



Dedication of Denominational Headquarters Church

D. A. ROTH

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DEDICATION services for the Seventh-day Adventist denominational headquarters church in Takoma Park, Washington, D. C., were held on Sabbath, November 16-17, in a series of four special programmes climaxed by the dedication ceremony.

The dedication came three years after the opening service was held in the new stone building. This building is the fourth meeting place since the church was organized in August, 1904, with less than forty charter members. Today there are more than nine hundred members.

Elder R. R. Figuhr, President of the General Conference, spoke at the morning worship service. At the afternoon dedicatory service, Elder L. R. Mansell, church pastor, read a personal message of congratulation from President Dwight D. Eisenhower. Elder C. J. Coon, president of the Potomac Conference, gave the main address. Elder L. R. Mansell led out in the act of dedication and Elder D. A. Ochs, president of the Columbia Union, gave the dedicatory prayer. Many other leading officials of the church participated in the programme.

The week-end programme began on Friday night when a choir of ninety voices, directed by M. E. Dawson, presented a cantata, "The Song of Thanksgiving." The speaker was Kenneth H. Wood, Jr., assistant

editor of the *Review and Herald*.

The new church home seats 1,300 with a choir loft seating seventy-five. The nave seats 840 and the balcony 460. The church front faces the point of a triangle park and is directly



The Seventh-day Adventist denominational headquarters church in Takoma Park, Washington, D. C., U. S. A.

across the street from the General Conference offices and the Review and Herald Publishing Association.

The new church, of American Gothic design, is constructed of Maryland granite, studded with brownstone blocks and has blush Indiana limestone trim. It has a slate roof surmounted by a lead-coated spire, the tip of which is 110 feet from the ground.

On the lower level are rooms for youth and children's divisions, including a 400-seat youth chapel. Space is also provided for the pastor's study, waiting room, secretary's office, treasurer's office, library, choir room, supply room, reception room, and baptistry.

The high vaulted ceilings and large circular windows in the two gables, the organ grilles of Gothic tracery pattern, the hanging chandeliers, the curving stairways leading to the platform from the balcony, and other features make it one of Washington's most modern and beautiful churches.

The church is used constantly for conventions and special church programmes. The annual Fall Council session of the General Conference committee is held every October in the church. Many officers of the General Conference, Review and Herald, Home Study Institute, Theological Seminary, and other church organizations in the Takoma Park area are members of the church.

The new church at denominational headquarters will continue to be used extensively for the onward progress of the gospel message.

(President Eisenhower's telegram is as follows: "To the Members and Friends of the Takoma Park Seventh-day Adventist Church joined in the dedication of their new building, I send greetings. Congratulations for the faith and sacrifice required to complete this project. Your church is a splendid addition to the religious life of the Capital City. In it you will gain inspiration and continued service to God and neighbour. Best wishes to you all. Dwight D. Eisenhower.")

Stand with anybody that stands right and part with him when he goes wrong.—*Abraham Lincoln.*

WESTERN INDIA UNION

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GRADUATION WEEK-END AT SPICER MEMORIAL COLLEGE

BY THE EDITOR

WELCOME! was the sign that met our eyes as we entered the doors of Spicer Memorial College on Friday, March 15, at 8 p.m. A silhouette of a graduate student was in the centre of neat and artistic blue and white decorations—the colours of the Class of '57. This class, we understand, was one of the largest ever graduated from "Spicer" and it consisted of 29 young people ready to step out into the world to work for the Master in various lines of service.

The strains of the "Prelude in B Minor" reached our ears as we entered the chapel and there was a sense of expectancy in the air. Then the graduates began the processional to the music of the "Triumphal March" by J. S. Bach. These young people made an impressive sight as they solemnly marched down the centre aisle in twos dressed in their black gowns trimmed with blue. When the last graduate had taken his place in front of the rostrum the

whole congregation sang "O For a Heart to Praise My God." After the prayer by Mrs. O. W. Lange and the Scripture reading by Mrs. C. O. Frederick, Van Chamliana, one of the graduates, sang the beautiful solo, "Consecration."

Pastor O. B. Jonathan, the guest speaker for the Consecration service, gave a stirring talk on the Class Motto, "Selfless Messengers for Christ." "It is essential," he said, "that each graduate consecrate himself to the One who had called him to be a 'selfless messenger.' Is your consecration to Christ complete?" he asked. "Have you given Him all there is of you?"

The speaker went on to enumerate the "selfless messengers" God had used down through the ages. According to Jesus, John the Baptist was the greatest. When asked if he were one of the prophets he replied: "I am the voice of one crying in the wilderness." "Yes," said the speaker, "a selfless messenger is one who forgets self in carrying the message entrusted to him. He considers the message more important than himself." Our greatest example, however, of a selfless messenger is Jesus Christ who



The members of the Senior Class of 1957 singing the Class Song.

left the glory and majesty of Heaven to come to this sinful world to save you and me. "Look to Jesus," cried Brother Jonathan, "for by beholding Him we shall become changed—we will become 'selfless messengers' indeed."

This very interesting talk was brought to a close with an appeal to the graduates to consecrate their lives to the Master.

K. J. Wilmott, the Class pastor, on behalf of the class, responded to the appeal of the speaker and promised selfless service to the Master. After a solemn consecration prayer by Pastor R. L. Rowe, four of the graduates sang a very appropriate song titled "Selfless Messengers." The benediction was pronounced by Mr. M. Amirtham and the congregation remained seated while the graduates marched out to the music of the "March Pontificale." Mrs. L. R. Burns was at the piano.

As this was the last Sabbath of the school year the Sabbath school officers had decided to have a 13th Sabbath programme. The exercises were a blessing to all and the items by the children were especially enjoyed.

BACCALAUREATE SERVICE

The guest speaker for this service was Pastor E. L. Sorensen, president of the South India Union. But just before he spoke Leonard Clemonds rendered the beautiful solo, "My Task." Brother Sorensen commented on the fact that the abbreviation for Spicer Memorial College—S.M.C.—had been used in both the Aim and the Motto. When the speaker spoke on the Motto, "Saving Men for Christ," he emphasized the great need of the world for "Selfless Messengers" who saw this need and were willing to give their lives in order to fill it and "Save Men for Christ."

Addressing the Class of '57 he said: "Are you burdened for perishing souls? Is the world and its needs on your heart? Do you feel the challenge of trying to make the world better? If Christians were to act in concert," he continued, "moving forward as one, under the direction

PRINCIPAL R. E. RICE CHALLENGES THE CLASS OF '57

"MEMBERS of the College Board, and of the Faculty, Class of '57, Parents, Students, and Friends, we have come to a solemn moment in the functions of this class. The time when this group of young people are to receive a token of recognition for the work they have completed. At this time it is well for us to pause and evaluate the ac-



Principal R. E. Rice giving the Charge to the Senior Class of 1957.

complishments of this group." Mr. R. E. Rice, principal of Spicer Memorial College, was speaking. "Here you see before you the finished product. They have still to be tested and tried under varying conditions." Turning to the graduates he said: "I would like to say how much we shall miss you—you have been our monitors, song leaders, work supervisors, office assistants, etc.—our loss, however, will be the field's gain."

Principal Rice then gave the definitions for a truly educated person according to some great educators, but he suggested that as far as Seventh-day Adventists were concerned true education was summed up by Mrs. E. G. White in the following words:

"True education is more than taking a certain course of study. It is

broad. It includes the harmonious development of all the physical powers and mental faculties. It teaches the love and fear of God, and is a preparation for the faithful discharge of life's duties."—*Counsels to Teachers*, p. 64.

"In Seventh-day Adventist institutions," he continued, "this ideal of education does not envision success in business, success in industry, success in the professions, or the sciences, or even in the work of the church merely for the gratification of blown-up ambition." Said Brother Rice, "Those young men and women who secure an education and spend time and money to acquire knowledge in order, mainly, to attain a position of pre-eminence will be disappointed. The work of education," said he, "is the same as the work of redemption and its purpose is to transform the character and fit us for service."

Graduates and audience were listening intently as Principal Rice continued with his theme of true education. Quoting from Mrs. E. G. White he said: "The best education that can be given to youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries."—*Fundamentals of Christian Education*, p. 231.

"This kind of education," continued the speaker, "is of an altogether higher order than the secular education of our day, which threatens to destroy all spiritual vision. Selfishness is at the heart of this worldly thing. Secularism concerns itself only with the material world, the creature comforts. It ignores, even repudiates, the next world. Its key words, said Principal Rice, are beautiful ones—Security and Happiness. But, it is a selfish way of life. The antithesis of this philosophy, was taught by Christ who said: 'Seek ye first the kingdom

(Continued on p. 14.)

of God and all these things shall be added unto you.”

Brother Rice went on to emphasize the fact that although Seventh-day Adventist colleges graduated happy, secure young people they did not encourage the quest for these two things. They encouraged the quest for *God*. “Security and happiness are the *fruit* of this quest,” he said, “not the *object*.”

In continuing he stated that young people must choose either the spiritual or the secular way of life, and pointing to the class he said: “You made your decision for the spiritual way of life when you chose to come to this college for your education. This is the only institution that can and must supply the need of this great division field. Class of ’57,” he cried, “I challenge you now in the presence of Almighty God and before this assembled body of the staff, students, parents, and friends, to go out to the work to which you have been called. You have chosen the spiritual instead of the secular education offered in the world today. You chose to study in an Adventist college rather than in a worldly one. You have chosen poverty and hardship instead of wealth and fame. You have chosen to be “Selfless Messengers” instead of selfish power-grabbers. You have chosen as your aim in life to be a Saver of Souls but,” he said earnestly, “have you placed your own soul in the safe keeping of Christ? Have you learned the lesson of self-discipline?”

Principal Rice went on to say that although we may desire to accomplish great things we will accomplish very little unless we have learned to discipline ourselves. Environment does not make us good or evil but it does reveal our weaknesses or our strength and he wondered what kind of men and women a new environment would reveal the graduates to be. Then in a final appeal to the class he said:

“The greatest want of the world is the want of men—(this includes women, too) . . . ; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who stand for the right though the heavens fall.”

(Continued on p. 5.)

CHRIST OUR RIGHTEOUSNESS

(Foreword)

DR. N. A. BUXTON

ELDER A. G. Daniells was President of the General Conference of Seventh-day Adventists from 1901 to 1922. He was Secretary to the General Conference from 1922 to 1926.

During his secretaryship he was given the task which is the subject of this series of articles.

Let us read his own words as they are given in the Foreword of his book.

“At a meeting of the members of the Ministerial Association Advisory Council, held in Des Moines, Iowa, Oct. 22, 1924, it was—

“*Voted*, That Elder Daniells be asked to arrange for a compilation of the writings of Mrs. E. G. White on the subject of Justification by Faith.”

“ . . . With the co-operation of my associates in the office of the Ministerial Association, I undertook the task designated.

“ . . . So vast was the field of study opened up, so marvellous and

illuminating the hidden gems of truth which came to light, that I became amazed and awed at the solemn obligation resting upon me, of rescuing these gems from their obscurity.

“The Word of God clearly portrays the way of **RIGHTEOUSNESS BY FAITH**; the writings of the Spirit of prophecy greatly amplify and elucidate the subject. In our blindness and dullness of heart, we have wandered far out of the way, and for many years have been failing to appropriate this sublime truth. But all the while our great Leader has been calling His people to come into line on this great fundamental of the gospel.—receiving by faith the *imputed* righteousness of Christ for sins that are past, and the *imparted* righteousness of Christ for revealing the divine nature in human flesh. (Capitals supplied.) . . .

“A careful, connected study of the writings of the Spirit of prophecy regarding the subject of Righteous-

PRESENT OPPORTUNITY

May we cease to “wander far out of the way.” May we now “come into line.” “Southern Asia Tidings” calls its readers individually and collectively to “appropriate this sublime truth,” which we have been failing to do for so many years since Elder Daniells made this observation. Who knows but the **FORTHCOMING SERIES OF ARTICLES ON CHRIST OUR RIGHTEOUS-**

NESS, TAKEN FROM ELDER DANIELL’S BOOK, OF WHICH THIS IS THE FIRST, may be the Heavenly mechanism by which the Golden Oil of the Holy Spirit will be imparted to race the wheels to finish the work in Southern Asia.

(In our next issue: No. 1. “CHRIST OUR RIGHTEOUSNESS” as set forth in the Sacred Scriptures.”)

ness by Faith, has led to the settled conviction that the instruction given presents two aspects: primarily, the great, amazing fact that *by faith in the Son of God, sinners may receive the righteousness of God*; and secondarily, the purpose and providence of God in sending the specific message of receiving the righteousness of God by faith to His people assembled in General Conference in the city of Minnesota, in the year 1888. This latter aspect cannot be disregarded by Seventh-day Adventists without missing a most important lesson that the Lord designed to teach us. . . .

"The major portion of our membership today has been raised up since these experiences came to us. They are unacquainted with them; but they need the message; . . . Hence the necessity of reproducing a portion, at least, of the instruction then given, and accompanying the same with a brief explanation of what took place.

"Those who have full confidence in the gift of the Spirit of prophecy to the remnant church, will place great value upon the compilation of statements thus furnished. Only a few of them have ever been reproduced since they first appeared in the columns of the *Review and Herald*. . . . May these messages do their appointed work in the lives of all who read these pages. Wondrous is the blessing Heaven is waiting to bestow!"

PRINCIPAL R. E. RICE CHALLENGES THE CLASS OF 1957

(Continued from p. 4.)

"Can you measure up to this standard?" he asked. "The times demand it. God expects it. The very existence of your Alma Mater depends upon your success. But remember," he admonished them, "you will only succeed as you are one with Christ. He is the Vine, you are the branches. The branches are useless without the vine. 'Abide in Me and I in you,' said Jesus. Therefore if you want to be a fruitful branch abide in Christ." In a ringing voice the president gave his final charge, "Go now and bear fruit."—J. I. W.

CHRIST OUR RIGHTEOUSNESS

The Editors of the "Southern Asia Tidings" take pleasure in announcing to all "Tidings" readers that there will be a series of extracts from the book "Christ Our Righteousness" by A. G. Daniells, starting with the next issue of the magazine. Dr. N. A. Buxton has been requested to prepare this timely material.

Sister White wrote in "Gospel Workers," p. 301, "This I do know, that our churches are dying for the want of teaching on the subject of Righteousness by Faith in Christ and on kindred truths."

She also wrote, "What is Justification by Faith? It is the work of God in laying the glory of men in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the **RIGHTEOUSNESS OF CHRIST.**" (R. & H., Sept. 16, 1902).

Dear "Tidings" readers, if we have any pride left, these articles are going to hurt our pride and they will prove distasteful to us, and maybe we will turn from reading them. Let us sink our pride in the dust, and acknowledge that we cannot do the task before us without divine help, and let us find in these articles the secret to the speedy finishing of the work.

In one of the most thrilling chapters of the book the progress of events immediately facing the church is tabulated as follows:

1. The revelation and appropriation by faith of the **RIGHTEOUSNESS OF CHRIST.**
2. The bestowal of the **LATTER RAIN.**
3. The impartation of great power to the receivers.
4. The swelling of the 3rd Angel's Message into the **LOUD CRY.**
5. The enlightening of the earth with the "bright shining of the beams of righteousness."

Please notice the first step of this thrilling programme. Dearly beloved brethren and sisters, is it not high time that we take the first step of these necessary steps in finishing the work? Let us read these articles, as one man, determining to draw from them the secret that will quickly bring our Saviour back to this earth in glory.

It is the sincere prayer of the Editors that our readers will find in these articles such a blessed experience that the work will quickly be finished and the coming of our Saviour will be hastened.

—THE EDITORS.

(For the above quotations, Ref. *op. cit.*, pp. 93, 104, 62.)

NORTHEAST INDIA UNION*President: W. F. Storz**Secretary-Treasurer: B. J. Williams**Office Address: Karmatar P. O., Santal Parganas, E. Rly.***NAGA NOTES**

W. F. STORZ

THE road was rough and tortuous and steep beyond compare. The old army command car driven by its owner, Pastor D. J. Donesky, laboured under the difficulties of the trip. About thirty miles took us from the warmth of the plains of Manipur to the cold of the 7,000 ft. elevation of our churches in the Naga Hills. It was the first visit of Pastor O. O. Mattison, our Division president, and B. J. Williams, Northeast Union treasurer, to these hills. But the thirty miles of twisting and bouncing in no way dampened their enthusiasm for visiting our believers who build their churches on the hill tops.

We arrived at Nungshang just as it grew dark and word of our arrival went out immediately and people started gathering. While we were waiting for the meeting we were introduced to a new dish called Naga bread, a staple part of the diet of these Nagas. It is made of rice flour and then fried in fat to make a sticky, gummy mass which is greatly relished by the natives but requires considerable orientation by visitors. Following the supper all gathered around the camp fires for the evening service. The Nagas love to sing and harmony is second nature to them. A good sleep in the home of Brother Maiphuk, our worker, was much needed after the hardships of the day. However, early in the morning the camp fire was burning again and all gathered for the service in the crisp, cold morning air.

Our next appointment was a wedding at Phungcham, about twenty-four miles farther by car and then three miles' hike. It was a strenuous three miles as we seemed to go straight up from the stream bottom to the mountain top. This was the first Naga wedding, most of us had witnessed and it was a queer combination of Christianity and raw paganism. The young couple were

fine, intelligent Seventh-day Adventists. The bride was given away by her father, an Animist, dressed in his bright red blanket which denotes rank and authority. During the outdoor service the non-Christian men marched to the scene in full Naga regalia uttering their characteristic grunts and shouts. After the ceremony, while the newly weds and their party partook of their wedding feast at the home of our worker, the tribesmen continued imbibing rice beer which was sipped through straws from huge mugs made of bamboo, and large baskets which held four or five gallons. Though the baskets were only woven from some local plant they did not leak a drop.

After the wedding we returned the twelve miles to Ukhurul but we were too late for an evening meeting. This we had in the early morning in the basement of the home of our local worker, Brother Benjamin. The ceiling was not high enough for us to stand upright but we recognized that it was not built to accommodate people of our size.

So as not to make our last day in the hills too strenuous Brother Donesky planned our last two meetings in such a way that the hiking was mostly down hill. He dropped us off along the road so that we had two miles of moderate climbing to meet with our company at Phalung. We had this meeting after a bit of refreshment which included silver tea (sweetened milk, well watered) and some fried eggs. The Phalung church is requesting organization and will probably soon be one of our sisterhood of churches. From there it was one mile almost straight down to Happy Ground where Brother Tungmaso is the worker. Happy Ground is a village set on a ridge from which its light truly shines. All in the village are Seventh-day Adventists with the exception of one elderly man. Besides a regular meeting a special service to ordain a deacon was conducted. From there it was another

mile straight down to where the car was waiting.

The Naga people are a naturally friendly people. They enjoy shaking hands and all line up for handshakes at the close of each meeting and sometimes at the beginning also. The unusual grip of both men and women in their handshake conveys the depth of friendship that it represents. In travelling among our people of the Naga hills one need not worry about starvation but he need be on constant guard lest he get indigestion by being fed too often. Our Naga brethren are just as anxious to receive spiritual food as they are to keep their company well filled with physical food.

**RAYMOND MEMORIAL
SCHOOL WEEK OF PRAYER**

J. W. NIXON

ALMOST hidden behind a flourishing crop of standing corn the Raymond Memorial School basked in the beautiful sunshine of February's spring weather in Northeast India. All the morning classes were conducted as usual but in the afternoon the farm and school campus became a hive of activity as the students went into action. Under the direction of farm manager, B. C. Brock, they were harvesting the corn and mustard crops. The new tractor hummed sweetly as it pulled the header around the mustard field, and the boys sang as they plucked the ears of corn.

During the month of February this year, it was the pleasure of the writer to assist with the student Literature Evangelists' Institute and also conduct the Week of Prayer for the students. A fine group of boys volunteered for service in Literature Evangelism during the vacation.

There was a very wholesome response to the messages delivered during the week of prayer, when two meetings a day were conducted for the students' spiritual uplift. Brother E. A. Streeter, the principal of the school, gave every assistance in making the week one of spiritual blessing to the young people. Mrs. Streeter found time, besides her teaching appointments and musical assistance, to also be an ideal hostess. When the opportunity arrived for the young people to "speak a word for Jesus"

the response was quite amazing. On Tuesday morning from 9:30 a.m. to 12:45 p.m. the students stepped forward to the front of the chapel and told their experiences and consecrated their lives to God's service. After almost three hours of testifying they were still coming forward and the meeting had to be concluded and continued in the evening to allow all those who wished to speak to have an opportunity to do so.

The Week of Prayer meetings closed with an earnest appeal that any who had not yet surrendered their

lives to God would do so that night, as tomorrow might be too late.

It was a special privilege to be associated with Brother Streeter again after so many years since our college days together in A. M. C. Brother Streeter and his wife are taking a keen interest in every phase of the school and farm activities, and are beginning to see good results from their efforts. With careful planning the returns from the farm are steadily improving and it looks like better days ahead for the Raymond Memorial School.

opened in Central and Upper Burma during 1957. One will be in Mandalay and the other one in the new Sing U Nau church.

Plans have been laid to open up work soon in the Shan States. Brother Sam Gaw is expected to join our mission service as soon as he can get his release from government service. At present he is the Deputy Inspector of Schools in Kyaukme. His knowledge of the Shan language will be a valuable asset as we start work in this unentered field.

Plans were also made to start new work in Prome among the Southern Chins this year. Pastor E. Maung was voted to start this work. However, recently a call was placed for him by the Delta region to go to Henzada. Our plans will have to wait until a new worker is found to answer this urgent call.

The work in Mandalay itself is also new work. Before the headquarters of Central and Upper Burma region was placed in Mandalay in 1955, we had no work in this second largest city of Burma. However, a beautiful new church was completed the latter part of 1956. Brother Mg Twa, the pastor, has been holding an effort in the new church and he expects to have a baptism in the near future.

In the Toungoo area, a new church was recently dedicated at Kywepydaung. The members, supervised by Pastor Peter, did all the work on the church and held an effort at night after working on the building all day. Six were baptized at the conclusion of the effort. Toungoo also is a new place of labour as we never had any work in the city of Toungoo before Pastor C. B. Guild and Saw Ah Chu held an effort there late in 1955. We now have a nice Sabbath school of thirty-five members. They are meeting in a temporary meeting place but are looking forward to a permanent place of worship as soon as a more suitable location on which to build can be found.

We rejoice that we have been able to start work in so many new places in Central and Upper Burma. We believe that through the blessings of God the work will continue to advance and that in 1957 many souls will be baptized into God's Remnant Church.

BURMA UNION

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NEW WORK IN CENTRAL AND UPPER BURMA

P. A. PARKER, *President*

THE territory of the Central and Upper Burma region comprises the larger part of Burma. Up until recently very little work was carried on in this vast territory.

Recently we have endeavoured to get more work started in these long neglected and unentered areas. 1956 was a very successful year and saw much progress in these fields. Eighty-eight souls were baptized during 1956.

Our first contact was made with the people of Sing U Nau village late in 1955. An effort was conducted by Brethren Go Za Kham, Ngul Kho Pau, and Ngul Khaw Thang. To date thirty-five have been baptized in this village and a new church was organized in April, 1956. Their new church building will be ready for dedication soon.

In April, 1956, work was started among the Lushai people in the Tahan area. Twenty-eight have already been baptized and a new church was recently organized in Trivar village near Tahan. There are now three Sabbath schools in this area. A number of other precious souls are planning on baptism soon. Our Lushai workers, Lalkhuma and Rual Chhina, have been developing the work in that area. A new church

building is being built in Trivar and it is hoped that soon a church will be built in Tahan.

A new church school was established in Tiddim in 1956. Sandy Dee is the teacher and although he is not a Chin, he has done very well as a missionary to the Chin Hills.

In 1957 we expect to open up work in the Siyin Valley of the Chin Hill area. Ngul Kho Pau has been asked to locate there as soon as our new worker, Lian Khup, from Myaungmya school, comes to take over his duties as Pastor Baw Dee's assistant in Tiddim.

Phung Kai, a former colporteur, has been asked to move to the Koptel-Luitwe area. Already we have baptized members in both of these villages and a Sabbath school of twenty-four members was recently organized in Kottel. We expect the work to develop very rapidly in this area as the opportunities are very great.

We have plans to open the work also in the Falam area soon. This is an entirely new language area. We already have one baptized member in Falam and several others are very interested.

New work will be started in 1957 in the Tamu valley among the Lushai people. Brother Rual Chhina has been asked to locate there as soon as the Trivar church is finished. We expect a good harvest of souls there before the year is over.

Two new church schools will be

RECENTLY I read a book *Seven Years in Tibet*. It is an autobiography of a young German who escaped from the prisoner-of-war camp near Dehra Dun, India. One thing that impressed me over and over again was the fact that when this young man felt lost he got up on a high place so that he could survey the country. It is the same with us in Mission service. In our school work we, too, need to get up on a high place so that we can see the work as a whole. This was our experience and privilege when for more than three months Pastor L. R. Rasmussen and the writer wandered all over the extensive territory of the Southern Asia Division. As we looked at the boarding schools as units, we did not see them the same as we do now, being able to look at all the schools in their relationship one to another.

There are seven Unions in our Division. Some of these Unions have only one boarding school while others have as many as five. These schools, although located in only seven language areas, serve most of the major languages in this great Division.

In these boarding schools we have a major portion of the languages in the Division represented. I think of our Spicer Memorial College with 28 languages represented with students from 10 different countries, and the Raymond Memorial High School with students from 3 countries and representatives of 16 languages. The table below shows the distribution of the students in our various boarding schools. It also gives you a view of the relationship between boys and girls attending the schools and the number of Adventist children when compared to the number of other Christians and non-Christians in attendance. As will be seen, a large majority of the students are boarders. We feel that the influence of the school homes is another factor in helping to build up our young people in our truth for this day. These are only our boarding schools. We have scores of village and city schools besides.

Educationally and otherwise we face many perplexing problems, but God still directs. One thing we need to guard against is letting a worldly influence into our training centres through the hiring of non-Adventist

AN EDUCATIONAL SURVEY

O. A. SKAU

Boarding, Middle, and Secondary Schools

Unions and Schools			S. D. A.	Other Chr.	Non-Chr.	Boarders	Totals	Languages
	Boys	Girls						
1. Burma Union								
Myaungmya	144	83	170	23	34	170	227	8
2. Ceylon Union								
Lakpahana	65	33	52	16	30	69	98	3
3. Northeast Union								
Assam Trg. School	36	36	48	2	22	68	72	11
Raymond Mem. H. S.	124	40	80	23	61	147	164	16
Khunti Mid. School	54	32	79	3	4	47	86	7
Totals	214	108	207	28	87	262	322	—
4. Northwest Union								
Vincent Hill School	17	22	35	3	1	33	39	3
Roorkee High School	62	42	94	—	10	85	104	9
Hapur Mid. School	51	33	47	17	20	54	84	3
Totals	130	97	176	20	31	172	227	—
5. Pakistan Union								
Chuharkana H. S.	77	53	125	1	4	102	130	2
Jalirpar H. S.	59	23	79	1	2	48	82	3
Totals	136	76	204	2	6	150	212	—
6. South India Union								
Bangalore Mid. School	74	50	55	26	43	29	124	3
Kottarakara H. S.	182	147	103	208	18	95	329	2
Lowry Mem. High School	74	50	57	30	37	77	124	6
Narsapur High School	119	61	169	—	11	158	180	3
Prakasapuram Mid. School	41	35	52	15	9	39	76	1
E. D. Thomas Mem. School	70	33	64	8	31	74	103	1
Totals	560	376	500	287	149	472	936	—
7. Western India Union								
Lasalgaon H. S.	39	42	77	2	2	76	81	3
Hatkanagale Mid. S.	20	10	19	9	2	28	30	1
Spicer College H. S.	113	95	79	35	94	69	208	28 and ten
Spicer College	130	29	154	3	2	154	159	countries
Totals	302	176	329	49	100	327	478	—
Unions—Summary by Unions								
1. Burma	144	83	170	23	34	170	227	
2. Ceylon	65	33	52	16	30	69	98	
3. Northeast	214	108	207	28	87	262	322	
4. Northwest	130	97	176	20	31	172	227	
5. Pakistan	136	76	204	2	6	150	212	
6. South India	560	376	500	287	149	472	936	
7. Western India	302	176	329	49	100	327	478	
TOTALS	1,551	949	1,638	425	437	1,322	2,500	



KEY to LOCATION of BOARDING SCHOOLS

1. Lakpahana Training Institute, Ceylon
2. Kottarakara High School, Kerala
3. James' Ele. School, Prakasapuram
4. E. D. Thomas High School, Tanjore
5. Bangalore English Middle School
6. Lowry Memorial High School, Bangalore
7. S. D. A. High School, Narsapur
8. S. D. A. Ele. School, Kolhapur
9. Spicer Memorial College, Poona
10. Lasalgaon High School, Nasik
11. S. D. A. High School, Chuharkana, W. Pak.
12. Vincent Hill High School, U. P.
13. S. D. A. Ele. School, Hapur, U. P.
14. S. D. A. High School, Roorkee, U. P.
15. S. D. A. Ele. School, Khunti
16. Raymond Memorial High School, Falakata
17. Assam Training School
18. Kellogg Mookerjee High School, Jalirpar, E. Pak.
19. Myaungmya High School, Burma

teachers. As the pressure from outside increases there is a danger that we may yield and get into our schools not only non-Adventists but also non-Christians. May God help us to constantly keep Christ and His methods in mind. We need to remember the

following from the pen of inspiration: "Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable—men whom

He could educate for His work. . . . It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget

life. What privilege, then, was theirs who for three years were in daily contact with that divine life, from which has flowed every life-giving impulse that has blessed the world."

—*Desire of Ages*, p. 250.

What was theirs is ours today? God can be with us as truly today as He was with the disciples. His promise is: I'll be with thee. As Peter of old said, "Such as I have I give unto thee." Are we giving our students from our own Christian experience or are we just handing out a little book knowledge?

May we remember the following statement: "The great principles of education are unchanged. They stand fast forever and ever"; for they are the principles of the character of God. To aid the students in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim. The teacher who accepts this aim is in truth a co-worker with Christ, a labourer together with God."

—*Mrs. E. G. White*.

IMPORTANT NOTICE

Owing to new regulations relative to the use of Post Boxes and Bags, letters may not be addressed to workers at the Oriental Watchman Publishing House as follows:

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Post Box 35, Poona 1

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Salisbury Park

Poona 1

Official correspondence intended for responsible persons in the Oriental Watchman Publishing House

Laws of Soul Winning—6

"BE YE . . . TENDER-HEARTED"

G. A. COON

"IF I ever saw the Son of God, I saw Him today in the eyes of —." So exclaimed a new convert who had come to the altar but a few hours before. "When you extended the invitation this morning, I had not the slightest intention of responding," he continued. "Even after a large number had gone forward, I still remained in my pew. The special prayer was offered, and those who had gone forward started back to their seats. Among them was —. As he came by and looked at me, I saw Jesus in his eyes. When I saw Jesus, I could not stay seated any longer. I just had to come to the front."

"I am not a man given to tears," continued this new convert. "Even when my father passed away, I did not weep. But I could not control myself this morning, and I hope you will pardon it." Even as the brother talked I could still see signs of the tears that had so freely flowed down his cheeks just a few hours before.

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Not merely did this good brother tearfully come forward, but he gained complete victory over a vicious habit that had held him captive for many years. His name had once been recorded on the church roll, but some members had condemned him for his bad habit. That spirit of condemnation had not brought him victory; the gasps of surprise at his mistakes had failed to give him release from his sins. But the loving glance from one of the humblest members of that church brought tears of repentance.

No wonder the Bible says: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. No wonder that we are told: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one.—*Testimonies*, Vol. 9, p. 189.

Five characteristics are here mentioned. If we think of each of these as netting twenty souls where now we win one, we have five times twenty, or one hundred. If being tender-hearted would bring twenty souls into each little church where we usually win one, surely we should seek God's bestowal of this virtue.

CHRISTLESS STANDARDS

We can hardly deny that as a people we possess more of the virtue of justice than that of tender-heartedness. A combination of the two was seen in the life of Christ. Without His spirit we become merely "standardized." And standards without Christ become Christless standards. Only when standards are seen in the life of Christ do they become Christian standards. When we behold Christ

showing tenderness to sinners, then we also will be tender.

The Jews were legalists. They had scores of man-made rules in regard to the Sabbath. But that did not keep them from crucifying Christ. They also had many dietary requirements. But these, too, were Christless. In fact, one of the reasons given for the execution of Christ was that He had broken the Sabbath. Thus is illustrated the lengths to which men will go when they exalt standards but reject the Saviour.

Says the servant of the Lord: "The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God while they wholly fail of representing His tenderness and His great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them and cause them to fall a prey to the tempter's power."—*The Ministry of Healing*, p. 163.

There are several concrete ways by which soul-winners may obey the law to "be... tender-hearted." Tender-heartedness is the opposite of hard-heartedness. Hard-heartedness shows itself by hard feelings.

In my earlier ministry I sometimes took sides in marital problems. One was more right, I thought, than the other. So I was tender-hearted toward one, and stern with the other. I should have been tender-hearted toward both.

Likewise in handling problems in our churches it is easy for us to take sides. We are sympathetic toward one side, hard on the other. We should be tender-hearted and sympathetic toward all concerned. Then there can be no dispute, for there are no hard words spoken, no evil-speaking engaged in. Discipline is at times essential; harshness, never.

We are further informed that when "discord and misapprehension" arise "they result in the loss of souls," and "whenever circumstances occur that threaten to cause division, we should follow the example of Jesus and of John the Baptist."—*The Desire of Ages*, p. 181.

When we realize that a little bitterness, discord, and misapprehension cause the loss of souls, we should

reform. How important that our soul winning be characterized by tender-heartedness. We must even be tender-hearted toward those who seem to be administering justice in an unwise manner. This sometimes take much of the grace of God. Satan delights in causing God's people to take sides on issues. Then he exploits the situation to his own advantage.

Some believe that bitterness does not affect the salvation of souls. This attitude can at times cause us to stress the standards that the other person should follow, rather than the tenderness of Christ, which should fill our own souls.

Let us think again of this one virtue as bringing twenty to the truth where now we win one. We do not mean that in every case it will bring that exact increase, but we use this figure for convenience. Decisions for Christ and this truth are bound up in a most definite way with our tender-heartedness.

One of the problems of soul winning concerns yearly elections. A church member who has served in a particular office for years should especially take heed that he does not develop a possessive attitude toward

that position, nor feel that his services are indispensable. If the brethren at election time choose someone else to serve, he may take it as a personal affront. This often results in hard feelings. If he is tender-hearted, he will realize that it was only the goodness of God that gave him that position in the first place. And he must still think of himself as Christ suggested—one of the "unprofitable servants."

"Those who have had the deepest experience in the things of God are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in His service is too honourable for them."—*Testimonies*, Vol. 5, p. 223.

TAKING SECOND PLACE

"I will not take second place," remarked a leading officer of a little church. This good brother had been with the church from its infancy. He had given liberally. He had been a

(Continued on p. 16.)

"WE KILLED THE ELEPHANT"



"WE KILLED THE ELEPHANT"

	Basic Goal	Super Goal	Receipts
	Rs.	Rs.	Rs.
Burma	18,000	30,000	—
Ceylon	9,000	15,000	11,762
Northeast India	16,800	28,000	28,000
Northwest India	16,800	28,000	28,000
Pakistan	21,600	36,000	65,000
South India	27,000	45,000	61,650
Western India	16,800	28,000	17,960
TOTAL	126,000	210,000	212,372

LEAVING the Temple in Jerusalem for the last time must have been a sadly moving experience for Jesus. We cannot understand the concentrated patriotism and passionate religious fervour with which the Jews regarded this unsurpassed structure. Judaism was both racial and religious, and it was all focalized here.

What Jesus and His disciples saw as they departed (Matt. 24:1) we may imagine from extant descriptions. Josephus, the Jewish historian, says that in the distance the Temple looked like a mountain of snow. Its marble buildings, terraced courts, with the golden spikes atop the holy place, its massive proportions, must have stirred every Jewish heart. It was not an old, crumbling building, since its re-building or repair had been begun by Herod as late as 20 B.C.

"There shall not be left here one stone upon another." Could any words have been more arresting to His hearers? Josephus goes so far as to say that some stones were forty-five cubits long by five high and six broad. After the siege in A.D. 70, many of these massive blocks were dug up, and the Roman general Rufus Turnus, left in charge after the siege, later had some of the site ploughed over. Only parts of the walls and certain towers were spared.

Lange's Commentary, on Matthew 24:2, says of Christ's remarkable prophecy: "A prophecy literally fulfilled forty years after its utterance, fulfilled by Jewish fanatics and Roman soldiers in express violation of the orders of Titus, one of the most humane of the Roman emperors."—p. 422.

Two signs of the impending destruction are given in Matthew 24:15-19 and Luke 21:20-24—"the abomination of desolation," and "Jerusalem compassed with armies." Pagan banners betokening the presence of Gentile arms not only appeared near and around the city, but were eventually in the holy place. Only those who heeded the signs unhesitatingly were saved by their flight "unto the mountains." Matt. 24:16. That is to be borne in mind in studying the signs of the Second Advent.

The melancholy story of Jerusalem's siege and destruction, with the attendant furious hatreds, famine,

fanaticism, deceptions, fire, captivity, and slaughter, may be read in Whiston's *Josephus (Wars of the Jews, Book VI, chaps. 2-10)*. It is sad reading, but serves as a graphic background for Christ's answer to the disciples' question as to when the whole world would end, and when He would return to earth. (Matt. 24:3).

Josephus records that during Jerusalem's travail, many Jews expected divine intervention. Edersheim says, "If we are to judge from the hopes entertained by the fanatics during the last siege of Jerusalem, they rather expected a Divine, no doubt Messianic, interposition to save the City and Temple, even at the last moment."—*The Life and Times of Jesus*, Vol. 2, p. 434.

SIGNS OF SECOND ADVENT

Deceivers and fanatics, wars among nations, famines, pestilences, earthquakes, are some of the signs Jesus foretold as preceding the end of the world. (Matt. 24:4-7, 24-26). The first three Gospels say that after a period of tribulation (ending the 1260 years' papal persecution in 1798) certain celestial signs would also accompany these others. (Matt. 24:29, Mark 13:24; Luke 21:25). See *Lesson Quarterly* for further details.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth," is a statement worth noting in Luke 21:26, mentioned in connection with the celestial and terrestrial signs of the end. This fear is spoken of in *Testimonies*, Volume 1, pp. 268, 269: "Their hearts [the unbelieving world] will fail them for repining and fear. They have not made God their refuge, and He will not be their consolation then." It is thus a spiritual fear due to unpreparedness in the face of portentous events.

A time so unique as the days preceding "the sign of the Son of man

in heaven" (Matt. 24:30), presents Satan with his last opportunities to deceive and destroy. Hence Christ's warnings of "false Christs, and false prophets" doing "great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verse 24.

By means of false doctrines, by miraculous things that we know of only in part at present, by events that will test to the limit the faith of God's people (Matt. 24:13), the powers of darkness will exert every ingenuity to mislead mankind. "As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, pp. 624, 625.

Of these climactic events men are warned by the preaching of the gospel "in all the world for a witness." Matt. 24:14. The Christian church has doubtless not always adequately fulfilled its mission; nevertheless a knowledge of impending events has been, and is being, scattered liberally over the known world. Just how long this programme may continue we do not know.

What we do know is clear from the words of Jesus: (1) "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. "The words are spoken to the four Apostles as the representatives of the whole body of believers who should be living—first, at the destruction of Jerusalem, and afterwards at the end of the world."—*Ellicott's Commentary*, on Matt. 24:33. It is therefore a personal warning. (2) "Take ye heed, watch and pray: for ye know not when the time is." Mark 13:33. To watch and to pray is to be personally prepared. We know not the hour, but "it is near," and the

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 5, May 4, 1957

OUR LORD'S GREAT PROPHECY

query in a modern hymn is apt—"What if it were today?" (3) "The wise virgins had oil in their vessels with their lamps" and were ready to meet the bridegroom. "The oil is a symbol of the Holy Spirit" (*Christ's Object Lessons*, p. 407) or "the oil of the grace of Christ."—*Testimonies*, Vol. 9, p. 155. The wise virgins had "a knowledge of the truth from the Scriptures," and "had also the Spirit and the grace of God."—*The*

Great Controversy, p. 427.

Only in the measure that our theoretical knowledge of truth is moulded by the Holy Spirit and mellowed by divine grace, shall we be ready for our Lord's returning. The theory of truth was with the Jews of Christ's day, but it was harsh and repulsive because it was shrouded in graceless lives. By contrast, Jesus was winsome because He was "full of grace and truth" John 1:14.

practices it in elaborate ceremony on special occasions.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished the heart cannot enter into fellowship with Christ."—*The Desire of Ages* (1940), p. 650 (Miss. ed., pp. 640, 641).

STOOPING TO CONQUER

In John 13:4 we read: "He riseth from supper, and laid (better "layeth," or "lays," as in Rotherham's translation) aside His garments; and took a towel." This should be compared with verse 12: "So after He had washed their feet, and had taken His garments," because in John 10:17 we have: "Therefore doth My Father love Me, because I lay down My life, that I might take it again." The thoughts are repeated in verse 18. Compare John 10:11, 15, on the giving of the Good Shepherd's life; chapter 15:13 on the love superlative, when a man lays down his life for his friends; 1 John 3:16 in which God's love is revealed "because He laid down His life for us."

Girding with a towel was the action of a slave, washing the master's feet his duty (1 Sam. 25:41); yet "the disciples made no move toward serving one another" [*The Desire of Ages*, p. 644 (p. 636)], nor even of serving their Master. Jesus hesitated a short time, to give them this privilege. "After that He poureth water into a bason, and began to wash the disciples' feet." John 13:5.

"It is no mere action of humility, such as would have been the case if Jesus had undertaken to perform a normal act of foot washing before a meal. (Luke vii. 44, cf. Gen. xviii. 4, 5, xxiv. 32, 33). The meal has already been begun, if not concluded, when Jesus rises to perform an act so impressive and symbolical that the disciples can understand its meaning only in the light of later events. For the present implicit obedience alone is demanded of them."—Hoskyns, *The Fourth Gospel*, p. 438.

John concentrates on the preparatory service of foot washing, but the Synoptic Gospels and Paul in 1 Corinthians 11:23-26 narrate various details of the communion service proper. Paul has additional references

Sabbath School Lesson Help

For Lesson 6, May 11, 1957

JESUS' LAST PASSOVER; A TRANSITION SERVICE

THERE are some things in this lesson (Matt. 26:17-30; Mark 14:12-26; Luke 22:1-27; John 13:1-30) that show the folly of trying to say when Jesus was divine and when human during His life on earth. It is impossible to rationalize the nature of Christ so as to say, as the manner of some is, that at this point He was human and at that divine.

For instance, how remarkable was Christ's divine foreknowledge during His last days when "the suffering servant" of prophecy was so much in evidence. In John 13:1 we read: "Jesus knew that His hour was come that He should depart out of this world." During His whole ministry He seems to have known that His hour had not come (John 2:4; 7:6); but now "His hour was come."

Again, the same verse says that Jesus knew that "His hour" meant "that He should depart out of this world unto the Father," and verse 3 tells us "that the Father had given all things into His hands." This foreknowledge reveals, then, not a human being buffeted and dominated by the merciless events of life, but a serene Being conscious of, and submissive to, a divine destiny. One who bends to the Eternal Will in that way, is on God's side, and therefore in control of the real issue of life.

Another remarkable thing is that, because of this foreknowledge of the plan of salvation, Jesus "having loved His own . . . , He loved them unto the end." John 13:1. That is "not a mere chronological statement, He

loved them at the end . . . ; nor does it mean He loved them to the end (Mark xiii. 13, cf. Ps. ix. 18, LXX version), that is, always to the end of His earthly life; it means, He loved them completely and finally, to the uttermost, unto death (Ps. lxxiv. 1, LXX version; 1 Thess. ii. 16, cf. Phil. ii. 8)."—Hoskyns, *The Fourth Gospel*, p. 436.

The same foreknowledge is seen in the directions to John and Peter to follow a man "bearing a pitcher of water," and to prepare the Passover in his "large upper room furnished." Luke 22:8, 10, 12. It is evident also in the designation of the betrayer as an apostate apostle (Matt. 26:23; John 13:18).

We are confronted with the same divine prescience in our Lord's perception of the unholy ambition among the eleven: "The kings of the Gentiles exercise lordship over them; . . . but ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve." Luke 22:25, 26.

All this constitutes the setting for the unique service of foot washing known reverently among the early Christians as the Pedilavium, the service of heart preparation for the acceptance of "Christ our passover"—a fact not understood by the apostles till after the resurrection. For centuries foot washing was in many places an integral part of baptismal services. The spread of the Roman liturgy, abolished it eventually in the West. The Eastern church still

such as "the cup of blessing," "the communion of the blood of Christ," "the communion of the body of Christ," "one bread, and one body" (1 Cor. 10:16, 17), all pregnant with a sacramental meaning derived from our Lord's own words: "This is My blood . . . , which is shed." "This is My body which is given" (compare "broken," in 1 Cor. 11:24). It is this utter abandonment of self that sets Jesus apart as Saviour and Lord.

"The communion service points to Christ's second coming."—*The Desire of Ages*, p. 659 (p. 649). "And ever since has this blessed Institution lain as the golden morning-light far out even in the Church's darkest night—not only the seal of His Presence and its pledge, but also the promise of the bright Day at His coming. 'For as oft as we eat this Bread and drink this Cup we do show forth the Death of the Lord'—for the life of the world, to be assuredly yet manifested—'till He come.'"—Edersheim, *Life and Times of Jesus*, Vol. 2, p. 512.

How sadly our Lord's words, "Take, eat; this is My body," have been distorted. The word "this" is neuter, so that the bread and the wine cannot be referred to as literally His body and blood. He was referring to the truths presented by Him through these symbols. Similarly, in 1 Corinthians 11:25, Paul does not make Jesus say, "This cup is my blood," but "This cup is the new covenant in my blood!" R. S. V.—*Review and Herald*.

GRADUATION WEEK-END AT S. M. C.

(Continued from p. 3.)

of one Power, for the accomplishment of one purpose, they would move the world." "Remember," said the speaker, "the world will be convinced, not by what the pulpit teaches, but by what the church lives." Pastor Sorensen then gave the challenge to the Class that Jesus gave to His disciples—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. God will not fail us. He will do His part when we in faith do ours.

"A Christlike life" continued the speaker, "is the most powerful argument that can be advanced in favour of Christianity. Young men who would serve God and give themselves to His work, must cleanse the soul-temple of all impurity, and enthrone Christ in the heart; then they will be enabled to persuade men to be reconciled to Christ." Pastor Sorensen reminded us that the Lord has a place for everyone in His great plan and that we are all given the talents necessary for whatever task we are called to do. "Remember," he said, "talents that are not needed are not bestowed." Therefore we cannot shift our responsibilities on to another. "No one but YOU can do YOUR

work." He warned the graduates, "If you withhold your light someone will be left in darkness through your neglect."

Our faith was renewed as Pastor Sorensen reminded us that strength for any task we are called to do is found in God. We must co-operate with Him if we would be a successful soul-winner. "Recognize the challenge and the possibilities that lie before you and choose your course," he said. To illustrate this point he read the following poem:

One ship drives east and another west
By the self-same winds that blow.
'Tis the set of the sail and not the gale
That determines the way they go.

LAYMEN'S CORNER

AN OPPORTUNITY FOR YOU

Have you a friend or an acquaintance living far away who does not know the truth? Recognize this as an opportunity to give the saving message to a lost soul. How very sad it would be if your friend should be lost because of your neglect. The following story tells of one faithful believer who accepted a large bundle of tracts and began writing to friends and acquaintances posting a tract with every letter.

"As a result of my efforts that first summer, one of the ten persons I had been corresponding with began the observance of the Sabbath. Encouraged by this result, I increased my list by five names. But a few months later I became somewhat discouraged, and concluded I had made a mistake in taking these papers and that, after all, I was not the person to engage in this kind of work; I tried to think of some one better fitted for the work to whom I could give the papers. I had no more than decided on a certain person when the words, 'Be not weary in well-doing,' so impressed my mind that I deferred writing to her. Soon after I received a postal card from one of the individuals to whom I had been sending papers asking me for tracts on the Sabbath question. To be brief, as a result of that effort, forty persons accepted the truth. A number of those to whom I had been writing and sending papers and who had manifested an interest in our publications, I had entirely lost trace of until some minister or worker in our missions would inform me of their having accepted these truths."—"The Laymen's Missionary Movement," p. 38.

When you kneel to pray ask God to give you some soul to win. There is a rich experience awaiting everyone who will dedicate himself to the ministry for others.

—O. W. Lange.

Like the winds of the sea are the ways
of man
As we journey the pathway of life—
'Tis the aim of the soul that decides
the goal,
And not the calm or the strife.

"Jesus, Joy of Man's Desiring," was sung by the College choir under the direction of L. R. Burns, Dean of Men. The benediction brought this inspiring service to an end and the congregation again remained seated while the graduates marched down the aisle.

CANTATA BY THE COLLEGE CHOIR

A special musical treat was given on Sabbath afternoon at 4:30 when "The Rolling Seasons," a cantata by Caleb Simper, was presented by the College choir and was enjoyed by all who were fortunate enough to be there.

The climax of the week-end was the Commencement exercises which took place on Saturday evening at 8 p.m. As the staff members and faculty entered the chapel they took the seats at the front of the rostrum which had previously been occupied by the graduates. Then Mr. R. E. Rice, principal of Spicer Memorial College, Mr. A. M. Job, registrar, and Mrs. C. O. Frederick, class sponsor took their places at the back of the rostrum as the graduates marched down the aisle and up on to the rostrum making two rows at each side. After the Invocation the Welcome was given by Leonard Clemonds, Class President. The Salutatorian was Prabu Dan Kujur. The challenge given by Principal Rice was responded to by the Class Vice-president, Indrani de Silva. Then K. J. Moses presented the gift from the graduates. It was a siren which would replace the old school bell. There was much laughter as we listened to the screech of the siren—a sample of what the students will hear when the time comes for them to down tools and go to the dining room or the class-room, or other appointment.

The presentation of diplomas was then made by President Rice assisted by Mr. A. M. Job who was also a graduate. The graduates then sang their Class Song and the Spicer Memorial College Graduation exercises for 1957 were brought to a close with the benediction.

Miscellany

● MISS ELIADA MANN arrived by air in Bombay on March 22, 1957 en route to Rangoon where she will again take up her duties as Director of Nurses at the Rangoon Hospital, where she served so faithfully during her last term.

● MR. AND MRS. R. H. DAVIDSON arrived in Bombay on April 13, returning from their furlough and further work at Loma Linda. The Davidsons will head up the Physiotherapy Department at the Delhi Hospital when it opens, in the meantime they will fill the needs that arise for help in this department in our other institutions.

● MISS LOIS VOTAW arrived in Bombay on April 14, on BOAC Flight No. 768. The Surat Hospital will welcome Miss Votaw to the staff there as she returns to Southern Asia for her first term of service as a worker. Miss Votaw, however, counts Southern Asia as her home, having spent much of her childhood in the Northeast Union.

We are very happy to welcome all of these workers back to the field, and pray that they may enjoy their service during the coming years.

● ON MARCH 10, Miss Bernita Sterling and Miss Esma di Salvia left Southern Asia for Australia. Miss Sterling is returning to connect with the Sydney Sanitarium after her term of service in Karachi; however, Miss di Salvia will return to her work in Bombay after a three-month period of visiting with her family in Australia.

● BROTHER and Sister B. D. Farnstrom left Karachi on March 31 for their homeland, where they will settle permanently. Their service in Karachi has been very much appreciated and we wish them many happy years in the Lord's service in their homeland.

● BROTHER and Sister W. F. Zill and family flew home from Bombay on April 1, 1957. As they leave for their furlough, and Brother Zill for further study, they will visit in the Middle East and Europe, arriving in the States about May 15, 1957, in time for Brother Zill to enter summer school.

● PASTOR and Mrs. J. A. Crews and family left Karachi by air on April 9, 1957, planning to visit throughout the Middle East and Europe as they proceed on their furlough.

We wish all these workers a profitable furlough period, and a speedy return to the field.

● FROM March 8-14, the colporteurs from the Tamil, Malayalam and Kanarese fields gathered for their annual institute. Over 30 delegates were in attendance, including Pastor L. J. Larson, Brother T. V. Zachariah and Brother V. Raju from the O.W.P.H.

● FOLLOWING this meeting, from March 19-25, the Telugu colporteurs gathered at the headquarters of the North Telugu Section for their institute. A number of new colporteurs were in attendance and a beginners' class was organized each afternoon.

● WHEN Pastor R. W. Shorter visited Lasalgaon on March 11, two students were baptized and 63 invested with MV insignia.

Southern Asia Tidings

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● THE Punjab Constituency meetings were held in Chuharkana from April 3-6. Pastor A. M. Akbar, President of the Punjab Section of the Pakistan Union led out at these meetings, and Pastors O. O. Mattison and D. S. Johnson were present for the meetings.

● JUST following the Punjab Constituency meetings Pastor J. W. Nixon and Brother J. M. Khan held a colporteur institute with the colporteurs of the Pakistan Union.

● BROTHER Owen R. D'Costa reports that the Bible Auditorium meetings commenced in Kottayam on March 17 with Pastor R. H. Brodersen as the speaker. Over 300 people were in attendance on the opening night with another 75 crowding around the outside of the auditorium. This attendance has held steady since.—D. S. J.

"BE YE . . . TENDER-HEARTED

(Continued from p. 11.)

real strength during the early struggles of the church. Now the church had grown and was enlisting new talents for the advancement of the cause.

But this good brother had taken his eyes from Christ through the years. His heart had become self-centred and hard. Even though there were others who could carry on the church enterprises almost as well as he, this poor brother felt hard when they were given opportunity. Instead, he should have been thanking God, and saying with John, "He must increase, but I must decrease."

Recently at a camp meeting one of our sisters sought an interview with me. "Why do you suppose," she began, "that I cannot get my husband to attend church any more? He is not a member, but he used to attend frequently. Then all of a sudden he stopped coming and has never been to church since."

I replied, "Try to re-construct the occasion when he came to church last, and then we shall see if we can find a solution to the problem."

She paused a moment in quiet meditation, then her eyes lighted up. "Oh, yes, I recall. The last Sabbath he came to meeting we returned home

with another member of the church. All the way home that member was talking about a mistake that some other member of the church had made. When my husband and I got out of the car and walked into the house, my husband said, 'Didn't I tell you to stay away from those people?'"

This member of the church had felt hard toward another. It had led to speaking evil, even before non-Christians. And the results were disastrous.

Several years ago the pastor of a church where I was conducting a revival series took me to visit an interested party. He was the husband of one of our church members. He had been attending the meetings, and we believed we could lead him to a decision.

As we sat in his living room we tried to comply with the laws of soul winning. We did not urge him. We remembered the law of choice in winning souls, and we tried to make the truth attractive.

We could see he was coming over the line. Our hearts were made happy to sense that the decision was only moments away.



WE DON'T KNOW EVERYTHING

but . . .

We know a lot of things about the

MV WEEK OF PRAYER

It's an invitation

It's a challenge

It's a glorious heritage

It's an opportunity

JULY 27-AUGUST 3, 1957

Let's try for 1,200 baptisms!

TRAGIC RESULTS

Just then his wife, who was a member, entered, exclaiming, "The social you conducted last Saturday night was not what I could approve of." Then she spoke of some minor mistake that was made in the gathering. Immediately her husband's attitude changed, and we found ourselves fighting a losing battle. Perhaps the sister was right in her argument, but her harsh attitude, her critical spirit, her lack of tender-heartedness, lost a soul.

As we left the house that day, I could have wept. The scene has haunted me ever since.

Not many of our dear members would go to that extreme. But all forms of bitterness, evil-speaking, and harshness may cause the loss of some soul.

Shall we not pray that we may treat sinners—both in and out of the church—with the same tenderness manifested by Christ toward Peter? The Saviour's way paid big dividends in the early church. It will also do so today.—*Review and Herald*.