



Southern Asia TIDINGS

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THE late pastor G. G. Lowry was speaking to a group of believers in a South Indian village concerning the blessings of tithe-paying. The majority of his little congregation listened with rapt attention as he held up before them the promises of God for those who faithfully return to the Lord His own. The "devourer" should be rebuked. The fruits of their ground should not be destroyed. Temporal blessings for these honest-hearted farmers were assured if they would but "prove the Lord."

In the rear of the little meeting hall a visitor was disturbing the meeting with a one-sided undertone conversation directed at those near him. Finally his monotoned mutterings became so pronounced that the speaker paused and asked the man if he had something to say. For a moment the visitor hesitated then slowly drew his corpulent figure upright.

"I was just saying I don't believe a word of what you are saying," he said.

Pastor Lowry, somewhat taken aback by this bold assertion, asked the villager why he didn't believe what had been said.

"Well," the visitor began, "many years ago the Roman Catholics came to this village and they told us if we would buy rosaries and crucifixes that God would bless us—that we would have plenty of rain and good crops. So we bought rosaries and crucifixes but the rain didn't come and our crops were as poor as they

SHOWERS

of

BLESSING

ROBERT H. PIERSON



had always been. Sometime later a Protestant Christian denomination opened their work here in our village. The preachers said if we would give money to help them build their church that God would bless us with plenty of rain and our crops would be good. So we gave money to help build their church but the rain didn't fall any more copiously and our crops didn't yield any more bountifully.

"Now, Sir, you Seventh-day Adventists come along with the same old story—if we folk will pay in one tenth of our increase to your church you tell us that God will bless us with rain and crops! Frankly I don't believe it!"

When he had finished speaking Pastor Lowry referred again to the plain promises of God and the Lord's invitation for the skeptical person to "prove Him." Muttering something under his breath the doubting visitor slipped out of the meeting. The missionary continued his sermon thinking his interrupter had left in disgust. In a few minutes however the man returned with a large sack of rice on his back. Making his way to the front he placed the paddy by Pastor Lowry's side, then he said,

"We bought crucifixes and rosaries from the Catholics and we helped the other Protestant denomination build their church so I suppose we had just as well try out you Adventists and see if your God can send us any rain. But frankly I don't believe we will have any rain very soon!"

Tithe Covenant Day—January 23, 1954

That same afternoon Pastor Lowry was going to conduct the Ordinances of the Lord's house with the believers. The meeting was to be held on the open air terrace of the home of one of the members. The only avenue of access was up a ladder and through a small ceiling door. The doubting visitor of the morning was one of the spectators on hand to witness the afternoon ceremonies. With a great deal of difficulty he had been able to squeeze his bulky figure through the small aperture.

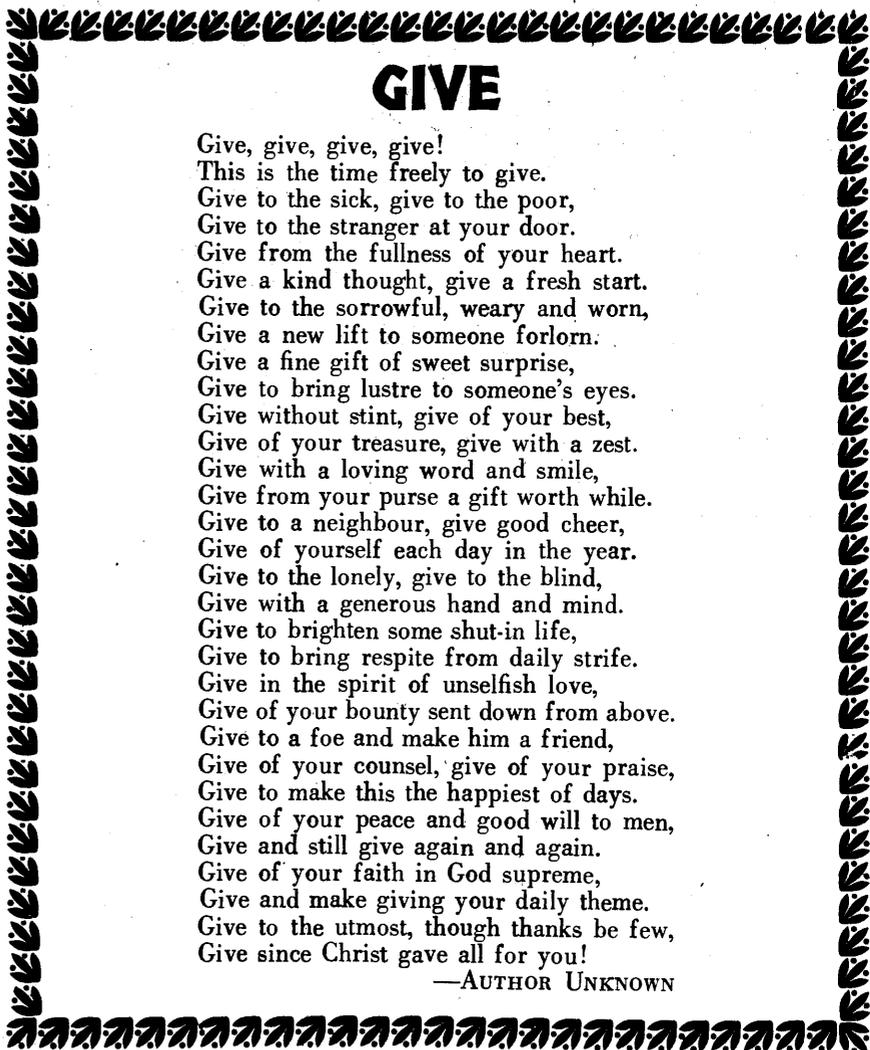
Just before the Ordinance of Humility all the members knelt and earnestly pled with God to send them the very-much-needed rain. During the service that followed a small cloud appeared in the sky and before the astonished villagers realized what was happening the fountains of heaven opened and a cloudburst of rain deluged them. All hastened to the little door leading to shelter. All present proved more agile than the corpulent doubter of the morning and he was the last to reach the place of descent to the dry protection of the room below. But alas his size was his undoing and the skeptic found himself wedged securely in the small door unable to go up or down. The rain continued to come down in torrents thoroughly soaking the mistrustful one with the showers of blessing he had doubted would come.

The experience however was a fruitful one. This man, because of God's fulfilment of His promise, was convinced that "the Adventists' God" was truly able to send the promised rain. Because of this he took his stand for the truth and at the time of his death some years later was the local elder of our Kariananthal church.

For all today the showers of blessing are held in reserve for the faithful who will prove God. To all who honestly return to their Creator the tenth which rightfully belongs to Him for the promulgation of His work, (Matt. 28:19, 20; Rom. 10:13-15; 1 Cor. 9:13, 14) the great God of the universe will open the windows of heaven in blessing. (Mal. 3:10, 11.)

While God invites us to prove *Him* and the efficacy of His promises in the payment of tithe God is also proving or testing *us* to discover whether we are developing characters like His that will prepare us for heaven.

The Holy Scriptures teach clearly that God is the ruler and rightful owner of all. "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Ps.



GIVE

Give, give, give, give!
 This is the time freely to give.
 Give to the sick, give to the poor,
 Give to the stranger at your door.
 Give from the fullness of your heart.
 Give a kind thought, give a fresh start.
 Give to the sorrowful, weary and worn,
 Give a new lift to someone forlorn.
 Give a fine gift of sweet surprise,
 Give to bring lustre to someone's eyes.
 Give without stint, give of your best,
 Give of your treasure, give with a zest.
 Give with a loving word and smile,
 Give from your purse a gift worth while.
 Give to a neighbour, give good cheer,
 Give of yourself each day in the year.
 Give to the lonely, give to the blind,
 Give with a generous hand and mind.
 Give to brighten some shut-in life,
 Give to bring respite from daily strife.
 Give in the spirit of unselfish love,
 Give of your bounty sent down from above.
 Give to a foe and make him a friend,
 Give of your counsel, give of your praise,
 Give to make this the happiest of days.
 Give of your peace and good will to men,
 Give and still give again and again.
 Give of your faith in God supreme,
 Give and make giving your daily theme.
 Give to the utmost, though thanks be few,
 Give since Christ gave all for you!

—AUTHOR UNKNOWN

24:1. The silver and gold belong to Him. (Haggai 2:8). The cattle on a thousand hills are His as well. (Ps. 50:10-12.) Even our ability to earn and to support our families we owe to Him. (Deut. 8:18.) We may talk about *our* money, *our* lands, *our* cattle, *our* possessions but actually all of these things belong to God and we are but stewards of His vast resources.

All of these things God might have kept for Himself—but no, He desired to share the riches of His universe. It is the very essence of love to give. "In the light from Calvary, it is seen that the law of self-renouncing love is the law of life for earth and heaven." —*Desire of Ages*, page 20. God's very character radiates love. "God is love" the apostle John declares. 1 John 4:8.

In sharp contrast Satan's character is the opposite. To take, to grasp, to covet—even to the throne of God (Isa. 14:13, 14) has been the nature of the evil one.

It has been the will of God that man should develop a character like His own—a willingness to share. He

desired that the creatures of His hand should be unselfish, free from a satanic desire to grasp all. So to develop this tendency in the Garden of Eden, the Creator reserved only one tree from the hand of the man and the woman—the tree of the knowledge of good and evil. In acknowledging that this was God's man exhibited the same "sharing" attitude of His maker.

Satan saw in this test a chance to trap and overthrow man. Thought he, "If I can get man to grasp this one thing that God has reserved, if I can get him to covet then he will have a character like mine and he will be lost." How terribly Satan's plot succeeded is manifest by the results of sin in the world today. That law of self-renouncing love was broken. Selfishness, the desire to grasp all became a part of man's character.

Because of this God has instituted another plan whereby every person could be individually tested and thus develop this principle of self-renouncing love. Not a tree but "a tenth" God reserves for His own from all

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A TITHE QUESTION ANSWERED

RECENTLY a letter was received from a trained nurse in Canada with a query touching tithing principles. She writes:

"For some time I have been troubled over my tithing. I am a trained nurse and have always tithed my salary in full. I have a friend who was a college student at ———, and she says that there the tithing question was thoroughly discussed, and it was decided that first you pay your expenses, and then tithing the remainder, which is your increase. I am puzzled, for so many tithe all."

Well may one be puzzled in the effort to return to the Lord His due. It is easy to give credence to a plan that would divert to one's own use a considerable portion of that which is not his due, but which belongs in the treasury of the Lord. The question involved might be stated thus, Shall I return to the Lord as He has prospered me, a tithe of my increase, as first fruits? or shall I tithe that which is my last fruits? Shall I return to Him one tenth of my salary when it is received, or wait until the end of the week or month, and give Him one tenth of what I may have left after having cared for myself?

God Calls for the First Fruits

In Proverbs 3:9 we read: "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty." "The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him [the priest]." Deut. 18:4. "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it." Lev. 27:32, 33. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: It is holy unto the Lord." Verse 30.

These scriptures make plain that God has His eye upon the first tenth portion of the good and necessary things with which He provides us for our sustenance, our enjoyment,

and our own use, as belonging to Him. And, further, He keeps an accurate account of all this tenth, whether we return it to Him as directed, and receive His blessings, or whether we take some of it to ourselves, and deprive ourselves of that blessing.

The Increase to Be Tithed

"The first fruits of all thine increase." Could it mean in the case of one who has a stipulated weekly, monthly, or yearly salary, anything other than one tenth of the entire amount, before any of it is spent for one's own use? To lay aside and return to the Lord such an amount, an honest tithe, would be to show honour to Him, the Giver of all these benefits. We are to live on the nine tenths remaining, bringing our expenses within this amount. Living expenses could be summed up so that were they to be deducted from one's salary before the tithe was computed, there would be little, if anything, left to be tithed.

In business enterprises, and in tilling the land, in which the hiring of help becomes necessary, and other expenses are involved in earning the income, these expenses must be deducted from the gross income, to determine the net increase to be tithed.

"A tithe of all our increase is the Lord's. He has reserved it to Himself, to be employed for religious purposes. It is holy. Nothing less than this has He accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure."—*Review and Herald*, May 16, 1882.

The Lord's Requirements Come First

Another pertinent answer to the question under consideration is found in *Testimonies*, Volume 4 page 474, which reads:

"Of all our income we should make the first appropriation to God. In the system of beneficence enjoined upon the Jews, they were required either to bring to the Lord the first-fruits of all His gifts, whether in the increase of their flocks or herds, or vineyards, or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are left until the last. Yet our work needs tenfold more means now than was needed by the Jews."

Pity Not the Honest Tithe-payer

Pity not the tithe-payer. Rather, pity the one who embezzles that which is not his. Let us beware of worshipping the idol of covetousness.

"Many have pitied the lot of the Israel of God in being compelled to give systematically, besides making liberal offerings yearly. An all-wise God knew best what system of benevolence would be in accordance with His providence, and has given His people directions in regard to it. It has ever proved that nine tenths are worth more to them than ten tenths."—*Ibid*.

Consider Your Tithe Thus

"I speak of the tithing system; yet how meagre it looks to my mind! How small the estimate! How vain the endeavour to measure with mathematical rules, time, money, and love against a love and sacrifice that is measureless and incomputable! Tithes for Christ! Oh, meagre pittance, shameful recompense for that which cost so much!"—*Testimonies*, Vol. 4, pp. 119, 120.

Remember, there are windows of blessing in heaven to be opened to the faithful tithe-payer—here lies the secret of the increased value of the nine tenths.

FAITHFULNESS REWARDED

There is the story of Baju, from Indonesia, a young married man about twenty-five years of age, who has two children. He had a poor rice crop, and knew that it would not be enough to carry the family through the year. The jungle people have very little food other than rice and they must depend on their rice crop to tide them over to the end of the year. What could he do? He had been faithful in paying his tithe to God, but he had only forty measures of rice left, and that was not nearly enough. Baju could not even feed his family, so how could he pay God? But he decided that God must come first. So he measured out his offerings, his Sabbath school offerings, and his tithe, and about all that he had left was his faith in God and a small supply of rice. As it neared the end of the year he realized that the family was going to have to resort to

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SEARCHING FOR DIAMONDS

OUT of the musty archives of history comes this touching story of Sweden's Princess Eugenia. For years Her Royal Highness had desired to erect a hospital for the indigent sick of her city. However, because of her large-hearted generosity to other worthy charities the royal lady found herself without ready money for the project.

As she studied and prayed over the needs of her people the solution to her problem came. The Swedish Princess would sell her royal diamonds! Her resolve was translated into action and some months later a fine institution for incurables stood near her summer palace. Frequently this Christian Princess visited the unfortunate inmates of her hospital. Carrying a heavy burden for the salvation of the patients, Eugenia frequently spoke to them of their hope in Jesus.

One patient at first refused to respond. Faithfully Her Royal Highness persevered in pressing the claims of her Saviour's love upon the unfortunate woman. Frequently the royal lips were moved in prayer on her behalf. Then one day a change came.

"I think you will find her changed," the matron said as the Princess was about to leave for her residence.

Princess Eugenia went near the sick woman's bed.

"I thank God that 'the blood of Jesus Christ His Son cleanseth us from all sin,'" were the words that came from the pallid lips. Tears were trickling down the poor sick woman's face.

"In those tears," the princess remarked later, "I saw my diamonds again!"

My friend, you too may see your diamonds again—or rather your rupees, your annas and pice—if you are faithful! God offers you the privilege of returning to Him a portion of His own—the tithe. When you faithfully bring all of your tithes into the storehouse these funds are used to prepare "diamonds" for the day when the Lord shall "make up [His] jewels." Mal. 3:17. Are you faithfully doing your part to fill God's treasurehouse both here and hereafter? Now is the time for all of us to be faithful in all things.

—R. H. PIERSON

GOD'S EARTHLY STOREHOUSE

I. On What Ground May God Claim Our Possessions?

1. He is the Owner.
 - a. Owns the earth. Ps. 24:1.
 - b. Owns the livestock. Ps. 50:10, 11.
 - c. Owns the silver and gold. Haggai 2:8.
 - d. Owns us—Thy people . . . sheep of Thy pasture. Ps. 79:13.

II. On What Four Grounds Can God Claim This Ownership?

1. He created all things. Gen. 1:1; Ex. 20:11.
 - a. Made the sea. . . . It is His . . . also the earth. Ps. 95:5.
 - b. Made man. . . . We are His. Ps. 100:3; Isa. 43:1.
2. He upholds and sustains all things.
 - a. Upholds all things. Heb. 1:3.
 - b. Sustains life—"In whom we live and move." Acts 17:28.
3. He purchased all after it was lost.
 - a. The purchased possession. Eph. 1:14.
 - b. Ye are not your own . . . ye are bought. 1 Cor. 6:19, 20.
4. He gives power to get wealth. Deut. 8:18.

III. How Is Man Related To These Possessions of God?

1. He is the steward.
 - a. Heaven's goods entrusted to him. Matt. 25:14.
 - b. A steward who has received. 1 Cor 4:1, 7.

IV. What Is Required Of Stewards?

1. Faithfulness. 1 Cor. 4:2.
2. A day of reckoning. Matt. 25:19; Luke 16:1, 2.

V. How Do God's Stewards Fill His Earthly Storehouse?

1. Bring ye all the tithes into the storehouse. Mal. 3:10.
2. Bring offerings also. Ps. 96:8.
 - a. Give as God prospers. 1 Cor. 16:2.
 - b. According to what a man has. 2 Cor. 8:12.

VI. How Fully Was This Plan to Be Carried Out?

1. Bring first fruits of all increase. Prov. 3:9.
2. Tithe of land, trees, flocks. Lev. 27:30-33.
3. Jacob promised on very necessities of life. Gen. 28:20-22.
4. Jesus approved tithe even on small income. Matt. 23:23.

VII. What Curse is Pronounced on Unfaithfulness?

1. Curse against robbers. Mal. 3:8, 9.
 - a. Robbing God—A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you to whom God has given nine dollars steal the tenth also?"
2. Cast unprofitable servant out. Matt. 25:30.

VIII. What Blessing Is Pronounced on Faithfulness?

1. God pours out a blessing. Mal. 3:10, 11.
2. More blessed to give than to receive. Acts 20:35.
3. Give and it shall be given to you. Luke 6:38.
4. Sow bountifully . . . reap bountifully. 2 Cor. 9:6, 7.
5. Enter into the joy of the Lord at Christ's coming. Matt. 25:21.

◆ THE NEED OF A MORE RAPID WORK.

R. R. FIGUHR, *General Vice-
President of General Conference*

WE HAVE come to the time when the work of God is to move forward with increasing rapidity to its final and glorious triumph. For nearly six thousand years God has dealt with infinite patience and long-suffering with this erring and wayward world. When sin entered the universe "in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government."—*The Desire of Ages*, p. 759. Time has run on, and the evil results of Satan's system are abundantly evident over the face of the whole earth. "It is done," will soon be spoken over this world and the way cleared for the coming of the Son of man.

Although much has been accomplished in the carrying out of the mandate given the Advent people since it first came to recognize its responsibility to carry the message to every nation, very much still remains to be done. Great barriers of superstition and prejudice that have shut millions away from the gospel truth must in some way be surmounted before the church's task is completed. The latest statistical report shows that we have entered countries representing 98.5 per cent of the world's population. But this by no means indicates that we are 98.5 per cent finished with our task. The great majority of people in these countries do not yet know what Seventh-day Adventism means or stands for.

That there has been a speeding up of the work in recent years, one can readily see. In 1952 there were baptized into the church 75,775 persons. This was just about our world membership around 1915, thirty-eight years ago. The increase is most encouraging, but it is not the miracle of a short work that is referred to in Romans 9:28. We look for an advance beyond anything that this world has yet seen that shall bring to a glorious conclusion the church's world task. If this is brought about, there will be utilized, without doubt, the means and organization that God has given His church.

The Voice of Prophecy

One of the effective agencies in

use today that is reaching millions is the Voice of Prophecy—its broadcasts and Bible schools. We are now broadcasting 1,050 times weekly over 983 stations. Some of these stations are very powerful, reaching halfway round the world and penetrating great barriers. Surely this is one of God's ways of reaching many of the earth's 2,400,000,000 inhabitants. Here is a method by which one speaks to thousands, yes, to millions. In addition, hundreds of thousands are enrolled in Bible schools, and are earnestly engaged in studying this message. Many are listening and studying secretly, and step by step are being led to take their stand. Others, regular listeners, perhaps not far from us, may still be ignorant of Seventh-day Adventists and what they stand for.

In South America a colporteur was looking for a man who had ordered a book but who had moved away before delivery time. Among the neighbours whom the colporteur asked concerning his customer was a tailor. While talking with the tailor the colporteur explained that he was looking for this man, so that he might deliver to him a book he had ordered. Briefly the colporteur explained the book. When the worker mentioned religion the tailor said, "I have been listening to a religious programme for two years. What church it belongs to, I don't know. It is called the Voice of Prophecy." The colporteur quickly informed him that it was sponsored by Seventh-day Adventists, and shortly afterward led him to our nearby church for Sabbath services. I was present on the Sabbath the tailor and his wife were baptized. He had for years been living but a few blocks from our headquarters, yet knew nothing of Seventh-day Adventists. It took the radio to get hold of him and prepare him to come into the church.

In another country a man and his wife were searching for truth. In their quest they tried a number of different denominations. They even tried Spiritualism. Unsatisfied, they decided that they must find the right church and join it provided it was not the Seventh-day Adventist Church. That was one church they would not have anything to do with. For some reason they were deeply prejudiced. About then they began listening to the Voice of Prophecy programme. Later they enrolled in the Bible school. They learned to love and trust the Voice of Prophecy. One day they wrote the Voice of Prophecy office asking whether some church

could be recommended for them to join. One was recommended to them—the Seventh-day Adventist Church.

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JUST OUT

A WONDERFUL SET FOR YOUNG AND OLD

Uncle Arthur needs no introduction, but I want to introduce his latest work—**Uncle Arthur's Bible Stories**, together with another book by R. D. Vine—**God's Answers**.

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DO YOU INDULGE IN CRITICISM?

J. L. McELHANY

CRITICS may be listed under two general classifications. The first group consists of those who criticize themselves. These earnestly endeavour to discover their own faults and shortcomings. They are encouraged to do this by such scriptures as the following: "Let us search and try our ways, and turn again to the Lord." Lam. 3:40. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?" 2 Cor. 13:5. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. 6:4.

If one does a thorough work of self-criticism, he usually finds enough to occupy his attention fully. The deeper he probes the secrets of his own heart, the more humble he feels and the less inclined he is to search for the faults of others. He knows the truth of these words:

"A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavourable trait to remain uncorrected."—*Christ's Object Lessons*, p. 331.

Criticism of Workers

The second group of critics consists of those who spend time and effort hunting for the faults and weaknesses of others, and telling about these shortcomings whenever and wherever they find or can make an opportunity for doing so. Some of them even try to be impartial by beginning with the leaders of our work and going right down through union and local conferences, our institutions and churches.

"To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them."—*Testimonies to Ministers*, p. 466.

"We think with horror of the cannibal who feasts on the still warm

and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?"—*Education*, p. 235.

The Scriptures refer to those who do these things as backbiters, whisperers, those who sow discord among brethren, tongues sharpened like a serpent, with adders' poison under their lips. "Speak not evil of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth evil of the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4:11. "Lord, who shall abide in thy

tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Ps. 15:1-3.

A little reflection must make it very clear to everyone that there is one thing that the Lord cannot do, and that is to permit a critic to enter heaven, otherwise the peace and harmony of heaven would be jeopardized. Complete victory over this evil propensity must be accomplished by every one of us. Such victory is obtainable through our Lord and Saviour.—*Review and Herald*, (World Edition) November, 1953.

SOUTH INDIA UNION MISSION

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Office Address: 9 Cunningham Road, Bangalore

GUDIYATTAM SECOND BAPTISM AND CHURCH ORGANIZATION

M. ARPUTHAM

FRIDAY, November 20, 1953, was a grand day of achievement for us as we had our second baptism and church organization service at that time. We had the privilege of having with us Pastor Y. G. Thomas and Brother I Chelliah, from the North Tamil Mission and Pastor I. K. Moses and Brother O. S. Mathew, from the South India Union, and we appreciated the timely messages and help they rendered to us on this special day.

After the baptismal candidates had been examined we all marched to a big water tank, where Pastor Y. G. Thomas baptized the three precious souls who had accepted the advent message. One of the candidates had been a Hindu School teacher who had learned the message through the Voice of Prophecy Correspondence Course.

At six o'clock that evening we assembled together for our church service. Brother Chelliah gave us a short talk on the importance of church organization. It was appreciated very much by the hearers. Following this, Pastor I. K. Moses, emphasized the responsibility of selecting members to the church. Names of responsible people were brought to the attention of the congregation

for office and all were unanimously accepted and the church was organized with a membership of thirty-one. We are especially happy about this, because it is the first Seventh-day Adventist church established in the whole of the North Arcot District in the North Tamil Mission. We are glad to say a Young People's Missionary Volunteer society and a Dorcas society have been established, and plans are under way to open up a church school soon.

As the days go by, the tithes and offerings are increasing and members are more enthusiastic regarding church activities. We pray the Lord will richly shower His blessings upon this newly organized church, so that the message may be given to the various sections of this district.

BAPTISM AT KOLLEGAL

J. DANIEL

DECEMBER 19, 1953 was a busy day for the members of the Kollegal church. Pastor O. O. Mattison was the guest speaker at the morning service and his timely message was very much appreciated.

After the Sabbath service, we all marched to the river Cauvery for the baptismal service which followed. Pastor E. L. Sorenson baptized three candidates from Kaliyur and two from Kollegal. This service made us all very happy and we pray we may have another baptism soon.



THE GUIDING HAND OF GOD

LAURETTA E. KRESS, M.D.

WHEN we study our Bibles and read the history of Joseph, Esther, and others, we can see that it did not just happen that young Joseph was cast into the pit to learn how God was moving the lever of circumstances that led him to be prime minister of Egypt. He said to his brethren that it was not you who sent me down here but God who sent me to save you from starvation. And Esther came into the kingdom just in time to save her people from destruction. There are many things in our world today that do not just happen. God's ways are not our ways, and "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning."

Many years ago my husband and I started from Michigan to go to Australia. Our tickets were purchased for ourselves and two children to travel by train to Victoria, British Columbia, where we were to go by boat to Sydney, Australia.

We had arranged with the steamship company to remain one month in Honolulu, and we expected to retain our deck cabin only to Honolulu and have another reserved on the next boat a month later en route to Sydney, Australia.

After a few hours' rest in Honolulu I said to my husband, "How do you feel about remaining in this lovely spot for a month?" We talked the matter over and prayed over it, and we both felt impressed that we had better go on this boat if it could be done. I visited the boat's purser at the harbour, and he told me that our cabin was not engaged for the rest of the trip, we could continue on it to Australia, and he would cancel the reservation for the next boat. So we boarded the *Aurangi* again at eventide and sailed out into the Pacific, arriving in Sydney, November 13, one month earlier than we were expected.

Our first inquiry of those who met us was, "When will the medical board meet?" The reply was very significant. "They meet tomorrow, but it will do you no good at all to see them, for you must get your applications in two weeks before their meeting."

With faith and hope we took our certificates and diplomas to this meeting of the medical board. They received us kindly, looked over our credits, and told us they knew of our college and it had a good standing; but they could not understand a certificate we had in Illinois which gave us reciprocity with twenty-two states in the United States. They said they would like to write to Illinois and find out what that meant. We were also told to go ahead and set up practice until the next meeting in December and come back to see them again.

They could not understand the idea of reciprocity, for in Australia there are only five states and each had its own separate board and each state granted its own jurisdiction to practice medicine in its own state. December 14 we were back again to visit the board, and we learned that on December 7 a new law had passed forbidding any American to register on an American diploma. He was required to get his degree from England or Scotland before coming to Australia. Since we had been before the board the previous month and they had looked over our credits and found them all that they required then, they decided to let us go on as doctors of medicine in Australia. We

were the last Americans to register in Australia on an American diploma. Question: Why were we both impressed that we ought not to stay a month in the city of Honolulu?

God has His hand on the lever of circumstances. Had we remained in Honolulu, we would have had to return to the United States at once instead of remaining there and working nearly eight years.

During our many years of practice of medicine, we can think of so many people who have come to us for relief. We did not urge them to come; they came. You often hear people say, "They just happened to come." No indeed! God sent them! God knows our needs and He sends us to someone who can tell us what we need most and when we need it most.

A few years ago a young woman twenty-three years old came to our home to see us about some treatment for the cigarette habit to which she was a slave. Her history was pitiful. She had been married twice and divorced. She smoked heavily and drank cocktails. Life in her calm moments was useless. She wanted to get away from these things that enslaved her. We talked with her and prayed with her and for her. She left us, and we wondered what would become of her. She went to New York City, and we almost held our breath for fear she would go with her old associates and get into a worse condition—but, no! God's hand was on the lever of circumstances. She went home to her godly mother, to her church, joined it, and was active in church work.—*Review and Herald*, October 1, 1953.



NOTE CHANGE OF TIME
OF OUR
WEEKLY VOICE OF
PROPHECY
ENGLISH MORNING
PROGRAMME

From Sunday February 7, the India/Pakistan/Burma morning programme will be heard at 9:00 a.m., instead of 8:15 a.m., as in the past.

NORTHWESTERN INDIA UNION MISSION

President: A. F. Jessen

Secretary-Treasurer: R. L. Juriansz

Office Address: 16 Club Road, Byculla, Bombay

ROORKEE M. V. CAMP

C. H. TIDWELL

SEVERAL weeks before camp time a committee from Roorkee Mission High School selected the site for the Second Annual All-school Camp. The place chosen was in the government forest near Kotdwara at the foothills of the Himalayas. The district forest officer very kindly gave us permission to camp in a beautiful grove of acacia trees on the banks of a clear, fast-flowing stream coming down out of the mountains. There in that lovely place the entire school, students and staff, pitched their camp during the last week in October. Pastor William J. McHenry, M. V. secretary for the Northwest Union, was in charge of the camp; he was ably assisted by Brother D. M. Rai of the Upper Ganges Mission.

A small party was sent out a few days ahead of time to clear the camp site and to make preparations for cooking the food. The school party arrived on Sunday afternoon and by the time of the first flag-lowering ceremony at sunset the camp was set up and everyone was comfortably settled for the week to follow.

Every day was filled with organized activity from the awakening whistle in the cool October mornings until campfire was over in the evening and the last "good-night" said. Brother Rai spoke very earnestly to the missionary Volunteers each morning at the camp council on "Ideals for Juniors." Each student took an active part in the camp classes that followed the camp council, many of them earning vocational honours in camp-craft, amphibian study, bird study, animal study, or swimming. There were few shirkers for the camp duties whether they might be the menial tasks of cleaning up the camp area or the more adventurous duties of going into the jungle for fallen trees for fuel for the cooks or for the evenings campfire. Every afternoon there was a hike, a treasure hunt, or a tracking and trailing contest.

Each day closed with a most inspiring hour around the evening campfire. The missionary volunteers entered into interesting and lively discussions on such topics as "My

life's ambition," or "The most wonderful thing I ever heard." There were stories—stories of the pioneers of the Advent message, stories of animals and of nature. But the best always came last; the talks by Pastor McHenry on "Honouring Christ." The last night of the camp every camper came forward to join the "Legion of Honour" and to sign the pledge card to honour Christ every day.

Two days stand out in retrospect as red letter days of the camp: the day the campers were led in the day's activities by their own elected student leaders, and the day everyone went on the all-day hike into the jungle. Frank Charles and his able corps of fellow students directed the camp for one entire day in a very successful manner. On the all-day hike the majority of us saw many things we had never seen before, notably the tracks of tigers, elephants, and smaller animals galore. Most of us were glad that the larger of the animals were not then in the immediate vicinity!

The days of the camp passed all too rapidly. The Sabbath services were held in a sunny recess of the forest. In the afternoon each student brought a stone from the near-by river and a memorial to M. V. Camp, 1953 was erected. As each student placed his stone on the growing heap, he told his fellow campers of what the camp had meant to him.

On Sunday morning, as the flag was lowered for the last time, a feeling of sadness swept over us that we must return to the duties of school again and leave the spot where we had enjoyed such a pleasant time and had been so close to nature and to its Creator.

FIRST ANNUAL MEETING OF THE BIBLE SOCIETY IN SIMLA

R. I. VALENS, *Secretary*

THE first annual meeting of the Simla Branch of the Bible Society of India, Pakistan and Ceylon was held at Christ Church College in Simla on Monday September 21, 1953 at 5:45 p.m.

The programme was outlined ahead for the meeting and circulars and in-

itations were sent to all members, non-members and friends of all denominations, as the local Branch is operated by the ministers, pastors and heads of Christian institutions. The Rev. Daniel K. Stephens, General Secretary of the Bible Society of India, Pakistan and Ceylon, Delhi Auxiliary, was to be the guest speaker of the hour.

Everything seemed to be going along smoothly but on the morning of September 20, we received word from the Rev. Stephens informing us of his sudden illness and regretting his inability to be present for the occasion.

**PLAN NOW FOR
CHRISTIAN HOME DAY
FEBRUARY 6, 1954**

There were only a few hours left for the meeting and it was suggested that I be the substitute. I prayed fervently for true guidance and help in this dilemma because if I were to speak the message must come from God. Rising from my knees I began to prepare an outline and soon my speech was completed.

At the appointed time people began taking their respective seats and soon we had a large audience comprised of missionaries of other sects who were here on leave. We began this meeting by singing the familiar hymn, "Tell Me the Old, Old Story" followed by prayer. After reading the apology from the Rev. Stephens I spoke on "The Bible in All Lands," quoting the familiar text found in Matt. 24:14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Speaking of the "signs" I emphasized the fact that the greatest sign was the proclamation of the gospel of Christ to all nations, tongues and peoples and it was being fulfilled in a great measure through the spreading of the Bible by the British and Foreign and American Bible Societies and other Bible Societies located all over the globe. Space does not permit any more details regarding the words God gave me to speak but an appeal was made for all present to render willing aid whether in mite or service to promote the noble and sacred work of the Bible Society and thus hasten the soon and glorious coming of our Lord Jesus Christ.

Are
YOU
an
EXAMPLE
in
REVERENCE?

MRS. OPAL HOYT

IN CARRYING out the worship of the typical sanctuary service, the ancient Hebrew was expected to follow exact rules of conduct in the presence of God. Do we not have as much reason today to wait reverently on the Lord and earnestly listen to what He has to say? "Wherefore let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12:28, 29.

We are told:

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanour, the feeling that inspires it will be deepened."—*Prophets and Kings*, p. 48.

It is as true now as in the days of David, that "The Lord is great, and greatly to be praised: He is to be feared above all gods. . . . Honour and majesty are before Him: strength and beauty are in His sanctuary." Ps. 96:4-6.

"Exalt ye the Lord our God, and worship at His footstool; for He is holy." Ps. 99:5.

Is our concept of going to church today any different from the ancient Hebrew's idea of going up to worship at the holy tabernacle?

"There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things, which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things."—*Testimonies*, Vol. 5, p. 491.

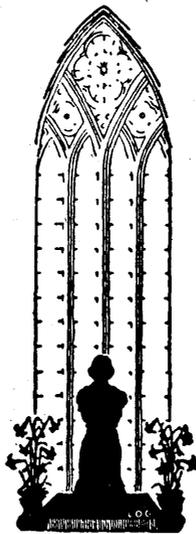
The friendliness and informality of many small churches are heart warming. But is it possible for this interest in one another and this disregard for

exact form in worship to become discourteous to the One worshipped?

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service."—*Ibid.*, p. 492.

If we have spent a few moments in meditation and prayer before the opening hymn of the church service, the words we sing will mean much more to us, and the praises uttered will be sincere expressions from humble hearts. Love for God and respect for the rights of our fellow worshippers are underlying principles of true reverence in the house of God. These principles will determine our own conduct and also serve as cornerstones for teaching the children correct worship attitudes.

"He has placed upon you the responsibility to bring these children up for Him, and their salvation depends in a great degree upon the education they receive in their childhood."—*Ibid.*, Vol. 2, p. 398.



"It is usually the case, however, that children walk in the steps of their parents."—*Patriarchs and Prophets*, p. 306.

"Those who desire their children to love and reverence God, must talk of His goodness, His majesty, and His power, as revealed in His Word and in the works of creation."—*Ibid.*, p. 504.

Being reverent and teaching children to be reverent are not merely to be reserved for Sabbath morning, but to be effective, they must be habitual with us every day of the week.

It is easily recognized that to provide perfect solutions to every problem that comes up in teaching children is humanly impossible. But

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MAKE
THE SABBATH
A DELIGHT

C. LESTER BOND

THE Sabbath is not only a day for convocations; it is also a day of praise. This means looking to God in gratitude for His mercies and acknowledging Him as the Giver of all that we have. Ingratitude is a great sin—a sin of which we are guilty when we decline to set aside a time for letting it be known that we are thankful to the Lord for all that He has done for us. When people go to religious services they go not only to study the Bible or to hear a sermon but also to praise God with hymns and prayers. When the Sabbath comes to mean a day of praise, in addition to its rest and worship and Christian service, then it is truly "the Lord's day."

It is proper at all times, including the Sabbath, to call on our Adventist neighbours and friends for the purpose of receiving spiritual help and encouragement, of recounting the blessings of God, of planning for the carrying forward of the work of soul-saving, and of studying the Bible and praying. If these purposes are adhered to, and if the conversation is directed in these lines, the experiences of the day can prove only helpful. But if the conversation is allowed to drift, or to include things of common interest—the affairs of life or the current happenings of the day—it can prove only a hindrance to the spirit of true Sabbath-keeping, and to the spirituality of all who engage in it.

We need to remember the Sabbath day to keep it holy, to remember it in the use we make of its sacred hours. Sabbath-keeping is something more than refraining from physical work. We should find in the Sabbath not only physical rest but spiritual rest, refreshing of spirit as well as refreshing of body.

Sometimes in service for the sick, or in labour for those who are in need of help, circumstances may be such that we may be severely taxed physically. But even so, we may maintain that relationship with God that will make it possible for Him to bring into our lives the spiritual blessing He desires to impart. We can obtain this only if we keep our hearts in tune with the spirit of true Sab-

(Continued on p. 15)

HOW MUCH ARE YOU WORTH?

O. A. SKAU

AS I looked through the drawers of my desk in the Publishing House the other day I found deep down in the bottom drawer a small black-leather notebook. Under "A" in this book were various notes under the names of individuals, some of whom are still in the Publishing House. As I went through the book I noted a number of valuable facts concerning birth dates, and starting dates of workers. One thing that impressed me was the starting wage rates of the workers. They ranged from Rs. 15 upwards. The highest starting rate in the whole book was Rs. 65 and this was given to one who connected with the Publishing House in 1943—an illustration of the changing values which took place during the hard times under war conditions.

We are often perplexed over the changing values, when prices shoot up over night. But people also have their different values. Some are cheap and can be had for very little while others are more expensive. What is the reason for this difference? Have you ever wondered at the price that was fixed on various groups of men and women in Bible times? If you will turn to Leviticus, chapter 27, you will find the following values placed on various groups:

- Group 1.** Males one month to 5 years—5 shekels.
Females one month to 5 years—3 shekels.
- Group 2.** Males 5 years to 20 years—20 shekels.
Females 5 years to 20 years—10 shekels.
- Group 3.** Males 20 years to 60 years—50 shekels.
Females 20 years to 60 years—30 shekels.
- Group 4.** Males 60 years and above—15 shekels.
Females 60 years and above—10 shekels.
- Group 5.** The poor you will find had to present themselves in person before the priest.

Fellow-believers, we too are poor and need to present ourselves before the priest—the High Priest—Jesus Christ. (Roman 12:1.)

In thinking about these different values and their changes, let us look at some and see just how these changes are brought about. A business man makes some purchases and re-sells the article to the public. He does nothing except to bring the article within your reach. The change

in price or value we call *business*. Next we may consider the watch-maker. He takes a piece of rough steel and changes its value by making it into watch-springs. In so doing he has increased the value at least twenty times. This type of change in value we say is due to *skill*. Then, there is the man who buys a few rupees worth of canvas and some paints. He takes these articles to his room. Here he sits down and paints a beautiful picture which is then sold for a good price. This change in value we call *art*. The wealthy business man takes out a small piece of paper and writes on it Rs. 50,000. By putting his signature to that piece of paper he changed its value from a worthless piece of paper to Rs. 50,000. Such a change we call *capital*. This change was made possible by the fact that there was enough capital in the bank to cover that amount.

So much for these material changes that we see about us. What about ourselves? Do we change in value? Oh yes, and there is a tremendous

difference between the lowest and highest value. For example the human body when it undergoes the change of reverting back to its original chemicals is worth about Rs. 3. Such a change we call *death*. Then God takes these lifeless chemicals and raises them to life. In this process the value has been changed tremendously for what mathematician can compute this new value? Read in this connection Mark 8:36. This change in value we call the *power of God*.

There is still another change that I want to mention. Jesus takes a person whose life is ruined by sin and makes him into a new creature. 2 Cor. 5:17. This change we call *salvation*.

Dear reader, you may not be able to control the prices in the stores, or prevent the deflation of the rupee. You may not be able to change the value of steel, or enrich the canvas with a beautiful picture. You may not be able to change a piece of paper into a document worth Rs. 50,000 or raise a person from the
(Continued on p. 15)



WATCH AND BE READY

SIEGRIED M. V. SANDSTROM

O watch and be ready, be steadfast, dear friend;

Faint not though the way may seem long.
The day hastens near when all trials will end,

Then the faithful will sing vict'ry's song.

Away with all malice, all envy and guile;

Shun all evil, do that which is right.

Be patient and gentle; when others revile
Keep the cross of the Saviour in sight.

Rejoice, for the Potter is moulding the clay
To conform with the pattern divine.

Despite pain, as He smooths all blemish away,

Murmur gladly, "Lord, Thy will, not mine."

Be constant and watch lest indifference cold
Enters stealthily in unaware.

Pray often in faith, in His service be bold,
Spread His message of love everywhere.

NORTHEAST INDIA UNION MISSION*President: D. W. Hunter**Secretary-Treasurer: M. S. Prasada Rao**Office Address: Karmatar P. O., Santal Parganas, E. I. Ry.***PROGRESS IN THE NORTH-EAST**

J. F. ASHLOCK

THE Northeast Union Constituency meeting under the leadership of D. W. Hunter, president, and M. S. Prasada Rao, secretary-treasurer, was held December 21 to 26, 1953 at Karmatar. The session was characterized by encouraging reports of unparalleled progress for the biennium just closed and by definite plans for all-out evangelism on the part of all Northeast organizations and institutions for the future. In the words of Sister L. G. Mookerjee, veteran Northeast missionary, "It was truly a wonderful meeting. The Northeast is in better condition in every way than it has been for many, many years."

A special feature of the meetings was the series of lectures given by Elder D. E. Rebok, secretary of the General Conference, on "The Gift of Prophecy in God's Remnant Church."

In the president's report it was revealed that more than 150 regular evangelistic efforts were held and 1,000 candidates have been baptized in the Northeast during the three years since the last constituency meeting. The Union expects to double its membership between the 1950 and 1954 General Conference Sessions.

The Assam Mission shows a net increase in membership of 259 per cent for the same period.

The secretary stated in his report "that the increase in baptisms and net church membership is in direct proportion to the provision for evangelism." He also reported "once again the financial status for the Union is sound."

R. J. Borrowdale, president of the East India Mission; R. S. Fernando, president of the East Pakistan Mission; and W. C. Rick of the Assam Mission presented good reports for their respective fields. Mrs. O. W. Lange, Educational and Sabbath School secretary; O. W. Lange, Home Missionary and Missionary Volunteer secretary; J. Japaganam, Publishing secretary; B. Nowrangee, Voice of Prophecy secretary, all gave interesting reports of departmental activities. Likewise, L. N. Hare,

principal of the Raymond Memorial High School, and B. J. Williams, principal of the Assam Training School, gave good accounts of the Union high schools. Dr. Nigel Buxton represented the medical and spiritual services of the Ranchi Hospital.

Sabbath afternoon, December 26, several evangelists took part in a symposium testifying to the power of the gospel to transform lives and prepare men and women for the soon-coming Saviour. From D. K. Down, pastor of Calcutta City church, to the last village worker in the far reaches of the Union every testimony of soul-winning was an inspiration and a challenge to all present.

At the close of the Sabbath a very impressive ordination service was held at which time G. C. Baroya, K. S. Ekka, and Joseph Tiru were set apart to the sacred work of the gospel ministry.

The future is bright in the Northeast!

TO THE YOUTH IN SOUTHERN ASIA

O. W. LANGE

JESUS was a child when He realized that He must be about His Father's business. There is a stirring in the heart of every youth to obey God. Christ appeals to Christian youth today to share their faith with others not so favoured as themselves.

Some day, not far hence, there will be a mighty gathering. All the men of all ages, all the youth of all ages, will be there. You will be gathered there with your friends. There will be two groups. One group will be on the inner circle looking out toward a vast host. Some of your friends and associates will be in the inner circle; some will be in the vast throng of the outer group. All will have been gathered for the final judgment scene.

Jesus, with the redeemed, will have descended from Heaven. The New Jerusalem will have safely settled upon the place prepared for it. The lost of all ages will have been raised from their dusty graves. The last act of the reign of sin will be enacted. The final pronouncement of a just God will have been made and every

knee will have bowed in reverence before Him.

Then Jesus, will say to those on His right hand, "Enter into thy reward," and lifting His arm, He will direct the redeemed to the twelve gates of the wonderful New Jerusalem.

The watching host outside will behold the wonderful reward of the redeemed with untold anguish realizing at last their awful loss. As the realization sweeps over them that they, too, might have been among the redeemed, their grief will know no bounds. After the most terrible despairing wail of anguish ever sounded from earth has rent the air, Satan will make his final effort. Knowing full well that all is lost, yet deceived by his own deceptions, he will rally his host of lost ones in an attempt to take by force the eternal city. Then God will pour out the second death upon them all.

In that great day, Dear Youth, how sad it will be if there is one soul among that pitiful throng you might have led to Jesus. Have you tried to say the helpful word to the one next to you? Are you earnestly living the truth as God's Spirit has revealed it to your heart?

These are solemn times, we are in the last, last hours. The door of mercy soon will close forever. Probation's opportunities soon will end.

"Oh youth of Christ, arise
Arise today and Share your
Faith!"

Showers of Blessing*(Continued from p. 2)*

that He entrusts to His stewards. In returning this tithe to its rightful owner we are developing the sharing character of God and defeating the plans of the evil one. Not only is this true but tithe-paying, being far from some "pie in the sky" plan, pays rich dividends in this present world—"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

Have you tried proving God? If not why not commence now—yes, right today?



CHRISt spoke of the new birth as the beginning of a lifetime experience that prepares one for a part in the kingdom of God. Peter reminded the Christian believers to whom he was writing that they should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

Both the new birth and growth in grace are the work of the Holy Spirit. The fruits of the Spirit are the outward manifestations of this work. These are listed in Paul's epistle to the Galatians.

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

Of these nine graces or fruits of the Spirit we might say, "The greatest of these is love." Love is the ground in which righteousness thrives. It is being like God, for God is love. It creates an intense desire to please and serve its object.

When love takes possession of the soul all other fruits of the Spirit will be manifested in the life. Paul makes this plain in the classic thirteenth chapter of 1 Corinthians where we are told that love (1) suffereth long, (2) is kind, (3) envieth not, (4) vaunteth not itself, (5) is not puffed up, (6) doth not behave itself unseemly, (7) seeketh not her own, (8) is not easily provoked, (9) thinketh no evil, (10) rejoiceth not in iniquity, (11) but rejoiceth in the truth, (12) beareth all things, (13) believeth all things, (14) hopeth all things, (15) endureth all things.

Love Makes Deeds Worth While

We are told, "It is love alone which in the sight of Heaven makes any act of value."—*The Great Controversy*, p. 487.

The GREATEST of these is LOVE

FREDERICK LEE

"God regards more with how much love one worketh, than the amount he doeth."—*Testimonies*, Vol. 2, p. 135.

Paul expresses the same thoughts in these words: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13:3.

It is the motive of every act by which we are judged and not by the act alone. God only can be such a judge, for He only knows the inner thoughts of men.

"The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by Him as springing from selfish motives. . . . Every act of our lives . . . is judged by the Searcher of hearts according to the motives which prompted it."—*Testimonies*, Vol. 2, p. 512.

When love is the motive power every act will be in harmony with God's will. By it the whole life will be changed. That is why Christ said to His disciples:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35.

How startling are these words: "Men will believe, not what the minister preaches, but what the church lives."—*Testimonies*, Vol. 9, p. 21. "The truth will be brought into practical life. . . . Then will the message of the third angel swell to a loud cry."—*Ibid.*, Vol. 6, p. 401.

How may we bring this fruit of love into practical life? That is the important question. Not how zealously do we propound the truth, but how carefully do we live it is what should be given first consideration.

Not a day goes by but that the Christian has a call to demonstrate some aspect of love. Let us remember that love is the opposite of selfishness; therefore where love dwells the good of others occupies first place in the thoughts.

Love will make a husband tender to his wife and the wife thoughtful of her husband and the parents considerate of their children. There will be no rivalry for first place or first choice in the home. Each member of the household will find his greatest happiness in seeking to make other members happy. Love in the home makes the sharing of menial tasks a pleasure. Where plans or wishes chance to clash, they will yield to others without complaint when that is best.

Love for the Children

This love in the home will not lead parents to be indulgent of the waywardness of their children, but will cause them to be diligent in their discipline in order that their offspring may be brought up in the fear of the Lord.

And what shall we say of love in the church, love in our social relationships? Love will soften and subdue the life. It will refine and ennoble the character. It will help us deal patiently with the erring. It will seek to cover up the mistakes of brethren, and not pass them on to the knowledge of those who are not concerned. Love will refuse to participate in any act with friends or acquaintances that will lower the standard of right-doing and perhaps lead to the spiritual downfall of another.

Love will regard the best interests of a community and cause one to act accordingly, so that the truth may not be brought into disrepute and cause others to stumble.

Love has only the good of others and the glory of God in mind in all that is done. The advancement of the truth for the one who loves it is of more concern than the advancement of one's own interests. Therefore where love resides in the heart of the brethren there is no rivalry for position. When there is misunderstanding there is also a cheerful yielding of ground or willingness to ask forgiveness.

In the church of which Christ is the Head, ministry and service and not recognition and honour are ever uppermost in the minds of those who love it.

There are so many ways that call for the manifestation of love every day that they cannot be enumerated. We do know that when love is manifested at every point of contact with men on the part of the profess-

(Continued on p. 15)



BOOKS FROM THE PEN OF INSPIRATION

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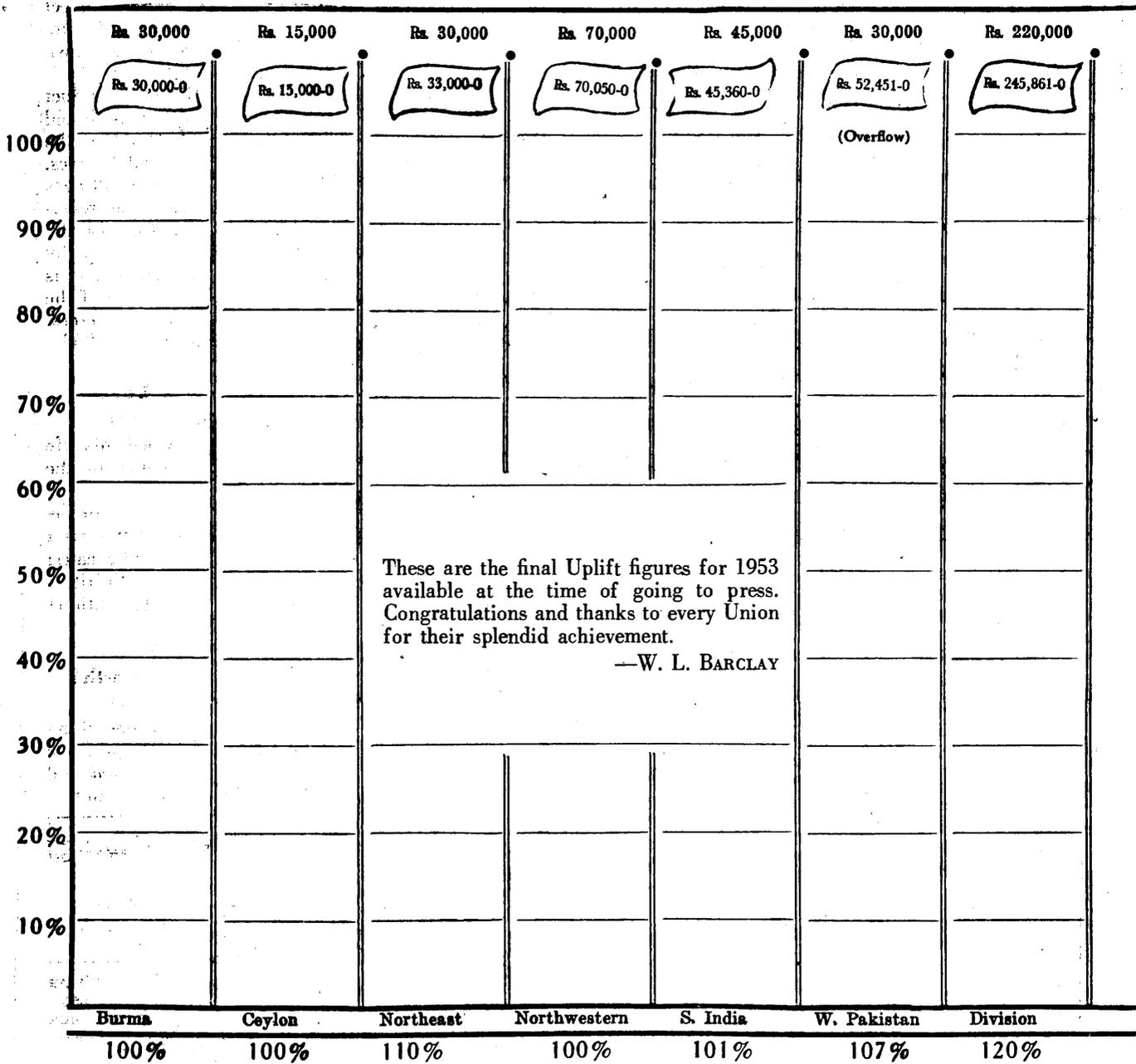
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SOUTHERN ASIA TIDINGS

UPLIFT GOALS 1953



Faithfulness Rewarded

(Continued from p. 3)

roots for food. He decided to ration them, and accordingly put marks on the rice bin. They would allow themselves only so much out of the bin each week, and they must stay within that amount of rice.

They took out their rice for the first week, and then when Bajju came back the second week to take the rice for that week, he found that the paddy was back up to the original mark. The third week he went to take two or three inches for that week, but again the paddy was back up to the first mark. Exultant, he went in to his wife exclaiming, "Kita punya padi beranak." In English that means,

"Our rice is giving birth—reproducing—increasing. I have taken out rice for three weeks, but we have as much as ever." I thought, "What a beautiful experience! Angels over Borneo had multiplied the rice in that bin!"

Do you know, that family had all the rice it needed until harvest, and enough to feed their dogs and chickens? They were able to provide rice for other needy families who did not have any. That is just what God promised in Old Testament times. To paraphrase Malachi: "If you will be faithful in your tithes and offerings to Me, I will pour you out a blessing and provide for your needs from one year's harvest till the next harvest."

—F. W. DETAMORE

The Need of a More Rapid Work

(Continued from p. 5)

This was a bitter disappointment, but since it was recommended by the Voice of Prophecy, they felt there was nothing else to do but join it. They soon found our church, and today are happy in church fellowship.

As one contemplates the wide and effective influences of the radio work, one cannot help believing that here is one of the means the Lord is using to speed up the preaching of the third angel's message. It reaches into millions of homes in many lands. We must support it in every way we can, that many more may be reached as quickly as possible.—*Review and Herald*, October 1, 1953.

SORRY YOU MISSED THEM!



ONCE again our year-end committee meetings are in the past. The two weeks—November 27 to December 12, 1953, were filled with many activities. As in former years, joint worship was conducted in the church and Pastor D. E. Rebok, who was the main speaker in these and other meetings conducted studies on the Spirit of prophecy and Mrs. E. G. White as God's instrument. These studies were both practical and inspiring. Day after day evidences of God's presence with His servant were presented. As Elder Rebok built up proof concerning Sister White and her role as a mouth-piece for God our confidence in the Spirit of prophecy was strengthened and at the end of his twelve studies there was no doubt left in our minds that God had indeed blessed the Remnant Church with the gift of prophecy and that Mrs. E. G. White was His instrument.

We who were here enjoying these very fine, uplifting, and assuring talks wished that every worker, yes, every member in our Division could have been here to enjoy the feast with us. We are sorry you missed them but we are happy to tell you that an action has been taken to print them so that every English-reading person can have access to this wonderful material. Look out for information regarding them in future issues of the TIDINGS.

Meantime, are you reading her books? Are you preparing for eternity? Her books will help you. Send now to the Oriental Watchman Publishing House for at least one of the splendid books written by Mrs. E. G. White.



—O. A. SKAU

Make the Sabbath a Delight

(Continued from p. 9)

bath observance. We can keep the Sabbath as it comes to us only if we remember it through the week.

Life in Eden was a life without anxiety, a life of purity and innocence. It was a "life of love and delight, a life spent in the study of God's created works and in communion with the family, with angels, and with God Himself." And so as we discuss Sabbath activities, let us not forget that it is a good time to be out of doors and study God's creation.

We are inclined to take God's Sabbaths for granted, and not to value them as we should. We do not realize their vast possibilities for physical regeneration, for mental growth, for spiritual uplift. Many of us observe the Sabbath in a careless, haphazard way, without system, without planning, without consecration.

Let us change all this. Let us from this time on take this gift of each new Sabbath as a priceless blessing. It is a part of our life's resources. It is better than a fortune in a bank. It is a delight for time and a hope for eternity.—*Review and Herald*, (World Edition), October, 1953.

Are You an Example in Reverence?

(Continued from p. 9)

we may remember that when Jesus was here on earth He counselled and strengthened mothers in their work of caring for their children. The Holy Spirit today is just as anxious to untangle, and just as capable of untangling, the knots of human relationships as He was then.

Some situations that arise during the church service could be helped if father and mother would agree beforehand as to what is proper behaviour for their children. Another

guide might be that parents conscientiously teach their children correct worship patterns instead of impatiently expressing their own irritability with the child.

Are there two standards of conduct in the house of worship? This should never be! The child will adopt the standard by which the adult lives. God's command for those of all ages is: "Keep My Sabbaths, and reverence My sanctuary: I am the Lord." Lev. 19:30. Only true reverence by each one in the congregation is acceptable worship to the Lord of the universe.—*Review and Herald*, (World Edition) November, 1953.

The Greatest Is Love

(Continued from p. 12)

ing Christian, then only will his life be an irresistible testimony to the truth.

How much we need to pray for the manifestation in the life of this fruit of love, which is the first and greatest of all the fruits of the Spirit.—*Review and Herald*, (World Edition) November, 1953.

How Much Are You Worth?

(Continued from p. 10)

grave, but I am sure of one thing and that is that we can *all experience the transforming power of God* and be changed from sinner to saint.

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ASSOCIATE EDITORS R. H. PIERSON
J. F. ASHLOCK

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WHO IS MY NEIGHBOUR?

J. F. ASHLOCK

A GREAT teacher startled his hearers by saying, "Each of you should love his neighbour as himself." Among those listening was a proud man of wealth and culture. Although he recognized that the ideal in human relationships was embodied in the teacher's statement, he did not agree that the precept was practical. In an attempt to justify his failure to apply the principle in his every-day life, he stepped forward and asked the teacher, "Who is my neighbour?"

The tactful teacher did not give a direct reply, but answered by relating the following incident which had recently taken place, and which was doubtless known to the audience.

A certain man was returning to his home laden with purchases which he had made in a distant city. The lonely road he travelled led down a wild, rocky ravine which was infested with robbers, and was often the scene of violence. Here the traveller was attacked, stripped of all that was valuable, and left half dead by the wayside.

As he lay thus, a priest came that way; he saw the man lying wounded and bruised, weltering in his own blood; but he left him without rendering any assistance. "Do I not have more important work to do?" he reasoned as he went his way.

Then a man of letters appeared. Curious to know what had happened, he stopped and looked at the sufferer. He pitied him and was convicted of what he ought to do, but it was not an agreeable task. He wished he had not come that way, so that he would not have seen the wounded man. He persuaded himself that this case was no concern of his, and he too passed by on the other side.

Soon another traveller, a stranger in that vicinity, came along. He forgot his own affairs and did that which the others had failed to do. With gentleness and kindness he ministered to the injured man. He gave him drink from his own flask,

dressed his wounds, placed him on his own beast of burden, took him to an inn, and there cared for him. The next day, before he proceeded on his journey, he took out some money, paid for his own lodging and included some extra for the stranger. He instructed the inn-keeper, "Care for him and if you spend more on him, when I return this way again I shall repay you."

At the conclusion of his story the

teacher asked, "Who, from among these three, do you think was neighbour to him who fell among the thieves?"

In a spirit of fairness, the proud questioner answered, "The one who showed mercy on him."

The teacher smiled in approbation and the question was settled. He had shown that one's neighbour does not mean merely one who lives next door. It has no reference to race, colour, or class distinction.

Who, then, is my neighbour? My neighbour is every one who needs my help, be he rich or poor, educated or unlearned, high or low, old or young, man or woman. Every youth without school privileges is my neighbour. Every sick person without medical service or hospital care is my neighbour. The widow, the orphan, the aged or the helpless is my neighbour.

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