

# THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Outer

## Space

**T**HE year 1957 marked the beginning of the space era of human history. What will 1958 bring forth? Men look forward with pride, elation, courage, hope, fear, assurance, or consternation, in accordance with their belief in the nature, ultimate achievements, or destiny of the human race; or in the clear revelations of Bible prophecy.

Here are some of the phrases that reflect current thinking: "atomic and hydrogen bombs," "man-made satellites in orbit," "rockets with accurate guiding systems," "nose cone," "manned space flights," "trips to the moon," "visits to other planets," "decelerating a man out of a satellite orbit," "intercontinental missiles," "a missile to destroy intercontinental missiles," "outer space landing platforms," "the space age," et cetera.

All of these expressions indicate proposed achievements for self-glorification, national prestige, and preparation for mass destruction of human life in warfare. But will these modern Babel builders succeed in

**By M. E. KERN**

their proposed efforts to save civilization? No; quite the opposite. But these developments do emphasize the Bible prediction of "the time of the end," when there will be "distress of nations, with perplexity," "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26); and they emphasize that Jesus' promised return is "near, even at the doors" (Matt. 24:33).

Man's earthly purposes, achievements, hopes, fears, and ambitions are all of little value compared with "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). This event will soon close the terrible drama of the long conflict between good and evil, and will bring eternal life to all who have responded to God's love.

The space that is now captivating

man's imagination is quite infinitesimal compared with the illimitable reaches of God's universe. Our earth, or even our solar system, is only a mere speck, as it were, among the seemingly infinite galaxies of the universe. The distances are so great between the millions of suns, worlds, and satellites that astronomers express their measurements in "light-years"—one light-year being nearly 6 trillion miles. Light comes to earth from our sun (93 million miles) in only eight minutes. Through the great Mount Palomar telescope can now be seen heavenly bodies one billion light-years away. Such figures stagger human imagination!

It is perfectly reasonable to think of the throne of God as being in the center of His vast creation. We are told: "With undimmed vision they [the redeemed] gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of deity."—*The Great Controversy*, p. 677.

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## • A Thought •

FOR THE WEEK

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

### The Lord Is My Light

One of the strangest lighthouses in the world is on Stornoway Rock off the coast of Scotland. It is separated from the island of Lewis by nearly two hundred yards. It supports a lighthouse tower, but instead of a light a great mirror has been built into it so that it catches the beams from the light on the island of Lewis, and mariners are guided by its reflected beams.

We have no light in ourselves save as we let Jesus shine in and through us. When we turn our eyes, however, toward the glory of His lovely face, there will be reflected in our conversation and deportment and deeds the rays of His divine beauty and grace.

Yet many of God's dear believers seem to keep their faces averted from the Saviour's when they worship Him, for many come forth from a meeting in the sanctuary with no evidence of having been blessed. The same stress and strain mark their visage as when they went in. Sadness, grief, defeat, hostility, too often have their witnesses as the minister shakes hands with them at the door. They have seen no vision of the holy, found no surcease of sorrow, acknowledged no communion with the Master of men. One wonders whether their worship has not been in vain.

Others again there are who give evidence of having seen the King. Their faces are alight with cheerfulness and joy. They radiate happiness and hope and courage, for they went into the assembly of the saints receptive to the message in song and prayer and sermon. They came forth warmed and filled to overflowing. They went in blessing God; they came forth blessed of Him.

To be beacons of righteousness in a world of spiritual darkness is a unique privilege. The one requisite for shining for God is that, like the Stornoway mirror that must be polished daily, we must be clean. Christ cannot shine through us to others if our hearts are filled with pride and our lips with shame. Sin short-circuits divine power in every life it touches, and tarnished mirrors are not good reflectors of the Light.

H. M. TIPPETT

## Well Said

Fly the pleasure that bites to-morrow.—Herbert.

He is not poor that has little, but he that desires much.—Daniel.

To be proud of learning is the greatest ignorance.—Taylor.

Never put off till to-morrow that which you can do to-day.—Franklin.

REVIEW AND HERALD

THE GENERAL CONFERENCE PRESIDENT  
SPEAKS TO THE CHURCH



## The President's Page

THE beloved physician" (Col. 4:14) is the title by which medically trained Luke was known. When his formal degree of "physician" was conferred upon him, according to whatever plan that then existed for the bestowing of such recognition, "beloved" was not a part of it. No institution has ever been authorized to add "beloved" to any title. Luke's patients enlarged it by adding "beloved." Thus Luke came to be not just another medical practitioner but a "beloved" physician. His sympathetic understanding, his never-failing compassion, and, in the hour of greatest need, his tender concern endeared him to all whose lives touched his.

If Luke had never met the Lord, if he had never dedicated himself to the vision of selfless service that his Saviour opened up before him, he would doubtless have lived and died merely as "physician" Luke. How fortunate that he came in close contact with the Great Physician from heaven and that he began practicing the noble healing art as his Lord practiced it! With him the practice of medicine was not a means of acquiring wealth and independence, but one of rendering a continually enlarging service to the needy.

In a cemetery near the city of Rio de Janeiro rests one of our missionary doctors. His medical career is ended. He now awaits his crown of life. The grave where he sleeps is a simple one, appropriate for a missionary of Him who was born in a manger, and who spent His life largely among the lowly. In 1922 he and his devoted wife went out as missionaries. The first years were spent in evangelistic work. Both, however, soon sensed the need of medical missionary work in the country where they served and so they decided to give themselves to the study of the healing art, he to take medicine and she the nurses' course.

It was not easy for those of other lands to qualify as medical practitioners. In fact, it was impossible. Therefore, only one choice lay open to him—to give up his treasured American citizenship. This he did. They both spent several years in earnest study. When they had

finished they did not forget their cherished purpose. Immediately they entered into the work that lay nearest their hearts. First they labored in the city of São Paulo and later in Rio de Janeiro. Our present medical work in both of these important cities is due in large measure to their vision and devotion.

But we return to the cemetery and to our brief visit to the doctor's grave. Shortly before our arrival, someone had brought a simple and beautiful tribute to this grave—an expression of love and appreciation in the form of a large sky-blue hydrangea flower. Beside it had been placed a lighted candle. Very evidently the giver had not been an Adventist. Likely he was a Catholic. The candle, blown by the wind, had gone out, even as the doctor's own life had expired. We probably shall never know who brought the flower and candle. We may be sure, however, that it was someone whom the doctor had befriended and encouraged, and who could not forget the kind and sympathetic physician. Whoever it was—man, woman, or child—felt impelled by gratitude to place this simple and touching tribute on the grave of a beloved physician. The Christlike qualities of unselfish service are not lightly forgotten. They live on.

There are still "beloved physicians" among us. Like Luke, they have met the Great Physician from heaven. They follow a vision of dedicated, loving service. Some are serving in foreign lands; others in their homelands; but all are rendering service to the stricken and suffering. It is good to see them at their tasks. It encourages us to meet them at church services, in Sabbath schools, at prayer meetings, to hear them pray and testify. God bless our "beloved physicians."

*R. R. Figueira*

# Conditions for Answered Prayer—2

By J. L. Tucker

Every answered prayer is a prayer of faith. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

This verse is from a chapter that tells what believing prayer has accomplished. Prayer has opened a highway through the Red Sea, divided the Jordan River, sent a stream of water from flinty rock, knocked down the mighty walls of Jericho, stopped the sun in its course, muzzled the lions of Babylon, made ineffective the sting of the deadly adder at Malta, shut up the heavens for forty-two months, healed the sick, raised the dead, opened prisons, solved problems, and made the weak strong. "More things are wrought by prayer than this world dreams of."

Most of us are quite orthodox on the doctrine of prayer but many come far short on the practice of prayer, the prayer of faith. It's not so much what we say as what we do that counts. The only way we can have Heaven's power for Heaven's appointed work is to go about it in Heaven's appointed order. "Without faith it is impossible to please him." "Prayer is the key in the hand of faith to unlock heaven's storehouse."

The prayer of faith, reduced to its simplest terms, is *asking* and *believing*; asking of God what He has promised, and believing Him that He will keep His word. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

How plain and positive this statement! When we truly ask according to the will of God, He hears our prayer. The Bible reveals God's will. In its sixty-six books are found "exceeding great and precious promises" (2 Peter 1:4), a storehouse of abundance for every believer. There is nothing with which we have to do whether small or great but that we can bring it to God in prayer. Our heavenly Father is interested in the smallest details of our lives.

In order to be definite in our praying, it is a good plan to write down specific requests and desires. Place the longings of the soul in written form,

then spread them out in prayer before the Lord as did King Hezekiah of old. (See 2 Kings 19:14.) In the margin write the date of your request, then another date when the answer comes. The keeping of such a record will help you to be definite in your praying and will be a tremendous source of inspiration as one by one your file of answered prayers grows. Every answered prayer will give additional faith to claim other promises of God. One victory gained leads to another.

David's experience with Goliath illustrates this. When he offered to go and meet in battle the mighty Philistine giant, King Saul remonstrated, picturing to youthful David the tremendous odds against him. But David's argument won him the opportunity to again prove God.

"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth. . . Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them. . . David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine" (1 Sam. 17:34-37).

David's argument was sound; his experience progressive. His faith in God grew with each successful victory. Had he failed when challenged by the bear or run in dismay from the lion, he certainly would not have had the faith to trust God for victory over the giant. Faith in God grows as it is exercised.

The captain of one of our ocean liners told of an experience in the life of a great man of prayer. He said: "In crossing the ocean on one of our voyages my whole life was revolutionized. We had on board a man of God, George Müller of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by someone tapping me on the shoulder. It was George Müller. 'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't take me, God will find some other way. I have never broken an engagement in fifty-seven years.' 'I would willingly help you. How can I? I am helpless.' 'Let us go down into the chart room and pray.'

"I looked at that man of God and thought to myself, 'What lunatic asylum could that man have come from? I never heard of such a thing.' 'Mr. Müller,' I said, 'do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God who controls every circumstance of my life.'

"He knelt down and he prayed one of the most simple prayers. I muttered to myself, 'That would suit a children's class where the children were

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## Joy Complete

By J. R. PATTERSON

Brother, sister, fellow traveler,  
Has your faith grown weak or dim?  
Lift your eyes, your heart, to Jesus,  
Ope the door and let Him in.

He who died for our salvation  
Bore our sorrows on the tree;  
He will never, never fail us,  
He will ever faithful be.

He will stay you in your weakness  
When you come to Him for strength;  
He will help you in temptation,  
Make you conqueror at length.

Though your path be rough and thorny,  
And the devil tempts you sore,  
You may claim the choicest blessings,  
You may triumph evermore.

Midst the thickening of the tempest,  
And the terror of the blast,  
We may trust our faithful Captain;  
He will land us safe at last.

In the world of clouds and sunshine,  
One may fix his gaze on high,  
He may look beyond the sorrows  
To the glorious by and by.

Though our feet may halt and stumble,  
Though our eyes may dim and fail,  
Yet within our heart's a comfort,  
Through our faith we shall prevail.

We are on our journey homeward,  
And our Saviour leads us straight;  
He will land us safe in glory;  
There we'll pass the open gate.

Here the battle may be furious,  
But the victory we shall win  
Will make heaven look the brighter  
When the saints come marching in.

Oh, the joy of His salvation!  
Oh, the rapture when we meet!  
We shall reign with Him forever;  
Then our joy will be complete.

## ON THE Religious Front

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

### *Library of Congress Acquires Rare Copy of Lord's Prayer*

The Library of Congress has announced acquisition of the world's smallest book. It is a copy of the Lord's Prayer only 7/32ds of an inch square, printed by a Dutch publisher. The type is only 0.14 millimeters high, or about 1/200th of an inch, yet the prayer can be clearly read by use of a powerful magnifying glass. The Lord's Prayer is the Protestant version and is in English. The tiny book was two years in preparation.

### *Rabbis Ask Revision of Sunday Trade Laws*

State legislators throughout the country were urged by the Rabbinical Council of America to "rectify a grave injustice to Sabbath-observing" Jewish merchants by permitting them to do business on Sunday. Three hundred Orthodox rabbis approved the action at the council's annual midwinter meeting in Atlantic City, New Jersey. At present, they declared, Jews are "subject to stringent Sunday blue laws and are not permitted to engage in earning a living on Sunday even though they refrain from labor on Saturday," the Jewish Sabbath. Such laws, they said, exist in various States and "particularly in New York State, which has the largest Jewish population of any community in the world."

### *Belgian Catholics Oppose New Education Bill*

Roman Catholic sources have sharply criticized a bill in the Belgian Parliament which they charge is another move by the Socialist-Liberal government "to abolish independent educational systems in favor of an all-powerful state." The bill was presented by Socialist Minister of Education Leo Collard and Minister of Public Works Elie Vanaudenhove. It provides for two special funds, one for state "scholastic and other educational edifices" and another for state "superior educational institutions and university cities."

### *Philanthropist Offers Organs to Poor Country Churches*

A retired businessman in Cleveland, Ohio, has offered to give a spinet-model electric organ to any "poor country church" in Ohio that needs one. Philanthropist Claude Foster, 85, states that he is prepared to make available up to 500 Hammond electric organs to such churches. He made the offer in announcing that he was giving organs to two rural churches near Fremont, Ohio. Mr. Foster became ill early in 1957. He promised, if he recovered, to do something "in the Lord's service." The gifts to the two country churches and the offer to bring the number of such gifts to 500 are the fulfillment of that promise.

not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement You made for me in Quebec for Saturday. I believe it is Your will.'

"When he had finished I was going to pray, but he put his hand on my shoulder and told me not to pray! 'First, you do not believe He will, and second, I believe He has and there is no need whatever for you to pray about it.' I looked at him and George Müller said this: 'Captain, I have known my Lord for fifty-seven years and there has never been a single day that I have failed to gain an audience with the King. Get up, captain, and open the door and you will find the fog is gone.' I got up and the fog was indeed gone."

Mr. Müller claims that he kept a record of answered prayers during the years of his service to God and that more than thirty thousand prayers were answered.

### *What to Pray For*

What can we ask God for? Everything within the scope of His will. Anything that He has promised. God promises to save the sinner, build up the saints in the most holy faith, supply all our needs, give health, peace, joy, and constant victory. What readers of the Bible we should be! The prayer of faith will never be a selfish prayer, for the child of God has the mind of Christ (Gal. 2:5) and he lives to glorify his heavenly Father and to influence others Heavenward.

The prayer of faith can never be offered while we are doubting and wondering whether it is God's will to grant the thing asked. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6, 7).

How many can pray the prayer of faith? All who believe God. It is not dependent upon position in the church or degrees of education, but on a childlike trust that believes God and without hesitation takes Him at His word.

Elijah was a man subject to like passions as we are and his prayers were effectual and availed much. Sometimes when Bible characters are mentioned as illustrations of men who prayed, we of the twentieth century get a bit frightened and say, "Well, I'm not so good as they were. I cannot pray like Elijah or the other men of old."

But the apostle James wants us to know that Elijah was "a man subject

to like passions as we are." He had his doubts, his fears, his frailties. He was at times pessimistic, temperamental, hypocritical. When we read of his prayer to die we know he did not mean it. Had he really meant it, all he needed to do was stay closer to Jezebel. She would have been happy to have obliged him. Elijah was an ordinary man who did exploits because he believed in a mighty God.

We cannot pray the prayer of faith unless we exercise faith. It is not the number of words or the physical exertion but rather the quality of faith that counts. It is not loud prayers or long prayers but believing prayers that are answered. We cannot make up with quantity of words what is lacking in quality of trust. "If we know that he hear us, whatsoever we ask, we know we have the petitions that we have desired of him" (1 John 5:15). When we have fully complied with the Word of God, and our faith has claimed the promised blessing for the glory of God, from then on we count the prayer answered and watch the providence of God.

No man can pray right who does not live right. It is the will of God that we obey Him. Righteousness is doing right, and doing right is conformity to the commandments of God. "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us" (Deut. 6:25). Righteousness is not a theory, a doctrine only, a profession; it is a life wholly yielded to God; it is eagerly conforming to His will, empowered by His indwelling Spirit. But many are so bewitched with the fascinations of the evil one that they declare obedience to God to be legalism, a yoke of bondage, and something to be shunned. Faith, grace, and righteousness are to them but a mental acceptance of a theory without a necessary transformation of life.

Associating obedience and prayer, the apostle John writes in 1 John 3:22: "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Why this is so is made plain in verse 24: "He that keepeth his commandments dwelleth in him, and he in him." The obedience of love is but natural when Christ abides in the heart. Prayer from an obedient heart is Christ praying. That is a part of what it means to pray in Jesus' name.

The prayer of the psalmist, "O that my ways were directed to keep thy statutes!" will be the prayer of each child of God. God does not command us to keep some of His precepts and ignore others. No father will say to his children, "You must obey me



part of the time." Did you ever hear a person pray, "Grant me strength to partially obey"; or "O Lord, help me overcome some of my sins but not all"; "Keep me from some temptations but please allow me to indulge in others"; "Keep me from the great open sins that the church would condemn, but give me Your permission to enjoy my secret sins of which I am so fond"?

No, even a heathen would not pray like that. The obedient heart prays, "I have respect unto all thy commandments" (Ps. 119:6). Andrew Murray wrote: "It is as men live that they pray." It is the life that prays. There is much truth in the words of S. D. Gordon: "When God can reach down and do what He please with me, then I can reach up and do what I please with God."

The Early Christian Church—4

## Gospel Teachings of the Early Church

By Frank H. Yost

Jesus Christ is the center of New Testament teaching. Paul constantly makes reference to Him. This is almost equally true in the writings of Peter and John. The central doctrine of Christianity was, and must ever be, Jesus Christ the Son of God.

Christ frequently called Himself the Son of man. He seemed to love the title. He wanted His hearers to know that He had left heaven to join the human family as a Man among men. But Jesus knew Himself as the Son of God. On one occasion Jesus was with His disciples in the far north of Palestine. It was toward the close of His earthly ministry. He was about to face the cross.

In this setting Jesus one day turned to His disciples and asked, "Whom do men say that I the Son of man am?" (Matt. 16:13). There came in reply a variety of answers, for people were perplexed as to the identity of the wonderful Teacher and Healer who had come among them. But Simon Peter, moved by the instructing Spirit of the Father, said, "Thou art the Christ, the Son of the living God" (verse 16).

Did Jesus rebuke Peter? Did He refute his statement? No. Jesus agreed. And because Peter had publicly acknowledged Him as the unique Son of God, Jesus said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (verse 17).

Even if there were no other statement in the Bible concerning the unique Sonship of Jesus to God, this would be sufficient. But Christ, just before the cross, declared Himself to be the Son of God, and under oath. It was at His first hearing before the high priest, following His arrest. He was being accused of blasphemy, be-

cause, it was charged, He had claimed to be the Son of God. Caiaphas the high priest said to Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63).

Thus put under oath, Jesus gave His answer: "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (verse 64). It was upon this high claim of Christ that the Sanhedrin convicted Him of blasphemy and declared, "He is guilty of death" (verse 66). It was upon this basis that the apostles unhesitatingly set forth Jesus Christ as the unique Son of God, as has the witnessing church ever since.

### Disciples' Testimony Concerning Christ as Saviour

The early church taught that Jesus Christ was the Saviour of the world. John the Baptist drew to Jesus His first disciples when he declared, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). A little later Jesus revealed to Nicodemus the core of Christianity. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

After the crucifixion, the resurrection, the ascension, and Pentecost, the disciples were preaching Jesus. Facing the hardships of persecution, they declared of Him, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Forbidden to preach Jesus, Peter and the other apostles declared, "We ought to obey God rather than men" (Acts 5:29),

and then continued their testimony by saying: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things" (verses 30-32).

Under the instruction of the Holy Spirit, it became clear to the apostles how this process of salvation was applied to men's lives. To Peter and John and Paul it was a process of atonement, at-one-ment, a great reconciliation, a bringing of oneness or harmony between a holy God and sinful men. In the process of reconciliation Jesus Christ had become the "propitiation" for sin (1 John 2:2). "While we were yet sinners, Christ died for us," wrote Paul to the Romans (ch. 5:8).

Christ by His death stood between God and all men, and by extending His salvation to those sinners who would accept Him, saved them unto life eternal. Therefore the statement, "We also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation" (margin, Rom. 5:11), having been "reconciled to God by the death of his Son" (verse 10). Peter urged upon his conscience-stricken listeners on the great day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

But the apostles pressed the point more closely. Jesus Christ died on the cross of a broken heart. John, who understood matters so clearly, points this out in his record of the crucifixion (John 19:34; *The Desire of Ages*, p. 753).

Thus Christ became Sin-Bearer for man. "His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24). "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). When Philip was sent by the Holy Spirit to meet the Ethiopian in the desert near Gaza, he found him reading from the fifty-third chapter of Isaiah, the great Old Testament chapter that pictures the atonement. Beginning at that wonderful scripture, Philip "preached unto him Jesus" (Acts 8:35), as the atoner and reconciler for men's sins. On the cross Christ as our substitute and surety felt the terrible separation from God that the wicked will suffer in the second death. But being Himself sinless, Jesus Christ rose in triumph from the tomb; and we are "saved by his life" (Rom. 5:10).

The apostles carried the teachings

of Jesus a step farther. When Jesus thus brought salvation to man, there was no further need of any human priesthood. There is, wrote Paul, "one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:14, 15).

It must have been some such message as this, showing so clearly that a human priesthood was no longer needed, that was carried to the priests in Jerusalem after the choosing of the seven deacons. Surely John must have preached this message, and Stephen, in the power of the Holy Spirit. Those men of God preached, "and the word of God increased; and the number of disciples multiplied . . . greatly; and a great company of the priests were obedient to the faith" (Acts 6:7). This "great company of the priests" found in Jesus a Saviour, a Sin Bearer, and a great intercessory Priest. There was no further need for their ministrations in the Temple in Jerusalem.

The salvation offered through Jesus is available through faith. This fact is repeated again and again in the teachings of the apostles. Works cannot save, for sinful man can do no works acceptable to God. There must

come first salvation from sin. "Just as I am, without one plea But that Thy blood was shed for me," says the hymn. "Being justified freely by his grace through the redemption that is in Christ Jesus. . . . Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:24-28), said Paul; and he wrote again, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Thus was the road opened to forgiveness. Because the death of Christ atoned for sin, it was as though His shed blood washed away the evil. "The blood of Jesus Christ his son cleanseth us from all sin" (1 John 1:7). "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness for sins" (Acts 5:31). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:2). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). And Paul identifies for us the resulting peace that Jesus promised in John 14:27 when he wrote: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

This, then, is the love of God extended to us through Jesus Christ.

And in the light of this love the apostles taught the Fatherhood of God, extending His love bountifully, and without limit, manifested through Jesus Christ, and through all the kindly provisions that God makes for His children (1 John 4:7-14).

Before He died, Jesus promised that He would not leave His disciples alone. He would send them another Strengthened (Old English, "Comforter"), the Holy Spirit. And further, He would come again. He would come the second time to take His loved ones with Him to heaven. The disciples knew this, and asked when He would come again (Matt. 24:3). In reply Jesus told His followers of signs whereby they might know when His Second Advent would be near. His coming, He said, would be as the lightning that shines from the east even to the west (verses 14, 27, 30). He would come again, He told the church, to "receive you unto myself; that where I am, there ye may be also" (John 14:3).

Then the earth would be left desolate for a thousand years (Rev. 20:2, 3, 5), and at the close of that period there would come a cleansing of the earth (2 Peter 3:10-13), and a complete end of sin and death in a burning lake of fire (Rev. 20:7-15; Heb. 2:14), followed by a restored earth (2 Peter 3:13; Rev. 21:1).

The disciples understood that to enter the earth made new, there must come to man the gift of eternal life through Jesus Christ. "In him was life; and the life was the light of men" (John 1:4). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Jesus had declared that He, the Good Shepherd, will give eternal life to His sheep (John 10:4-11, 28); and Paul preached that Christ is our life (Col. 3:3, 4). He declared that our Saviour Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). Therefore Christ at His second coming would bring resurrection to the just (1 Cor. 15:51-54; 1 Thess. 4:13-18).

The disciples taught that those to whom Christ had brought salvation would live in purity of life. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). Christians were exhorted to "abstain from fleshly lusts" (1 Peter 2:11). "Hereby we do know that we know him, if we keep his commandments" (1 John 2:3). John taught, completely in harmony with what Jesus had said: "If ye love me, keep my commandments" (John 14:15).

In these terms the early church taught the gospel.

## Parents' Fellowship of Prayer

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

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

### Freed From Tobacco Habit

The blessed spirit of fellowship that prevails among the members of our prayer circle is apparent in the following letter from the State of Virginia: "Our son has stopped smoking, a victory that to us is nothing less than a miracle. I thank God for the privilege of belonging to His remnant church, and of uniting our prayers together for the young. How much they—and we all—need prayer. We are told to 'press together' in these last days. I feel that this blessed Parents' Fellowship of Prayer (which we mention daily, as well as at Sabbath vesper-time) is drawing many of us closer together."

How happy we are for the victory God has given this son over the tobacco habit. Let us pray that wonderful character development may follow, leading eventually to full sanctification.

Prayer for a young man in New Jersey was answered not long ago also. The mother had written that the boy was in prison and

that his case would be coming before the parole board. God heard prayer and in due time he was released. However, immediately thereafter he was taken by Federal authorities, who put him in jail for ten days. The mother prayed earnestly that God would impress the judge to be merciful. When the case was heard, the judge permitted the son to go home with the mother. She is asking that we join her in praying that the son may find satisfactory employment. "Also that when Jesus comes (and I believe it will be soon) my son and I will be ready to meet Him. My dearly beloved husband passed away just a year ago. I miss him more and more, but am comforted by the hope of being all together again where there will be no more worries, sorrow, or pain."

Truly it will be a wonderful day when Jesus comes. Let us pray earnestly and work faithfully for our dear ones so that we may all be ready to go to heaven with Him.



# • EDITORIALS •

## The Blindest People in the World

In his original state of innocence man was endowed with a natural capacity and predisposition for spiritual and intellectual light, but sin sensitized the eyes of his mind and soul to light and induced a preference for darkness. The sad thing about the present moral and intellectual blindness of the human race is that it is self-inflicted. We are not far removed in spirit from beggars in heathen lands who deliberately blind themselves.

We read in 2 Peter 3:5 of certain persons in the last days being willingly ignorant, but it probably never occurs to us that, to some degree at least, we are all doubtless in the same unfortunate state. To be sure, as sons and daughters of the Father of light we should all be children of the light, but how often we tend to remain content with a minimum measure of light and to resist efforts on the part of God and man to remedy our lack. It is simply human nature to do so, and only the grace of God can alter our natural tendencies. We seem to find some kind of ignorant satisfaction in the delusion that we have all the light we need.

In willful blindness the natural emotions and passions of the human heart exercise control over the intellect and the higher powers of the mind to the extent that we see what is not and remain blind to what is. We struggle along in a state of self-hypnosis. Lives there a man among us who has not, at times, deliberately ignored certain facts that would require the alteration of his pattern of life and conduct? How hard it is to believe what we do not want to believe! Convinced against our will, we remain of the same opinion still. Our denial that this is so simply provides our fellow men with another sad demonstration of willful blindness. There are none so blind as those who refuse to see.

About 1928 Simon Voliva, of Zion City, Illinois, traveled around the world. Upon his return he proudly affirmed that his travels had "proved" the world to be flat. His route, he insisted, was simply in the shape of a rough circle inscribed on a flat surface. A few years ago the politically inspired geneticists of a certain country set forth in all seriousness the preposterous proposition that environment is the only significant factor in the development of organisms, to the almost total exclusion of heredity. The result was a blow to biological science from which that country has not yet fully recovered.

In a similar way skyrocketing cigarette sales testify to the fact that the repeated demonstrations in recent years of the relationship between tobacco and lung cancer have failed to convince millions of people who do not want to believe in the harmful effects of smoking. The epidemic of juvenile crime in the public schools and on the streets of New York City—and elsewhere—bears evidence that young people cannot be exposed to crime portrayed on television, on the radio, in the movies, and by the pulp literature of the day without going and doing likewise. To be sure, other factors are involved, but these media of communication inevitably provide youth with criminal motivation and know-how. Bibulous Americans have never been in haste to admit

any significant relationship between light drinking and heavy highway mortality. The most impressive single fact connected with the recent report released by New York City police that 55 per cent of all drivers killed in auto accidents in the city during 1957 were under the influence of liquor is the unabashed surprise with which the "discovery" has been hailed in the public press.

Recent years have afforded numerous illustrations of the fact that dictators tend to remain blind to their own shortcomings, as a result of the inherent tendency of dictators to stifle criticism. Democracy has proved that a man's severest critics are often his best friends. Loyal opposition is vital to efficient government, even in a democracy. The same holds true in the administration of our individual lives as Christians and in the administration of our corporate life as a church.

God graciously winks at honest ignorance, but along with the light He sends to dispel the darkness of our minds comes also the command to repent. Shall we not remove the emotional roadblocks we may have erected on the highway of truth? We can ill afford the imaginary luxury of willful blindness, whether it be with respect to our social relationships, to principles of healthful living, to recreational activities, to our study of God's revealed Word, to the training of our children and youth, or to the conduct of the affairs of the church. Let us acknowledge the facts, whatever they may be, and then with an enlightened conscience as our guide set out in quest of all truth and of perfection in Christ Jesus.

R. F. C.

## "Cast Thy Bread"

The president of a pharmaceutical firm was given a taste of his own medicine last year, and he really liked it.

For several years E. Claiborne Robins, head of a drug manufacturing firm in Richmond, Virginia, has closed down the plant from time to time to take his 170 employees on short vacation trips. Washington, D.C., was visited on the first excursion. Longer trips followed—one to New York, another to Miami. The company paid all expenses.

When asked his reason for following this unorthodox business practice, Mr. Robins declared: "I'm convinced these investments in a little fun pay big dividends in the attitude of our people toward their jobs. Playing together seems to create a spirit of working together."

Evidently Mr. Robins was right, for on his twentieth anniversary as president of the firm, the employees turned things around and gave the boss a trip at their expense. They handed him two checks—a counterfeit drawn on the Bank of Good Times, the other a real one for \$4,200—and suggested that he and his wife go on a two-week vacation trip to Acapulco, Mexico. He consented, declaring just before taking off: "This is one of the nicest surprises I've had."

No doubt it was. It was also rather convincing evidence of the truth found in Ecclesiastes 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days." He had cast kindness, and he received loyalty, generosity, and love in return.



It would be a mistake, of course, for us to assume that generous and kindly acts are always rewarded in kind. Sometimes they are, as in the instance just cited, but often the rewards come in other ways. Money given for missions will come back carrying a cargo of souls. Financial sacrifices made by parents to give their children a Christian education may return in the joy of seeing their children saved. A gift to a poor child may carry its own reward—seeing the little one's eyes sparkle. But God sees to it also that "all gifts are repaid, even in this life, in the fuller inflowing of His love, which is the sum of all heaven's glory and its treasure."—*Thoughts From the Mount of Blessing* (1956), p. 136. This is the greatest of all rewards.

It might be well for us to remember that poisoned bread cast on the waters also returns. "Evil imparted, . . . returns again. Every one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; he will feel what they have suffered because of his want of sympathy and tenderness."—*Ibid.*

Channing Pollock once wrote: "I've seen much bread that was cast upon the waters, and that returned, buttered, covered with jam, wrapped in paraffin paper, and marked, 'with love.'" But that happens only when we cast the right kind of bread in the first place.

Considering your recent contributions to life's waters, what sort of returns can you expect to receive someday?

K. H. W.

## From the Editor's Mailbag

Occasionally someone writes to raise the question: "Does the denomination teach that it is a sin to eat unclean meats?" Or this question: "We do not make the eating of swine's flesh a test of fellowship; can we therefore make the eating of pork a sin?" Or again: "Would we never under any circumstance be justified in eating pork even if our life depended upon it?" Following is a composite of our replies to these inquiries.

### Our Reply

The denomination holds that the prohibition of "unclean" meats, as formally set forth in Leviticus 11, is not a ceremonial one, uniquely and exclusively belonging to the Jewish dispensation, and therefore that it is still in force in our day. There are at least three reasons why Adventists thus view this prohibition: First, there is nothing in the wording of this divine ban to suggest that the prohibition is a ceremonial one. Second, the distinction between "clean beasts" and "beasts that are not clean" (Gen. 7:8) was expressly set down by God long before there was a Jewish race. Third, God is described as having an abhorrence of unclean meats at the end of time, long after the Jewish ceremonial statutes have expired. Note the words of Isaiah 66:17: "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

Consistent with this view the denomination, in its "Doctrinal Instruction for Baptismal Candidates," lists the following among the distinctive Adventist teachings that the candidate should clearly understand and accept: "The Christian should recognize his body as the temple of the Holy Spirit. Therefore he should honor God by caring for his body, abstaining from such things as alcoholic beverages, tobacco in all its forms, and from all unclean foods."—*Church Manual* (1951 ed.), p. 54. Almost exactly the same language is included in the Baptismal Vow that candidates are called upon to take before the

whole church immediately preceding their baptism and admission to the church. See *Church Manual*, p. 57.

Now it is true that though the church explicitly calls upon the baptismal candidate to abstain from all unclean meats, it does not disfellowship a member for falling back into the practice of eating such meats. The *Church Manual*, which authoritatively sets forth denominational teachings and practices, lists seven specific "grievous sins" for which a member may be disfellowshipped (see pages 224, 225), but eating unclean meats is not one of the seven.

To some, this fact may seem an evidence of inconsistency. We think, rather, that it is an evidence of the mercy and compassion of the church. It is one thing to call upon a candidate to order his life according to a certain code, it is something else to dismiss him because he failed after becoming a member.

But let no one hasten to conclude that because the church, mercifully conscious of the frailties of its members, does not dismiss them for failing to live up to all they vowed, therefore those points on which they failed are inconsequential. Let us cite an undebatable exhibit in illustration: The church calls upon the baptismal candidate to give obedience to the law of the tithe, and rightly so, for the Lord declares that those who hold back the tithe "rob" Him (see Mal. 3:8-11). But the church member who stops paying tithe is not therefore subject to expulsion from the church. However, he is properly the object of serious and earnest labor. And, of course, the same is true of the one who returns to eating "unclean" meats.

There are some matters on which we believe that the best interests of the individual member and of the church as a whole are served by leaving the judgment in the case to God alone. Both the eating of unclean meats and the failure to pay tithe, we place in that category. But, we repeat, this fact does not justify anyone's concluding that the church considers these acts of minor importance. Undoubtedly, we all will agree that a failure to pay tithe, for example, is a sin against God. And why? We all answer: Because such a failure is disobedience of an express command of God.

I have always hesitated to place the label "sin" on any act that the Bible does not explicitly thus label. In this sorry old world we have already too many sins without self-righteous people inventing any more. But it is always proper to call most sober attention to the grievousness of any course of action that flies in the face of a divine command. Doubtless one would not have to search far in our denominational literature to find the eating of unclean foods labeled a "sin." Nor would I know how, successfully, to challenge the label. The day we begin to say that it is sinful to disobey some of God's commands, but not other of His commands, we are surely taking an untenable position.

One more question remains for consideration. "Would we never, under any circumstances, be justified in eating pork, even if our life depended upon it?" The fact that there might be a possible exception to a command, should never be used as an argument to weaken the command. The fourth precept of the Decalogue categorically declares that on the Sabbath day we should "not do any work." But we know that there are lawful exceptions. The eighth command forbids stealing, yet the Lord declared to Israel that a hungry person passing through a field might, with impunity, pluck sufficient food to relieve his hunger.

Whether, under some abnormal condition, an exception might properly be made in regard to the prohibition of unclean foods, I am not able to say. No power resides in me to grant indulgences or exemptions. I believe that those who find themselves in dire circumstances must dis-

cover the possible exception to this particular command, or to others, for that matter, in prayer to God.

Let us never forget that we walk a treacherous path when we seek to discover a working policy for our routine living in terms of some direful and wholly abnormal situation. We should seek first to settle the basic questions at issue by the light shining from the Holy Word, rather than by the murky and distorting rays of a singular situation. When we have established the principles involved and the normal course we should follow, then let us leave to God and the future the answering of questions as to what we should do in unusual and desperate circumstances.

Those who do not wish to give obedience to the Sabbath command like to raise the question as to how the Sabbath could be faithfully kept at the North Pole, for example. They want to know just how the Eskimos would keep it. I have always replied that we should not go to the Eskimos but to the prophets for our basic belief on the Sabbath. Having established that, we should seek to discover, by God's grace, the answer to difficult problems that may present themselves in obeying the fourth command under singular circumstances. I believe the same kind of reasoning holds for many matters besides the Sabbath—even the matter of the possible eating of unclean foods in some dreadful emergency.

## "Teach Him to Deny Himself"

Toward the end of his tragic, devoted life the great Southern general, Robert E. Lee, attended the christening of a friend's child. The mother of the infant, eager that her offspring might grow up to make a mark in the world, asked the old general for some word of counsel that might aid her in molding her child's life for success. Summing up the creed by which he himself had lived and achieved greatness, Lee suggested tersely, "Teach him to deny himself."

Wise words those, but so unpopular today! In these times of soft living anyone who would offer such advice would be looked upon as a mossy throwback to the days of the pioneers. Self-denial two hundred years ago was necessary in order to survive, bray the apostles of ease, but today when living standards are high and money is flowing freely why should anyone practice self-denial!

For the Christian the answer is simple. Said Jesus: "If any man will come after me, let him deny himself, and

take up his cross, and follow me" (Matt. 16:24). Self-denial is the cornerstone of character building. Christ's followers must learn to silence the soul's clamor for ease, for indulgence, for things, lest spiritual pursuits be crowded out. God does not intend that life shall be a bed of roses for us, a sort of cosmic bassinet around which our friends gather to praise us for every little achievement and in which we will be supplied with the best of everything without personal effort. The popular philosophy that "the world owes us a living" promotes moral and intellectual flabbiness; it does not produce solid character and true greatness. Life offers opportunities; it offers a struggle. But struggles are not won by self-indulgence.

Jesus could have been born into a home where poverty was unknown, where affluence prevailed. Instead, He deliberately placed Himself in an environment where hard work was required, where life's necessities were the reward of strenuous effort, where sleep was sweet because it was earned. Does this not indicate that such a pattern for living offers mankind the best opportunities for character development? Yet many individuals today would feel terribly put upon if they should suddenly find themselves under the disciplines of Christ's boyhood home in Nazareth.

Is it not time that we took a new look at the value of self-denial? God has not put hardships in the world to vex us, but to bless us. Immediately after Adam and Eve fell into sin, God said, "Cursed is the ground for thy sake" (Gen. 3:17). "The thorn and the thistle—the difficulties and trials that make his [man's] life one of toil and care—were appointed for his good, as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought."—*Steps to Christ* (Pocket ed.), p. 9.

So if at times our earthly lot seems bitter, if our trials seem too great to bear, though difficulties threaten to overwhelm us, we should not despair. Our Saviour is seeking to train us for a better world and to create within us a longing for our heavenly home. The hand that holds the cup to our lips is the hand that was nailed to Calvary's tree. Someday we shall understand fully why God has led us as He has; in the meantime we have the promise that we shall be upheld by Christ's grace and presence. "Fear thou not," He says, "for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). K. H. W.

Through the years the Southern Publishing Association has had the opportunity of providing very important Sabbath school aids for the General Conference Sabbath School Department. We consider it a privilege to assist in this soul-winning work. "To win and hold and train for God, men and women and boys and girls from every clime and nation is the great work of the Sabbath school."—*Sabbath School Manual*, p. 5.

Among the latest releases are two books that are invaluable to Sabbath school officers and teachers—*Sabbath School Manual* and *Program Themes for Teachers of Tiny Tots*. The *Sabbath School Manual* is a 160-page treatise on the history and organization of the Sabbath school, and the duties of officers and teachers. In *Program Themes for Teachers of Tiny Tots* there are 153 pages covering forty-three themes fully developed on subjects such as the Bible, Jesus' love, angels, the Sabbath, heaven, prayer, the Ten Commandments, et cetera. This book is of



inestimable help in accomplishing the primary aim of the children's divisions—leading the children to Jesus.

The increasing number of Vacation Bible Schools are a response to the tremendous responsibility of child evangelism, and the Southern Publishing Association is grateful for the opportunity of contributing to the success of these schools. A great step forward was taken by the Seventh-day Adventist denomination when VBS materials were prepared and printed for the use of our instructors. These supplies are complete, practical, artistic, and, above all, doctrinal. There are three series: Series A, "The Bible," for the first year; Series B, "God's Wonderful

World," for the second year; and Series C, "God's Children," for the third year. The faith of those who stepped out in developing the VBS program has certainly been well rewarded.

Other books that have stood the test of time and have proved helpful to the worker in the Sabbath school are *Challenge of Child Evangelism*, *Teaching Teachers to Teach*, *Finger Plays and Songs*, and *More Finger Plays and Songs*.

The Southern Publishing Association is happy for the privilege of providing these much-needed aids for the over-all program of the Sabbath schools around the world. We pledge anew our every facility to continue producing these valuable aids of high character and excellent workmanship, and yet maintain the lowest price possible consistent with good business practices.

C. W. CHRISTIAN  
Book Department Manager  
Southern Publishing Association

# Sabbath School Lesson Help

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

FOR SABBATH, MARCH 22, 1958

## The Good Samaritan; The Entrusted Talents

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

The parables dealing with the good Samaritan and the talents are among the best known of all parables, and are found in Luke 10:25-37 and Matthew 25:24-40, respectively.

It was a consummate art with Jesus to teach either from nature or from current events, and the first parable before us provides a classic example of combining planned teaching with contemporary happenings.

1. *True Neighborliness.* Luke 10:25-29.

"A certain lawyer stood up." We owe to Luke much information about the last year of our Lord's life. His record of the twelve or thirteen parables of this Peraean period, recorded either more fully or peculiarly by him, is especially valuable.

Jesus had left Galilee and was enroute to Jerusalem for the last time. Probably not far from Jericho He was accosted by a lawyer before a large crowd.

"Tempted him." "Knowing the habits of his class, we do not wonder that he put his question to 'tempt'—test, try—the great Rabbi of Nazareth. There are many similar instances in Rabbinic writings of meetings between great teachers, when each tried to involve the other in dialectic difficulties and subtle disputations."—EDERSHEIM, *Life and Times of Jesus*, vol. 2, p. 234. Priests and rabbis had put this lawyer forward, but there was an overtone of sincerity in him, based on dissatisfaction with Pharisaic dialectical subtleties, which led to trifling with truth.

"What shall I do to inherit eternal life?" These Jewish leaders held as fundamental that eternal life was the reward of merit. To them the only question was exactly what their works of merit should be. They were incapable of understanding that "we cannot earn salvation" (*Christ's Object Lessons*, p. 117).

"What is written in the law?" It was a clever question, for Jesus had been suspected of slighting the law to

which He now appealed (Matt. 12:2; Luke 6:2).

"Thou shalt love the Lord . . . and thy neighbour as thyself." This was a remarkable answer (based on Deut. 6:5), for it was substantially one which Jesus gave on two occasions (Matt. 19:16-22; 22:34-40). To love God with all the heart and to love our neighbors as we love ourselves are "the two great principles on which hang all the law and the prophets" (*ibid.*, p. 377).

"Who is my neighbour?" Jesus had skillfully avoided one controversy, but the lawyer makes another attempt, only to find himself later answering another question in a way that neither he nor the world would ever forget.

"That question: 'Who is my neighbour?' has ever been at the same time the outcome of Judaism (as distinguished from the religion of the Old Testament), and also its curse."—*Life and Times of Jesus*, vol. 2, p. 237. God separated the Jews for purposes of holiness, which they changed to self-righteousness, and in so doing developed a disdainful attitude toward others.

2. *Which of These Three?* Luke 10:30-37.

"A certain man." At once Jesus took a recent event and built it into a memorable parable. The road from Jerusalem to Jericho led through a desolation favorable to brigands. This man was robbed, stripped, wounded, and left for dead.

"And by chance there came . . . a certain priest . . . a Levite . . . a certain Samaritan." The word rendered "by chance" occurs only here in the New Testament and means "concurrence of events," not accident.

It was their misconception of neighborliness that led both priest and Levite to turn heartlessly away from the traveler. "But a Samaritan, traveling the same road, saw the sufferer, and he did the work that the others had refused to do."—*Christ's Object Lessons*, p. 379. He represents Christ seeking the outcast (*The Desire of Ages*, p. 503).

"Go, and do thou likewise." To go out of the way, to pour in oil and wine, to bind up wounds, to lift up the fallen even if he is a half-heathen Samaritan—that was love in action!

3. *The Responsibilities of the Church.* Matt. 25:14-30; compare Mark 13:34.

From watchfulness for the Second Advent Jesus now passes, in the parable of the talents, to the personal work of the church during the waiting period. Watching, to Him, means working.

"A man travelling . . . called his own servants, and delivered unto them his goods." "The man traveling into a far country represents Christ, who . . . was soon to depart . . . to heaven. The 'bondservants' . . . represent the followers of Christ," all bought by Him at infinite price (*Christ's Object Lessons*, pp. 325, 326).

"And . . . he gave five talents . . . two, and . . . one." Here some great principles of grace are involved: (a) The talent represents a gift from God, not the virtue of the disciple. (b) "The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit."—*Ibid.*, p. 327. In addition the talents include "all gifts and endowments, whether original or acquired, natural or spiritual" (*ibid.*, p. 328). (c) Both possessor and talent belong to God.

These considerations can be summarized in the expression "all is of grace," and we Adventists especially must keep this in mind. For further reading see *The Ministry of Healing*, p. 161; *Testimonies to Ministers*, pp. 92, 96; *Christ's Object Lessons*, pp. 397-401.

"After a long time the lord . . . cometh, and reckoneth with them." The day of reckoning brought identically joyous reports from the five and the two-talent servants: "Lord, thou deliveredst unto me five [two] talents: behold, I have gained beside them five [two] talents more." Identical commendation and reward comes to them: "Well done, . . . enter thou into the joy of thy lord."

"I was afraid." The one-talent servant found excuses: "I knew thee that thou art an hard man," etc. "It [the excuse] has its rise, as almost everything else that is evil, in a false view of the character of God" (Trench).

4. *A Question About Talents.*

Why do some have more talents than others? We do not know exactly, but for His own reasons God gives "to every man severally as he will" (1 Cor. 12:11). Beyond that, the use of God's gifts of grace can be multiplied by man's willing service.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## As the Twig Is Bent—Part 1

By Frances Fedalen

There are two opposing viewpoints in the world today regarding the teaching of God to young children. These viewpoints differ with regard to religious thinking and philosophy of life. They differ concerning what brings about well-balanced development in a child and satisfying experiences in his inner life.

One viewpoint is that children need the sense of security that the knowledge of the love and power of God brings to them. The child first finds this security in his parents, but it transfers naturally to his parents' source of security, God. Thus, as he develops and grows spiritually, his emotions will be steadied and he will be released from many of the fears common to childhood.

Hazel Fredericksen, of the University of California, says, "The practical philosophy of life that every child needs for his satisfactory adjustment must have its religious side. . . . The primary responsibility is within the family, for it is here that the attitudes of the child are first formed."—*The Child and His Welfare*, pp. 76, 77.

Ellen G. White offers this comment on the child's need for Christian training: "One great reason why there is so much evil in the world today is that parents occupy their minds with other things to the exclusion of the work that is all-important,—the task of patiently and kindly teaching their children the way of the Lord. Parents should allow nothing to prevent them from giving to their children all the time that is necessary to make them understand what it means to obey and trust the Lord fully."—*Counsels to Parents and Teachers*, p. 129.

An opposite viewpoint is held by some persons who call themselves religious liberals. They do not wish to accept the Bible as God's Book. They do not wish to accept Christ as God's Son. They prefer to look within themselves for ways to express their feelings in their understanding of life. They were dissatisfied with their own religious experiences as children, so they do not want their children to have any. When son or daughter

comes home with questions concerning orthodox beliefs they have heard expressed, their parents are distressed and hasten to explain that many people have different ideas about religion and God. Perhaps the new idea the child has heard is based on the Bible, but his mother tells him that while some people believe the Bible is really true, she prefers to think of it as just a myth. Thus the children from these liberal homes are confused and unsettled in their thinking. Many times they wish that they had a settled belief, but eventually they lose all faith in the spiritual realm.

Let us consider the whole problem with the help afforded us by a number of parents, church workers, teachers, and psychologists who have collected data and studied thousands of children to determine their problems and their progress under the various influences brought to bear on them.

"The foundations of religion are laid in childhood; later experiences may cause early religious attitudes either to wither or to mature."—RUTH STRANG, *An Introduction to Child Study*, p. 657. Breckenridge and Vincent feel that most modern families turn the spiritual training of their children over to the church, if

### Order Necessary for a Happy Home

God is displeased with disorder, slackness, and a lack of thoroughness in anyone. These deficiencies are serious evils, and tend to wean the affections of the husband from the wife when the husband loves order, well-disciplined children, and a well-regulated house. A wife and mother cannot make home agreeable and happy unless she possesses a love for order, preserves her dignity, and has good government; therefore all who fail on these points should begin at once to educate themselves in this direction, and cultivate the very things wherein is their greatest lack.—*The Adventist Home*, pp. 22, 23.

they do anything about it at all. These modern parents are embarrassed at any mention of God and do not know how to talk about a subject they know so little about. Their children are likely to grow up feeling that there is no "wisdom or strength beyond themselves, or at least beyond mankind."—*Child Development*, pp. 204-210. Children with this outlook on life have little to help them to reach higher than themselves, and can easily become delinquents.

To parents, then, comes the greatest responsibility for the influences they permit to touch the life of their child from infancy on to the years of accountability and beyond. The child has been entrusted to them to love, to protect, to train in such a way that his life will be secure and complete, satisfying and useful.

Sometimes even churchgoing parents with definite Christian beliefs are tempted to shirk their responsibilities. Concerning this Mrs. White comments: "For some reason, many parents dislike to give their children religious instruction; and they leave them to pick up in Sabbath school the knowledge which it is their privilege and duty to impart."—*Counsels to Parents and Teachers*, p. 109. Such an attitude on the part of parents means failure to fulfill their God-given task.

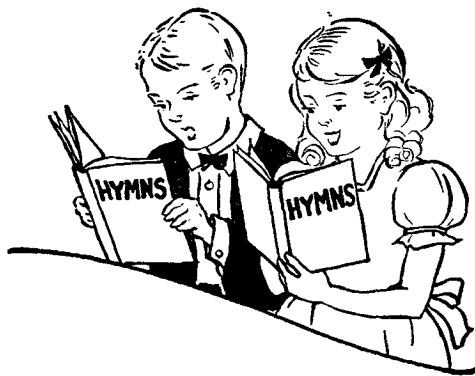
Another writer who senses deeply the child's need of something infallible, something entirely dependable and trustworthy on which he can count, says that the answer lies in God, and the little child is not too young to become aware of God's nearness. (Robbie Trent, *Your Child and God*, p. 3.) The author gives the following illustration to show how God may become a real person and friend to a small child: "Once when it had rained for some days a little boy said, 'I don't see why God had to make it rain.' Then in almost the same breath he added, 'Excuse me, God. I didn't mean to hurt your feelings.'"—*Ibid.*, p. 4. God was so real to him that he could speak to Him naturally and freely at any time.

Since much of a child's idea of God comes from the people with whom he associates—the people who love God and represent Him aright, or the people who forget God and misrepresent Him—the parents' attitude is the greatest determining factor in the

child's concept. A mother who is unable to talk often of Jesus naturally and spontaneously, expressing her love for Him and her trust in Him, will never be able to make Him real to the little ones in her home.

"It is because so many parents and teachers profess to believe the word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth."—*Education*, p. 259.

"Mother, how can God see me and everyone else in the world all at once?" queried six-year-old Bobby, with a serious but troubled expression on his face. Mother recognized that here was an opportunity to build confidence in God if she could help her child to accept something beyond his understanding. So she said, "Bobby, that is one of the things that God hasn't explained to us. You see, He is so much greater than we are that He can do many things that we could not even understand if He were to tell us how they are done. But He wants us to believe Him and love Him, and



know that He loves us always, and someday, in the new earth He is planning for us, He will make everything plain. Aren't you glad that Someone as great as this is taking care of us?" Mother's confidence, expressed quietly but with certainty, satisfied Bobby, for he had learned that his mother and God were good friends, and he could wait until it was time for him to know.

How early should parents speak to their children about God? "Begin as

soon as you talk to your child to bring God into your conversation with him. This may be even before your child responds to you in words."—*Your Child and God*, p. 45. As you show the child beautiful things in nature—the flowers, grass, trees, the clouds, the kitten or the puppy—you can say that God made these things for us to enjoy, and constantly you are pointing him to the Creator and Giver of all good and beautiful things. "Especially during their early years the responsibility rests upon her [the mother] of forming the character of her children."—*Patriarchs and Prophets*, p. 244.

Parents should always speak of spiritual things in a voice that reflects the reverence they want their children to feel. In order to do that the parents must feel that reverence themselves. There can be no sham or make-believe when dealing with children, for their open hearts can discern it.

One writer quotes a woman as saying, "I learned most of my concept of God from the tone of my mother's and father's voices as they read the Bible to us, from their own sense of perfect trust in the heavenly Father, and from the ideals of righteousness that they practiced."—*Your Child and God*, p. 23. What a perfect place to learn practical religion! If you find it difficult to talk of God to your child, remember that it has been said that "religion is caught, not taught," so be what you want your child to become.

Arnold Gesell, in his book entitled *The Child From Five to Ten*, pages 449, 450, says that there is little evidence that for the first two years the child has any definite religious sense, even though he may enjoy participating in prayers and activities at church. By three his interest and enjoyment are greater, and by four he shows marked interest. He asks many factual questions introduced by "why" and "how." He believes God is very much like his parents and believes his parents have many of the qualities possessed by God alone. He enjoys prayers, adding his own original version. The five-year-old usually continues the interest of the four-year-old. He thinks of God as a real person living in a house.

The six-year-old is able to grasp the idea of God as the Creator; he loves stories concerning the baby Jesus and is interested in angels. The six-year-old expects his prayers to be answered. He recognizes the two great forces in the world, good and bad, God and the devil. He becomes more critical in his thinking and wonders how some things can be. He has a new awareness of death and the beginning of an emotional response to the idea of death.

evil reports from their enemies. But after Cyrus was dead and another king had taken his place, things were different.

Now these enemies sent another letter, a copy of which is to be found in the fourth chapter of the book of Ezra. It ran like this:

"Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

"Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom. . . .

"Now . . . therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find . . . , and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed."

The letter did its work. The king looked up the records and found evidence enough that Jerusalem had given plenty of trouble to the kings of Babylon and Assyria.

In his reply to Rehum and his friends, the king told how he had had the records searched and had found that Jerusalem had indeed been a hotbed of rebellion in days gone by. Therefore, he was ordering that the rebuilding of the city must stop at once.

Delighted with the success of their plan, Rehum and his friends hurried to Jerusalem with many armed men. Backed by the king's letter, they made the builders put down their tools.

What a sad moment that must have been!

After coming so far, and doing so much, it must have been heartbreaking to be told to stop.

What could it mean? The people wondered. Had there been a mistake? Should they have stayed in Babylon? Had God forsaken them?

## THE Children's Story

### More Trouble

By ARTHUR S. MAXWELL

While some were glad and some were sad over the rebuilding of the Temple, there were other people not far away who were very much upset by what was going on in Jerusalem. They didn't like it a bit.

These people were the grandchildren—or great-grandchildren—of the strangers who had been brought into Palestine by the Assyrian kings when Israel had first been taken away into captivity. Known as Samaritans, they had lived in Palestine so long that they felt the country belonged to them. That's why the sudden return of 50,000 Jewish refugees worried them so much. They were afraid of what might happen to them and their property if the Jews should ever become strong again as they had been under David, Solomon, Hezekiah, and other great kings.

One day a group of these people came to Zerubbabel and offered to help rebuild the Temple. Of course they planned to hinder rather than help, and Zerubbabel quickly saw through their plot.

"No, thank you," he said to them. "We will build this house of God ourselves." And he sent them about their business.

Greatly annoyed, these men "hired counselors" to work against the Jews "to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia."

They could not do much damage during the reign of Cyrus. That great king had learned too much of God's purposes for Israel from the prophet Daniel to be swayed by



## Respectfully Yours

By Geraldine Fair

I can vividly recall that sticky Michigan summer evening when we talked, my friend and I. We were sitting on the front steps of his home waiting for the night breezes to bring respite from the heat of the day. Both in college then, we were very much alive, anxious to find our niches and wondering what life held for us. We talked about what we felt should be the basis for the love that we would have for the person we would someday marry. Separated though we now are by circumstance and distance, I am sure that were we to discuss the matter again, we would still agree as we did that night.

The one, we decided, whom you really love, you must first of all respect. Actually this principle underlies all enduring friendships with persons of the same or the opposite sex. It is of special importance in the friendship that leads to a lifelong alliance.

Of what does this respect consist? Hero worship? Awe? Emulation? Admiration? Very few of us are capable of minute dissection of our own emotions and motivations. Our criteria of friendships are as varied as our personalities and are expressed in a spectrum of comments ranging from "He always brings me something!" to "She is so nice just to be with—not always expecting gifts." We can admire many facets in a person's make-up, but can we really love without having respect?

Respect should be merited in many phases of life. There are some areas, however, in which it is indispensable. The following questions highlight these areas. Do his daily living patterns square with the profession he makes on the Sabbath? What are his ideals of work and recreation? How do his conversation, reading habits, and use of TV time measure up?

The encounter with Christ that we call conversion is a personal, intimate experience. Yet there are outward evidences of this meeting. These evidences should be seen more than just on the Sabbath. The setting sun on Saturday night should not be the signal for a shedding of religion. Jesus Christ can make a part-time Adventist a full-time Christian; marriage vows cannot.

On the other hand, we should remember that only God can truly evaluate the response of the human heart to His love. We should be careful not to judge by superficial standards. Real moral worth is not always seen in a casual contact.

What about the relative importance attached to being of service as opposed to becoming rich? Ours is a society steeped in secular values where chrome and gadgets rather than smiles and understanding furnish our homes. The golden rule is out of date. Everyone has an ax to grind, and it's smart to court favor for purely material gain. If these attitudes are cherished, they will gradually choke out more noble ideals. When selfishness rules in a friendship or a home, stormy times are bound to come, bringing unhappiness to all concerned.

Is your friend honest? Does he have an underhanded "put something over" attitude toward authority? Would your first answer to these questions be, "Of course he's honest!" But on further questioning would some comments like these be heard: "It's really naive to assume that the Government doesn't expect cheating on income tax returns, stupid to imagine that you can pay both an honest tithe and the monthly bills?"

To borrow money practically presupposes repayment. What about borrowed bibliographies, laboratory data, and the over-the-shoulder help during an examination? May I predict that the person who is dishonest with his God, his government, and his classmates will most assuredly in one way or another also be deceptive with his companion. Honesty is not a mask like the actor's smile, to be appropriated or discarded on cue. It is an integral part of Christian life.

Are there ever any conversations about which you may feel uneasy? In our culture masculinity may be measured by the ability to recount an off-color joke. A girl who does not raise an eyebrow with an appropriate mixture of coyness and understanding at just the right moment is considered—well—rustic. There are other adjectives, more descriptive or less so, depending on your point of view.

## Your Picture

By VELVA B. HOLT

It was a pitch-black night when a freight train noisily approached the city of Spokane, Washington. An unknown man, stealing a ride on the train, moved uneasily toward the edge of a boxcar as he felt it slowing down. Then suddenly the man jumped blindly into the solid black curtain of night.

Just at that moment, however, the train was crossing over a long trestle above the Spokane River, and instead of landing a few feet below, where he apparently had intended, the man ended up at the bottom of a deep and rocky gorge.

It was later learned that this man was wanted by police, and hoping to escape the penalty of the law, he had attempted to leap to safety. But—by this plunge into utter darkness—he not only ended his life, he also sealed his eternal destiny. There was not time to repent. The die was cast—the picture made.

The man's problems were solved but temporarily; the worst is yet to come. What will he say when he must face the Judge of all the earth?

Countless thousands are stepping into

that deep chasm of eternal darkness every day, not always by accident but often by choice. But when the camera clicks on that scene the final photo of their lives will have been taken.

What if the camera should suddenly, unexpectedly, click on your life—or on mine? What kind of picture would the Master Photographer find reproduced on the film?

When the decree goes forth, "He that is holy, let him be holy still," "he that is unjust, let him be unjust still," there will be no more chance to confess sins.

Each one of us has a chance for a perfect picture, yet none can pose for it because none can know the exact moment it will be taken. I wonder whether the shutter will click on "holy" and "righteous still" or whether it will catch "unjust" and "filthy still" on its lens. How will your picture look? And mine?

Whether it be Johnny in his teens or Grandma in her nineties, the answer to that question lies deep within each heart, and it must be answered now. There is no second chance.

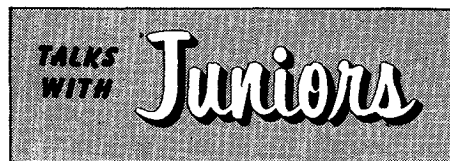
With a glow of appreciation I recall that in four years of married life not once has my husband used an obscene word in my presence. Never have I heard him repeat a story with filthy innuendo. His life is a constant source of inspiration. My respect for him is unequivocal.

What we talk about is a reflection of what we think, and this is influenced by what we read. Here, too, my husband's reading tastes come to mind. An avid bookworm, he not only reads in his field—medicine—but has a wide, well-chosen selection of non-medical books and magazines. One of life's best investments, he maintains, is a good library. I agree.

We must not expect perfection, for we cannot give it. Often we must overlook the inadvertent mistake, a misinterpreted comment, or the bungling ineptness we all on occasion display in dealing with those we love. But when a friendship is marred by a betrayal of confidence, a subtle awareness of nonmeshing of ambitions, a revealing of warped concepts of honesty, it may require real courage to call a halt. Then it is difficult to battle the bewilderment that can turn to bitterness, the hurt that can shrivel to hate.

Nearly ten years have passed since my friend and I talked. The personal experiences and observations of those years have not altered, in my mind, the conclusion we drew. I am still convinced that in the delightful composite of human emotion called love, respect must play a prominent part.

Many weekly or monthly magazines on the newsstands feature articles on "How to Choose a Mate." Often there are quizzes with convenient keys to check off the score. These lists can prove thought provoking. Two questions could be added to any such exam, with profit: Do you respect him (or her)? Are you, in turn, worthy of respect?



## Makiko of Tokyo

By D. A. Delafield

"In the book *The Ministry of Healing*, page 470, Ellen G. White observes: 'The strongest argument in favor of the gospel is a loving and lovable Christian.' I am reminded of a 'loving and lovable' girl who was fourteen years old when I first met her—Makiko Sumada. She was one of many teen-age girls who attended our evangelistic meetings in Tokyo, Japan."

The speaker was Leo Van Dolson, missionary on furlough. And he was giving a worship talk in the General Conference chapel.

"Her sister had been baptized already," he went on, "and after a period of Bible study I baptized Makiko. One day a fine-looking Japanese man came to see me in my church study. He asked, 'Do you know Makiko Sumada?' Of course I knew her. He said, 'She is one of my pupils, and I am her teacher. In recent months I have noticed a tremendous change in her. She had always been a good girl, but now I observe that she is polite and kind and courteous and loving toward the other students, and especially polite to me.' He paused, thought a minute, then continued.

"One day I called Makiko into my office. I wanted to find out what had made this great change in her life, for I felt the need in my own experience of a change of heart like this. She told me that she had been attending meetings at the Seventh-day Adventist church, and she had learned to love Jesus, and that Jesus had given her a new heart, and she was very happy. 'Well,' I said to myself, 'if Christianity can do that for a little girl, Christ can help me too.'"

"When I realized," said Elder Van Dolson, "that this teacher had come to inquire about this same wonderful Jesus who had made such a remarkable change in the life of our teen-age friend, Makiko, I was happy and found great joy in pointing him to the dear Saviour.

"And Jesus will help the older ones too," said Elder Van Dolson as he began another story. "Take Sister Fukizawa, for example. Not long ago another minister and I called on the mayor of Osaka to get a letter of introduction to help us in soliciting funds for an evangelistic center. In the course of our conversation I happened to mention that I had spent four years at our Tokyo Sanitarium and Hospital. He immediately seemed interested and said, 'Is that in any way related to your medical institution in Kobe that was in operation before the war?'"

"Yes," I said, 'it is the same type of institution.'

"Well," he replied, 'do you know Mrs. Fukizawa?'"

"Of course I knew her. She had been a wonderful help to me in my evangelistic work in Tokyo. She was a kindly and noble-spirited Christian woman.

"Well," said the mayor, 'I don't know very much about your doctrine. It was thirty years ago that I went to the Kobe Sanitarium, but I have never forgotten the beautiful Christian life of Mrs. Fukizawa.'

"And do you know what happened?" asked Brother Van Dolson. "As a result of the sweet and kind influence of this noble Japanese woman, the mayor of Osaka sat down and wrote out a letter of introduction for us, which later was also signed by the president of the Chamber of Commerce and by the governor of the prefecture. He duplicated more than two hundred copies of this letter, and by the contacts that we have made through this recommendation, we have been able to gather in about \$10,000 in the city of Osaka for the new evangelistic center. He also gave us his picture to be used in our Ingathering magazine."

Well, Brother Van Dolson told us another story too—an exciting one—but I do not have room for that here. How thankful we should all be for Jesus, who has power to transform our sinful lives and make us all "loving and lovable" Christians.



- Jack Leonard Bennett, of Las Vegas, Nevada, was recently elected president of the senior class of 1958 at La Sierra College. Other officers are: vice-president, Duane Longfellow, Lovell, Wyoming; secretary, Darlene Neufeld, Bakersfield, California; treasurer, Brian Capon, Victoria, British Columbia; pastor, Del Delker, Glendale, California; sergeant at arms, John R. Anderson, Arlington, California; publicity secretary, Charline Carr, Bridgeport, Connecticut.

- Two baptisms have been held in the Spanish American church in Southern California as a result of the Youth Crusade directed by Gracita Matar, MV leader of the church. Working with her were John Robinson, Pablo Salazar, Daniel López, Teodoro Flores, Chester Robinson, Josue Hoyos, Margarita de la Roch, and Alfonso Zavala. Samuel Weiss, pastor, and Jose A. Díaz, assistant pastor, served as counselors.

- Ramona Ovas was the Voice of Youth director for the meetings held by the Alhambra-Temple City young people during November, 1957. She was assisted by Edna Ward, Laura Sundin, Eunice Shreve, Dan Ballew, Ray Shreve, Howard Root, and Pastors R. J. Winders and H. L. Calkins. Many youth participated as speakers, musicians, and ushers. Others prepared materials and acted on committees.

- "Salvation for the Thief on the Cross" was the theme for the opening lecture of weekly evangelistic sermons conducted in a prison camp near Bugema Missionary College, West Africa. Ron Thompson led the students of Bugema in this project. At its conclusion, a branch Sabbath school with a total membership of nineteen was organized.

By ROY R. HENNEBERG

President, Upper Magdalena Mission

*A Story of  
Steadfast Members  
in Colombia*



# On the TRAIL of the PIONEER

THREE months prior to my recent visit to our believers in the remote regions of the Andes we began to lay plans for the journey. Brother Villamizar had come to Cúcuta, Colombia, to buy salt and to carry back with him a supply of Sabbath school *Quarterlies*, Bibles, and hymnals. We stayed in rooms adjacent to our church property in Cúcuta, and for hours talked of our people in that faraway area where he lived. We agreed on a date, more than three months in the future, when I would visit the believers there. The agreement provided for Adventist guides to meet us in the last village, where the road ended and where I would have to leave the bus.

On the day appointed, J. M. Martinez, one of our national ministers, and I left Cúcuta on a small old-model bus. After nearly a day on a narrow, winding road we came to the little village where the road ended. From this point it meant that we must cross the Andes on foot over old Indian trails. We began to look around for our guides. They were not at the bus stop, but we soon found them as we walked through the village.

They had traveled for four days to meet us here. I admired their self-sacrificing spirit. In all they walked

for eight days in order to have a pastor visit their people.

We found some crude accommodations in the village for the night, then early the following morning we began our journey. The weather was clear and we anticipated a pleasant hike. Before noon, however, it began to rain. The path became muddy and slippery. All day it poured. Often we slogged through mud up to our knees.

As nightfall drew on we were in a thick cloud on the summit of a high mountain. We wondered where we would spend the night. Because of the rain and mud we were behind schedule and were very weary. Our guides said that the nearest shack they knew of was much too far away to reach before dark, and they would not be able to follow the trail after dark—there were too many misleading paths in the jungles. At times we had to pass along narrow precipices, so to hike at night was impossible. We were all soaking wet and cold. How and where would we spend the night!

As we discussed our problem a horseman came from the direction toward which we were going. The stranger urged us to go no farther. Night was setting in. He told us that the trail ahead was worse and the

mud deeper. We could see that his horse had been walking through mud almost up to its belly.

I stepped back to admire the horse. Never had I seen a more perfectly formed specimen. And the rider was a most friendly and pleasant man. Although in the attire of the natives of the high Andes he was neatly dressed and of excellent appearance. He told us that down the mountainside, off the beaten track, was a house. He gave us the name of the family that lived there. He was sure they would take us in for the night.

That renewed our hope. Whether a man or an angel, we felt that the Lord had sent this messenger at precisely the right moment. We bade him good-by and hurried down the mountainside with our pack horse, slipping and sliding as we went. There was no time to lose. After a while the terrain leveled off somewhat. We hurried on in the direction the horseman had indicated. Sure enough, all of a sudden there loomed out of the dark fog the house of which the stranger had spoken.

The lady of the house invited us in after we explained our predicament. The householder was out tending to his beasts, but he soon came in. When I saw him enter he reminded me of a cave man—unshaven, long-haired,



A typical new home in the distant hinterland of Colombia, built by believers who were forced to flee their former houses and lands.

J. K. Griswell and his guides fording a river in the llanos of eastern Colombia to visit displaced believers and new converts.

# EERS

and with clothes in tatters. After a gruff greeting he walked over to the corner, removed the lid from a wooden keg, and twice drank a wooden dipperful of *guarapo*.

The moment he lifted the lid the room was filled with the strong aroma of this fermented sugar cane. He already appeared dangerous, and I thought to myself, "If he becomes drunk we will really be in trouble." Many of these hidden mountain dwellers of Colombia are bandits and escaped convicts. However, this man became more friendly as we visited with him. We all sat around the open bonfire on the dirt floor of the house while the *yuca* cooked in a huge kettle on the fire. All the while we also dried our clothes.

After we had eaten we turned the discussion to religion and the Bible. By the light of the open fire we gave this family Bible studies until eleven o'clock that night. I think they would gladly have sat up all night, to satisfy their hunger for truth. But we were too tired. The family withdrew to another room and the five of us travelers stretched out on the floor around the fire and slept.

After warm farewells the next morning we started out again. Each day brought new discoveries. Before the close of our second day of hiking

we arrived at the home of a Seventh-day Adventist family. This was the Mendoza home. These people had accepted the truth four years before and had gone to Venezuela to be baptized. They conducted a Sabbath school in their home, which was attended by their neighbors, even though several had to come great distances. Four members of this school were ready to join the church, so I baptized them in a nearby stream on the morning of our departure. We marveled that the truth had penetrated these remote areas and that we had loyal members whose faith was shining brightly in these out-of-the-way places. It was a thrilling experience to give Bible studies here and show pictures with our little projector powered by flash-light batteries.

But we could not linger. We had to find our larger group of believers farther back in the hinterland. We had only two days left before the Sabbath, so we forged ahead. At times we were above the clouds, then the next day down in the warm valleys. Through jungles, across numerous rivers and streams we pressed on, each day becoming more accustomed to the strenuous trek. Finally we had to give up our loyal pack horse and carry our baggage on our backs.

The going became more and more difficult. The streams were too swift, too deep, and too cold to ford, so we crossed on cables fastened to tree trunks on either side of the river. To do this, one fastens an iron hook to his waist on a wide leather belt. Then one hooks on to the cable. While thus suspended, one pulls himself across hand over hand on the cable as the hook slides across the surface of the cable. Twice we crossed wide rivers in this fashion. There is no other way

to get in or out of this region. If any products are brought out they must also be pulled across this cable.

By the time we had crossed the final river we had a number of brethren with us who had walked for hours to meet and welcome us. They knew we were on the way, for our guides had sent a vocal message from a high cliff on Friday morning announcing that we were coming. By a long, loud, shrill call peculiar to the inhabitants of this region, our guides were able to send advance notice. The brethren could easily hear the sound as it reverberated across the ravines and hills for many miles, and they knew that the pastor would be there for the Sabbath.

Late Friday afternoon we arrived at the home of one of our members, where we were to celebrate the Sabbath services. His house was filled with believers waiting for our arrival. That was a glorious day. Tears of joy moistened their eyes. After a hearty *abrazo* with each one, we knelt to thank God for the safe journey. We changed to clean clothes and prepared for our first meeting on Friday night.

After the meeting no one returned home. This good brother had made provision to accommodate all the visitors for the night and to feed them all on Sabbath. For three nights all of us slept in the same room on the bare floor.

On Sabbath morning many more came from great distances for Sabbath school and the eleven o'clock service. Among the visitors were several who took their stand for Christ that day. But the high light of the day was the afternoon meeting, when 67 faithful members were organized into a church. The following day 7 more were added by baptism. We had carried with us all the equipment for the ordinance of humility and the Lord's Supper. For the first time in the experience of most of those present they had the opportunity to participate in these sacred rites.

How did these people first learn of the three angels' messages? The answer to that is a fascinating story. More than 20 years ago E. M. Trummer, our pioneer American missionary to Colombia, entered this same region. He preached to these people. He instructed and baptized them. From the days of Pastor Trummer they have been visited on an average

(Continued on page 26)

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## The Apocrypha

*My neighbor recently purchased a Catholic Bible, which contains certain books that are not included in the King James Version. By whom were these books written and why are they not in all Bibles?*

Along with the 39 canonical books of the Protestant Old Testament, Catholic Bibles contain a number of books and added chapters that Protestants commonly refer to as the Apocrypha. The word "apocrypha" denotes what is "concealed," or "hidden," and as applied to the Apocryphal writings added to the Old Testament indicates that they were not in general circulation as an accepted part of the Old Testament canon.

These Apocryphal additions to the Old Testament were written in Hebrew or Greek during the period of time between the Old and New Testaments. In some instances the title of the book is, presumably, the name of the author. Some of the books, such as 1 and 2 Maccabees, are historical. Others, such as Tobit and Judith, are legendary in character. The book of Esdras is apocalyptic; Sirach and the Wisdom of Solomon are didactic.

During the third and second centuries before Christ the Old Testament was translated from Hebrew into Greek, largely for the benefit of the Greek-speaking Jews of Egypt. This translation, known as the Septuagint, contained these Apocryphal works. The Septuagint was used widely outside of Palestine and became the Bible of the apostles and the early church generally. However, the books of the Apocrypha were never included in the Hebrew Old Testament, and were rejected by the more conservative Jews of Palestine. In view of the fact that the Septuagint formed the basis of most early versions of the Old Testament, these Apocryphal books naturally came to be included in most of them. Thus entering the Latin translation, they eventually came to be included in the Vulgate, the official Bible of the Catholic Church. The Apocryphal books were included in most editions of the King James Version of the Bible down to about the year 1825, when, because of vigorous opposition, they were excluded.

Protestants feel that these books have no place in the sacred canon of Scripture because they were never a part of the ancient Hebrew Bible, because they set forth certain ideas that contradict the plain teachings of Scripture as a whole, and because some of the tales related in the books are light and frivolous. The reading of such books as Judith and Bel and the Dragon is usually sufficient to convince the candid reader that these books are not on a par with the inspired books of the Old Testament. This does not mean that the Apocryphal writings are altogether without value, for some parts, such as the first book of Maccabees, contain reliable historical information.

Readers who care to pursue this interesting subject further are referred to pages 84 to 87 of volume 5 of *The SDA Bible Commentary*.

## Omission of 1 John 5:7, 8

*Please explain why the words, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," are omitted by modern translations of 1 John 5:7, 8.*

As our readers know, English translations of the New Testament are made from ancient Greek manuscripts. During the past century many ancient manuscripts of the New Testament written during the fifth, fourth, and third centuries of the Christian Era, and a few even earlier than that, have been discovered. When the King James translation was made early in the seventeenth century, none of these ancient documents were available for use. For the most part, the translators of the King James Version relied on the Greek text arranged by Erasmus and later revised by Stephanus and Beza. Erasmus had access to only a handful of Greek manuscripts of very late date, and where these were obscure he followed the rendering of the Latin Vulgate, translating it back into Greek.

The passage in question did not appear in either of Erasmus' first two editions. When someone called his attention to the fact that it was in the Latin Vulgate, he promised to insert it in his next edition if it could be found in any Greek manuscript.

Later, such a manuscript was produced, and true to his promise, Erasmus included the passage in his third edition, though he still doubted its validity, but omitted it in later editions. It is now commonly believed that the single Greek manuscript containing the passage was a forgery prepared especially for the occasion. Whatever the facts in the case, the passage appears in no Greek manuscript earlier than the fifteenth century, and is not in any of the 4,000 Greek manuscripts discovered since Erasmus' day. It found admission to the King James Version because Erasmus' third edition had been taken as the basis for the standardized Greek text from which that version was translated. Modern translations correctly omit it.

## The End of the Age

*Why do some modern versions of Matthew 24:3 read "the end of the age" or "the close of the age" instead of "the end of the world"? Does 2 Peter 3:12 mean that this earth will cease to exist when cleansed by the fires of the last day?*

The Greek of the phrase in question reads literally, "the end of the age [Greek, *aion*]." The word *aion* as here used refers to the present order of things in the world, to the world as it exists at present in contrast with its future state after the dissolution of the elements in the fires of the last day (see 2 Peter 3:10-13). This contrast between the present world and that of the future stands forth clearly in such passages as Matthew 12:32, where *aion* refers both to the present age and to the future age. In Matthew 13:39 we read that "the harvest is the end of the world [*aion*]."

It is well to note that Christ's declaration in Matthew 24:3 does not refer to the "end," or annihilation, of the material elements that compose our earth. Our Lord is not here concerned so much with what may happen to these elements in the fires of the last day as with the end of the present sin-cursed order of things. We do not understand that the fires of the last day will annihilate the matter now constituting this earth, but that those fires will dissolve the atmospheric heavens and "melt" the surface of the earth (see 2 Peter 3:12). All the works of sin will be destroyed. God will then take these same elements purified by fire, and with them bring a new order of things, or "age," into being. "The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away."—*The Great Controversy*, p. 674.



# News From Home and Abroad

## World Missions Advance in 1957

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

The cause of God continued to advance into all the world in 1957. The reports that come to the General Conference headquarters office give daily evidence of this. However, the summary of workers that left the home bases for front lines of service during the last 12-month period is perhaps the most pertinent fact in the over-all picture of expansion.

The record shows that 1957 was a good year. From all divisions went 241 new workers. In addition, 144 workers returned to overseas fields of labor. These 385 thoroughbreds of the Advent race were ministers, teachers, medical workers, and executives. They included some of the best-prepared and most-dedicated men and women that the church has sent to the front line of battle.

We invite the world membership to examine carefully the record for the year and to think at the same time of the sacrifices in men and means that this year's advance has required. Workers have consented to go, fathers and mothers have given of their children, and all have lent support to the world program. We desire to register the gratitude of the church at home and overseas for this sacrifice and the magnificent year of progress that it represents.

May God reward each and every one and instill in the hearts of givers and workers a renewed sense of sacrifice and dauntless achievement.

### From the Australasian Division

#### January

Mr. and Mrs. E. Arthur and child, of Australia, to Fiji.  
Mr. and Mrs. S. Thomson and infant, of Australia, to Samoa.  
Mr. and Mrs. K. R. Miller and three children, of Australia, to West Fiji.  
Mr. and Mrs. D. C. Oemcke and infant, of Australia, to New Guinea.  
Mr. and Mrs. A. J. Sonter, of Australia, to Gilbert and Ellice Islands.

#### February

Mr. and Mrs. Donald Crombie and two children, of Australia, to New Hebrides.  
Pastor and Mrs. Wynston Dowling and two children, of Australia, to Fiji.  
Mr. and Mrs. Max Miller and infant, of Australia, to New Guinea.  
June Rogers, to New Guinea (returning).  
Valerie Butterick, of Australia, to New Guinea.  
Mr. and Mrs. K. Silva and two children, of Australia, to New Britain.  
Mr. and Mrs. George Wilson, of Australia, to New Britain.

#### March

Mr. and Mrs. A. A. Mayhew and child, of Australia, to New Guinea.

#### April

Edna Luke, to New Britain (returning).  
Pastor and Mrs. W. A. Coates, of Australia, to Fiji.

#### June

Pastor and Mrs. H. J. Meyers, of Australia, to Norfolk Island.  
Pastor and Mrs. A. W. Martin and child, to Fiji (returning).  
Pastor and Mrs. K. J. Gray and child, to New Guinea (returning).  
Pastor and Mrs. L. N. Lock, to New Britain (returning).

#### August

Joyce Piez, of Australia, to New Guinea.  
Pastor and Mrs. Gordon Branster and daughter, to Fiji (returning).

### MISSIONARIES SENT OUT DURING 1957

	New Workers	Returning Workers	Total
Australasia	34	12	46
Northern Europe	12	13	25
South America	16		16
Southern Africa	18	12	30
Southern Europe	13	9	22
North America	148	98	246
Totals	241	144	385

#### September

Pastor and Mrs. George Maywald and two children, of Australia, to India.  
Mr. and Mrs. H. Osmond and three children, of Australia, to India.  
Mr. and Mrs. J. M. Sherriff, of Australia, to Fiji.

#### November

Mr. and Mrs. F. A. Behrens and two children, to Papua (returning).

### From the Northern European Division

#### February

Mr. and Mrs. Kaj E. Sonne and two children, of Denmark, to India.

#### March

Mr. and Mrs. L. Acton-Hubbard and daughter, to Ghana, West Africa (returning).  
Else A. Scherney, of Denmark, to Ethiopia.

#### May

Pastor and Mrs. Axel Varmer, of Denmark, to Ethiopia.  
Evelyn Beechey, to South Africa (returning).

#### June

Mr. and Mrs. C. G. Meredith and three children, to Ghana (returning).  
Elfriede Matejisik, an Austrian, recently from England, to Ghana.  
Dorothy M. Hearne, of England, to Ethiopia.  
Pastor and Mrs. N. B. Nielsen, to Ghana (returning).

#### July

Kathleen M. Freeth, of the British Union, to Ghana.

#### August

Hildur Tobiassen, to Ethiopia (returning).  
M. A. Spinks, of England, to Southern Rhodesia.

#### September

Pastor and Mrs. J. P. Sundquist and two children, to Southern Africa (returning).

#### October

Mirette Kammerer, to Ethiopia.  
Mr. and Mrs. J. L. C. Muderspach and three children, to West Africa (returning).

#### November

Amy Horder, to West Africa (returning).  
Mr. and Mrs. P. Bakkelokken and son, of Denmark, to Pakistan.

### From the South American Division

#### January

Odilon G. Lima, from the South Brazil Union, to Belém, Brazil, of the North Brazil Union.

#### February

Erick Stute, from the South Brazil Union, to Bolivia, of the Inca Union.  
Dr. E. O. Beskow, from Argentina, of the Austral Union, to Peru, of the Inca Union.  
Gerson Pires, of the South Brazil Union, to Belém, of the North Brazil Union.

#### March

Nelida Barra, from Chile, of the Austral Union, to Bolivia, of the Inca Union.  
Juana Lagos, from Chile, of the Austral Union, to Bolivia, of the Inca Union.  
Oreste Biaggi, from Argentina, of the Austral Union, to Peru, of the Inca Union.

#### April

Manuel Porto, from Brazil, to Bolivia, of the Inca Union.

#### May

Manoel Nunes, from the South Brazil Union, to the North Brazil Union.

### From the Southern African Division

#### January

Pastor and Mrs. W. V. C. Norcott and family, to Southern Rhodesia.  
Dr. and Mrs. R. Buckley and family, to Bechuana-land.  
Miss S. Stockil, to Southern Rhodesia.

#### February

Mr. and Mrs. J. Dry and family, to Southern Rhodesia (returning).  
Dr. and Mrs. C. D. Blaine and family, to Nyasaland.

#### April

Miss M. Bosch, to Belgian Congo.  
Mrs. E. A. Ainslie, to Southern Rhodesia (division office).

#### May

Pastor and Mrs. A. W. Austen and family, to Nyasaland (returning).  
Miss L. M. Kleinert, to Southern Rhodesia (division office).  
Mr. and Mrs. N. S. Fourie and family, to Nyasaland.  
Mr. and Mrs. R. H. Peckham and family, to Southern Rhodesia (returning).  
Mr. and Mrs. J. H. Stephenson, to Belgian Congo.

#### June

Mr. and Mrs. M. W. Cuthbert and family, to East Africa (returning).

## July

Pastor and Mrs. W. D. Eva and family, to Southern Rhodesia (division office).  
Miss M. B. Dawkins, to Southern Rhodesia (division office).

## August

Mr. and Mrs. V. Davies, to Southern Rhodesia (returning).  
Mrs. M. Botes, to Southern Rhodesia (returning).

## September

Miss W. R. Tickton, to Northern Rhodesia (returning).  
Miss L. Bradley, to Southern Rhodesia.

## From the Southern European Division

### March

Mr. and Mrs. H. Evard, of Switzerland, to Mauritius, Indian Ocean (returning).  
Mr. and Mrs. José Augusto da Silva, Jr., and child, of Portugal, to Saint Thomas Island (returning).

### June

Mr. and Mrs. H. Long and two children, of Italy, to Madagascar, Indian Ocean (returning).

### July

Mr. and Mrs. Daniel Gutekunst, of France, to Belgian Congo.

### August

Huguette Tierce, of France, to French Cameroun (returning).

### September

Mr. and Mrs. M. M. Griser and two children, of France, to Madagascar, Indian Ocean.  
Mr. and Mrs. Manuel Lourinho and child, of Portugal, to Mozambique.  
Mr. and Mrs. Antonio Fernando Narciso, of Portugal, to Angola.

### October

Mr. and Mrs. M. Fayard and three children, of France, to French Cameroun (returning).  
Mr. and Mrs. Francisco Cordas and two children, of Portugal, to Cape Verde Islands (returning).  
Maria Haseneder, of Switzerland, to Belgian Congo.

### December

Mr. and Mrs. Ernesto Ferreira and child, of Portugal, to Angola.

## From the North American Division

### January

Mr. and Mrs. Wilbur Burton and daughter, of Payette, Idaho, to Far Eastern Island Mission.  
Rose Patience Crump, of Paris, Ontario, to Nigeria.

Elder and Mrs. W. J. Hackett and two children, to the Philippines (returning).

Mr. and Mrs. Royce C. Thompson, of Brookfield, Illinois, to Puerto Rico.

Marjorie Whitney, of Loma Linda, California, to Nicaragua.

Mr. and Mrs. Neander C. Harder and daughter, to Brazil (returning).

Mr. and Mrs. Henry Niemann and twin sons, of Washington, D.C., to Venezuela.

Elder Leon Robbins, of Watertown, Massachusetts, to Uruguay.

Elder and Mrs. Alexander Snyman and son, of Colorado, to Natal-Transvaal Conference, Africa.

Dr. and Mrs. S. G. Sturges and two children, of Spartanburg, South Carolina, to India.

E. T. Burley, to Colombia (returning).

### February

Elder and Mrs. Frank A. Unger and two children, to Capetown, South Africa (returning).

Mr. and Mrs. Theo Williams, III, and son, of Madison College, Tennessee, to Iraq.

Elder and Mrs. E. F. Durand and two children, of Westwood, New Jersey, to Venezuela.

Elder and Mrs. Charles D. Martin and two children, of Arlington, California, to Singapore.

Dr. and Mrs. Raymon W. McMullen and three children, of Newhall, California, to Belgian Congo.

Elder and Mrs. W. R. Robinson and four children, of New York City, to East Africa.

Mr. and Mrs. A. L. Sherman and two children, of Omaha, Nebraska, to Thailand.

### March

L. Marthine Bliss, to Northeast Rhodesia (returning).

Mr. and Mrs. R. H. Davidson, to West Pakistan (returning).

Eliada M. Mann, to Burma (returning).

Mr. and Mrs. Clarence M. Laue and son, of Arlington, California, to Uruguay.

Mr. and Mrs. H. C. Morton, to Peru (returning).

### April

Lois B. Votaw, of Worthington, Ohio, to India.

Alberta Hodde, who has served in Brazil, to Angola (returning).

Mr. and Mrs. Lester Rasmussen and family, to Ethiopia (returning).

Mr. and Mrs. L. Dwight Taylor, of Takoma Park, Maryland, to Peru.

Elder and Mrs. Rankin H. Wentland, Jr., and two children, to Indochina (returning).

Mr. and Mrs. Karl Bahr and two children, of Loma Linda, California, to Uruguay.

Mary Louise Hill, of Takoma Park, Maryland, to Japan.

Ebba V. Larson, to Ruanda-Urundi (returning).

Dr. and Mrs. R. C. Rosenquist and family, of Loma Linda, California, to the Philippines.

### May

Dr. W. J. Gardner, of Gresham, Oregon, to Jamaica.

Gretel I. Graham, of Los Angeles, California, to Uganda.

Laurice Kafrouni, to Pakistan (returning).

Mr. and Mrs. William E. Koenig and two children, to Peru (returning).

Prof. and Mrs. Walter C. Mackett and two children, to India (returning).

Signe Nelson, to Singapore (returning).

Mr. and Mrs. Bruce A. Roberts and child, to Nigeria (returning).

Dr. and Mrs. Ralph M. Truitt and four children, of Turlock, California, to Thailand.

Mr. and Mrs. Gerald W. Turnbull, of Madison College, Tennessee, to Nigeria.

Elder and Mrs. Winston T. Clark and two children, to Japan (returning).

Elder and Mrs. John G. Corban and daughter, of Chilliwack, British Columbia, to India.

Elder and Mrs. Roy R. Henneberg and three children, to Colombia (returning).

Dr. and Mrs. C. J. Houmann and three children, of Riverdale, Maryland, to Ethiopia.

Elder and Mrs. Frank C. Wyman and two children, to Burma (returning).

Dr. and Mrs. Lester H. Rhymes and two sons, of Canoga Park, California, to Pakistan.

### June

Mr. and Mrs. Francis A. Crofoot, of Nevada, Iowa, to Far Eastern Island Mission.

Mr. and Mrs. B. Page Haskell and son, to Singapore (returning).

Elder and Mrs. J. F. Ashlock, to India (returning).

Mrs. E. T. Burley and two children, to Colombia (returning).

Mr. William J. Gardner and three children, of Gresham, Oregon, to Jamaica.

Mr. and Mrs. Eldon J. Green and three children, who had previously served in the Middle East Division, to South Africa (returning).

Elder and Mrs. Richard A. Hayden, to Peru (returning).

Ellen McCartney, of Melrose, Massachusetts, to Japan.

Dr. and Mrs. H. W. Miller, of Arlington, California, to Libya (temporary service).

Elder and Mrs. Peter Beach and daughter, who had



## Southwestern Union Colporteur Institute

A large group of consecrated, hard-working literature evangelists (above right) recently met for five days in Mineral Wells, Texas, under the leadership of Bruce M. Wickwire, publishing secretary for the Southwestern Union. In the convention he was assisted by the union and local conference presidents, departmental secretaries, regional supervisors, and other conference personnel. W. A. Higgins, of the General Conference Publishing Department, gave valuable instruction on the principles of selling, and the writer dealt with the growing problem of local restrictive selling ordinances. Others in attendance were R. J. Christian, of the Review and Herald Pub-

lishing Association, and R. W. Dunn and I. H. Ihrig, of the Southern Publishing Association.

The meetings were characterized by a deep spiritual tone. The well-balanced, diversified program contributed much to the success of the institute. Each evening was devoted to a program given by the personnel of one of the local conferences. The publishing work in this union is making rapid strides. In five years deliveries have increased from \$300,000 to more than \$700,000. Texico, the smallest conference in the union, is the pace setter for achievement. Its deliveries have risen from \$32,000 in 1953 to more than a quarter of a million in 1957. This past year

there were 16 colporteurs whose deliveries were over \$5,000 each, 7 with more than \$10,000, and 2 who passed the \$20,000 mark. In the first picture above, L. C. Evans (extreme left), president of the Southwestern Union, is shown presenting to M. D. Howard, Texico Conference president, a bronze plaque to commemorate Texico's achievement of being the first conference in the union to pass the quarter-million mark in book deliveries for one year. For the current year plans were drawn for even greater accomplishments throughout the union.

A. H. RULKOETTER  
Associate Secretary  
Religious Liberty Association

previously served in the Middle East Division, to India (returning).

Dr. and Mrs. Richard Lukens and three children, of Loma Linda, California, to the Philippines.  
Elder and Mrs. Bernhard A. Aaen and three children, to Indonesia (returning).

Mr. and Mrs. N. R. Fouts and two children, to Karachi (returning).  
Elder and Mrs. E. Robert Reynolds, Jr., and three children, to West Pakistan (returning).  
Rowena Rick, of Richardson, Texas, to Uruguay.  
Clara Jane Miller, of Centralia, Washington, to Singapore.

### July

Mr. and Mrs. E. R. Hutchinson and three children, of Hagerstown, Maryland, to West Pakistan.  
Howard Elmore Nix, to Ireland (returning).  
Elder and Mrs. Palmer G. Wick, of Brainerd, Minnesota, to South Thailand.

Mr. and Mrs. R. D. Jordan and two children, of Santa Monica, California, to Ghana.  
Dr. and Mrs. Leon K. Rittenhouse and four children, of Hudson, Massachusetts, to Jamaica.  
Dr. and Mrs. Paul Gensler and three children, of Springfield, Missouri, to Nigeria.  
Mr. and Mrs. Fillmer Hevener, Jr., of New Market, Virginia, to Uganda.

Rose Reuer, to Ethiopia (returning).  
Mr. and Mrs. A. W. Fund and two children, to Beirut, Lebanon (returning).  
Jean Hecox, of Denver, Colorado, to Puerto Rico.  
Opal Whiteaker, to Singapore (returning).  
Elder and Mrs. L. E. Daniels and two children, of Winston-Salem, North Carolina, to Liberia.  
Leona Quackenbush, of Heppner, Oregon, to Korea.

Elder and Mrs. F. G. Reid and five children, to Southern Rhodesia (returning).  
Mrs. Leon Robbins, of Watertown, Massachusetts, to Uruguay.

Elder and Mrs. J. M. Bucy, of Oshawa, Canada, to England.

Elder and Mrs. Bernard E. Seton and two children, to South Africa (returning).

Mr. and Mrs. R. W. Simons and two children, to East Nigeria (returning).

Mr. and Mrs. Harold A. Drake and two children, of South Lancaster, Massachusetts, to Southern Rhodesia.

Dr. and Mrs. Percy S. Marsa and four children, of Lake Orion, Michigan, to Belgian Congo.

### August

Elder and Mrs. D. Kenneth Smith, of Oceanside, California, to Thailand.

A. O. Dunn, of Berrien Springs, Michigan, to Haiti.

Mr. and Mrs. Robert L. Thomas and two children, of Hollywood, California, to Trinidad.

Dr. Dorothy May Turner, of Los Angeles, California, to Iraq.

Mr. and Mrs. R. Eugene Gardner and two children, of College Place, Washington, to East Africa.

Mr. and Mrs. Darrell Leggett and two daughters, of Newhall, California, to Paraguay.

Drs. Harold and Beverly Giebel, recently of Takoma Park, Maryland, to West Pakistan.

Dr. and Mrs. Kenneth Wilson Saunders and two children, to West Pakistan.

Martha Horn, to Uruguay (returning).

Elder and Mrs. R. E. Neall and two children, of Oswego, New York, to Cambodia.

Mr. and Mrs. Philip Gordon Miller and two children, of Lacombe, Alberta, to Singapore.

Elder and Mrs. G. J. Appel, to Lebanon (returning).

Mrs. Bernice Larrabee, of College Place, Washington, to Peru.

Dr. and Mrs. Richard E. Welch and four children, of Covelo, California, to Mexico.

Elder and Mrs. C. E. Fillman and daughter, of Weslaco, Texas, to Costa Rica.

### September

Violet V. Wentland, of Alberta, Canada, to Lebanon.

Dr. and Mrs. F. W. Brennwald and two daughters, to French Cameroun (returning).

Mr. and Mrs. Johnny D. Johnson and nephew, of Chicago, Illinois, to Liberia.

Dorothy Walter, of Takoma Park, D.C., to Nyasaland.

Elder and Mrs. Leonard C. Robinson and two children, to Belgian Congo (returning).

Elder and Mrs. Paul W. Nelson and two children, to Japan (returning).

Dr. and Mrs. Gordon C. Hackett and three children, of Exeter, California, to Mexico.

Elder E. M. Meelen, of Coalmont, Tennessee, to Assam.

Dr. and Mrs. J. Paul Munsey and two daughters, of Moab, Utah, to Libya.

Violet Clark, of Boulder, Colorado, to Guam.

Dr. and Mrs. M. C. Lamberton and three children, of Corvallis, Oregon, to Thailand.

Elder and Mrs. Fred B. Moore and two children, to Cuba (returning).

Mr. and Mrs. Rudolf Emanuel Klimes, of College Place, Washington, to Singapore.

### October

Elder and Mrs. W. W. Liske and daughter, to the Bahamas (returning).

Dr. and Mrs. Donald I. Peterson and three children, to Nigeria (returning).

Elder and Mrs. F. L. Bell and son, of Oliver, British Columbia, to Ruanda-Urundi.

Elder and Mrs. Reinhold K. Tilstra and two children, of Victorville, California, to Malaya.

Mr. and Mrs. Jon Jonsson and daughter, recently of Takoma Park, D.C., to Iceland.

Elder and Mrs. B. L. Roberts and two children, to Colombia (returning).

Esther Mae Rose, to Nigeria (returning).

Mr. and Mrs. M. L. Fehrenbach and son, of Saford, Arizona, to Ecuador.

Royalynn Case, of Hood River, Oregon, to Thailand.

Izella P. Stuiwenga, of Sultan, Washington, to Lebanon.

Dr. and Mrs. David P. Duffie and four children, of Sanitarium, California, to Puerto Rico.

Elder and Mrs. R. Eldon Ford and four children, to Honduras (returning).

Elder and Mrs. Konrad F. Mueller and two children, of Takoma Park, Maryland, to Nigeria.

Mr. and Mrs. Robert C. Newberg, of Orlando, Florida, to Ethiopia.

Dr. and Mrs. Burton E. Ammundsen and four children, of San Diego, California, to Trinidad.

Dr. and Mrs. T. S. Geraty and three children, to Lebanon (returning).

Dora Greve, to Southern Rhodesia (returning).

### November

Mr. and Mrs. Wilbur H. Olson and three children, to Peru (returning).

Dora M. Reed, to Costa Rica (returning).

Mr. and Mrs. David H. Skau and four children, to India (returning).

Mr. and Mrs. Walter E. Tate and two children, of Takoma Park, Maryland, to Trinidad.

Elder and Mrs. Vernon E. Kelstrom and son, to Far Eastern Island Mission (returning).

Elder and Mrs. H. J. Perkins, of Seattle, Washington, to Singapore.

Elder and Mrs. Carroll V. Brauer and four children, to Middle East (returning).

Elder James G. Fulfer, of Crossville, Tennessee, to British West Indies.

Elder and Mrs. Orley Ford, to Salvador (returning).

Elder James L. Pogue, to Guam (returning).

### December

Ruth Viola Foote, to Nyasaland (returning).

Elder and Mrs. Louis Nielsen and two children, recently of Takoma Park, Maryland, to Ghana.

Gloria Mackson, of Los Angeles, California, to Tanganyika, Africa.

Elder and Mrs. R. P. Abel, of Laguna Beach, California, to Thailand.

Mr. and Mrs. Duane F. Houck and two children, of Madison College, Tennessee, to South Africa.

Alger J. Jones, who recently served in the Middle East, to Brazil (returning).

Alice Franks, of National City, California, to British Guiana.

Mrs. James G. Fulfer and three children, of Crossville, Tennessee, to British West Indies.

Elder F. E. Spiess, of Winston-Salem, North Carolina, to India.

## South African Union Conference Sessions

By A. V. Olson, Vice-President  
General Conference

The South African Union Conference, like its sister union, the Congo, is rich in territory. From the Cape of Good Hope in the south to the border of Angola in the north is a distance of more than 2,000 miles; and the width from east to west is about the same. Within the borders of this vast territory live more than 15 million people. Of this number, approximately 3 million are Europeans, 1,500,000 colored (of mixed blood), 366,000 Asians, and about 10,500,000 Africans.

It was near the diamond mines of Kimberley that the Wessels and Van Druten families, back in the 1880's, found the Sabbath truth through the reading of their Bibles. In the providence of God they soon came in contact with a gold miner from California by the name of Hunt. Through him they learned that there were Sabbathkeepers in America. Without delay, appeals accompanied by funds were sent to the General Conference for missionaries. In response, D. A. Robinson and C. L. Boyd were sent in the year 1887. Thus Africa became the second overseas field to be entered by our missionaries, J. N. Andrews having been sent to Europe in 1874.

Since those early days much toil and sacrifice have been bestowed upon this part of the Lord's vineyard. Under the blessing of God a solid work has been built up. The South African Union has become a

base of supply for workers for the mission fields to the north.

It is true that we have not witnessed the same phenomenal success in soul winning here as we have seen of recent years in East Africa and in the Congo. Much of the work here has been done among the Europeans with about the same degree of success as is obtained in our work for the same class of people in Europe. Great masses of the African people of this area have been drawn away from their native haunts and are now congregated in and around the industrial cities and mining camps. In these centers they are living under conditions and influences that make it very difficult to reach them with the gospel.

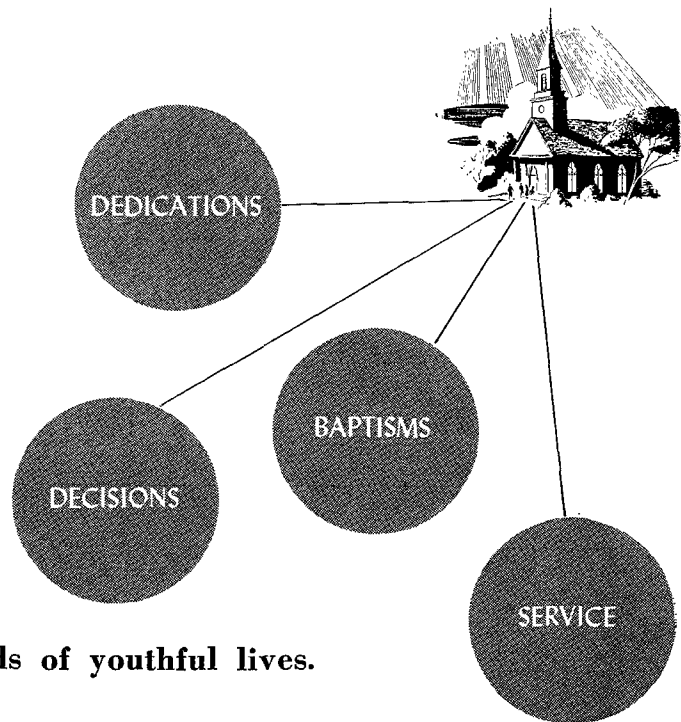
Today the South African Union Conference has more than 16,000 baptized members organized into three European conferences with a combined membership of 6,223; one colored mission with 2,018 members; two Bantu missions with a total of 7,832 members; and an Indian Mission with 95 members.

Until the end of 1957 there were only two European conferences in the union. Because of the vastness of the territory it has been very difficult for the conference officers to properly care for the widely scattered flock. This led to a general feeling that the cause of God would be better served if it were organized into three conferences. In order to make this possible, the two conferences have been setting

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## **MISSIONARY VOLUNTEER WEEK OF PRAYER**

**MARCH 15-22, 1958**

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of every church



*ALL TOGETHER  
FOR THE YOUTH  
DURING MV WEEK*

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.

aside a certain portion of their yearly income into a fund to provide the necessary working capital and other funds for a new conference.

At the beginning of 1958 this new organization, known as the Natal-Orange Free State Conference, began to function with a membership of something over 1,000. A. W. Staples, who had served the Natal-Transvaal Conference with outstanding success for several years, was invited to become the president of the new conference. The headquarters office is in the beautiful inland city of Pietermaritzburg, where a suitable building has been purchased.

The Transvaal Conference held its biennial session in Johannesburg, Africa's great metropolis, from December 29, 1957, to January 2, 1958. The reports rendered for the past two-year term were good. P. H. Coetzee, who has served the union with unusual success in several of the departments, was chosen as president to replace Elder Staples who, as already mentioned, had been called to preside over the new conference. R. E. Clifford, a son of the president of the Australasian Division, was re-elected as secretary-treasurer.

The Cape Conference held its session in connection with the camp meeting at the MV camp near Hartenbos. This was an ideal place for a spiritual gathering, far removed from the noise and bustle of a large city. J. B. Cooks, who had served as president for three years, was re-elected for another term. The secretary-treasurer, W. M. Webster, was also invited to continue in office.

Two division institutions, Helderberg College and the Sentinel Publishing Company, are in the South African Union. All the educational institutions in this territory are proving a real strength and blessing to the cause of God in this large field. The union operates two hospitals for the African population—one on the out-

skirts of Johannesburg and another in the mountains of Basutoland. These institutions are always filled with patients who come to seek relief from pain and suffering. The doctors and nurses are real missionaries.

While in the South African Union it was my privilege to attend the year-end meeting of the union committee. This was held in the commodious union headquarters building in Bloemfontein. With representatives from all the fields and union institutions this made a large gathering. The reports presented gave evidence of steady and solid growth both out in the field and in the institutions. G. S. Stevenson, the union president, is an able, God-fearing man. He is giving the field strong leadership. He is fortunate in having an experienced secretary-treasurer in D. A. Webster.

R. S. Watts, the division president, attended the union meeting and rendered valuable service; W. Duncan Eva, the secretary of the division, was with me in the local sessions. It was a real pleasure to be associated with these division men and with the workers in the union and local fields.

## ***Samaritana Distributes Welfare Supplies***

**By Roberto Azevedo, Secretary  
Public Relations Department  
South Brazil Union Conference**

The work being carried forward by the launch *Samaritana* along the rivers bordering the southern part of the state of São Paulo, Brazil, has recently come to the attention of millions of people. Only two and a half years ago Pastor Benito Raymundo began treating the destitute in this area, and already he has given aid to more than 10,000 people. Not only medicines, but clothing, blankets, magazines, Bibles, and much literature have been distributed. Instruc-

tion in caring for one's health has been offered through the use of films, demonstrations, and practical lectures.

Three medical posts have thus far been constructed, and a fourth is now being made ready. These centers will provide shelter for those who are being treated when the *Samaritana* stops at the village, and they will also serve as centers for teaching our principles of health, hygiene, and hope.

During the month of July, 1957, those living on the margins of the Ribeira River and its tributaries were made destitute by floodwaters that ravaged and destroyed banana plantations and most of the year's crops. When this disaster struck, Pastor Benito appealed for help. The São Paulo Dorcas Federation, of some 25 local societies, went into immediate action. Newspapers in São Paulo cooperated with our campaign by appealing to the public for clothing and blankets. Within two days' time a large truck, loaded with supplies, was on its way to the scene of suffering in Registro. The following day Federation officers went with us by car, with two newspaper reporters, to help in the distribution of supplies over a 200-mile area.

In Registro Pastor Benito made contact with city leaders and placed the *Samaritana* launch at their disposal as a means of distributing necessary supplies to flood victims. The mayor and the president of the city council gave Pastor Benito full charge of distributing \$8,000 worth of supplies that had been sent by the São Paulo state government. With the truckloads of materials, both from government agencies and from the Dorcas Federation, the medical launch was kept busy running back and forth along the river highways.

Dorcas Federation officers participated in the distribution and personally witnessed the distress of hundreds of families who had lost every



Mrs. Ady Roloff, São Paulo Federation president (left), with other officers, Mrs. Elvira Campos (center) and Alcina Linhares (right), helping load supplies for flood victims along the Ribeira River in southern São Paulo state, Brazil.



The São Paulo Dorcas Federation officers distributing blankets and mattresses to flood victims along the rivers served by the *Samaritana* launch in southern São Paulo state, Brazil.



earthly possession and were in danger of losing life itself. It was calculated that more than 3,000 people were given help during the nearly three weeks that Pastor Benito Raymundo and our welfare leaders worked in giving away truckloads of merchandise.

At its best life is very simple for the 25,000 people who live along the rivers in the littoral area. The principal foods are fish, flour made from the *mandioca* root, rice, and at times a few beans. Most of the children suffer from malnutrition and are anemic because of intestinal parasites. Infant and child mortality is unusually high.

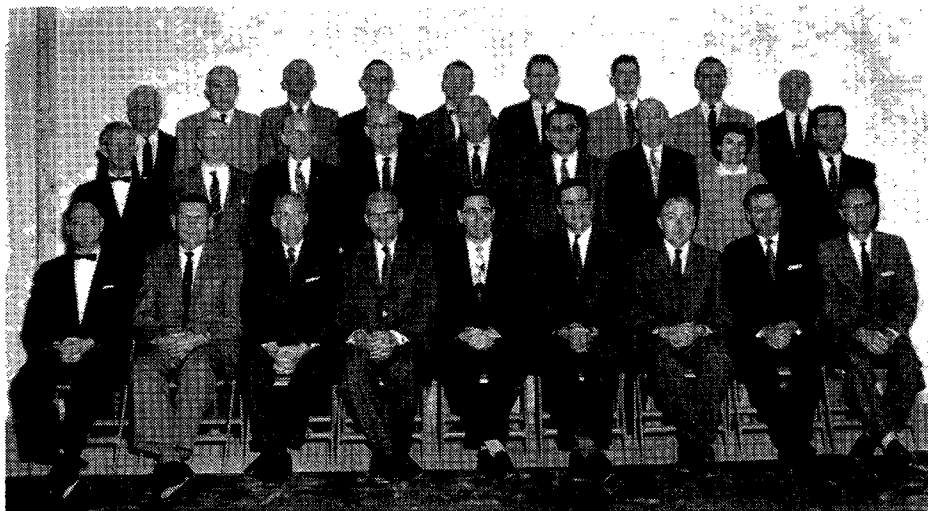
Pastor Benito's work in the area is of recognized value and importance. Cultural and social centers in the city of São Paulo are aware of his activities. The daily newspapers have shown their interest by printing extensive reports and news items concerning the work of Seventh-day Adventists with the *Samaritana* launch.

The influence of these publications was directly felt as workers and members called at businesses and homes during the 1957 Ingathering campaign. More than 1,200 inches of newspaper space was devoted to the work of the *Samaritana* from January to August of 1957, in the city and state of São Paulo, thus reaching possibly 10 million people. These articles, many of them page-one stories, were illustrated with 70 different photographs.

The fruits of the work of the *Samaritana* are almost incalculable. Prejudice has been broken down, and confidence in the welfare work of Seventh-day Adventists is manifested on all sides. In the village of Jairê, where our first medical post was inaugurated in February of last year, five people are now ready for baptism. There was great opposition when the people were encouraged to construct a medical post there, but now that opposition has been broken down because of the "good works" of Pastor Benito and the *Samaritana*.

In another small village near the city of Iguape the people began constructing a medical post but were hindered and finally stopped by their chief spiritual leader. Pastor Benito even received a letter from one of the political leaders asking him not to visit there any more. For the next five months the *Samaritana* passed by this village without stopping. Other neighboring villages received help. This village received nothing.

After the disastrous flood in July, Pastor Benito decided to stop at this little village to see what might result from a short visit. "Senhor Benito," said one of the village leaders as the *Samaritana* was being tied up, "this



### Sales Convention, Eastern Division of Loma Linda Foods

The Eastern Division of the denominationally owned Loma Linda Food Company held its annual sales convention at its headquarters in Mount Vernon, Ohio, January 13 and 14. Salesmen who work the territory east of the Mississippi, and from New York to Miami, were commended by G. T. Chapman, general manager of Loma Linda Foods, for their outstanding sales achievement during 1957.

The Eastern Division, with C. P. Miles as manager and Clair Smith as sales manager, has expanded rapidly since 1951 when it was first established in Mount Vernon. Including the office and sales personnel, and a number of Mount Vernon Academy students, approximately 68 people are employed in the division food factory.

The convention's high lights included instruction periods in sales techniques conducted by specialists, reports rendered by salesmen, and question-and-answer periods. Dr. W. M. Schneider, dean of Emmanuel Missionary College, presented in an out-

standing way interesting facts concerning business and its general relationship to the importance of selling. D. W. Hunter, Ohio Conference president, and the writer conducted devotional services.

W. E. Carlson, the company's general advertising manager, reported that almost \$100,000 has been channeled into the denomination's Sabbath school Investment Fund as a result of Loma Linda's payment of one cent for each Loma Linda label turned in for investment.

According to Brother Miles, the Eastern Division has rendered valuable services during recent months to the United Nations' food specialists who sought technical knowledge on processing foods. These specialists, some from Indonesia, spent several days at the factory observing its operations. Those from Indonesia have already established factories patterned after Loma Linda.

Shown above are some of the personnel who attended the recent sales convention at Mount Vernon.

J. E. CHASE

village does not deserve a visit by you."

"That's all right," assured Pastor Benito, "perhaps there is some real need here that I can fill since the flood hit the village."

Together they walked into the village. Upon seeing Pastor Benito, one of the men, who owned the village store, shouted, "Who said the *Samaritana* wouldn't come back again? There's the doctor! Let's give him a hand, everyone!"

Everyone joined in enthusiastic applause. Some of the men who had been influenced by their village religious leader now showed a different spirit. Pastor Benito stayed overnight in the village and the following day distributed clothing and blankets to many families. In appreciation the people brought him eggs, flour, and fish to show their joy because of his love for them. The medical post, which was abandoned for a time, is

now under construction again in this village.

We are thankful for the solidarity of the work established by the medical-missionary activities of the *Samaritana*.

### Among the Moslems of South Sumatra

By Clyde C. Cleveland

The nineteenth-century eruption of Krakatau was a world-shaking event. From this volcanic explosion in the Sunda Strait of Indonesia, south of Sumatra and west of Java, was initiated a globe-circling tidal wave. The greatest effect was felt in the Moslem lands of the East; but volcanic dust suspended in the upper atmosphere was gradually carried by the trade winds to the West, coloring the sky at the setting of the sun.

There now appears to be building

up a twentieth-century wave of mighty power in this same area of South Sumatra, but this time it is in the realm of the spirit. Recently F. A. Mote, president of the Far Eastern Division; A. L. Lesiasel, Ministerial Association secretary of the Indonesia Union Mission, S. Ritonga, president of the South Sumatra Mission, and I started a trip from the South Sumatra port city of Tandjungkarang (coral-reef cape). We traveled by truck to the rocky range of mountains fringing the west coast of Sumatra and ending in the south at Krakatau in the Sunda Strait. Nestled in the foothills of these rugged mountains is the small village of Padangtjermin (looking-glass valley). Here we spent a day in a budding Adventist community being developed entirely from Moslems.

We met an earnest inquiring for truth. Seated before us in an improvised chapel in the home of our lay worker, Rifai Burhanu'ddin, were about 40 men from this area. Some were former Moslems now baptized Seventh-day Adventists; most were still Moslems but vitally interested in our message; a few were hearing it for the first time. Carefully they listened and weighed our words.

What was our message? It was a message drawn from both the Koran and the Scriptures. It was a message based largely on our new booklet entitled *Jesus in the Koran*. The author, Rifai Burhanu'ddin, was our host and chairman of the meeting. This booklet of 85 pages printed by our Indonesia Union Publishing House in January, 1957, has in eight months reached a sale of more than 20,000 copies. Most of these copies have been purchased by Moslems, and the general response has been very favorable.

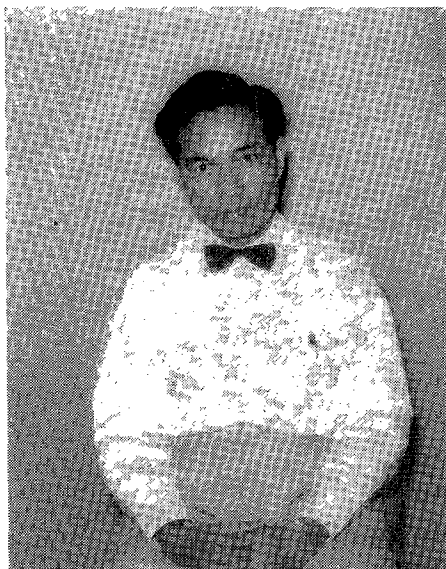
Christianity as a whole has made but little impression in South Sumatra. In certain other parts of Indonesia, however, both the Netherlands Protestant Church and the Roman Catholic Church, gaining a foothold several centuries ago, have developed with moderate success.

Our Seventh-day Adventist mission now has a membership of more than 15,000 members in all of Indonesia, but in South Sumatra we have only a few hundred members. Until 1957 only one member, Rifai Burhanu'ddin, had been won from the Moslem faith in this area, although several score of Moslems had been baptized in Java. Now we are confronted with a real and growing interest that is rapidly spreading to all parts of Indonesia and will perhaps spread to other lands of the Moslem East.

Wherein lies our spiritual appeal to the Moslems? First of all, we are a

"clean" people. Unlike other Christians we do not eat pork, which is considered unclean by all true Moslems. We do not tolerate liquor, the use of tobacco and the betel nut, some or all of which are both tolerated and used by leaders of other Christian faiths.

In the second place, we are now calling to the attention of the literate Moslems their own teachings in the Koran about Jesus. We are doing it in the Indonesian language, which the people of South Sumatra understand, and we are prepared to do it in the Arabic script which is understood by the Moslem leaders of the whole East.



Rifai Burhanu'ddin, author of new Adventist booklet for Moslems entitled *Jesus in the Koran*.

For example, the Koran\* speaks about the virgin birth in these words: "The angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter. . . . She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is" (Sûrah 3:45-47).

There are also some plain statements in the Koran regarding Christ's work on earth. "And will make him a messenger unto the children of Israel, (Saying): Lo! I come unto you with a sign from your Lord. . . . I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your

houses. Lo! herein verily is a portent for you, if ye are to be believers" (Sûrah 3:49).

Many have wondered whether the Koran makes any positive statement agreeing with the scriptural doctrine of the death and resurrection of Christ. "He spake; Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet, and hath made me blessed wheresoever I may be. . . . Peace on me the day I was born, and the day I die, and the day I shall be raised alive! Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt" (Sûrah 19:30-34). "Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto me" (Sûrah 3:55). "Allah took him up unto Himself. Allah was ever Mighty, Wise" (Sûrah 4:158).

It must be stated at once that the Koran does *not* teach the substitutionary death of Christ our Saviour, and it claims the crucifixion to be an error. There are also contradictory passages in the Koran. However, as illustrated in the quotations above, there is a broad foundation of truth common to both the Koran and the Scriptures. It is upon this broad area of agreement that we as Christians must build, leading step by step to the saving knowledge of Christ as our Saviour and Redeemer. Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10:16, A.R.V.).

As Seventh-day Adventists bearing a special message to the world of Christ's second coming, with its attendant resurrection and ascension of the righteous, we find the following supporting passage in the Koran: "The trumpet is blown and lo! from the graves they hie unto their Lord. . . . This is that which the Beneficent did promise, and the messengers spoke truth. It is but one Shout, and behold them brought together before Us! . . . Lo! those who merit paradise this day are happily employed. . . . The word from a Merciful Lord (for them) is: Peace!" (Sûrah 36:50-57).

There is also a solemn note of warning for the wicked at the last day. "But avaunt ye, O ye guilty, this day! Did I not charge you, O ye sons of Adam, that ye worship not the devil—Lo! he is your open foe!—But that ye worship Me? That was the right path. Yet he hath led astray of you a great multitude. Had ye then no sense? This is hell which ye were promised (if ye followed him). Burn therein this day for that ye disbelieved" (Sûrah 36:58-63).

\* All passages quoted from the Koran are from an explanatory translation entitled *The Meaning of the Glorious Koran*, by Mohammed Marmaduke Pickthall, fourth printing 1955, published by the New American Library of World Literature, Inc., 501 Madison Avenue, New York 22, New York.

How happy were the Moslems of Padangtjermin to hear of the definite promise of Christ's return as stated so clearly in the Scriptures (John 14: 1-3). They were thrilled with the Biblical description of the resurrection of the righteous dead in 1 Thessalonians 4:16-18. They were awed at the signs fulfilling about them pointing to the nearness of His coming as foretold in Matthew 24 and Revelation 11:18.

They did not leave at the close of the meeting, but pressed round to shake our hands and express their approval. They had been spiritually fed, and in days to come they would study further into these things. They had fellowshiped with Christians and found the experience good. A common bond of love united our hearts.

Perhaps in days to come the light of the gospel as reflected by Moslem converts at Padangtjermin (looking-glass valley) may help to flood with light the Moslem lands of the East, and be visible even round the world ere spiritual darkness shrouds the globe.

## Outer Space

(Continued from page 1)

How wonderful to know that soon—very soon—"the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Let us, as Paul admonishes, "comfort one another with these words." (1 Thess. 4:16-18.)

Glorious is the promised "restitution of all things" (Acts 3:21), which were lost because of the sin of our first parents. Human language is certainly inadequate to describe fully the reward of the righteous (1 Cor. 2:9). As has been so beautifully said: "All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar [no mysterious outer space then],—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. . . .

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of il-

limitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*Ibid.*, pp. 677, 678.

Knowing "all these things," as we are told in that wonderful third chapter of Second Peter: "What sort of persons" ought we to be "in lives of holiness and godliness" (verse 11, R.S.V.).

## On the Trail of the Pioneers

(Continued from page 17)

of perhaps once every three or four years. I think I was the second ordained minister they had ever seen.

Not only have they carried on with all the weekly services through the years but they have also operated their own little church school. Without help from the mission they have hired their teacher, who instructs their children in reading, writing, arithmetic, and in the truths of the Bible. The education perhaps does not go beyond the third grade, but the dear believers hold their children to the church through the church school. There are no other schools in this vicinity.

We rejoice over these fruits of pioneer mission work. We recognize how utterly impossible it would be for people like these ever to learn of the gospel except it be carried to them personally by the living missionary. Unless missionaries respond to the call to go and teach, many hidden regions of earth will remain ignorant of God's last warning message.

## • In Brief •

### Atlantic Union

- Charles W. Pettengill, D.D.S., has established a dental office at 32 Federal Street, Brunswick, Maine.
- A third teacher has joined the staff of the Taunton-Middleboro, Massachusetts, church school: Mrs. E. E. Wheeler, wife of the pastor, is teaching part time.
- Mrs. Mae McGann had the highest deliveries of any colporteur in the Southern New England Conference for the month of January. She delivered \$759 worth of our literature.
- Everett Crandall, former literature evangelist in Southern New England, who has recently moved to Bangor, Maine, read the Bible through four times during

1957. His reading plan also includes reading the Psalms through each month.

● Office secretaries of the New York Conference office in Syracuse presented a unique program entitled "What Is a Secretary?" at the chapel hour at Union Springs Academy, February 7. Those taking part were Virginia Barclay, secretarial teacher at the academy, Shirley Barnell, Arlene Foster, Louise Richardson, Ethel Randall, and Linda Tuoto.

● Dan Harris, Southern New England Conference evangelist, was interviewed twice recently on television. The interviews centered around his work as a missionary in India and his travels around the world.

● Richard C. Douglass, associated with the evangelistic group in Springfield, Massachusetts, recently spoke to a youth group in a Methodist church. Following the presentation of his message the youth remained for an hour plying him with questions concerning Bible prophecy. He has been invited to speak again to the group, explaining our doctrines.

● Mabel Bartlett, associate professor of art, recently represented Atlantic Union College at a meeting of the National Art Association in Washington, D.C.

### Canadian Union

● George MacLean, formerly of Canada, but recently of Wyoming and Colorado, has accepted a call to the Ontario-Quebec Conference, as pastor of the Toronto East and Willowdale churches.

● L. R. Krenzler, a worker in the Alberta Conference for a number of years, has recently transferred to the Vernon district of the British Columbia Conference.

● R. R. Patzer, of North Dakota, has accepted a call to the Rosebud area of the Alberta Conference, and is busily engaged in his new responsibilities.

● Two new secretaries have joined the staff of the Alberta Conference: Joyce Anderson, a graduate of Canadian Union College; and Delores Clark, of Walla Walla College, a former secretary in the Manitoba-Saskatchewan Conference.

● Total tithe receipts for the Canadian Union for 1957 amounted to \$1,207,547.98, an increase of \$104,921.56 over 1956. Total mission funds for the year amounted to \$501,628.22, an increase of \$13,510.57.

● A company of 51 members, including children, has been organized in Brandon, Manitoba.

● A total of 725 hampers, food baskets, and Christmas cheer packages were distributed by the Saskatoon health and welfare center during the month of December.

● The churches in Prince Albert, Samburg, and Debden, Saskatchewan, met together for a youth rally on the weekend of January 11.

### Central Union

● Friday evening, January 24, 19 sophomore student nurses received their caps at a special program in the College View

church. Pauline Neal, supervisor of nurses at the Porter Sanitarium and Hospital in Denver, Colorado, was the speaker.

● In the yearly report given by F. L. Bland, president of the Central States Conference, a gain of 50 members was shown for the year 1957. The tithe and mission offerings showed a substantial increase. Three church schools are in successful operation, the newest one being in Kansas City. Two new churches were constructed during last year—one in Omaha, Nebraska, and the other in St. Joseph, Missouri.

● The Kansas City, Kansas, youth and juniors of the Central States Conference raised more than \$700 for Ingathering. Four young women—Theresa McCulloch, Brenda Berry, Earline May, and Patricia Williams—raised a total of \$581. S. D. Meyers, the pastor, was the leader behind these young people.

● On the night of December 21, D. S. Wallace, of the Grand Junction, Colorado, district, took a group of four men—Gene Allen, Leo Warren, Pete Borris, and Arno Bruechner—out Ingathering with a sound car unit. In four hours they raised \$189.77. Two of these men are new members and had had only one night's experience before this.

#### Columbia Union

● During the current Ingathering campaign, Mrs. Helen Hebert, a member of the Capital Memorial church, Washington, D.C., raised more than \$1,000 for the seventeenth consecutive year. Thirty-four members of the church have received Jasper Wayne awards, having raised more than \$130 each, and 126 more are Minute Man members. The church raised its \$10,000 goal by the first week of January, 1958.

● A total of 2,750 persons were baptized in the Columbia Union Conference during 1957, the largest number baptized in any single year in the history of the union. The Allegheny Conference registered the largest number of baptisms—903. Ohio was second, with 623. The net gain in membership brings the total for the union to 37,145, a new high. The number of baptisms was 675 more than in 1956.

● The Paterson-Passaic district in the New Jersey Conference added 27 members by baptism in 1957, reports Boston Raith, pastor. Many of these were Faith for Today TV contacts.

● A financial counselors' meeting was held recently at the Columbia Union office. Attending were W. C. Moffett, R. F. Farley, Leon Roberson, and D. A. Roth.

#### Northern Union

● Evangelistic meetings are being held by J. N. Hadley in the Burt, North Dakota, church.

● C. H. Turner, district pastor at Bowdle, South Dakota, has accepted a call to the Wisconsin Conference.

● Minnesota reached its 1958 Ingathering goal on January 22, according to E. F. Finck, conference home missionary secretary.

● E. F. Coy has accepted a call to the Iowa Conference as pastor of the Fort Dodge district. He comes to Iowa from the Oregon Conference.

● As a missionary project, the Fort Madison church sent season's greeting cards and a Bible tract to each inmate of the Iowa State Prison, reports Alice Lewis, church missionary leader.

● Nine North Dakota Sabbath schools exceeded the 50-cents-a-week per capita goal for 1957: Dickinson with \$1.48, Kenmare with \$1.08, Deisem, Walhalla, Hebron, Bottineau, Wahpeton, Grassy Butte Country, and Bowman.

● Dedication services for the new school building at Pierre, South Dakota, were held on December 28, 1957. R. H. Nightingale, Northern Union Conference president, gave the dedicatory sermon and M. L. Sample, South Dakota Conference educational secretary, led in the Act of Dedication. H. H. White is the local pastor.

#### North Pacific Union

● The Harris-Wyman evangelistic crusade that has been in progress in Great Falls, Montana, since the middle of September, has harvested 60 souls thus far. Among those who were baptized is Mrs. Gertrude Taylor, who was the former Aunt Jemima of pancake fame for 16 years. She is retired now in Great Falls, and is a woman of deep consecration.

● R. L. Walin, who has been manager of the Washington Book and Bible House for eight and a half years, is transferring to the Southern New England Conference to take up the same duties. O. A. Braman, from Southern New England, will be manager of the Washington Book and Bible House.

● Upper Columbia Academy is to be host to the newly instituted Annual Temperance Rally, geared specifically for teen-agers in the academies of this union. The dates set are March 28 and 29. This new program replaces the more limited annual meeting known as the Oratorical Contest, which was held on the Walla Walla College campus. It is the plan to rotate this annual rally from one academy campus to another, thus spreading the impact of the meeting and enabling all the academies to participate more freely.

● February 2 and 3 the General Conference Educational Survey Commission visited Walla Walla College in harmony with the denominational plan to periodically survey each of our institutions of higher education.

#### Pacific Union

● As a result of the fall Week of Prayer and the baptismal class that has been conducted since that time by John Shewmake of Orange, California, 17 students of Orangewood Junior Academy are anticipating baptism in the near future, according to Robert Gale, principal.

● The Flagstaff, Arizona, company, with a membership of only 10, has solicited \$901.84 for Ingathering. The 30 members

of the Bisbee church, also in Arizona, have brought in more than \$1,000, \$487 of which was solicited by junior and primary-age children.

● Ten years ago the membership of the Southern California Conference was 13,083; today it is 18,433. This is a gain of 5,350, or an average of 535 a year.

● Arizona Roadrunners is the name of the hiking club organized in the Arizona Conference recently. They were joined by 24 members of the Southern California Skyline Club as they hiked into the Superstition Wilderness area near Phoenix, December 29 to January 1.

#### NOTICE

#### Washington Sanitarium Association Biennial Constituency Meeting

Notice is hereby given that the biennial meeting of the constituents of the Washington (D.C.) Sanitarium Association will be held April 15, 1958, at 9:30 A.M. in the sanitarium chapel, Takoma Park, Maryland, for the purpose of electing a board of trustees, making necessary changes in the bylaws, and for such other business as may rightfully come before the constituency.

The membership of the constituency shall be the members of the executive committee of the General Conference of Seventh-day Adventists residing in the District of Columbia, Virginia, and Maryland; the board of trustees of the Washington (D.C.) Sanitarium Association; physicians who are Seventh-day Adventists in good standing and who are currently on the staff of the Washington Sanitarium and Hospital; the faculty of the School of Nursing as operated by the Washington Missionary College and the Washington Sanitarium and Hospital; the heads of departments of the Washington (D.C.) Sanitarium; the president and the treasurer and the medical secretary of the Columbia Union Conference; the presidents of the local conferences within the Columbia Union; the chairman of the board and the general manager of the Review and Herald Publishing Association; the president and the business manager of Washington Missionary College.

V. G. ANDERSON, President  
H. S. NELSON, Secretary

## Church Calendar FOR 1958

Signs of the Times Campaign	Feb. & March
Missionary Volunteer Day	March 15
Missionary Volunteer Week of Prayer	March 15-22
Temperance Commitment Day	March 22
Thirteenth Sabbath Offering (Southern European Division)	March 29
Ingathering Rally Day	April 5
Ingathering Campaign	April 5-May 17
Home Missionary Offering	April 5
Spirit of Prophecy Day	April 12
Dorcas and Welfare Evangelism	May 3
Home Missionary Offering	May 3
Servicemen's Literature Offering	May 10
College of Medical Evangelists Offering	June 14
Million-Dollar Offering for Evangelism	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
Enlightening Dark Counties	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
IMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (These Times, Signs of the Times, and Message)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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| 4. Making Obedience Fun                 | 10. Teaching Honesty               |
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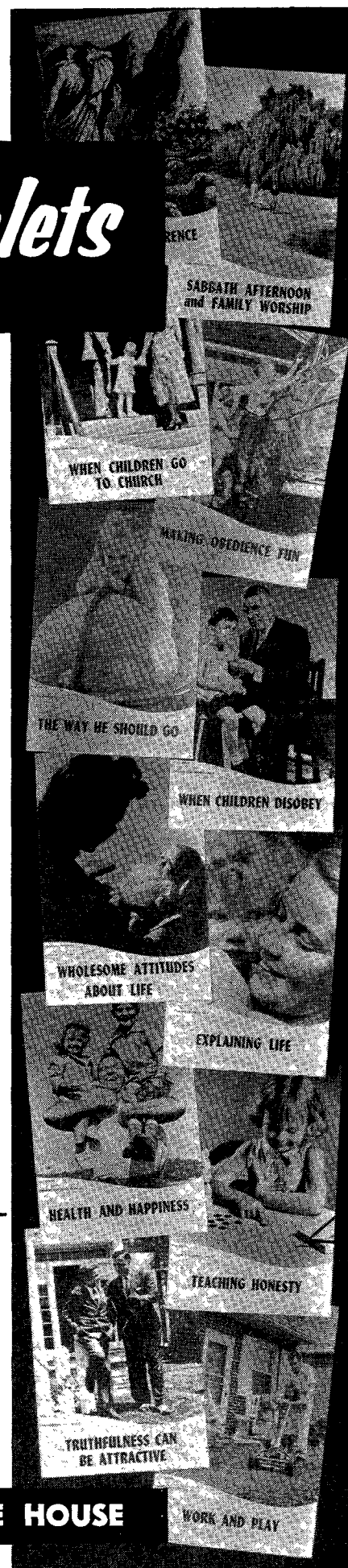
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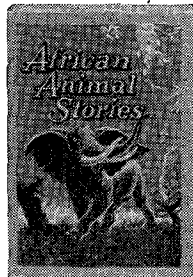


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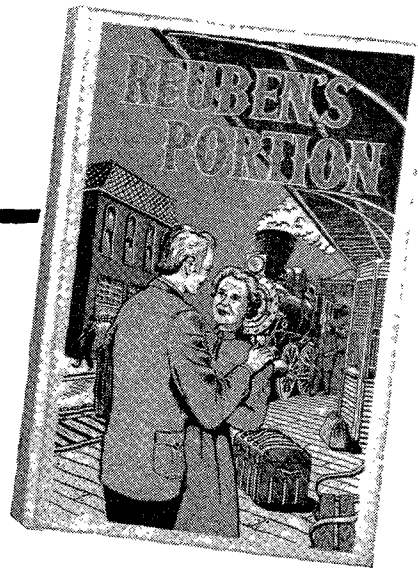
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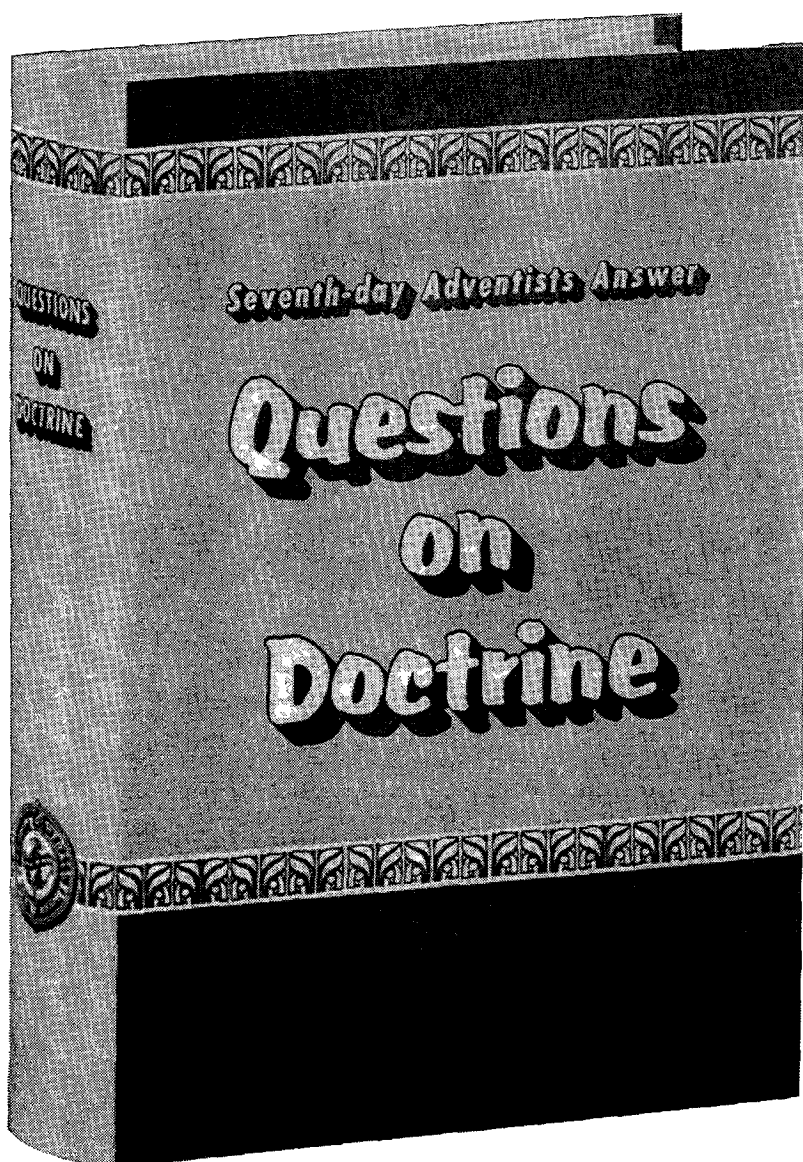
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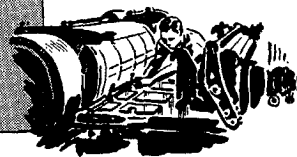
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# As We Go to Press



## Recent Changes in Publishing Leadership

C. W. Degering, who has served as manager of the Christian Record Benevolent Association for nearly eight years, has retired from active service. On February 18 the board elected C. G. Cross as manager of this important organization. He has carried the responsibility as publishing department secretary not only in North America but also overseas. The last seven years he has served the Central Union Conference in this capacity. J. F. Kent, who has served in the Columbia Union Conference as publishing department secretary for more than ten years, has accepted the call to the Central Union Conference to fill the vacancy created by Brother Cross's leaving.

We wish these brethren the blessing of the Lord in their new fields of labor. W. B. OCHS

## 1958 Yearbook

The 1958 *Yearbook* is just off the press. It is packed with information about the name and location of every organization in the denomination around the world. It gives the names and addresses of all ministers and missionaries, and statistical and other information of interest.

This handbook will be needed by every administrator; and it will also be helpful to every minister. Order through your Book and Bible House. Price \$2.50, paper binding.

## Sabbath School Successes in Overseas Areas

In recent letters from the Middle East and the Far East, we have encouraging word concerning Sabbath school evangelism in those fields. Anees Haddad, Sabbath school secretary of the East Mediterranean Union, writes:

"A number of branch Sabbath schools have been started here, and in one place the mayor of the village offered the government school building every Sabbath afternoon for a branch Sabbath school. They had forty-two in attendance at the first meeting."

H. E. McClure, Sabbath school secretary of the Far Eastern Division, writes:

"We are happy that our Sabbath school work in the Hong Kong area is progressing. The Sabbath school membership there is 200 per cent of the church membership. We have 15 live branch Sabbath schools, as compared with four last year."

We rejoice with our leaders around the world in their achievements, of which these are samples.

L. L. MOFFITT

## Evangelism by Students in Korea

In a letter just received, Donald Lee, educational superintendent of the Korean Mission, sends this encouraging note of progress:

"Last Sabbath two of our students brought to church some thirteen village young men and women they have led into the truth. All are now keeping the Sabbath. Other students have been instrumental in raising up a new company of believers in one of the nearby villages. Our school furnished material and labor to repair an old Korean house as a place of worship. In five of the eleven villages that surround the school we now have church buildings. In these villages we have more than 500 children and young people who come out regularly on Sabbath afternoons to our branch Sabbath schools. As one sees this work grow, it is most encouraging."

This same strong evangelistic influence reaches out from our schools in almost every land. It is most encouraging to know that our young people are entering into soul-winning activities as they prepare their lives for greater service in the cause of God.

E. E. COSSENTINE

## Adventist Radio and TV Programs in Australasia

An interesting survey of radio and television work in Australasia comes from L. C. Naden, radio-TV secretary for that division. The Voice of Prophecy program, with H. M. S. Richards as the speaker, is broadcast on fifty-

seven stations, the latest addition being WVUV, Pago Pago, Samoa. This government station broadcasts the program free. Brother Naden reports that in a recent popularity poll of national religious broadcasts the Voice of Prophecy still holds top rank with a lead of more than 250,000 listeners above its nearest rival. In addition to the Voice of Prophecy program, the Voice of Hope is broadcast from Tahiti and Nouméa in French, and from Tahiti in Tahitian.

Faith for Today is on two stations, Sydney and Melbourne. Brother Naden says: "After one year of operation we can report that our viewing audience has settled to a very commendable 20 per cent of sets tuned in in Sydney and 40 per cent of sets tuned in in Melbourne. Already, souls won through this medium are attending our churches in Sydney and Melbourne." ELMER R. WALDE

## Students in South America Earn 601 Scholarships

During the 1955-56 school year 2,286 students enrolled in the colleges and academies of the South American Division. During the vacation period 527 of these students worked for scholarships; 409 of these young people remained faithful to the work during the entire holiday period, and 534 scholarships were earned. This would indicate that several earned more than one scholarship.

In the 1956-57 school year 2,350 students were in the same schools; 616 of these students went out to earn scholarships; 480 of them worked the entire summer, and 601 scholarships were earned.

Nicolas Chaij, the division publishing secretary, sends us the following information concerning the soul-winning work of some of these students: "During the last vacation two girls selling *The Great Controversy* won a young man to the truth who, four weeks after purchasing the book, sold a piece of property and went to our college to take the ministerial course. Another student won a complete family of five to the truth."

We are thankful for the young people of the Advent message who are sharing their faith the literature way.

D. A. McADAMS