



## Men Wanted

O. O. MATTISON

A HUGE sign was evident at the gates of a great factory in America. As we drove slowly past the gates the sign was easily read. In huge letters were the words, "MEN WANTED." The great industrial boom in America had produced a shortage of men. I had seen a similar sign in Bangalore, just before I left India for furlough. That sign had read "Men Wanted—To Join The Indian Army." On each sign was a list of benefits that would be available to all who answered the invitation on the signs.

I thought about God's work and the need for volunteers from the ranks of our church members to engage in this work. His advertisement for men can be found in the Bible and the Spirit of prophecy many times. The kind of men He wants is found in His advertisement. "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.

As men who meet the above requirements answer the call they should keep in mind that *this is not*

an invitation to join the ranks of paid workers, but is clearly a call to lay-evangelism. The only wages offered is a place in the eternal kingdom of God, through the blood of Christ. On this earth the wages will only be the joy of knowing that we have helped others find Christ.

Yes! God wants men for a special purpose. From the time that our first parents committed their first sin men have had a responsibility toward each other. This was made very clear in God's dealings with Cain. And yet today many who have claimed the blood of Christ have the same attitude as Cain. This attitude will never help us to finish His work on earth. "Brethren and sisters in the faith, does the question arise in your hearts, 'Am I my brother's keeper?' If you claim to be the children of God, you are your brother's keeper. The Lord holds the church responsible for the souls of those whom they might be the means of saving."—*Historical Sketches*, p. 291.

The special purpose, then, to which God calls men is the saving of souls, and the above statement from the pen of inspiration makes it clear that this work is not limited to the regular, paid workers, but includes the entire church membership. It will be a wonderful experience when this

becomes a reality. Already in a number of places in Southern Asia our lay members are actively engaged in soul-winning and God is blessing their efforts. When the entire church membership engages in this work, then we will see another Pentecost, with thousands won to Christ in a day.

Our workers have a definite responsibility in this programme of guiding and helping those who have answered God's advertisement, "Men Wanted." In *Testimonies*, Vol. 6, p. 436, we read, "In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, 'Ye are the light of the world,' unless the members of the church are actually imparting light? *Let those who have charge of the flock of Christ awake to their duty, and set many souls to work.*" (Italics supplied.)

As we put forth every effort to carry out God's plan of organizing the church membership in a great, continual programme of soul-winning, we should constantly keep before them God's objectives for them, and the



need for haste. The church members should be reminded that "there is danger in delay. That soul whom you might have found, that soul to whom you might have opened the Scriptures, passes beyond your reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the arch-enemy of God. Why delay one day? Why not go to work at once?"—*Testimonies*, Vol. 6, p. 443.

Surely there is no reason for any church member to delay in answering God's advertisement for men. If ever there was a need for church members to take an active part in soul-winning it is today, when the world is facing the greatest crisis in its history—the coming of Christ. No wonder the Lord's servant wrote, "Let us now take up the work appointed us, and proclaim the message that is to arouse men and women to a sense of their danger. If every Seventh-day Adventist had done the work laid upon him, the number of believers would now be much larger than it is."—*Testimonies*, Vol. 6, p. 25. Time is running out on us and that which we as a church must do we must do quickly. That is why "Men Are Wanted" to give unselfishly of their time and means to hasten the finish-

ing of God's work in Southern Asia. "Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability."—*Acts of the Apostles*, p. 111.

Because we are so near the end I want to make this appeal to workers and church members alike to put forth greater efforts, to make greater sacrifices, in a great, every-member soul-winning campaign that will keep us busy until probation's hour closes. We cannot fail as long as we go in God's name and His service. *He wants men and women* today just as He did when Christ was on earth, and every promise He made to the disciples He renews to us. "He who called the fishermen of Galilee is still calling men to His service and He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God."—*Desire of Ages*, p. 297.

God's sign says, "MEN WANTED." How will YOU respond?

brought it to our attention and a cable was prepared and sent to the secretary of the Economic and Social Council of the United Nations in Geneva. About the same date petitions opposing the World Calendar, signed by thousands, were forwarded from our Poona office to the Chairman of Economic and Social Council. These appeals to the United Nations are only typical of many which have been sent to them by our people from all parts of the world.

In *The Times of India* of July 29, 1954, there appeared an article titled, "World Calendar Decision Postponed." This article states that the United Nations Economic and Social Council unanimously decided to postpone any decision on the question of the proposed World Calendar until 1955. We do not know to what extent our petitions have influenced the members of the Economic and Social Council but we are grateful that they have decided not to bring the matter to the United Nations this year. Inasmuch as it is the plan to bring the matter before the council again next year we must not feel that it is safe for us to become indifferent to the issue. Rather we should take advantage of the year before us to contact men of influence throughout India, Pakistan, Burma, and Ceylon to let them know that we are opposed to any calendar which would interfere with the regular weekly cycle which was instituted by God at creation and which has been preserved for the benefit of mankind.

Seventh-day Adventists are not opposed to calendar revision if such calendar change does not destroy the continuity of the weekly cycle as we have it today. There have been calendar changes in the past, for instance back in 1582 when Italy, Spain, and Portugal adopted the Gregorian calendar, and in 1700 when a number of other countries followed their example, and even in the twentieth century at which time such countries as China, Turkey, and Greece adopted it. The Gregorian calendar is used quite generally throughout the world but it should always be remembered that when it was introduced it did not interfere with the regular seven days of the week, known to us as Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday.

Additional information will be sent from time to time to keep "TIDINGS" readers informed and to make suggestions on how to protect the religious liberties of all peoples.

## CALENDAR CHANGE PROPOSAL POSTPONED

J. F. ASHLOCK, *Secretary*

*Religious Liberty Department, Southern Asia Division*

WHILE the mid-year Division committee meeting was in session there appeared in *The Times of India* of July 9, 1954, an article originating in Geneva, Switzerland, which stated that the first official step toward the introduction of the World Calendar had been taken. The article gives credit to Professor Meghnad Saha, an Indian scientist and astronomer, for bringing the World Calendar before the United Nations Economic and Social Council.

This article informed that Prof. Saha had stated that the proposed World Calendar would not interfere with the social and religious life of nations and communities. We are sure that this eminent gentleman is sincere in his belief that the proposed Calendar would not affect those who desire to worship God in harmony with His revealed will. However, if

the proposed World Calendar is adopted it will change the order of the present seven-day week and strike at the Sabbath. The Sabbath doctrine is the most testing truth that God has given for these last days and therefore should not be tampered with. The World Calendar would bring confusion in religious and economic circles everywhere. It would mean the end of religious liberty for millions who conscientiously recognize weekly holy days, such as the Friday of the Moslems, the Sunday of the great majority of Christians, the seventh-day Sabbath (Saturday) of Jews and Seventh-day Adventists, as well as any other holy days observed as memorials by other groups.

When the above mentioned article appeared in *The Times of India*, Pastor C. B. Israel, former Division Religious Liberty secretary,

**CEYLON UNION MISSION***President:* L. F. Hardin*Sec-Treasurer:* M. M. McHenry*Office Address:* 7 Alfred House Gardens  
Colpetty, Colombo**PROGRESS IN CEYLON**

L. F. HARDIN

IT IS with grateful hearts that we look upon the progress of God's work here in the island of Ceylon. We are assured that God has His hand over the work, and that He will continue to bless the good work that has been done and multiply it many fold.

As we look forward to finishing the great task that is before us, we realize that it can be finished only if every worker, and every church member is fully consecrated to God. We need to pray more earnestly for a greater outpouring of God's Spirit, that we may be filled and strengthened to go forward and fulfil the commission of our Saviour: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Plans have been laid for a greater "Onward March of Truth" in Ceylon. Workers and lay-members alike are putting forth greater efforts, by the grace of God, to finish the work and hasten the coming of our Lord.

In June, several lay efforts were started by a number of the laymen, Brethren G. B. Moser, O. G. D'Alwis, P. A. Schokman, and S. O. Nugera. On July 18 a lay effort was started in Bethel Chapel with a very good attendance. Brother D'Alwis led the congregation in a rousing song service. Brother M. Stotesbury gave a well prepared and interesting sermon on "Our Shattered World," and Brother Bastiampillai translated the sermon into Tamil. Brother J. Selvaraj translated for the opening of the service and the announcements. The ground work for these meetings was laid several weeks previous, as the lay-members went out through the area round about, giving literature, enrolling friends, neighbours, and strangers in the Voice of Prophecy, and giving invitations to the meetings that would be held in the Chapel.

Two other efforts were started the same Sunday night by our workers. Brother E. D. Wijesinghe, at Puwakpitiya, opened his Sinhalese effort with over 300 in attendance. Pastor B. D. Jurjansz and his associates in

Kandy, began an English-Tamil effort. Plans are laid for several more efforts to start in a short time. As we see these workers and lay-members uniting in this soul-winning work we ask the Lord's blessing to be upon them for success and for souls in the kingdom of God.

We would earnestly ask that you unite your prayers with the prayers and efforts of these faithful workers and lay-members that the great task before us might speedily be finished, that our Lord's coming may be hastened.

**I BELIEVE IN PUBLIC EVANGELISM**

BERNARD PINGHE

"**B**LOW ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

Every phase of our work is directed towards the one and only purpose of winning and preparing souls for the kingdom of the Master. It thrills our hearts as our various departments are focusing their attention on evangelism and bringing in the desired results.

Our Sabbath schools, the Voice of Prophecy work, the Young Peoples' Missionary department, our Educational programme, and the Laymen's endeavour are wonderful agencies that have contributed in a large measure to the growth of our work, but these in no wise should ever be a substitute for public evangelism.

During my few years of ministry I have given my unstinted support to all our departmental activities recognizing that they all have their value in different degrees to very effectual soul-winning. But public evangelism not only wins souls but also places our message prominently before the masses. "Now is the time for the last warning message to be given. . . . All are now deciding their eternal destiny. . . . Efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power." *Testimonies*, Vol. 6, p. 16.

Think of any city or village

church. If it is a good church then each Sabbath a lively Sabbath school programme is conducted, a stirring sermon is preached, a very enthusiastic young peoples' programme is followed. This results in a good group of baptisms at the end of each year. However, the majority of the dwellers in the city or village know very little of what is happening within the confines of the church. Then the evangelist arrives—immediately the church members are stirred. There is a sense of urgency in the air as placards are posted and handbills given out. The opening night is generally crowded. A ripple, then a wave, of inquiry begins to spread. You notice that questions regarding the Sabbath, the State of the Dead are discussed almost all over the town. Yes, as in no other way public evangelism does place our message prominently before the people!

No small wonder then that in 1952 a sub-committee with Elder L. K. Dickson as chairman, and Elder W. R. Beach as secretary, in studying the question of world evangelism recommended, "That the programme of public evangelism be kept before the church as the essential activity to which all other activities must be contributory, care being taken lest it be overshadowed by other denominational undertakings or programmes."

Recently I met a clergyman of  
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**CEYLON**

Christ our Saviour ever sweet,  
We would ne'er from Thee retreat.  
Talents all to Thee we proffer,  
Thou who came for us to suffer.

Every soul a warning give,  
Ask men Jesus to believe;  
Cast away all worldly pleasure,  
Store in Heaven eternal treasure.

Yea to Thee our path we'll wend,  
Take Thee as our Dearest Friend.  
Walk beside us is our prayer,  
Till in Heaven we see Thee there.

"Love our neighbours." Teach we pray  
In Thy name a word to say;  
Keep our hearts and watch our way,  
Guide our footsteps lest we stray.

O! the years that now have gone!  
A Saviour's message we have borne;  
Still souls remain for us to win  
From the evil path of sin.

Nearer draw us to Thy cross,  
For our hearts are full of dross;  
Then in clouds when Thou dost come  
Take our "little Island" home.

DONALD M. FERNANDO  
Student, Spicer Missionary College.



### SOUTH INDIA UNION MISSION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John (Acting)

Office Address: 9 Cunningham Road, Bangalore

### A NEW LIGHT IN THE KOLAR GOLD FIELDS

E. L. SORENSON

FOR many years, the workers in the Kanarese Mission have had their eyes on the famous Kolar Gold Fields as a place where God's work should be established. Pastor R. H. Shepard, who was president of the Kanarese Mission in 1950, carried a special burden for this field. In that year Brother D. S. David, a young worker from the Tamil Mission, was called by the Kanarese Mission to open the work in the Gold Fields. He and his wife went there with a desire in their hearts to do the Lord's work. They began by giving Bible studies, and eventually, opened branch Sabbath schools. There was one Voice of Prophecy student, Mr. Keniz, who had previously requested that a worker be sent to Kolar. They contacted him and found that he was an influential school teacher whose heart had turned toward this message. Mr. Keniz has since become a good member of the Seventh-day Adventist Church.

In March, 1951, a spearhead effort was conducted. A tent was set up and a good number of people came. Later on in the same year, Brother David held a successful effort, at the close of which seven people were baptized. Brother David and his wife kept working faithfully and added little by little to the numbers. At the end of 1952, two spearhead efforts in different sections of the Gold Fields area were held. During this time, Brother S. Sundaram came to assist Brother David. He has given good faithful service and is still there helping to foster the interest. In October of 1953, another full scale effort was conducted under the leadership of Brother David and a number more were added to the church. The membership at present stands at twenty-one.

During the first week of June in 1954, the first Seventh-day Adventist church in that area was organized. The members there are enthusiastic and have a determination to allow the precious light of the third angel's

message to shine through them to the entire surrounding area. A lively Sabbath school is being conducted and there are as many guests as there are members in attendance. There are two or three branch Sabbath schools being fostered as well. There are many interested members who will likely become church members within the next few months.

Mrs. D. S. David, being a good school teacher, opened a school there in August of 1952. The school was a success from the very start and at present there are thirty students in attendance at our church school in the Kolar Gold Fields.

It is our plan to build a church in this place just as soon as it can possibly be arranged. We request an interest in the prayers of our brethren throughout the field that this work might continue to grow and to thrive and that a memorial for God can be soon established there. Much credit must be given to Brother and Sister D. S. David who opened this new work and have carried it on so acceptably through the years. Also, Brother and Sister Sundaram have done fine work in assisting the Davids. May God prosper and bless this newest church in the Kanarese Mission.

### I BELIEVE IN PUBLIC EVANGELISM

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another denomination and frankly he admitted to me that his church was losing the spirit of endeavour because as a whole they had gone off the target of bringing men to Christ through public evangelism. God forbid that this be ever said of us who are privileged to preach the message of the hour.

I believe that whatever the obstacles are they should never hinder us from the programme of public evangelism. It is the preaching that counts. Every other part of the effort is secondary. I do not belittle nor do I minimize the effect of advertising, music, and personnel in an effort. They are all necessary. But the number of souls won does not depend on these side lines. Our business is to

preach. The spirit of God waters the seed sown and the honest of heart will accept the truth.

During the last seven months I had the privilege and pleasure of conducting two efforts. Both were of equal duration—eleven weeks. One was in the village, the other in the city. There was no help available in the village, but in the city Brother C. C. Kurunathan worked with me. In the city we had recorded music but in the village only the bass voice which God had given me. It is true that the results of public efforts are sometimes reaped many years later but the direct results in souls of these two efforts were, seven baptized for the village and two from the city.

I am happy for these baptisms and the amount of free publicity we received. In the village the Buddhist leaders got excited about our meetings. They held a protest meeting with some of their leading clergymen denouncing us. The leading Buddhist paper of the Island gave half a page to our meetings conducted in a lone village by a lone worker. To some Buddhists this may have been the only way of knowing anything about our message. In our city work we learnt that almost every clergyman of the other churches warned the members not to attend "those Seventh-day Adventist meetings." One of them went so far as to state that we preach a false doctrine. This made one family inquire what we preach. They attended the meetings and we are now following up their interest with regular Bible studies in their home. Yes, public evangelism does bring our work into prominence.

The King's business requires haste. We do not have an eternity to spend in proclaiming the message. May we contribute, subscribe, co-operate and foster our public evangelistic campaigns for they are the most effective means of sounding "an alarm" before the "day of the Lord cometh" which is indeed "nigh at hand."

### NOTHING TO FEAR

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been able to accomplish that which is beyond their capacity.

Indeed, it's thrilling to be a Seventh-day Adventist and have the privilege of a part in God's closing work on earth. As we look ahead, "we have nothing to fear . . . except as we shall forget" that God is with us.—*Review and Herald.*

# WHEN GOD'S CLOCK STRIKES THE FINAL HOUR

JAMES J. AITKEN

**I**F SOMETIME you should find yourself in Berne, Switzerland, at a few minutes before twelve, you would notice that at one of the main intersections of the city a huge group of people occupy the street corner and move over into the street, all looking up. Automatically you would look up too, to find yourself gazing at a picturesque clock tower. It is the famous *Zeitglocken*.

This is a very old and famous clock, because when the hour strikes so many things happen. First, just one minute before twelve a little sentinel rings two bells. Then, so as not to miss anything, everyone tries hard not to blink an eye. As the bronze statue in the tower above hammers out the hour on the big bell, the bears and horses below go round and round on their miniature merry-go-round. Then Father Time at one side of the dial turns over his hour glass, a cock crows and flaps his wings, a metal lion moves his head back and forth, and the event is over.

The crowd then disperses with an air of satisfaction, and you hear many comments.

"Say, that was worth seeing!"

"Wouldn't have missed it for anything!"

Why is everyone so interested in this old clock? Every church in town has a clock in its tower. But none has a clock like this one. This is a special clock, with a special movement. No wonder it attracts attention.

This Advent Movement began just at the proper time when God's great clock struck the hour of His judgment. It is a special movement and it is still advancing. Young men and women are the figures that move out upon the stage and act their parts. We think of our pioneers as old gray-headed men with long white beards, but when they first began their roles in God's drama, many of them were young. J. N. Andrews was only about twenty. Ellen White was only seventeen when she had her first vision. God calls youth today to answer the call and become actors in His plan for finishing the work on earth.

There are many attractions today

seeking to lure young people to leave the Advent Movement, but we must stay by the church of God.

## GET ON THE RIGHT CAR

In Europe all trains have signs on the sides of the cars stating the destination of that particular car. When I want to go to Paris, I walk down the train till I find a car marked "Paris." I know that, though some cars may be taken off or the engine changed, this car will take me to Paris.

Sometimes in the course of a journey a fellow passenger will hurriedly take down his bags and put on his coat.

"Have to change cars here. They're taking the engine off."

So I always go to the window and look out to see whether they've changed the sign. No, it still says "Paris." So I settle down again.

After the man has lugged his baggage out into the platform he usually lugs it all back again; that is, if he does not miss the train. But as long as the car has the destination clearly marked, I just stay by, and I always get there.

## DON'T LOSE YOUR WAY!

There are some people like my fellow passenger. When leaders are changed in our work they are sure they are on the wrong track. If someone they had faith in falls out by the way, they get out too, or perhaps someone convinces them they can get there quicker and easier some other way. Some of these see their mistake and get back in the right movement. But far too many lose their way and never find it again.

One day a woman was waiting for a train in the little resort town of Thun in Switzerland. The children were small, and she was anxious to get to Berne and home as fast as possible. She asked the station master when the next train left for Berne. He assured her there would be one at five o'clock. She thought it was a long wait, but since there was nothing else to do she sat down on a

bench and admired the geraniums on the lamp-posts. After about twenty minutes a train came in headed in the direction of Berne. But the faithful clock above said there were still nearly twenty minutes before her train was due.

So she sat there. The car immediately in front of her said "Berne" but, being new at travel in Europe, she didn't believe it. So she sat there.

Suddenly a friend who had gone out to buy a newspaper returned.

"Say, here's our train!"

"No, no, there's still twenty minutes."

"But you want to go to Berne, don't you?"

"Of course."

"Then get on; can't you see this sign says 'Berne'?"

So she rounded up her children and made a dive for the train, but just as she was about to step on, it began to move slowly away. She missed it. There she stood chagrined. She had sat there, read the sign, and watched the station master close the doors, never realizing that occasionally a special train is made up to accommodate the rush during the tourist season.

Many sit on the side lines. They see the signs of the end. They know the time is approaching, but they don't want to give up the world till the last minute.

Some of our youth are a little afraid to take an active part in the movement. They want to be classed with God's people in the end, but they are afraid of what people will think of them. They don't realize that God has promised to pour out His Spirit on youth in the last days.

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions." Acts 2:17.

Our work needs greater vision. The time is short; the world is watching us. We must act. Our part may be small and of little consequence. It may be only living and witnessing as we go about our work. But the Lord has promised to pour out His Spirit on our youth. He has promised to give the youth vision. This does not mean that our older believers do not have vision. But it does mean that a person who has no vision when he is young seldom acquires it as he gets older.

Youth and vision go together. The

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## THE SPIRIT OF PROPHECY SPEAKS!

### Dead Stock

"Books that ought to be widely circulated are lying useless in our offices of publication because there is not interest enough manifested to get them circulated."—*Testimonies*, Vol. 4, pp. 388, 389.

"Books containing the precious light of present truth are lying on the shelves of our publishing houses. These should be circulated. Canvassers are needed who will enter our large cities with these books."—*Manuscript*, No. 113, 1901.

(Do you know that we still have stock on our shelves that was printed as far back as 1936?)

### The Time and Our Responsibility

"The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of anyone."—*Review and Herald*, August 13, 1908.

"The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me I know that where there is one canvasser in the field, there should be one hundred."—*Testimonies*, Vol. 6, p. 315.

### The World's Greatest Need

"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.

## VOICE OF PROPHECY STUDENTS SOLICIT OUR PRAYERS

J. PANDIT

*Director, Hindi Branch School*

IT IS indeed a source of great encouragement to receive letters from our students asking us to pray for them in order that they may have the mental and spiritual power they need to stand firm in their new-found faith. More than this, it is a sacred responsibility placed upon us as we approach the heavenly throne on their behalf.

Here is an earnest request from an elderly lady working in a hospital in Calcutta:

"I am in desperate need of your prayers, because I have left the church to which I belonged and have joined the Seventh-day Adventist Church. The former church people and pastors have started to bring all kinds of difficulties and problems

upon me. They have tried to convince me by their vain arguments that I am totally wrong and am walking on the wrong road. But I am still firm in my new-found faith. I have withstood their arguments and therefore they are very angry with me.

"Please remember me in your prayers, so that I may fully know the Lord and abide in Him and stand firm in the truth. Please pray that God may give me still greater light that I may shine for Him and be a witness to all about me. I need the true knowledge of the Lord in order to be fearless in the face of all arguments. May God's will be done through me."

Are not these few lines a challenge to every one who is connected with

the Voice of Prophecy work in one way or another? Does not this letter reveal to us that we have a work to do? Should it not make us all feel more sober, solemn, and serious as we handle the truth that God has given to us? Certainly this letter should make us very humble in the cause we serve and prompt us to unite our voices in prayer on behalf of all earnest seekers of the truth.

The Voice of Prophecy is receiving many such letters every week from various parts of this great Southern Asia Division and other fields as well.

Dear fellow believers and co-labourers around the field, we earnestly appeal to you to pray for these dear souls so that the Lord may grant them the help and blessing they need.

## OUR EFFORT IN CALCUTTA

*(Continued from p. 7.)*

others the next Sabbath morning. When she came into the church she walked right to the front row and sat down. The service began, but as we were singing I looked at this lady and thought she seemed very uneasy. She started shaking, and could not control herself. She tried to speak and was choked. Finally one of the deaconesses made her sit on a chair. She was shaking so badly that the other lady could hardly hold her. The song stopped and everyone was upset. Pastor Down stepped from the rostrum right up to the shaking lady. He then asked everyone to kneel while he prayed. In his prayer he told the Devil to come out of her in the name of Jesus. When the prayer was over the woman was as calm as an innocent child. After the sermon she was baptized and now she is a member of our church, enjoying the blessings of God. She made the following statement: "I have gone to almost all the churches here in Calcutta and no one could drive the Devil out of me, but when I came to your church, God, through His servant Pastor Down, drove the devil out of me. Let death, sorrow, suffering, trial, and even persecution come, I shall not move from the Church of God."

Such was the spirit during our effort in Calcutta. God has blessed eighty-two souls who took Christ as their personal Saviour.

Please pray for our work here in Calcutta, also remember these new members in your prayers so that when Jesus comes we may meet together in the earth made new with all these for whom we labour.

**NORTHEAST INDIA UNION MISSION***President: W. F. Storz**Secretary-Treasurer: M. S. Prasada Rao**Office Address: Karmatar P. O., Santal Parganas, E. I. Ry.***OUR EFFORT IN CALCUTTA**

B. MOHAN LALL

ON FEBRUARY 14, 1954 at 5 p.m. we, the Calcutta evangelistic team, waited at the pandal to welcome the guests we expected to come to our evangelistic meeting. Pastor D. K. Down told me that he did not know how many people to expect on the opening night. However, we prayed to the Lord earnestly that He would guide the minds of the people and bring in just enough people for our meetings. As the clock struck 5:30 the gate was opened and there came in through the gate hundreds of people. Soon the pandal was full to capacity. That evening there were fifteen hundred people for the English session and everyone of them went home knowing that Jesus loves them.

At 8 p.m. we waited for the Bengali session. As the gate was swung open there came in another large crowd, so much so that many children and ladies were injured. There were more than two thousand people and they too, returned home that night knowing that there is a God in heaven who loves each one of them.

We had two sessions every day for about a fortnight. Many came and told us how they appreciated these meetings. One lady, in appreciation, donated Rs. 100/- to give to the poor and needy, and it was duly used for that cause.

Our programme was a busy one. Early in the morning we would start our work and keep on till late at night. Often we got tired working in the hot sun, but when we saw a soul searching for the truth and we were the instruments in bringing him the glad tidings of a loving Saviour, all our tiredness seemed to vanish away and we would receive greater power to work on. I am sure each one in our team realized that it was time for us to work for soon the night shall fall when no man can work. As a result of our hard and ceaseless labour, and the guidance of our Lord we have baptized eighty-two souls so far in Calcutta, and there are still some more who are preparing for baptism. Truly God has blessed our endeavours.

The method Pastor Down used was a remarkable one. First of all he had a question hour, during which time questions were answered. Then he presented his message through either still pictures or motion pictures. Thirdly, truth-filled hymns were used which inspired many discouraged ones. Fourthly, his sermons were simple, effective, and well illustrated by pictures, flannelgraph, images, devices and other visual aids. Lastly the after meeting was most effective. During that time many souls gave their hearts to the Master. The main object of this after meeting was to get personally acquainted with the truth-searching ones, and also to have special prayer for them. This is a wonderful way to bring many to the foot of the cross.

So often people say, "Do you see miracles in our days?" Well, I can reply with certainty, "Yes, we do!"

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Pastor D. K. Down  
baptizing candidates in the  
Calcutta church.

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During our effort I had a few experiences which have definitely helped me to know what God can do in our days. These experiences have strengthened my faith.

There was a Roman Catholic gentleman who used to attend our meetings regularly. One day during the lecture he stood up and cursed the preacher and the translator. He said, "Why do you say the Pope is the beast and that his number is 666? You can't prove that from the Bible, can you?" He was very angry. After the meeting he caught the translator and started abusing him, and accused him for such utterance. We took him aside

and I told him to come some other time with his Bible and we would study it with him and see who was the beast and whose number was 666. He agreed and went away.

About a fortnight later I went to visit a lady and found our Roman Catholic friend there. When he saw me he was very angry again and said he would "fix" Pastor Down for calling the Pope a beast and he cursed and swore. I tried to reason with him but again he started cursing. This time as he opened his mouth he was not able to close it for nearly two minutes. I was very frightened and when I asked him what had happened to him, he couldn't reply. Maybe he has learnt not to curse and swear against God's people.

The Devil was defeated during our effort here in Calcutta. One day during my visit to the home of an interested lady she expressed to me that her spirit troubled her. I could not understand very much what she meant by that. However, I told her to pray so that the Lord would bless her. Next week as I went to visit her, her son told me that his mother was troubled very badly during the night. I enquired about it a little more and

learnt that she was possessed with the greatest enemy of the human race, the Devil. To convince myself I called her and told her to read a portion from the Bible. She started reading, but in a minute or two her hands were shaking and kept on shaking so badly that the Bible was about to fall from her hands; so I took it from her. This definitely proved to me that she was possessed with the Devil. I prayed with her and then came away.

After coming home I told the story to Pastor Down and we decided to pay her a visit next day and pray with her. We decided to baptize her with many

(Continued on p. 6.)

**T**HERE are critical, decisive moments in the life of the Advent Movement which call for the straightest and most courageous thinking of which men are capable. We now confront a moment where everything depends upon the way we take. Not only is it a desperately important time to the church; it is vital also to every individual. It is urgent that we understand the chief issues now before us and face them wisely.

◆ Each of us can only speak and act according to the little light he has, and pray that God will bestow wisdom upon all of us that will lead us to high and holy ground in the conduct of the interests of the church. It is only in such a spirit of deep humility that we express ourselves at this time.

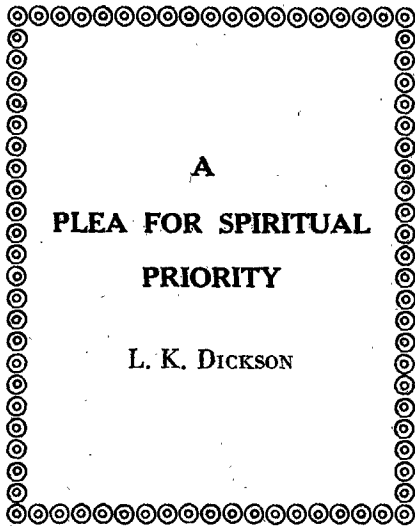
As a great world movement established by God himself we have the last conflict of the ages to win, a course to finish, and a great task to accomplish. We in the remnant church must never, for any cause, permit our spiritual unity to fall apart. If it does, we shall suffer the consequences in loss of spiritual power, even though we may stumble along in partial victory so far as records are concerned.

**ARE WE GAINING SPIRITUAL POWER?**

Let us look now at an important phase of the situation that faces us. Never before in all our history have we seen such action and such records of achievement in the church. Year by year the figures are mounting higher and higher. There are more and more accomplishments in the name of Christ. No one would want to see this changed. We are all certain that with the material things we now have in hand even more can be accomplished for the finishing of the work.

But in all honest candour, will any dare to say that the spiritual life and power of the church is rising to correspondingly high levels? Are we gaining spiritual elevations that make all past attainments in our lives sink into obscurity and insignificance? To be altogether honest we must admit that while we have been so active for God we have not been drawing as close to God as we should. This lack of spiritual attainment in our lives and in our work is very dangerous and calls for the most serious, careful thought of which we are capable.

As ministers and church leaders we cannot accept the conception that our contribution to unity must be silence on this important issue. We cannot



**A  
PLEA FOR SPIRITUAL  
PRIORITY**

L. K. DICKSON

subscribe to the idea that our only role as a church is simply to serve. A problem of first magnitude with us now is the spiritual life and power of the church?

It cannot be denied that upon that which is of first importance now, most of us silently sit by, utterly complacent and seemingly unconcerned, if not oblivious to the seriousness of these conditions.

But men and women in increasing numbers, as they contemplate the fact that we are God's remnant people, silently cry out, "Where in our midst is the power of Elijah?"

Our silence upon these vital matters, which have such important bearing upon the problem of the finishing of our task, has multiplied confusion in the hearts of many at home and abroad. It cannot be denied that this confusion gravely threatens our unity and hangs like a cloud over many, many lives. There is a deep hunger and dissatisfaction in our midst because of this lack of recognition and action.

I repeat, with all the earnestness at my command, that a new attitude must be taken by our leaders—an attitude of honest candour on the high plane of great concern for the spiritual life of the people of God, for a more spiritual ministry, and thus for a speedy finishing of the work. This is the greatest contribution we can make to the realities of unity at this time when the completion of our world task is our common objective.

There can be, and there must be, born in the midst of the church in all parts of the world, a new and deep concern for the spiritual welfare and growth of our people. We must have perpetual and universal agreement upon an unalterable decision to be

silent no longer upon these most vital needs of God's cause. It needs to be made perfectly plain that our original commitments to God's spiritual ideals for His cause have not been altered; and that our sights for spiritual attainment have not been lowered. Our dedication to the high things that God has set before us is of primary importance. The atmosphere of great achievement in a material sense, in records, in numbers, in establishments, must not be an anæsthetic that puts our earlier zeal to sleep.

Let us now make it evident on all fronts of our great church programme that we propose to win our triumphs in God's own spiritual way. Shall not the enemy of our souls be made to see that we propose to give ourselves to these things unreservedly; that we propose to do it because we know that defeat lies before us in any other course; that we propose to seek spiritual power for the great task to be done?

Yes, we must follow the light that emanates from the throne of God, rather than follow the ways of the world and the subtle work of the enemy, who seek to deceive the very elect. We must cease to exalt man's lone efforts. We must rise to the heights of spiritual elevation where the fullness of God's presence and power alone can be seen and honoured.

We must now re-assert, in high places and in the more lowly as well, our living faith in the triumph of the elemental things of the Spirit and enthrone them in their rightful place. This basic decision cannot now be dismissed as of only casual importance for our recognition of this need will prepare the way for the gathering in of souls in great numbers. All heaven waits for us to move into line.

**FACING A TRAGIC ALTERNATIVE**

On the other hand, we need to squarely face up to the tragic alternatives that we must meet if we fail to move into line with God. In different parts of the world doors are closing fast before this people. Ominous clouds beset us. We have not long to linger in indecision. We must now turn some sharp corners and march on with God's Holy Spirit to a quick victory. We cannot advance much longer without a turning in our experience. The untaken territories of the enemy are too strongly fortified against us. There must be a breaking down of the walls of the

*(Continued on p. 10.)*



# NOTHING TO FEAR

ARTHUR H. ROTH

IT'S thrilling to be a Seventh-day Adventist. So much is happening these days in connection with the Advent Movement that one would have to be made of stone not to be stirred by that which transpires before our eyes. The things which the prophets wrote about have come upon us. God's work on earth is hastening to its triumphant finish.

Take a quick glance around. There goes the Adventist preacher and singer right into the homes of thousands of people by radio and television; in the big cities, in the towns, in the villages, halls and tents are filled with those eager to listen to the preacher of the Advent message; speeding from Adventist presses in thirty-nine strategically located publishing houses go millions of pages of gospel reading matter to all the world; thousands of Adventist youth prepare for gospel service in a chain of 274 colleges and academies; Adventist doctors and nurses everywhere heal the bodies of the sick and comfort discouraged hearts; missionaries are in almost every country of the world.

Is it any wonder that a Panama businessman said about Seventh-day Adventists, "Something is about to happen. Ask the Adventists. They know!" They do know. The Master is about to come. Yes, problems and dangers lie in the road immediately ahead. Satan will put forth a tremendous effort to thwart God's cause. But he will not be able to destroy God's work.

Do you remember the words of God's servant? "We have nothing to fear for the future, except as we shall forget the way the Lord has led us."—*Life Sketches*, p. 196. Don't forget, God has led the Advent people. He still leads them. He will lead until His children are safely within the Holy City.

Consider our Seventh-day Adventist denomination. Is there a body of Christians, outside of the early church, that had smaller and more humble beginnings than the Seventh-day Adventist people—the remnant of the church? Ever since Seventh-day Adventism's first day this body of Christians has been charged with

evangelistic over-ambition and with attempting things altogether out of proportion with its size. Consider, for instance, the time when in 1874 Seventh-day Adventists cast their eyes upon the world field and sent their first foreign missionary from the shores of America. It is doubtful whether they realized the immensity of the programme upon which God had embarked them. Observers were understood to have commented, "How ambitious! How foolish!" Humanly it did not seem reasonable that such a small body of Christians, then not even five thousand strong, and those concentrated in one corner of the United States, should have the temerity, the pretentiousness, to "go ye into all the world, and preach the gospel." Mark 16:15.

The programme that those few Seventh-day Adventists had already undertaken in the homeland was much out of proportion with their numbers and experience. Recently they had established their first denominational school at Battle Creek, Michigan. Their young and struggling publishing plant needed equipment badly. Adventist medical work was in desperate need of money and personnel. Ministers and evangelists were few. The Advent people were poor,

## WHATEVER MAY BETIDE

Anna-Modine Moran

When earthly friendships fail me  
(Since earthly things must end),  
The One whose love consoles me  
Is Jesus—faithful Friend.  
He understands me always;  
In Him I can confide,  
Depending on His sympathy,  
Whatever may betide.

My faith in Him grows stronger  
When ill winds blow my way;  
His strength is all-sufficient  
To strengthen me each day.

No evil power can touch me  
While I am by His side,  
His greater power protects me,  
Whatever may betide.

Temptation oft assails me,  
But I am fortified,  
Since Jesus never fails me,  
Whatever may betide.

but their faith was bigger than the mountains. God had told them to "go." Sincere and conscientious people who opened their Bibles every day and who fell to their knees in consecration and promised to live for the Master had to heed His command.

Men and women of Christian integrity do not ignore Heaven-issued orders. Yet what an unpromising world denomination Seventh-day Adventists appeared to be.

But, for that matter, neither would anyone in his right mind have picked the company that made up the early Christian church. To think of insignificant and ordinary men like Andrew, and Peter, and Stephen, and Barnabas, and the others as main instruments for the spreading of Christianity from Palestine to Spain, India, and Ethiopia, did not seem logical. However, that handful of ordinary people, left on earth by Jesus when He ascended into heaven, came to shake the very throne of Cæsar.

Seventh-day Adventists believe that the faith "once delivered unto the saints" has been vouchsafed to them. They believe that they are to present the truth in the same spirit and with the same fervent zeal and enthusiasm that characterized the lives of God's faithful children since earliest times. That explains the urgency that characterizes them today.

I had been talking with a man who inquired about Seventh-day Adventists, and upon telling him about the work they are doing, he said,

"You have too many schools for your number"—274 colleges and secondary schools; 4,524 elementary schools.

"You can't support that many hospitals"—114 hospitals and sanitariums; 67 treatment centres.

"You are too small to operate a medical college"—one of the finest in the land.

"How can you maintain 39 major publishing houses"—it takes a mint of money and more faith.

"Is it really true that out of a membership of 856,463 you have 39,159 denominational workers?"—one out of every 21 Adventists.

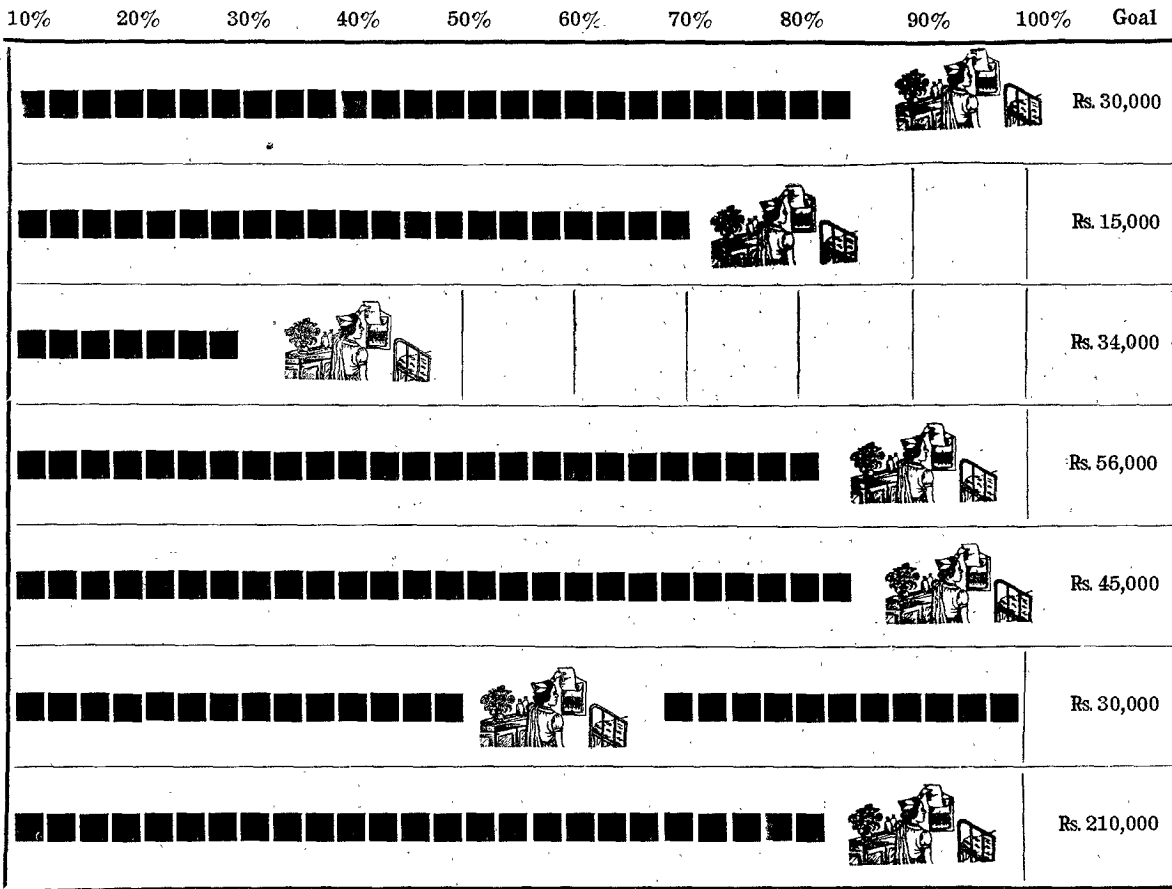
"That's not reasonable. It is too big. You are too small. All that requires a fortune to keep going."

True, the Seventh-day Adventists are small, comparatively speaking, but their Father in heaven is great and wonderful and rich. It is His work. His children cannot do less than His bidding. Because they have linked themselves with Him they have

(Continued on p. 4.)

# UPLIFT 1954

AUGUST 14, 1954



## WHEN GOD'S CLOCK STRIKES THE FINAL HOUR

(Continued from p. 5.)

vision we have in our youth determines the goals we reach in our older years. The vision our young people must catch today is the vision of winning souls. Each young person should look about him and determine to do something about bringing to his fellow classmates and friends the joys that come in the service of the Master.

Let's get on the car marked "The Kingdom of Heaven," and let's encourage others to get on with us and stay there till God's great time clock strikes the final hour.—*Review and Herald.*

## A PLEA FOR SPIRITUAL PRIORITY

(Continued from p. 8.)

enemy. We must now be clothed with the power, without which there can be no victory.

The way is clear before us. It is the way of seeking after God in faith

## UPLIFT 1954

August 14, 1954

### RECEIPTS TO DATE

Unions	Received	Percentage
Burma	Rs. 30,000	100%
Ceylon	11,416	76%
Northeast	18,435	51%
Northwestern	44,512	80%
South India	40,400	89%
West Pakistan	44,285	149%
<b>TOTAL</b>	<b>189,048</b>	<b>90%</b>

through prayer for power from on high by which alone the task can be performed. This is an individual matter. It is also a matter of chief concern to the church in all its avenues of council and planning for the consummation of the great commission. The hour is very, very late. Let us move into right channels now and end any further delay, so that Jesus, our Lord, may come.—*Review and Herald.*

## THERE IS A PLACE FOR THIS KIND OF RECREATION

(Continued from p. 11.)

and sunshine are not banished from their countenance. Religion does not make the receiver coarse and rough, untidy and uncourteous; on the contrary, it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare.

"Let us never lose sight of the fact that Jesus is a wellspring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe."—*Fundamentals of Christian Education*, pp. 83, 84.

There Is a Place

## FOR THIS KIND OF RECREATION

D. A. DELAFIELD

SEVERAL months ago in the *Christian Century* magazine a writer gently rebuked what he called the "negativism of Christians." "Too many Christians bog down in negatives," he said, "and have few or no great affirmatives. They are 'again' something, but are really for little or nothing. Hugh Black used to tell of a little boy in Scotland who on his first day in school was asked what was the religion of his family. He replied, 'Please sir, we don't drink beer.'"

There is a place for negativism. Christianity is a negation of sin and worldly pleasure. But too often we forget that our Christian faith is a restoration of the ideal way of life and that the pleasures of sin are a poor substitute.

### THINGS WE DON'T DO

Once we heard a preacher remark that Seventh-day Adventists are known more for the things they don't do than for the things they do. There is some truth to this. We don't drink. We don't gamble. We don't smoke. We don't go to the movies. We don't play cards. We don't eat pork. We don't swear. We don't wear jewellery. We don't go to church on Sunday. We don't do lots of things that other people do. Our faith is a negation of many things that our friends consider respectable. But the fact remains that we are known to many of them for what we do not do more than for what we do, for what we are not more than for what we are.

Should it not be our endeavour to assert something good for every evil thing we deny? This may very well be the answer to the situation that arises when our well-meaning neighbours, wishing to be friendly, invite us to join them at a party or a dance. Then with sudden recollection they will say, "Oh, I forgot. You don't dance, do you?" We have all at one time or another been asked to join

our neighbours at a concert or a similar affair on Friday night, only to hear them intone regretfully, "O, you can't go tonight. This is your Sabbath."

We have all had to refuse tea and coffee at social gatherings. More than once we have said, "Thank you. I don't smoke," and "It is nice of you, but I don't drink." All of which has awakened in the minds of our friends the oft-repeated question, "What do you do?" And this is a good challenge to be hurled at Seventh-day Adventists, for unless we do something worth while to substitute for the things that our worldly friends tell us we are "missing," we are very liable to create an unfavourable opinion of our religion.

### SOCIAL HABITS FOR ADVENTISTS

So we raise the question of social habits for Adventists. Do we all have a definite pattern in this regard? Man was made to be a social creature, and it is consistent with Christian principles to provide a place in our lives for recreation and pleasant social contacts. Without these helpful breaks in the business routine and the home routine, life is likely to stamp our faces with the unpleasant marks of drudgery. This is just what the devil wants, for there is no more effectual witness against the truth than cranky Christians.

### SOUL-WINNING AS RECREATION

There is a type of recreation that we wish to recommend. For sheer joy and a welcome change from the daily programme in the office, on the farm, or in the home, try visiting your neighbours and just being neighbourly. Take along with you a freshly baked pie from your oven, perhaps a Bible story book for their children, and above everything else a big, broad smile. Don't let the fact that they are Lutherans or Catholics

hold you back. Remember, they are people just like you are. Pray in advance for an opportunity to open the subject of religion (not perhaps on the first visit but as Providence opens the way). Be alert, and notice the warm glow of feeling you have as you co-operate with heavenly angels in seeking to save precious souls. Not only will you forget yourself and make friends, but you will gain a reputation for taking a positive position of leadership in the community. You will become known as a good neighbour and a good friend.

Seldom have we talked of soul-winning activities as a means of recreation, but if you have never tried it, begin at once. We have these inspired words to guide us: "When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being."—*The Ministry of Healing*, p. 257.

It is true that there are many things that we do not do. And this is as it should be. Let us not lower our standards or be afraid to say "No" to sin. But should we not be known as prominently for the good things we do as we are known for the evil things we do not do?

### OTHER PHASES OF RECREATION

The time that separates us from the return of our Lord is short, but that does not mean that there is no place for social or recreational activities. There are many facets of the recreational life besides "doing good." But we recommend this neighbourliness or community sociability as one of the very best. Upon all other phases of recreation the following counsel from the Spirit of prophecy is the finest we have ever read:

"Do not for a moment suppose that religion will make you sad and gloomy and will block up the way to success. The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world. Smiles

(Continued on p. 10.)

News from

## THE WORLD FIELD

### THE YOUTH OF NEW GUINEA PREPARE FOR SERVICE

J. K. AITKEN

THE Eastern Highlands Central School here at Bena Bena, New Guinea, is a well-established school, situated in an ideal place for this part of the highlands. Thousands of villages in these highland valleys promise that we shall never run out of material for a school. The staff of teachers is a willing one, and rays of light from God's Word show us the course.

The range of ages of students is from eight to twenty. There is a large group averaging twelve years.

A remarkable change is seen in the boys when their greasy, matted, neck-long tassels of hair are removed, a little soap applied, and some new clothing received. Later, with school training and the example of clean fellow students before them, it becomes difficult to recognize these boys as the waifs, who were first enrolled. It is a great day of achievement and fellowship when a student first attains to the place in the learning of pidgin English where he can laugh with you at a humorous incident.

There was one boy who lived near the school but whose father refused him permission to attend, but every day in his spare time he came and worked with the other students. Seeing he had worked for quite a time, he was given a *laplap* (loincloth) and told to sleep at home and come to school in the mornings. However, he was so keen that he insisted on becoming a boarding student. So he was enrolled, and his father's refusal was withdrawn.

Upon inquiring about a new group of houses springing up across the river, I was told that they belonged to a man who was planning to come to school next year as a day student. He had moved his garden and house near to us so that he could work his garden in the morning and attend the afternoon school. He knew of a baptized student who had been at school one year, and he said that if

this boy was capable of learning, then he too should be. We are hoping to see him this school year.

The twenty girls we have here are jealously guarded. A boy who came from our neighbouring college at Kabiufa asked me for the hand of one of our girl students in marriage. But we were suspicious, for they did not appear to be very well acquainted. However, as everyone concerned seemed agreed, we reluctantly released the girl after a period of probation had elapsed.

The main reason the girls come to school is so that they might be prepared to serve as workers' wives. Some are here because they have been selected for certain boys already in school. The girls receive an education that prepares them not only for marriage on a Christian level but also to be fit workers' wives. It is heart warming to see the girls, too, being changed into clean, bright-eyed, useful beings who come to find joy in their participation in school and community life.

The school is the principal channel for the production of teachers for the whole of the eastern highlands. Our aim is for a high and speedy output of teachers. The accomplishment of this is fraught with many perils. The crux of the whole situation is the spirituality of the students, their surrender and baptism early in school life. While unconverted, a boy has his primary interest in his home and his friends, and school is a fluctuating secondary interest. When attracted by the influence of Christianity, school becomes his all-consuming interest, and his home a mission field.

The task of the education of labourers for the Lord's work has always been a large one. The task will continue to be so until we receive the quickening power of the Holy Spirit in its impelling fullness. We pray that as we carry on the work of training these young people we may be receptive channels for His power, for this alone can make this highlands school a success for Him. —*Review and Herald.*

### SOUTHERN YOUTH MEET IN CHATTANOOGA

FENTON EDWIN FROOM

MORE than seven thousand Adventist youth descended upon Chattanooga the week-end of April 17, to attend the greatest youth meeting ever held in Dixie. This historic city, where the furious battle of Chattanooga was fought on the treacherous hillside of famous Look-out Mountain in the war between the States, has often been the scene of important church meetings.

From Key West, Florida, to Louisville, Kentucky, and from Biloxi, Mississippi, to Kitty Hawk, North Carolina, they came. Pathfinders in uniform and youth who had a story to tell of personal soul-winning experiences filled picturesque Memorial Auditorium on Sabbath morning, overflowing into a smaller hall seating twelve hundred, and still hundreds were turned away.

The auditorium manager stated that our delegation is the only group who say "Thank you" to the clerks at the snack bar. And because of our high church standards he could go home early, knowing there would be no fights or disorder because of drinking.

What a mighty challenge to Adventist youth to live up to the privileges and opportunities that are ours! In a programme replete with moving action, speakers beloved by the Advent people brought messages of inspiration and power. Among those who spoke were our world leaders of youth, E. W. Dunbar and T. E. Lucas; R. A. Anderson and W. H. Beaven also of the General Conference; and Walter Grandall, editor of the *Youth's Instructor*.

Music extraordinary featuring the finest talent of the Southland, friends Brad and Olive Braley at the organ and piano, and Del Delker, lifted us heavenward.

An oratorical contest, hundreds of Pathfinders in parade, youth in action demonstrating the presentation of Bible studies and gospel meetings, made the hours fly by with terrific tempo.

Alas, it was Saturday night. Only a few sweeps of the hour hand and the Southern Union Youth Congress would be history. Escorted by the Medical Cadet Corps from Forest Lake Academy, the United States servicemen marched down the centre aisle and onto the platform. God bless our men in service everywhere.

Next Joie Ray, former Olympic running champion, sprinted down the centre aisle with a spotlight playing on him. Standing with Elder Dunbar on the stage he told of the 950 trophies he had won, and of the records established, many of which have not been broken to date. And he is a Seventh-day Adventist! Youth, you can succeed as a stalwart follower of Jesus Christ.

We watched. Hundreds of Advent youth formed a line and marched to the stage. Each one presented his card, representing his church, to L. M. Nelson, Southern Union youth leader. On a huge map of our Southern States a light went on when the youth declared, "Our MV Society will man an outpost for Jesus Christ."

What a thrilling spectacle? Literally hundreds of lights on the map lighted for Christ! This was the climax of President V. G. Anderson's appeal for Southern youth to witness for Christ.

And now—it is just a memory. But no! all over the South Adventist youth are thinking, remembering; the tremendous influence of this congress is growing. Youth will witness and work for Christ, for soon He will come. We want to be ready. Yes, we want to win others to our mighty Captain!

### CHURCH BUILDING DONATED BY MISSION CONVERT

R. E. GIBSON, *President*  
*Bahamas Mission*

THE medium of radio is proving a real blessing in reaching the scattered inhabitants throughout the islands of the Bahamas Mission. There are approximately six thousand islands and cays in this group scattered in an area of about seventy-five thousand square miles of ocean territory southeast of Florida. Only about thirty-five of these islands are inhabited by settlements large enough to have postal service. There are nearly two hundred villages with two hundred or more inhabitants. With only one ordained minister and three other ministerial workers, two of whom are interns, one can see at a glance the tremendous task facing our staff.

Nearly every settlement has one or two battery radio sets, and the government schools have recently been provided with wind-charger Delco

battery radios. These sets are greatly appreciated, since they are the one source of daily news. The Lord has also given us much favour with our local radio station. In addition to the regular weekly Voice of Prophecy broadcast we are now being given free time. During 1953 we received free time for 103 live broadcasts, with a total of 37 hours. This, along with 52 one-half-hour Voice of Prophecy transcribed programmes, gave us a total of 155 programmes, amounting to 66 hours on the air for the past year. Nearly all of our baptismal candidates have been Bible school students.

In the fall of 1950 Alston Rolle, of Mount Thompson, Exuma, enrolled in the Twentieth Century Bible Course. As he studied he enrolled several of his friends and neighbours, and finally encouraged his wife to become a student. Conviction came to the hearts of this family, and soon they began to keep the Sabbath. We kept in touch with them from the office and explained our methods of carrying on Sabbath school and church. We sent them the necessary supplies, and immediately they began paying tithe. They organized a Sabbath school of about eight adults and twenty children. It was my privilege to visit this company about eighteen months ago. I found them well grounded in the message.

While we were with them plans were formulated for the erection of a new church in the community. However, we did not have funds in the mission at that moment with which to build so the members were encouraged to burn lime and gather stone and sand on the building site. Two of the converts came to Nassau to meet with our mission committee and pledged for a worker and some help so that they could erect a meeting place. They made such an urgent appeal that the mission committee felt that it should re-appropriate some of the funds we had, to give assistance to this company of believers. They had already gathered all the materials to be found locally, so that with a minimum amount of lumber and roofing materials they could put up a fine stone building. They went to work with a determination and zeal that only the new believer knows. Within a very few months they were happy to report their little church completed.

We then secured the services of a consecrated young evangelist who teamed up with an intern and went to this community to hold the first effort

ever conducted by Adventists. The meetings were well attended from the start, and after only four weeks' preaching the leader and owner of the largest church in the community gave his heart to the Lord. He immediately was impressed to offer his church building to our denomination as a gift.

By this time the new building, which had just been completed, was already too small to hold the large number of people attending the evangelistic service, but the church that had been offered seated about two hundred and was quite adequate.

On February 20 the union home missionary secretary and I visited this settlement again, at which time it was my privilege to receive a deed to this church building, which is situated on about an acre of ground in the centre of this island community. The donor of the church property and his wife and several members of their family, along with fifteen or twenty other candidates, are planning on baptism very shortly. We held our first Sabbath service in this new church on a recent Sabbath, and truly it was a memorable occasion. We plan to hold a combined baptism and church dedication this month, to be followed by the organization of a new church.

The Lord is truly working here in the Bahamas, for many calls are coming to us from the out-island districts, and we have no more workers to send. We ask an interest in your united prayers that the Lord will raise up consecrated young men to answer the urgent need of the hour.—*Review and Herald*.

### DOING MORE FOR THE MASTER

ARTHUR H. ROTH  
*President, Inter-American Division*

HOW satisfying it would be if we could have more and finer talents than those we possess. Imagine all the things we could do if we were more gifted. There is no doubt but that we would want to use such added talents for the good of others.

Frankly, I have wished that I might be able to do some things that I know I cannot do. You, at some time, may have felt the same way. But are we using the skills and talents that we do possess?

Last summer I was embarrassed. Along with some three hundred others I listened to a weak-voiced little

## MY GOAL

Mary Gustafson

Winning a soul for Jesus  
Is the goal I have in mind,  
Writing a cheering letter  
For the shut-in or the blind.

Whispering to the lonely,  
Driving away their fear,  
To know that I am doing  
His work while I am here.

Being a careful listener  
Of hearts that verge to break,  
Kind and understanding  
Of others for His sake.

The path I would be following  
As day must follow day,  
Is to find and lead a wanderer  
To Christ the only Way.

woman, sixty-two years old and who barely weighs ninety pounds, tell what she does to share her faith. This is what she told us:

"I live along the banks of the Belize River at a place called Jacksonville. [The Belize River is in British Honduras, Central America.] Three years ago when I travelled upriver to establish my home in Jacksonville I realized that there were no Seventh-day Adventists in the villages along the river. As I journeyed I sensed that I had a work to do for my Master. I promised the Lord that I would do what He asked if He would but give me the strength."

The Lord has given this aged little woman, Priscilla Kelley, the rowing arm of a Phoenician sailor and the faith and zeal of an apostle. Every Sabbath day of the year, at dawn, this good soul climbs into her dory (dugout mahogany log canoe) and rows with one paddle for a distance of eight miles downstream to a settlement called "Poor Man's Rest." There she conducts a Sabbath school that she established and organized nearly three years ago. Fifteen or sixteen persons attend this school. Two of these have already been baptized, and five more are nearing the time of their baptism. After the Sabbath school Sister Kelley gives the group a Bible study. Then before starting upriver on her home-ward journey, she takes "a bite of lunch."

The journey downriver by dory from Jacksonville to "Poor Man's Rest" requires from two to three hours, but when Priscilla Kelley starts homeward against the current, the same journey takes from three to four hours' time. She does not get

home until dark. Here is the reason.

After two hours of rowing upstream from "Poor Man's Rest" she reaches Benton's Bank. There some ten to twelve people await her. They call themselves the branch Sabbath school of the one "down the river." Three in this company expect soon to be baptized. When the Benton's Bank Sabbath school comes to a close, Priscilla Kelley climbs back into her dory and rows upriver for another hour and comes to another place named Kerr's Bank. There she conducts "a branch of the branch Sabbath school" for six people. When that school is over it is time to row for home in earnest, because, as she told me, "It is not prudent for girls to be rowing around on the river after dark."

Such is Priscilla Kelley's missionary programme every Sabbath day of the year. No interest in the world except to hasten the message of the return of the Master urges this frail little worker for God to row eight miles downriver and eight miles upriver for the purpose of conducting three Sabbath schools and giving a group Bible study in each place.

Now, perhaps you can better understand why I, and many others, felt

embarrassed. We had seen and heard a frail, elderly woman with many handicaps tell what she, together with God, was able to do. Undoubtedly we could all do far more for our Master than we do. After listening to Priscilla Kelley I realized that I had some little-used facilities that I could put to the Master's service. You do too, I am sure.

This brings to mind Christ's declaration, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12. When the Lord shall come, surely He will have evaluated every one of us in accordance with the talents that He has entrusted to us. If the parable of the talents is an indication of what the Lord expects, He will require 100 per cent interest on the talents given us. We are under privilege and obligation to improve every capability. This is especially true of the work of winning souls for the kingdom. On this point God's servant, Ellen G. White, wrote, "Every Christian must go on from strength to strength, and employ all his powers in the cause of God."—*Testimonies*, Vol. 1, p. 179.

We can all do more for the Master. —*Review and Herald*.

## THE MESSAGE TO EPHEBUS

ROY F. COTTRELL

IT WAS Sabbath morning on the Isle of Patmos, and in his lonely exile, as the apostle worshipped, his thoughts naturally turned to the churches among whom he had so lovingly ministered. He heard a voice behind him, and turning in wonder to see, he beheld his glorified Lord, the Alpha and Omega of redemption's plan.

He was about to be shown new glimpses and portrayals of Jesus, and to envision the trials and triumphs of the church in the unborn centuries of the Christian era. "What thou seest," continued the Voice, "write in a book, and send it unto the seven churches which are in Asia." Rev. 1:11. These being enumerated as Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

These cities of Asia Minor, beginning with Ephesus and ending with

Laodicea, and located on two Roman post roads, were situated in the approximate form of a semi-circle. In delivering mail the ancient imperial postman is said to have followed this route; it is also believed that the apostle John, who according to the early church writers resided in Ephesus for many years, often visited those city churches, and evidently in the order named.

Aside from these seven, there were numerous other important churches in Asia Minor, and in many countries; yet the messages given through John apply with equal force to all churches throughout the world. Also since the entire book of Revelation is dedicated to "the seven churches," and since most of the events foretold were then in the future, it is evident that the truths revealed were for the entire Christian era.

## IN THE MIDST OF THE CHURCHES

In this vision Christ was seen walking in the midst of the seven candlesticks, which represent His churches as they radiate the gospel light. Rev. 1:20.

"Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth.

"With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light."—*Ibid.*, p. 586.

Concerning the seven messages addressed to the churches, each appears with a three-fold application: (a) They mention some features or characteristics of the city in which each church was located; (b) they depict the spiritual standing of the church; (c) they present a prophetic diagnosis of the period, or era symbolized.

The first of the seven epistles was directed to the church at Ephesus, the name meaning "desirable." The city, built on the sloping hills overlooking the Aegean Sea, was the commercial metropolis of Asia Minor, and possessed one of the finest harbours of the ancient world. It was frequently called, "The light of Asia," or, "The first city of Asia," and as its name indicates, was a most desirable place in which to reside.

The church at that place appears to have been established with about twelve charter members (Acts 19:7), and under the evangelistic labours of Apollos, Paul, Aquila, Priscilla, John, and Timothy, it became a flourishing centre of Christian activity. Paul spent three years at Ephesus working "night and day with tears" (Acts 20:31); and here, according to tradition, Timothy was martyred because of his protest against some of the immoral rites connected with pagan festivals.

Following an extended series of evangelistic meetings conducted by Paul, the new believers brought and

## AT REST

DAVID—Deacon David was born in Moulmein, on November 2, 1895, and died July 31, 1954. He was the son of Pastor David Po Hla, who was one of the first ordained ministers for the Seventh-day Adventist mission in Burma.

Brother David started his work for our mission in the year 1919, and served as a teacher in the Meiktila School. Later he was sent to India to our Bible Seminary at Lucknow and upon his return from India he was sent to Bumah-Chaung in the Delta as our first worker in that area. For many years he laboured as a pastor-evangelist in various parts of the Delta field and many of our older workers in that field were brought to a knowledge of the truth by him.

In 1926 Brother David married Daw Mya May. To this union has been born eight sons and two daughters of whom six sons and two daughters are alive today.

In 1931, after a number of years of successful ministry, Brother David was ordained to the gospel ministry.

He was the first Burma national delegate to the General Conference session which was held in San Francisco in 1941. He returned to Burma only a few weeks before the fall of Burma to the Japanese. During the war he lived in Rangoon.

After the war, Brother David served for some time as the pastor of the Rangoon church. Later he was sent by the mission as a Bible teacher to the Myaungmya school. Because of poor health, Brother David had to retire from active service a few years ago.

He was laid to rest in the Nannataw Cemetery to await the resurrection morning. The funeral service was conducted by Pastor E. C. Beck assisted by the writer.

P. A. PARKER.

publicly burned their books of magic or "curious arts," the value of which was "fifty thousand pieces of silver," estimated at approximately \$1,200 in U. S. currency. A little later the craftsmen who manufactured silver shrines charged that the apostle's influence in Ephesus and "throughout all Asia" was turning multitudes away from idolatry and veneration of the temple of Diana. In consequence, tumult reigned, the "whole city was filled with confusion," and Paul was compelled to retire from the scene.

But the church at Ephesus, though located in a city of magnificent temples, theatres, and degrading morals, (Eph. 5:11, 12) maintained its purity, continued to prosper, and in its missionary zeal became a fit symbol of the universal church during the first century of the Christian era.

He who knew their works, commended their tireless labours, and their patience under trial, hardship, and persecution. In the face of mounting adversity, the church of the New Testament had not fainted, or been found wanting (Rev. 2:2, 3).

Yet by way of reproof the message continued: "Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2:4. Faith and zeal are neither inherited nor transmitted from generation to generation. The crucial test of a religion often develops with the children and grandchildren of its founders who walk by the afterglow of the pioneer's spirit. However, as time marches on, and others depend upon the "afterglow of the afterglow," there is grave peril for the  
(Continued on p. 16.)

## Southern Asia Tidings

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EDITOR J. INA WHITE  
ASSOCIATE EDITOR O. O. MATTISON

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Elder W. A. Scharffenberg, Executive Secretary, World Temperance Association.

## WE WELCOME ELDER SCHARFFENBERG

WE HAVE had word from Elder W. A. Scharffenberg that he will be arriving in India right after his conference in Brussels in the middle of September. Elder Scharffenberg has had some very interesting contacts and experiences in Europe and we can look forward to hearing about them when he is in this country.

He will be here for two or three weeks laying plans and working out details for the furtherance of the Temperance cause and for the establishment of the Institute of Scientific Studies for the Prevention of Alcoholism. Mr. C. Rajagopalachari, Mr. B. G. Kher, Dr. M. D. D. Gilder and Mr. Devadas Gandhi have accepted the invitation to serve on the International Commission and negotiations are underway for the choosing of four more to serve on the Commission. The Institute has brought our Temperance message to the forefront elsewhere, and with the blessing of God and the help of Elder Scharffenberg we are confident that the results will be the same here in Asia.

Pray for the furtherance of the Health message as Elder Scharffenberg, and the executive secretary of the Temperance department, Southern Asia Division, visit our churches and make important contacts. Surely this is a day when we are taking the lead in this great reform.

—CHAD B. ISRAEL

## Miscellany

● ON Sunday evening, July 26, Pastor O. O. Mattison left Poona to meet appointments in South India and in Ceylon. At Bangalore Pastor Mattison attended the meeting of the South India Union committee. Pastor Mattison was accompanied to Ceylon by Pastor E. R. Streeter, the Division builder.

● ON Tuesday, August 3, Brother and Sister Basil C. Brock and son Keith arrived in Bombay. This family comes to us from Loma Linda, California. Brother Brock will serve as manager of our farm at Falakata in Northeast India.

● PASTOR and Sister A. F. Jessen left Bombay by air on August 10 for furlough in the United States of America. Their son, Ronald Jessen is a student at Southern Missionary College.

● PASTOR W. L. Barclay, Division Home Missionary and Sabbath School secretary, is spending some time in Northeast India in the interests of the Uplift work.

● PASTOR R. S. Lowry is spending some time meeting appointments in South India in the interests of the Educational Work.

● PASTOR C. B. Israel was invited by legislators and parliamentarians to meet them in Delhi and Bombay

during August in the interests of TEMPERANCE. Pastor S. Vitrano accompanied Pastor Israel in these interviews.—L. C. SHEPERD

Word has just been received of the death of Mrs. Thambakar Nadar at Divulapitiya, Ceylon, at the residence of her son, Mr. S. T. Gomer. The funeral took place on Saturday, 21st August, 1954.—J. S. DASON

## THE MESSAGE TO EPHESUS

(Continued from p. 15.)

church and its members. Such was the danger as the first Christian century drew to its close. God grant that we who are of the third and fourth generation in Laodicea, may not lose the fervour of that "first love."

With infinite love Christ entreated His people in Ephesus: "Remember, therefore, from whence thou art fallen, and repent, and do the first works." Rev. 2:5. The attitude of God's professed people toward this appeal is not revealed. Neither do we know when their candlestick was removed. But with the passing centuries the great city of Ephesus, with all its pride and glory, has entirely disappeared from view. Its pleasure gardens have become a desert, and its busy marts, shrines, temples, and Christian churches have lapsed into a silent wilderness of devastation.

In spite of other failures the church of this period was commended for its abhorrence of "the deeds of the Nicolaitanes." The origin of this sect is not definitely known, but they appear as liberalists who were opposed to the high standards of Christian living. They practised polygamy, considered adultery and fornication as questions of minor concern, and held that it was lawful to eat food that was sacrificed to idols.

Here too, is a timely warning to the Christian church of today; for "the doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by 'believing' we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitanes which Christ so unsparingly condemned."—Mrs. E. G. White in the *Signs of the Times*, Feb. 25, 1897.

After the prophetic counsel, the commendation, or the reproof to each of the seven churches, each letter closes with an appeal and a promise; and to the tried and loyal during the Ephesus era, the Spirit gave this priceless assurance: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

"It is the privilege of every child of God to claim the victory, and to overcome every attack of the enemy through the strength given by Christ.

—*Review and Herald*.