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*A Message to the Advent People
from the
Autumn Council Assembled*

WE WHO are gathered in Biennial Autumn Council send to you, beloved in the Lord, our Christian greetings.

In this Council, midway between General Conference sessions, representatives have come together, from all the world. The meetings of each day have brought before us an ever-enlarging picture of the expansion of the work. We see in this expansion a proof of God's abiding love and of your evangelizing ardour. We know and are sure that your faith toward God, your labour and your liberalism are recorded above.

Particularly have we been led to rejoice as reports have reached us which have told the story of the faithfulness of you who, under varied circumstances, have been shut away from us. Your steadfastness in the truth and your evangelizing zeal in the midst of adversity, prove anew the solicitude of God for a lost world and the power of the Advent message. Today, even as long ago, workers for God have hazarded their lives for the gospel," and their courage likewise has received a rich reward.

Truly the good hand of our God has been over us. Benefits spiritual and material have been showered upon us. Our hearts have burned within us and caused us to exclaim "hitherto hath the Lord helped us." 1 Sam. 4:12. We invite you of "every kindred, tongue, and people" to join us in an anthem of praise to Him who launched this great movement and sent it on its way and who will bring it victoriously to its desired haven, even the God and Father of our Lord Jesus Christ. Let us join in thanksgiving that we are privileged to be workers together with

Him, that the sky above is bright with the benediction of Heaven, and that we can go forward with courage and hope.

We are not unmindful, however, of the dark clouds on the horizon. The world reports at this Council have brought us to realize anew that we are face to face with forbidding circumstances. A world shattered by two vast wars, stirred by the ferment of passion, suspicion and nationalism and facing the dread threat of atomic mass destruction confronts us with problems more diverse than we have ever known before. Truly the perils of the last days are upon us. "For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:22.

We face with you this challenging paradox: Never were the problems facing the church larger and more baffling and never were the opportunities for the expansion of the kingdom of God greater. This gives us no reason for despair but only for greater faith. We have confidently proclaimed that the last days would be dark and tumultuous. The great prophetic forecasts unveiled by the Revelator make it clear that in the last days Satan will come down to the inhabitants of the earth "having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. This same prophetic word marks the last days as the time of earth's harvest, as God's supreme hour: It is now that the divine arm will be bared to shape up events quickly for the last great acts. Certainly we must not weaken in faith when the multiplying events all about us serve to prove true the forecasts we have been preaching for more than a century.

It must sober our hearts, brethren and sisters, to think of being Seventh-day Adventists today. We are commissioned to preach a distinctive message to all men. Woe to us if we fail in that commission. We are not simply one more church in the world; we are a spiritual crusade—God's last spiritual crusade. We must ever cling to this sense of mission—God's last mission to the world.

This mission, in God's providence, has met with considerable success. The messengers of truth have journeyed out to the ends of the earth. Tens of thousands every year join the ranks of the Advent movement. This people has grown in size and significance. Now our words are attentively heard. What shall be our attitude to this new situation? Shall we relax, and find satisfaction in the social and theological respectability we have attained? God forbid. Popular acceptance is no passport to heaven. Relaxed satisfaction is no mood in which to wage a great spiritual crusade for God. What we need today as we confront the world and its unprecedented opportunities for service, is a clearer realization of the distinctiveness of our message, a larger vision of our task, and a keener understanding of our spiritual perils and needs.

This is a thrilling and dramatic hour. Not by worldly might nor by earthly power can we think of measuring up to its requirements. Only by complete dedication and the presence of the divine Spirit within us can we hope to do so. The world bids ever more strongly for our hearts, our time, and our resources. Its activities, its amusements, its pre-occupations stand as a continuing threat to our spiritual life. We cannot serve both God and the world. When we feel drawn by inclination or

association to spend our hours or our means on those things that war against the spirit, let us remember the solemn warning: "Whosoever, therefore, will be a friend of the world, is the enemy of God." The nearer we come to the end of the world, the farther we must remove ourselves from the enticements of the world, the sins that beset us; and the more earnestly must we seek for the promised fullness of the power of the Holy Spirit.

Brethren and sisters, God calls for total dedication: Only by a dedication of heart can we ourselves be ready for Christ's coming; only by a dedication of time and talent and resources can we complete our task of calling on men and women everywhere to make ready. Without this complete dedication we cannot succeed; with it we cannot fail.

Let us together, as churches, as families, as individuals over the wide circle of the world, join in a reconsecration of heart and life to our God and to His great cause. The times demand this. The hour of the Advent triumph has struck. The "signs of the times" make this abundantly clear. In this time when the hopes of mankind are rapidly turning to despair, men are reaching out for God. Let us arise, in this hour of promise and possibility, and do the work before us. Walking in the light of divine revelation and clothed in the garb of heavenly purity and power, let us go forward in God's might, that the earth at long last may be filled with His glory.

May the grace and peace of our Lord Jesus Christ be with you all. Amen.

President: R. R. FIGUHR
Secretary: W. R. BEACH

IT IS altogether proper to spend money on good gifts for loved ones and friends at the holiday season, such as Adventist books and papers that build character. Nor would we feel to chide anyone if he spent something—as multitudes of our people will—on this or that useful object that will bring satisfaction and joy to the heart of the recipient. But what we do wish to raise a warning voice against is this: The tendency to give *first* place in our budget to gifts of any sort for anyone, family or friends. Too often church members have found themselves quite depleted of means by the time they have spread their gifts around—indeed, they may need some time beyond Christmas to recoup their finances.

On that pattern the church suffers, inevitably so. The income of most of us is rather fixed. If we spend an excess in one area, another area must suffer. Yet it is at this very time of year, when the appeal to spend for material things is so great, that the church is making its most earnest ap-

LIBERALITY TOWARD GOD

F. D. NICHOL

peal to us for support. At the close of the year every conscientious Adventist should ask himself: "Have I invested what I should for God this year? Have I paid up my pledges? Have I supported, as I should, the various appeals made by the church?" Only after we have honestly answered these questions can we justify spending on *any* material things. It is not half so important that we support a holiday custom of gifts to family and friends as that we support the divinely ordained plan of liberality toward God and His work. Our Lord has never revoked the solemn injunction:

"Seek ye first the kingdom of God, and His righteousness."

Let us be honest with ourselves. Have not the great majority of us spent more on our families and friends at Christmas-time than we have upon the work of the Lord? Yet we are a people who believe that the day of the Lord is near and hastening greatly. We see the signs multiplying that the end is near. We see also, and most ominously, that our mission work must be carried on under increasing handicaps because of national barriers and other disturbing factors. Truly, if we believe what we say we believe, we will first plan to give generously to God before we plan to give anything to anyone at this holiday season. It is far more important that we stand right in the sight of God than in the sight of men. It is far more important that we be liberal toward God than toward men.

—*Review and Herald.*

* * *
No person was ever honoured for what he received. Honour has been the reward for what he gave.—*Calvin Coolidge.*

AROUND THE WORLD IN 60 DAYS

O. O. MATTISON

IN THESE days of modern travel this title has very little significance, but often we who are privileged to visit the far places of the earth forget that our Advent family of workers and believers in Southern Asia would enjoy such a privilege. So I shall give you a brief outline of our trip to the Autumn Council and back. Mrs. Mattison, Brother D. S. Johnson and I left Poona the latter part of August and our first stop was at Delhi for three days where we attended the workers' meeting out in Dasna. Then we travelled on to Calcutta and after seeing that all our papers were in order for the trip we took off for Rangoon where we spent a pleasant week-end. It is always inspiring to worship with our believers there in their beautiful church and to visit with the very busy staff in the hospital. Everything seemed to be moving forward very encouragingly. Brother C. B. Guild was away on leave in Hong Kong so Brother Pein Gyi took the chair in the committee on Sunday.

On Sunday evening we took the plane for Bangkok—our first stop outside of our Division field. There Brother and Sister Milne met us and made us feel very much at home with them for the two days we spent there. Mrs. Milne is doing a wonderful work for the young people of our constituency in Bangkok. I had been very anxious to visit our hospital in Bangkok to compare it with our hospitals in Rangoon and Karachi. They have a very nice set-up indeed in a strategic part of the city, and the hospital is well staffed and operating efficiently. It was full to overflowing and it has a wide influence throughout Siam. We visited our Chinese church there and met with the student body on the hospital premises, and also at the new boarding school site. The buildings are fast taking shape and soon they will have a central school to which

they can send their students who are in very crowded quarters at the present time.

While there, Brother Ellers was kind enough to take a few hours off one evening and show us some of the night life of the city. We were especially interested in visiting one of their opium dens. I will not try to describe the place, but suffice it to say how thankful we as Adventists can be that we are free from all such evil habits that make slaves of men, even against their wills. We also visited the snake pit where they feed and milk the krait, the cobra, and the king



cobra for their venom to make anti-toxin against snake-bite. This was a very interesting place, but we were very happy to know there was a wall and moat between us and them. Brother Milne took us around this beautiful city of Bangkok and we saw some of the lovely shrines and places of interest.

Soon we were on our way to Singapore, the Division headquarters for the Far Eastern field. Here Brother Pascoe, the treasurer of the Division, lavished upon us the wonderful hospitality for which this Division field is well known. They soon established us in very comfortable guest rooms, and while here we were privileged to visit some of their large churches, the press, hospital, seminary, and Division and Union headquarters. I think the Far East can boast of the most beautiful headquarters of any division in the world field. They have a fine group of workers in every department and a

great work is being done, not only in Singapore itself, but throughout the vast regions of the Far Eastern Division.

We hoped to go from here down to Australia for a few days, but our bookings had become mixed up and there was no vacancy or any likelihood of a vacancy for some time to come. So we changed our plans and went direct to Manilla instead. It was a keen disappointment to us not to be able to visit our friends in Australia, and especially to contact the homes of our workers from that field, but we can only hope for better luck next time.

We arrived in Manilla late in the evening in the midst of a very heavy storm—the only really rough spot of our travels. We were met by Mrs. Dyer, the wife of the secretary-treasurer. The fun had only begun when we got out of the plane and into her car because every street was a raging torrent. It was with great difficulty that we got out to the mission headquarters. This was a Friday evening, but Sabbath morning brought much calmer weather, and although it rained steadily throughout the day it did not hinder us meeting with our people in their church service. We had a pleasant time getting acquainted with our national and foreign workers there. Here again we found a strong work established, not only along administrative lines but in the hospital and in the college a short distance from the city. The college has grown greatly since I saw it last. The grounds have been improved and they have a new administration building. Their student body, including the lower grades, totals well over a thousand. The president of the college had already left for the United States to attend the Autumn Council, but Brother Moore from Japan was there and he showed us around the college campus. We visited their lovely press which in many respects resembles our press here in Poona. It is doing a wide work in supplying literature in a number of languages, just as we are doing here. Sunday was all too short to visit our many interests in Manilla. Wherever we went we found people asking about Brethren Jesudas, C. K.



John, Shad, and Anandam who were former students there during the war.

Sunday evening found us on our last hop toward the United States. As we put down in Guam we were happy to see the brother of Doctor Oliver and his family, as well as quite a few others associated with him in the work on that island. We next landed on the pocket-handkerchief-size island of Wake. Just how pilots can find such a small island away out in the midst of the Pacific Ocean is beyond my understanding, but they do, and while they re-fueled it gave us a chance to stretch our legs and walk the length and breadth of the island which is only about fifteen minutes'

walk each way. Leaving there we travelled through the night to Honolulu where we were met by old school friends of boyhood days. We had an enjoyable visit around the island, and observed that the work is growing rapidly here. They have nice new headquarters and many schools for our youth. It is a most beautiful place in which to work and the results are encouraging indeed.

On Tuesday night we left here, looking forward with keen anticipation to meeting our daughters and their children early Wednesday morning in San Francisco, and we were not disappointed.

(To be continued in next issue.)

in spite of what they have done in the past, greater things are before them and there is much more for them to experience in the blessing of giving.

Pastor Vitrano has launched out in another effort here in New Delhi. Your earnest prayers for him and his helpers are requested so that more earnest souls may be added to our church here in New Delhi.

CAMPING IN THE NORTHWEST

C. H. TIDWELL

IN THE recent Northwestern India Senior MV camp, five students were baptized. Mr. E. F. Gardner took the students through the baptismal class and grounded them in the Seventh-day Adventist doctrines. Pastor B. M. Shad, principal of Hapur School, baptized the young people on the last day of the camp—October 27.

A very profitable and enjoyable time was had by all who attended the senior camp. The Junior camp followed the senior but the campers were not so fortunate. Unseasonable rain saturated the tents, ground, and even the bedding of the young people on the third night, so we had to break camp. Our disappointed juniors are looking forward to next year's camp with double anticipation.

Pastor L. E. Allen led out in the spiritual phase of the Senior camp and Pastor C. R. Holford did the same in the Junior camp. All were blessed and refreshed by their camp experiences.

NORTHWESTERN UNION

President: T. R. Torkelson

Secretary-Treasurer: L. E. Allen

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NEW DELHI SABBATH SCHOOL RALLY DAY

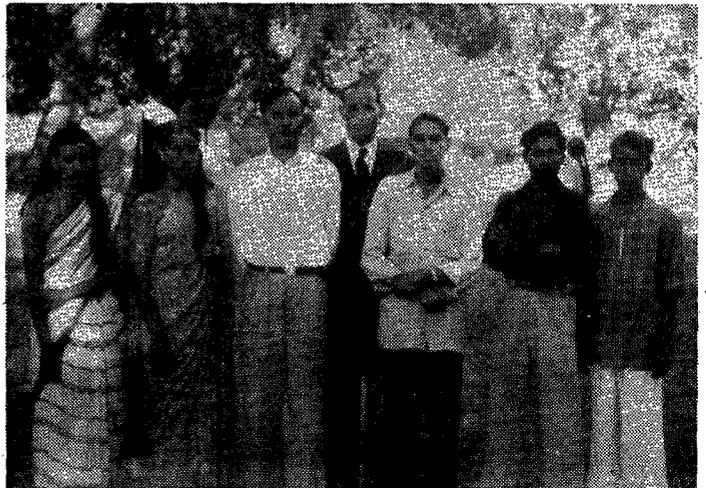
G. G. ISALAH

INVITATIONS were received by the New Delhi Sabbath School members to attend the Sabbath School Rally Day on October 27. Men, women, and children found their way to 27 Barakhamba Road; lingered awhile outside looking at the posters which extended a cordial welcome to their families and friends. At the sound of the strains of beautiful music they quietly took their places inside the little chapel. Mrs. M. F. Frederick, the assistant superintendent of the Sabbath School, led out in the first part of the programme. Some of the highlights of the programme were: a musical item by Mrs. W. G. Jensen on the accordion, a double duet by the Vedarathnam girls and Mrs. Vitrano, and a dialogue by the children. All were enjoyed very much by the members present. A review of the lesson for the day was given by Mrs. Sen, and Pastor S. P. Vitrano led out in the lesson study which was a real spiritual feast.

The programme for the church service consisted of talks and one musical item. Pastor W. G. Jensen sang a beautiful solo which was much

appreciated by the members and visitors. The theme—"The Sabbath School is One of the Mighty Agencies for Soul-winning"—was stressed in the talks given by brethren Enos David, W. G. Jensen and the writer.

Our New Delhi church membership is thirty-three. This includes thirteen office workers and their families. Excluding our workers' tithe our members paid in tithe and offerings for the past three quarters, that is, from January to September, Rs. 5,743-3-0, an average of Rs. 638-2-0 per month. Our members believe that



E. F. Gardner and B. M. Shad with the five students who were baptized.

WHEN JOINING THE CHURCH MIGHT DESTROY YOUR HOME

CARLYLE B. HAYNES

“**W**HAT shall I do now that my husband has told me that if I am baptized I must leave home and not return?”

It was a very sober and perturbed woman who confronted me with that question. She had been in steady attendance at a series of evangelistic meetings that were drawing to a close in one of our larger cities.

Deeply impressed with the Bible truths to which she had listened, she had not hesitated to accept them and bring her conduct into harmony with them as quickly as she learned them. She had been an earnest and devoted Christian, un-enlightened regarding the truths for this time, but firmly convinced that the way of life for every Christian was to be found in the Word of God. When that Word spoke to her she advanced no arguments against what it plainly taught.

She had learned about the near return of her Lord, and gladly accepted this truth. She had manifested the deepest interest in the study of the prophecies. She had made a drastic revision of her views regarding the nature of man and the state of the dead. That had been the hardest of all; but when she learned what the Bible taught about it, her former beliefs were abandoned and she embraced what the Word said.

Each night at the meetings she learned things she had never known before. And she loved it. God was disclosing to her His three-fold message for today, and it was all glorious, because it was all centred in and firmly based upon the Bible. Perplexing questions of long standing were being answered. She was comprehending more than ever before the great purposes of the gospel, God's plan for the world, and the grand

truths of divine revelation. Everything was falling into place, light was breaking upon many things, she was entering into a glorious experience of certainty and assurance. Her heart was full of praise and gratitude.

She learned about tithing, and at once began to practise it. She learned about the restoration of the gift of prophecy, and took great satisfaction in the inspired writings. As is always the case, this confirmed all the other parts of the message. She learned about the ordinance of humility, and did not draw back. And when she learned about baptism by immersion and its beautiful significance, she at once joined the baptismal class to prepare for church membership.

But opposition arose, opposition of the most pronounced kind, opposition at home. Her husband became incensed because of her attendance at the meetings and ordered her to stop. The reason he advanced was that by going to meetings in a tent she was lowering their reputation and social standing, and thus injuring his business status. The people with whom they associated did not attend such meetings, and could not understand why she should cheapen herself by doing so. Not only was she hurting herself by being seen in such company, he insisted, but she was hurting him. He was not going to have it.

It was not at that point that she brought her problem to me. She settled it herself. She risked her husband's severe displeasure by continuing to attend the meetings. She had received too much good, too much light and understanding from the Scriptures, which she loved, to even think of turning away from the meetings now. In the face of her husband's orders she kept on coming.

And that was an astonishing thing to her husband, to their friends, and to herself as well. During all their married life she had been responsive to her husband's wishes. Her life had been marked by deference to him. It had been unthinkable to her to go contrary to his expressed will. That is the way she had been reared. That is the way she had reared her own children, who had grown up, married and established their own homes.

She was a meek woman, and a timid one. She had always been accustomed to yielding to her husband's judgment. Important decisions were made by him, not her. When the tent meetings opened, she endeavoured to persuade him to accompany her. He preferred not to, and excused himself. But he did not prevent her from going. So she went. And her interest in the fascinating truths of the Bible had kept her going.

But now that her husband had explained that her conduct was injurious to their social standing and his business connections, and had ordered her to discontinue her attendance at the meetings, she was surprised beyond words to find that she was going every night just the same. She was not consciously disobedient, for she intended no disobedience. She found that she simply could not give up the meetings. They meant too much to her. She made no attempt to hide her attendance. Her husband, too, was surprised beyond words. He could not understand this conduct on the part of his wife, who, for many years, had unflinchingly done as he said. He had become used to

PRAYER AT EVENTIDE

MYRLE TABLER

Serene
I knelt at eventide to pray,
So satisfied with all my busy day;
My friends were true, my children
warmed and fed,
My home secure, no lack of daily bread—
But God seemed far away.
Then Trial
Came, a scorching flame to sear
My soul, a loss of all I held most dear;
It swept away my self-sufficient pride;
With bitter tears I prayed at eventide—
And God was near, so near.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***LAYMEN'S EFFORTS
AROUND COIMBATORE**

V. D. EDWARDS

DURING May, June and July, 1956 two of our lay-preachers under the supervision of the writer conducted three lay efforts at three, different places in and around Coimbatore. Our good colporteur, Mr. P. Kanagaraj, was also in charge of one place. As a result of these meetings we were able to baptize four precious souls on August 4. A strong follow-up work is still being done among the interested people by these laymen of God.

Our regular full-fledged city effort in Coimbatore, started on "E" day, September 16, 1956. The first meeting was a "Temperance Rally" and many of the important people in the city were present. The District Superintendent of Police, Mr. S. M. Diaz, presided. The speakers for the night

were Pastors I. K. Moses, the Union Temperance secretary, and M. D. Kodan, the Local Section Temperance secretary. From that time until now, our attendance has been increasing and we find it very difficult to accommodate the people in our "Good News Auditorium." Many good class people are attending regularly. We earnestly hope and pray that many of them will take their stand for the truth when we close the effort on December 5. Four good workers are assisting the writer in this evangelistic campaign. Mrs. Edwards serves as the Bible-woman and is in charge of the children's meetings on Sundays.

We are now in the midst of the third week and another nine weeks are in front of us. We have all fully dedicated ourselves to the service of the Master and trust He will enable us to bring in a good harvest of souls as a result of this effort. Please remember us in your prayers.

obedience, and expected nothing else. He was not an unreasonable man, nor had he any thought of being domineering. They had lived together over many years and grown into a way of life that had been quite agreeable to them both.

Now his wife had changed, most decidedly changed. And he could not understand the change, and he could not understand his wife. She was different. Here was something new, strange, and wholly unaccountable.

But he said nothing. Indeed, he did not know anything to say. He was puzzled, he was perturbed, he was intrigued, and he was not a little resentful. He did not know this woman who lived in his house. Everything was changed. And he did not like it. So he held his peace, held it until he felt sure of what he should say when the time came.

And a rift grew between them. They began to grow apart—she going her way, he going his. More than once she renewed her request that he

attend the meetings with her. Always he refused.

A crisis came when he discovered she was keeping the Sabbath. That angered him. She had not told him lest he positively forbid her, and she was not ready for that—yet. But Sabbath-keeping made a difference in the home. The difference irritated him, and he showed his resentment. He said cutting things about "Seventh-day fanatics." And the breach between them widened.

By this time people in the city—those who attended the meetings and those who did not—were discussing the meetings, and the preaching, and the Sabbath. Three or four preachers had thought it necessary to warn their people against this heresy. They did not stop there, but informed their people that Sabbath-keepers were not only deplorably mistaken in their theological views but were poor and ignorant people generally who had departed so far from New Testament Christianity that they were considered

followers of a woman rather than followers of Christ.

All of this had its effect, and there was a noticeable falling off in the attendance at the meetings. When these disclosures were made, the husband of this woman felt sure that the needed blow had been struck that would destroy her confidence and bring her to her senses.

He was wrong. It did not work that way. She was sufficiently well grounded by that time in the teachings of the Bible to recognize the fallacies of the opponents of the truth. She continued her attendance at the meetings, abandoning no part of the truth she had learned, and seeking for more.

Then it became known that the tent meetings would close with a public baptismal service in the river, and the organization of a Seventh-day Adventist church.

The woman's husband was greatly disturbed. It was incredible that his wife had in mind any thought of such a preposterous thing as to publicly acknowledge her ridiculous faith by participation in this baptism, which he was confident would be the laughing-stock of the public generally. It was impossible that his wife should think of joining this discredited church. But he wanted to make sure.

"Mary," he said, "these tent people are going to hold a baptism in the river. I suppose you have no thought of taking part in this show?"

"I have been thinking of it, John. It seems to me I ought to do it, for I fully believe what has been taught. But I am not sure yet. Would you greatly mind?"

He felt a sense of deep exasperation, even of outrage. What had got into this erstwhile obedient, timid wife of his? He exploded.

"Mind! Of course I would mind. What in the world has come over you, Mary? You never used to be like this. You had some consideration for my wishes. Now you have none. It makes no difference to you now what I want. You go right ahead with this silly religion regardless of me. I forbid you to be baptized. It would make us both look ridiculous."

"I wish you would not say that, John. This religion is the most beautiful, the most satisfying thing that ever came into my life. I would

(Continued on p. 14.)

THERE was a great deal of sputtering and gagging among the students of one of our colleges at breakfast time several years ago. We had an excellent matron and efficient cooks and bakers. None of the kitchen workers had failed in their work, but still the complaints that morning were many and vociferous.

What was wrong? Well it all centred in the milk. It had a nasty taste and smell. Could it be that this milk was from our prize, registered thorough-bred cows? The boys who worked at the dairy were proud of their work and their herd. They knew each cow affectionately and had carefully named each one.

What, then, was wrong with the milk? The word soon got around that some of the cows had broken through a fence and had got out of their pasture into a field of weeds—bitter, foul-smelling weeds. And as any farmer knows, a cow's milk is made up of what she eats.

Did you know that this principle is clearly stated in the Bible? "According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me." Hosea 13:6. But this text is not talking about cows. It is talking about human beings, the professed children of God who had wandered into strange pastures.

No doubt all of us at times wonder why some people go the wrong way and some go the right way in choosing the pathway of life. Sometimes it seems that the young person with all the advantages chooses the wrong path. Then it seems that many, like Abe Lincoln, with little of this world's goods and little formal education, become great and noble characters.

Is there any explanation? Is there a natural law involved that works from cause to effect? Is there a pattern that you or I can follow that will make us sure of success in the sight of God?

The answer is Yes. You can be sure. In *Messages to Young People*, pages 114 and 115, we read:

"If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical

FOR THE YOUTH

WHERE DO YOU PASTURE?

WARREN N. WITTENBERG

well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy."

In the same book we read:

"Satan knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story-books, tales, and other literature. The readers of such literature become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to study the great truths that relate to the mission and work of Christ—truths that would fortify the mind, awaken the imagination, and kindle a strong earnest

desire to overcome as Christ overcame."—Pages 271, 272.

Youth whose actions are distasteful to God are often those who have broken through God's fences and have gone into the devil's pasture. Perhaps they have fed upon the weeds of sinful motion pictures, or have filled their minds with the wrong radio programmes, or have read books and magazines and so-called comic strips that becloud and contaminate the thinking.

FEEDING ON TRUTH

But young people, we can be sure of having clean minds and pure thoughts if we will feed upon the pasture of nature study, the Bible, the Spirit of prophecy, and the hundreds of good books and magazines published today.

"The nature of one's religious experience is revealed by the character of the books one chooses to read in one's leisure moments. In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through His Word. Pointing out the way of salvation through Christ, the Bible is our guide to a higher, better life. It contains the most interesting and the most instructive history and biography that were ever written. Those whose imagination has not become perverted by the reading of fiction will find the Bible the most interesting of books.

"The Bible is the Book of books. If you love the Word of God, searching it as you have opportunity, that you may come into possession of its rich treasures, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read
(Continued on p. 15.)



A FRIEND

VIRGINIA VESS

*To a thirsty heart among the crags
There is no sweeter sound
Than the tinkling of a crystal spring
Bubbling from the ground.*

*In a desert storm of wind and sand
No dearer vision lies
Than a sheltered calm oasis
Underneath cool evening skies.*

*So is the friend who understands
When everything goes wrong;
He shows the way to save the soul
And lifts the heart with song.*



▼

"EVERY WORK INTO JUDGMENT"

K. H. WOOD

MOTORISTS driving through the half-mile-long tunnel in West Virginia's modern, new turnpike are under constant surveillance by means of four closed-circuit TV cameras. From the moment that drivers enter the tunnel until they break out into the daylight again they are always in the eye of at least two cameras. State troopers in their office at the tunnel entrance watch traffic on four receiving sets. If there is an accident or tie-up anywhere in the tunnel at any time, these officers of the law know it immediately and can take charge in a matter of seconds.

This is just one of the many new uses to which closed-circuit TV is being put. Elsewhere such cameras are watching shop-lifters, carrying the messages of ministers and teachers to overflow congregations and classes, keeping an eye on sickrooms and hospital wards, speeding freight car handling, and confirming customer signatures and balances in banks and stores.

If some of today's speed-crazed drivers knew that they were under the constant, watchful eye of the law, it seems altogether possible that they would remove some of the lead from their accelerator foot. If shop-lifters plying their thieving trade knew that the store manager could practically see the whites of their eyes by means of a TV camera it seems likely that they would need a strong nerve sedative in order to help steady their trembling fingers. There is something about being watched that helps promote a high level of conduct! And the fear of being arrested and penalized serves as a further deterrent against wrongdoing.

We recognize that the mere sight of a policeman will not make a saint out of a sinner, an honest man out of

a gambler, or a modern Carry Nation out of a drunkard. Outwardly correct behaviour may be only a thin veneer that covers an inwardly corrupt nature. The only true answer to the problem of sin is to repent at the foot of the cross and there let Christ give us a new heart.

GOD'S EYE ON US

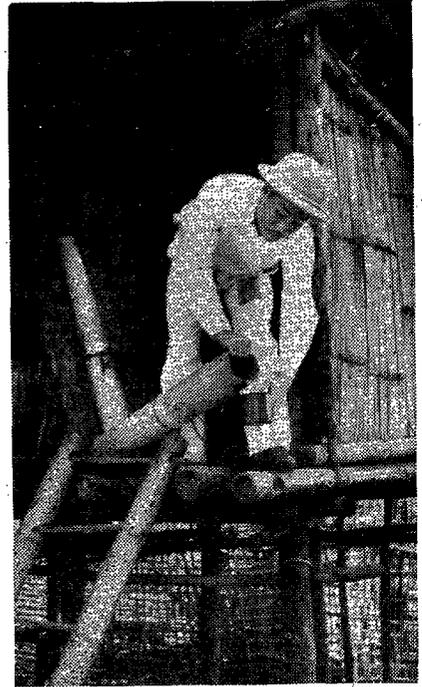
But even after that has been done, we need ever to have a sharp consciousness of the fact that "the eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3. Everything we do, everything we say—even our very thoughts—are not only being observed, but are being recorded. And we shall meet them all again for "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. God "will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth."—*The Great Controversy*, p. 490.

Do we think of this as often as we should? Is there not a tendency to forget that an overwhelmingly solemn work is now going on in heaven—the investigative judgment—and that when this work is completed, the destiny of every soul will have been decided for eternity?

Inexorably the process goes on. Perhaps even now the names of the living are being considered. O solemn thought! Surely this is a time for deep and faithful heart searching. This is a time for true repentance, for sorrow for sin. This is a time to subdue every evil tendency, to overcome every besetting sin. We dare not now feed our minds on trashy literature, or be found among the pleasure seekers of the world at their places of amusement. Nor will we want to if we have really come to know the much more satisfying joys of communion with God and fellowship with Christ.

Every moment is priceless now. Every day should see new victories gained. For soon it will be too late. Soon that decree will go forth which will forever fix the destiny of every soul: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy

still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.—*Review and Herald*.



Brother Ah Chu on tour refreshes himself with some water. To those who thirst after righteousness he gives the "Water of Life."

BURMA'S LAYMEN

THE laymen of Burma are enthusiastic workers. Their faith makes them go forward in the face of trial and danger.

In one village, where a man-eating tiger had frightened the whole populace and stopped the people from attending the evangelistic meetings, a brother went out boldly and slew the tiger and her two cubs. The people came back to the meetings and a number were baptized.

The laymen of Burma are eager to give the message of Christ's love and power to their non-believing neighbours. Following Elder Esteb's visit Brother Ah Chu has begun an apostolic tour to the churches in Burma to conduct laymen's training courses and to encourage the members to visit every family in their neighbourhoods.

Please remember Brother Ah Chu and the brethren in Burma in your prayers.

—O. W. LANGE.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

THE CHURCH TRIUMPHANT

Lesson 13, for December 29, 1956

THE final chapter of Isaiah is not a grand march to victory in the manner of a dramatist. The prophet's role was to convey the messages from God that were designed to sift the bad from the good among His people, also to present here an unusual glimpse of a glorious future world.

Verses 1-4 seem to be directed at certain false ideas about God's dwelling place. Perhaps the many Jews who decided to remain in Babylonia (many of the wealthiest among them) had ideas of building a temple there. Later Jews built a temple at Leontopolis in Egypt. There was but one God and one temple in Judiasm, thence these ideas about other temples were reprehensible.

Possibly even the re-building of the Jerusalem temple (a building of which the Jews were always inordinately proud) was contemplated in a wrong spirit. God could not be confined to one place or to one people. "The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest?" Verse 1.

The illimitable power of the Lord of hosts cannot be confined to a little people, especially not to a people not yet freed from fanaticism. Nor, conversely, will He refuse to dwell among those whose life and house of worship is built and conducted in a right spirit: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2.

It was Isaiah who cried, "Woe is me!" when he saw the Lord seated on His throne (ch. 6:5). God wanted these captive Hebrews to be possessed of Isaiah's reverent spirit before any building of theirs could be graced by His presence. All worship without this is meaningless ceremonialism.

Verses 3 and 4 of Isaiah 66 are not a condemnation of sacrifices, but of offering them with sin in the heart. A murderer who brings an offering without ceasing from his sin is a murderer still. Evil thoughts, malpractices in business, unholy relationships, et cetera, are not expunged by public philanthropy or by liberality to the church. A clean people for a holy land is still God's ideal.

In verses 5-9 we turn again to the righteous remnant, where there is a counterpart to what happened to the disciples in Christ's day. The faithful remnant, who "tremble (because of sin, see Ezra 9:4) at His word," suffered not only the rigours of exile but the odium of their scoffing compatriots, who did not accept the promise of repatriation.

Jesus foretold that the disciples would be hated and "cast out" of the synagogue (Luke 6:22). It was something like that after the 1844 disappointment. But mockers will be mocked when "He shall appear," even though they say sarcastically to the righteous: "Let Jehovah show Himself glorious . . . that we may see your joy." Isa. 66:5, Skinner's translation, *The Cambridge Bible*.

The fulfilment of the recompense to scoffers is seen in verse 6, where the restored city appears as evidence of God's remembrance of the faithful (compare chapter 49:17-21), and as a type of "the wonderful rise of a new people of God in the city of God (verse 7 ff.)."—Orelli, *Prophecies of Isaiah*, p. 347.

REASON FOR DELAY

The sudden restoration of the Jews is seen in the question: "Shall the earth be made to bring forth in one day?" Isa. 66:8. "If the Jews in exile had heeded the message of the prophets, the restoration would have been as dramatic and as glorious as here described."—*The SDA Bible Commentary*, Vol. 4, p. 337.

Unbelief delays, as faith hastens, the fulfilment of prophecy in every

INDEPENDENT LESSON HELPS

From time to time people get a burden to publish lesson helps apart from those sponsored by the Sabbath School Department of the General Conference of Seventh-day Adventists. Most of these people are well-meaning, and their notes are a serious attempt to provide the kind of help they think is needed. But at times another kind of venture appears, and we have one such before us now, dated July 28, 1956.

Emanating from Portland, Maine, these notes are deliberately aimed at undermining the General Conference organization. A text from the lesson is quoted, then follow quotations from the Spirit of prophecy. These are so chosen that, lifted out of context, they use against the present General Conference organization statements which were used many years ago by a minority which opposed

organization. What these quotations do not show is that the men mentioned by name in most cases withdrew their opposition and for years remained loyal to the General Conference as at present constituted. This is a grossly unfair procedure.

Other Ellen G. White quotations are used in other connections, but all are slanted against the denominational organization. These notes for July 28 were actually used and copies circulated among class members not far from our headquarters. We think our local Sabbath school officers and teachers should be warned against the use of such material and asked to confine themselves to the use of materials likely to strengthen faith in the work of the church. A teacher who persists in using this subversive type of material is really not qualified to teach in our Sabbath schools.

age. Of Israel in the wilderness it is said: "For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan."—*Evangelism*, p. 696.

Of the Second Advent message we read: "God's unwillingness to have His people perish, has been the reason of so long delay."—*Testimonies*, Vol. 2, p. 194. "I know that if the people of God had preserved a living connection with Him, if they had obeyed His word, they would today be in the heavenly Canaan."—*General Conference Bulletin*, March 30, 1903. Compare *Testimonies*, Vol. 9, p. 29.

God's purpose cannot be thwarted, however: "Shall I bring to the birth, and not cause to bring forth? saith the Lord." Verse 9. "Nor will God permit the temporary failure of Israel to frustrate the 'plan of the ages for the redemption of mankind' (PK 705, 706). The heavenly Jerusalem, 'the mother of us all' (Gal. 4:26), will be populated by the nations of the saved (see on Isa. 54:1)."—*The SDA Bible Commentary*, Vol. 4, p. 337.

Reverting to the remnant of faith in Isaiah 66:10-14, God bids His children: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her." Verse 10. "Peace . . . like a river" and glory like a flowing stream is to be her portion (verse 12). And then this gem: "As one who his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Verse 13.

Both motherhood and fatherhood come from God—"As . . . his mother comforteth," "Like as a father pitieth . . ." (Ps. 103:13). Both are comprehended in Christ's words: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father. . . ." Matt. 7:11.

"For, behold, the Lord will come with fire." Isa. 66:15. The final acts of God include a settlement of the sin question. He will come "in flaming fire taking vengeance on them that know not God." 2 Thess. 1:8. Verse 18 of Isaiah 66 suggests that the glory of God in His final judgment is acknowledged by "all nations and tongues." Similar phrases appear in Daniel 3:4, 7, 29; 4:1; Zechariah 8:23.

The kingdom of glory will preserve the continuity of certain eternal things of the previous world, such as

(1) the heavens and the earth, (2) the seed of the faithful, (3) the Sabbath, (4) the worship of God (Isa. 66:22, 23).

"When Eden shall bloom on earth again, God's holy rest day will be honoured by all beneath the sun."—*The Desire of Ages*, p. 283; see extended quotation in the *Lesson Quarterly* following question 15.

Sabbath School Lesson Help

GOD WITH US

For Lesson 1, January 5, 1957

THIS week we begin the study of some "Lessons From the Life of Christ." While we could prove the existence of Jesus by reference to non-Christians like Josephus, Tacitus, Pliny, and the writers of the Jewish Talmud, we can find nothing of His real teaching and of His redeeming death outside the Bible. There Jesus is central. Martin Luther asked: "What Book, and what Person? The Bible and Christ." (Compare Heb. 10:7.) "There are two words which man must never separate, the Written Word, and the Incarnate Word, for these God has joined together."—W. G. Scroggie, *Christ the Key to Scripture*, p. 5.

For seven centuries no one seems even to have guessed that Isaiah 7:14 spoke of the manner by which God would become incarnate. Then four persons were mysteriously notified of the time and the manner of its fulfillment.

"The snows of at least sixty winters had fallen" on Zacharias (sixty then marked "the commencement of agedness" with the Jews; see Alfred Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 1, p. 135; compare Luke 1:7). He would know that the Messiah was at hand if his own son John was "to make ready a people prepared for the Lord." Luke 1:17. (Compare *The Desire of Ages*, pp. 43, 44.) It is also possible that the angels "to shew thee these glad tidings" (Luke 1:19) included unrecorded things about Messiah. The last words of the aged priest to Gabriel were those of unbelief (Luke 1:20), but his first after his dumbness were of praise to God (verse 64). Un-

A holy land, a holy people, holy worship on the holy Sabbath—then for the first time shall God's people enter into that full and marvellous experience of Hebrews 4:9, 11: "There remaineth therefore a rest to the people of God. . . . Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

belief never has words with which to praise God.

Elisabeth received the news in Mary's "salutation" (Luke 1:41), and would also naturally notify Zacharias. Mary, "peasant maiden and carpenter's bride," received the world's greatest news in the angel's salutation (verse 28). "Thou hast found favour" (literally "grace," but rendered thus to relieve it of theological technicalities) indicates God's help to receive such humanly incredible news, and to be the uniquely favoured mother of all time.

Joseph, son of David (Matt. 1:6, 16, 20), Galilean carpenter (Matt. 13:55), just, magnanimous, extraordinarily devoted (Matt. 1:19-24), served God's purpose inconspicuously (we know not a single word of his) but nobly from the moment that heaven's marvellous secret first became known to him.

THE VOICE OF AUGUSTUS OR THE PLAN OF GOD?

"When the time had finally come, God sent forth His Son, born of woman," says the apostle (Gal. 4:4, R. S. V.). In explaining "the fullness of the time," we usually say (1) that Roman arms and arterial roads had knit the world into a compact unit enjoying comparative peace; (2) that the Greek language had given to men a common speech for the first time; (3) that intercourse between the nations was never more widespread; and (4) that the birth of Jesus took place at Bethlehem because Rome decreed "that all the world should be taxed" (Luke 2:1).

Caesar Augustus, the heathen

emperor, decreed a census for future taxation, and the hated satellite Herod probably ordered it in the Jewish manner, for fear of the results. The actual tax was taken after Herod's death, when Cyrenius was governor of Syria, thus substantiating Luke 2:2.

All these circumstances worked together to make possible the fulfilment of the divine word now seven centuries old: "O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for Me one who is to be ruler in Israel." Micah 5:2, R.S.V.

The fearful Joseph and the weary mother, guarded by the unwearied angels, covered the long ninety-mile journey from Galilee to Bethlehem, David's city, where the virgin mother resigned herself to the will of God. Here the Saviour of the world was born under circumstances quite contrary to contemporary expectation, and different from our imaginative traditions and artists' conceptions.

Everything bustled as people poured into Bethlehem. "Unrecognized and unhonoured," Joseph and Mary reach their journey's end "in a rude building where the beasts are sheltered."—*The Desire of Ages*, p. 44. No gaudy grotto, no friendly house. The exact time and place are unknown to us (see *The SDA Bible Commentary*, on Matt. 2:1). "There, that very night, she brought forth her first-born Son; and because there was neither womanly hand to assist her nor couch to receive Him, she wrapped Him in swaddling clothes and laid Him in a manger."—James Stalker, *The Life of Jesus Christ*, p. 12. Compare Luke 2:7.

"Beyond this announcement of the bare fact, Holy Scripture, with indescribable appropriateness and delicacy, draws a veil over that most sacred mystery."—*The Life and Times of Jesus the Messiah*, Vol. 1, p. 185. There are profound reasons for God's silence here, as also during the childhood and youth of Jesus, excepting only His Temple visit (Luke 2:49).

What is paramount is that Jesus Christ came into the world, which He had made (John 1:10), and though He was unrecognized by His own, yet henceforth "as many as received Him" were "to become the sons of God." Verse 12. "St. Matthew's reference to the prophetic name

Home at Last

Cletis Hanahan

Home at last

*On the sea of glass,
Saved for eternity.
There in the throng who have overcome
I find myself secure.
There with my friends and loved ones too,
At last where joys endure.
There by the throne and the tree of life
All safe from Satan's grasp,
There where the crystal river flows,
Redeemed—I'm home at last!*

Home at last

*On the sea of glass,
Saved from a world of woe,
There with the Christ I have learned to love
I look upon His face.
Clothed in His spotless robe of white,
Saved by His matchless grace.
There by my faithful angel who
Has helped me tread the way.
There to enjoy the heavenly choir,
At last, I'm home to stay.*

Home at last

*On the sea of glass,
I must indeed be there.
Lord, in this world of sin and strife
Where foes are ever near,
Make me Thy fortress, live within,
Reflect Thy glory here.
Here where the enemy claims domain,
Here, as the dark days pass,
Make me so pure that I shall feel
At home on the sea of glass.*

Emmanuel, points to the full truth, that Christ is the Son of God as being of the Divine Essence."—H. P. Liddon, *The Divinity of Our Lord and Saviour Jesus Christ*, p. 247.

The world thundered on its way the morning after the Babe of Bethlehem was born, but He was to change its history profoundly. After Christ's classic discourse on the Holy Spirit, we read: "So there was a division among the people because of Him." John 7:43.

This word "division" is what we now call schism. John uses it to show Jewish divisions over Christ, Paul of the Corinthian church divisions (1

Cor. 1:10; 11:18). From the time of Christ on, the worst heresies to divide the church have centred in the nature and person of Christ.

"The Incarnation bridges over the abyss which opens in our thought between earth and heaven; it brings the Almighty, All-wise, Illimitable Being down to the mind and heart of His reasonable creatures. The Word made Flesh is God condescending to our finite capacities; and this condescension has issued in a clear, strong sense of the Being and Attributes of God, such as is not found beyond the bounds of Christendom."—*Ibid.*, p. 447.

ARE WE "ONCE SAVED ALWAYS SAVED ?

GEORGE BURNSIDE

OF ALL the dangerous errors in modern Christendom one of the most deadly is that commonly known as "once saved always saved." This teaching holds that once a person comes to Christ and believes in Him, he cannot be lost no matter how far he may drift into sin and disobedience.

This theory is dangerous because it leads people to depend on past experience instead of a present fellowship with Christ Jesus. It destroys the sense of sin and the danger of sin. When a person continues in sin, he thinks, "Why worry, why confess?" for he feels he cannot be condemned or separated from God.

Not all Christians, by any means, hold this theory. For instance, the *Salvation Army Handbook of Doctrine* reads, "The Scriptures teach that not only does continuance in the favour of God depend upon continued faith in, and obedience to Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost."—Page 2.

The Word of God abundantly bears this out. Regarding Saul, Israel's first king, we read, "The Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:6. Verse 9 says, "God gave him another heart," and verse 10, "The Spirit of God came upon him." He was converted by the Spirit of God. Yet, because of his sin, we are told, "the Spirit of the Lord departed from Saul" (1 Sam. 16:14); and further, "Saul died for his transgressions." 1 Chron. 10:13.

Genesis 1:31 reveals that man was made upright and perfect. Nevertheless he fell. Satan was created perfect, yet he fell to perdition (Eze. 28:15). Angels who were in heaven fell to their eternal doom (Jude 6). In John 15:1-6 we have the warning

from the lips of Jesus that Christians (branches of the true Vine) can be cut off and, if so, they will be burned.

The Israelites, who were once God's people, were broken off because of their unbelief (Rom. 11:13-23). John admonishes the believers, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 8:9.

Paul said: "Cast not away therefore your confidence, which hath great recompence of reward." Heb. 10:35. He knew it was possible for him to become "a castaway" (1 Cor. 9:27). The word for "castaway" is translated "rejected" in Hebrews 6:8, and "reprobate" in Romans 1:28.

The argument is sometimes presented, "You cannot change the fact that you were born; once you are a son you are always a son regardless of how far you may drift away into sin." However, if a son dies, then the father does not *have* a son. He *had* a son. So a son of God can die

ADORATION

SIEGFRIED M. V. SANDSTROM

When God's infinite goodness we ponder,
When we learn of His love for all men,
We are lost in amazement and wonder;
It is far beyond all human ken.

When we contemplate His mighty power,
When we know that from Him all life
springs,

See perfection in tiniest flower,
Sublime grandeur in heavenly things;
When we think of God's mercy so tender,
Of His plan for salvation from sin,
And we know if our will we surrender,
He will help us life's battles to win;

We can only bow down and adore Him
For the measureless gift of His Son,
And then willingly lay all before Him,
That His will on this earth may be
done.

spiritually and he thereby ceases to be a son. In the words of a prominent Bible commentator: "When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself."

SOME DEPART FROM THE FAITH

We must keep ourselves "in the love of God" (Jude 21), for some will make shipwreck of their faith (1 Tim. 1:19).

In Hebrews 6:1-6 we are advised to go on to perfection, and then we are told that those once enlightened and having tasted of the heavenly gift and having partaken of the Holy Ghost (certainly converted people) can "fall away" (verse 6) and cannot find repentance, "seeing they crucify to themselves the Son of God afresh."

It is sometimes argued that a child of God "hath everlasting life." That is true. "Well," they say, "If we have *everlasting* life, how could we lose it?" In the same way that the Jews lost the land that God gave to them for an "everlasting possession" (Gen. 17:8). In the same way that the seed of Phinehas lost the "everlasting priesthood" that God gave (Num. 25:13). And just as the Israelites broke the *everlasting covenant* (Isa. 24:5).

To illustrate: Suppose I have an everlasting jewel: can I not lose it because it is *everlasting*? Jesus gives everlasting life. Jesus would not give, as a gift to His children, a dying life. He gives everlasting life, but that life can be lost through wilful sin.

Paul, stating that without holiness no man shall see God, cautions them "lest any man fail of the grace of God." Heb. 12:14, 15. The marginal reading is "fall from" the grace of God. Therefore, it is possible to fall from grace.

The teaching "once in grace, always in grace," is a dangerous delusion that lulls souls into a sinful slumber from which many will not awaken until it is too late.

NAMES TO BE BLOTTED OUT

We need to make our "calling and election sure." 2 Peter 1:5-10. Many do not want to do this. They want to

believe that heaven is waiting for them and that it is impossible for them to be lost. These deceived souls believe that once their names are in the Book of Life they will never be blotted out. But God has said, "Whosoever hath sinned against Me, him will I blot out of My book." Ex. 32:33.

Isaiah speaks of a people whom God once called "My people." He was "their Saviour"; He "saved them" and "redeemed them." But the record says, "they rebelled." By rejecting His commandments, as many professed Christians do today, God was "turned to be their enemy, and He fought against them." Isa. 63:8-10.

The same warning is given by the prophet Ezekiel: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24.

Many more scriptures could be presented to show the falsity of this teaching that lulls professed Christians to slumber with the deceptive assurance that once they are saved, they are always saved.

LIVING FAITH NEEDED

In order to be saved we must believe in the Lord Jesus Christ and abide in Him. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. However, if a Christian while professing Christ, instead of having a faith that works by love and obedience (Gal. 5:6), turns to wilful breaking of the commandments, he no longer has a living faith but the dead faith against which we are warned: "Even so, faith if it hath not works, is dead, being alone." James 2:17.

As Wilbur Chapman has said, "There is a three-fold salvation. In 2 Corinthians 1:10, we read: 'Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us.' So that if you should say to me, 'Are you saved?' and I should say, 'I have been saved,' that would be a Scriptural answer. And if you should say

to me again, 'Are you saved?' and I should say, 'I am being saved,' my reply would still be Scriptural. But if you would say to me again, 'Are you saved?' and I should answer, 'I shall be saved,' it would be quite as Scriptural as my former replies."

This text reveals that we constantly need deliverance in Christ. Therefore we must continually depend on Christ Jesus our Lord for salvation. It was by looking to Jesus in the beginning that we were made children of God,

and we are told: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6.

There will never be a time when we can safely cease to believe, trust, and abide in Jesus. He alone has met our need in the past, and He alone can meet it in the future. Therefore, we should ever abide near our Lord, and looking always to Him, follow closely in His footsteps. He is the Way, the Truth, and the Life.—*Review and Herald.*

NEWS FROM

THE WORLD FIELD

PROGRESS IN HAITI

ERNEST VEUTHEY

ON THE western side of the island that Columbus loved the most, is the Republic of Haiti, with its four million inhabitants. On the eastern end is the Dominican Republic. Haiti is over-crowded. Its people are for the most part very poor. Illiteracy is all too common for the government has little money with which to establish schools.

In spite of these obstacles God is bringing out a people in Haiti who are known for their integrity and loyalty to God in the observance of His divine law. At the close of 1955 the church membership stood at more than 12,000 with these members attending some forty churches.

We rejoice over the way God is working in this needy field. Already this year we have dedicated two new churches, one of which is the beautiful chapel at the College Seminaire Adventiste. The other is the church at Gros-Morne, with a seating capacity of seven hundred. These new buildings stand as monuments to the power of the gospel.

It is marvellous to see the working of the Spirit of God upon the hearts of these people. The simplicity of His methods of working causes us to reflect that truly it is "not by might, nor by power, but by My Spirit, saith the Lord."

A few months ago in a little village named Cabaret, about fifteen miles from Port-au-Prince, the capital of Haiti, a group of laymen were conducting Bible studies. Meetings were held at the home of a member of the Pentecostal Church. The interest developed until some of the testing truths were reached. Then opposition arose, and the woman in whose home the meetings were conducted was seriously persecuted. The opponents tried to persuade her by force not to allow our brethren to use her home as a base from which to teach. She was very much perplexed, but as she feared God more than men, she continued to permit the Bible studies to be held in her home.

Then one night she had a dream. God revealed to her in the form of a song that she should keep the seventh-day Sabbath holy. This convinced her that she should be a Seventh-day Adventist. She continued to use her home as a meeting place for all who desired to know the truth. She and one of her daughters have been baptized. Others of her children are interested. The home has grown too small to accommodate the people who attend the meetings.

The same laymen who brought the truth to this area are now constructing a small chapel with their own funds, poor as they are. A light has been kindled in another dark place in Haiti. Jesus is being uplifted before

the people as the only Saviour.

Please pray that God may use us in helping to finish the work in Haiti. The brethren of Haiti salute you in the name of Jesus Christ our Lord.—*Review and Herald.*

HE DIDN'T HEED THE SIGN

L. R. WADDINGTON

“CUSTOM belong me fella” they say, when they are caught out in a lie or in the performance of something they know to be wrong. In the Solomon Islands it is a time-honoured custom.

On Malaita it is common for fathers to sell their daughters into wedlock, but I did not know, when I went along to a wedding on our station here at Kwailibesi, that the bride was being purchased. I was rather puzzled to notice the bridegroom return to his work in the hospital immediately after the ceremony, while the bride walked off with her in-laws, with never so much as a smile or a look for the bridegroom. Then one of the boys explained the system to me.

The husband's people had to pay over the purchase money the next week, and after that he would be permitted to court his wife. If she found him agreeable she would go and share his new leaf house, but if after all she did not like him, then she would call the marriage off, and all the purchase money would have to be returned. If the latter, then the poor girl would be subjected to threats from all her relatives who would have spent the money.

Sometimes it works out well, but sometimes much unhappiness is the result. One does not have to be a genius to see the effect this custom has on the sacred rite of marriage, on the morals of decent but poor young people; the abuses that some young girls have to put up with when they have a particularly money-hungry lot of relatives. Because of this our missionaries have quietly and patiently worked to eradicate this custom. At the 1955 district meetings Pastor Ferguson gave the people of North Malaita the Bible view on the selling of daughters, and some of the S.D.A. chiefs turned away from the custom, but many objectors were noisy and violent in their protests.

One man stood up in this meeting and declared he was not going to give up this custom, and that next week a fleet of ten canoes was coming from a neighbouring island with the money to buy his daughter. Furthermore, tomorrow he was going to cut the firewood ready for the feast. Next day as he cut the wood a tree fell and narrowly missed killing the girl he proposed to sell. The people round him were very impressed, and told him that God had sent him a “Beware” sign, but the father laughed and went on with his tree-felling. Next morning he took his axe and went off in his canoe. Eight hours later, in response to an urgent call, I went to his house, but he was beyond human aid. His battered head bore witness to the force of the falling tree that had not missed.

The lesson has not been lost, as these people are quick to see a warning in such happenings. These people are trying to adjust themselves to changes in age-long customs, and they need your prayers. The missionaries need your prayers, too.—*Australian Record.*

GOD BLESSING IN KOREA

W. P. BRADLEY

WHEN the biennial session of the Korean Union Mission was held earlier in 1956, some remarkable reports were received of the results of the missionary activities of the workers and members.

The relatively new hospital in Pusan reported that 2,600 babies had been born in the institution during the four years. The older medical institution, the Seoul Sanitarium and Hospital, conducts an active missionary programme that results in baptisms averaging a hundred persons each year.

A high school student in the town of Kwangju had enrolled 2,500 people in the correspondence school.

From among the 290 orphans in the Seventh-day Adventist Seoul Orphanage about thirty babies have been placed for adoption in American homes thus far.

When a baptismal service was conducted in the Pusan Central Church about a year ago, at which eighty-one candidates were baptized, a brother was present who had led

forty-three of that number into the truth.

The church membership in Korea had increased to 6,103 by the end of 1955, and the Sabbath membership stood at 15,774. God is richly blessing in the work in Korea.—*Review and Herald.*

WHEN JOINING THE CHURCH MIGHT DESTROY YOUR HOME

(Continued from p. 6.)

not think of giving it up. It means too much to me. I am not sure that I will be baptized now. But if God should impress me that I should be, I would not want to feel I was displeasing you, and certainly I would not want to do what you have forbidden.”

“You mean that you would go ahead anyway against what I had forbidden?”

“I certainly would not want to, John. That is the reason I wish you would withdraw your opposition.”

“Then you intend to be baptized, don't you?”

“My decision has yet to be made. Baptism is plainly taught in the Bible, and I believe in it. I believe also in what has been taught at these meetings. I think I ought to be baptized. I fully expect to be baptized at some time. I know of no reason why I should not be now.”

“Does it mean nothing to you that I do not want you to be—that the whole idea is most repugnant to me?”

“It means much, John, more than you think. I truly wish you did not feel as you do. But I must be honest with you. I would not allow your feelings to prevent me from doing what I believe God wanted me to do. I could not permit you, or anyone else, to come between me and God. Before everything else in the world I must follow His will as He makes it known to me.”

“Then, Mary, I have but one thing more to say to you, and I hoped I might never need to say it. I want you to plainly understand it, so I will put it bluntly: The day you go out these doors to be baptized by, and to join with, these religious cranks, just plan not to return. This will no longer be your home. You no longer need to look upon me as your husband. When you go, please go with the clear under-

standing that you are turning your back on your husband and your home. I shall not want to see you again." (To be continued.)

"TAKE THOU THE SIDE OF GOD"

H. M. TIPPETT

IT IS reported that one of the placards in a General Motors plant reads as follows: "According to the theory of aero-dynamics, and as can readily be proven by wind tunnel experiments, the Bumble Bee is unable to fly. This is because the size of its wings in relation to the size of its body makes flying impossible. But the Bumble Bee, being unacquainted with these scientific truths, goes ahead and flies anyway and gathers a little honey every day."

Every child of God is acquainted with Satan's list of "impossibles." One of his favourite arguments is that no one can maintain a genuine Christian experience in modern business and industry and be successful. That taunt is almost sustained when we think of the subtle and devious ways in which evil is masked and justice perverted, in business, government, and public enterprise. We lament the apparently hopeless task of anyone's achieving favour and eminence who lives in strict moral rectitude.

Yet from the days of Joseph and Moses and Daniel, men who lived spiritually strong amid corrupt environment, there have been witnesses to the power of the gospel to make men and women valiant in doing exploits for God. Their wonderful record of devotion and spiritual victory gives the lie to every challenge of the evil one. The greatest and most incontrovertible argument against the charge that a thing cannot be done is the evidence that it is being done.

Satan whispers that it is impossible to keep the Sabbath and to care adequately for one's family, even in the face of the fact that countless thousands are doing it. He argues that it is foolish to try to be happy while relinquishing worldly pleasures, yet

multitudes who never before knew joy are rejoicing in the happiness of obedience to God. He ridicules as improvident fools those who pay tithes out of meagre wages, but the prosperity of believers who follow that gospel plan of finance makes his taunts absurd. Nothing good is impossible to him who can say with Paul, "I can do all things through Christ which strengtheneth me." Phil. 4:13.—*Review and Herald*.

Where Do You Pasture?

(Continued from p. 7.)

the Scriptures in a casual way, without seeking to comprehend Christ's lesson that you may comply with His requirements, is not enough. There are treasures in the Word of God that can be discovered only by sinking the shaft deep into the mind of truth."—*Ibid.*, p. 274.

In the second chapter of Proverbs there is positive assurance that you will "understand the fear of the Lord, and find the knowledge of God" if you apply your heart to seek understanding (Prov. 2:2-5). God's counsel is: "Desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. It always tastes good!—*Review and Herald*.

INASMUCH AS YE HAVE DONE IT

MRS. C. L. KELLY

Who can measure the value of a kind heart,

And eyes quick to see a need?

Or the waste of a life with a blind heart,

That only on self can feed?

Who can tell the lift that a bright smile

Brings to a burdened one?

Or the word that helps on the last mile,

When the journey's nearly done?

Who can tell the joy of the bright flowers

Given e'er it is too late?

Oh! hurry, and fill the God-given hours—

Life is too short to wait!

FROM December 24-31 the South Pacific Youth Congress will be held. The following message was sent from Southern Asia to the Congress:

"The Advent youth of India, Burma, Pakistan, and Ceylon send their 'Salaams' to, and wish God's richest blessing upon, the youth of the Australasian Division assembled in the South Pacific Adventist Youth Congress, December 24-31.

We join you, 6,000 strong, in re-dedication to the glorious task committed to the Knights of the Last Crusade.

May we march unitedly into the Golden MV Year in step with the Master of Master Guides."

Roland W. Shorter,
MV Secretary, S. A. Division.

Southern Asia Tidings

Official Organ of the
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Miscellany

● PASTOR G. R. Jenson and family left for furlough on November 21. They will be locating in Washington and Brother Jenson will be attending the Theological Seminary during their furlough period. The Jensons have given service in Bombay and Spicer College. We wish them God's blessing during this furlough year.

● PASTOR and Mrs. A. E. Rawson have returned to the Division office after an absence of seven months. They report a very busy programme while in the U. S. A. On their return to Southern Asia they stopped in Rangoon and Colombo caring for Bible School and Radio work in those places. The workers of the Voice of Prophecy held a brief welcome meeting for the Rawsons on the morning of November 21, on the verandah of the Bible School office at Poona.

● Miss Linda Buhler, who has been teaching temporarily at Vincent Hill School, arrived in Poona on November 20 to take up her duties as church school teacher at Salisbury Park. We welcome her to the Salisbury Park family.

● PASTOR A. M. Akbar, president of the West Punjab Mission reports 109 baptisms from April to November, 1956. Many of these are young people between the ages of 18 to 23 years. They now have four efforts in progress in that area. This evangelistic programme will be continued in a strong way during the months to come.

● MEETINGS are being held in Jalna and Amritsar in the North-western India Union. The meetings in Delhi have also got off to a good start. There are many other public functions going on in Delhi at the present time, but in spite of that a good attendance is reported at the evangelistic meetings there as well as in the other efforts being held in that field.

● PASTOR S. B. Gaikwad of the Kolhapur District in Bombay State reports excellent interest in the Voice of Prophecy work. During the past

few months they have enrolled 450 persons in the Bible courses.

● BRETHREN R. R. Matthew and S. Thomas are conducting meetings at Khammeth and Tumkur. Excellent attendance is reported at these meetings.

● THE Executive committee of the General Conference of Seventh-day Adventists, Southern Asia Division, will be held from December 9-16, 1956. Elder L. K. Dickson, Vice President of the General Conference, and Elder R. H. Adair, Assistant Treasurer of the General Conference, will be attending these meetings. These brethren will also have opportunity to visit some of our centres throughout the Southern Asia Division while in the field.

● PASTOR L. R. Rasmussen, Associate Secretary of the General Conference Department of Education, has made an extensive tour visiting schools and other institutions as well as churches since November 1. He will attend the Educational Council

which will be held from December 3-8, and also the Division Committee held from December 9-16. His help in the field has been much appreciated.

● WORD from the South India Union indicates that the 13th Sabbath Offering in the Seventh-day Adventist churches throughout South India was Rs. 811-11-0. The overflow from the 13th Sabbath Offering will go to help provide a new hospital in Port of Spain, Trinidad. The 3rd quarter 13th Sabbath Offering in 1955 in the South India Union was Rs. 798-8-0. This is an upward trend in the giving of our people, for which we are all thankful.

● Following the Division Committee meetings at Poona, arrangements have been made for budget meetings in the various Unions and fields throughout the Southern Asia Division. Representatives of the Division will be attending each of these meetings during the later part of December and early January.—D. S. J.

AUTUMN COUNCIL ACTIONS

WE herewith present a brief summary of actions taken during the Autumn Council that we believe will be of general interest to our readers.

* Education of Nurses in Overseas Divisions. A recommendation to train nurses for positions of responsibility on the B. S. degree level.

* Mission Territory for the Central European Division. A resolution that assigns part of the Sudan in Africa as mission territory for the Central European Division.

* Plans for the 1958 General Conference. The dates—June 19th to 28. (Place already chosen—Cleveland, Ohio) Suggested One-Million-Dollar Offering for Missions on the first Sabbath.

* Signs of the Times. An action making the Signs of the Times a monthly magazine.

* Call to Evangelism. A recommendation calling for a total effort in evangelism by conference

workers and church members.

* Missing Members. A recommendation dealing with the serious situation of members who are not attending services.

* Literacy and Literature. A recommendation to establish a course at the Seminary to help missionaries who work in primitive areas.

* Ministerial Book Club or Ministerial Reading Courses. A recommendation that they be discontinued.

* Adoption of Name "Australasian Division." This territory was formerly known as the Australasian Inter-Union Conference.

* Roadside Signs. A recommendation that widespread use be made of the new denominationally sponsored road sign featuring name of church.

* MV Voice of Youth Evangelism. A call to our youth to engage in various methods of evangelism.