



VOLUME 52

POONA, INDIA, JULY 1, 1957

NUMBER 13

What Candidates for Baptism Should Know—1

A CHANGED LIFE

CARLYLE B. HAYNES



“YOU could greatly enlarge your church membership, Pastor, if you would consider a change in your methods.”

“How?”

Just do not emphasize so strongly the nonessentials of your faith. You hold the standards too high, so high that they become barriers to membership, rather than incentives. You could build up a really substantial congregation if you would lower your entrance requirements a little.”

“I have no doubt that there is point to what you say, that larger numbers, are possible. But you see, I am not after numbers, and while a large church is certainly desirable, that is not my objective.”

“What are you after? What is your objective?”

“I am after regenerated men and women, and my objective is a church thoroughly grounded in the faith of the everlasting gospel, every member

of which is soundly converted and thoroughly acquainted with Jesus Christ and the basic truths of the faith.”

This conversation is not fictitious. It really happened. The preacher took occasion to invite his friendly critic to attend with him the first meeting of a newly formed baptismal class, in order that he might gain an insight into the principles upon which decisions were made regarding the acceptance or rejection of candidates for baptism and church membership. This is what the critic and candidates for baptism heard:

“We have come together in this baptismal class to study what is involved in uniting with the church of Jesus Christ. You have been led to consider taking this important step. You desire to do so intelligently. So we will quietly study for a few weeks what such a transaction means. I have an earnest desire to make clear to

you what God wants you to know. Joining the church of Jesus Christ is no light or trifling matter. It is one of the most important acts in life. It should be done only after most thorough consideration of all that is involved in it.

“It is an act of surrender, abandonment, separation, and public declaration of purpose. The surrender is that of the individual to Jesus Christ, to be His alone. The abandonment is the leaving of the world to become wholly Christ’s. The separation is from all persons and things and practices and associations that are evil and worldly in their influence. The public declaration of purpose signifies the intention to lead a life wholly devoted to Jesus Christ and the things of Christ.

“So, entering the church involves coming out of the world. Putting on Christ involves putting off all that is opposed to Christ.

It is important to recognize this at the very beginning of your connection with the church. Otherwise you are likely to contribute to the pulling down of the church rather than to its building up.

It is a deplorable fact that only a small part of the number who unite with the church really contribute to its strength. I do not refer here to those who have only limited capacities for service or those whose gifts and education are limited. Entirely apart from these, we who profess to face facts must mournfully acknowledge that comparatively few of those who unite with the church are built into its substantial bone and sinew; few become bold, unflinching, and uncompromising advocates of the truth: few sustain the prayer meetings and the various church activities; few can be depended on when worldliness and vanity press in upon the church; few labour with a zeal that never wearies, and an ardour that never flags, to save souls from death.

So it is well to understand clearly at the very outset what it means to unite with the church of Jesus Christ. Let us study the principles on which union with the church should be made.

It is of first importance that a person be truly converted to God. This is only to say that one who makes a public profession of Christianity should be a Christian. At first thought it scarcely seems necessary to say such an obvious thing. But it is necessary, assure you. Nothing is more overlooked when people join the church than this rudimentary qualification.

It is not enough that the new church member should be a serious-minded, earnest man. He must be

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WHAT DOES YOUR SPEECH REVEAL?

“MAYBE I have talked enough,” said a man on the eve of an operation that was to remove his larynx and still his voice forever. “In sixty-three years a man can say a lot,” he soliloquized. Yes, in three score years one can say much, perhaps too much. One can say much in a great deal less time than sixty years, even in less than half that time. Man fills the air with his talking. Day and night he is heard adding word to word, often to little purpose.

The Bible says that words are a true index to lives. They reveal what kind of people folks actually are, for “out of the abundance of the heart the mouth speaketh.” The thoughts,

R. R. FIGUHR
President, General
Conference

purposes, and plans that we cherish, all are revealed by that to which we sooner or later give expression. The Bible further tells us that we are justified or condemned by our words. “By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Speech is a marvellous gift. Its real

value is seldom appreciated until it is taken from us. When once it is gone we come nearer to recognizing its true worth. While the precious gift of expression is still with us, it is well to ask ourselves often whether we are making the best use of it. The prophet Isaiah beautifully states how this gift should be employed: “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.” What a noble way of employing the talent of speech. How greatly the world needs comforting and encouraging expressions. Of Job it was said, “Thy words have upheld him that was falling.” It is impossible to think of a more useful purpose of the gift of speech than this. Men, ready to give up and fall, need help to keep on their feet.

James points out the prevailing practice of misusing words: “With it [the tongue] we bless the Lord and Father, and with it we curse men, who are made in God’s likeness.” The apostle Paul warns us against this with the admonition, “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” Col. 4:6.

Some time ago a contest was held to determine what was the most misused word and also which was the most useful. The vote indicated that the most misused word was “yes,” and the most useful one, “No.” Words become a good index to an individual. People often agree because they have not the courage to disagree. It is so much more convenient to agree and to say yes than to stand up for what in our inmost being we know to be right. “Yes,” “No,” or any other word should be the expression of what we conscientiously believe. If we live right, cherish high and noble principles, our speech will give evidence of that fact.

IT'S A GOOD THING

- To be blind when others are looking for trouble.
- To be dumb when others are engaged in scandal.
- To be deaf when others are spreading gossip.
- To be busy when others are waiting for luck to break.
- To be pushing when others are hunting for pulls.
- To be tolerant when others are contentious.
- To be charitable when others are caught in mistakes.

—Selected.

Yes, in sixty-three years a person can say much, very much. But what is the real worth of what is said? How many people reveal a dedication and devotion to right principles and practices that are a guide and inspiration to better lives?

"The influence of your teaching would be tenfold greater if you were careful of your words."—*Testimonies* Vol. 6, p. 122.

A CHANGED LIFE

(Continued from p. 2.)

more than a sober, moral, kindly man. Something more is required than that he give mental assent to the teachings of the church. He must be renewed, regenerated, converted.

"This principle is vital to all other truths we shall study together. The church of Christ should be a church of true converts, not of those who need to be converted. Yet there are many other reasons why people are sometimes urged to unite with the church. There is the desire for numbers, for bigness, the wish to swell the list of church members rather than to augment the solid piety and real strength of the household of faith. . . .

"There is, too, the solicitude of friends and loved ones. Christian parents naturally feel a deep concern for their children, and urge them to join the church. . . . As a result many enter the church under the influence of strong urging, or with a vague kind of expectation that they may somehow be converted once they are in the church.

"Thus many come into the church who are not genuinely converted. They constitute the weakness of the church. Some may even bring reproach upon the church. It has always been so. There was a Judas among the apostles. There was an Ananias, a Sapphira, a Simon Magus, a Demas, among the early believers. . . .

"We believe that no one should join the Christian church who is not a sincere Christian, a converted man, a born-again sinner, one who has evidence in himself that he is forgiven and accepted of God—evidence that will not only bear the test of examination in a baptismal class such as this, but before the Master Himself, and at the judgment bar of Christ.



FIFTY YEARS OF MV PROGRESS

J. I. CRAWFORD

IN 1907—just fifty years ago—the MV work was recognized and fostered as a separate department of the General Conference. A noble foundation was laid at a special meeting at Mt. Vernon, Ohio. In July of this year (1957) a similar meeting is being held at the same place. Two of our pioneer MV workers will attend and thus have the honour of providing a link with the past.

Just what have we accomplished in these fifty years? Our membership has grown to a world-wide fraternity of more than half a million members. Baptisms of our young people make a yearly total equal to the entire membership of some Union conferences. Perhaps the greatest accomplishment is the training of thousands of youth for leadership in our world-wide endeavour to hasten the coming of Jesus. Although we have reason to exult in our present status, we are not content to rest on our laurels until the work is finished. We will go on winning souls, holding

youth camps and investitures and conducting pathfinder clubs until our Commanding Officer calls a halt.

Just a word about our MV's at our high schools and colleges: It seems that in a college all that MV stands for is duplicated by other organizations. Why not let the MV meeting at college be the centre of all—the nature clubs, the missionary bands, the ministerial seminar activities, the student organizations—let all these youth activities find their centre and outlet under the MV name? In other words, make the MV a full-time agency, not merely another meeting on an already crowded Sabbath day.

Let our hearts swell with pride at being MV members. Let us face the world with a smile in the confidence that we have chosen the best possible course. Let us rejoice in the fraternity and fellowship that we have with young people from every nation under heaven. Let us follow bravely in the footsteps of the pioneers.

"I give you three reasons for such a position:

"1. The very nature of a public confession of Christianity implies it. The man who joins the church professes something. What? That God has saved him from his sins, forgiven him, accepted him into His family; that he loves God, accepts Jesus Christ as his Saviour and Lord, the Holy Spirit as his teacher and guide, the Holy Bible as the source of all saving truth; and that he purposes to live a Christian life in life-long devotion and attachment to his

Redeemer and His cause. Such a profession is an acknowledgement of guilt, . . . a confession of sin, a profession of the truth of the Bible, and of a purpose to live according to its requirements and by its standards.

"This is the only possible interpretation of his act of joining the church. This is what men, both in the world and in the church, understand by it. It is a public declaration that he is a true Christian and wishes to be recognized as such.

"2. The Bible plainly teaches it.

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NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

Office Address: Karmatar P. O., Santal Parganas, E. Rly.

FIRST FRUITS OF BENGALI VOICE OF PROPHECY

W. F. STORZ

ON MY return to Karmatar from a tour of the East India Section, Khalilur Rahman, had been there for a number of days studying the message with Brother P. K. Gayen in preparation for baptism. He came to my office to request baptism but since he had been keeping the Sabbath in his own way for only about two months, was still wearing his full Muslim beard, and also had a ring on his finger, I encouraged him to go home and talk matters over with his parents first. He expressed his fear that if he went home his parents might not permit him to leave again. He insisted on baptism first. Then I pointed out his beard and ring. The next morning he appeared with both removed. Thorough questioning in our doctrines revealed a knowledge of Scripture well above average. After another week with us he was baptized by Pastor B. Nowrangi. Let me pass on to you a translation of the testimony he bore before the Karmatar church just before his baptism.

"I was born in a respectable Muslim family in the village of Srinagar, Kulpi P. O., 24 Parganas of West Bengal. After I had studied up to sixth standard I was sent to Noakhali, East Bengal, to study Arabic. There I stayed four years studying the Koran from beginning to end quite thoroughly. I practically memorized three-fourths of it; but yet I did not find peace in my heart. My soul was longing for something better and something solid. So I left the school and returned to my home and lived with my parents for a while with a disturbed mind.

"In the meantime I was called to work as a Moulvi (priest) in our village mosque and in two other places as well. But I was still searching for peace and suddenly I met a Baptist Christian preacher in Calcutta who was very kind to me in giving me the knowledge of Christ, the Author

of Peace. He gave me a New Testament and two or three other booklets to study. I brought these with me to the place where I was working as a priest and I was spending most of my time in studying the Bible rather than my Koran. Soon it was found out by the Moslem community that I was reading the Bible and then they dismissed me from the priesthood. I did not feel sorry for it at all because I found peace in the acceptance of Jesus as my Saviour. I believed on Him and confessed my sins and there



P. K. Gayen (left), director of Bengali V./O. P. school, and Brother Khalilur Rahman.

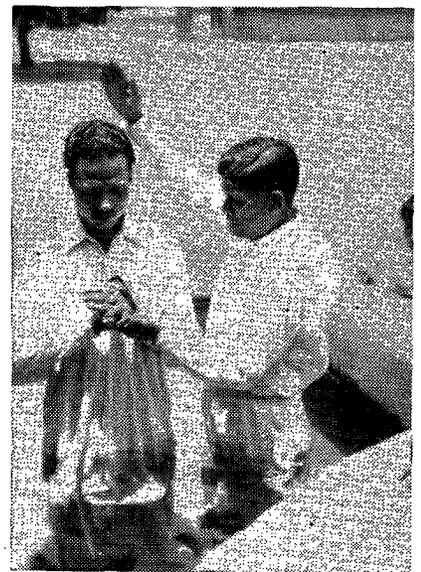
dawned in my heart a perfect peace for which I was so long searching.

"I was reading my Bible day and night and finished it several times. But the more I read it the more I longed to know about the truths of the Bible. So I was running from door to door of the churches in Calcutta. At last I came to 36 Park Street and there I met Mr. P. K. Gayen who was just leaving for Karmatar. He then enrolled me in the Voice of Prophecy, but I had to wait for a long time for the lessons as the school was not yet opened. When I received my first lessons what a joy it was for me to be acquainted with the truths of the Bible. I found the TRUTH through these lessons and so I came to Karmatar to study further with Mr. Gayen. He was kind enough

to keep me in his home and give Bible studies every day. I am happy that I found the Truth and found Jesus. I am happy that I could accept Him publicly as my personal Saviour by the rite of baptism. I want you to pray for me that God may give me strength to witness for Him all the days of life."

Brother P. K. Gayen also passes on to us in a few words the part that he, with the Voice of Prophecy, had in Brother Rahman's conversion. Let me quote from Brother Gayen:

"About a year ago, when I was in Calcutta for some business, I met Mr. Khalilur Rahman at 36 Park Street as I was leaving for Karmatar. He approached me with a desire to become a Christian, but since I did not have enough time to discuss with him and since there was no Bengali pastor in Calcutta, I enrolled him in the Voice of Prophecy Course. But it took a long time before any lessons could be sent to him as we did not open our school until December of 1956. In the meantime he wrote several letters and I kept in touch with him through letters. But when we sent out lessons to him he showed a definite interest in the message from the very beginning. He sent in good testimonies and at last he came to Karmatar to have further studies with me. We were happy to have him with us for about a month and give him studies. We are also very happy that God gave him to us as the first-fruit of our labours in the Bible



Khalilur Rahman gives up the old life for the new.

School. Please remember our School in your prayers."

Brother Rahman is now planning to attend the Raymond Memorial Training School to get better acquainted with the Seventh-day Adventist way of life. He is awaiting his acceptance from the school. With his community and his family against him he now needs the combined prayers of the Advent family for strength and guidance.

NORTHEAST REGIONAL MEETINGS

Mrs. W. F. STORZ

DURING February, March, and April, regional meetings were held in the Northeast Union. There were seven meetings and one church organization. The meetings began in Chokoakheti near Falakata and ended in Devadala in Orissa.

At almost every meeting a baptism was conducted. There were not many candidates in each place, and only heaven will reveal just who it was in each case that had sown the seed and watered it. We were witnessing the reaping and it was beautiful and inspiring as we stood by some small tank and sang the familiar hymns as each soul was immersed in the baptismal water.

It was the privilege of Mrs. O. O. Mattison and the writer to tell our lady members at these meetings about Dorcas and the blessing our sisters can bring to the church in her name. After talking it over they each felt there was something they could do to be self-supporting in their local Dorcas work. Some could crochet and knit and sew nicely. Other village ladies plan to weave mats and make brooms from wild grass. Mrs. Mattison brought us instruction on Home and Parent Education and a set of the Home Science Series was presented to each worker. And many new Dorcas societies were organized.

Santal villages are very clean. We visited three and found the homes freshly colour washed, the yards clean, and the brass utensils shining. Both Kolyon and Kodrudhi had white buildings but in Rai Khonjhoran the homes were very colourful in yellow and red. The church members there

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A PARABLE

THERE dwelleth in a busy little city a highly esteemed worker commonly known as Brother Busy Pastor. As he speaketh in his church from one Sabbath to another, and from one new moon to another, he charmeth his listeners of whom there are many.

One Sabbath, Brother Busy Pastor did lift up his voice like a trumpet and earnestly entreated his members to enrol their friends in the Voice of Prophecy Bible Correspondence Course, whereupon they did immediately go into action with great zeal and spirited persuasion. They did convince many that they should take the Bible Course.

Among those who then began a study of the Bible were Mr. and Mrs. O. So. Earnest who lived a little distance from the church. With great joy and deep earnestness they studied the Bible lessons to discover the will of God. Upon finding the truth of the Sabbath, and being thereby much perplexed and in need of encouragement, they straightway did request that the representative of the Bible School visit them. With beaming expectancy the Prospect Department did despatch post-haste the request to the Union Voice of Prophecy Secretary who, in turn, passed it on to Brother Busy Pastor.

Now Brother Busy Pastor was specially busy at this time, so he thinketh in his heart, and because Mr. O. So Earnest lived a little distance from the church, he did delay in making the contact. Before he realized it, many months had slipped by. Meanwhile, the Union Voice of Prophecy Secretary, a man much interested in following-up and discovering interests, took it upon himself to write at length to Mr. and Mrs. O. So. Earnest, thereby seeking to encourage them on the Christian pathway.

Not many days after, a reply cometh in answer to his letter. As he read it his faith grew dim and he did shake and tremble all over. The letter read thus:

"We don't know you personally, but after studying the Voice of Prophecy lessons we became extremely interested and our hearts yearned to know more. We were convinced of the Sabbath truth, but while we were struggling with the problem none of your representatives came to us as we urgently requested. If that's the kind of pastors and representatives you have in your church, we don't want anything to do with them. We have become discouraged and you need not visit us now; it is too late. Goodbye. Signed Mr. and Mrs. O. So. Earnest."

As Brother Union Secretary did stare at the letter in heart-rending amazement, he thought upon the good work that Brother Busy Pastor had done in getting people enrolled in the Bible Course. He recalled also his slothfulness and failure to follow up the interest because the O. So. Earnest's lived a little distance from the church. He then realized that it is not only necessary to enrol people in the Bible School, but that contacts must also be made. Whereupon he groaneth within himself and saith: "This ought we to have done, but not to have left the other undone." (Fact not Fiction)—Adapted from *Cues*.

THE FACTS ABOUT RUSSIAN ADVENTISTS

REGINALD N. SHIRES

LAST year, Russian Seventh-day Adventists made contact with the General Conference for the first time since 1929.

Old-time Russian workers, eager to know about church leaders they had met in years past, shot questions at the visiting brethren. Asked one sustenance worker: "Is Brother I. H. Evans still living? Is Brother W. A. Spicer still living?" (Both these leaders have passed away.)

Ever since the anti-religious laws of 1929, Adventists have asked one question: What will happen to our work in Soviet Russia? Last year's reports have soothed many troubled hearts. Here are some of the facts about our work in Russia as reported by the men who met and talked with Russian Seventh-day Adventists.

What is the strength of our believers in Russia?

Over 26,000. (In Southern Asia we have 16,748 believers.)

Have our believers remained faithful to the message?

Yes. "They are earnest and faithful," said one of our leaders who visited them last year. "They have a deep experience in the things of God and in the reality of prayer and daily trust in the Lord," he added.

Where do Russian Adventists meet for worship?

Wherever the believers have registered churches they meet in the church; according to Elder W. A. Scharffenberg (first General Conference leader that the present Russian division officers had ever seen). There are 200 of our churches registered with the government.

How do Russian believers conduct their services?

Very much like the rest of the Adventist world, except that their services are a little longer.

What lesson "Quarterlies" do they use?

They don't have any Sabbath School lesson "Quarterlies." At Sabbath School a chapter of the Bible is read and a verse by verse study is conducted by the pastor.

Do our ministers conduct evangelistic efforts?

No; yet church membership has increased. In 1955 there were 900 baptisms.

Does the Russian Adventist church sponsor any departmental programmes?

"There are no departmental programmes carried on in connection with the work," says Elder Scharffenberg.

Do Adventist children attend public schools?

Yes. We do not have any educational institutions in Russia. The public schools teach on Sabbath. However many Seventh-day Adventist parents refuse to send their children to school on Sabbath.

How faithful have the believers been in tithes and offerings?

In 1955 Russian Adventists gave 3 million rubles (about 3,562,500 rupees) in tithes and offerings.

In Moscow (membership 550) the Sabbath offering amounts to anywhere from 3,000 to 4,000 rubles.

How many workers do we have in Russia?

About one hundred workers.

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CHRIST-LIKE SERVICE



Jesus set the perfect example in service for others while He lived as a youth in the village of Nazareth. What He did any faithful believer in Christ can do today.

"Jesus worked to relieve every case of suffering that He saw. He had little money to give, but He often denied Himself of food in order to relieve those who appeared more needy than He. His brothers felt that His influence went far to counteract theirs. He possessed a tact which none of them had, or desired to have. When they spoke harshly to poor, degraded beings, Jesus sought out these very ones, and spoke to them words of encouragement. To those who were in need He would give a cup of cold water, and would quietly place His own meal in their hands. As He relieved their sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory." —"Desire of Ages," p. 87.

What would happen today if every one who claimed to follow Jesus really followed His example? Will you?

O. W. L.

(Note: This article is based on Elder W. A. Scharffenberg's "Report from Moscow," Canadian Union Messenger, October 31, 1956; and Elder R. Gerber's "Report on a Trip Through Russia," Review and Herald, November 15, 1956.)

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***PLAVOOR EFFORT AND BAPTISM**

K. C. CHACKO

PLAVOOR is a village situated in Neyyattinkara Taluk near Kattakada in the Trivandrum District and there are many Christians here as well as Hindus. But so far as our message is concerned it was unentered.

We erected a nice shed in this place and it was soon known as the Adventist Lecture Hall. Hand bills were distributed among the people in this village and special invitations were sent out to the leading people of other denominations who were residing near our lecture hall.

The evangelistic campaign was started Sunday, March 3, at 8:30 p.m. by the writer and about 300 people attended the first meeting. Brethren M. J. Larson, Z. Thompson, M. Yapeth and Sisters Mariamma Chacko and Charlet Joseph rendered good service in this effort. Brother Larson was the song leader and his song service was appreciated by all the people who soon learned to sing the songs.

In the beginning of the effort we had many difficulties but every day we spent more time in prayer and in the study of the Word of God and we were strengthened and encouraged to keep on.

The Holy Spirit worked upon the hearts of the people as we presented the message "Christ and the Sabbath" and we were able to organize a fine Sabbath school at this new place.

Christ was the centre of all our sermons and many people confessed their sins and consecrated their lives to Jesus Christ.

In the middle of the effort Mr. John Parobek, the principal of Kottarakara High School, and Pastor L. C. Charles, the president of South Kerala section, and Pastor S. Nallathamby, the district leader of this place, paid visits to our effort and gave good in-

struction. Their visits encouraged us very much.

On May 17 a special programme was given through the loud speaker proclaiming the message "Christ and the Sabbath" and thus the soon coming of Christ was heard by over 700 people of the village.

As a result of the effort five precious souls were buried with their Lord in baptism on May 25 by Pastor S. Nallathamby, the district leader of Nedumangadu. Some candidates are still in our Baptismal class and we hope for another baptismal service in the near future in this same place. We request the prayers of the "TIDINGS" family as we endeavour to win more souls for Christ and the eternal kingdom of God from this village of Plavoor.

COIMBATORE GOOD NEWS

P. KANAKARAJ

IN THIS important commercial city, where about three lakhs of people dwell, our sixth evangelistic campaign was launched on March 10, 1957. About 300 people came to our "Good News Auditorium" to hear Pastor V. D. Edward, who was leading out in the campaign. He spoke on "Jesus Christ, the Hope of the World."

Brethren M. Aruputham, S. A. Jacob, I. Rajaratnam and the Bible woman, Mrs. Mercy Edward, worked untiringly during the three months' campaign. Christ was lifted up in every song, prayer, and sermon, and the interest of the people kept up to the end. Our local section officers, Pastor C. Moses and Brother D. N. Thiagaraj, encouraged us by their visits during the effort. We appreciated the help given by the church members; the beautiful songs sung by Brother Christudass, our church deacon, and the musical items arranged by him.

As a result of our united efforts

seven souls were buried in the watey grave by Pastor V. D. Edward on June 2 in the River Noyal. About seventy-five people witnessed this ceremony and several of them are looking forward to being baptized very soon.

Please remember God's work in this place in your prayers.

UNUSUAL TITHE

"The Lord has been good to us this month, and I have brought some tithe," stated the bewhiskered old man as he seated himself in the chair I had offered. "We sold our *mula* (young lady)."

"You what?" I asked amazed, forgetting my manners.

"We sold our young lady, and I have brought the part that belongs to God's kingdom." From his pocket he withdrew a soiled and ancient knot of cloth, which he untied with care, then counted out six crumpled rupee notes. "And this," he said, unknitting another bit of rag, "is the Sabbath school offering for the past quarter." Four rupees, nine annas, and six pies were counted out. "This is Sabbath school expense offering." One rupee.

"We sold our young lady." Was there ever a stranger offering brought before the Lord? Was it an acceptable tithe? Yes, indeed, for the man's statement meant only that the daughter had been married according to Lushai law and custom. There was no slavery involved, no heartbreak, only a happy bride and a proud bridegroom.

"You have done well to bring the Lord's part. May your daughter be happy." I said, handing him his receipt.

That old man had walked for five days over rugged mountains and across swollen rivers to bring his tithes and offerings for "God's kingdom" at the end of the quarter. I wonder how many of us would have the same care for a matter of Rs. 11/-
—*Review and Herald.*

HELEN MELEEN LOWRY



CAUSE FOR CELEBRATION?

K. H. Wood

EVERYONE likes to celebrate a birthday—if it's somebody else's. But we try to forget our own—at least if we're over twenty. And as the forces of katabolism gain the ascendancy over those of anabolism we speak rather wistfully of "when I was thirty," or of "when I was forty." How fast the years fly by!

Recently, by various anniversary celebrations within the denomination, we have been reminded of time's swift flight. Certain of our institutions—colleges, sanitariums, publishing houses—have marked their golden anniversary. Some of the General Conference departments, also, have attained fifty-year venerability. At least two of our colleges are now seventy-five. And the Sabbath School Department celebrated its centennial five years ago!

While we rejoice in the good work that all these agencies have accomplished during the years of their existence, we fail to be exhilarated by the thought that they are fifty, seventy-five, or one hundred years old. In some ways it makes us sad. We would like to forget it. For we should have been in the kingdom ere this.

When God brought Israel up out of Egypt, He intended for them to go into the Promised Land without delay. Even with the large number of women and children in the company, even though travel was slow because of the flocks and herds, even allowing for delays of various kinds, God's people could have reached Canaan within a month's time. But because of their unbelief they wandered in the wilderness for forty years. We doubt that they had a big celebration to mark the end of five years in that dry, sandy, hot country! It was not a cause for rejoicing, but for mourn-

ing, that they were in the desert instead of in Canaan. And the years rolled on—ten, fifteen, twenty, twenty-five. At last they had been wandering for thirty-nine years. Only one more to go!

But in the meantime there had been much sadness. Scarcely a day went by without a funeral. On some days there were many. At last all the murderers who were twenty years old or



WHAT LACK I YET?

EILEEN GILL MANZANE

Whence comest this anguish of spirit?

What meanest this vague unrest—
This longing for something different?
Why is my soul distressed?

I faithfully tithe my income;
I have done no moral wrong;
I go to church each Sabbath;
I have no gossiping tongue.

I don't go to shows and such things;
I don't own a TV set;
I don't eat that which is harmful;
I don't read fiction—and yet—

And yet, something is lacking—
The joy of serving Thee;
But I have found the answer,
After beholding Thee!

O Jesus, my heart is barren—
Barren of *Thy love*;
Fill me to overflowing
With that Spirit from above.



above when they left Egypt had been buried. And after forty years of delay—caused by unbelief—God brought them into the Promised Land.

WORK COULD HAVE BEEN COMPLETED

Modern Israel has been in this sin-cursed world for 113 years since the investigative judgment began in heaven. How tragic! Long ago the need for institutions and departments should have ceased. But the work assigned to us has not yet been completed. It could have been. "If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning."—*Testimonies*, Vol. 9, p. 29. "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Ibid.*, Vol. 6, p. 450.

Do we feel the full impact of these two statements? We could be in heaven today. We could be enjoying eternal life. We could be out of Satan's reach, beyond the grasp of sickness, removed from the power of death! Instead we are marking golden anniversaries and centennials—sicken- ing reminders of our failure to work as we should have worked.

But God's purposes will be carried out. Though delayed by our lack of consecration and by our narrow vision, they will go forward to triumph. The world will be stirred mightily by the final call to choose between the commandments of God and the traditions of men. Then let us not slacken in our Heaven-assigned task. While pausing to thank God for past blessings, let us use each anniversary occasion as a means of stirring the church to greater consecration and activity. To do less is to betray sacred trust.

By his own act a man goes down or moves upward among his friends.—*Still*.

* * *

Who is wise? He that learns from everyone. Who is powerful? He that governs his passions. Who is rich? He that is content.—*Selected*.

MY SON WAS WAYWARD

A FATHER

A CHANGE had come over my son. For some time I had noticed that he was growing cold and indifferent toward religion. He was spending more time with the TV than with his Bible and *Youth's Instructor*. He was indifferent to family worship, and to church attendance. Questionable amusements were attracting him. Worldly minded friends were welcomed by him. He was becoming more and more attached to the things of this old world.

The thought of being eternally separated from my son is unbearable. I love him with all my heart and want to see him saved in the earth made new. I went to the Lord, confessed my sins, and got right with Him myself first. Then I pleaded with God to save my boy regardless of the cost to me or to him. I offered no suggestions, I made no reservations—not even life itself. Come what may in this life, I wanted my son saved.

Then I called my son and told him what I had done. I said, "Son, I love you more than you will ever know. Your happiness is my joy, your success is my pleasure, your eternal safety is my concern. I love you so much I want to live with you throughout eternity. The way I feel now, heaven would not be heaven to me without you.

"I do not know what God will have to do to answer my prayer. I have made no reservations. He may have to send you to the hospital to give you plenty of time to think things through. He may have to put you in a cast to keep you from going where you should not, or blind your eyes to keep you from seeing that which would soil your soul. He may even have to lay you in the grave to save you. Sad as these experiences would

be to me now, I would welcome them if by so doing your feet would walk the streets of gold, your eyes would behold the glory of heaven, your ears would hear the angel choir, and you would live with Jesus.

"God may answer my prayer in a different way. I may lose my job, my money, my home. You mean more to me than all my material possessions. I may lose an arm, a leg, or life itself. If so, I am willing. I want you saved.

FOR YOUTH

WAKE UP!

D. A. DELAFIELD

THE minister was preaching to a sleepy audience one Sabbath morning. Suddenly he quoted a text that had a good and wholesome effect upon them. Here is the text: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11, 12.

The story that he told to illustrate this text is well known, but still very popular. Mother and Daddy were sitting in the living room one evening when they were surprised to hear a thump on the bedroom floor just above them. "Dolly has fallen out of bed!" exclaimed Mother. Rushing from her chair, she hastily climbed the stairs, threw open the bedroom door, and there was little Dolly lying on the floor, crying her heart out.

Quickly Mother scooped her up in her loving arms and soothed her in-

"Son, I believe God will answer my prayer. He has promised, 'I will contend with him that contendeth with thee, and I will save thy children.' God will do His part if we do ours. I have always sent you to a Christian school and in training you I have followed the instruction of the Lord to the best of my ability. You have a part to do, and I believe that you will do it. You have a decision to make and you will make a good one."

As I talked with my boy he began to weep, and said, "Dad, you are right. I must give my heart to the Lord anew. I have been walking too close to the world and have been neglecting the real things in life."

Thank God, he did return to the Lord with all his heart. He went back to college and is now preparing for a place in the Lord's service.

"Children are a heritage from the Lord, and they are to be trained for His service."—*Counsels to Teachers*." page 143.

—*Southern Union Tidings*.

jured feelings. She rocked her little girl and sang her a song. Then pausing, she quietly asked, "Dolly dear, how did you fall out of bed?" Snuggling her tousled blonde head against her mother, the little three-year-old replied sweetly, "I dess I went to sleep too close to where I dot in."

Little Dolly represents those who fall asleep too soon after they are baptized and enter the church. And there are some young people like that. They do not watch unto prayer, nor do they take time every day to read the Bible and the Morning Watch. As a result the old temptations come back, and they yield to them. Comic books, bad radio programmes, evil temper, movies, and all sorts of things plague them.

Young people, remember that you must not go to sleep after you are baptized. You must be alert and wide

awake lest Satan catch you in one of his traps. Be watchful and be active, to help others. Ask God to guide you, but remember, He never guides anything that isn't moving. Advance is the watchword.

Have you ever heard of the Rio Puerco, a wide, shallow river in the state of Arizona? I am told that in places the river bed is nearly all quicksand. It is possible to cross this river of treacherous quicksand with safety provided you keep moving, but the moment you stop, the sucking sands begin to engulf you. "Keep moving, keep moving," is the word of those along the bank as you cross the river bed. "Don't stop or you'll

disappear in the quicksand."

Isn't that the way it is in the world about us? We must not tarry, but keep moving. We are in this world, but not of it. We are advancing toward the city of God. We must move forward, or we will be submerged in the quicksands of sin.

Awake, young people, and be alert to resist evil, and witness for God. Think of Jesus. How many good deeds He pressed into a few short years! and His life was pure and good. So may yours be. But you must be wide awake. Sleepers don't amount to much. And they may be lost forever. —*Review and Herald*

These are vital volumes but it is possible that some of us have been endeavouring to carry out Christ's commission backwards? Placing the greatest emphasis on the least important end of our evangelistic endeavours?

A lady bought *The Bible Story* set and in the following days read it enthusiastically to her family finding truth after truth that she never knew was in her Bible! A lady colporteur delivered *The Bible Story*, Vol. 7, to a regular customer. The husband who had read the first six volumes exclaimed to his wife while reading volume seven, "This book says we are keeping the wrong day!" Another worker delivered a set of *The Bible Story*. That evening the customer telephoned the canvasser to inform him that there was an error in volume seven, a misprint, as she stated, and she would appreciate it if he would change this book for another. When he called the next day she greeted him at the door with volume seven in her hand and read from page 67, in which it is stated "Every Friday evening the little family would kneel in prayer together to welcome the Holy Sabbath." After a brief Bible study the lady was surprised to learn that the seventh day is the Sabbath. She asked if anyone in North America kept the seventh day and she enrolled in our Bible Course. After prayer she assured the canvasser she would never again do any work on God's Holy Day. We understand she is now attending Adventist services.

A Christian service lady bought *The Bible Story* set months ago. The colporteur called back. The lady said, "I believe you are selling the greatest



books in the world." She went on to say that as a result of her reading the books to the children *her whole thinking had been changed*. She said she would find things in the books which she was sure were not in the Bible.

PUBLISHING DEPARTMENT

WHY SELL CHILDREN'S BOOKS?

PETER'S PRIMARY PROFESSION

GARLAND B. HOAG



"THE first work that Christ entrusted to Peter, on restoring him to the ministry, was to *feed the lambs*. (John 21:15.) . . . It called him to minister to *the children and youth, to open the scriptures to them*; . . . Heretofore Peter had not been fitted to do this, or even to *understand its importance*."—*Gospel Workers*, pp. 182, 183 (Italics supplied.)

God's ways are not always man's ways. Man often wants to do like Paul—get a heavily documented doctrinal discourse and deliver it to the doctors on Mar's Hill. The "operation" may be called "successful" while the "patients" may be doomed to die the "second death!"

If it is true that "the lessons that the child learns during the *first seven years* of its life have more to do with the formation of character than *all it learns in future years*," then, brethren, I'm convinced we *must* put far more emphasis on labour and literature for the "Lambs." (Italics supplied.)

Dr. George W. Baley says, "Less time and effort are necessary for the

winning of *twenty children* to Christ than *one adult*, and a Christian child is worth more in the extension of the Kingdom than many adults." "Give me the children until they are seven and anyone may have them afterwards," declares Francis Xavier, a Jesuit leader and missionary. One of Mrs. E. G. White's last burdened messages reads: "I do not think I shall have more Testimonies for our people. . . . I am *very anxious* that our young people shall have the proper class of reading: *Then the old people will get it also*. The most essential points of our faith should be stamped upon the memory of the young. . . . If I am spared for future labour, I should gladly help to prepare books for the young. I am impressed that it is my special duty to say these things."—*Fundamentals of Christian Education*, pp. 547-549. (Italics supplied.)

Tell me this, what kind of literature can we place in homes that will most effectively influence individuals before that Significant Seventh Birthday? *Bible Readings? Medical Counsellor? Daniel and the Revelation?*

But on checking in her Bible she discovered that "every time the books agreed with the Bible." She said that they were now in the fifth volume and was sure the books were inspired of God for this generation. She has renounced her former faith and is now keeping the Sabbath and taking the Voice of Prophecy Bible course.

As I read *The Bible Story* and find the Sabbath truth, tithing, the state of man's soul in death, diet reform etc. presented in such a beautiful way, or the explanation of the many prophecies of Daniel, and those of Jesus, under such clear titles as "Daniel Sees Our Day," "Jesus Unveils the Future," "Signs of His Coming," and "How Jesus Will Return," I wonder how any of God's people can be anything but enthusiastic about carrying these books to the people who are already eagerly inquiring how they can get them!"

Elder Arthur Maxwell tells me, "*Bedtime Stories and The Children's Hour* contain every Seventh-day Adventist doctrine with the sole exception, I believe, of feet washing. As for *The Bible Story*, every doctrine in the Bible will be covered in the series."

So when people ask me, "Elder Hoag, what do you think about selling books like *The Bible Story*?" I can earnestly reply, "I am proud to pursue the pathway of Peter as pointed out by Jesus when He said, 'Peter, your first work is to feed My lambs.'" Fellow workers, let us put first things first. Remember, God's way is the best way.

THINK ON THESE

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—Carlyle.

* * *

Perfect virtue is to do unwitnessed what we should be capable of doing before all the world.—Rochefoucauld.

* * *

How few are our real wants!—How easy it is to satisfy them!—Our imaginary ones are boundless and insatiable.—Selected.

* * *

Folks who never do any more than they get paid for, never get paid for any more than they do.—Elbert Hubbard.

Sabbath School Lesson Help

by HARRY W. LOWE.

Associate Secretary, General Conference Sabbath School Department

Lesson 2, July 13, 1957

FAITHFULNESS AND DEPENDABILITY

ONE OF the attributes of God that is repeatedly stressed in the Scriptures is His faithfulness. In order to teach this to the people of his time, Isaiah emphasized it by reiteration in language that modernists have called incongruous: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. 11:5; compare 25:1.

It is a picture of Messiah in garments of righteousness and integrity. By contrast, antichrist is to work with "all deceivableness of unrighteousness." 2 Thess. 2:10. Isaiah's picture of the divine equipment of righteousness and faithfulness is in line with Paul's exhortation to the modern Christian: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. 6:14.

God's faithfulness is not primarily to man, or to man's ideals. God is faithful to His own character. "God is love" (1 John 4:8); "God is faithful" 1 Cor. 1:9. It follows that "God, that cannot lie," will not fail man in his hope of eternal life, which He "promised before the world began." Titus 1:2.

AN ILLUSTRATION

A story is told of old Nanny, a saintly widow living alone in her Scottish Highland cottage, visited regularly by a young minister. Thinking to test her, he said one day: "Nanny, suppose God, after all your prayers and faith, were to cast you away at last. What then?" Raising herself on her elbow, she said emphatically: "I would lose my soul, a sad loss indeed. But God would be the greater loser, for He would lose His character. If He should so break all His promises, the universe would go to ruin!"

God's faithfulness is not dependent

upon man's belief or unbelief: "What if some were unfaithful, does their unfaithfulness nullify the faithfulness of God?" Rom. 3:3, R. S. V. Conversely, however, it is from a loving, faithful God that man derives the faithfulness and dependability that we see in saintly men throughout the ages. Faithfulness is a fruit of the divine Spirit in man (Gal. 5:22).

Samuel, the outstanding priest, judge, and prophet of Israel, is an example of unswerving loyalty to divine principles. "Since the days of Joshua, the government had never been conducted with so great wisdom and success as under Samuel's administration."—*Patriarchs and Prophets*, pp. 603, 604. He told the chosen nation: "THE EVER-LIVING, however, will never forsake His people, because of His great name. . . . As for myself it would be . . . a sin against the EVER LIVING, if I ceased to . . . direct you in the way of honour and straightforwardness! So remember the EVER LIVING, and serve Him in truth with all your heart, for you see it is this which will make you great!" 1 Sam. 12:22-24, Fenton's translation.

God's faithfulness, we have seen, is not dependent upon man's loyalty. Similarly, though not for the same reasons, the believer is to be unswervingly loyal, despite other men's disloyalty. "One's allegiance to Christ is not to be dependent on the works of others."—*The SDA Bible Commentary*, Vol. 2, on 1 Sam. 1:3.

That all too many lose their integrity to principle in a worldly environment is evident from the oft-quoted statement: "The greatest want of the world is the want of men—men who will not be bought or sold, 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

will stand for the right though the heavens fall."—*Education*, p. 57. That is a striking description of the faithfulness and dependability so much needed today.

In the psalmist's day godliness and faithfulness were at a discount: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Ps. 12:1; compare Prov. 20:6. This minority enjoy the special protection of God: "The Lord preserveth the faithful." Ps. 31:23.

Jesus constantly stressed the necessity of dependability in service, as in the parables of the wise and faithful servant (Matt. 24:45-47), and of the talents (Matt. 25:14-30). In the former the servant was "faithful and wise," in the latter "good and faithful."

In Luke 16:10 Jesus impressed the fact that any servant who "is faithful in that which is least is faithful also in much," in the same way that unfaithfulness on a small scale inevitably repeats itself on a larger.

The Bible abounds with illustrations of, and exhortations to, faithfulness and dependability. "Abraham was faithful. Moses is 'faithful in mine house.' Samuel was faithful to be a prophet of the Lord. 'Who is so faithful as Daniel?' 'Hananiah was a faithful man.' 'Judah is faithful with the saints.' 'Timothy is faithful in the Lord.' 'Tychicus is a beloved brother and faithful minister.' 'Antipas was my faithful martyr.' God is spoken of as 'the faithful God who keepeth covenant;' and we are to commit our souls to Him as unto a faithful Creator. 'Christ is 'the Faithful Witness,' and His people are 'saints and faithful brethren in Christ Jesus.'"—*The Homiletic Commentary*, on Rev. 2:10.

THE BASIS OF TRUE SUCCESS

Our lesson key thought merits attention here: "Success is not the result of chance or of destiny; it is . . . the reward of faith and discretion, of virtue and persevering effort."—*Christ's Object Lessons*, p. 353.

First, success is a relative term, and is not here used in the sense of honour, office, wealth, et cetera. Such success, standing alone, hinders God's work (*The Ministry of Healing*, p.

31). The first condition of success in God's sight is a conscientious and intelligent consecration (*Testimonies*, Vol. 7, p. 61). Second, "true success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance."—*Prophets and Kings*, p. 486.

"In the final victory God will have no use for those persons who are no-

where to be found in time of peril and danger, when the strength, courage, and influence of all are required to make a charge upon the enemy. Those who stand like faithful soldiers to battle against wrong, and to indicate the right, . . . will each receive the commendation from the Master: 'well done, good and faithful servant: . . . enter thou into the joy of thy Lord.'"—*Testimonies*, Vol. 3, p. 327.—*Review and Herald*.

Sabbath School Lesson Help

Lesson 3, July 20, 1957

TEMPERANCE AND SOBRIETY

THE four uses of the noun rendered "temperance" in our English Bible (King James Version) come from a Greek word meaning "strength." That is a significant word to keep in mind in every phase of this week's lesson. It will help our understanding of other words and phrases used to illustrate temperance and sobriety.

The nouns "soberness" and "sobriety" come from the root meaning "soundness of mind," as when Paul told Festus: "I am not mad, . . . but speak forth the words of truth and soberness." Acts 26:25. One form of these words implies freedom from the influence of intoxicants, and is used spiritually in connection with watchfulness: "The end of all things is at hand; therefore keep sane and sober for your prayers." 1 Peter 4:7; R. S. V.

An interesting use of the adverb "soberly" in Titus 2:12, 13 embodies the idea of self-restraint, which, through Christ, governs all our passions and desires: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope."

Temperance has assumed a somewhat restricted meaning, hence many modern translators prefer the rendering "self-control," as in the Revised Standard Version.

In Acts 24:24, 25 Paul stands before the Roman governor Felix, who, with his brother Pallas, had been a slave, then a freedman, in the household of Antonia, mother of the

emperor Claudius. Then Pallas became bosom companion to Claudius, thus securing the procuratorship of Judæa for his brother Felix. There Felix acted like a tyrant with the temper of a slave.

It took a strong man to stand before such a tyrant and speak "concerning the faith in Christ." "And as he argued about justice and self-control and self-control and future judgment, Felix was alarmed" (R. S. V.). Justice, or righteousness, represents God's claims upon men (of which Felix needed reminding), and temperance, or self-control, represents man's response to God's demands. In this wide sense, temperance includes every service we render both to God and to man.

There is a striking sentence in *The Desire of Ages* (1940), page 301 (Miss. ed., page 277): "The highest evidence of nobility in a Christian is self-control." We should remember that we are not dealing with a human energy but with a divine empowerment: "But the fruit of the Spirit is . . . self-control" (Gal. 5:22, 23, R. S. V.). This removes the idea that any form of temperance is attained solely through the power of the human will. Instead, it is the result of divine power through surrendered will power.

The apostle Peter declared that God's "divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." He then exhorts the saints to seek as many of these divine gifts as

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they can: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience [self-control]." 2 Peter 1:3, 5, 6.

SOME DEMONSTRATIONS FROM LIFE

In Samson we have an illustration of great physical strength coupled with very little self-control in the mental and spiritual life. "Many mistake strong passions for a strong character; but the truth is that he who is mastered by his passions is a weak man. The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."—*Patriarchs and Prophets*, pp. 567, 568.

In Daniel and his companions we see a demonstration of self-control divinely induced through parental training: "No power, no influence, could sway them from the principles they had learned in early life by a study of the word and works of God."—*Prophets and Kings*, p. 482.

These young men knew a better way of life, and were therefore prepared

to decline (1) food that, by token consecration at priestly hands, had been dedicated to heathen gods—a problem faced by Paul in 1 Corinthians 8; (2) a diet that was out of harmony with the simplicity and principles of their dietary laws; (3) strong drink, which deprives men of self-control and mocks their God-given intelligence (Prov. 20:1); (4) participation in the unseemly revelry surrounding the king's banquets.

May we draw a modern parallel? Is it divinely inspired self-control, or is it weak compliance, when men dance to the world's tune in pleasures, feasting, drinking, conforming to worldly customs, rather than standing on the higher ground of spiritual principles? Might there not be more like the young Hebrew worthies if there were more parents like Daniel's?

Samson was a Nazarite (Judges 13: 4, 5), as was John the Baptist (Luke 1:15), which involved abstinence from strong drink and a separated, or consecrated, life (Num. 6:2-7). What Samson's history would have been had he been true to God, we do not know, but Amos 2:11, 12 shows

some connection between loyal Nazarites and the prophets. "I raised up of your sons for prophets, and of your young men for Nazarites. . . . But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not."

For safeguarding Christians from the extremes to which men in critical days are prone, the apostle has this word: "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5. "Moderation" is rendered "forbearance" by Robertson.

There is a fine distinction implied in the word here rendered "moderation" as between what is strictly or legally required and what is seemly, or in good taste. A Christian refrains from many things, not because they are to him illegal, but because they are incompatible with Christian conduct. In 2 Corinthians 10:1 our word is rendered "gentleness": "Now I Paul myself beseech you by the meekness and gentleness of Christ." In Acts 24:4 it obviously means "patience," "forbearance."

"Take heed to yourselves," said Jesus to the church for all time, but

especially in the last times, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. That is a picture of the prevalent insobriety and general intemperance of the last days, and beyond drunkenness, it applies to excesses in things otherwise legitimate. See *Testimonies*, Vol. 5, p. 259; *The Great Controversy*, p. 309.—*Review and Herald*.

NORTHEAST REGIONAL MEETINGS

(Continued on p. 5.)

have reason to be proud of their neat and well furnished church.

At Rania we had the largest attendance. Besides the local members, many had come from nearby places. In the evening each family cooked its food over small wood fires. The local members had built comfortable booths of leaves to protect their visitors against the sun. Unfortunately it rained, so they all had to seek other shelter. At Kochedega, we met under a large mango tree as there was no church building there.

The Devadala church meets in the school house but they plan to build a church soon. A good church site has been purchased at the edge of the village. I am looking forward to seeing the church all built and a good deep well near it when I next visit Devadala. The water situation is difficult here. During the dry season they have to dig holes and wait for the water to seep into them. Later the shallow wells will be flooded by the heavy rains. It hurt my conscience to bathe and wash clothes in water that had been obtained with some difficulty and carried so far on a woman's head.

One other pleasant memory of this trip I will always carry with me is that of the communion services conducted at each meeting. Jesus was very near as we joined in the Ordinance of Humility and partook of the emblems of His broken body and spilt blood. The last such service was with Mrs. S. Joseph in Cuttack. She and one other sister are alone to uphold the light of truth in that great city. Please pray for these believers.

LAYMEN'S CORNER

HELPLESS?

It was more than twelve years ago that I met Brother Sircar. Then he poured out his heart in sorrow. He felt so helpless. He said, "I cannot do anything. I am just a burden to my family. I tried to teach, but my education is so meagre. A man without the use of his legs cannot do much in the water-logged country of East Pakistan."

Words of encouragement were given. "God has a purpose for every soul. He has a work for everyone to do. You can be a faithful witness. You have a good voice. You are willing to work for Jesus. Have faith in God. Do what you can." Words such as these came from various leaders.

Brother Sircar attended a laymen's institute. The urge to be a lay preacher grew. A laymen's team developed. By being rowed from home to home and village to village by others, who could use their legs and hands but who could not preach, Brother Sircar is able to give the message and tell of his hope in the coming of the Lord.

With a corps of lay preachers "afire for God" such as those who attended the laymen's institute held while Elder A. A. Esteb was in East Pakistan, we expect great results.

—O. W. Lange.



Our crippled lay preacher being taken by rowboat to give Bible studies.

FACTS ABOUT RUSSIAN ADVENTISTS

(Continued from p. 6.)

Is it true that there are no Bibles printed in Russia?

Yes. But our believers have treasured the few remaining copies so that Bible study is not affected.

Do they have any Adventist literature?

Not very much. Most of the literature is out of date. Even their

hymnals, printed in 1927, have come down to a few treasured copies. To solve their hymnal problem many church members have copied out the hymns by hand!

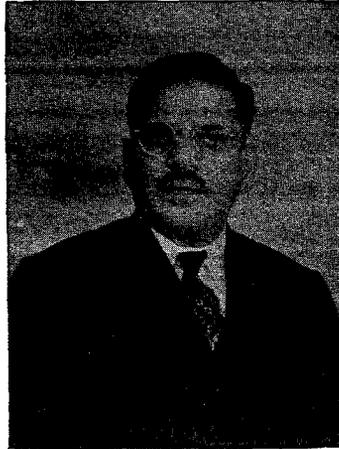
From these reports it is clear that Russian Seventh-day Adventists have not lost their hold on the truth. Their growing membership, their cheerfulness under trial, and their liberality indicate that they too are making preparations for the coming King—Christ Jesus.

AT REST

KOILPILLAI—Members of the Seventh-day Adventist Church all over Southern Asia will be grieved beyond words to learn of the passing away of one of our veteran leaders in this Division, Pastor V. D. Koilpillai, who peacefully slept in Jesus on June 14 at the Vellore Christian Hospital.

Pastor Koilpillai had not been in good health for some time and received medical help from our hospitals in Nuzvid and Trichinopoly. He went to Vellore for surgery but he passed away a few hours after the operation despite the fact that the hospital personnel did all that was humanly possible.

The remains of Pastor Koilpillai was brought to Bangalore according



to his own request to his wife before the operation, in case of the unforeseen happening. A beautiful funeral service, both at the chapel of the Lowry Memorial High School and at the graveside was conducted on Sabbath, June 15. A large number of workers from Krishnarajapuram and Bangalore were present. The following ministers took part in the services—Pastors A. F. Jessen, S. Thomas, J. I. Crawford, R. G. Christiansen, Y. G. Thomas and the writer. It was a solemn service which impressed us regarding the uncertainty of life and it encouraged us to cling to the blessed hope that is so graciously promised to every sincere believer. Pastor Koilpillai's favourite hymn, "The Golden Morning is Fast Approaching," was rendered as a quartette during the service.

We have laid to rest a prince in Israel. The cause of God has lost a great man. He leaves behind his faithful wife, who had stood by him in all his labours; two daughters, Mrs. I. R. Thomas at Poona and Hepzibah, a pre-medic student at Wadia; and five sons, Robinson, Samuel, Joshua, Johnson, and Arthur. May God give them comfort in their irreparable loss.

Pastor Koilpillai was born on February 1, 1899, and was baptized on December 2, 1912. He began work at the Prakasapuram School as a teacher in 1917 and since then occupied several important positions such as headmaster, circle leader, principal of Prakasapuram school, president of Tamil and Malayalam Sections, Union Sabbath School and Home Missionary secretary and lastly as Union Field

secretary. His main interest was city evangelism and he has brought many souls to the knowledge of the Third Angel's Message and has powerfully preached the truth for these times in many cities of South India. He died while actively engaged in an evangelistic campaign in Tanjore. It was just two weeks after he began his meetings that he became a victim to the illness from which he never recovered. As a Union committee member for a number of years he contributed wisdom and strength. His was a life of unstinted service to the cause of God.

We laid Brother Koilpillai to rest in the sure hope of meeting him on the resurrection morning when all the saints of God will be brought to life.—I. KANAGARAYAN MOSES.

SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

July 6	Medical Missionary Day and H. M. Offering
July 13	Mid-summer Offering
July 27-August 3	MV Week
August 3	Home Missionary Offering
August 10	Bible Society Offering
August 31	Tithe Harvest Day
Sept. 7	Home Missionary Offering
Sept. 14	Colporteur Rally Day
Sept. 28	Sabbath School Rally Day
Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	"Review and Herald" Campaign
Nov. 9	"Southern Asia Tidings" Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering

THIRTEENTH SABBATH OFFERING

Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

All articles carrying the credit line, "Review and Herald" are taken from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D. C.

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Published by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, and printed by L. C. Shepard at the Oriental Watchman Publishing House, Salisbury Park, Poona 1, 2,100-2537-37.

Miscellany

- Brother M. S. Prasada Rao who held a temperance rally at the Guntur effort, reports that Brother A. H. Farthing has already baptized ten as the first fruits of his effort, and there are many more in the baptismal class.
- Brother B. S. Moses says that from his effort in Eluru seven were baptized in the first baptism and there are twenty more in the baptismal class.
- Pastor S. Thomas reports that five were baptized in the Kakinada effort and says there are very encouraging prospects for a larger baptism later on.
- Seven were baptized from the effort in Coimbatore, reports Brother V. D. Edwards, and now the church is busily engaged in raising funds for their new church building. This is the third effort that Brother Edwards has held in Coimbatore, and each one has



AT THE END OF THE WAY

MABEL E. BROOKS

Though our pathway may sometimes
be weary

As we journey God's word to obey,
Let us think of the joy that awaits us
In the home at the end of the way.

'Tis Satan's dread work to discourage
And harass God's children today,
But we shall forget his temptations
In the home at the end of the way.

It is well worth the toil and the
struggle

We Christians are having today,
To see the dear face of our Saviour
In His home at the end of the way.

So we'll keep up our faith, hope, and
courage,

And all Satan's army dismay,
When they see us made happy forever

In His home at the end of the way.



yielded good fruitage. A larger church is necessary.

● The Voice of Prophecy secretary in the South Kerala field, Brother P. C. Matthews, writes that where a Voice of Prophecy interest had sprung up they held an effort and at the conclusion he baptized eleven. Six of these candidates had previously completed the Voice of Prophecy Course and the others were taking the lessons. He had six more in the baptismal class and all of these were Voice of Prophecy students.

● Writes Pastor D. David: "There have been fifty-five baptisms thus far this year in the South Tamil Section. This is almost twice the number baptized during the first two quarters of last year."

● In the Northeast Brethren Baxter Fanwar and Dennis Marrang prepared sixteen for baptism at Mylien, Assam, and these were baptized by Pastors W. F. Storz and R. H. Brodersen. At Rangbu Brethren Marak and Oron Singh had six ready for baptism, and at Puntimary there were three.

● Brother and Sister I. R. Thomas and their children have arrived at Spicer College from Tanjore to take up their duties there.

● We are happy to welcome Brother and Sister W. C. Mackett and the boys back to Spicer Memorial College. They report a very pleasant voyage and are looking forward to another term of service at the college.

● WE were happy to have Elder H. P. Bloum from the General Conference with us in Poona for a few days recently. He came to audit the Division books.—O. O. M.

A CHANGED LIFE

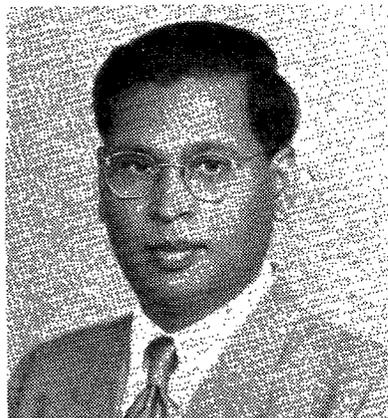
(Continued from p. 3.)

Our Lord always spoke of a profession of faith as confessing Him before man. 'Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven.' Matt. 10:32.

"3. It can never be emphasized too strongly that very few who enter the church unconverted are ever converted after entering it. This is a fact known by all observant church workers.



MEET OUR WORKERS



Brother S. John has received all his education in our denominational schools having attended Lakavaram School, Narapur High School, and Spicer College when it was at Krishnarajapuram.

In 1938 he began work in the South India Union office as Book Depot accountant and from 1940-1943 he served in the Northeast India Union in the same capacity. Then for three years as manager of the Book Depot.

Brother John then became assistant treasurer and auditor of the Northeast India Union which office he held for two years. In 1950 he was transferred to the South India Union where he was assistant treasurer and auditor for two years. Brother John then became the business manager of Giffard Memorial Hospital. One year later he returned to Bangalore where he was appointed acting treasurer of the South India Union. In 1956 he became the treasurer of the Union in which capacity he is serving the Lord at the present time.



"An unconverted person who joins the church deludes himself into a feeling of safety because he is in the church. Such preaching as he hears that is directed to the unconverted he does not apply to himself, for he is in, not out. No one can do personal work with him about his unsaved condition, for, being in the church, he would resist this as an affront. So appeals designed for him never reach him. Cautions and entreaties and admonitions pass by him unheeded.

"So an unconverted man who joins the church does both himself and the church real harm by so doing."

(To be continued)