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# MIDDLE EAST MESSENGER



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## BETHLEHEM TO CALVARY

By W. A. Fagal

From Bethlehem to Calvary—just two obscure places in Palestine, but the mention of the words means hope, love, and life to millions of devout believers in Jesus, the Messiah. For these two words mark the beginning and the end of the earthly life of the Saviour. This life only lasted thirty-three years, beginning in a manger and ending in ignominy on a cross—in crucifixion as a common criminal between thieves.

Why is His name so revered today? One who didn't know might have trouble answering such a question, for Jesus had none of the commonly accepted advantages which cause a man to be remembered. He did not live a long enough life to make a mark for Himself. He was not handsome nor personally attractive. The Scriptures state "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isaiah 53:2.

The same prophet reveals the fact that He was not considered successful. "He was despised and rejected of men; a man of sorrows, and acquainted with grief... we esteemed him not." (verse 3). It is evident from this that He was not greatly beloved or appreciated. As a matter of fact, just the opposite was true. He was "numbered with the transgressors" and looked down upon as an enemy of the state and of the church. At the time of His trial even His most trusted friends forsook Him and fled and He was left to stand alone before His accusers.



There were moments of triumph, such as the occasion when He entered the city of Jerusalem palm branches were waving before Him, the cries of "hosannah" ringing in His ears. But the very crowds that acclaimed Him, demonstrated the fickleness of humanity by turning against Him within a matter of days. He, Himself, recognized His lack of success in securing the devoted allegiance of the majority of the people. Looking down on the capital city of Jerusalem one day, His heart cried out "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37.

Frequent attempts were made on His life, and it was only because of divine intervention and a kind Providence that His life was not taken long before Calvary. There were occasions when mobs were ready to violently cast Him off the edge of a cliff. Many endeavors to trap Him were made by those who stood in His audiences carefully analyzing every

word He spoke. His enemies were many, His followers, few.

*He Hath Borne Our Grievs... By His Stripes We Are Healed*

Why then do we remember Him with such love and affection? There are many reasons, but perhaps the most important is to be found in the same prophetic words of Isaiah. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (verses 4-6).

This is why we revere Him: because He died for us. He took our place on Calvary's tree. We are the sinners who deserve death, but because He first loved us He lived among us and then died the death which we deserve in order that He might give us the life which He deserved. Our hearts are touched and tendered by such a Saviour who bore our sins to Calvary and paid the price for our redemption. Now we confidently assert that "there is none other name under heaven given among men whereby we must be saved."

Bethlehem to Calvary—and yet beyond Calvary! For while His enemies sought to make Calvary the end, it was not so. He lives. A grave could not hold Him. On the third day He arose again in triumph over death and evil. He prepared a way for every sleeping saint also to rise to eternal life when He comes again in the clouds of heaven to raise the dead. The Saviour that we serve today is not buried in a tomb in Palestine. We make no pilgrimages to His grave where He lies enshrined. Instead we look humbly heavenward and

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## EDUCATIONAL DEPARTMENT

G. ARTHUR KEOUGH, SECRETARY

# THE PRIVILEGES OF CHRISTIAN EDUCATION

Have you ever stopped to think of the privilege you and I enjoy when there are facilities for the children of the church to receive a Christian education? Or are we so busy about our duties and responsibilities that we hardly ever give the matter a thought? The Bible speaks of our children as a "heritage of the Lord" and surely they demand our thought and our love.

Not always and not everywhere is it possible to have our children in a Christian school. Sometimes there are not enough of our children to form a school. Sometimes the regulations of the country prevent the opening of a school. There may be a shortage of qualified teachers or a shortage of funds to find a suitable building. In such circumstances our children have to go to whatever school is available and they are subjected to all the strains and stresses of an environment that is not conducive to Christian growth and culture. These influences become a part of the heritage of the child and whatever is of evil is very difficult to eradicate later.

Our children need to be protected from bad language, evil companions, and seeing and hearing those things that degrade. It is so easy with our fallen nature to develop bad habits, and the children are no less subject to temptation than we are. What a tragedy it is to see our children growing up with characters twisted and warped because the only things they see to imitate are the unlovely and debased.

What a privilege it is by contrast to see our children in a Christian school under a Christian teacher. The language and conduct on the playground is watched and supervised. The school day begins with worship and prayer, such worship as is suited to little children and their thinking. The children learn to pray, learn to ask Jesus to make them good, to overcome tempers or selfishness or any other trait of character that might need improvement.

Angels delight to be in such a school where the tendency is ever towards kindness and efficiency, helpfulness and love. In the struggle against evil the children are pointed to the source of all grace and strength, Jesus Christ. Almost imperceptibly they develop those Christian graces which make their lives a blessing to themselves and to others, a source of joy to their parents and their community.

Christian education is a complete education; it prepares the *whole* man for *total* service for *all* time. How thankful we ought to be that such an education is available for our youth. How diligent we ought to be to see that all our youth have the privilege of such an education. If you have any difficulties in receiving or providing a Christian education, will you not write to us and let us know? This is a vital matter for you and for us. We want to help you if we can.

### BIBLE WORKBOOKS AVAILABLE

The Bible Workbook for Grades 3 and 4, *All the Way with God*, is now available in Arabic and is being used in most of our schools in the Division. It follows very closely the workbook in English and congratulations have poured in from teachers and administrators on the attractiveness of the Arabic edition. The stock is being kept at Middle East Press at L£1.50 per copy, so if you need any copies please send your order to that institution.

### MUSIC IN OUR SCHOOLS

Mrs. R. H. Hartwell is helping the teachers in the Lebanon-Syria Mission to enrich their music offerings by suggestions of songs suitable to children and holding demonstrations. We are convinced that we need to do all we can to improve the quality of music

teaching in our schools. Mrs. Hartwell is producing some of her material in mimeographed form. If you are interested, please get in touch with the Education Department of the East Mediterranean Union.

### WORKER EDUCATIONAL AID POLICY

Are you as a worker interested in continuing your education at Middle East College? If so, get into touch with your employing organization. The Middle East Division Committee has just voted a policy that might help you.

### AUTHORIZATION TO PUBLISH MORE WORK BOOKS

At the last annual session of the Middle East Division Committee it was voted to print two more workbooks for the school year 1958-59. These will be: *Through the Years with God*, for Grades 3 and 4; and *Messengers of the Promise*, for Grades 5 and 6. The first book is already in the hands of the printer and we expect that both workbooks will be available by June. We are anxious that the teachers will be able to study them in the summer so that they can be put to effective use the following year.

### SPECIAL APPROPRIATIONS FOR SCHOOLS IN 1958

Did you know the Division Committee in annual session voted over L£ 176,000 for schools in the Middle East? This splendid sum for buildings and equipment has been made possible by the generosity of our people everywhere and the sympathetic consideration of the General Conference.

### I BELIEVE...

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround their early childhood largely determines their future character.

I believe in inspiring the child to choose the good, the true and the beautiful, and to contribute to the happiness of others by word and deed and gift.

I believe in cultivating the intellect and the will, but I believe, too, in soul culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age and consideration for each other.

*Author Unknown*

## BLESSINGS AND OBEDIENT SERVICE ARE LINKED

By R. H. Hartwell

The prophet Jeremiah called upon the Lord to "Pour out Thy fury upon the heathen that know thee not, and upon the families that call not upon Thy name:" Jer. 10:25. A great blessing was pronounced upon Abraham because he did not fail in this matter.

*"Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice."* P.P., p. 128.

*"And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and a mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."* Gen. 18:17-19.

*"Children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them—kindly and untiringly teach them how to live in order to please God."* 1T, pp. 397-98.

Family worship in the morning should be conducted before breakfast. (7T, p. 43). It is a neglect of family worship, or a failure to make it interesting, that causes many a youth to lose his way. Some have not devoted sufficient time to family prayer. Others have not required the presence of every member of the family at the worship hour. Thus the hedge is not built around the entire family, and its education is defective. Habits thus formed in youth remain throughout life, and there is little religious inclination as time goes on. These children, "as they



make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. And this is why there are so many godless families; this is why depravity is so deep and wide-spread." P.P., p. 143.

*"In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish...."*

*"From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew."*

*"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an*

*argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them."* P.P., pp. 143-44.

It is such homes that all Adventists should establish. All should take part in the worship hour. If callers come, the worship should continue and the visitors should be invited to be present. Guests should always be made to feel welcome on such occasions. Doubtless the season of prayer will make an impression on them, and one such visit may start them in the path of salvation. The worship hour is to be a happy hour. Sometimes singing will help to liven the period. Short, pointed prayers, and well chosen, and simple passages of Scripture will help to make worship attractive. Living for Jesus in 1958 must include these pleasant and interesting seasons in all of our homes. Homes of the world may be lacking in this respect, but in every Christian home there must be light, and obedience to the light, and this will result in untold blessings for every member of the family, and any who become guests.

## Bethlehem To Calvary

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thank God for the Saviour who "ever liveth to make intercession for us."

We pray to God in His name. We ask forgiveness for our sins because of His sacrificial gift and we have hope—hope of eternal and everlasting life through Jesus Christ our Lord. Someday we are going to meet Him face to face and have a place with Him forever in the kingdom which He has gone to prepare for us because "this same Jesus which was taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Some day He is coming again and we will be able to meet Him face to face thereafter to spend all of the ages of eternity with Him. Bethlehem to Calvary? Yes, thank God for that much. But thank Him, too, that Jesus cannot be confined to such limitations: Our Saviour's life was from Bethlehem to Calvary and beyond. In fact, He is from eternity to eternity. May we serve Him faithfully and finally have a place in His eternal kingdom.

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him.

Ellen G. White

# RELIGIOUS FREEDOM: A FACT AND A NECESSITY

By Frank H. Yost, Ph.D.

Associate Secretary, Religious Liberty Association

Religious liberty is not a theory, nor is it a dream of philosophers, or of fanatics. It is a principle of life, a part of human experience, more and more necessary for the welfare of men in the complex relationships of this twentieth century.

Religious freedom is the right of men to worship the Deity, as a man understands his God is to be worshipped, without unjust interference, and without any compulsion except the spiritual compulsion of his own conscience.

## *The Struggle for Freedom*

There are examples, of religious liberty on the one hand, and of religious persecution and oppression on the other, through all the millenniums of human experience.

The sons of Adam, Cain and Abel, quarreled over religion, and Cain slew his brother Abel, who thus died as he sought to serve God according to the dictates of his conscience.

Moses led his people out of Egypt to secure for them a freedom of worship, and later gave the command, in God's name, to "proclaim liberty throughout all the land, unto all the inhabitants thereof."

The prophet Daniel, while still a leading statesman in the government of the Persian empire, defied a law which required all to pray only to the king, and prayed openly to his God. When in consequence he was thrown to the lions, his life was saved by an angelic rescue.

Socrates, the philosopher, accused of insulting the Greek gods when he was only asking that men should know why they were worshipping, was compelled by the rulers of Athens to drink a cup of deadly Hemlock poison, dying for the sake of an intelligent faith.

St. Peter and St. John, forbidden by the leaders of the Jews to preach in Jerusalem, and knowing that they were commanded by their Lord to proclaim the faith He had taught them, suffered flogging and imprisonment, but insisted that they "must obey God rather than man."

The prophet Mohammed, captured by his foes in Arabia, who rejected his teachings, fought successfully to attain the freedom he must have to preach his message.

All through the Medieval period of human history, Nestorians and Mono-

physites, Albigenians, and Waldenses, were persecuted, and the two great branches of Christendom seated at Constantinople and Rome, tied in an unhappy union with imperial government, used the civil power to exile, imprison, and to put to death those who dissented from their teachings, and who challenged their authority over the souls of men.

The struggle of men to live freely according to conscience is not yet won. At too many places in our twentieth century world, freedom of religion is hampered or restricted, and basic and inherent rights of men are denied.

## *What is Religious Freedom?*

What shall be recognized as belonging to religious liberty? The examples just listed, of men who fought and suffered and died for their faith, suggest what it means for men to be free in respect to religion. Religious freedom includes the right:

To worship God, in a peaceful and orderly manner, at such times as the Sacred writings believed in by the man seeking freedom shall require, without prejudice or jeopardy, and without interference from civil or religious authority. In this connection it is to be noted that the International Labor Organization, which met in Geneva in May of 1957, while asking that all countries give freedom to the laboring man on the traditional day of rest of each country, asked that those be exempted who observe a different day than the traditional day mentioned.

To seek to impart to others, by persuasion only, the good things that one believes is found in his own religious faith. This means liberty of preaching, and liberty of proclaiming and publishing.

Individually to change one's faith, without having to secure permission from civil or ecclesiastical authority, and without prejudice or disadvantage upon the one who has changed his faith, on the part of those of a different faith.

To use proper measures, without calling in the authority of the state, to protect its spiritual and doctrinal integrity, and to discipline its members, thus keeping its own ranks clean.

To refuse to present, through spiritual agencies, doctrines of religion to which it is opposed.

To refrain, if conscience requires,

from participation in the violent solution of the problems of nations or society, be it by the violence of war, or by the violence of riot or public disorder.

These are the things which come under the head of religious liberty, and are the rights of religion for which men have suffered and died through all the millenniums of the past. These are the rights which progressive, freedom-loving nations are more and more recognizing and protecting. It is asking much of society to recognize these freedoms, but it is asking no more than has been granted for centuries now in country after country. Countries in the past that have refused these freedoms, have fallen short of their best national development, and no country that has granted these rights has ever suffered loss in consequence.

## *Use and Abuse of Freedom*

No nation is truly free as long as any part of its citizenry is less than free. This is particularly true of religious freedom, because religion is the expression of that which is highest in man's nature, particularly if the Deity a man worships is a moral God. Such a religion calls forth the best that is in man, and makes him a good citizen of the country where he is, even though his faith may not be the faith of the majority. Hence the importance to men and to nations of religious freedom.

It is granted that all men do not know how to use freedom, either religious or political. It is therefore incumbent upon the leaders of clear vision in both church and state to occupy themselves with the task of teaching their fellow citizens what it means to be free, and help them to bear strongly and justly the responsibilities of freedom. Freedom of thought, freedom of worship, freedom of speech and proclamation, freedom of dissent, freedom of the press, freedom of petition: these are great freedoms, and they produce great men. It is the duty of every society to instruct its members in the responsibilities of such freedoms.

## *Freedom Limited by Law*

It must ever be true that freedom, religious and political, must always be freedom under and within the law. The freedom of each man is bounded by the freedom of his neighbor, and just laws must identify and regulate these boundaries. That is why government by law is always superior to government by men. Just laws stand, orderly and established, and are fortunately little affected by the fickleness of men. Men who govern under law have power, but the power is regulated and controlled, and freedom is protected in such a government. Men who govern must have and exert power, but it is true, as a wise historian of the

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## VETERAN M.V. LEADER GREETS MIDDLE EAST YOUTH

*Elder M. E. Kern, now 83 years old, was the first M.V. Secretary and held this office from 1907 to 1930. The following message from Elder Kern was sent with Dr. Geraty on his return to the Middle East and is addressed especially to the youth of this division.—Ed.*

The period of childhood and youth is the most important time in our lives; for what is put into the first of life, is put into all of life. It is during this period that decisions are made which determine our whole future, for time and eternity. We are admonished in the Bible: "Remember now thy Creator in the days of thy youth." Eccl. 17:1. And why? Unless we make this most important decision to serve God, in this formative, decisive time of life, most likely we will become hardened in sin, and lose our desire for fellowship with our loving heavenly Father.

God has a great purpose for every one of us; and like the apostle Paul, we should ever be pressing on "toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. The Lord's messenger to the remnant church has said: "Higher than the highest human thoughts can reach, is God's ideal for His children." Ed., p. 18. With such high purposes for each one of us, on the part of our heavenly Father, it is certainly a sin for us to live mediocre lives; but we should rather be ever advancing in the fulfillment of God's ideal for us. As Adventist

youth, we must stand on a platform high above this commonplace world. We can, and should, mingle with the unsaved, without contamination of our own souls, but with the drawing power of the Holy Spirit seek to save sinners.

In David's heart-broken prayer for forgiveness, after his great sin, he cried out: "Create in me a clean heart, O God, and renew a right ("constant"—margin) spirit within me. . . . Restore unto me the joy of thy salvation, and uphold me with thy free spirit." Then what? "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:10, 12, 13.

Yes, when we know by experience the saving power of God, the Lord's command is: "Go work today in my vineyard." Matt. 21:28. In a message to our Adventist young people, it is said: "Will the young men and the young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith." "Cannot you form companies, and as soldiers of Christ, enlist in the work, putting all your tact, and skill, and talent into the Master's service, that you may save souls from ruin." *Signs of the Times*, May 29, 1893.

The most urgent demand of the church today is to go forth quickly and finish the work. And of the young people it is said: "With such an army

of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon coming Saviour might be carried to the whole world." Ed., p. 271.

It is said of Jesus that "From His earliest years He was possessed of one purpose; He lived to bless others." D.A., p. 70. And so must we.

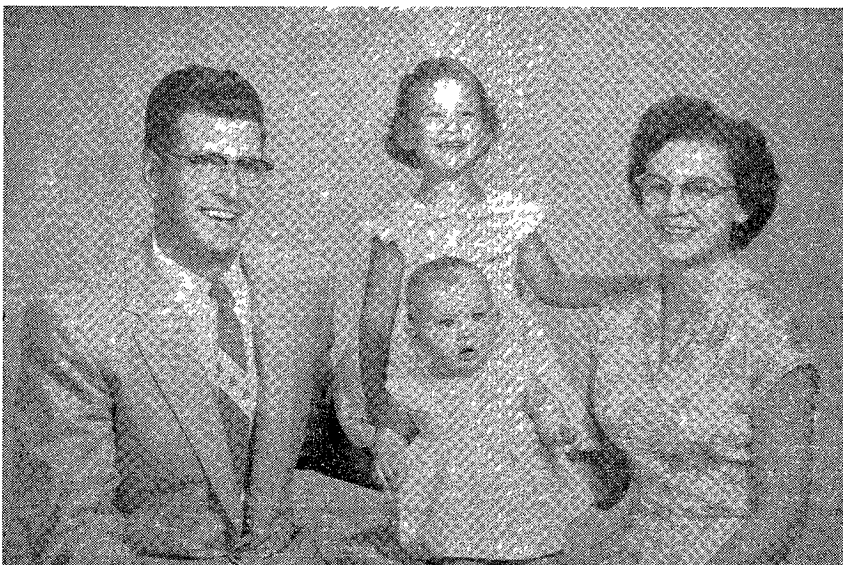
And thank God, we are told that: "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit." Id., p. 250.

And let us remember, dear young people, that: "For all that we might have become, through the right use of our talents, God holds us responsible. We shall be judged by what we ought to have done but did not accomplish, because we did not use our powers to glorify God." MYP, p. 309. So, having accepted your commission, do not waver, "Let thine eyes look right on, and let thine eyelids look straight before thee. . . . Let all thy ways be established. Turn not to the right hand nor to the left." Prov. 4:25-27. "Be watchful, stand firm in your faith, be courageous, be strong. 1 Cor. 16:13 (R.S.V.)."

## Daily Lessons For Worriers

1. Believe in yourself—You are marvelously endowed.
2. Believe in your job—All honest work is sacred.
3. Believe in this day—Every minute contains an opportunity to do good.
4. Believe in your family—Create harmony by trust and co-operation.
5. Believe in your neighbour—The more friends you can make the happier you will be.
6. Believe in uprightness—You cannot go wrong doing right.
7. Believe in your decisions—Consult God first, then go ahead.
8. Believe in your health—Stop taking your pulse, etc., etc.
9. Believe in your church—You encourage others to attend by attending yourself.
10. Believe in the now—Yesterday is past recall; tomorrow may never come.
11. Believe in God's promise—"I am with you always." He meant it!
12. Believe in God's mercy—If God forgives you, you can forgive yourself. Try again tomorrow.

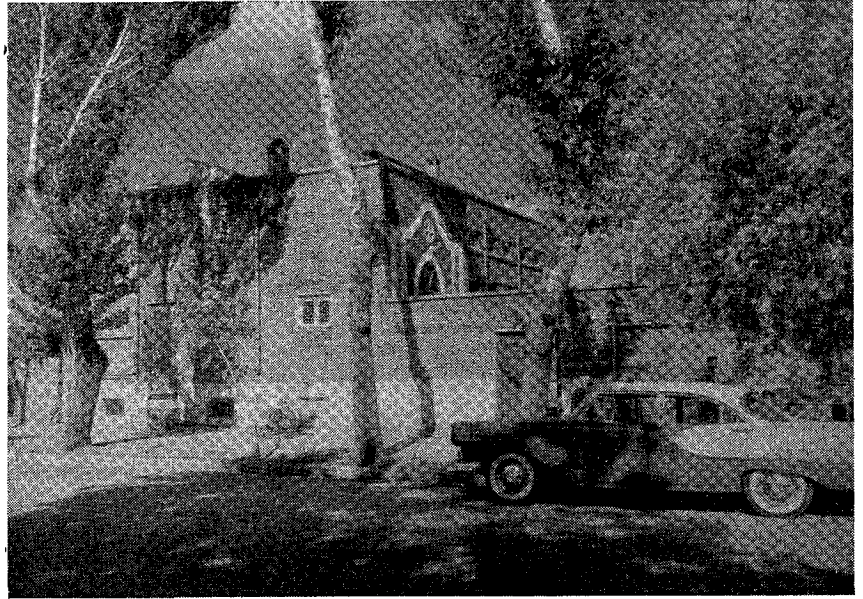
—Selected.



*Dr. and Mrs. J. P. Munsey and family, new workers to the Adventist Hospital in Benghazi, Libya.*

## REZAIEH, IRAN CHURCH DEDICATED

On Sabbath, October 26, 1957, church members of the Rezaieh district in northwestern Iran, near the Turkish and Russian borders, together with friends, leading officials, and others from the city gathered for the dedication of a new church to the service of God. The building with a seating capacity of 150 with additional Sabbath school rooms and living quarters, is valued at \$15,000. George J. Appel, Middle East Division President, gave the dedicatory prayer; Y. O. Sangarloo, Secretary-Treasurer of the Iran Mission, gave the history; and R. C. Skinner, President of the Iran Mission, led the congregation in the formal Act of Dedication.



## MV COMMUNITY SERVICE

By R. C. Darnell

The newest missionary project for youth is "Community Services." Its aim is to present Christ to the community. The emphasis is on the words, "Christ" and "community." The share-your-faith program should do more than give Christ's teachings, it should teach Christ. Missionary Volunteer societies should do more than provide Christian activity for the youth, they should serve their communities.

Community services is for young people who know Christ. Many youth were in the multitudes who listened to Christ. They were "so impressed with His manner of explaining the scriptures that they would catch the very intonation of His voice, place the same emphasis on their words, and imitate His gestures. Youth caught His spirit of ministry, and sought to pattern after His gracious ways by seeking to assist those whom they saw needing help." CH 499. These youth may not have had a society with a president, secretary, and other officers, but they were nevertheless Missionary Volunteers. They knew Jesus and they were doing what they saw Jesus do.

Missionary Volunteers today who have heard the voice of Jesus and who have come to know His ways will be thrilled with the MV community services. Here is the spirit of the ministry of Jesus. Patterning after the gracious ways of Jesus, youth in this new missionary project seek to assist those whom they see need help. By imitating Jesus they present Him to their communities.

Community services is a project for youth with restless energy. "The restless energy that is so often a source of danger to the young might be directed into channels through which it would flow in streams of blessing." DA 640. Instead of the temporary lift of exciting amusements which youthful energy sometimes seeks there would be real joy and permanent satisfaction. Energy used in blessing others imparts happiness to its giver that truly satisfies. All desire for the pseudo-happiness of worldly activity would disappear.

Community services is a project for youth who want to advance beyond the mere alphabet of Christian experience. "It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience." DA 640. They might have kept alive the light which was glowing in their hearts by helping those in need. "The only way to grow in grace is to be interestedly... engaged to the very extent of our ability in helping and blessing those who need the help we can give them." MLT 103. God has taught us only one thing that will make us grow spiritually. The MV Community services is a project through which youth can grow in grace.

Community services is a practical share-your-faith plan for the Middle Eastern countries. In cities, towns, and villages where public tract distribution is illegal, where social customs and religious barriers make house to house visitation difficult, and where evangel-

istic meetings are impractical, community services is a plan that will work.

In every community there is something that needs to be done that isn't being done. Some needs can be met only by big organizations and by the expenditures of big amounts of money. But there are many other needs that could be helped by small organizations and cost only time and energy. Why not appoint "service scouts" to find these not-so-discernable needs? Many times these are the most desperate and meeting them is the most rewarding. "There are possibilities for work to be done by you for Jesus that you have never dreamed of." SDG 271.

Works of love, deeds of kindness, and acts of service accomplish far more in winning souls to Christ than sermons. To live Jesus is more effective than to quote Jesus. Too many societies perform only one activity. They have good programs in which high moral principles are expounded or the youth are entertained in harmony with Christian standards. Some societies also do a little share-your-faith work by distributing literature, promoting the Voice of Prophecy, and giving Bible studies. But what we need is an army of youth who live Christ in their communities and who demonstrate in their own lives what is pure religion.

Present Christ to your community in 1958 by serving your community as Christ would serve it. Now is the time to discover where you are needed and launch an MV community service project to meet the need.

## REPORT OF EIGHTH ANNUAL MIDDLE EAST COUNCIL

By George J. Appel

The Eighth Annual Council of the Middle East Division Committee was held in Beirut November 11-18, 1957. In addition to the Division Committee members present Elder E. E. Roenfelt, Associate Secretary, and Elder O. A. Blake, Undertreasurer of the General Conference were in attendance. These brethren brought the encouraging report from the recent General Conference Fall Council held in Washington, D.C., that in spite of the uncertain political situation among the nations of the world, the income from tithes and offerings to the General Conference had made it possible to appropriate for the advance of God's cause in 1958 the largest budget ever given in any one year in the history of our work. The Council unanimously voted words of appreciation for what had been provided for the work in the Middle East Division.

At the first meeting of the Division Council the President made mention of a number of encouraging items where progress had been made during the past nearly four years over the previous four years. While recognizing that there have been abnormal conditions in many areas, God has in a special way protected His workers and believers making it possible for His work to advance. There has been an increase of nearly twenty-five percent in the number of organized churches; an increase of over sixteen percent in church membership, an increase of twenty-five percent in the number of Sabbath Schools, and an increase of twenty-eight percent in Sabbath School membership. The attendance in the schools shows an increase of twenty percent with an increase of over forty percent in the number of schools. The four Voice of Prophecy schools show an increase of fifty percent in applications making a total of nearly 300,000 who have received the first lessons since this soul-saving agency was organized in this division. The total number of graduates receiving diplomas now are 6,456. Of these two hundred sixteen persons have been baptized.

The following are some of the projects where land has been purchased and additional buildings erected:

1. In the Iran Mission, on the land

purchased for a central training school, a deep well has been drilled as well as a water tower erected which now supplies an adequate water supply for the academy's needs as well as irrigation for the school farm. Two buildings, a boys' dormitory and a teacher's cottage have been built. Funds are also available for the administration building on which construction work will commence soon. Two new church buildings have been dedicated in Iran, one at Rezaieh and the other at Julfa.

2. In the Nile Union additional land has been purchased for the Nile Union Academy. The administration building has been completed, four homes for the faculty erected, and funds have been provided for the boys' dormitory on which construction work will commence soon. On a site secured in the heart of the city of Cairo plans are now completed, as well as funds provided, for the erection of an evangelistic center which will also serve as a church home for the Shubra church. New medical work has been opened in Benghazi, Libya, one of the hitherto unentered areas of that Union.

3. In the East Mediterranean Union the contract is being let for a three-story building being constructed in Beirut to serve as offices for the Union Mission and Voice of Prophecy as well as to provide an auditorium for evangelistic work. New church buildings have been built at Nicosia, Cyprus; Istanbul, Turkey; Mosul, Iraq; Bishmazzine, Beirut, (Armenian Church), and Aramoun, Lebanon; and Elhusn, Jordan. Construction work will begin soon on a new Arabic church and office building for the Lebanon-Syria Mission in Beirut.

4. We would also mention that a second floor has been erected, with bindery equipment for the same, on the Middle East Press near Beirut; additional workers quarters and equipment for the Dar Es Salaam Hospital in Baghdad; and the erection of an administration building, additional teachers homes, elementary building, store, bakery, and kitchen and dining room facilities for Middle East College.

During the Council constructive plans were made for the furtherance of God's cause during the coming year. A reso-

lution passed by the General Conference Fall Council is now being promoted in all the annual mission meetings, which adapted reads as follows:

"WHEREAS, A sense of urgency is everywhere apparent in world events indicating that this is indeed the hour of our destiny; and

WHEREAS, We recognize that the Advent Movement has been divinely commissioned to carry God's message of mercy to a doomed world; and

WHEREAS, Unprecedented demonstrations in the field of public evangelism has recently revealed the heart hunger of the masses for the saving gospel of Jesus Christ,

We recommend, 1. That a denominational call be made for a world-wide rededication of our ministry to the public proclamation of the everlasting gospel of a crucified, risen, and soon-coming Saviour, and that our ministers be urged to conduct evangelistic meetings in as many places as possible, utilizing public auditoriums, our own churches, and every other available facility.

2. That in connection with these meetings, we follow the counsel of the Spirit of prophecy, and make a study of the community with a view to laying plans to present the message in such a way as to meet the needs of the people.

3. That our union and local missions give study to developing evangelistic teams, associating workers of varied talents, thus adding strength to their soul-winning programs in order to meet the challenging counter-attractions of these modern times, and that where our devoted laymen have been faithfully sowing the seed of truth we endeavor to reap the harvest by holding short evangelistic revivals.

4. That our ministerial workers be urged to do more personal visitation evangelism in the homes of the people and that our missions give study to developing more Bible instructors for home evangelism.

5. That in places where circumstances do not permit the holding of regular evangelistic meetings, we urge that evangelistic Bible classes be organized to which our members can bring their interested friends; and that those who lead out in these classes be encouraged to make the presentation effective by using the excellent visual aids now available.

6. That in all phases of our evangelism we endeavor to fulfill the real pur-

(Continued on page 9)

Another New Year gate now opens wide,  
 Inviting us to come and look inside  
 And turn our eyes from hist'ry that is dead,  
 To prophecies and dreams that lie ahead.  
 The future is before us, and, like clay,  
 Gives us the chance to mold it as we may.

We stand upon the threshold of a door  
 That closes now on all that's gone before.  
 'Tis irredeemable, and angels keep  
 The record till its harvest we shall reap.  
 Since yesterday is buried with the past,  
 We can't recall it, for the die is cast.

The past is static; nothing we do now  
 Can change the record or new life endow.  
 The future is dynamic; that's our clue,  
 To transform it by everything we do.  
 So plan your resolutions; make them great,  
 As Christ now leads you through this New  
 Year's gate!

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## Temperance Oratorical Contests

By C. C. Crider

During the month of November, Oratorical Contests were held in several schools in Iraq and Jordan. These contests were sponsored by the Temperance Department of the East Mediterranean Union and the Local Mission offices. The project was launched more or less as an experiment to see what could be done along this line. The details had been worked out in the Teacher's Institutes held in the various fields last summer and recommended to the Mission committees in the respective fields. The plan was adopted on a trial basis and these first five contests represent the initial step.

The students selected a temperance topic and first wrote a theme upon the topic of their choice. These were submitted to the teachers of their classes and later on the principals with their staff chose those of sufficient merit. The students thus selected, were eligible to participate in the first contest which was a local one held in the school where they were enrolled. Later in the Spring the winners of this first event will participate in a mission wide contest at which time the winners of the local event will compete. Finally in midsummer it is planned to have an international, or union wide contest in which winners from the various fields will present their speeches and the final winner of this contest will receive a small, partial scholarship to either the school where he now attends or, if he

is ready, a grant of aid to Middle East College. General awards were Certificates of Merit and small cash prizes.

Judges for these contests were chosen locally and such men as Inspectors and Teachers of local schools, Lawyers, Engineers, Doctors, Government officials in the Department of Education, Merchants and others have served. In every case the decisions made were fair and equitable and the enthusiasm of the students who participated as well as that of the audience who came to listen and to watch was most gratifying. In each case the school auditorium was filled to capacity with friends, relatives and patrons of the schools who came to witness the events.

In Baghdad five students participated and the winners were as follows:

Juliette Ismaiel—First Prize  
 Jean Guitzer—Second Prize  
 Mowfak Beiswas—Third Prize

In Mosul seven students participated. The winners were:

Zoukhair Hamid Amin—First Prize  
 Zouhair Behnam—Second Prize  
 Youram Yousif—Third Prize

In Kirkuk the winners were:  
 Gladys Youkhanna—First Prize  
 Marina Yousif—Second Prize  
 George Khamous—Third Prize

In Amman eight students participated. The winners were:

Sabihah Al Ma'ani—First Prize  
 Angel Haddad—Second Prize  
 Norma Abdel Nour—Third Prize

In El Husn eight students participated and the winners were:

Hanni Sabbagh—First Prize  
 Seham Awais—Second Prize  
 Saad Rihani—Third Prize

For the next event we hope that these winners will be even better prepared and we hope to invite the most prominent people we can get to serve as judges. We hope in this way to make the subject of temperance not only a vital topic among the students in the school but a matter of keen interest in the communities where those schools serve.

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## RELIGIOUS FREEDOM

(Continued from page 4)

past century wrote, "Power corrupts, and absolute power corrupts absolutely." But when rulers are guided and restrained by law, government is fair and balanced, the individual is protected from injustice, and freedom flourishes. Freedom is at its best when government is a government of laws, rightly administered, and justly applied.

One of the oppressions which a wise government of laws is able to eliminate is the oppression of minorities by majorities. Majorities usually do not need to concern themselves with freedom, because they usually have freedom without having to stop and define it. They take their own rights for granted, and exercise them without thought. It is minorities who need most often to define their freedoms, and, very frequently, to exercise them through petition and protest. History shows again and again examples of men who have sought freedom for themselves, and then as majorities, having attained them, refuse to grant similar freedoms to minorities in their midst. This is a tragic abuse of human rights, and one which majorities must ever guard against, and concerning which minorities must be on the alert.

### *The Value of Freedom*

Freedom cannot be evaluated quantitatively. The value of freedom is qualitative, it is intrinsic. It is granted that where there is freedom there are stresses and strains in society; there will be varieties of thought and of opinion, differences of custom and mode of life, dissents in religion followed by discussion and argument. But such differences are not a curse, they are a blessing. They produce free men, and free men produce progressive nations.

Freedom is good for a country, and religious freedom, bringing forth the best that is in man, is the most valuable of all freedoms. Religious freedom graces every other freedom, and when denied, renders every other freedom vain.



## Radio Department Council

By R. C. Darnell

Voice of Prophecy workers in attendance at the Radio Department Council in Beirut, December 17-20, emphasized the importance of the correspondence school representatives in the field and voted a number of resolutions to increase the effectiveness of the schools.

Four council meetings were devoted to round-table discussions of field representatives problems. Under consideration were the most effective methods in gaining new applications, encouraging students, delivering diplomas and winning the graduate to the church. Delegates endorsed a proposal that every worker should enroll a minimum of three new students and assist them throughout the course.

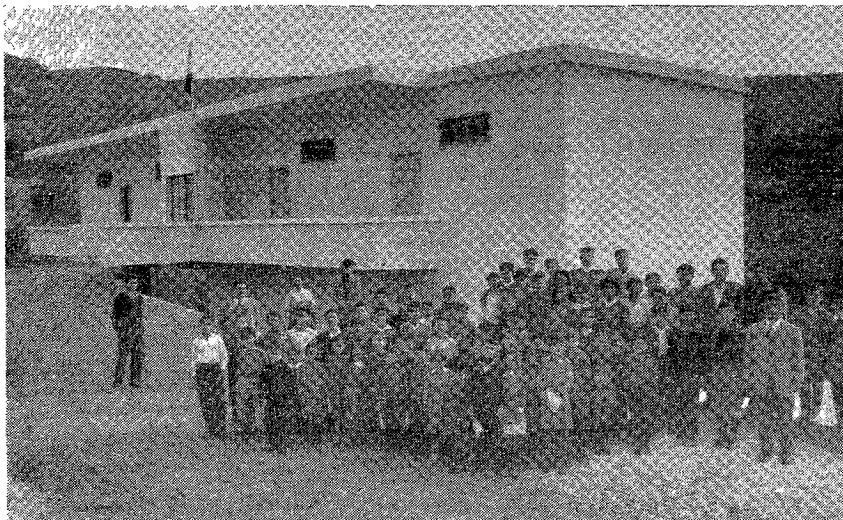
It was agreed during the discussion of procedures for taking names of applicants for the Voice of Prophecy lessons that greater attention should be paid to making sure that the person knows exactly what he is asking for and has given positive assent to receiving the lessons. It was suggested that it is preferable for the applicant to write his own name.

Resolutions voted by the council, all in the form of recommendations to the responsible administrative committees, stressed the participation of the local church in Voice of Prophecy field work. One recommendation suggested to church boards that they include the whole church in a Voice of Prophecy promotion plan of year-round activity and another recommendation urged church missionary leaders to emphasize the Voice of Prophecy more strongly in their churches. Several delegates pointed out that members of the MV and JMV societies are anxious to support this work.

Proposing a plan to give the churches more credit for the work they do, the council voted that a record should be kept of students whose names had been solicited through the work of the church and the churches be awarded a merit point whenever these students finished lessons one, eleven, twenty-one and thirty-one, and when they receive diplomas.

Important resolutions suggesting new Bible courses in two languages won approval of the delegates. Proposed for the Arabic was a series of lessons for youth and for the Farsi a course based on the life of Jesus.

The council recommended the use of



*New building for the Seventh-day Adventist School at Aramoun, Lebanon*

newspapers for advertising, the preparation of colored and illustrated application leaflets, and the sending of lessons a second time to students who fail to respond at first. Resolutions suggesting the use of special Sabbath School quarterlies for Voice of Prophecy graduates, the acceptance of donations from students, and the use of identification cards for field representatives were also voted.

Delegates to the council included Elder Kenneth Oster, director of the Teheran school, Brethren A. W. Fund and A. N. Barlas of the Cyprus school, Brother Salim Noujaim, director of the Beirut school, Elder C. C. Crider, Voice of Prophecy Field secretary of the East Mediterranean Union, Elder George Raffoul and Brother Aram Aghassian from the Lebanon-Syria Mission, Brother Michael Catreeb from the Jordan Mission, and Elder R. H. Hartwell, chairman of the controlling committees for the Cyprus and Beirut schools. The division president, Elder George J. Appel, gave valuable assistance during several meetings. Elder R. C. Darnell, division radio department secretary, served as chairman of the council.

The council greatly missed the presence of Brother Farag Assad, director of the Heliopolis school and regretted that visa formalities made it impossible for him to attend.

"Smile a while!  
While you smile,  
Another smiles;  
And soon there are miles  
And miles of miles  
And life's worth while—  
If you but smile."

## REPORT OF EIGHTH ANNUAL

*(Continued from page 7)*

pose of the Advent message which is to bring more prominently before the interested ones the uplifted Saviour and to make Him "appear in His efficacious work as the Lamb slain, sitting upon the throne;" and recognizing that "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster." "Christ and His righteousness—let this be our platform, the very life of our faith," and thus prepare through the proclamation of the everlasting gospel, in the setting of the last messages of God to mankind, a people ready to meet their Lord."

Near the close of the Council the following resolution was unanimously passed as all those present stood in prayer and consecration:

"RESOLVE, by His grace to re-dedicate our lives in wholehearted devotion to and greater sacrifice for the task of proclaiming the Advent Message to every part of the Middle East, looking forward to the day when Jesus will come in glory and we can receive His 'Well done, good and faithful servant.'"

*Correction: The leader of the Lions unit, as reported in last quarter's issue under "Youth Leaders' Training Camp," was Fareed Sharkawy and not Zaky Assaad as mentioned. Ed.*

Take no thought saying, What shall we eat or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. . . .

# The Clouds Will Pass

Scenically the ridge west of town was a favored spot. Eastward was the curving sweep of valley with its tree-bordered river and quilt-like pattern of farms and villages. On either side the great slope of timber rolled up to the sky; while in the distance, athwart the valley but far beyond, rose the mighty snow peaks that gave the touch of grandeur to the scene. It was a beautiful view—beautiful and notoriously elusive! For the elements seemed in endless conspiracy to shroud the masterpiece.

One day a traveler came to the ridge to see the valley and mountain, and found them, not unusually, lost in storm. There was no mountain. There was almost no valley. All to be seen were clouds—dark, laden clouds racing in close ranks over the valley floor.

Disappointment whetted his determination. Again and again, as he was able, he returned, always to find the valley and peak ruinously marred by haze or blotted out by fog or clouds. Morning, noon, and night; summer and winter—always there was something to blot out the mountain, until the traveler began to wonder and doubt.

At last, however, the elements relented and the old peak stood forth in its glory. From the ridge the traveler watched the mountain come into outline against the dawn. In the valley, details appeared, colors emerged, giving depth and reality to the world. Then the sun came up and the miracle happened.

From nowhere came a strand of lowland haze reaching full across the far end of the valley. Into it the valley disappeared and was lost, and from it towered the shadowy peak, now mantled in a thick bat of cottony cloud, too delicate to be real. Low over the main valley hung an ornate pattern of smoke, drawn into mile-long wisps by the first stirring of the chill air. It was a spectacle cast on a scale that taxed the powers of comprehension. It was unearthly.

"To think," the traveler said after a long silence, "that there could be such beauty out there where the clouds have been so long."

It is like that with certain other things. It is like that with the foundation stones of truth, the dimension timbers of virtue, with those rules of life we speak of as principles and ideals. Over the years there have been times when these have stood out overpoweringly and convincing. Again, as today, they have been vague or hidden for long periods.

Because the old standards are now shrouded, many are beginning to wonder if they still exist. They feel that perhaps justice has at last lost its power, if ever it had the power claimed for it. Mercy, they are certain, is no longer a living force. They can see no reward in thrift, no beauty in kindness, no joy in the restrictions of purity. In generosity they can discern no profit, in patience no good, in meekness no honor. Present appearance indicates that the beauty of the mountain has been grossly overstated. At best it is a dim old pile of rocks, distance in space, vague in perception, valueless in modern life.

All such reasoning has a familiar ring. What is it but the age-old lie of the devil brought up to date? Always it has been his purpose to deny, confuse, and obscure that which is good. Under the stress and pressure of war his efforts have been redoubled, have become doubly effective.

Yet all this doubt and distraction and confusion and denial is as clouds upon the mountain. At most, it is but temporarily obscuring. Nothing has been changed about the mountain. Nothing will be. The end of evil is no different today than in former years, and no less certain. The same is true of the merit and reward of goodliness. "Fret not thyself because of evildoers." "For evildoers shall be cut off." Psalm 37:1, 9.

Somewhere in the days ahead the

clouds will pass away. The impenetrable gloom will lift.

When it does, the mountain will be there as always, high, grand, stable, against the dawn of the new day. The air will be purer, then, because of the fierce winds that have blown. Colors will be fresher for the drenching rains that have fallen. The uplifted slopes will be more glorious for having been hidden so long. The mountain will be then as it is now, as it always has been—a symbol of the best way of life.

The principles of right and truth are not of this world. They go out beyond this world both in space and in time. They are fixed immovably in the foundation of God's throne, embodied irrevocably in the law of His government. None that trust in them, even as none that trust in Him, shall ever be desolate. Psalm 34:22.

*Sanford T. Whitman*

## HERE AND THERE

*(Continued from page 12)*

cated when on four Sabbath afternoons students and teachers went into Cairo and gathered 750 names for the V.O.P. Bible School. An active mailing band is sending the Arabic magazines *Hope* and *Call to Health* to names turned in by the students.

\* The Nile Union Annual Committee meeting was held in Heliopolis from December 9 to 12 when the Division officers were present.

\* The Nile Union is happy to welcome back into its midst Elder and Mrs. C. V. Brauer and family who returned from furlough December 26, 1957. A little son, Marvin Donald joined the family in America on September 23, 1957.

\* Angely Gayed and Elizabeth Nashed were united in marriage on October 7, 1957, in the Heliopolis Church by Elder Neal C. Wilson. May the Lord bless this young couple as they establish a Christian home together.

\* On December 26, 1957, Huda Watson became the bride of Hanna Gad in the Heliopolis Church. We wish them the Lord's richest blessing as they unite their lives together.

# HERE AND THERE

\* Elder George E. Vandeman of the Ministerial Department of the General Conference, spent the month of January in the Middle East gathering pictures and material to be used in the program *It Is Written*.

\* On December 27, Sister Selwa Moujabber, passed peacefully to her rest. Our deepest sympathies go to the relatives and friends. "Blessed are they that mourn: for they shall be comforted."

\* We regret it was necessary for Mrs. G. J. Appel to return to the United States on December 4 for further medical attention. We pray that soon she may have improved health.

\* On November 24 a well-attended Dorcas Federation meeting was held in the Beirut Armenian Church. Mrs. G. T. Gott, President, led out in a home cooking demonstration and spoke on healthful cookery. Mrs. C. C. Crider and Mrs. E. W. Waring were also speakers for the day.

\* We extend our sincere sympathies to Elder and Mrs. Hartwell in the loss of Elder Hartwell's mother, Mrs. H. C. Hartwell who passed away in Orlando, Florida, on December 12.

\* Elder R. E. Osborn, Division Secretary-Treasurer, visited Assiut over the weekend of December 14 and held meetings in three of the surrounding villages.

\* Elders G. J. Appel and R. E. Osborn visited the island of Cyprus recently and held meetings in the new Nicosia church.

\* Miss Ruth Brown on furlough to England from nursing service in the Belgian Congo, was a recent visitor to Beirut and other parts of the Middle East.

\* The Division is happy to welcome into its midst Mr. and Mrs. R. E. Anderson who arrived by air from the United States on February 2. Brother Anderson will take up his duties as Middle East Press Manager this coming summer.

\* Visiting medical institutions in the Middle East, Southern Asia, and the Far East, Dr. and Mrs. W. E. Macpherson, Dean of the School of Medicine, College of Medical Evangelists, were recent visitors to Beirut.

\* A survey of the Sudan territory was made by Elders G. J. Appel, R. E. Osborn, Neal C. Wilson, and Dr. Wm. Wagner during the month of January.

\* Five brethren from the Australasian Division spent several weeks recently

in the Middle East. The group included Elders A. G. Ratcliffe, J. F. Coltheart, S. A. Bartlett, R. W. Howes, and Brother L. A. Gilmore.

## MIDDLE EAST COLLEGE

\* Over twelve hundred Lebanese liras constituted the 1957 Week of Sacrifice offering for the College Park Church.

\* At the YPMV meeting on Friday evening, December 6, 1957, 140 responded in the new membership drive in response to the "Will You Become a Volunteer?" program.

\* Elder R. C. Darnell, Division YPMV Secretary, at one chapel service each week is continuing devotional themes in a follow-up program from the autumn Week of Prayer.

\* Another class in Civil Defense with specialized training has been organized for the 1957-1958 academic year.

## EAST MEDITERRANEAN UNION

\* Elder C. C. Crider has been conducting Temperance Oratorical Contests in the various mission schools. Prominent personalities have acted as judges and some good work has been done by a number of the students.

\* Miss Ruby Williams has been making many visits in Iraq and Jordan.

\* Delegates from the Union Voice of Prophecy offices, as well as a number of field workers joined in the V.O.P. Personnel Convention held at Division headquarters in Beirut, December 17 to 19, 1957.

\* Brother George Khoury is helping with evangelistic work in Kirkuk for a few months.

\* Miss Shakey Shennar, a former Union office worker, left for the United States on December 15 for further study.

## CYPRUS

\* Dorcas Welfare workers are busy with distribution of clothing. The work is much appreciated by many prominent organizations in the island.

## IRAQ

\* The annual committee meeting was held in Baghdad with the Union officers present. Plans for 1958 include efforts to bring in a greater spirit of personal interest in all branches of evangelism. It is hoped to find two persons who can devote full time to literature distribution.

\* A new wall has been built around the church lot in Baghdad.

\* On December 4 in the Dar Es Salaam School auditorium Hiam Hasso became the bride of Sami Akrawi. The good wishes and prayers of many friends go with them as they unite their lives together.

\* Pastor Said Tooma has started his duties as leader in the Mosul district.

\* Miss Fawzia Khalil has taken up her new work in the Mosul school. This school has about 125 students in the secondary section.

## DAR ES SALAAM HOSPITAL

\* Elder Wayne E. Olson is now leading out in a series of Sunday night meetings at the hospital chapel. At several of the meetings there were over one hundred people present.

\* The hospital is offering a course in First Aid. The class meets twice weekly for two hours in the evening and is well attended by the people of the community. The candidates who successfully complete this course will be awarded certificates by the Iraq Red Crescent Society.

\* A new class of eight student nurses were accepted into the School of Nursing this year. Students were accepted from Iraq, Jordan, Lebanon, Iran, and Egypt. We are sorry that the candidates from Egypt had difficulty with their visas and were not able to be present at the opening of the school.

## JORDAN

\* The Jordan committee met in Amman with the Union officers together with Elder C. C. Crider present. Definite plans were laid for holding nine evangelistic efforts in 1958. At least two brethren are to be selected to distribute literature for a number of months as opportunity allows.

## LEBANON-SYRIA

\* Brother Aram Aghassian has been faithfully promoting the Ingathering work in this field, and the 1957 goal is almost reached at the time this report is given.

\* All schools have a strong program, and in most cases increased enrollment. Children and teachers have often helped much in the Ingathering and other activities.

\* Aramoun school children are now using the new school and chapel. There are five fine teachers working as a unit to promote the work there.

## TURKEY

\* Baptisms as being reported, and the new church is practically completed. Prospects are good for a fine harvest there in the immediate future.

IRAN

\* Brother Hovik Sarrafian has been appointed pastor of the newly dedicated Rezaieh Church. Associated with him in spiritual leadership is Sr. Nanajan Badal, retired Bible Instructor.

\* A mission-wide Sabbath School Convention was held in the city of Rezaieh, Iran from October 23-26, 1957. Elder K. S. Oster, Sabbath School Secretary of the Iran Mission, led out in the program and very notable contributions were made by Elder L. L. Moffitt, General Conference Sabbath School Secretary, Elder George J. Appel, Division Sabbath School Secretary, and Elder R. E. Osborn, Secretary-Treasurer of the Middle East Division. Nearly all the workers and Sabbath school officers of the Iran Mission were in attendance.

\* We are happy to report that the Iran Training School has now moved to the new school property at Shimran. Though the enrollment is quite small those in charge of the school are optimistic for the future.

NILE UNION

\* A Medical Cadet training class is being provided for students in secondary classes in order to give them a medical background to prepare them for any emergency that may arise in civilian life or in army service. The program is under the direction of Brother Hanna Malaka who recently came from Middle East College and joined the academy staff this school year. Brother Malaka is also Dean of Boys and is assisting on the school farm.

\* A vocational program composed of training in agriculture and woodworking has been initiated into the curriculum of the academy with three classes taking part in the program. Each student chose his course of study and as a result there are two evenly divided classes.

\* *Looking Unto Jesus* was the theme of Elder W. R. Leshar's Week of Prayer held November 15 to 23 at the Nile Union Academy. Faculty and students were privileged to have Elder Leshar as guest speaker for this week of devotion when Christ and a practical approach to Christ was unfolded in each meeting. Elder Leshar is located in Alexandria and is in charge of the Delta section.

During these meetings forty-one students joined with the teachers in giving their lives anew in consecration and service. Six students joined the baptismal class and are preparing for baptism.

\* The students of the academy believe in sharing their faith. This was indi-

(Continued on page 10)

GOD'S BLUEPRINT FOR YOU

By J. Ernest Edwards  
Associate Secretary, Home Missionary Department

GO—*Follow the Master* "whose work was largely made up of personal interviews." *Christ's Object Lessons*, p. 229.

GO—*Keep Step with Paul* "who went from house to house." *Special Testimonies to Ministers*, No. 7, p. 51.

GO—*Emulate the Early Jerusalem Church* "which daily in every house ceased not to preach and pray." Acts 5:42.

GO—*Associate with the Seventy* who in gospel teams adventured for the Master. Luke 10:1, Mark 6:7.

GO—*Unite in the Most Essential Work*. "House-to-house labor, searching for souls, hunting for the lost sheep is the most essential work that can be done." Mrs. E. G. White, Letter 137, 1898.

GO—*Participate in Fulfilling Prophecy*. "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought.... Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence." *Christian Service*, p. 42.

GO—*Use the Best Method to Convince Souls of the Truth*. "The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures." Mrs. E. G. White, *Review and Herald*, December 8, 1885.

GO—*Remember the Promise* "the Lord will guide them (the teachers of His Word) into the homes of those who need and desire the truth, bringing them into the situations best suited to their talents." Mrs. E. G. White, Letter, Group "E" S-95, August 11, 1896.

GO—*Join in the Crusade Destined to Finish the Work of God*. "How can the great work of the Third Angel's Message be accomplished? It must be largely accomplished by persevering individual effort by reaching the people at their homes." *Historical Sketches*, p. 150.

Receive your greatest thrill by serving God now. In missionary visitation you will find men, women and youth waiting for truth and looking to heaven for light. God is counting on your cooperation. He needs your service. GO—adventuring for God.

PRECIOUS JEWELS

To Mr. and Mrs. Wadie Youssef in Benghazi, Libya, on November 24, a daughter, Hilda.

To Elder and Mrs. R. C. Darnell in Beirut, Lebanon, on December 12, a son, Leonard Robert.

To Mr. and Mrs. Alfred Akar in Bishmazine, Lebanon, December 16, a daughter, Lillian.

To Mr. and Mrs. Mahlam Hannah in Beirut, Lebanon, on December 23, a daughter, Dalela.

To Mr. and Mrs. Yrvant Maksoudyan in Beirut, Lebanon, on December 28, a son, Robert.

CHURCH CALENDAR

First Quarter, 1958

SPECIAL DAYS

January	4	Home Visitation Day
	18	Religious Liberty Day
	25	Christian Home and Family Altar Day
February	1-8	Hope Campaign
	15	Christian Education
March	15-22	M.V. Week of Prayer

SPECIAL OFFERINGS

January	18	Religious Liberty
February	8	Hope Subscriptions
	15	Middle East College
March 8	8	Foreign Missions

DIVISION DIRECTORY

President ..... George J. Appel  
Secretary-Treasurer ..... R. E. Osborn

DEPARTMENT SECRETARIES

Educational ..... G. A. Keough  
Radio & YPMV ..... R. C. Darnell  
Home Mis., Publishing Rel. Lib., and Temperance ..... Wadie Farag  
Medical ..... Wm. Wagner, M. D.  
Sabbath School & Ministerial.....  
..... George J. Appel

MIDDLE EAST MESSENGER

EDITOR..... Flora Oslund

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