son of God, giving another proof that He was all that He claimed to be.

"He was numbered with the transgressors"—crucified between two thieves. "And with the rich in his death"—Joseph's new tomb supplied Him a resting place (Isa. 53:9). Christ was the poorest man that ever lived—of worldly possessions He had none. The only thing the world ever gave to Christ was the cross.

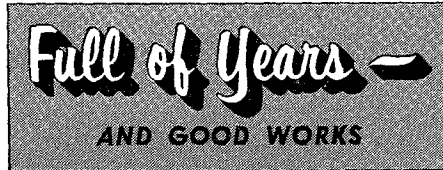
"He . . . made intercession for the transgressors" (Isa. 53:12). While the cruel soldiers drove the nails roughly through His flesh, while the thieves, one on either side, railed and cursed, and the multitude ridiculed and spat upon Him, we hear His tender voice raised lovingly above the rabble throng, "Father, forgive them; for they know not what they do" (Luke 23:34).

### Two-Part Prediction

"They part my garments among them, and cast lots upon my vesture" (Ps. 22:18). Two distinct processes are outlined—the parting of the garments and the casting of lots for the vesture. Both were literally fulfilled. John 19:23, 24 tells how the Roman soldiers parted Christ's garments among them, each man taking one fourth; but His coat was without seam, and they hesitated to rend it. The callous members of the Roman soldiery unconsciously were acting the part allotted to them a thousand years

before in the prophetic program. The record states it thus, "Let us not rend it, but cast lots for it."

"He keepeth all his bones: not one of them is broken" (Ps. 34:20). Jesus and the thieves were crucified on the preparation day, and the Jews hesitated to leave their victims on the cross over the Sabbath. The problem was that the men were not dead. It was decided to take them down and break their legs, so that they could not crawl away.



Sarah Peck, of Angwin, California, has long been known as an educational worker in our denomination. As a young woman, in 1892, she was sent to Cape Town, South Africa, as a teacher, and was called from there late in 1896 to Australia to assist Ellen G. White.

Miss Peck was the first to begin the indexing of Sister White's writings. She returned to the United States in 1900 with Sister White and her family, and spent seven years at Elmshaven, helping with the secretarial work. Later, Miss Peck was with the Educational Department of the General Conference for some years. She is the author of several books that were used by the elementary grades in our schools.

Miss Peck is nearing her eighty-ninth year, and continues to study and work, believing that whatever the calling, one is to be both a learner and a teacher as long as life shall last (see *The Ministry of Healing*, pp. 402, 499). During the past three or four years she has focused her energies on studying the subject of the sanctuary.

We honor the aged workers of the cause, and salute them as they go faithfully on in their pilgrimage to the glory land.

ERNEST LLOYD

But as the soldiers approached Christ to execute the decision they were amazed to find Him dead already. To prove the matter one of them thrust his spear deep into the Saviour's side, and blood mingled with water flowed from the wound. "They brake not his legs" (John 19:33). Prophecy triumphs once again.

But that is not all. The very piercing of His side was foretold in Zechariah 12:10. The fulfillment is a matter of record. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34).

Most human biographies reach their termination when the subject is locked securely in the grave, but here again the biography we are studying is strikingly singular, and wonderfully unique. Psalm 16:10 goes beyond His death to reveal the facts of His resurrection and ascension. All was fulfilled with exactness.

### Old Testament Prophecies of Christ

So it is evident that the Old Testament is but a prophetic revelation of the Mystery Man of the ages. The New Testament also takes as its theme, "Behold the Lamb of God." This was the Master's own estimate and use of Scripture. On the Emmaus road, speaking to His discouraged disciples after His resurrection, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." It came as a revelation to the disciples back there, and it is a solemn warning to any who today would seek to omit from their reckoning any portion of the Word of God. Jesus took it all and related it to Himself. We need it all to lead us to Him. Let us beware of any one that would set aside even one statement of Holy Writ.

At His first advent Jesus came into the midst of a people who were in full possession of the Law and the Prophets, but they failed to recognize Him. They refused to believe in Him. They crucified Him. Jesus tells us why. "For had ye believed Moses, ye would have believed me: for he wrote of me" (John 5:46). They failed utterly. Let us take warning. "Because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him" (Acts 13:27). Hebrews 9:28 assures us that He will come again the second time, and once again answer Bible prophecy. It is vital that we study and understand the Word lest the tragedy of Israel overtake us too.

But the mystery does not end in the past, nor is it left to culminate in the

future. The glory of it all is in the fact that it is an ever-present reality. "Which is Christ in you, the hope of glory" (Col. 1:27). Revelation 3:20 points out that He is standing at the

door of human hearts seeking permission to enter. Let Him in. Companionship with Him here below means companionship with Him in the glory land beyond.



[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.]

Lessons From Bible Characters—4

## Job

By C. L. Paddock

I wish I could have been a neighbor of Job. Somehow I feel that Job was an optimist, that he looked on the bright side of things, that he could say a cheery Good morning even when it was bitterly cold or uncomfortably hot. I would have liked to visit him when I needed a lift.

I have known some people who seemed to be always cheerful and happy. They were never down. We had a neighbor a few years ago who was an exact opposite in his outlook on life. I had a garden near his fence. Many times he assured me I would never grow anything in that ground—twitch grass would take over. He had learned from experience that there was no use trying.

There are too many of these people who seem to be always looking through blue glasses. This neighbor could always see a lion in the way; there was difficulty ahead. He is still peddling gloom.

Job must have been right on the inside. You have to be to radiate cheer and hope and courage and happiness.

Job was a wealthy man. Things were going pretty well with him. He was serving God, and God had blessed him abundantly. Then suddenly calamity came. A messenger came running to announce that enemies had fallen upon Job's servants and they had all been slain. The enemy had also driven away the oxen and the asses. This was a terrible loss.

### Further Disasters

While this messenger was still speaking, another rushed up to announce that fire had fallen on the herds of sheep, and the animals and the herdsmen had been burned. Then a third messenger breathlessly announced that the Chaldeans in three bands had fallen upon the camels, and had driven them away. The servants had been slain with the sword. That was a crushing blow. His flocks were gone, his servants slain.

Then to top all this tragedy, another messenger came to tell him that his sons and daughters had all been killed in a cyclone that had swept

over their country. Job fell to his knees in worship. Imagine him in such a tragic moment saying, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

What resignation, what trust, what confidence in God as his maker and his guide. He felt God was directing in his life and that He would not have permitted these calamities to come had they not been for his best good. We get to know some of our earthly friends so well that we have the utmost confidence in them. We have a trust in our parents and those we love. If we can have the confidence in God that Job had, all will be well, even in time of trial and tragedy. We will believe that God knows best.

Physical suffering followed. Job was smitten with boils from the crown of his head to the soles of his feet. The Bible record says, "He took him a potsherd to scrape himself withal; and he sat down among the ashes."

Then friends came to comfort Job. No doubt they had good intentions, but they were not much comfort.

His friends frankly told Job that he must not be as good as he professed to be or God would not afflict him so. His wife did not give him much help or encouragement. She said to him, "Dost thou still retain thine integrity? curse God, and die."

But Job replied, "Shall we receive good at the hand of God, and shall we not receive evil?"

After listening to hours of discouraging, depressing counsel from his so-called friends, his confidence in God was unshaken. Confidently he declared to these poor comforters, "Though he slay me, yet will I trust in him."

He must have been feeling very low when he said, "My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight."

In spite of calamity, constant physical pain, his kinsfolk forsaking him, his friends forgetting him, he still

### Catholic Institute to Study Non-Catholic Denominations

Roman Catholic leaders and theologians from all parts of Germany attended the opening in Paderborn, Germany, of a special institute organized to study the work and teachings of non-Catholic denominations. Founded under the sponsorship of Archbishop Lorenz Jaeger, of Paderborn, the institute will promote research into "the theological problems of the Reformation" and thus promote understanding among the Christian confessions "on a scientific level."

### New Lutheran Seminary Head Stresses "Sound Doctrine"

A new president took office at Northwestern Lutheran Theological Seminary in Minneapolis, Minnesota, with a warning that faithfulness to historic creeds and confessions is "utterly necessary" for the stability and unity of the church. At the service at which he was inducted into the presidency, Dr. Clemens H. Zeidler said that "to permit a confused and contradictory utterance from the Church is to imperil the souls of men."

### Australian Church Groups Act to Aid Aborigines

Two major church groups in Melbourne have asked the government for help to train primitive tribes of natives in the remote interior of Western Australia to take their place in civilization. The Australian Presbyterian Board of Missions proposed to the state government of South Australia, whose borders adjoin the territory, that a huge cattle station be established to provide food for the desert tribes. Church officials have agreed to provide trained personnel to supervise the station, which would be organized as a mission center. The aborigines are said to be among the most primitive people in the world, still leading a stone-age existence.

### Dr. Blake Asks Rebirth of Christian Scholarship

Dr. Eugene Carson Blake, president of the National Council of Churches, in New York called for a rebirth of Christian scholarship in the United States. In an open letter to heads of Protestant denominations, Dr. Blake declared that the churches, in their related colleges, are committed to a "continuing alliance of scholarship and faith." He urged denominational leaders to "take steps now to see that church members and the general public are made aware of the importance and the needs of Christian higher education." "Protestantism is committed," he stressed, "to helping every individual achieve a faith that is well-informed by all available knowledge and insight guided by the Holy Spirit."

confidently declares, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

Surely this experience of Job was recorded for those who would later have to pass through times of trial and affliction. Because of Job's faith and trust in God, God "turned the captivity of Job" and "gave Job twice as much as he had before. . . . So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters."

Without doubt most of us will have times of trial, of disappointment, of suffering. At times the sun may be hidden from us. If we know God in the good days, we shall also know Him in the times of stress and trial, and we may say with Job, "Though he slay me, yet will I trust in him."

## God's Appointments

By Owen P. Jones

In the busy life of a district pastor there are times when he is tempted to postpone a call and turn to something else more pressing. But many times God has made an appointment for him which might mean tragedy if not kept.

One day I received a letter from a fellow minister in a State adjoining the one in which I was then working. It asked me to call on two young couples in a small town just outside an Army post. I was about to get into my car to make this visit when some folks drove up from a city 250 miles away. They wanted my assistance in finding a person and also some help in solving a problem that was confronting them.

It was late afternoon when they left, and since the town where the young couples lived was more than sixty miles away, my wife suggested that I might go the following day instead. But something impressed me that I should get in touch with these young folks right away. Upon reaching the town I made many inquiries as to where they lived and finally was directed to a small camp another five miles distant.

A rap on the door of one log cabin brought no response, so I made my way to another cabin and knocked. I heard a voice from within say, "Come in," but since I was a stranger

I hesitated. Finally a handsome young man came to the door, and after I had introduced myself he invited me in.

As I entered the room a feeling of apprehension crept over me. On the bed was a gun, on the table another gun. I tried to make myself as comfortable as possible. After visiting a while I inquired for his wife, and

with that he broke into tears. This young couple had been married only six months, but the enemy had come in, and she had become attracted to another man.

After talking to him about the love of God and His plan for our lives, I mentioned that it was providential I called that day. As I said this he handed me a letter. It was a farewell letter to his wife. He had tried three times to shoot himself but failed due to a defective mechanism in the gun. As he was about to try the fourth time, I knocked on the cabin door. Christ was also knocking on the door of his heart.

These young people had been brought up in Seventh-day Adventist homes but were now out in the world. I tried to show him the way back to God, and after much prayer together we parted long after midnight. I promised to get in touch with his wife the following day.

I found her in a hotel in a nearby town. After talking to her about her responsibility to her husband and to God, we had prayer together. A reconciliation was effected, and they decided to return to their home State to try to work out their difficulties. The last contact I had with them they were reunited and were once again attending church.

I know God made this appointment in order that souls might be saved. Every day He makes appointments for us. Let us never fail to meet them.

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## Empty Places

By ALLAN PAGE-DHU

In your church are there seats that are empty

At the evening hour of prayer?

Do you sigh that the words of the preacher  
Should be lost on the emptiness there?

If in some way the world had grown better,  
And its people forgotten to fear;

If their hatred and strife had all ended,  
And each eye become strange to a tear;

If they saw in the skies of the future

Not a cloud to the close of the day,  
But the hope of an early tomorrow,  
And if such hope forbade them to pray,

You could cease for a moment to wonder

That your church had forgotten its need,  
That its burden of prayer is not pressing  
And it has nought with Heaven to plead.

But be sure that if we could behold them  
With these eyes that are used to the night,

In the seats that are empty of mortals  
Would be weeping the angels of light.

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## Parents' Fellowship of Prayer

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

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

## Changes Made Through Prayer

Sometimes our Fellowship members neglect to let us know that God has answered our united prayers. In other cases, they merely delay writing. Recently we received a letter from California in the latter category. It began: "I wrote to you over two years ago asking you to pray for me, as I expected to have a major operation. Many prayed for me. My recovery was remarkable. The Lord answered prayers." In her letter she also let us know that her son (who had been drinking heavily) "has quit entirely and has changed so much." How wonderful it is when dear ones respond to the sweet influence of the Holy Spirit. Often when people yield to right impulses they do not realize that God is speaking to their hearts. Yet this is the loving heavenly Father calling them to walk in the ways of truth and righteousness.

A recent letter from Colorado contains the encouraging news that prayer on behalf of a

young husband who had left his wife and family has been answered. His God-fearing mother writes: "I requested your prayers some time ago for my son who had left his family. I am now writing to tell you that they are back together again and both are trying to get along. They still have a long way to go. Please pray that they will come into the truth, for that is the only way they can be happy. Thank you a lot for your prayers. We have such a wonderful God to whom we can take our troubles."

Sometimes we cease praying when we see indications that God has heard our prayers. But we must not do this. Keep praying, for the devil will continue his efforts to cause grief and distress. Let us not let go of the divine arm too soon. Remember the appointed hour for united prayer—sundown each Friday night. May our petitions, as sweet incense, rise heavenward like a mighty cloud.



# • EDITORIALS •

## The Goal of Our Publicity

On the last page of the REVIEW of January 31 we noted the important fact that there had just been held the first division-wide meeting of the General Conference Public Relations Bureau. We believe that meeting was historic in that it marked a new day in the history of the Advent Movement. There was a time when a Public Relations Bureau would not have had much practical significance for us. Today it has very great significance. We think this fact worthy of editorial comment.

The Advent Movement began under amazing opposition and misunderstanding. Everyone was sure we were odd to the point of being irrational. Few would even listen to us in the early days of our history. For decades after 1844 it was quite common for writers to make most uncomplimentary remarks about Adventists as being choice exhibits of the fanatical fringe of religion, as being poor, run-down-at-the-heel people whose little churches were always located on the wrong side of the tracks. There are many of us living now who can remember those days most vividly.

True, as the denomination moved on into the twentieth century, there was a mellowing of attitude toward us. We began to be regarded as an inevitable part of the religious scene, something to be tolerated with such good grace as people could muster. But that mood of mildly annoyed tolerance has, in the last fifteen years or so, quite suddenly changed into a mood of respectable consideration. Indeed, our standing in the religious world and in society at large is now so different from what it was in all past times as to constitute something of a phenomenon in the life of our church. The change, so real and so marked, and shall we say so startling, warrants investigation. What has been the cause of it?

### Does Growth Explain Changed Attitude?

Is it due to our growth? Hardly. True, we now have one million members over the world. But at the home base, North America, where through all the past years we suffered such chilling rebuffs, we have even now only about 300,000 members, and that is hardly an impressive total in a country that numbers a population of more than 170 million. No, our growth in numbers cannot explain it. Furthermore, that growth has been rather gradual. Why, then, was not the changed attitude toward us a more gradual one?

Is the change of attitude toward us to be explained by the fact that we now have many large buildings and some very beautiful churches? Perhaps in a very small way. But almost any fair-sized city in the United States has more big buildings than we own altogether in North America and in all the other countries of the world.

Is the change of attitude due to our welfare work? In some degree. Far be it from us to minimize in any way the worth of such work, the good deeds of those who have willingly given of time and of effort in floods and hurricanes, to mention only two ways in which our welfare work has been revealed. But after all, there is a very great deal of welfare work being done by a host of agen-

cies today, the chief of which is the State. By both Federal and State governments care is being given on endless problems of the needy. That care has grown at a rate much faster than any welfare work we could attempt to do. No, we believe that our welfare work, laudable as it is, is not the primary explanation of the marvelous phenomenon of the changed attitude of the world toward Adventism.

Has the attitude changed, then, because we are intrinsically great folks, outstanding people? If so, why was it that the world did not succeed in finding this out until a few years ago? We are not really any different from what we were before. Of course, it is very easy for us to succumb to the subtle temptation to believe that we are a rather remarkable people, head and shoulders above others in our gifts, our graces, and our religious activities. But on second thought none of us can honestly believe that we are intrinsically any better than anybody else. And if we are still tempted to believe we are, all we need to do is to read the message to the church of Laodicea, which is found in Revelation 3:14-18. That message ought to be sufficient to deflate the vainest of us.

### Real Reason for Change

Why, then, this sudden, sweeping change in the attitude of the world about us, including the religious world, in their appraisal of Adventism? We believe the answer is clear and undebatable. The change is due to the fact that the amazing developments of the last sixteen years, from the beginning of World War II into the Atomic Age, have been a most remarkable confirmation of our teachings. Men formerly laughed hilariously at our predictions that wars and still more wars were ahead for the world. They were quieted for a little while by World War I, but quickly pulled themselves out of their fright with the cheering thought that that was a war to end all wars, and that the League of Nations would bring us into a glorious era.

That self-deluding phrase, "a war to end war," carried men pretty well through into the 1930's and kept them from giving an attentive ear as yet to what we had to say. But with the advent of the second world war, followed by the Atomic Age and the calamitous forecasts of great scientists, men finally began to realize that all their hopes of a gloriously improving world were a delusion. And if a delusion, then a contrary view of the world's future must be the correct one. But that contrary view was the one held by a group of people called Adventists.

Thus it has come to pass that now no one laughs at us when we make our predictions. Instead, we are taken most seriously. We can even find opportunities in the religious journals of modernists to set forth our views on the end of the world. We now find editors willing to pay for our contributions, which formerly they would not have accepted even if we had offered to pay for the printing of them. The explanation, we repeat, is that changed conditions have so amazingly supported our preaching that we rate a serious hearing. We are invited to join important organizations, federations, and churches, that formerly would not have given us a moment's consideration, even if we had pleaded for



membership. The World Council of Churches, when it held a great meeting at Evanston in 1954, revealed that many religious leaders over the world were now beginning to talk strangely like Adventists. Indeed, when the first important paper of the whole meeting was read, it set forth a view of the end of the world that we could have printed in the REVIEW with very little change. After this paper was read, a prominent religious editor said to us, with a twinkle in his eye, "You folks have made another convert."

### The Emphasis in News Stories

We should feel awed and humbled by these amazing developments. What a remarkable time we have come to, and what remarkable opportunities now present themselves to the whole Advent Movement, particularly to that group to whom has been given the particular responsibility of conducting a public relations work. As we publicize the Advent Movement to the world let us never make the mistake of focusing on the secondary and the incidental. The new buildings we erect may make a good lead for a story, but the real reason for all the stories we write is the presentation to mankind of some aspect of the saving truths of the Advent Movement. Our goal must always be to seek to find some way to weave these truths into our publicity stories.

True, there may be times when it is not possible to build onto the simple news story very much of the message we hold. There may even be times when the newspaper editors will print only the news item. This prompts us to observe that there is value in the simple fact that the Advent Movement is kept before the public. In this respect our Public Relations Bureau has been doing a most important work. By their labors they have helped greatly to enable the public to see the relationship between present-day developments and the prophetic preaching that has ever distinguished us as a people. It is not sufficient simply to have the truth, we must bring it impressively, persuasively, interestingly, before the public eye. We bespeak for the growing and highly efficient Public Relations Bureau, and its field personnel, increasing success as they seek to make the whole world conscious of the work, the message, and the meaning of the Advent Movement.

F. D. N.

## One-Talent Men and Women

No doubt there are many more one-talent men and women in the world than five-talent ones. Only a few have large opportunities for personal development in Christian service. The vast majority of those who are laborers together with God are men and women of meager schooling and circumscribed activity. It is a comfort to know that God is depending largely upon those with simple talents and opportunities to do a great work for Him.

Paul writes of "the simplicity that is in Christ" (2 Cor. 11:3). He declares that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:27). This does not mean that God delights in ignorance and foolishness. It means that He delights in taking men and women with only one talent and doing great things through them.

We see in reading the New Testament how Christ chose a number of men of lowly estate and made them a great power in the world. They were taken out of their environment and given a special preparation for this work. But God does not always accomplish His purpose by enlarging the sphere of one's influence. Many times it is His purpose for us to stay at home and tell what great

things God has done for us. This is what He told the man to do out of whom He cast the devils, although the man expressed his desire to go with the Master.

### The Captive Maid

The courage and faithfulness of those in small and menial positions may accomplish great things for God and cast an influence for good upon the lives of men in high places. Call to mind the story of Naaman. That experience is recorded in the Scripture for some good purpose. Note how it emphasizes throughout the simplicity of God's methods in helping this great man. In fact, there is a definite contrast between the simple means and the greatness of the man.

We read: "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper" (2 Kings 5:1).

We next learn how this great man was led by "a little maid" to seek healing at the hands of the prophet of a despised race. Speaking to Naaman's wife, the captive girl remarked, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Even the king of Syria, upon hearing this, urged his chief captain to go and seek help.

Now note how Naaman expected some great thing to be done for him. After Elisha had told him to go and wash in Jordan, he was angry and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

Again it was his servants who turned Naaman's mind in the right direction, for they came to him and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

### The Trustful Rhoda

In the book of Acts we have the story of the imprisonment of Peter. We read with great interest concerning the miracle of his release, but we overlook the remarkable faith of Rhoda, the damsel who answered Peter's knock at the door. When the praying believers heard her say that Peter was standing outside, they said that she was mad. How could their prayers have been answered so quickly? But the Bible states that "she constantly affirmed that it was even so." In spite of her great faith they declared, "It is his angel" (Acts 12:13-15).

The simple-hearted very often step ahead of the better informed and thereby obtain a superior blessing. The man whose thinking is complicated with great learning is often not the one who can quickly grasp great spiritual truths. It is the ones who can say with Paul, "This one thing I do" (Phil. 3:13), and "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2), who can move mountains. They thrust in the spade while others are trying to measure the implement to see whether it is equal to the task.

In Jeremiah's day it was a courageous servant in the household of King Zedekiah who on one occasion saved the life of the prophet. We read of this in Jeremiah 38:7-13. Jeremiah had been very badly treated by the princes in Zedekiah's court. It appeared that the prophet was disloyal to the cause of the king, for he had prophesied terrible things concerning Jerusalem. He likewise advised that Zedekiah surrender to the king of Babylon, who was then besieging the city. Although this was a dangerous thing to do at a time when the princes were trying to stiffen resistance against their enemy, yet Jeremiah did as God had directed him.

The princes then became so angry with the prophet that they requested the king to permit them to put him to death. The king did not have the courage at that time to refuse the request of these evil men; so they took Jeremiah and cast him into a miry pit, where they expected him to die. We then read that when "Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house," heard what had been done to Jeremiah, he "went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet."

In such a time of dire emergency it took great courage for a servant to speak to the king in behalf of one whom the princes hated. This humble man managed to revive the courage of the king, and he told the Ethiopian eunuch to have Jeremiah taken out of the pit.

We little realize the great influence that lowly but trustworthy men and women are able to exercise over others. When the one-talent Christian is dedicated fully to the service of Christ, that one talent can accomplish wonderful things.

Ponder these words from *The Desire of Ages*: "Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world."—Page 142. F. L.

## Day of Fasting and Prayer

Sabbath, March 30, has been designated by the General Conference as a special day of fasting and prayer on behalf of God's work in Colombia. A large number of our people in that country have suffered arrest and imprisonment; many have had to flee their homes; some have been killed; several of our churches have been burned. Now our worldwide membership is being called upon to seek God unitedly that the hand of persecution may be stayed.

We trust that every member will respond wholeheartedly to the call to prayer that has been issued by our world leadership. How much our dear brethren and sisters in Colombia need relief! And how earnestly they

will be looking to each of us to intercede with God on their behalf.

We have been told that it is in harmony with the divine will for us to have days such as this. "Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer."—*Counsels on Diet and Foods*, p. 188.

Fasting is not for outward show. The Pharisees fasted in order to be thought righteous. The most rigid fasted two days of every week. But because they did it "to be seen of men" the experience was a curse instead of a blessing. In the minds of many also was the hope that by denying themselves in this way they would earn merit with God.

But true fasting is never tinctured by self-righteousness, love of display, or legalism. It is born of need, a need that can be met adequately only by God. On such occasions spiritual interests are put first; the needs of the physical nature are relegated to a place of secondary importance. "Entire abstinence from food may not be required, but they [God's people] should eat sparingly of the most simple food."—*Ibid.*, pp. 188, 189. This was Daniel's plan when for three weeks he fasted, eating "no pleasant bread" (Dan. 10:3).

We believe that this point should be clearly understood, especially where there are children in the home. God does not take delight in seeing zealous but misguided parents arbitrarily withholding all food from hungry children on a day of fasting and prayer. To follow such a program may well turn these younger members of God's earth-born family away from true religion. But by eating "sparingly of the most simple food" all will be reminded that spiritual matters are being given priority.

As we unite to seek God on March 30, let us remember that "fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action."—*Testimonies*, vol. 2, p. 146. We must break with sinful habits and every evil indulgence. Now is the time for us to confess our sins and forsake them so that we can enter into God's audience chamber to intercede for others with "clean hands and a pure heart." This special day will thus not only bring blessings to our believers in Colombia, but will also mark a spiritual advance for each Adventist the world around.

K. H. W.

In our Sabbath school lessons and Bible notes we sometimes refer to other translations, but we use the King James Version as our standard text. This is in harmony with Mrs. White's practice. The Advent Movement grew up using the King James Version.

The term "the original," as meaning the work of the first penmen of Holy Writ, does not have too much meaning today, since all these first "autographs," as they are called, were long since lost. These handwritten works (hence called manuscripts) of some forty writers of sixty-six books, covering a period of about 1,600 years, were not lost, however, before devout scribes copied them faithfully. These copies were also copied, with the result that today we have hundreds of copies of copies of books or parts of the Old Testament, and more than 4,500 copies of books or parts of the New Testament.

Obviously, verbal inspiration cannot be claimed for any of these thousands of copies, whose preservation has ensured the possession of inspired thought and teaching,



rather than of literal word. "The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. . . . The writers of the Bible were God's penmen, not His pen."—Ellen G. White quoted in F. M. Wilcox, *The Testimony of Jesus*, p. 18.

Translators have to base their work on some standard text or texts, such as the Septuagint (LXX) rendering of the Old Testament into Greek in the second century B.C., the Latin Vulgate of about A.D. 400, et cetera. In using many renderings, translators find variations of expression, copyists' mistakes in spelling, omissions, additions, et cetera. It is here that the hundreds of copies assist in arriving at the basic thought of Scripture.

No single version can be perfect, and no dogmatic stand should be taken on a word or words in any one translation. The work of a group of scholars is generally more reliable than that of a single man. We justifiably use any rendering that adds meaning to words or phrases in languages that we do not understand. Since words in one language often are not translatable into others, we compare renderings and get help from many sources.

The King James Version of 1611 was born of a desire for a Bible that Puritans, Episcopalians, Independents, could all appreciate. It was revised and called the English Revised Version in 1881. In 1901 a revision of the 1611 King James Version appeared as the American Standard Version, which was revised in 1952 as the Revised Standard Version (see Preface of this version).

Today people are coming into this truth through the use of various versions, each with its own peculiar virtues. Thank God for His miraculous preservation of the Holy Word!

H. W. LOWE

# Sabbath School Lesson Help

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

FOR SABBATH, APRIL 6, 1957

## The Great Commission; The Twelve Apostles

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

What would the New Testament be like without the book of Acts? A moment's thought will convince us of the importance of this book, the opening chapter of which forms our study this week. G. Campbell Morgan said that this book completes "the Pentateuch of New Testament history. Four of these books present the Person of our Lord; while the fifth gives the first page of the history of the Church."—*The Acts of the Apostles*, p. 7.

The author was Luke, as the words in Acts 1:1 and Luke 1:3 suggest: "The former treatise have I made, O Theophilus"; "It seemed good to me . . . to write unto thee . . . , most excellent Theophilus." Other evidences of Luke's authorship are discussed fully in *The SDA Bible Commentary*, volume 5, pages 663-665. The title "The Acts of the Apostles" was given in the mid-second century to the second volume of a larger work known as *A History of Christian Origins*, volume one being Luke's Gospel. "The Acts of the Apostles" is a bridge between the four Gospels and the New Testament epistles. It forms a valuable narrative background for the Pauline epistles and establishes the apostolic claims of their author.

From Acts we learn the methods and teachings by which the earliest Christians carried the gospel to a hostile world. Above all we learn of their dynamic witness to the doctrines of the resurrection and divinity of Jesus Christ. Historically, the importance of this book is seen from the fact that it covers the years from about A.D. 30 to 64, and therefore touches the reigns of the stern, proud Tiberius (14-37), the dissipated Caligula (37-41), the weak and timid Claudius (41-54), and the melodramatic, murderous Nero (54-68).

Nearly fifty years ago, at a time when our work was growing amid difficulties, we were exhorted to "study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a

higher and broader way."—*Fundamentals of Christian Education*, p. 530. To read quietly those two chapters is to be lifted into another world, a world in which the Christian church was pure, and therefore powerful, aggressive, victorious.

In Acts 1:1 the word "all" must be figurative of the acts and teachings of Jesus, because the last words of John's Gospel indicate that our Lord's works were too voluminous to record. They will be among the "more glorious revelations of God and of Christ" which eternity will reveal (*The Great Controversy*, p. 678).

"Until the day in which he was taken up" (verse 2) marks the terminal point of the Gospels, forty days after the resurrection, which period was full of unrecorded events (see verse 3 also). "The things pertaining to the kingdom of God" is a comprehensive expression reminding us of Luke 24:27: "the things concerning himself." At the end of this book Paul, at the world's center, was preaching "things which concern the Lord Jesus Christ" (Acts 28:31). Is there not in these expressions the key to all good Christian thinking and teaching?

### Proofs of Resurrection

"Many infallible proofs" (Acts 1:3) is another comprehensive statement that stresses, not so much the number, but the utterly convincing nature, of the evidences that the conquest of death was complete in Christ. He ate with them (Luke 24:41-43; John 21:4-13), He was touched by them (Matt. 28:9; John 20:27), He appeared perhaps twelve times, to as many as five hundred people at one time (Matt. 28:7, 10, 17; Luke 24:36-38; John 20:19-29; 1 Cor. 15:6), et cetera. "The certainty of the resurrection gave dynamic power to the message of the apostles (Acts 2:32, 36, 37; 3:15; 4:10; 5:28, 30-33). It was the basis of Paul's magnificent argument on the certainty of the bodily resurrection of the redeemed (see 1 Cor. 15:3-23)."—*The SDA Bible Commentary*, on Acts 1:3.

That the purity of heart of these believers was not dependent upon

completeness of knowledge is seen in Acts 1:6: "Lord, wilt thou at this time restore again the kingdom to Israel?" This revealed a lingering misconception, and a desire to know the future. "He answered, 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' It was not necessary for them to see farther into the future than the revelations He had made enabled them to see. Their work was to proclaim the gospel message."—ELLEN G. WHITE, *The Acts of the Apostles*, p. 30.

In verse 8 we have a geographical index to the book: "'Ye shall be my witnesses' might be regarded as the theme of the book; 'in Jerusalem' covers the first seven chapters; 'in all Judaea and Samaria' Chs. 8:1 to 11:18; and the remainder of the book deals with the progress of the gospel outside the frontiers of the Holy Land until it reaches Rome."—F. F. BRUCE, *The Book of the Acts*, p. 39.

On the fortieth day the Master's appearances suddenly ended with His ascent to glory (Acts 1:9-11). The infant church went forth with the vision of a glorified Redeemer, and the promise of an equally glorious return, dominating their lives (compare 1 Thess. 4:14-18).

In addition to the eleven disciples in Acts 1:13, there is in verse 14 a significant reference to "the women" (henceforth women have a higher role in religious life), the last reference to the mother of Jesus (still a believer in her unique son, now her Redeemer), and "his brethren." We know little of these brethren, save that they were "sons of Joseph" (*The Desire of Ages* [1940], pp. 86, 321, 450), and "older than Jesus" (*ibid.*, p. 87). What matters is that their unbelief (John 7:3-5) has now turned to belief.

Peter, so lately denying Jesus, is seen in Acts 1:15 as a leader in the church. For one to whom was revealed that he would eventually die as his Lord had died, Peter's courage and leadership are so outstanding that they overshadow his weak denial (see *The Desire of Ages*, pp. 815, 816).

The replacement of Judas by lot (verse 26) was the survival of an Old Testament custom of obtaining guidance (Prov. 16:33). "This solitary example of the employment of the lot before Pentecost can furnish no precedent for its use by Christians to relieve them from the responsibility of exercising the powers of judgment given them by God."—FURNEAUX, *The Acts of the Apostles*, p. 26. "I have no faith in casting lots. We have in the Bible a plain 'Thus saith the Lord' in regard to all church duties."—Ellen G. White letter 37, 1900.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## Lydia, A Seller of Purple...

Part 3

By JOSEPHINE CUNNINGTON EDWARDS

Lydia Moore was reared in the country, but the family had moved to Philadelphia after the death of the father. Her mother opened a bakery shop and all the children helped as they could. Lydia and her brother attended some meetings, and Lydia continued to go, and accepted the Sabbath. The Lord worked it out for her to do the housework in the big house instead of helping in the bakery, so her Sabbaths were free.

"While I am glad, Lydia," her mother remarked the next morning, "that you are trying to be a Christian, I don't see why you want to be such an odd one and choose such a crazy belief."

They were sitting at the breakfast table. Kathleen was caring for the bakery. From the big sunny kitchen they could hear the slam of the front door and the rattle of paper when Kathleen wrapped up buns, bread, or rolls.

Lydia was still pale and shaken from the scene of the evening before. Her sister had been loud in her jeering and laughter at Lydia's "new religion," as she had called it. Her mother had argued with her for hours, each determined to convince the other. Both of them were equally stubborn. They had to call a truce—for the hour had grown late. Both of them knew that the work of the morrow would call for their freshened strength.

Before going to bed, Lydia had read more from the writings of the apostle Paul. She read of another Lydia, a seller of purple who had been converted by Paul in the ancient city of Philippi. She too was Lydia. She too had been converted to Jesus, the same Christ who led Paul all his wonderful life. That other Lydia sold purple, the richest and most beautiful color ever made by man, a color thought of in connection with gold and ermine and pearls and fine linen—a royal thing—purple, associated with emperors, kings, and princes. And then a sweet resolve came into Lydia's loving heart. She too would deal in precious things like that other Lydia—things that pertained to the kingdom. She would deal in the royal things of God. And then she had

gone to bed to sleep sweetly and dreamlessly through the long spring night.

She had risen fresh and inspired to meet her perplexed loved ones at breakfast.

Her mother's pleasant round face was sober as she looked at her younger daughter. Lydia realized with sinking heart that her mother was resolved to overrule her beliefs that day and try to undo all she had learned. Only that morning she had read again from Paul: "For I am persuaded, that nei-



ther death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Lydia made a like resolve; her soft red lips grew firm with determination.

There on the corner of the table she saw a fat letter addressed to her old Quaker grandmother far up in the woods of northern Pennsylvania. She fairly trembled when she saw it. She knew then what her mother was up to. She was appealing to her grim, hard-headed old mother to straighten her daughter out. Her heart ached for her mother.

"Lydia," her mother said patiently, when the girl began to pick up the

cups and plates after breakfast was over, "I want you to get your clothes packed. I am going to send you up to Mother's to spend a few weeks. You are to start a week from today if that is all right with Mother."

She said nothing to her daughter about her purpose in sending her. But Lydia knew why. She knew that her mother hoped she would give up her belief in the newly found truth if she was taken away from the evangelistic meetings. She felt sad, for she knew that instead of forgetting, she would be strengthened. Neither life nor death, nor principalities nor powers, would separate her from the love of God.

That morning she hastened with her work. The great house was made immaculate by her skillful fingers. Never had she worked faster and harder. She must get all through so that after lunch she could go to Evangelist Martin's and tell him the turn her affairs had taken. So her scalloped potatoes, baked in the brown baking dish, were crusty and brown and ready to eat at high noon. She made muffins and boiled some eggs and shelled and put them in with a freshly opened can of tiny pickled beets. The eggs turned as red as the beets, and it made an inviting dish for the luncheon table.

During Kathleen's regime she had drawn upon the foods from the bakery for luncheon, and had set the table in her characteristic slap-dash fashion. Who was hungry for baked beans after serving them to someone else all morning? or raisin cookies or cottage cheese? Therefore, Lydia's meal was doubly inviting because it contained the element of surprise and was daintily and neatly served.

"I do declare, Lydia," her mother said as she collapsed into her chair, "I never saw anything that looked so good. Did you put onions in these potatoes? Good. And pickled eggs, a favorite of mine." She interrupted herself to stoop over pantingly and remove her great sprawling oxfords. "My feet ache like the toothache," she complained, not bitterly, but more to impart some casual information.

It did not take Lydia a half hour to set the kitchen in perfect order after the noon meal. Every crumb was carefully swept up and consigned to the great cookstove that Lydia kept polished and immaculate. The dishes



were washed and carefully put away in the large cupboard that Lydia had spent hours setting in order. Then she straightened the curtains, put a potted begonia in the middle of the table, and the room was done.

The Martins lived in an apartment on the second floor of a pleasant little row of brick store buildings about a twenty-minute walk from Lydia's home. She was very happy and very beautiful when she got there. Her cheeks were flushed and her lips were red from the exercise. Her tan hat and trim tan suit made her look very sweet indeed when she was admitted to the Martins' parlor.

The young minister and his wife soon saw that Lydia's people were going to leave no stone unturned to draw her away from her new allegiance. Their kind hearts were troubled for the girl. She saw it in their eyes.

"Oh, you need not worry!" she had exclaimed, laughing at their sober faces. "I may be new in this message, but I have weighed it and have proved it beyond every doubt, to my own satisfaction. I know it is the truth. And when I have convinced myself in this

way, I am just as stubborn as Mother—or Grandma too, for that matter. But what I want is some books—you surely have some—so I can read on the train and be able to talk intelligently when I get up there. There is no use in my going if I can't speak up and defend myself. I want to know Daniel 2 and Daniel 7 well enough to tell it with at least a semblance of authority. I want Grandma to know this. She'll interpret stumbling and hesitation as weakness. I know her."

Pastor Martin's face cleared in relief. "I declare, young lady, you are going after this in the right way." He arose, went to his supply, and returned with a stack of books. Lydia looked at some of the titles interestedly—*Heralds of the Morning*, *Daniel and the Revelation*, *Our Paradise Home*, *Matthew Twenty-Four*.

"Are these for sale, Pastor?" inquired Lydia. "I want to buy them so I can use them."

So Lydia bought the books and carried them home in an old-fashioned telescope suitcase that Mrs. Martin gave her. That night she began to study as she had never studied before

in her life. She had the Daniel part of *Daniel and the Revelation* read through by the end of the week, and had a tiny notebook full of neat, concise notes. Lydia was determined to know whereof she spoke.

So the next Monday, Lydia, with her valise and telescope suitcase, was sent north to unlearn the ways of the kingdom. It was her first missionary journey. Like Paul of old, she set out toward her Ephesus, her Antioch, her Philippi, with a prayer on her lips, a song in her heart, and armed with the sword of the Spirit—and with her purple of the kingdom to sell as did that other Lydia.

For a while Lydia curiously watched the landscape as it whisked by, for she had not traveled much, and it was a great novelty to her. Lush pastures with cattle knee-deep in grass, big, trim farmhouses, brown roads, and trickling brooks interested her for a time. Then, realizing that she must prepare her "purple"—her royal wares of the kingdom—she unstrapped the funny little telescope suitcase and drew out *Matthew Twenty-Four*, a thin little blue book, and began to read.

"Oh, it is wonderful, it is precious," she thought as she read. "How truly and surely the Lord has even put His finger on the very generation that will see Him come!" It thrilled Lydia immeasurably to know that she was living in that "grand and awful time." History had truly been pouring into the very mold of prophecy. O that God would give her fluency and wisdom and knowledge to present this wonderful truth to those who were going to question it! And Lydia, the seller of twentieth-century purple of the kingdom, prayed to the God of that other Lydia for the diplomacy, the wisdom, and the salesmanship that she knew she would sorely need very soon.

The spring day had been warm and bright. Lydia had been so absorbed in her reading that before she realized it, she was very hungry. She laid the book face down on the dull, dusty plush of the seat opposite her and got out the lunch her mother had prepared. It was put up neatly and tastefully in a small cardboard box. There was a small bag of cookies, crunchy with nuts and rich with raisins. Her mother had peeled an orange and wrapped it in paper. There were egg sandwiches, and delicious lettuce-and-cottage-cheese sandwiches.

Almost before she knew it, the brakeman called out the name of the tiny town where her grandmother lived, and she was scrambling off with her valise and the old telescope suitcase of books.

## THE Children's Story

### Faithful Little Maid—Part 1

By ARTHUR S. MAXWELL

"Let me go! Let me go!" screamed the little maid. "Don't take me away from my mother!"

But the cruel raiders took no notice of her cries. They threw her on a horse behind a big, burly Syrian soldier and set out for Damascus.

Weeping all the way, the little girl sobbed out between her tears, "Why did God let this happen to me? Why? Why? Why?"

In the big city she was sold as a slave, and became the servant of the wife of Naaman, captain of the host of the king of Syria.

How homesick and hopeless she must have felt that first night in the big house, with all those strange people! Yet she didn't forget to say her prayers. Her parents had brought her up to love the God of heaven, and she made up her mind she would be true to Him whatever might happen.

Fortunately her mistress was kind to her. Soon they were talking together like mother and daughter. No doubt the little maid told some of the stories her real mother had told her about the wonderful way the God of heaven had cared for Israel in years gone by—stories like the one about the crossing of the Red Sea, which every Hebrew child knew by heart.

Often the little girl noticed that her mistress had a very sad look on her face. She wondered why, but didn't dare to ask. Then one day she found out what the trouble was.

Naaman, her husband, had that most dreaded disease, leprosy.

The little maid had seen lepers before, and knew the awful things the disease did to them. Her kind heart went out in sympathy to her master and mistress. She longed to do something to help them, but what could a little girl do, so far from home, in a strange, strange land?

Then she had a bright idea. If she couldn't help, surely God could.

Seeing her mistress in tears, she went to her and said, very gently, "Would God my lord were with the prophet that is in Samaria for he would recover him of his leprosy."

"Sweet child, what makes you think that?" asked her mistress.

This gave the little maid her chance. She began to talk about all the wonderful things Elisha had done, and Elijah before him. "The other day he raised a dead boy to life. And once he made the bitter spring of Jericho sweet. Oh, yes, and his master, Elijah, made a poor widow's barrel of meal and cruse of oil last many days, maybe a whole year. Once he even brought fire down from heaven on the top of Mount Carmel, and burned up the sacrifice even though it was soaking wet with water. The God of heaven is a wonderful God. And Elisha is His prophet, a man of God. I'm sure he would heal your husband if he'd just go to see him."

So she talked. On and on. The Bible says, "Thus and thus said the maid." How much that "thus and thus" covers!

Her mistress was so touched that she told the whole story to a servant, who went and told it to Naaman. He was so impressed that he told the king of Syria, who thought the child had a fine idea. What do you suppose he did about it? He wrote a letter; however, it was to the wrong man! But that part of the story will have to wait till next week.

## Living Too High on Too Little

By Lois Christian Randolph

Some months ago a friend, whom we will call Delbert, visited us four times in one week. We had not seen him for three years. Our only contact had been through an annual Christmas card. Now he came to supper one Sunday evening, visited us again on Wednesday evening, came to supper on Friday evening, and finally on Sabbath went to church, though he is not of our faith.

When he appeared again the next Friday evening, we were thoroughly mystified, recognizing that there must be something he wanted to tell us, or some favor he wished us to grant. There was. He wanted to borrow money.

With considerable emotion he told the how and why of his becoming involved in debt. For a year and a half he had been keeping company with a girl of expensive tastes. First, she did not like his Hudson car. It had too many rattles. So he exchanged it for a later model Dodge.

She was satisfied for a few months, but when something went wrong with this car, she insisted, "You just must get another car. I'm ashamed to go anywhere with you in that old rattle-trap." He got a Buick of later model, but it was still three years behind the current date. They used it for some weeks, then she began to complain again. "The trouble with you is that you're not making enough money," she said. "You ought to quit your office position with the Motor Vehicle Department and go into real estate. There's where the money is."

Meekly he obeyed, leaving his good position with the State. It was six months later that he came to us with the sad tale that he had not paid his rent for two and a half months. The landlord was ready to evict him, he was behind on his laundry bills, and the telephone company had just served notice that his phone would be disconnected in three days unless some money was forthcoming. His last personal check for thirty-five dollars had bounced, because he had overdrawn his account, and he had to make some settlement with the bank on Monday.

On top of everything else, he had gone through a red light that week and the State police had given him a

ticket, discovering at the same time that his driver's license had expired several months before. His traffic fines totaled more than fifty dollars and he had to appear in court the following week. He was both harassed and embarrassed.

"If I were still working for the Motor Vehicle Department, I wouldn't be in this position. During the last six months I have sold only two houses, but I have prospects of making five thousand dollars by selling a ranch to a wealthy man from Los Angeles." At the remembrance of this possibility, his face brightened. "That five thousand will just square me



with the world, and enable me to get a new car."

"What about the girl?" we asked.

"Well, that's really what has discouraged me. She said last Sunday that our personalities clash, and that she didn't want to see me any more. A young lawyer has entered the picture. I wish him luck. He can't take *that girl* out for less than twenty dollars an evening."

"Luck is with you already," we assured him, "in that you have lost a girl friend of such expensive tastes. Do better in your next choice by selecting someone with a little less glamour and a lot more common sense."

My kindhearted husband remained unmoved by the appeal for money. He remembered our own recent building expenses and the regular bills from the academy where our son was attending. We knew that Delbert was working for a real estate company that loans money, so suggested that he try them.

For days thereafter I thought about a verse from the Bible: "Owe no man any thing" (Rom. 13:8). With it I put two sentences from the Spirit of prophecy that described the plight of our friend: "Many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again and become overwhelmed in debt, and consequently they become discouraged and disheartened."—*The Adventist Home*, p. 374.

I remember a streetcar advertisement from my childhood: "Let Hartman Feather Your Nest. Pay Only One Dollar a Week." I asked my parents, "Why can't we get some furniture that way?"

"Going into debt that way is a scheme of the devil," said my father. In those days installment buying was still a new plan and was viewed with suspicion.

The prevailing attitude can best be shown by an experience my father related about an aspiring young singing evangelist, Weldon, and his slovenly financial practices. "I was passing through Chicago recently," he said, "and Weldon met me at the station with his car. He was the only worker in that conference who had a car, and only a very few church members had them. When Weldon came to the station I asked, 'Is that car of yours paid for?'"

"'Not exactly.'

"'I'll not ride in it until it's entirely paid for.'

"'At least, Elder Christian, let me take your heavy suitcases to the depot from which your next train leaves.'

"'Not even my suitcases shall ride in a car that is not paid for!'"

Father walked with his suitcases six blocks to the other depot, and Weldon followed in the car. "It did him good," Father commented. "Next time I came to his city he had no car, and he did not have one for several years thereafter." Perhaps that seems a bit severe, but it must be remembered that automobiles were not considered a necessity at that time. For Weldon to have one indicated that he was living far above his income.

We recognize that there are circumstances when it is both legitimate and wise to borrow as a means of increasing one's assets. What we disapprove of is promiscuous and widespread borrowing when there are no assets to cover the loan. Fortunate is every young person who early in life learns to cut the garments of his expenditures according to the cloth he has at hand. As a wise teen-ager put it, "Don't live too high on too little."

## Midgets

By D. A. Delafield

In the newspaper recently I saw a picture of a tiny little man thirty inches tall. He weighs only about forty or fifty pounds and claims to be the smallest man in the world. A normal individual five feet tall would be twice the size of this little man.

This midget was born in England, and is sixty-two years old. He is perfectly proportioned and very intelligent, almost a genius. His wife is twelve inches taller than he, but even so, she, like her husband, is a midget. They earn their living by appearing in side shows.

These midgets live in a house all their own, but can you imagine how odd life must be when one is so very, very small! The man was born as a perfectly normal baby, but when he was two years old his normal growth pattern was stymied. He became a well-proportioned human being, only not very big.

As a midget the little Englishman is different from a dwarf or a pygmy. A pygmy belongs to a distinct race of people—most of them averaging under five feet in height. There are many tribes of these people in central and southwest Africa. Generally they are mentally backward and uncivilized. A dwarf is a very small person, but usually ill shaped and unbalanced in his physical structure. But he can be quite intelligent.

Now in this junior talk I want you to think about something that may be a new thought to you—good balance. Midgets are well-balanced people. Though they are small, they are well proportioned and may be even handsome. They are neat, trim little figures, and quite charming. And, may I say, if we are well balanced, we have achieved a great goal. If you will use the *head* God gave you, the *body* God gave you, and develop your *soul* with faith and works, you will be well balanced.

A physician friend of mine once said that man is a "three-dimensional being." Do you know what that means? Well, man has a brain that must be developed, a body that must be developed, and a soul that must be developed. If he neglects any one of these faculties, he is ill balanced; or if he overexercises one to the detriment of the other two, he is not well balanced.

To build a strong soul, read the Bible every day, observe the Morning Watch, take time in the morning and evening to pray to our dear Saviour. This will increase your faith in His promises and will strengthen your will power to obey His commands.

To develop the body and build strong muscles and good pure blood, eat a good breakfast and dinner, exercise in the open air every day, get a job where you can work outdoors if possible; or if you can't do that, take hikes or go swimming. Lifting weights might be all right too, but don't try to make yourself look like Samson or Atlas or Hercules. Attempting this

would make you ill balanced. Just build good strong muscles; that's enough.

Develop your mind. Read good books, especially the Bible. Think. Ask questions of yourself and answer your own questions. This will get you to digging, and when you dig, you are thinking. Most of us are mentally lazy. You will have trouble here, but push yourself a bit; you will be amazed at the capacity of your own brain, if you really try.

So here's to the well-balanced people, who have the right proportions. Jesus was perfectly balanced, and He is our example. Follow Him.

## An Incident in My Life

THAT TAUGHT ME AN  
IMPORTANT LESSON

## Thanks, but I Can't Accept

By GEORGE M. MATHEWS

Associate Secretary, Department of Education, General Conference

As a young church school teacher I was spending a few days at home between the close of my school and the opening of summer school. The chairman of the board of the local public high school was talking to me about the principalship, which was to be filled shortly.

"The school board is not permitted to hire a man who has not applied, but I'll say this, George—if you apply, you'll get the job."

"But you see, Mr. Vanderwork," I responded, "I wasn't educated to teach in public schools. My interest is in *Christian* education."

"And that is precisely why we want you as head of our school," the chairman continued. "The salary will be two hundred dollars a month."

I gulped, remembering that during the year just closed I had been promised sixty-five dollars a month, and the church still owed me for part of the year. Such a fabulous salary (this was a long time ago, when two hundred dollars would buy at least what five hundred will today), and I could stay at home instead of teaching in an unfamiliar community! It was a powerful temptation!

My mind quickly reviewed a precious interview I once had with my mother about my lifework. I remembered distinctly her words, "Son, I would much rather that you accept the most menial work in the Seventh-day Adventist denomination than to be President of the United States!"

The earnest, mission-laden counsel of my academy and college teachers arrayed itself alongside my mother's great desire and my own very clear convictions.

"Mr. Vanderwork, I deeply appreciate your offer, but I do not think I could do a very good job in your school," I said. I could not seem to find proper words to explain how I felt about leaving the work to which I had sincerely dedicated myself.

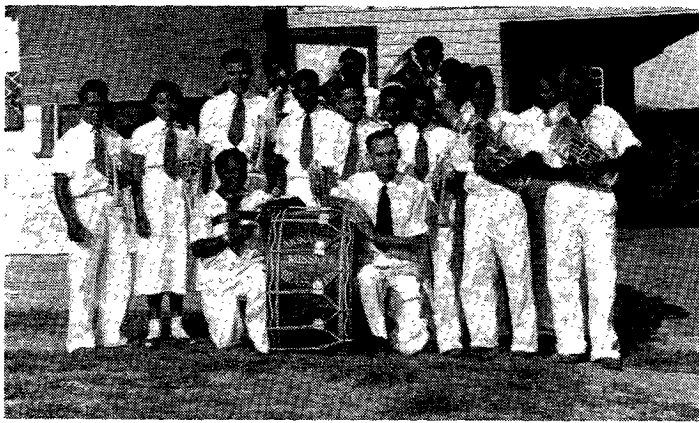
"Isn't the salary satisfactory, George? We might do something about that."

Satisfactory, I thought, it's fabulous! I faced the school board chairman and said, "It's not the salary. That is far more than I am now getting. But, you see, I am a Seventh-day Adventist, and I believe sincerely that Christ will return to this earth very soon. As a believer in the second advent I have a definite responsibility to do what I can to prepare the world for this great event. While on earth, Christ limited His work to 'kingdom business.' I must follow His example. As an alien and a pilgrim in a world largely controlled by the kingdom of darkness, I must use my talents and my energies to advance God's kingdom, the kingdom of righteousness."

Mr. Vanderwork shook his head. "Well, it's your decision, George, but I don't see it. I believe you could do a lot of good right here in our school."

Could I have kept faith with God and yet walk away from that to which I sincerely felt He had called me? I did not think so then; I do not think so today.

I have never felt that God's work or His calls were geared to my convenience. The truth is that many times it has been extremely inconvenient to heed His call. But with each one I have been blessed, and have become more and more convinced that God was leading me.



Aboriginal brass band, the first in Australia, at Mona Mona Mission.

Pineapples grown at Mona Mona Mission.



**D**EEP in the inland of Western Australia there are still thousands of aboriginal natives who have scarcely been touched by civilization.



In the arid desert areas of this region, where large game is seldom seen, the natives, having nomadic tendencies, do not stay long in any one locality, but move on from water hole to water hole in search of food. Where there is a scarcity of kangaroo, wallaby, possum, and emu they will travel long distances in search of lizards and marsupial rats.

In their natural state their place of habitation generally consists of a few slabs of bark, stripped from the typical gums of the Australian bush, and overlapped in a conical form. It is called a miamia. Even in the more favored districts on reservations their homes may consist of just a few odds and ends of tin and bags thrown together to make the crudest of shelters.

The majority of aboriginals have come in contact with European civilization and are required by the government to attend public schools in settled compounds. Yet in the deep inland many still move about in small clans or tribes. A few of those who have been educated in European schools have been known to go off and join their nomadic tribal friends for a season.

The pure-blooded aboriginal is almost a charcoal black in color and is of average height, although around Lake Waite in the inland of West Australia a tribe of abnormally tall myalls is said to exist. In this area nearly all of the men and women are six feet tall. A few are up to seven feet in height. This is still largely an unexplored region.

Thousands of natives have come in close contact with missionary activity and are today receiving the benefits of education and spiritual training. We have two Adventist mission stations for the aborigines. One of these was recently set up in West Australia,

# Among the Aus

By W.

while the other is an older center at Mona Mona, about thirty-five miles northwest of Cairns in North Queensland. Mona Mona means in the native tongue "a tribe of peace." There are only two known peaceful tribes in European experience, one formerly in Victoria, and the other at Mona Mona.

Mona Mona was first developed around the turn of the century by P. B. Rudge, the father of E. B. Rudge, former secretary of the Northern European Division. The mission received a government grant of four thousand acres of heavily timbered country for the purpose of establishing a settlement. Today there are about 325 natives on the station. The majority of them are housed in European-type dwellings with electric lights and wood stoves installed.

These natives are intelligent and industrious. Under direction they build their own homes and become expert carpenters. They bring in logs by tractor for timber cutting and efficiently run the sawmill. Groups may be seen fencing boundaries, planting pineapples, hilling up potatoes, and hoeing corn. The girls are taught cooking and breadmaking, sewing, dressmaking, and basketwork. They

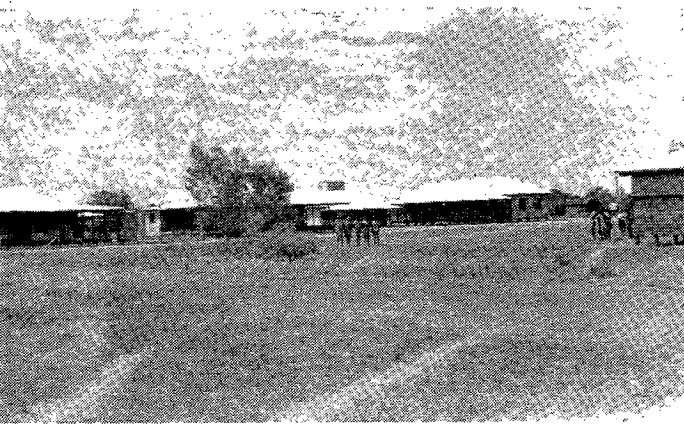
are a musical people and have a natural gift for rhythm and singing the various parts. It is inspirational to listen to their church choir as they sing the melodies of the message.

For some years now the brass band has been one of the cultural factors of the mission, and the boys have greatly impressed the Europeans as they have visited around the towns and villages as far south as Townsville. One needs to see and hear to appreciate fully how these boys can take these old, battered, cracked tin horns and blow them in tune to the delight of the townspeople. At a recent camp meeting the brass band was a special feature.

A new school has recently been erected, with an average enrollment of sixty pupils. It is cared for by two European teachers and provides the regular standard of education. Two of the pupils from this school have recently been accepted by the Australian Missionary College at Avondale, the first to come from this area.

A small dispensary with a nurse in attendance is an essential part of the mission service in caring for the needs of the people. On the settlement there is also a regular bakehouse and a store, where the natives may pur-





Karalundi Mission Station, 535 miles north of Perth, West Australia.

Four bright, happy students at Karalundi Mission School.



# alian Aborigines

ATTY E

chase food and other commodities. Some of them are expert in the art of boomerang throwing, causing this bent piece of wood to hurtle through the air and come back to their feet.

In their native state their tendency has been to simply live for the day and make no provision whatsoever for the future. So long as there was food for the moment, the future could take care of itself. For this reason many do not know how to handle money wisely. When they receive their wages they may exhaust their funds in the first two days, only to go hungry for the rest of the week. The natives receive regular wages for work done on the mission, and are taught how to care for themselves and conserve their funds. This training makes them dependable, useful citizens.

The mission is under certain governmental supervision but without any interference in the missionary program. After living for a time within the compound a married couple may request to establish a home in the village. If in the opinion of the superintendent they are considered capable of so doing, he recommends them to the government, and they then become regular stable members of the community. Norman Fer-

ris, who has had wide experience in mission service, has recently been appointed superintendent of the mission, and we expect that through the cultural and spiritual development of these people they will in turn go forth to evangelize their own native population in the surrounding areas.

Now we turn to Karalundi. Less than four years ago the sod was turned for the erection of the first building at the Karalundi mission station, West Australia. Karalundi, which means "clear water," is about 535 miles north of Perth. Although it is in an arid area, there is abundance of water, and the property is locally known as "crystal brook."

Two 10-horsepower Diesel engines have been installed, one to operate the lighting plant, the other to run the four-inch pump that supplies twenty thousand gallons of water per hour. This is enough water for irrigation and mission use. Irrigation channels have been laid, and a large 30- by 60-foot swimming pool provides refreshing, cool baths in this hot area. And how the native children do appreciate it! The friendly young man who built the pool and the irrigation channels was not an Adventist when the work began. He gave

almost a year of his time without charge, and before the year closed he was baptized in the pool.

At first it was planned that this institution should become a general mission station for aborigines of all ages, but over recent months its function has been changed, and it is now being developed as a missionary training school for young people. In the future there will be no adults upon the station other than the working staff. The staff consists of S. O. J. Louis, the headmaster; G. Topperwein, teacher; K. C. Mitchell, industrial supervisor; V. Powell, dining room matron and cook; and R. Baird, a technical instructor. At present there are seventy young people enrolled in the institution. It is expected that this will build up to two hundred in due time.

As with the Mona Mona Mission, the education provided meets with the state requirements, and also includes Bible lessons and general instruction in Christian education. The industrial supervisor gives practical instruction to the boys in farming, saddlery, plumbing, and building. The girls receive training in cooking, sewing, and general domestic science.

It is expected that a plan will be put into operation whereby adult natives will receive help in a village adjacent to the compound. Here children of preschool age will be cared for and will eventually provide recruits for Karalundi. Efforts are also being made to reach out another 150 miles beyond Karalundi to the Wiluna area, where missionary A. D. Vaughn is working on the verge of the deep inland. We are hopeful that by these means we shall reach out and influence the desert tribes that have as yet not been touched by any Christian mission. Thus we will fulfill the gospel commission to reach not only every nation but every tribe and tongue and people.

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## Pray to Whom?

*To whom should children be taught to address their prayers?*

Our Lord repeatedly instructed His disciples to pray to the Father in the name of the Son (see John 15:16; 16:23, 24, 26; etc.). He addressed His own prayers to the Father (see John 17:1), and gave His disciples a model prayer that begins with the words "Our Father" (Matt. 6:9). Doubtless the reason for addressing the Father in the name of the Son is that since the Fall "all the communion between heaven and the fallen race has been through Christ" (*Patriarchs and Prophets*, p. 366). He is "the appointed medium of communication" between heaven and earth (*ibid.*, p. 184), and "in Christ's name our petitions ascend to the Father" (*Testimonies*, vol. 8, p. 178).

In Romans 8:26 Paul explains the role of the Holy Spirit in the offering of prayer. It is because "we know not what we should pray for as we ought" that the Spirit has been appointed to make "intercession for us with groanings which cannot be uttered." Nowhere in Scripture are we instructed to address our prayers to the Holy Spirit, nor is there any scriptural example of this ever having been done. But not for a moment do we suppose that a prayer conscientiously addressed either to the Holy Spirit or to Christ would offend God or be less likely to receive an answer than if it had been addressed to the Father.

Inspiration has not specified the form of address children should use when praying. Had this been of major consequence we should expect to find instruction in the Scriptures with respect to it. The fact that no specific instruction has been given on this matter may be understood as implying that God intended to leave the matter up to the discretion of the parents.

Christ came into this world to reveal the Father, and it is through Him that we learn to understand the Father and to become His sons. Young children may at first find it difficult to conceive of the Father, whereas the many stories they hear about Jesus introduce Him to them as a real person and as a friend of children. In their earliest years they can learn to converse with Him as with one of

their parents or with some human friend, in a meaningful and satisfying way. As they grow older and become better acquainted with the Father through Jesus, and as they listen to the prayers of their elders it is natural that they should learn to address the Father in the name of the Son, even without being specifically instructed to do so.

In view of the fact that the mental powers and Christian experience do not develop at a uniform rate in all children, it is neither possible nor desirable to attempt to assign any particular chronological age as the time when this transition should take place. Perhaps the time when a child enters school would be as appropriate as any to encourage him to address the Father in prayer, if he has not already begun to do so of his own accord. But under any circumstances the transition should take place naturally, lest the child feel that he is being denied the privilege of companionship with Jesus, whom he has learned to know and in whom he feels that he can confide. He should not feel that he is being required to approach another Being who may, to a certain extent, seem like a stranger to him, and perhaps one that is far away.

Best of all, let us begin early to lead our children to understand and to love God as *their* heavenly Father. Thus it will seem to them both natural and proper to address Him in prayer.

## "The Sixth Hour"

*What time of day is indicated by "the sixth hour" of John 19:14, when Jesus appeared before Pilate?*

The Gospel writers agree that it was early morning when the Jews led Jesus before Pilate (see Matt. 27:1; Mark 15:1; John 18:28). In all three instances the Greek word used to specify the time of day indicates the very early morning, about dawn. According to *The Desire of Ages* (1940), page 723, Pilate was "called from his bedchamber in haste" when the Saviour was led to his judgment hall.

Turning to the crucifixion, we find Mark stating that this event took place at "the third hour" (Mark 15:25). All three synoptic writers note

that the supernatural darkness over the hills and vales of Judea fell at "the sixth hour" (Matt. 27:45; Mark 15:33; Luke 23:44), and Luke adds that it continued "until the ninth hour." There is general agreement that all of these expressions are in terms of Jewish time reckoning of the hours of daytime from sunrise to sunset (see Matt. 20:1-12; John 11:9). Accordingly, the "third," "sixth," and "ninth" hours would be, respectively, about 9:00 A.M., 12:00 noon, and 3:00 P.M.

It is clear that "the sixth hour" of John 19:14, when Jesus was before Pilate, must precede by some time "the sixth hour" of the synoptic writers.

Accordingly, it has been supposed that "the sixth hour" of John 19:14 gives the time of day in terms of Roman reckoning, and would thus be equivalent to about 6:00 A.M. This would correspond with the information provided by the other Gospel writers, as noted above. Elsewhere (ch. 4:6), however, John uses the same expression, "the sixth hour," in a context that indicates approximately noon (compare *The Desire of Ages*, p. 183). Obviously, "the sixth hour" of chapter 4:6 cannot refer to the same time of day as "the sixth hour" of chapter 19:14.

In view of these considerations, we suggest that in ch. 4:6 John writes in terms of Jewish time, and in ch. 19:14, of Roman time. If so, "the sixth hour" of the text under question would be approximately 6:00 A.M.

## Resurrected Saints

*Were the "saints" who came forth from the grave at the time of Christ's resurrection raised to immortality?*

The resurrection of "many" of the "saints" to which our questioner refers is recorded in Matthew 27:51-53. According to *The Desire of Ages*, page 786, "those who came forth from the grave at Christ's resurrection were raised to everlasting life."

There may be a difference in meaning between the two expressions "everlasting life" and "immortality." The former strictly means, "life that lasts forever," and thus "life that never ends," whereas the latter means, "that which does not die." In other words, he who has "everlasting life" lives forever, and a person who has "immortality" does not die. What difference there may be between the two is a matter of conjecture, and therefore is beyond the limits of this column. Those who came forth from their graves at the resurrection of Christ were raised to a life that will never end.

# News From Home and Abroad

## Seventh-day Adventist Hungarian Refugees Arrive

By Eduard Magi, *Representative  
Refugee Resettlement Committee*

The American Red Cross recently informed me that a Hungarian Seventh-day Adventist had arrived at the processing center in Camp Kilmer, New Jersey. I was asked to obtain his release and get him settled as soon as possible. So, taking C. J. Sohlmann, pastor of the Hungarian church in New York City, with me, I headed for the camp.

Upon arriving, we first went to the Church World Service office. They had his name on the Red Cross list, and we were directed to find him in the barracks.

Camp Kilmer has been divided into two sections. In the first one are newly arrived refugees and uncleared cases. No one can visit these persons. As soon as the immigration processes are completed, the people are moved to the other section, where visiting is restricted to the sponsors and the various organizations that deal with refugees. There are also two types of passes required to gain entrance to the camp. One is a one-day, or temporary, permit; the other is permanent, issued only to organizational workers. Elder Sohlmann and I received permanent passes.

We inquired for our brother in the barracks where we understood he was, but nobody had heard of him there. We were just about to leave and look elsewhere when a young man came dashing down from the second floor, saying he was the person for whom we were looking. We walked outside to the barracks steps to question him. The authorities had not given us any identification or photos, so we had no way of verifying his identity. When we asked him whether he was a Seventh-day Adventist, he fell into our arms and wept with joy, he was so happy to meet someone of his own faith. That scene of love and brotherhood was wonderful to behold. We were one at once, truly brothers in the Adventist faith.

He quickly began to relate the story of his escape. We interrupted to ask whether, by any chance, there were

any other brethren in the camp at that time. To our great amazement we found there were. A call went out, and before long, nine of our fellow believers gathered on the drab barracks steps. What a fine group!

We quickly began to gather information from them. They had come to America through various organizations, such as the Lutheran Refugee Relief, Tolstoy Foundation, and others. They now had to have their status changed over to our denomination. With the kind help of Church World Service this was quickly accomplished. The refugees were talking excitedly among themselves about their good fortune in finding someone from their own faith to release them so quickly. Other refugees, hearing the chatter, clamored for us to release them too.

Now a new problem arose. Here were nine where there had been but one. We had to find more sponsors. Everyone joined in a word of prayer, and then we asked them to wait a week or so until all the arrangements

with the authorities could be worked out.

One week later, upon our return to camp, we found all nine patiently waiting for us. It took a full day to handle all the details for their release. I was required to be the first sponsor for all of them, so I signed the papers on their behalf. Then we loaded them into our two cars and rode through the camp gates—a new life in America was beginning for these people. They had been so eager to leave camp that no one had eaten lunch. Now, toward evening, as we left the camp grounds, we stopped at a restaurant, and everyone ate contentedly before the final drive into New York City. They had so little baggage that one car took everything for five persons.

After a two-hour ride we came to Elder Sohlmann's home in the Bronx, New York. The doors were flung wide in welcome, and after we had all gathered in the living room, an earnest prayer meeting was held. I offered a prayer in English and Elder Sohlmann translated it into Hungarian. We were all moved. How thankful we were that the Lord had saved these fine young people and given them freedom.

Mrs. Sohlmann and her good old mother (age 83) had prepared a fine Hungarian supper, and around that table the conversation was lively indeed. We endeavored to provide practical information about life here in



Eduard Magi (front left) and nine Seventh-day Adventist Hungarian refugees stand together on barracks steps at Camp Kilmer, New Jersey.

America. On behalf of the General Conference I gave each one a small loan to help him get started on his first week. All were very grateful.

Naturally, the stories of the various escapes were most interesting. Briefly, we found that three of the refugees had had to cross rivers without bridges five times in the cold, wintry night. One came to the border by horse and wagon, and a Hungarian Communist helped him cross. Two came by hiding aboard a transport train. Children helped several find the holes in the barbed wire barriers. Amazing as it may sound, two simply hired a taxi and crossed the border! All of these refugees are young people. Their ages range from twenty-two to thirty. Included are dental technicians, one medical student, and two farmers.

Late that night we began to distribute these refugees to the members of the Hungarian church in New York City. By midnight everyone had his own home and a bed to sleep in.

There will no doubt be other refugees coming to this country. Many people, both from the Hungarian churches and from others, have expressed their willingness to help them. We will first put them with the Hungarian church folks here in New York, then we will place them with others who indicate their willingness to act as sponsors. Requests may be sent to the Refugee Resettlement Committee of the General Conference, Takoma Park, Washington 12, D.C. These will be forwarded directly to me, and I will make the necessary contacts at Camp Kilmer.

became an important factor in the church program. The period of international crises and wars that followed brought the Japanese occupation, and by 1941 the departure of all overseas church workers. The Christian organization was unified along the lines followed in Japan, with similar results.

Then came the victory of the Chinese Peoples Republic on the China mainland. This drove thousands of Chinese Christians to Taiwan. Moreover, mainland China had absorbed, during the past century, a large proportion of the Christian missionary effort. At one time more than eight thousand Western workers were engaged in evangelistic, educational, and medical activities in China proper. Today, one lone Western missionary remains on the mainland. This has resulted in a large-scale missionary program for Taiwan. More than thirty missionary agencies have established work on the island. The Seventh-day Adventist Church stands third from the top in the number of overseas workers engaged in church and institutional activities. There are nearly five million Christians on the island of Taiwan. Of these approximately 25 per cent are evangelicals.

The postwar activities of Seventh-day Adventists began on Taiwan in 1948. In November of that year H. C. Currie and his family moved to Taipei, and the work was on its way. Now six churches and a number of companies established at strategic points are the spearheads of an expanding movement. The total baptized membership stands at approximately one thousand, with many other hundreds in direct contact with our organization. Representative church buildings have been provided. A training school with a well-balanced industrial program is in operation, and the Taiwan Sanitarium and Hospital at Taipei, has taken its place among our first-class medical institutions.

The nurses' training school in connection with this institution now offers the required three years of study. The first graduation class will soon be ready for service. During the past two years, twenty student nurses have been baptized into church membership. Students and nurses came together for a capping service, and they are a splendid group indeed.

On Taiwan, D. M. Barnett, president of the local field, is leading out in a strong evangelistic program. Over at Taichung, in the center of the island, Milton Lee recently held an evangelistic campaign. The city public hall was filled to capacity with more than 800 people in regular attendance, and a layman's training school

## South China Island Union

By W. R. Beach, *Secretary*  
*General Conference*

The Portuguese mariner who first sighted Taiwan, in the fourteenth century, exclaimed, "Ilha Formosa ["beautiful island"]!" Taiwan fully justifies the name the western Europeans gave it. A mountain range with one peak towering more than 14,000 feet above the sea runs the length of this leaf-shaped island. From the coast lines to high in the hills, multiple-shaped rice fields mount, layer upon layer. These terraces gave the island its historic name of Taiwan, which means "terraced bays."

Taiwan is about 200 miles in length and 100 miles in width. This makes an area one and one-half times the size of Vermont; however, the population is as large as that of all New England. Today, some ten million people inhabit the island. Aborigines still live in the central mountains. They are primitive tribes of head-hunters. Over the years the Japanese, who occupied the island from 1895 to 1945, sent a number of military expeditions into the interior in an effort to subdue and civilize these 350,000 natives. Two expeditions never came back.

The Japanese succeeded in reducing the number of the fierce people to approximately 150,000. The Chinese Government in charge of the island today does not molest them, and in turn is not molested. As our plane flew in over this rugged mountain fastness I was happy to think that the Seventh-day Adventist Church now has two mission centers among these aborigines.

The remaining millions of Taiwan

are chiefly of Chinese stock. During a period of strife and great distress in the seventeenth century, some two million migrated from Fukien Province, bringing with them, in addition to the Amoy dialect, the culture and skills of China. In later periods of convulsion on the mainland an additional one million came to the island. Migration continued even after Taiwan had been ceded by China to Japan in 1895. Since the collapse of the Kuomintang government on the mainland and the transfer of Nationalist China's government to Taipei, more than two million Mandarin-speaking Chinese have been added to Taiwan's growing population. Among these later refugees are thousands who were educated in American schools. Many of them are the leaders, scientists, scholars, and poets of modern China. They are conducting on this island a further experiment in Chinese political, social, and industrial development.

Evangelical Christianity apparently was introduced in Taiwan with the arrival of the Dutch in 1624. George Candidius, the first missionary, landed in 1627. He was joined by thirty-five Dutch Reformed workers. All were expelled in 1661, five suffering martyrdom.

Few evidences of Christianity survived the two centuries that followed. Then, in the latter half of the nineteenth century, two Presbyterian workers, a minister and a physician, landed on Taiwan. The medical approach helped break down the suspicions of the people. Education later



has been conducted in connection with this campaign. Twenty laymen from the churches and companies in the area have joined in the study and practice of successful evangelistic methods.

Elder Lee has been able to get on the air with regional broadcasts that cover central and northern Taiwan. A unique feature of these broadcasts is that they are coordinated with cottage meetings in the homes of laymen. As Elder Lee broadcasts, and the people who have gathered in groups listen, the trained laymen use slides and Scripture texts on the screen to keep pace with the subject coming over the air. There is a promise of rich returns.

As regards work among the tribesmen, seventeen Amis and five Taiyals already have been baptized. Twenty additional Amis are attending church weekly. Some of them walk three miles each way in order to attend services. At Big Muddy Water, after a year's work, we have fifteen tribesmen in regular attendance on Sabbath. In several villages plans are now on foot to build chapels. Soon the number of baptisms will greatly increase.

The other half of the South China Island Union, the Hong Kong-Macao Mission, is approximately three hours' flight away. From the air, Hong Kong Harbor is a magnificent panorama. The stunning blue of the harbor, the beauty of the mountainside, and the typical mixture of many types of Eastern and Western architecture

make this area one of earth's choice spots.

Hong Kong is a tiny island barely more than ten miles long, at the mouth of the Pearl River. The British have occupied it since the middle of the nineteenth century. In 1860 the tip of the Kowloon Peninsula, including the city of Kowloon, opposite on the mainland, was also ceded to Britain. Then, in 1898, some additional territory on the peninsula was leased to the British by the Chinese Government for ninety-nine years. This is called the New Territories. The whole colony, including the New Territories, totals 391 square miles, and is about one third the size of Rhode Island. Another pin point on the map is the island of Macao, a Portuguese colony of only six square miles, just across the bay. The combined population of this area is less than three million.

Hong Kong is famous as a free port. Today it is used as a "peephole in the Bamboo Curtain." In and out of this British-held rock pours a stream of information, apparently to the advantage of everybody. Thousands of refugees, including many Christians and an occasional Adventist, have found new homes in Hong Kong. They migrate from different sections of China, and give a well-rounded account of the church in China. Church attendance, particularly in the rural areas, grows regularly. In certain cases church facilities have had to be shared with other organizations. This has resulted in an increase of home church

services and a heartening expansion of the Sabbath school. Our brethren cherish the hope that through adjustments and developments the normal worldwide collaboration between overseas and national workers can erelong ensure more rapid progress for the cause of God.

Meanwhile, Seventh-day Adventist activity in the Hong Kong area is intense. Church membership now crowds the 1,500 mark. Here one has the impression that our work is of long standing. It was in 1888 that Abram La Rue began work in Hong Kong, with a heart on fire for the third angel's message. At the turn of the century the first overseas workers went to Hong Kong and the Chinese mainland. Today this tiny area has six large, well-established churches.

The Boundary Street church and the Happy Valley Pioneer church, the latter just a stone's throw from the tomb where Abram La Rue awaits the call of the Life-giver, are solid institutions with large, expanding day schools. Some seven miles away, at Clear Water Bay, is the South China Training Institute with an enrollment of nearly 400. In fact, our schools in Hong Kong and Taiwan have nearly 1,500 children and youth under their guidance.

The Voice of Prophecy Bible School in Hong Kong is a most successful institution. This year 13,000 new enrollees have been recorded. More than 80 per cent of our converts in the Hong Kong-Macao field



### Relief Project for Hungary

J. A. Toop (left), then home missionary secretary of the Greater New York Conference (now of the New Jersey Conference), presents a letter of appreciation to Hugo K. Mayr, general manager of Swissair in North America. Charles Sohlmann, pastor of the Hungarian Seventh-day Adventist church in New York, joins in the expression of gratitude. Swissair carried 1,566 pounds of clothing to Vienna, Austria, free of charge. Trans World Airlines carried another 1,269 pounds.

E. L. BRANSON



### Seattle Mayor Commends MV's

Mayor Gordon Clinton, of Seattle, Washington, accepts a copy of *The Desire of Ages* being presented by a group of Seattle Central church Missionary Volunteers. The mayor commended the youth for their campaign to put copies of this book in the hotels and motels of the area. Shown with the mayor are (left to right): William Bland, John Haskell, Merle Candler (MV leader), and Bonnie and Betty Hanks. Seattle MV's are earnest about sharing their faith.

DE WITT S. OSGOOD

*PRESSING NEEDS IN THE*

# **TROUBLED MIDDLE EAST**



Students of the Nile Union Academy

**APPEAL TO OUR WORLDWIDE SABBATH SCHOOLS FOR TRAINING SCHOOLS FOR THEIR YOUTH THIS**

## **THIRTEENTH SABBATH, MARCH 30**

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!”—*Messages to Young People*, p. 196.

**YOUR LIBERALITY WILL HELP PROVIDE:**

1. A Dormitory for the Nile Union Academy.
2. Building Needs for the Iran Training School.

“As you co-operate with Christ, your hand will open to impart still more.”—ELLEN G. WHITE.

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

make their first contact with the church through the Bible school. The percentage is not quite so high in Taiwan, though there, too, the results are encouraging. Baptisms for the two fields have been more than 1,100 during the past two years.

In the vanguard of the Advent Movement in this area was the publishing work. The ministry of the printed page remains an important factor in the program. This past year *The Desire of Ages* was published in Chinese. Add to this the new Chinese *Church Hymnal*, editions of *Steps to Christ* and *Christ Our Saviour*, and the monthly publication in Chinese of *The Last Day Shepherd's Call*, and the immediate prospect of publishing *Patriarchs and Prophets* and *The Story of Redemption*, and you have a picture of our publishing activities. This is a subject of much rejoicing. Publication sales show a sharp increase over the past.

The report on the South China Island Union could continue endlessly. Here we are dealing with the central feature of church work in the Far East. The man of the Far East is Chinese. In addition to the 600 million mainlanders, and the 13 million inhabitants of Taiwan and the Hong Kong territories, some 9 million Chinese are scattered throughout Southeast Asia.

Many Southeast Asian people have a strain of Chinese blood, but in addition to this there are the separate colonies of Chinese, with definite links with the homeland. For thirty years the Chinese Government subsidized more than two thousand Chinese language schools abroad. These Chinese overseas colonies constitute one of the political problems of the Far East; they are definitely a part of the over-all effort to evangelize the Chinese people. Today, Seventh-day Adventists have Chinese workers and Chinese churches in every land of the Far East and Southeast Asia, with the exception of Japan and Korea.

We rejoice, therefore, in the larger perspective of evangelizing the Chinese people, as well as in the substantial progress being made in the South China Island Union. In fact, the results today are fast approaching the scale we achieved before World War II on the Chinese mainland. This causes real joy to men like J. P. Anderson, who is now returning to his homeland after more than fifty years of service in behalf of the Chinese; M. C. Warren, whose term of service is fast approaching the half-century mark, and E. L. Longway, who, with forty years of service, now presides over the destinies of the South China Island Union.

## New Church School in North Carolina

By L. H. Pitton

Twenty-four children moved into their new church school plant in Wilson, North Carolina, on Monday, January 28. Until that day, school had been conducted in the basement of a private home. G. V. Yost, educational superintendent for the Carolina Conference, stated that this "is the beginning of a new day for the Wilson Adventist young people."

The church school board chairman, Harvey Murphy, was so eager for the Wilson church to operate a church school that he made provisions in the basement of his home for a two-teacher school until more adequate quarters could be made available. Other church members volunteered their services and means to help in this humble beginning.

Under the leadership of J. L. Edwards, pastor of the Wilson church, a ground-breaking service for the school was held July 5, 1956. Construction began soon afterward. Now the pupils, teachers, and the entire church rejoice in the fact that the building is ready for use. The two-room school, when entirely complete, will cost an estimated \$24,000.



HALLOCK TRAVELOGUE



## Chicago, Illinois, Welfare Depot Ready for Emergencies

The Illinois Conference is justly proud of the several federations of its Dorcas Welfare Societies throughout the State. Mrs. Herman Kleist, who originated the federation plan in the United States some twenty-three years ago, is State Dorcas leader.

When the new Illinois Conference office was built, ample space was provided in it for a welfare depot to serve the whole State. Now each Wednesday groups of workers from the local societies donate their time to process incoming clothing and supplies. Clothing racks are kept full, and cupboards are also well stocked. Mrs. Kleist is shown (right, above) with the writer, examining supplies.

One special feature of the welfare depot

is the stockpile of metal disaster cases, always kept filled with new blankets, sheets, pillowcases, towels, house dresses, jeans, T-shirts, et cetera. Within minutes of a call for help, these units can be on their way to a stricken area. The executive committee of the Chicago Federation is shown with these disaster supplies; V. W. Esquilla, conference home missionary secretary, at extreme right.

Not long ago a boy of fifteen and his parents came to the depot for assistance. L. R. Scott, pastor of the Hinsdale church, had heard of their misfortune when the thirteen-year-old daughter was admitted to the Hinsdale Sanitarium suffering from burns.

A fire had broken out in their new home

from a defective heater. It spread rapidly to the bedrooms, and much of their clothing was destroyed. The daughter was trapped in her room. She was saved by the quick thinking of her brother, who ran outside and dragged her through the window.

It was a privilege to be able to outfit these people with clothing. The father's suit was singed and brown across the shoulders. After using our shower facilities, they all donned clothing from our stocks and were ready for work and school the next day. They were very sincere in their thanks for the help we provided in this time of emergency.

MRS. C. B. MILLER  
Vice-President, Chicagoland Federation

## Youth Who Are Faithful Unto Life

(Continued from page 1)

I would like you to meet several of these youth. First, here is a girl whom we shall call Samira. She is a very attractive and talented young woman. During a series of meetings held by one of our national brethren she became convicted of the truth and accepted it. After her baptism her family became filled with hatred toward her. They tried physically to force her to work upon the Sabbath day. They unmercifully beat her until she was unconscious, then they dragged her by the hair to her room. She remained locked in her room for several days. Then they repeated the treatment; but though weak and suffering, she maintained her conviction and refused to deny her Lord.

Boulos is a likable young man. He is very pleasant and always seems to be happy. He comes from a fairly rich family. After Boulos was baptized he went home to tell his folks of the thrilling message that had changed his life. His father immediately expelled him from the house, giving him neither clothing nor money. Seventy-five thousand dollars that belonged to him was given to one of his brothers.

Now, Boulos is in training at Middle East College, preparing for service in the cause of God. Is Boulos ever downhearted? No. He is always happy and full of smiles. Friends and loved ones have forsaken him, but he has found the peace that passeth all understanding.

I would like to have you meet another young man. We will call him Boutros. He had a very fine position as editor of an outstanding newspaper. His father was well recognized in society, and the entire family was respected as well as feared. Boutros attended some evangelistic services in order to cause a disturbance, and then publish in his paper uncomplimentary reports regarding the pastor and his message. Although he did not believe in Jesus, the divine Son of God who could save him from his sins, when the pastor spoke of this saving power, a strange feeling came into his heart. Never before had he felt such an influence. Night after night he went to the meetings and felt the work of the Holy Spirit upon his life.

One night Boutros came to the pastor and said, "When I began attending the meetings I was determined not to be influenced, but rather to influence the public in such a way that you would have to close down. Now I would like to be baptized." After a little more study the pastor baptized

Boutros. Now he is preparing himself to go back to his country and preach the message that has brought him so much happiness.

As soon as the news spread concerning his baptism, Boutros faced a hostile community. Like Jesus, "he came unto his own, and his own received him not" (John 1:11). Friends, loved ones, and the whole press syndicate rejected him. Without home and friends he turned to find new friends among the children of truth. He has dedicated his talents and energy to the completion of a mighty task—taking the gospel to the millions of his own people who know not that Jesus is coming soon.

"What did you find was your greatest enemy and agent of discouragement after you were baptized?"

Boutros was asked one day. "Loneliness," he said, "was my greatest enemy. But I am determined to walk in the footsteps of my lonely Saviour."

Next I want to introduce you to Elias Nashed, who through the Voice of Prophecy and our school accepted the truth. He was beaten and sent from home. Today he is one of our most promising workers. Next meet Fuad, who learned the truth through the Bible correspondence school. He took his stand for the truth and was severely persecuted by his brother. He was banished from home for a year. During that time he suffered hunger and other privations. Both of these boys are outstanding colporteur evangelists.

Speaking of colporteur evangelists, here are a couple of young men who were persecuted while canvassing. Nabi Nassar was flogged and thrown into prison for spreading our literature. As soon as he was free he went into a neighboring territory and continued. Look at his smile! It takes a courageous smile to canvass in the midst of such hostility.

Here is Angely Mina, who was tempted to pass by a certain home, but remembered that faithful colporteurs never miss a house. In the house he found a group of young men who were determined to dispose of all Seventh-day Adventists in the country. They took Angely and beat him unmercifully. Then they tore his books to pieces. But the Lord was with Angely. When the police learned of the story they made these young men pay for all the literature they had destroyed.

Before we conclude our visit to the various countries here in the Middle East I would like to have you meet Hosmik. This young lady has a beautiful voice and has dedicated it to the Lord. Several years ago some friends persuaded her to come along with them to some religious meetings. Night after night she and her friends attended. There was something about the preacher and his message that was different from anything they had heard before. Finally it was announced that the minister would speak on "The Sabbath."

Hosmik and her friends consulted with one another and decided they would stop attending the lectures. They must keep their fathers' religion, and must not become interested in other churches.

But Hosmik was not happy. A few hours before the lecture on the Sabbath she got in touch with one of her best girl friends. They finally agreed that they would go but would refuse to accept what they heard.

As they entered the room where



### Good Sales Record in East Pennsylvania

Three literature evangelists in the East Pennsylvania Conference delivered a total of nearly \$40,000 worth of gospel literature during 1956. They are (left to right): Robert Kershner, Betty Jean Teeter, George Reiter.

I feel that this is an outstanding accomplishment, for their work was done from house to house. Some literature evangelists are using the lead method and others are concentrating on schools and churches, which may tend to produce larger sales. But the original plan, as outlined by the Spirit of prophecy, is to work the territory thoroughly from house to house. These three workers have done this. Their books were delivered one at a time instead of being delivered in sets. We believe this makes their accomplishment even more outstanding.

Our total deliveries in the East Pennsylvania Conference during 1956 amounted to \$181,000. This is the best year we have ever had.

Remember our literature evangelists in your daily prayers so that a greater work might be accomplished through them.

O. A. BOTIMER, *East Pennsylvania  
Conference Publishing Secretary*



the lecture was to be given, Hosmik felt a strange power come into her soul. She grasped every word that came from the mouth of God's messenger. Little did she realize that the Holy Spirit was convicting her with a power that would be hard to ignore.

After a few weeks the pastor who was conducting the meetings learned from Hosmik that she was keeping the Sabbath. After more Bible study and preparation she was baptized. This marked the beginning of a new life for her.

With overwhelming joy she told her parents about the beautiful experience the Lord had given her. But amid a shower of curses and with physical abuse they immediately compelled her to leave home. Hosmik fled to some of her relatives, but they too joined in the persecution.

Providentially Hosmik was able to secure a passport. She had heard about Middle East College, and there she is today. When the other young people prepare to go to their homes at the end of the school year, Hosmik looks a little sad and feels more than ever her homeless condition. Yet, she has a home; Jesus is preparing it for her. She is trying to be faithful not only unto death but also unto life.

The stories of the faithful young people in the countries of the Middle East would fill a book. God has His loyal, stalwart youth in this division who are ready to die rather than compromise the principles of right.

## Victories in the Ruwenzori Mountains of Africa

By Viola M. Kotz

Three years ago we held our first effort at Ndongo in the foothills of the Ruwenzori Mountains. The work has gone very well, and we now have an organized church with 55 baptized members and 143 in baptismal classes.

About ten miles from Ndongo, up in the mountains, is a village called Buboty. A few from this village became interested during the effort at Ndongo, and as a result we have a few baptized members there. Metusela, a former teacher of another church, is now leading out at Buboty as a lay member.

It was felt by Metusela, his father-in-law, Saolo, and the other church members that much good would come from holding an effort at Buboty. They felt confident that at least one hundred souls would be won. My husband told them to build a meeting place and he would send a pastor and some other workers to hold an effort. The devil tried to keep the message from going to that village.



Many witnessed Meri's baptism, some of whom were servants of God; others were servants of Satan.

The district leader, Samweli, got permission from the local headman to have some of our Christians from Ndongo released from certain community duties in order to go and help build the meeting place at Buboty. Among those to go was Kachelewa, a former witch doctor who was converted during the first effort at Ndongo. (Kachelewa's story appeared in the REVIEW about two years ago.) For some unknown reason the headman later denied having given permission for these men to be excused from work. He accused them before the local court, and consequently they were put in jail.

While these men were in jail they were beaten for refusing to work on Sabbath. When their case came before the court they were fined because they did not have the size cassava garden required by the government. My husband investigated the matter, and when he found that they were not guilty on this point, he took the matter up with the Prime Minister of Toro, and the Saza Chief of Ndongo. Later when the case came before the Saza's court the men were acquitted, and no fine was imposed.

In August our native pastor and a few workers went to begin the effort. Pastor Denisi reported that the first week they received a cold reception because of organized opposition. The people were told that should our workers insist on entering their homes, the people had permission to kill them. Metusela and Saolo were present when these words were spoken.

Pastor Denisi said that they began with fasting and prayer and then organized in twos to begin visiting the homes, leaving the results in God's hands. Wherever our workers went, the people laughed at them, and some were frank enough to say that they had been warned against us as false prophets sent by the devil.

"One afternoon I saw a crowd of

people coming toward our meeting place," wrote Pastor Denisi. "After greeting them I was told that they had come to accuse Saolo of certain misdeeds. Before settling the matter I preached to them a message that I believed to be a very timely one. They left the church building with changed ideas, and told their friends that the unfriendly remarks that had been made about our church were untrue. Since then the people have been attending fairly well. This is nothing short of a miracle."

The battle was hard, but more than thirty dear souls took their stand for the truth against much opposition. Many of the women who attended the meetings were beaten by their husbands. One woman told her husband that he would tire of beating her because he would not be able to change her mind; she had now found the light.

Immediately following the effort we held our first camp meeting at Ndongo. During the camp meeting a baptism was held for those who were ready. We do not baptize people until they have been in hearers' and baptismal classes at least two years. Among those baptized were a few from Buboty, including Meri, the daughter of Saolo and sister-in-law of Metusela.

Immediately following the service I was called to the district leader's house to see Meri, who was expecting a baby. I examined her and left orders for someone to come the next morning to get some medicine for her.

The following morning I was holding a clinic about two miles from Ndongo. Samweli, the district leader, came and got the medicine for Meri, and then returned in the afternoon with the news that the baby was born dead.

Quite some time passed by, then we received a letter from Samweli informing us that Meri was very ill. We sent a worker the one hundred miles to Buboty by bus and foot with some medicine for her. When this worker returned he reported that Meri was a little better though still very ill. He also told us a little about the condition in the home.

Meri's father-in-law told her and her relatives that she had been bewitched by the priest for deserting the true church, and she must now go to a witch doctor to have the spell removed. To this Meri boldly replied, "I have just been baptized, and now I have a peace in my heart such as I have never known before. I would rather die, if that is God's will, than return to my heathen ways and the witch doctor."

At this the father-in-law became very angry and exclaimed that hence-



forth he and Meri's husband would have nothing to do with her. In a rage he shouted, "We'll see what your God will do for you." Metusela, Saolo, and the other few believers took care of Meri, and prayed earnestly that all would end to the glory of God.

The latest report is that Meri is now on the road to recovery. Her courage and that of the other believers at Bubotoyo, so new in the faith, is strong.

## Bible Correspondence Schools in Southern Europe

By M. Fridlin, *Radio Secretary Southern European Division*

The preaching of the Advent message through the Voice of Hope (the Voice of Prophecy) has become an important part of our evangelistic program in Southern Europe.

We are happy to report that 252 souls were baptized during 1956 as a result of our Bible correspondence school work. This splendid result makes 1956 the most fruitful soul-winning period in the history of our radio and Bible correspondence course work.

Mrs. Charles Cornaz, who is in charge of the Bible correspondence course in Morocco, writes that six new members were taken into the church in that country during the fourth quarter of 1956. She adds: "This year has been better than the preceding one, for which we praise the Lord. At present we have some interested students, and we hope to be able to baptize a number of them the coming quarter. The young people in Casablanca who are already baptized are taking the course, and receive great benefit from it.

A. Karl, director of the Italian Voice of Hope, tells the following experience: "One of our ministers went to visit two students whose addresses had been given him a long time before by the Bible correspondence school. He found that both of these students had been keeping the Sabbath for some time—one of them for three years—although they had never been contacted by a worker."

The progress of the Voice of Hope is not limited to countries in Southern Europe. The African bushland and the islands of the sea also share in this advancement. From Yaoundé, Mrs. A. Cosendai, who is responsible for the course in the Cameroun, writes: "A number of students who live in Yaoundé are attending our meetings, including the Sabbath services. One of them has completed the series of lessons and has asked to be instructed for baptism. From the remotest regions of the country, where we have no mission station, a great

number of students write that they are certain we have the truth. Unfortunately, it is difficult to keep in touch with them. But we try to comfort ourselves in thinking they will be prepared to receive us when we can enter these localities. Meanwhile, we are sending them papers to maintain the contact."

She continues: "Frequently we receive letters that gladden our hearts, like the following, for instance: 'Thanks to the lessons of the Bible correspondence course I have been able to prepare for baptism, which rite I received at the hands of Pastor Olinga Salomon of the Adventist Mission at Avebé, Sangmélina.'

"A student living at Douala writes: 'Up until now I have never belonged to any religious group, but today I believe that Jesus Christ is able to save me. I wish to join a group of believers; and, after having examined your teachings closely, I have decided to become a member of your church. Would you kindly inform me how this can be brought about, seeing you have no representative at Douala—at least not to my knowledge?' A faithful isolated member is now visiting this seeker for truth, and giving him Bible instruction in preparation for church fellowship."

Another miracle of God's grace took place at Madialaza, Madagascar, 120 kilometers (75 miles) from Tananarive, in the immense plain that lies between Moramanga and Lake Alaotra. This village made its first contact with the Advent message through the Bible correspondence course. A nurse at the government dispensary one day received our lessons. Immediately he was impressed with their beauty. He began at once to spread the truth among the people of his tribe by enrolling fifty persons in the course. Thirty are now regular students. Recently an Adventist place of worship was opened in this village, and we are counting on God to give us baptisms in that place. Eight candidates are already instructed.

## Christian Welfare Service, 1956

By J. L. Brown

Nestled among the green majestic pines on the beautiful campus of Monterey Bay Academy, near Watsonville, California, is our spacious World Welfare Service Depot. More than five years ago the General Conference established a strong welfare program at this place. Large shipments of clothing, bedding, food, and medical equipment and supplies have been shipped to many overseas coun-

tries to aid those in need. This good Samaritan work of mercy has been made possible through the untiring and unselfish endeavors of a large army of welfare workers who have given of their time and energy in order to respond to the great needs among the thousands of refugees, orphans, and other destitute people in war-depleted and disaster-stricken lands.

Only in heaven will we hear the full report of the good that has been accomplished through Christian welfare service. However, since even here a good report encourages the soul, it will cheer the hearts of all those whose sympathies have gone out to the unfortunate and needy people in far-away lands, to know that during 1956, shipments amounting to 331,257 pounds of clothing and bedding were sent to countries overseas. During the past year 24,942 pounds of food were shipped to the needy orphans—the innocent victims of war—of Korea.

Since the World Welfare Service Depot was established on the West Coast in 1951, 1,721,970 pounds of clothing and bedding have been sent out to fifty-two overseas countries, to carry comfort and cheer to thousands of destitute families. During this time, 107,248 pounds of food was shipped to the orphans of Korea.

This report does not include what the Welfare and Dorcas Societies sent directly to flood areas; neither does it include all the food the General Conference shipped directly overseas through other agencies.

## Youth Activities in the Netherlands Antilles

By R. E. Gibson

An impressive torchlight service was held on a recent Sunday night in the Cher Asile Seventh-day Adventist church, Netherlands Antilles Mission. After prayer, special music was rendered by the male section of the youth choir. Master Guide W. A. Wilson reviewed the progress made in 1956 under his leadership.

Then the writer introduced the new officers for 1957, outlining their duties, and gave each their charge. This was followed by a response.

The torch was then passed from the hands of the outgoing officers to the hands of the leader for 1957, Master Guide Lillian Hendrickson. After outlining in brief the program for the youth activities of the church for the new year, Miss Hendrickson made an appeal for new members. This appeal received a very hearty response.

Work on the Steinrijk Youth Center is in progress, and it is hoped

that a strong recreational center will be fully equipped this year.

Our educational promotional endeavors are now beginning to show results. This year we have twenty-six students from this mission who are enrolled in our colleges abroad. This is more than the total number receiving such preparation during the past 20 years.

## • In Brief •

### Atlantic Union

- The Spanish Manhattan church of 258 members dedicated their renovated and redecorated building at 237 E. 123d Street, New York, on January 19. Taking part in the service were L. E. Lenheim, E. L. Branson, M. Lopez (pastor of the church), Fred Minner, E. H. Nelson, E. Acosta, I. M. Vacquer, and M. Collins.
- Elwin K. Drake from Illinois has been chosen to serve as pastor of the St. Johnsbury district in Vermont.
- Fifteen were baptized at the Mount Vernon church of the Northeastern Conference recently. L. H. Davis officiated, assisted by the pastor, Alvin Goulbourne.
- The Meriden, Connecticut, group has purchased a church building from the Russian Greek Orthodox church. It is in a very fine section of the city.
- Alumni, former students, and friends of Emmanuel Missionary College held a reunion at the New York Center, Saturday night, March 2, at which time H. M. Tippet, for many years a teacher at EMC, was an honored guest.

### Columbia Union

- H. W. Bass, public relations and educational secretary of the Potomac Conference, reports that \$20,000 worth of books has been donated to elementary schools of the conference by the Potomac Book and Bible House. E. S. Knecht is the manager.
- A new church at Rockville, Maryland, in the Potomac Conference, was organized on March 2. Presiding at the organization were C. J. Coon, president, and W. H. Jones, secretary-treasurer. The main speaker was G. E. Vandeman.
- A new church property has been purchased in Lewisburg, West Virginia, reports Melvin G. Hickman, pastor. A new building will be constructed in the future, but at the present time services will be held in a small building on the property.
- Mrs. J. E. Hoffman has joined the secretarial staff of the West Pennsylvania Conference. She will serve the publishing department.

### Lake Union

- Robert Collar, who has been a worker in the Illinois Conference, recently serving as pastor of the Centralia-Noble-

Mount Vernon district, has accepted an invitation to join the Ohio Conference. He will connect with the Duffield-Shafer evangelistic company.

- The Students' Quest for Christ Week, which was held at Emmanuel Missionary College, February 3-9, was most inspirational. The theme chosen was "The Atonement of Christ." The high point of the week came on Friday evening, when more than 200 students went forward in response to Herman Bauman's appeal.

### Northern Union

- R. D. Moon itinerated in the Northern Union as a representative of the Pacific Press in the interest of *Signs* promotion. He spoke in many of the churches in all four conferences.
- Alvin Klein has accepted a call as publishing department secretary of the Minnesota Conference. He has served as assistant publishing department secretary in Minnesota for the past three summers, helping in the student program. Recently he has been teaching at Maple Plain and serving as district pastor.
- M. L. Sample, home missionary secretary, reports that during the last quarter of 1956 the South Dakota Conference reached a new high in their welfare activities with an estimated cash value of the welfare report of \$20,317.40. More than 5,000 pieces of clothing were given away, and over 4,000 hours of help were donated.
- The Central Iowa Youth Rally was held on February 2 at Des Moines. B. E. Olson, Northern Union Conference MV secretary, led the congregation in a consecration service, which included the passing of the lighted torch from Glenn Shelton, veteran colporteur, to Don Johnson, Des Moines MV leader, and to various groups. George Stone, Iowa MV secretary, arranged the rally.
- The Whitsett-Link Evangelistic Crusade opened a short campaign at Bismarck, North Dakota. On February 3, the opening night, more than 450 were present. R. M. Whitsett is assisted by Robert Link, soloist, and Willard Beaman, music director. Mrs. Marie Cook and Mrs. Whitsett are in charge of the Bible work. George Sherbondy and Eugene Irish have also assisted.

### Pacific Union

- The Sandale MV Club of the Glendale Sanitarium church is remembering the boys in the service by mailing them the church bulletins weekly and letters from the MV Society monthly.
- Tom Buzelli, principal of the Tracy, California, church school, and teacher of grades 5 to 8, and his wife, Kay, teacher of grades 1 to 4, with the school children, have had wonderful success selling *Life and Health* to earn equipment for their school.
- Sabbath afternoon, February 9, many gathered at the Roosevelt High School auditorium for the Oahu Youth Rally. A large number of these youth of Hawaii responded to the appeal to follow other MV's in the Pacific Union in Operation

One Million Contacts, to be carried on during the month of March.

- The Redwood Empire Junior Academy, at Santa Rosa, California, entered the conference-wide temperance contests for the first time this year, reports R. E. Adams, temperance secretary of the Northern California Conference. Their jingles, posters, essays, and orations were of excellent quality. The winners from all the schools of the conference met in competition at the Grand Avenue church in Oakland on March 16.

### Southwestern Union

- The Barron brothers' evangelistic team opened a three-week series of meetings in the Seventh-day Adventist church at Jefferson, Texas, early in February. Attendance was good, and it is felt that a goodly number will unite with the church.
- B. E. Leach, of Providence, Rhode Island, has accepted a call to the pastorate of the Dallas First church and the Dallas district.
- On January 26 three candidates were baptized at Olney, Texas. This town in the Wichita Falls, Texas, district now has a membership of seven. The pastor, H. M. S. Richards, Jr., is looking to the future when the membership in Olney will be large enough for a church organization. The weekly Sabbath attendance is around 25.
- To date church school children in the Texas Conference have raised a total of \$16,123.63 in the Ingathering campaign.
- Eight persons took their stand during a weekend meeting conducted by R. F. Schneider in the new evangelistic center at Little Rock, Arkansas.

## Church Calendar FOR 1957

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
Dorcas & Welfare Evangelism	May 4
Home Missionary Offering	May 4
Disaster & Famine Relief Offering	May 4
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 (Bible school enrollment)	Oct. 5
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 and 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 (Northern European Div.)	Dec. 28

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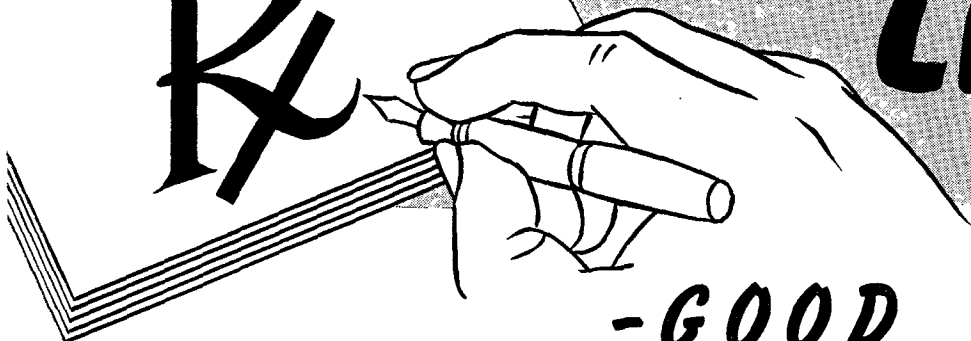


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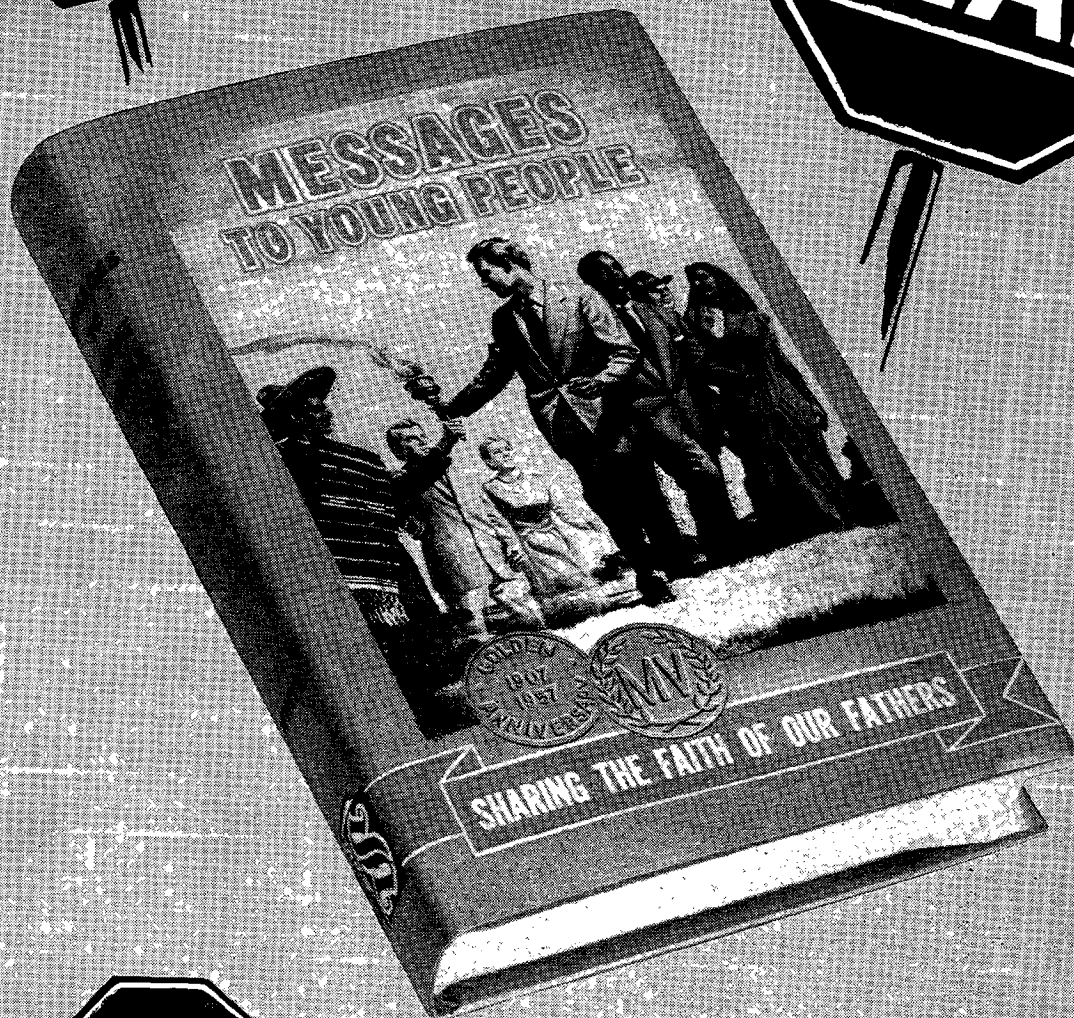
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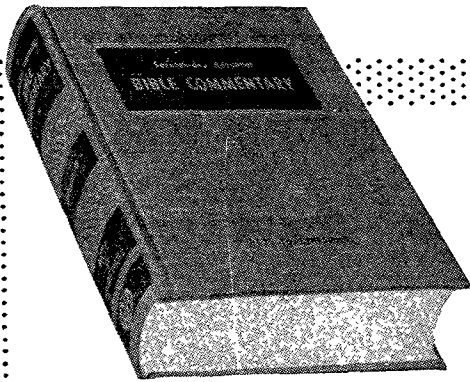
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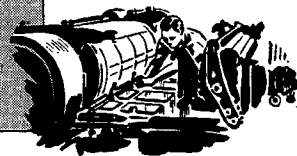
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# As We Go to Press



## D. R. Rees New President Southern Union

D. R. Rees has just been elected president of the Southern Union. He has served as president of the Kansas Conference and more recently of the Florida Conference.

We believe that the excellent progress which has been made throughout the Southern Union under the earnest leadership of V. G. Anderson will continue. That the new union president will have the united support of all elements of the union is evident by the unanimity of his choice. We pray that God's blessing may guide and strengthen him for the new tasks to which he has been called, and that the work in the Southern Union may continue to prosper.

R. R. FIGUHR

## Broadcasting in the Middle East

From the Middle East Radio-Bible School director, Gordon Zytoskee, we learn that every two weeks we are on a radio station in Beirut with our health broadcast *Your Radio Doctor*. He writes that "we have good reason to believe we will before long be on with a religious broadcast. I am going to Lybia and Aden to arrange to put on *Your Radio Doctor*. These broadcasts mention that 'they are brought to you by your friends the Seventh-day Adventists.'" We are happy for the right arm of the message, which proves truly to be the "entering wedge."

ELMER R. WALDE

## First Dental Secretary Appointed

It is a pleasure to announce that Dr. E. E. Carman has been appointed by the Georgia-Cumberland Conference to serve as dental secretary. He is the first to be appointed in this capacity. There are now 23 dentists in the conference.

Dr. and Mrs. Carman have been active in missionary work in the church and community, and are largely responsible for the establishment of the church and church school at Marietta, Georgia. The church was

organized two years ago and now has a membership of about 100, with a good-sized church school.

CARL SUNDIN

## Home Missionary Film Has Good Response

One year ago the General Conference Home Missionary Department produced its first teaching film—*The Living Link*. This film is a contribution to coordinated evangelism and illustrates the early Jerusalem plan of evangelism, in operation today. Thus far it has been shown in six world divisions. Typical of the response to this film is this letter from C. C. Weis, home missionary secretary of the Australasian Division:

"This film, *The Living Link*, is the very thing I have been looking for for years. In every church where I have shown it I invited our members to join a training class in Bible evangelism. We have had a wonderful response. In North New South Wales Conference, where I visited 14 churches, our pastors are organizing a training class and starting the members in soul-winning work."

In North America this film has been shown in one out of every three churches to more than 63,000 believers. Almost 300 new training classes have been organized.

J. ERNEST EDWARDS

## Publishing Expansion in England

J. H. Craven, manager of the Stanborough Press in England, writes:

"At the beginning of the quadrennium we set ourselves a goal of an increase in sales of 50 per cent, that means that we should reach the target of £150,000 (\$420,000) worth of sales by the end of this year. The sales for last year amounted to £128,489, which is a 20 per cent increase for the year, and it does mean that the target is well within sight. We are building another extension to our publishing house and installing some really modern machinery." This good word from the British Isles is typical of the publishing progress being made in many parts of the world field.

W. A. HIGGINS

## Sabbath School Advisory Committee Meets

The Advisory Committee of the Sabbath School Department of the General Conference held its meeting this year at Avon Park, Florida, February 26-28. Apart from setting plans and policies, some most encouraging reports were received.

When all of the figures are in for 1956, we believe that our Sabbath school offerings to missions will reach a new high of 7 million dollars. At the last General Conference session we set a goal of \$25 million for the quadrennium, and it appears, under God's blessing, that we shall reach that figure. Our membership is climbing toward the 1,500,000 mark, under the strongest program of evangelism ever undertaken by the department.

The objective of daily Bible study was re-emphasized, and careful study was given to our schedule of Bible topics for our weekly Sabbath school lessons. It is a source of strength to this movement that over 1,300,000 members study in more than 103,000 classes throughout the world.

H. W. LOWE

## Board of Regents Holds Annual Meeting

The Board of Regents of the Association of Seventh-day Adventist Institutions of Higher Education and Secondary Schools held its annual meeting in Washington, D.C., March 4 and 5, 1957. Members present were E. E. Cossentine (chairman), L. R. Rasmussen (secretary), Richard Hammill, G. M. Mathews, G. T. Anderson, W. H. Shephard, C. N. Rees, J. T. Porter, H. S. Hanson, D. J. Bieber, and B. G. Butherus.

There were 62 Seventh-day Adventist academies presented to the board for membership in the association and accreditation. Fifty-three were approved, including two new academies—Milo Academy (Oregon), and Blue Mountain Academy (East Pennsylvania).

The Board voted special appreciation to W. B. Dart, who is retiring as principal from Lynwood Academy this spring after 19 successful years there.

G. M. MATHEWS