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EVANGELISM—

GRASPING PRESENT OPPORTUNITIES



D. S. JOHNSON

SCATTERED throughout this great Southern Asia Division there are hundreds and thousands who do not know present-day truth. How can we tell them about it? How can we reach them?

First of all, let us note this portion of Acts 2:46 where it reads, "And they continued daily with one accord." In Acts 4:33 we read again, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

What a pattern for us who labour in the cities and districts of these lands! And then notice the results as the disciples *continued daily* and *with power* working away for the Master who "gave authority to His servants, and to every man his work." In *Acts of the Apostles* we read, "The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were re-converted. Sinners united with believers in seeking the pearl

of great price. Some who had been the bitterest opponents of the gospel became its champions." On the same page, more heartening results are noted in these words: "Under their labours were added to the church chosen men, who, receiving the word of truth, consecrated their lives to the work of giving to others the hope that filled their hearts with peace and joy. They could not be restrained or intimidated by threatenings. The Lord spoke through them, and as they went from place to place, the poor had the gospel preached to them, and miracles of divine grace were wrought."—*Acts of the Apostles*, p. 48.

The question may be asked by someone, "Brother, could that happen here?" Share this quotation with me: "Today the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God's law is being exalted. The Spirit of the Almighty is moving upon men's hearts, and those who respond to its influence become witnesses for God and His truth. In many places consecrated men and women may be seen communicating

to others the light that has made plain to them the way of salvation through Christ."—*Ibid.*, pp. 53, 54.

The servant of the Lord has in contrast pictured another class of workers in these words: "On the other hand, there are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. *They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service.*"—*Ibid.*, p. 54. (Italics supplied.)

Notice the selection of the words and phrases Mrs. White employed in the paragraph just quoted—"present opportunities," "present duties," and "privileges." There was a time in the history of this movement, not too long ago either, when the pattern for soul-winning was more stereotyped; but there is plenty of latitude for everyone today. There is plenty of scope for our every-member evan-

gelism—public evangelism, personal evangelism, literature evangelism, medical evangelism, departmental evangelism, worker evangelism, church evangelism, lay-member evangelism, and all the rest of it. With this to suit every temperament, every committee, every situation and every budget, are the various types of meetings all the way from the spear-head meetings through the short campaigns to the long efforts and continuous evangelism.

To further help us in the programme of soul-winning are numerous other "present opportunities" which may be utilized—the Bible Correspondence School, the Sabbath School, the Share Your Faith programmes, the Church services, mailing and distribution of *Signs of the Times* and other tracts, the Radio work, and many others. Certainly the Lord's messenger was correct in referring to the "privileges" we as workers enjoy today. Our work is underwritten financially so that we spend little time in worrying about our support. There is freedom to work today, and there are aids and facilities that are powerful servants of the worker.

Since the 1954 pre-session Council of the Ministerial Association held in San Francisco, the term "continuous evangelism" has become more familiar. This has grown out of programmes such as the one in which Elder Philip Knox is leading at the Biltmore Theatre in Los Angeles, California. For eleven years and more Elder Knox has heralded the gospel continuously in that one location. His methods have varied, but his message and aim is the same. Elder G. E. Vandeman and his associates lead out in the development of the New Gallery centre on Regent Street in London. This is an attempt to keep the evangelistic ball rolling in cities or areas where the workers are few and must reach a population which changes.

The work of these evangelists and teams is more spectacular as well as costly, but the term "continuous evangelism" is meaningful to all of us, and their method should lead us to be more energetic and resourceful in our own sphere. The Lord's messenger gives this instruction: "The minister must be instant in season and out of season, ready to seize and

improve every opportunity to further the work of God. To be 'instant in season' is to be *alert to the privileges* of the house and hour of worship, and to the times when men are conversing on topics of religion. And to be instant 'out of season' is to be ready, when at the fireside, in the field, by the wayside, in the market, to turn the minds of men, in a suitable manner, to the great themes of the Bible, with tender, fervent spirit urging upon them the claims of God. Many, many such opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season."—*Evangelism*, pp. 430, 431. (Italics supplied.)

The wonderful thing about this sort of programme referred to here

is that most anyone can engage in it. "Men of ordinary talents can accomplish more by personal labour from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power."—*Ibid.*, p. 438. Again we read, "Right where you are, right where the people are, let earnest effort be put forth."—*Ibid.*, p. 458.

And what would be the results of such endeavours. "This work has also been carried on in ————. There are now no less than fifty new Sabbathkeepers as the result of this personal labour, this hunting for

(Continued on p. 4.)

ARE YOU KEEPING THAT VOW?

O. O. MATTISON

THE last Friday of the Seminary Extension School held at Spicer College was packed with inspiration for visitors, teachers, and students. An informal council session was held which stressed evangelism during the remaining months of 1955. Departmental representatives from the Division presented the support the various departments offer in the great evangelistic drive this year. The high point of the meeting was reached as every man and woman supported a goal for baptism of 2,750 souls during the year 1955. Again all attending stood, supporting the following resolution on evangelism.

"Believing that the Advent movement exists solely for the purpose of proclaiming a message to prepare individuals for God's kingdom; and

"Believing that there are thousands waiting to be gathered in; and

"Believing that universal evidence indicates the imminent close of probation when our opportunity to labour for the salvation of our fellow-men will be forever ended; and

"Believing that the gospel of the kingdom must be preached for a

witness to all, of every nation, kindred, tongue and people in the Southern Asia Division; we solemnly

"RESOLVE

"1. To strive with the blessing of God to maintain a personal relationship with God of full and complete consecration.

"2. To enter into a programme of *total evangelism*, thus making the winning of souls to Christ and His kingdom the supreme business of our lives.

"3. To wholeheartedly co-operate in, and help foster, *every type of soulwinning endeavour* so that the remaining months of 1955 may be the most profitable period we have thus far experienced in bringing souls to a decision for Christ."

This entire resolution has now been incorporated as a pattern for evangelism in the Division Committee minutes. This is a programme to which the entire field is committed. This endorses for Southern Asia a programme of every-member evangelism—public evangelism, personal evangelism, literature evangelism, medical evangelism, departmental evangelism, worker evangelism,

church evangelism, lay evangelism, lay-member evangelism, every kind of evangelism, as so aptly expressed by one of our leaders. This is the responsibility to which we, as a group of workers in the Southern Asia Division, are committed today. No matter what the results may be when we total up the baptisms of this year, this programme of labour in God's vineyard is the one to which we have set our hands. As administrators, departmental leaders, institutional labourers and workers throughout the Southern Asia Division, this is the task which we have undertaken.

In Numbers 30:2, we read these words: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Then if we turn over to Ecclesiastes 5:5, we read: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." We cannot foresee the results, but we can ensure during these months ahead that we are putting into this programme just what it deserves and what we have promised.

I read an interesting statement the other day, credited to Sir Winston Churchill, who was speaking of the Labour Government of England and jesting at the members of the government who simply could not make up their minds, "so they go on in a strange paradox, decided to be undecided, resolve to be irresolute, adamant for drift, solid for fluidity, all-powerful to be impotent." Could a statement like this apply to any of us who simply do not know where to start in on the programme of evangelism? Certainly it could not be said of any who attended the Seminary Extension School, where day by day emphasis was given to the message as well as to the approach in the preaching of the gospel!

Dr. James Moffatt's translation of Psalms 119:113 reads: "I hate men who are half and half." God despises half-hearted devotion. He desires full allegiance. Why should we be undecided? Why should we wait for more plans, further instructions, more committee deliberations, or elaborate aids?

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HOLD AND GUIDE OUR YOUTH

J. F. ASHLOCK

UNION and local presidents, MV secretaries, pastors, evangelists and other workers have written to the Poona office to say that careful preparation has been made for MV Week. Speakers have been appointed to lead out in a series of special services for the youth in boarding and day schools, in churches and companies throughout the Division. Provision has been made to reach and help every boy and girl under Seventh-day Adventist influence. With such excellent plans put into action, MV Week, July 16-23, is certain to be a most successful effort in winning our boys and girls to Christ and in helping them to discover and fulfil His plan and purpose for their lives.

This concentrated Division-wide youth evangelism programme under the blessings of God and through the

Week. When the youth surrender their hearts and lives to the Saviour our work for them is merely begun. They are to be looked upon and treated as new recruits in the Lord's army. Our responsibility for them becomes greater than ever before. Thank God, the church does have a programme. It has the best and most workable youth programme in all the world for its young people.

Briefly we call attention to certain features which will insure success in our endeavour to hold the youth and train them for usefulness. Our boys and girls and young men and young women who dedicate themselves to the Master during MV Week should be assured that He who "hath begun a good work" in them is well able to keep them from the evil in the world and to make them acceptable at the coming of the Lord. They should be enrolled in baptismal classes conducted by capable and consecrated church leaders. They should be impressed with the importance of faithful observance of the Morning Watch, of regular attendance at church services and of being loyal to the Legion of Honour. They should be guided into a fuller and more definite participation in Sabbath School, MV society and SHARE YOUR FAITH activities. The benefits of MV classes, Pathfinder Clubs and MV social gatherings should be attractively presented to them. Thus they will advance in Christian experience and usefulness; they will grow and will become strong pillars in the church. They will be an honour to their parents, a blessing to their communities and finally will become citizens of God's everlasting kingdom!

Better plans than these cannot be made for our youth! Certainly we should not have a lower aim when God's ideal for them is "higher than the highest human thought can reach." Let us plan and pray and work with the above goals in mind.



power of His Spirit, is expected to yield a harvest of more than 700 young people. What joy then will come to the youth and to their parents and teachers, and what rejoicing there will be in Heaven as this large company of noble youth accept Jesus Christ as their personal Saviour! What strength will come to the church as these brave and courageous boys and girls unite their efforts with older and more experienced members!

It is very necessary,—yes, it is absolutely essential, that we recognize at this time the importance of a proper follow-up programme for MV

UPLIFT—1955

THE GOAL IS IN SIGHT

W. L. BARCLAY

OUR hearts thrill at the wonderful results reported to us of the progress of the Uplift Campaign throughout the Southern Asia Division thus far. These reports are an evidence of the fine spirit of co-operation that exists between our workers and church members. There are some areas in our Division where no Uplift can be done until the latter part of the year, but we are confident that when these areas are worked we will have a good

overflow. A study of the table below reveals that already *the Goal Is In Sight*. Surely we can say, "What Hath God Wrought!" As this report appears in print the writer is assisting in the Ceylon Union. We ask an interest in your prayers that God will bless us and use us to bring in an overflow. We are praying that God will bless you and that EACH UNION will go over the goal.

UNION	Goal	Amount Reported	Short of Goal	Percentage of Goal
Burma	30,000	—	30,000	—
Ceylon	15,000	4,900	10,100	32.6%
Northeast	34,000	14,000	20,000	41.1%
Northwest	26,000	22,000	4,000	84.6%
South India	45,000	46,375	—	103.0%
West Pakistan	30,000	60,630	—	202.1%
Bombay State	30,000	15,500	14,500	51.6%
TOTAL	210,000	163,405	78,600	77.8%

meanwhile engaged in visiting the most promising interests, and inviting those who are ready to the Sabbath School, where he uses, for the visitor's class in which he places them, a special series of lessons available from the press. These lessons are graded for Bible study purposes, and before very many weeks go by the interested ones have studied much of the truth through these special Sabbath School lessons.

During the week, Bible study groups, and personal Bible studies are being conducted by the worker all over the city or in his chapel or home. In some places Sunday night meetings in the church or chapel have proven effective for maintaining the interest. If the worker is unable to hold a large major effort himself, the Committee by this time will have taken note of his monthly baptisms, and his large interests, and will have made provision for a public evangelist to help him or lead out in an effort. I dare predict that if such a programme is followed, most workers will have had sufficient experience during the twelve or eighteen months of Bible study, cottage meetings, Sabbath School classes, Sunday night meetings and other services to have developed into an evangelist himself.

My brethren, "we are His witnesses of these things" just as the apostles were, following the ascension of Jesus. To meet the challenge of this task, "God hath not given us the spirit of fear; but of power." How is our witnessing? Are we busy for God? "There must be a wider reaching forth to work for those who are nigh and those who are afar off. The field of labour is to be extended. The gospel message is to go to all parts of the world. The most unpromising fields must receive earnest, determined labour. The sons of God, earnest, true, unselfish, must use all the knowledge they possess in managing this important work."—*Evangelism*, p. 46.

Soon the promise of Jesus will be fulfilled, "And, behold, I come quickly: and My reward is with Me, to give every man according as his work shall be." Rev. 22:12. Truly, our work is greater and still **GREATER EVANGELISM!** Let's have **"MORE DRIVE IN FIFTY-FIVE"**!

EVANGELISM—GRASPING PRESENT OPPORTUNITIES

(Continued from p. 2.)

souls. Unless the workers appointed by God do the most interested hunting for lost sheep, Satan will succeed in his work of destroying, and souls will be lost that might have been found and restored."—*Ibid.*, p. 433.

If the discussion has been quite suggestive, and not sufficiently specific, let us outline a programme more clearly. Just review those terms again which have been gleaned from the quotation given—"continued daily," "with power working," "present opportunities," "present duties," "present privileges." Then couple with these some of these other

phrases such as, "continuous evangelism," "instant in season and out of season," engaged in by "men of ordinary talents"; and it seems the picture comes into focus for us.

The Bible School here at Poona or the local Bible School is anxious to supply every worker with enrolment cards. Every worker in the field can carry on a programme of selective enrolment in the Voice of Prophecy. The Bible School is then willing to supply the worker with a list of those names and barometric or temperature reading of their interest in the message. If the territory is too large, and the worker desires, a spearhead or rally may be held, and many others may be enrolled. The worker may hold this rally himself—what a wonderful experience! The worker is



Brother I. K. Moses was one of the Southern Asia Division workers privileged to attend the General Conference session in 1954. He has written up his travel experiences, the first instalment of which appeared in the October 15, 1954 issue of the "TIDINGS." Unforeseen circumstances prevented our publishing any further articles until now. We are sure our readers will enjoy this series which we hope to continue without a break.—ED.

ON ARRIVING at Bombay my first business was to get visas for the various countries from the respective Consulates, and my steamer tickets from the American Express Company. The American Express Company people informed me that it was futile to approach the Iraq Consul in regard to the visa to enter their country and therefore counselled me to give up the idea of going through Palestine. Because of the unavailability of this visa I was advised to go as far as Basra, to which place I was originally booked as a passenger on the DARESSA, but to get off at Kuwait and therefrom take one of the Middle East planes to Beirut. March 5 was our sailing date and we were getting everything ready for our voyage. The boat was scheduled to sail at 5 o'clock in the evening.

Brother and Sister C. B. Guild and Brother Pein Gyi, who were also scheduled to sail on the same boat, were in Bombay also busy with the Consulates getting their visas. Brother Pein Gyi and I, having purchased tickets as deck passengers, after the necessary examination of passports, luggage, etc., embarked and were happy to get a fairly good place on the deck. The boat sailed at 6 p.m. and after 36 hours we reached Karachi. Since I did not have either

MY TRIP TO THE GENERAL CONFERENCE

I. K. MOSES

Secretary, South India Union

an endorsement on my passport or a visa to enter Pakistan I was certain I would not be allowed to enter Karachi, but to my surprise all of us were provided with shore passes by the ship's authorities and we happily left the ship and went straight to our hospital.

Brother Hendrickson very kindly took us around the institution. We met quite a number of our friends there—Mrs. Rothe, Mrs. Nelson and others—who were very happy to meet us again. I was happy to meet Miss Binder and found her as busy as ever she was when in Nuzvid. At that time they were faced with the problem of getting adequate facilities for quarters for the proposed nursing school. Miss Sterling, who was in charge of the cooking department, provided us with a delicious lunch. Mrs. Rothe took us around the city for a few hours and after seeing the beautiful church building and meeting its pastor, Brother Reynolds, we came back to the ship and after collecting our passports got ready for the continuation of our travel. At this time Brother Akbar joined our party.

Our boat left the shores of Pakistan and after a few days we touched Muscat, the first port on the Persian Gulf, and the following days we touched at several other ports such as Bander Abbas, Bahrain, etc. The sea was smooth and the sailing good. There were many Arab and Persian passengers on the boat, and the weather was cold and this necessitated the use of my overcoat. There was much cargo in the ship's holds, much

of which was vegetables being carried to these ports. Due to trade from India the Indian currency has its best value in these places. The first Sabbath we spent on the boat and the five Sabbath keepers had a quiet day—we sang some songs and studied our Sabbath School lesson.

On the morning of March 13 the boat reached Kuwait where I had to disembark. I bade good-bye to my companions and, since the boat anchored 3 miles out I took a small motor launch which conveyed me to the shore. After the usual checking by the Port authorities, I looked for a conveyance to take me to some place where I would be comfortable for the three days I was to spend there, and although Kuwait is filled with automobiles of all descriptions, at the time of my arrival no taxi was available. I hired a horse-cart and told the young Arab driver to go to the Post Office. I put my two small suit cases on the cart and within a few minutes I was at the Post Office. Presuming there would be someone at the Post Office who would know English, I entered and spoke to the first man at the counter asking him to tell me if there was a Seventh-day Adventist Church in Kuwait. The clerk told me he was very doubtful about the existence of an S. D. A. Church, but since the name seemed to have a connection with a missionary enterprise, directed me to go to the American Mission hospital where I might get some information. I requested the clerk to instruct the cartman how to get to the place. After a 15 minute ride I arrived at the hospital and on stepping in I saw an American doctor very busy attending to patients, I spoke up and said, "Good morning, Doctor, excuse my interruption. I have just come in by the morning boat from India. Please tell me if you know of any Seventh-day Adventist Church in this place." The doctor looked up and said, "I do not think there is any S. D. A. Church here, but I know there is a Seventh-day Adventist here and his name is Daniel Hasso." I felt happy at this and asked the doctor to direct the cartman to the house. The cart sped along and I found that Mr. Hasso was the proprietor of a neat little store where were sold quite a few American and

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BURMA UNION*President: C. B. Guild**Secretary-Treasurer: Pein Gyi**Office Address: 68 U Wisara Road, Rangoon***RANGOON SABBATH
SCHOOL REPORT**

CECIL B. GUILD

“**D**O YOU have a scales? This is Investment Sabbath and Mrs. Tse Fah is going to give her offering according to the weight increase of her baby,” was the greeting at our door Sabbath morning, as Miss Lockie Gifford prepared to lead the Sabbath School programme for May 28.

A look around the compound soon indicated that there were several groups meeting. The Juniors were singing from song slides for their song service under the direction of Mrs. Guild. The lesson for the day was about Moses and his trials. When I left, two junior girls were telling a flannelgraph story. One of them was saying, “Pharaoh said to his soldiers, ‘Come here.’”

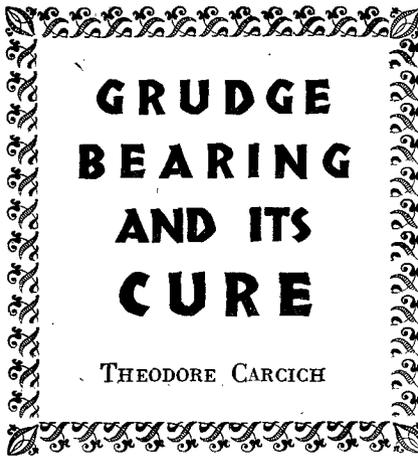
Between the juniors and adults, mothers, teachers and kindergartners were standing in a circle singing, “When I got up this morning the rain was falling down. . . .” And truly the monsoons have started, which means that it will rain every day for about six months. But it doesn’t seem to affect the Sabbath school attendance.

We found Mrs. Dunn telling the mission story to the adults. It was about the witch doctors in the Burma Delta and was written by Brother Pein Yee who was an interested listener in the audience.

Looking around the audience we were glad to see a number of our workers back from the Seminary. They are enthusiastic about what they learned there. We also saw Brother Johns as someone has seen him for years and years, for he has not missed a Sabbath or daily lesson study for many years. The nurses’ side was not too full for now every bed in the hospital is occupied and the patients must be cared for. We were glad for the seventeen nursing students hoping to be graduated next year. Some of them can fill the need in the Delta where the mission read-

ing tells us we have only one dispensary.

Gathering after the lesson study we found a scales and two ladders on the superintendent’s table. One ladder had a man climber, and the other a lady. Someone seemed to think that it was a case of “ladies first” and sure enough their offering far exceeded that of the men (by about six to one) making a total of Ks. 152 for this quarter. The baby, born on January 28 had gained from seven pounds to twelve and one-half pounds.



**GRUDGE
BEARING
AND ITS
CURE**

THEODORE CARCICH

“**F**OR if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Matt. 6:14, 15.

Grudge bearing is a mean and subtle form of egotism. People often go through life nursing hurt feelings, not sensing that they are actually coddling a bad case of selfishness. How easily people are peeved, offended, even while engaged in church work.

A grudging and resentful spirit soon gains full control of the person who harbours the idea that he is not being treated right, that he has been wronged, that somebody seeks to harm him, or that he is not appreciated as he should be.

Lacking forbearance and patience, it is easy for one to store up

criticisms, slights, insults, ingratitude and wrongs to the point that serenity, poise, and peace of mind are crowded out of the life. When that takes place, vindictiveness and revenge possess the soul. In the words of the apostle, “He that hateth his brother is in darkness.” 1 John 2:11.

The greater danger of grudge bearing lies in the harm it does to the grudge bearer. In addition to destroying mental and physical health, it separates men from men, and men from God. Bitterness over some real or fancied wrong has caused men to stop praying and reading the Bible, while others have stopped paying tithe and fellowshiping with believers on the Sabbath day.

Men invariably mean to take out their spite on the individual, but end up taking it out on God. In giving vent to their grudging spirits, men rob themselves of their dearest possession—fellowship with God. This is the sobering price of grudge bearing. “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” 1 John 4:20.

Are you harbouring a grudge against someone? What right before God have you for maintaining and prolonging this grudge? Of course, you insist that it is the other person’s fault. Does not this sound rather hollow when you call to mind God’s forgiveness of your sins, or your dear one’s patience with your mistakes? Consider also how your parents and friends have overlooked your blunders and faults. Suppose they treated you in the same manner that you are treating the one against whom you have a grudge?

Then again, consider that your smouldering resentment will bring unhappiness and misery not only to the object of your spite, but also your own soul. A mind that is full of bitterness against another infects itself with the same poison. It is impossible to destroy another man’s peace of mind without destroying your own. You cannot blight another man’s reputation without blighting your own. You cannot hate another man without hating yourself. “For the measure you give will be the measure you get back.” Luke 3:38, R.S.V.

NURSES' GRADUATION AT NUZVID

EDNA L. YORK

THE long anticipated event for the class of '55 began at 8 p.m. on April 15. At that time, Pastor Andrew Farthing, who is located in Madras, gave an inspiring consecration sermon to which the class responded by singing, "We Must Have the Saviour with Us."

Sabbath morning at 11 a.m. Pastor Weldon Mattison gave the Baccalaureate sermon which went straight to the hearts of all of us. A special hymn by the Nuzvid Church Choir and a duet by Miss Stoneburner and Miss Violian Dkhar contributed to our worship and pleasure.

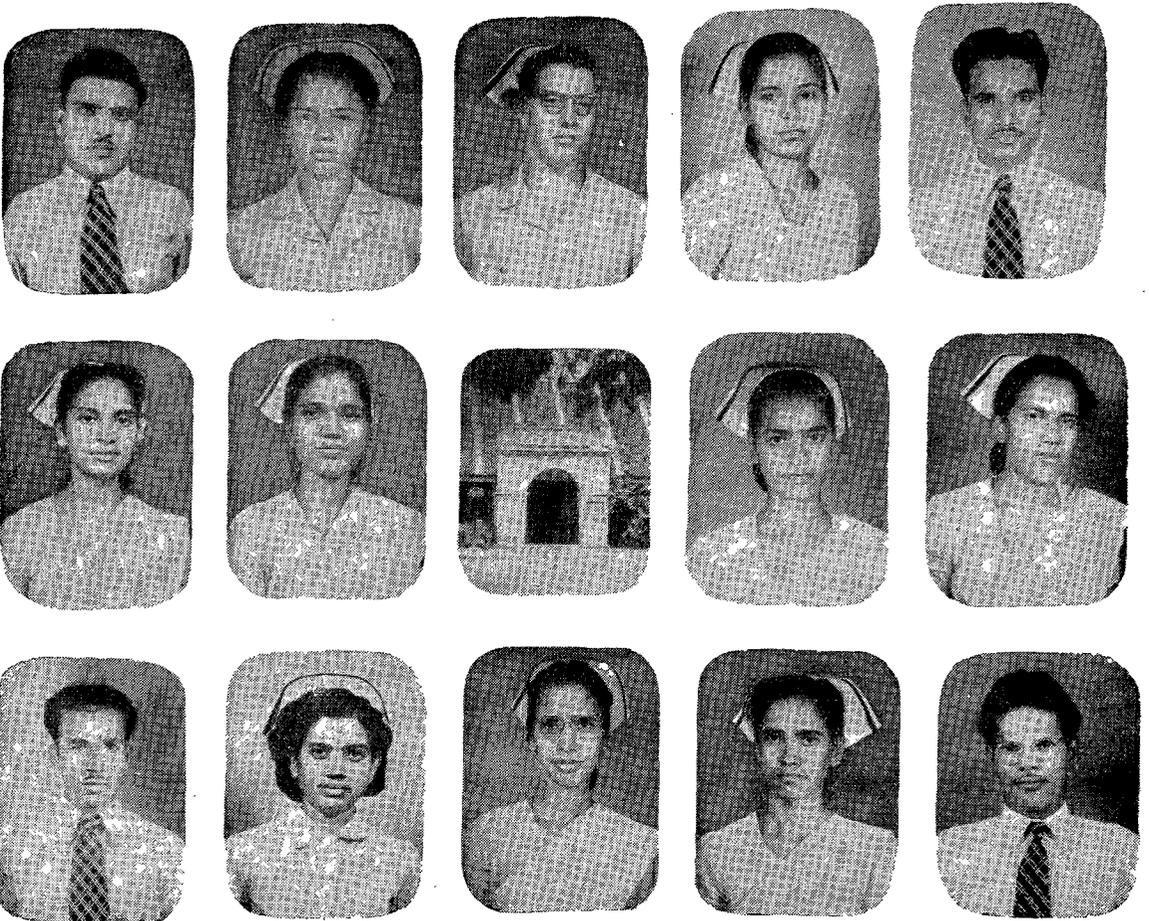
The Commencement exercise came

at 8 p.m. on Sunday evening. After a solo by Dr. R. E. Rothe, Dr. A. Patt of Vellore gave an excellent Commencement address on the subject of "This One Thing I Do." Diplomas were distributed by Dr. J. B. Oliver and the writer.

On Saturday evening a class night programme was given in which all members of the class took part. At this time, the president, Mr. Samuel Singh, gave the welcome and the Valedictory speech was made by Miss V. Chandra. The remainder of the programme was varied and interesting.

During all the programmes the platform was simply and tastefully decorated in the class colours of salmon pink, green, and silver. The class flower, the amaryllis, was beautifully arranged to fit in with the decorations. Potted plants also added to the pleasing effect.

The class chose at its aim—*Shine Though the Clouds Be Heavy* and the motto selected was appropriate for a group of Christian nurses—*Ambassadors in White*. We wish each one of these nurses success as they go forward to work for the Master Healer in their chosen profession.



Top row: (Left to right) Samuel Singh, President; Byrnece R. Joseph, Vice-president; Miss E. L. York, Sponsor; V. Chandra; P. S. Gnanaseelan, Secretary-treasurer.

Middle row: Louisa E. Dawson; Kamala M. Luke; Giffard Mission Hospital, Nuzvid; P. A. Mary; R. Shakunthala.

Bottom row: Thomas P. Mathew, Class Pastor; D. Charlotte; Mrs. K. P. Philip; T. Dorothy; Mr. Balaveni.

GOD has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let everyone who reads these words give them thorough consideration, for in the name of Jesus I would press them home upon every soul. When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given a message to Him, but he has run before he was sent. The message contained in the pamphlet called the *Loud Cry*, is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to His people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

A WORK OF DECEPTION

It will be found that those who bear false messages will not have a high sense of honour and integrity. They will deceive the people, and mix up with their error the *Testimonies* of Sister White, and use her name to give influence to their work. They make such selections from the *Testimonies* as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the *Testimonies* as the message of God will be helped and blessed thereby; but those who take them in parts, simply to support

some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the *Testimonies*, souls are placed in perplexity, because they cannot understand the relation of the *Testimonies* to such a position as is taken by those in error; for God intended that the *Testimonies* should always have a setting in the framework of truth.

Those who advocate error will say, "The Lord saith," "when the Lord hath not spoken." They testify to falsehood, and not to truth. If those who have been proclaiming the message that the church is Babylon had used the money expended in publishing and circulating this error in building up instead of tearing down, they would have made it evident that they were the people whom God is leading.

There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious labourers of all kinds. The Macedonian cry is sounding from all parts of the world, "Come over, . . . and help us." With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means, and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating labourers for the missionary field, of drilling young men and women so that they may go forth and labour patiently, intelligently, and with all perseverance that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing into a channel of evil and cursing.

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The great day of God is upon us, and hasteth greatly, and there is a great work to be done, and it must be done speedily. But we find that amid the work that is to be done, there are those professing to believe the present truth who know not how to expend the means entrusted to them, and because of a lack of meekness and lowliness of heart they do not see how great is the work to be done. All those who learn of Jesus will be labourers together with God. But those who go forth to proclaim error, expending time and money in a vain work, lay upon the true workers in new fields increased burdens; for instead of devoting their time to advocating truth, they are obliged to counteract the work of those who are proclaiming falsehood and claiming that they have the message from heaven.

If those who have done this kind of work had felt the necessity of answering the prayer of Christ that He offered to His Father just previous to His crucifixion,—that the disciples of Christ might be one as He was one with the Father,—they would not be wasting the means entrusted to them and so greatly needed to advance the truth. They would not be wasting precious time and ability in disseminating error, and thus necessitate the devoting of the labourer's time to counter-acting and quenching its influence. A work of this character is inspired, not from above, but from beneath.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about

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with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." The message that has been borne by those who have proclaimed the church to be Babylon has made the impression that God has no church upon earth.

A LIVING CHURCH

Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat. Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat unto my barn."

In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up,

the Master says, "Let both grow together until the harvest;" then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He re-proves and warns the erring, but He does not destroy those who are long in learning the lesson He would teach them; He does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares.

The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in
(Continued on p. 14.)

CHRIST

Christ for sickness, Christ for health,
 Christ for poverty, Christ for wealth,
 Christ for joy, Christ for sorrow,
 Christ today, and Christ tomorrow,
 Christ my Life, and Christ my Light,
 Christ for morning, noon and night;
 Christ when all around gives way,
 Christ my everlasting stay;
 Christ my Rest, and Christ my Food,
 Christ above my highest good;
 Christ my well-beloved, my Friend,
 Christ my Pleasure without end;
 Christ my Saviour, Christ my Lord,
 Christ my Portion, Christ my God,
 Christ my Shepherd, I His sheep,
 Christ Himself my soul doth keep;
 Christ my Leader, Christ my Peace,
 Christ hath brought my soul's release.
 Christ my Righteousness divine,
 Christ for me, for He is mine.
 Christ my Wisdom, Christ my Meat,
 Christ restores my wand'ring feet.
 Christ my Advocate and Priest,
 Christ who ne'er forgets the least.
 Christ my Teacher, Christ my Guide,
 Christ my Rock in Christ I hide.
 Christ my ever-living Bread,
 Christ His precious blood hath shed;
 Christ has brought me nigh to God,
 Christ the everlasting Word.
 Christ my Master, Christ my Head,
 Christ who for my sins hath bled—
 Christ my Glory, Christ my Crown,
 Christ the Plant of great renown.
 Christ my Comforter on high,
 Christ my Hope draws ever nigh.

—Reprinted from "The Alliance Weekly," in the *Baptist Missionary Review*, page 242, November-December, 1953.

**"HOW
IS
YOUR
ZEAL?"**

A RECENT issue of *United Evangelical Action* carried this thought-provoking illustration:

"There is an old, old story of a man called Junius who heard the Lord ask that question ["How is your zeal?"] Being quite pleased with his zeal as a church leader, Junius plucked it from his bosom and showed it to the Master. Christ took it, placed it in His scales and promptly announced, 'One hundred pounds.' Junius was delighted. Then he noted by the expression on the Saviour's face that He was not satisfied. Christ then took the mass and broke it into atoms, put it in His crucible and put the crucible into the fire. When Junius's zeal was melted and cooled it separated into a series of layers or strata, which the Master analyzed as follows:

"Selfish Zeal:	
"Bigotry	11 parts
"Personal ambition	22 "
"Love of praise	19 "
"Pride of denomination	15 "
"Love of authority	12 "
"Pride of talent	14 "
<hr/>	
Total Selfish Zeal	93 parts
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"Unselfish Zeal:	
"Love of God	4 parts
"Love of man	3 "
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Total Unselfish Zeal	7 parts

"As Junius looked at the figures his heart sank within him. He made a mental effort to dispute the record, but he dared not as he felt the sad and penetrating gaze of the Crucified

Christ upon him. He fell to his knees and cried out, 'Lord, forgive me! Lord, save me!'

"That day Junius laid his all on the altar of sacrifice and became a new man in Christ Jesus. He entered upon a new and larger life of usefulness. Everywhere he went his friends and his enemies remarked at the great change that had taken place in his life and they said, 'Behold, this man is God's man.'"

It would be well for us to examine ourselves and our activities for the church in the light of such a lesson as this. What is it that prompts us to activity in church service? In what are we interested most—adding members to the church or bringing lost men and women to Christ? Otherwise, we might ask, Are we mere proselytizers or are we *witnesses* of what God has done for our own souls? Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be *witnesses* unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts. 1:8.

ARE YOU KEEPING THAT VOW?

(Continued from p. 3.)

There lie before the workers in Southern Asia great possibilities in evangelistic endeavour. For those who are in the large cities a programme of "continuous evangelism" of all types must be developed and perfected. There are some who can move from place to place holding the regular campaign of from three to six months and who can reap in most of the interests during that period of time. There are others who, because of insufficient time or other duties, can engage in short campaigns or revivals. Those in administrative work or in departmental work can do much to bolster the evangelistic programme through the short campaigns and revival meetings. And there is the spearhead meeting which is so effective in creating interests and enrolling people in the Bible Correspondence course. Then there is the great programme of personal evangelism in which every worker and layman can always render service. These different approaches provide a type of evan-

gelistic activity in which every worker and every layman can participate.

These questions must be asked over and over again as we face the remaining six months of 1955: Are we giving evangelism all we have? Can we say with Paul, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and *reaching forth unto those things which are before.*"? Phil. 3:13-15. Certainly Paul was no "half and half man."

The incident is related of a worker who approached one of our leaders and said, "I don't know whether I am a pastor or an evangelist." The leader replied, "You can find out quickly. For if you are an evangelist, they can't keep you from holding an effort; and if you just want to do pastoral work, they can't push you into an effort."

Now, brethren, I must share some information with you, for it is the reason behind this appeal. The statistical report for the first quarter of 1955 has just been completed. We thank God for the 327 baptisms which could be reported. But if this is multiplied by four, you recognize it will give us a total of 1,308 baptisms for the year 1955. Is this our best for 1955? I am positive this is not the response of our working force to the needs in our great field. The reports that are being received of evangelistic activity indicate that this is not the response. The motto "More Alive in Fifty-Five" should be before us daily, weekly, and monthly during the remaining portion of this year!

RISE UP, O MEN OF GOD

"Rise up, O men of God
Have done with lesser things;
Give heart and soul and mind and strength,
To serve the King of kings.
"Rise up, O men of God,
His kingdom tarries long;
Bring in the day of brotherhood,
And end the night of wrong.
"Rise up, O men of God,
The church for you doth wait,
Her strength unequal to her task;
Rise up and make her great.
"Lift high the cross of Christ,
Tread where His feet have trod;
As brothers of the Son of man,
Rise up, O men of God."

—William P. Merrel



SOUTH INDIA TRAINING SCHOOL AND AFTER

O. A. SKAU

THE nearly 150 workers gathered at Spicer College for the Seminary Extension School were a real inspiration to us older workers. Some of us look back upon more than 30 years of missionary activity in this great Division. What a transformation has been wrought! As we mingled together old experiences were recalled and we all thanked God for what had been accomplished. Personally, my thoughts were carried back 35 years or so to when we first arrived. Our first contact with the work in the Southern Asia Division was at Bangalore. Here we had the privilege of heading up the South India Training School jokingly called the "Sit" school. Instead of being a place of sitting it became a place of great activity. From the first the enrolment grew and so did the activities of the school. The printshop became a veritable bee-hive with its 24 boys. The Chandler Price treadle press kept up its singing almost night and day as Gurubatham or Vethamoney pumped the press and turned out a regular 1,000 impressions per hour. I am sorry not to have these two men in our re-union picture. Pastor Gurubatham just missed getting in and Vethamoney was not at the school. Job Christian was in the press in those days as the shop foreman. Today he is the assistant superintendent and the head Intertype operator at the Publishing House. S. Sigamony is the second Intertype operator—both these men are trusted workers.

Mr. C. N. Abraham is our factory superintendent. When he and some others from the beautiful state of Travancore came to the school, they did not know our principles nor the way we operated our school. However, these keen men carefully studied our truth and before the school year closed they were baptized. T. V. Zachariah—the present editor of our Malayalam Health journal—is in this group.

I wish I could tell you more about each one in this fine group, but that is beyond the scope of this little review.

Mr. M. S. Prasada Rao is the Secretary-treasurer of the Northeast Union. His wife—Grace Thomas Prasada Rao has been a secretarial worker ever since she graduated from S. I. T. School. Mrs. T. V. Zachariah was one of the first girls that ventured to join the S. I. T. School. The Union Committee, after much discussion in December of 1923, voted to open the first co-educational high school in our work. It was a serious undertaking, but it worked from the first and the Lord blessed us.

Mrs. Skau and I were the happy co-ordinators of a very happy school family. It was our blessed privilege to see the young people and the school grow. In 1927 it was voted by the Division for the S. I. T. School to serve as the Division Junior College. The first Junior College graduating class received their diplomas in 1928. Pastor G. P. Crussiah, the Cashier of

our Publishing House, with Pastor G. Gurubatham was among the graduates. I am sorry Pastor Crussiah is not with us in the picture, but Mrs. Crussiah is there. She and Mrs. T. V. Zachariah were among the first thirteen girls that came in June 1924.

Mrs. R. S. Fernando has been a faithful helpmeet to "Roland" who now is the President of the East Pakistan Mission.

Editor J. S. Dason is one of the oldest workers in the Publishing House, having been on the editorial staff as an assistant and editor for nearly a quarter of a century. Before going to the Publishing House he was my secretary and Tamil translator when I served as president of the North and South Tamil Missions. Before that he was a teacher at the S. I. T. School. While there he took up the study of his mother tongue in real earnest and became our first Tamil language teacher.

In the group we have another editor—Ch. B. Williams. He looks after all our Telugu printing and the Telugu Health journal. He was formerly in educational work and was one of the five high school principals that I had while I served as educational secretary in South India.

Pastor Y. G. Thomas, president of the North Tamil Mission, came to

Re-union of South India Training School Students



Front Row: Left to right—M. S. Prasada Rao, Mrs. M. S. Prasada Rao, Mrs. T. V. Zachariah, Pastor O. A. Skau, Mrs. O. A. Skau, Mrs. R. S. Fernando, Mrs. G. P. Crussiah, J. S. Dason.

Second Row: Left to right—S. Sigamony, C. N. Abraham, Ch. B. Williams, T. V. Zachariah, Y. G. Thomas, O. Israel, R. S. Fernando, S. Kandagale, Job Christian, S. Nathaniel.

our Tamil Mission High School, June 10, 1925. He graduated March, 1931, and immediately began work as a village evangelist. He has worked all these years as teacher and evangelist and was ordained to the gospel ministry in 1949.

Pastor O. Israel served for many years as teacher, evangelist, and as president of one of the Telugu Missions. At present he is the stock-keeper of our large book stockroom here at the Publishing House.

Pastor Kandagale came to the school from the Marathi field. He is a successful worker in the new Bombay State Section and is connected with our evangelistic work in the city of Bombay.

Pastor S. Nathaniel is a minister in the Kerala field. Just as he was finishing his high school work in Trivandrum, Brother T. V. Zachariah, who had spent a year in the evangelistic literature work found him. Brother Nathaniel for a time debated with himself whether or not he should join the Salvation Army School or

go with Brother Zachariah to the S. I. T. School. Brother Zachariah succeeded in selling the S. I. T. School idea to Brother Nathaniel and brought him along with him when he returned in June of 1927. Nathaniel stayed, was baptized, finished the school and joined the working staff in the Malayalam Section. We thank God for these and scores of other young people that have gone through our school. At the present time we have workers all through the Division that finished their education in the "Sit" school.

Today the Division's young people are trained in a number of high schools and the Spicer Memorial College which is the outgrowth of our S. I. T. School that was shifted from Krishnarajapuram to the fine agricultural land at Kirkee about 7 miles from Poona, our Division Headquarters.

The Lord has been good to us, and we, the group shown in the picture, with scores of other loyal workers, have re-dedicated ourselves to God and His cause.

near him so that if needed, they would be within reach. The night seemed so long and frightening! At every noise he grabbed his bow and arrow and aimed the arrow toward the approaching danger. Finally he fell asleep, and when he awoke it was light. As he started back to the camp he heard a noise behind him and turning quickly he saw his own father coming toward him from the direction of the rock where he had stayed all night! You see, the father loved his son far too much to leave him alone in the dangerous forest. He had followed his son into the woods and crept behind the rock and remained there *awake* and watching during the long dark hours!

How the Indian boy must have loved and honoured his father for his concern and deep love. Never after that did he ever feel that his father did not care for him. Never could he ever feel alone wherever he was. The Indian father felt for his son the way God does for all human beings in the world. He loves us so much that He promises, "I will never leave thee, nor forsake thee."

The children of Israel, when coming to Jerusalem for their annual feasts, enjoyed singing. One of their favourite songs carried the lines: "Behold, He that keepeth Israel shall neither slumber nor sleep." Isn't it wonderful that our heavenly Father loves us so much that He watches over us all day and all night, never, never leaving us alone for a single minute! He never goes to sleep.

We can be absolutely certain that our lovely angel is right by our side every hour of every day, protecting us from danger, and suggesting pure, clean thoughts. The angel attempts to guide us in the right way, and keeps us from evil and sin. Why not stop right now and thank God for sending your guardian angel with all his love and care for you!—*Review and Herald*.

My Trip to the Gen. Conference

(Continued from p. 5.)

English goods. Mrs. Hasso was pleased to see me and invited me to stay to lunch. Brother Hasso put me into a very nice hotel after that and I stayed there for three days.

Although getting a visa to Lebanon
(Continued on p. 16.)

FOR YOUTH

HE CARES FOR YOU!

G. M. MATHEWS

"NOW I lay me down to sleep,
I pray the Lord my soul
to-o-o k-e-e-p—"

As Dorothy got to the word "keep" in her little prayer-poem, her curly head fell onto the clean white sheet of the open bed. With half-opened eyes, she whispered to her mother as she tucked her in, "God knows the rest."

That's a good way to go to sleep—thinking about Jesus, praying to Jesus. Dorothy had no fear, for she trusted God to care for her all through the long night!

The Indians who lived in America before the white man came had an interesting way of proving when a boy was courageous and strong enough to be a man. When a boy became thirteen years of age, he must spend the night alone in the forest to prove he was a man. In a certain Indian tribe the day came when the chief's son became thirteen.

Everybody in the Indian camp was talking about it. Would the chief's son prove that he was a man tonight? The chief himself was very quiet, and the boy's mother looked worried, for they loved their son very much. As the campfire died out and the darkness deepened for the night, the chief's boy picked up his tomahawk and his bow and arrow and started off along toward the dense, black forest. He was frightened. Every tree stump and large rock appeared in the darkness to be like unfriendly animals!

His father and mother and all the Indians in the camp watched anxiously as he disappeared into the dense woods. Would he stay all night? Would he become frightened and slip back into his mother's wigwam. This was an important night for him.

Finding a large rock, the Indian boy sat down with his back to the rock and carefully laid his weapons

NEWS FROM

THE WORLD FIELD

JENGRE MISSION HOSPITAL
OPENS IN NIGERIA

D. V. COWIN

THE hard work and ambitions of twenty-two years of medical missionary activities came to fulfilment in the recent official opening of our hospital at Jengre, Northern Nigeria, by the Honourable M. Yahaya, Minister of Health for the northern region. Among the nearly twelve hundred persons present for this official opening were twenty-five local chiefs, several government officials, medical officers, and representatives from both our West African Union and the Northern European Division.

Mission and dispensary work was started at Jengre by Pastor and Mrs. J. J. Hyde in 1932. This station is situated strategically near the borders of four northern Nigeria provinces, where both pagans and Moslems live in large numbers. Medical work was carried on here later by Mr. and Mrs. L. W. Normington until well into the war years, when it was necessary to let the whole programme lapse.

Dr. J. A. Hyde, son of the one who first opened the Jengre Station, came back in the year 1947 to carry on with the medical and evangelistic work begun fifteen years earlier. He began with a dispensary building, which was the original pastor's dwelling place, plus ten round mud huts. These huts served as rooms for the sick people. Operations were performed on a wooden examining table, after which the patients were returned to mats on the mud floors of these same round mud huts.

In 1947 seven hundred patient visits were recorded. The year 1954 shows approximately 25,000, with 350 in-patients. Clientele now comes to the hospital from a radius of one hundred miles.

Capital investment in this hospital now totals about £15,000 and includes two seventeen-bed wards, an excellent administrative block with operating

theatre and staff housing. The medical officers' bungalow is nearby.

Future plans include sixteen more beds for maternity and pediatrics, additional staff quarters, utility building, and a home for a nurse. A system of dispensaries is to be built up in the outlying districts. The medical officer of the hospital has been asked to consider opening four leper treatment centres in a nearby province.

God has through the years richly blessed this mission venture in North Nigeria, a land of more than eleven million pagans and Moslems, as is illustrated by the story of an African woman of twenty-five years who was admitted to the hospital for confinement. Complications that developed during the delivery caused her to go blind. The doctor was away at the time attending a committee meeting. European nurses called the staff together for a prayer meeting about the matter. The sick woman could only distinguish light from darkness at the beginning of the prayer service, but at the end she could see people quite well. Several days later, the doctor, upon his return, examined the woman and found her to have full vision. The Lord is to be praised for His wonderful healing power,

LAYMEN ACTIVE IN
JAMAICA

JOE BIELICKI

SEVERAL months ago I attended the two conference sessions on the island of Jamaica. H. S. Walters, the West Jamaica Conference president, was re-elected at the third biennial session at the West-Indian Training College in Mandeville, Jamaica. And in the East Jamaica Conference, R. E. Delafield was re-elected. W. E. Read of the General Conference, presented the main studies for the sessions. But what most interested me, as a visiting layman from the United States, was the

reports of lay activities on this remarkable island.

The laymen's movement is strongly represented in Jamaica as men and women preach the gospel of Christ to their neighbours, win souls, and raise up churches so fast that some ministers have to take care of fifteen to twenty churches. In the West Jamaica Conference more than three thousand souls were baptized during the last two years, and in the East Jamaica Conference, under the direction of R. E. Delafield, there were more than twenty-five hundred baptisms. I believe God will bless Jamaica with twelve thousand baptized souls within the next two years.

I am thankful to see that the laymen and ministry are uniting in Jamaica to hasten the coming of our Lord and Saviour. I appreciated the hospitality that was shown me by all of our faithful people on the island.

A CHIEF IN THE
CONGREGATION

W. P. BRADLEY

IN AFRICA one must never be surprised to hear that a chief is in the congregation at a church or camp meeting service. After a Sabbath service held recently at Bugema Missionary College, we met and talked with a chief who had come over five miles to attend the service. Bugema is the location of our principal training school for the East African Union, and during the school sessions the young men in training are very active in labouring in near-by villages. The company from which Chief Gyambodde comes was one raised up through the efforts of these college students.

In Uganda there are chiefs of several ranks. At the head of the native government are the king and his ministers. Then come in order the *saza* chiefs, the *gombolola* chiefs, and the *muraka* chiefs. Brother Gyambodde is a *muraka* chief, and a very faithful church member.

In Uganda a *saza* chief accepted the truth a few years ago under the labours of F. H. Muderspach. His high position entitled him to a fine home, a motor car, and his own special seat in the cathedral. When he had studied our message and

became convinced of the truth, he wrote a letter to all his colleagues telling them why he was becoming a Seventh-day Adventist. He was willing to give up the honour and all the privileges connected with his high rank in order to be obedient to the truth. Today he lives in a very modest home, tills the soil, and is a fervent witness to this message.

These chiefs in Africa are men of superior education and possess many fine qualities of leadership. God can use their consecrated talents in a very definite way to advance His cause.

A PRINCE AND HIS PRINCESS AT JAPAN MISSIONARY COLLEGE

RAYMOND S. MOORE

ONE day three years ago I was making plans to meet His Imperial Highness, the senior prince of Japan. I had met the prince before at a happy gathering where no issues were apparent, and it was easy to talk with him. He had been pleasant, even cordial, and interested enough to promise a visit to Japan Missionary College if invited. In fact, he had been willing to write his name and unlisted address in my little black book that I somehow had presence of mind to place before him. The only condition was that necessary preparation be made and that he be contacted.

APPOINTMENT WITH THE PRINCE

Six months later the circumstances were different from that social night. Our school needed the help the prince could give. Had he forgotten his promise, as men so often do? The future of our college seemed to depend upon this contact.

After some time an appointment was secured. Then preparations for his visit were made. The palace procedure for such meetings was reviewed. I prepared also to start out well ahead of time in case of a flat tire, inclement weather, or any other contingency. I allowed ample time for the entire appointment. My clothing was planned so as to be neat and dignified. And I took along that precious little black book that would remind His Highness that he had made a promise. In it I had worked out the order of our conversation.

Even while these events were under way there came deep into my heart a profound impression that another royal family, a Prince of princes and a King of kings awaited me—in the throne room of the Emperor of the heavens. For “we come to God by special invitation, and He waits to welcome us to His audience-chamber.”—*Thoughts From the Mount of Blessing*, p. 188. He was waiting to help me with this interview with the earthly prince. The truth pressed in on me. A King of emperors, immeasurably greater than this earthly ruler, awaited me. Certainly more real, too, for was He not the Creator, and this human prince but dust? And He was available—waiting for me, even me.

He had laid His promises down thoughtfully in His little black Book of books. His only condition is that we make necessary preparations and contact Him. (See *Steps to Christ*, page 17.) God requires of us priority and ample time, which we will gladly give Him if our business with Him is important enough, but even more so if we recognize His overwhelming greatness. All of our business is as important as life itself, for every breath is dependent upon Him. “Let every breath be a prayer.”—*The Ministry of Healing*, p. 511.

God answered my prayers. The interview with the prince was a complete success. He not only came and brought his lovely princess, but carefully prepared *himself* by studying the book *Education* before he came. Stationed along the entire fifty miles of his travel route were police. By radio they kept the palace and the college constantly informed of his progress. We are still reaping the benefits of that visit. Several times since, the prince has performed other favours for us. He is now our good friend. All of this because attention was given to a plan; the rules were carefully followed.

NEW ADMINISTRATION BUILDING, MALAMULO HOSPITAL

D. E. REBOK

TUESDAY, March 15, 1955, was a red-letter day in the history of the Malamulo Mission station in Africa. On that day the new ad-

ministration building of the Malamulo Mission Hospital was dedicated to God's service.

Lady Colby, gracious wife of the governor-general of Nyasaland, was present and cut the ribbon that opened the doors of the hospital and declared the unit open for all in need of physical and spiritual healing.

Broad smiles came to the sad and forlorn faces of the leper children when she handed each of them a gift parcel that had come from the boys and girls of the United States Junior Red Cross.

This building replaces an old, somewhat tumbled-down, inadequate structure which medical missionaries of days gone by used far beyond its capacity. New doctors' and nurses' offices, operating rooms, classrooms, laboratory, and business office will increase our efficiency and the scope of our work. Many Europeans and Africans were present to celebrate the occasion.

The Church Not Babylon

(Continued from p. 9.)

God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God.

Jesus knew that Judas was defective in character, but notwithstanding this, He accepted him as one of the disciples, and gave him the same opportunities and privileges that He gave to the others whom He had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples. Jesus gave precious lessons of instruction, so that those who were associated with Him might have been converted, and have no need of clinging to the defects that marred their characters.—*Review and Herald*, Aug. 29, Sept. 5, 1893. Reprinted in *Testimonies to Ministers*, pages 41-47.

Miscellany

● WORD just received from the Christian Medical College at Vellore indicates that Philip Nathaniel, Susan Abraham, Eric Moser, Noel Fernando and Merlyn Fernando, who completed their Inter-Science studies at Wadia College this year, have now been accepted into the first year of study in the medical school. Those now studying at the college in Vellore are: C. A. Ninan, K. A. Paulson, John C. Abraham, Moses Christian and Terrence Rice. This makes a total of ten students taking the medical course at Vellore. A considerable number of pre-medical students are again enrolled at Wadia College for the 1955-56 school year.

● Miss Ella May Stoneburner of Nuzvid now has a new medical unit in operation in the villages. This is meeting with a fine response.

● DR. John B. Oliver, Medical Director of the hospital at Nuzvid, is at the present time taking post-graduate work in Ophthalmology at the Christian Medical College in Vellore.

● PASTOR and Mrs. O. O. Mattison are just completing an extensive tour of churches and institutions in the South India Union and in Ceylon. During the tour of South India they were accompanied by Pastor E. L. Sorensen; and while in Ceylon Pastor L. F. Hardin spent some days with them.

● Miss Pauline Rose, Young People's Missionary Volunteer Society secretary of the church at Sankaran-koil, passes along the word that Pastor A. Selvanayagam baptized five persons at that place recently.

● BROTHER E. H. J. Scott relates soul-winning contacts through the literature work carried on this summer by students in his area in South India. A great interest has been developed among the people in the hills and the prospects for baptism as a result of these contacts are bright.

● Miss Leeta Hemme and Miss Elizabeth Rogers made a brief stop at Poona on the 23rd of June. Miss Hemme is connected with our educational work in Singapore; and Miss Rogers has been working in Young-berg Memorial Hospital in Singapore. They are now proceeding to the

U. S. A. on furlough, and are visiting institutions, churches and points of interest in the Southern Asia Division en route.

● OUR people will rejoice to hear that the Northwestern India Union will soon have an office home and a permanent place for their chapel in New Delhi. A site on Barakhamba Road, not far from 23 Curzon Road where the office has been located for so many years, has recently been purchased. This will be a great blessing to our work not only in the Northwestern India Union but to the work at large.

● PASTOR A. E. Rawson, director of the Voice of Prophecy Correspondence School and Radio work in the Southern Asia Division, has just returned from meetings in the Telugu field. He reports an increasing interest and activity in the Bible school work there.

● PASTOR J. W. Nixon, secretary of the Publishing Department of the Southern Asia Division, is promoting the literature work in the Northeast Union.

● PASTOR J. F. Ashlock reports that complete plans for the Missionary Volunteer Week of Prayer have now been finalized. Every institution and church in the Southern Asia Division will have special programmes during July 16-23.

● THE membership of the Poona Sabbath school has so increased as to

necessitate the branching off of the Youth to form their own division. This is the second Youth Division in Southern Asia outside of the schools. They have appointed their own officers, and from all reports are doing a splendid work.

The Senior Sabbath School, together with the youth have opened a number of branch Sabbath schools. We believe that there will be some good results from these gatherings.

Financially, the Salisbury Park Sabbath school has kept up well. Their offerings this quarter have been the largest ever. The 13th Sabbath offering alone was Rs. 546/- and the Sabbath school offering for the quarter was Rs. 2,950/-. This shows a gain of Rs. 268 over the previous quarter. Besides the regular Sabbath school offering, an Investment offering of over Rs. 200/- was turned in on the 13th Sabbath.

This is a good report from the headquarters Sabbath school. We now look forward to the report from the field.

—D. S. JOHNSON.

Southern Asia Tidings

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WEDDING BELLS

WE had a pretty wedding here at Karmatar on Tuesday, June 7, 1955 when Mr. Edwin Kindo, Publishing Department secretary of the East India Mission and Miss Priscilla Hembrom, teacher at the Raymond Memorial Training School, Falakata, were united in holy matrimony. Our little church was tastefully decorated and was packed with relatives and well-wishers of the new couple long before the appointed time. After the customary service in the church at which Pastor B. Nowrangi officiated, the guests were entertained at the bride's sister's place.

We wish these young people all success as they have united their lives for further service in the Lord's work.

—K. GOPALA RAO.

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OUR FIRST TASK

WE HAVE just read a speech delivered by a prominent editor in which he recounts the great strides that have been made during the past fifty years in the matter of social legislation. He comments on the elimination of slums in many places, the better working conditions in factories, the improved medical care for the needy, the enhanced opportunities for education even for the poorest of the citizenry.

Then he goes on to remark that with all these improvements, improvements for which social crusaders long campaigned, we still do not really have a better society. The dreams, promises, and predictions of those who declared that social legislation would usher in a truly better world, have not been fulfilled.

How true his statements! We have bathtubs in more homes, but not more people clean in heart. We have shorter working hours, but not more people devoting their leisure to the service of God or humanity. We have better educational facilities, but not more youth dedicating their trained minds to the glory of God. On the contrary we have an increased crime rate, more drinking in leisure hours, and an appalling moral let-down.

We do not decry social legislation. It has its proper place. We do not minimize the value of education or

modern plumbing. They are all worth while. What we do raise our voice against is the befogged thinking that has led many otherwise clear-headed people to confuse social advance with spiritual progress. It is because social legislation cannot accomplish the most primary task that must be accomplished for man—the cleansing of his heart from sin—that the Advent Movement has never felt justified in turning its energies to the promotion of such legislation. Many churches, in their enthusiasm for the social gospel, have dissipated much of their energy on what are patently secondary things.

There are proper secular organizations to care for social legislation, and may they have good success. But the church is commissioned to direct its efforts to the task of winning men to God and changing their hearts. If churchmen all worked more diligently at this prime task, the forces for social legislation would thus receive the proper and most effective support possible from the church. For example, men whose hearts are right toward God seek to provide proper working conditions for their employees. Let us, as Seventh-day Adventists, never forget that our prime task in the world is to proclaim the everlasting gospel.—*Review and Herald*.

friends and relatives. Separating them was an office with officers who were waiting to check the papers and other paraphernalia of the passengers. When my turn came, the last official, who was the Police Security officer, looked at me and saw my name in the passport and said "Isaac K. Moses!—Are you a Christian?" I replied "Yes, I am a Christian," then he said, "You can go." I was happy at this and immediately hired a taxi and made my way to the Middle East Division office.

(To be continued)

AT REST

PASTOR O. W. NOLDA

RECENTLY we received the sad news from Sister O. W. Nolda that Brother Nolda passed to his rest at midnight on May 18, 1955.

Brother and Sister Nolda accepted the Truth under the labours of Dr. H. C. Menkel in Simla while Brother Nolda was in Government service. They had many remarkable experiences in their determination to stand true to the Sabbath. In 1919, having dedicated their lives to the service of God they went to Pacific Union College at their own expense to prepare themselves more efficiently for evangelism.

Returning to India in 1922 they entered into aggressive evangelism in the city of Cawnpore and soon raised up one of our strongest churches in India. Later they were successful in their ministry in Lahore, Karachi, and Rawalpindi and other places where they were called to labour.

Because of ill health they retired from service in 1940 and for a while made their home in Dehra Dun and later in Bangalore and finally decided, in 1951, to go to England. Wherever Brother and Sister Nolda lived, even after retirement, they still laboured untiringly in witnessing for the truth. They located near our people in Watford, England, and there he passed to his rest leaving a host of friends throughout Southern Asia, England, and America and many who had been won to the truth through his labours.—O. O. MATISON.

MY TRIP TO THE GEN. CONFERENCE

(Continued from p. 12.)

was difficult, mainly due to my name—Isaac K. Moses, the agent of the British Legation, after seeing me and satisfying himself that I was a Christian and that I was going to Beirut to catch the next boat to Italy, gave me a transit visa. My next business was to go to the Middle East Air office and make my booking for the next day to go to Beirut.

I had one more day at Kuwait and therefore thought it best to run up to the oil fields and see Brother and Sister Webber, whom I knew as mem-

bers of the Bangalore Church. It is a 25-mile ride by taxi and I was very happy to see Brother and Sister Webber and their little son, Norman. The next day I said good-bye to Brother and Sister Hasso and after taking a look at the few important places in Kuwait, made my way to the airport. The plane flew for 6 hours and covered a distance of 800 miles. We passed over the long Arabian desert and by evening passed over Damascus. As we came near Beirut we saw the blue Mediterranean and picturesque Beirut. Our plane landed about 6:30 p.m. and the airport was filled with people who were waiting to greet their